

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 727

"He Giveth More Grace"

THE sorrows (grownups call them "petty" sorrows) of childhood are just as real as any sorrows, the lessons of the first grade are just as difficult as those of the college senior, the debts of the bootblack are just as annoying as those of the merchant prince, and the burdens of the boy are just as heavy as those of the mature man; for sorrows and lessons and debts and burdens are such only in relation to those to whom they apply. The child will get rid of his sorrows, not by having them removed, but by the simple process of "growing up." The first grader will make his lessons easy by mastering them and "passing on." The bootblack will swallow his debts by increasing his capital. And the boy will lighten his loads by attaining the strength of manhood.

And how often we pray, "Lord, let this cup pass;" or "Lord, remove this thorn from my flesh;" only to be answered by the consoling words, "My grace is sufficient for thee."

We have all faith to believe that God could keep us from ever getting sick; but sometimes He does not elect to do it, but makes all our bed in sickness instead. He could remove poverty and make us rich, but more often He elects to Himself become our portion. He could give us the honor of men and raise us to the primacy, as He did Daniel, but He sometimes prefers to walk with us in the furnace. He could translate us that we might never see death, but He usually elects to extract death's sting and then let the harmless creature "come on." He could banish the grave, but having robbed it of its victory, He allows His beloved to enter it unafraid. In fact, God could immediately take His saints out of a world wherein Satan reigns and bring them into a world where nothing can hurt or annoy, but He chooses rather to keep them spotless amidst surroundings that are bad.

But strengthening the child is the equivalent of lightening the load, and giving "more grace" is relatively the same as weakening the power of temptation and sin; and this must be the better way, because it is God's way. He is supremely wise, as well as supremely good. So it is better, we know, for us, at the present, to have afflictions and trials and temptations and disappointments, for these come to us through His "permissive" will. If immunity were better, He would give it. But since the less we are the greater He is, and our strength is made perfect through weakness, therefore, will we rather glory in our insufficiencies because they are the occasion for His more abundant supply. And no matter what comes, "I can do all things (note the reading in Phil. 4:13 and see that it means especially the *disagreeable* things) through Christ which strengtheneth me."

So now let me have peace, for I have found that no tomorrow will be any worse than today; for if the burden should increase, so will the strength; if the affliction is more severe, the comfort will be correspondingly sweet; and if temptation and trials should multiply, I shall be in no greater danger, for when these multiply, He will give "more grace."

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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J. B. CHAPMAN, D. D., Editor

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WHAT IS SPIRITUALITY?

JUST the other day a pastor was telling us that his church was especially strong on spirituality, which was indeed a gratifying report. But later when we found that the members of this church were not very dependable in service, not regular in attendance, and neither systematic nor liberal in their giving, we began to ask ourselves, "What is spirituality?" And we began to wonder if indeed it is the all inclusive good that we had supposed it to be.

And after a time we thought we got to the bottom of at least one conception of "spirituality," a conception which, however we believe to be erroneous. For according to this notion people are spiritual if they are emotional, and are not spiritual if they are not. A man may be of questionable character, his morality may be doubtful, shadows may cluster about his honesty, his veracity may need some "bolstering up," and his sincerity may not always be assured, but if he says "amen" out loud, testifies long and intersperses a good many ejaculations in his prayers and talks, and in other ways shows himself a "blusterer," why then he is "spiritual." And indeed this seems to be the meaning attached when graphophone companies advertise the productions of "negro spirituals," etc.

But we have a deeper definition for spirituality, and the spirituality which we define and defend is inclusive of all that is best in Christianity. For we would define a spiritual man as one who possesses a pure heart, out of which pours a fountain of divine love, who has a conscience void of offense before God and man, and whose religious conduct is based upon motives and intentions as pure and as unmixed with hypocrisy as ever the grace of God can refine.

And to be a spiritual man like this implies an obedience to all the known will of God. So that such a state is not to be expected except in connection with straight, clean living; earnest and devout praying; sincere and successful seeking after truth; systematic and liberal-giving of time, money and talent to the work of God; dependability in service and worship; willingness to undertake any task for the Master; and the assumption of a humble, tractable, considerate attitude toward the good and the weak and an uncompromising attitude toward sin and impenitent sinners.

But besides this general acceptability with men, the spiritual man has a vital and conscious contact with God and is such a willing and open channel through which God can work that the predominance of the Spirit over his material flesh is so apparent that his fellows can discern it. The spiritual man will not make loud profession of his spirituality, but he will "live the life" and "bear the fruit." He will not pose as the possessor of superior piety and will not cultivate an aloofness which gives the impression that he thinks himself to have attained such. But he will "practice the presence of God" by living in daily communion with his Master and Lord. He will not assume a vocabulary which savors of "sanctimoniousness," but he will sanctify the company with whom he mingles by the force of his unconscious, holy influence. He will lay no stress whatever upon noise and demonstration, though he is likely to make some noise and demonstration and he is the last to object to such matters in others. He does not especially claim not to be "light," but he just naturally is "heavy" in the Scripturalness of his thoughts, plans and prayers. In fact the genuinely spiritual man is the personal embodiment of the virtues and graces which are bestowed by grace and developed by continued obedience. It is scarcely proper to speak of one who is new in the grace of God as "spiritual," for this term implies certain maturity, as well as Spirit wrought purity. The spiritual man is not a "knocker," "radical," or a compromiser; but he is such a person that having discovered another overtaken in a fault will consider his own exposure to temptation and will set about to "restore" the erring one "in the spirit of meekness." May God make us all worthy of a place in that select class which is worthy of the name "spiritual!"

WHY NOT MAKE IT TRUE?

FROM several sources we have received copies of a clipping from *The Montreal Witness* which reads as follows:

"Inspired by the fusion of Presbyterian, Methodist and Congregational churches of Canada, five religious denominations with branches all over the United States and Canada are negotiating with a view to forming a union of churches whose doctrine is founded on the teachings of John Wesley. This information is given out by Rev. A. J. Shea, pastor of the Wesleyan Methodist connection at Ottawa, Ont. The churches which are named in this plan to reunite Wesleyan adherents are:

"Free Methodist Church of America, with headquarters in Chicago; Wesleyan Methodist Connection of America, with headquarters in Syracuse, N. Y.; Pilgrim Holiness Movement of Owen Sound, Ont.; Brethren of Christ, a branch of the Mennonites of Western Canada and the United States and Nazarene Church, with branches in Edmonton, Calgary and other Western Canadian and United States cities.

"The five denominations have a combined membership of several hundred thousands of members."

And some, in sending the clipping have attached the question, "Is this true?" And to this question we are forced to answer, "Not to our knowledge." But we add, "We wish it were." And now we would like to suggest further that it would be a good thing if we could set in to make it true. Of course "Unity" is more important than "Union," and yet dis-union is a very fruitful cause of contention and confusion, while union is a helpful hand maid to unity. And there could be, and ought to be a strong holiness church of several hundred thousand members, just as this clipping suggests there is going to be. We are thankful for whatever any and all of the holiness churches are doing, but it is nonsense for us to claim that we are doing all that should be done to get this glorious gospel to the world. In fact there is much more that we are not doing than there is that we are doing, and we would like to see a union of forces that would make it possible for several hundred men who are at present engaged in superintendency, educational and editorial work for the various denominations turned loose to preach the gospel to men. Most of these men would be more useful in the larger field that a united church would give them than in the restricted field to which our present program confines them.

And now that it is being reported through the secular press that the holiness churches of the United States and Canada are going to unite, let's not spend much time in denying the report, but let us rather just set in and "make it true."

JUST SPEAKING AT RANDOM

The task of evangelizing the world can never be completed so long as the human species continues to be propagated; for every child born into the world must hear the gospel and believe and be "born again" and purged from inbred sin before it is ready for heaven; and work like this cannot be done by the nation or by the family, but is an entirely individual matter.

Despite the fact that man has failed in all the dispensations of the past, there is hope for every man in Christ; for His Gospel is the power of God unto salvation to everyone that believeth. And despite the fact that prophetic indications are that our own age will go down in moral collapse, as have others before it, there is a way for the Church to bring on an old fashioned revival that will reach and bless the multitudes. No view of Millenarianism should be allowed to becloud our faith for revivals.

It takes a great deal of genuine Holy Ghost unction to make the sermon sound consistent when the preacher is making a wholesale denunciation of churches and ministers and especially if he includes the church and movement of which he is a part. And yet we have small respect for the preacher who preaches hard against others and then blankly acknowledges that he has little grace himself. Whiners

and fault-finders can do but little to help a situation which deserves to be found fault with.

If a man's holiness is not sufficient to make him emotionally able to bear criticism, whether it is constructive or destructive, it is not the Pentecostal type, and will not fit one for life and service in the world which found excuse to crucify the Holy and the True. This thin skinned, kid gloved, milk and cider sort of holiness profession is unadapted to field hands and foot soldiers. The times call for a type that is able to "bear all things," and which "never faileth."

TRYING TO MAKE ENEMIES OF FRIENDS

It has been said that although the Sadducees were not large in number compared with the other sects of the Jews, they were influential much beyond what their number would seem to warrant, because they posed as "intellectuals." And that same regard for brains seems to hold good today. And upon it the opposers of God, the Bible and revealed religion take their stand and seek to dominate.

There are evidences of a persistent effort to make it seem that science and religion are irreconcilable enemies, when the fact is they are true and tried friends. All the *facts* of Biology, Astronomy, Geology, Chemistry, Anatomy and every other branch of science are in perfect accord with the Bible and with revealed religion; although the *guesses* of scientists are frequently in direct contradiction. The Bible, Christ, and the Church have nothing to fear at the hand of scientific truth—let the brighter light shine. The *Baptist* recently contained the following paragraph:

"Will religion or science control the future of mankind? This question in this form was actually proposed for serious discussion before the National Republican Club of New York City a few days ago. Prof. Henry Fairfield Osborn, president of the American Museum of Natural History, showed the fallacy of the question when he replied: 'Religion and science will unite to control the future of mankind—a simplified religion and a reverent science.'"

THE PREACHER'S MAGAZINE

The Preacher's Magazine, a venture that our Publishing House has undertaken for the year 1926, is finding an enthusiastic reception among the ministers of our own and many other churches. In fact the supposition that there is a field for such a publication has already been amply justified.

But there is still "room" on our subscription roll, and the Publishers are still proposing to send the back numbers to those subscribing now. So any preacher who reads these words is invited to send one dollar to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., with the simple order, "Please send me *The Preacher's Magazine* for 1926, beginning with the January number."

THE RICHES OF POVERTY

If Peter had possessed silver and gold he would doubtless have given these to the man at the gate Beautiful, and the man would have gone on through life a helpless cripple. But having no silver and gold, Peter gave to the man that which would enable him to win these for himself and family during all the rest of his life.

When Barnabas was a landed lord, he was an unknown disciple, but after he sold his property and gave his money away he became the companion of apostles. When men have money, they give money, and when they have no money they give their lives.

In fact it is a principle in giving that men give their best only when that which is not so good is exhausted. This is why Paul could have nothing and yet make many rich, and why it could be said of Jesus that "though he was rich, he became poor that we through his poverty might become rich."

And indeed who are making the greatest contributions to the world now? the rich? Nay, verily, all these can do is to furnish hospitals and endow colleges, the real contributors to human relief are the doctors and nurses and teachers who live and work and die in these hospitals and schools. Who are giving most to spread the gospel throughout the world? those who give a few dollars? Nay, verily, rather those who go forth in hunger and nakedness and amidst many perils to bear the message of salvation in person.

The man with the least money is, after all, the richest man there is; for while others are concerned with stocks and bonds and silver and gold, he is concerned for health and happiness and salvation and heaven.

TOBACCO AND YOUTHFUL DELINQUENCY

If no one except the old and decrepit, or even if no one under middle life were addicted to the use of tobacco, we might afford to overlook the baneful effects of the useless, unclean, expensive, and injurious practice. But it is upon children and upon youth that the most terrible ravages are being wrought. The physical, mental and moral constitution of childhood and youth is especially pliable and at these times especially the damage wrought by tobacco using, and especially by cigaret smoking is irreparable.

The No-Tobacco League of America quotes Secretary Herbert Hoover as follows:

"There is no agency in the world today that is more seriously affecting the health, the education, the efficiency and the character of boys and girls than the cigaret habit, yet very little attention is paid to it. Nearly every delinquent boy is a cigaret smoker, which certainly has much to do with it. Cigarets are a source of crime. To neglect crime at its source is a short-sighted policy unworthy of a nation of our intelligence."

AND NOW, AT LAST WE MOVE

According to the plans of Mr. M. Lunn, Manager of the Nazarene Publishing House, this will be the last number of the HERALD OF HOLINESS to be sent forth from the old location at 2109 Troost Avenue. Next week's issue will be printed in the new plant at 2923 Troost Ave., where the Publishing House will be housed in the splendid new Headquarters Building for which many have prayed and planned, lo, these many years.

The transition will be very much like that which takes place when the caterpillar becomes a butterfly, so far as the comparison between the old and the new houses is concerned; and we hope to be able to do more and better work in the new quarters. And just as soon as we can get around to it, we hope to present readers of the HERALD OF HOLINESS some pictures which will give some idea of the arrangement of our new home.

But the special object in these few paragraphs is to say that we are going to press early with this issue and that we may not get to press until late next week; therefore we will be thrown a little off of schedule with news, slates and notices. But it is not the plan to miss any issues of the paper, since we have never missed an issue in the almost fifteen years that the paper has been published here in Kansas City. So, if all will draw a little on their store of patience, and offer one extra prayer, we will come out all right.

THE GREAT SUNDAY SCHOOL CONVENTION

The International Council of Religious Education, which is successor to the International Sunday School Association, the organization which originated the "Uniform Sunday School Lessons" which have been in use for so many years, is to hold its quadrennial convention in Birmingham, Alabama, April 12-19.

It is expected that this will be the greatest convention for Sunday school workers ever held. And besides the many group gatherings, there is to be a Layman's Day, on which occasion Russell Colgate, of Colgate Company, New York City, will preside, and many religious education leaders of the North American Continent will give addresses. Among those who will speak are President W. O. Thompson, of Ohio University, Dr. James I. Vance, of the First Presbyterian Church, Nashville, Tenn., President Mullins, of the Southern Baptist Theological Seminary, Louisville, Tenn.

And on Thursday evening, April 15, President Coolidge will address the convention. This is indeed the outstanding feature of the occasion.

Dr. and Mrs. Ellyson and a delegation of Sunday school workers from our denomination are to be present, and any minister or Sunday school worker who can possibly attend the Convention for even a few sessions will be amply rewarded for the effort.

After the Revival, What?

By J. W. SLATON, *Evangelist*

THE needs of men and the world are identically the same as in the days of the Apostles and the early church. The blood of Jesus and His power to save are the same today as in the days of the apostles and the early Church. Heaven is just as full of power and mercy to save men today as in the days of the apostles and the early Church. The passion of God for lost souls is as strong, and is just the same today as in the days of the apostles and the early Church. The atonement and vicarious and efficacious death of Jesus has the very power to save sinners and perform miracles today as in the days of the apostles and the early Church. The gospel of Christ is still the power of God unto salvation unto everyone that believeth as it was in the days of the apostles and the early Church. The Scriptures are as much inspired of God today as they were in the days of the apostles and the early Church. All of these statements and facts must be true, since God is God; Christ is Christ; the Holy Ghost is God; the Scriptures are true and cannot be broken; sin is sin, and men are lost; salvation is of the Lord through the blood; regeneration is the work of God by the Holy Ghost; and sanctification of believers by the Holy Ghost today as in the days of the apostles and the early Church; faith is the same today. Why, then, may we not see results like those seen in the account of the revivals recorded in the New Testament at all today? The account of the "Pentecostal Revival" is given in Acts 2:41-47, and the following characteristics and results are observed:

I. The spirit of prayer was on the church for ten days before Pentecost. Prayer was the route and recourse of the apostles and early church to the Pentecostal revival. See Acts 1:12-14, and Acts 2:1. All revivals are given in answer to prayer. Is it because the evangelists and the church do not pray as they should? Have we lost the spirit and burden of prayer? We shall not have revivals unless the spirit of prayer be upon evangelists and church.

II. The spirit, of oneness, of one accord; all agreed, in one place; as one man in heart and mind, waiting for the promise of the Father. (Luke 24:49; Acts 1:4-8; Matt. 3:11; Joel 2:28, 29.) The spirit of obedience and submission; "tarrying at the cross" for the promise of the Father, the baptism with the Holy Ghost for sanctification and power. Is it because our evangelists and churches do not meet the conditions, and do not have the power, as the apostles and early churches did? God help us to tarry till the baptism with the Holy Ghost is received to fit us for service!

III. Pentecost came, and the promise of the Father fell upon the apostles and the church, and they were all filled with the Holy Ghost. (See Acts 2:1-4.) The revival came with the promise of the Father, the gift or baptism with the Holy Ghost. The Word was preached in demonstration and in power of the Holy Ghost and the following results are observed, viz:

(1) Conviction seized the hearts of the multitudes; old time, Holy Ghost conviction gripped the hearts of the multitudes and they came and asked what to do. They were told to repent. Somehow there is not the degree of conviction in our modern revivals as is necessary and men shake it off without difficulty and conversion does not follow. What is the matter? Is it the preaching? Is it for want of the Holy Ghost?

(2) Reception of the Word. They were ready to receive the Word, even with gladness. Why do not more people gladly receive the Word in our revivals? Is it because the preacher fails, or is it because the Holy Ghost is not back of the Word? Why are people not glad to hear and receive the gospel in our revivals? The fault is found in the fact that there is not sufficient conviction, and conviction comes through the Word by the Holy Ghost. (John 16:8-11.)

(3) Baptism followed. Those who believed came out and took a stand for God, and with the church. Too many of the so-called converts of today are too weak and flimsy to come out and take a stand for God and the church; they are afraid of the world and persecution, etc. Whose fault is this? Is it because the proper emphasis is not laid upon the church, etc.? The right kind of conversion causes people to identify themselves with the church for service. They did it on Pentecost.

(4) They continued in the apostles' doctrine. They had firmness of character and purpose to serve God. What is the cause of so many converts failing to unite with the church and failing to stand for the doctrine of full salvation? Is it because they will not pay the price and go through with God? Are our revivals at fault here? Converts should be conserved to the church and the cause of righteousness, full salvation, holiness. Maybe the pastors are at fault here in not doing their duty.

(5) They had continued fellowship with each other. The Holy Ghost gave fellowship with joy. This was a Holy Ghost revival, and the natural fruit of fellowship with joy filled the church and the new converts. This should be an abiding result of a revival. They enjoyed each other's fellowship and com-

pany. Holy people enjoy each other's fellowship. A revival should produce this.

(6) Communion followed. The Lord's Supper was observed in commemoration of Jesus. How these converts and the apostles and church loved the Lord! They celebrated the suffering of the Lord by the breaking of bread. With them the Lord's Supper was not a feast but a real service to God in commemoration of Calvary. Now it is too often a feast, oyster supper, or soup kitchen in the basement instead of Pentecost in the upper room of prayer.

(7) Prayers. They all continued in prayers. The prayer life filled the Church. Continued in prayers. They didn't stop praying when the Holy Ghost and the Pentecostal revival came. They could pray better now, and desired to pray, and loved to pray after Pentecost. The revival increased the prayer spirit in the church and converts. A revival should do this. The prayermeeting should be larger and better after the revival. It was so after the Pentecostal revival. The Holy Ghost helps people to pray.

(8) The fear of God came upon all. A Holy Ghost revival causes godly fear; a holy fear, lest we should displease God. A holy hush fell upon the Church and the spirit of reverence filled their hearts. There is not the holy, reverent fear of God upon our revivals and churches as there should be. Every soul felt a holy reverence akin to awe as they beheld the power of God. Have we lost this high, holy reverence for God? Some have the spirit of jocularly, instead of spirituality, and think they are having a revival. Such should not be.

(9) Wonders were done. There should be wonders wrought in a Holy Ghost revival. Conviction of sinners; conversion of souls, and sanctification of believers are great wonders, even great miracles of God. We should see these miracles in our revivals today, as in the days of the apostles and the early Church, even the healing of the sick. This is a miracle of Christ and should be seen along with salvation and sanctification of the soul. Why not? All of these wonders should be seen in a revival. What is the matter with our revivals today?

(10) Had all things common. A spirit of liberality filled the Church as a result of the Pentecostal revival. They sold their possessions, lands, and goods, and brought the money to the Church for distribution to the saints. They loved each other and gave their substance to care for the needs of the brethren so that each and all had plenty and none lacked of support. All they possessed was on the altar for God and the Church. We need the spirit of liberality in the Church today. Revivals should make the churches liberal in all things, as faith, prayer, service, sacrifice, love, money, time.

(11) Drawn closer together. Revivals should draw the church and the converts together in love and

fellowship. The Holy Ghost drew the church and converts together so that they were assembled together for worship. They did not separate as soon as the revival was closed on Pentecost but assembled together for worship. Something is wrong if our revivals do not have this effect.

(12) Oneness of heart. The Church continued daily in one accord and mind. They were not divided; not broken up in factions and schisms, as we see today. All one in spirit, in love, in purpose, faith, etc. Love filled every heart. Such should be the fruits of a Holy Ghost revival today. Do we have such revivals today, if not, why not? Who is at fault? Can we have such a revival today? It is often the case that the church is worse divided after a revival than before. Why is this?

(13) Gladness and singleness of heart after the Pentecostal revival. The Church was filled with gladness and joy after the revival. They were filled with a single eye and purpose to please God. This is the fruit of the Holy Ghost baptism, a singleness of heart to please God. All the double mindedness and selfishness are taken out of the heart—sanctification by the Holy Ghost. Such a state and work bring gladness and joy in the Holy Ghost. Many revivals today have no joy.

(14) Respected by the people. The world has a degree of respect for those who have real salvation and enjoy the blessing of the Holy Ghost. A revival should lift any odium or criticism, ill repute or low standing in the eyes of those about us. The right kind of a revival, like the Pentecostal revival, lifts the standard of reputation and standing of a church in the community. If not something is wrong. People will take notice. The result here depends largely upon the evangelist.

(15) Additions daily to the Church. The Lord added daily to the Church the saved. So it should be in our revivals. People should be saved and sanctified daily and added to the Church both during and after the revival. Why not? Such are the abiding results or fruits of a real, Holy Ghost revival. Such were the results and fruits resulting from the revival on Pentecost, and why not expect and see the same today?

WALLOWA, OREGON.

A FEW CLOVER BLOSSOMS

By REV. C. E. CORNELL

Sour religion is too much like the Devil's kind, avoid it.
Don't get too near the Devil's territory, he'll hook you.

A lazy Christian is as consistent as an honest thief. If Christianity means anything it means intense activity.

The woman who professes holiness and is decked out in the "flubdubbery" of the world, is an exceeding poor sample of Christian for anyone to imitate.

The reason why so many church members are so lean spiritually speaking, is because they eat food that furnishes no nourishment. They read the daily papers, the novel, the magazine. They fail to pray in secret and to read the Word of God.

Annual Meeting of the General Board

The annual meeting of the General Board is always looked forward to by our workers at Headquarters as one of the great events of the year. Usually, beginning immediately after New Year's, the General Secretary, the General Treasurer and the Manager of the Nazarene Publishing House are very busy in the work of preparing annual reports. This activity must of necessity be communicated to the office help and in the pressure office hours are frequently thrown to the winds and some of the workers are in the office as early as six o'clock in the morning and frequently they do not leave until ten and eleven o'clock at night. Reports for the past year's accomplishments are prepared for presentation to the General Board and plans must be formulated for the next year's work.

The annual meeting of the General Board began at 10 o'clock Thursday morning, February 11, 1926, preceded by an extraordinary rush of work in preparation for that event, but the workers, after days of feverish labor, had things well in hand when General Superintendent H. F. Reynolds, the Chairman, called the Board to order. Devotional services were in charge of President F. M. Messenger of the General Board and District Superintendent J. N. Speakes of the Northwest District led the opening song service. Fervent prayer was offered by District Superintendents C. B. Jernigan of New York and J. W. Short of Indiana. At the roll call all members were present except Elmer H. Kauffman who arrived in time for the business meetings of Monday and Tuesday following.

All the business meetings, morning, afternoon and evening, are begun with devotions and the spirit of worship which comes upon the scene at these times is usually very marked. This year we were privileged to have with us from the beginning to the final adjournment General Superintendent J. W. Goodwin, but we missed the presence of General Superintendent R. T. Williams who was at home for a few days with Mrs. Williams who was seriously ill. Missionary Superintendent J. E. Bates, District Superintendents J. G. Morrison of Minneapolis, J. I. Hill of Southern California, Charles A. Gibson of Ohio and N. B. Herrell of Kansas City were among the visitors. Pastors Ben Mathisen of Fergus Falls, Minn., and L. T. Wells of Topeka, Kans., as well as local Kansas City pastors, were present part of the time. Editor J. B. Chapman of the HERALD OF HOLINESS and Sunday School Editor E. P. Ellyson were frequent visitors. We also enjoyed the pleasure of greeting Rev. J. K. Mayberry, one of the old veterans.

Among the missionaries present were Rev. I. O. Lehman of South Africa, Rev. E. Y. Davis and wife of the Southwest (Mexican) District, Miss Ruth Williams, Miss Maude Cretors, Miss Minnie J. Martin and Miss Mae Bursch. The Executive Committee of the

Woman's General Council held their annual session at this time and several joint meetings were arranged with much pleasure and profit. It was conceded by all who were present that this meeting of the General Board was by far the best and most satisfactory. Some matters of business that had engaged the careful and prayerful yet anxious consideration of the Board since the last General Assembly were brought to a conclusion, and we believe that with these matters disposed of the Board will be enabled to devote more time hereafter to the progressive and constructive phases of its work.

At the conclusion of the report given by Missionary Superintendent J. E. Bates, a Committee was appointed which later brought in the following resolutions:

WHEREAS, It seemed necessary for The General Board in its September meeting, for the sake of economy and to relieve the financial pressure, to ask our Missionary Superintendents, Rev. J. E. Bates, Rev. George Sharpe and Rev. J. D. Scott, to return from their respective fields; and

WHEREAS, These noble men gladly and readily acquiesced in the action of the Board, at great personal sacrifice, and relinquished the great work so recently taken up, and returned to their homeland;

THEREFORE, BE IT RESOLVED, That this Board does hereby express its appreciation of their heroic efforts and faithful service in organizing and superintending the work under their jurisdiction, and we offer thanks to our heavenly Father for the seal He has placed upon their ministry in the scores and hundreds who have knelt at the altar in response to their appeals; and

BE IT FURTHER RESOLVED, That we express to these precious brethren our love and confidence, and pray that their splendid abilities may long be employed in the service of the church.

Respectfully submitted,

DR. H. F. REYNOLDS,
DR. J. W. GOODWIN,
REV. J. W. SHORT,
DR. EDWIN BURKE,
MR. E. L. HAWKES,

Committee.

A special order for ten o'clock Friday morning was the hearing of the annual financial report of the General Treasurer which was read by Brother Anderson. This report has already been published in *The Other Sheep* and the HERALD OF HOLINESS. It showed that our people had contributed the magnificent sum of \$329,685.27.

Saturday morning at ten o'clock a special order was made to hear the annual report of the Manager of the Nazarene Publishing House. Brother Lunn read the report which revealed wonderful progress in that splendid institution of our church. With Brother Lunn's characteristic modesty he disclaimed personal credit and spoke splendid eulogies of the staff of loyal workers that constitute the Publishing House force.

The question of stewardship and tithing received more than ordinary attention at this meeting and

among other action taken was the adoption of the following:

We will be glad to see a strong tithing campaign put on throughout the entire church, which we believe can be accomplished from this office without great expense. We recommend that the General Superintendents and the General Board give their endorsement to such a campaign, believing that in a few months time the system will become universal, which will guarantee a regular income for the General Budget.

Later the following recommendation was adopted:

We recommend that suitable literature on tithing and stewardship be published and distributed and that all our General Superintendents, District Superintendents, Pastors and Sunday school Superintendents be urged to induce our people to tithe systematically.

During the last afternoon of the meeting the following concluding recommendation was adopted:

We also recommend that a strong effort be put forth to secure the adoption of the budget by each individual church and that an intensive campaign be instituted with a view of emphasizing the tithing system of meeting the obligations that we owe our Lord. If this can be accomplished, it will mean an even flow of money into our treasury, making the frequent appeals and strenuous campaigns for the raising of money unnecessary.

One of the important subjects that engrossed much attention was that of furnishing sufficient funds during the opening months of the year as to make it unnecessary to borrow large sums of money to finance our general causes for the first part of the year. In order that the handling of general funds might be facilitated, the following recommendation was adopted:

We would recommend that this Board consider with favor some method by which the General Budget funds can come directly from the local church to the General Treasurer and monthly reports issued to local churches, District Superintendents and District Treasurers; and all reports be simplified as far as possible to the three divisions, the local, district and general budgets.

Another recommendation bearing upon this important question was unanimously adopted, namely:

We also strongly recommend that all of our churches be urged to make their remittances direct to our General Treasurer instead of by the circuitous route as now employed, as investigation has proven that many thousands of dollars are held up in transit all the time, thus making it necessary to borrow and pay interest.

Inasmuch as the forces of the Nazarene Publishing House and the forces at Headquarters would soon move into the new Headquarters Building, the question of unifying and harmonizing such arrangements received proper attention.

The following report submitted by the Department of Publication was unanimously adopted by the General Board:

1. We recommend setting aside a reserve of \$5,000.00 for a tract fund in the Publishing House.

2. We recommend the appointment of M. Lunn and E. J. Fleming as a Committee to arrange for some kind of sick or death benefit for the employees of the Publishing House.

3. We recommend that M. Lunn and E. J. Fleming be authorized to inaugurate a plan for a uniform policy for employees of the Publishing House and other departments in accordance with a manual as outlined by M. Lunn, Manager of the Nazarene Publishing House.

4. We recommend that M. Lunn and E. J. Fleming have joint supervision of the new Headquarters Building in the matter of arrangement and allotment of space.

F. M. MESSENGER,
J. F. SANDERS.

The Secretary of the General Board submitted a report dealing with general items of business and in addition separate reports for the Departments of Church Extension, Ministerial Relief and Home Missions. Particular items from these reports will be published in a later issue of the HERALD OF HOLINESS.

Inasmuch as Rev. E. G. Anderson who had had the executive oversight of matters of Foreign Missions for several years, had retired and General Superintendent H. F. Reynolds had been looking after missionary interests for the past six weeks, and in view of his wide acquaintance with our mission fields and his earnest promotion of that cause, he was unanimously appointed Secretary of Foreign Missions, which office he will fill in addition to his duties as General Superintendent.

The re-organization of the General Board was effected by electing the following officers: F. M. Messenger, President; J. T. Benson, First Vice-President; E. L. Hawkes, Second Vice-President; E. J. Fleming, Secretary; M. Lunn, Treasurer. The officers, together with J. W. Short, C. B. Jernigan and J. F. Sanders, constitute the Executive Committee.

Committee on Publicity and Survey: C. B. Jernigan, J. N. Speakes, C. A. McConnell, J. W. Short and E. H. Kauffman.

The Committee on Finance and Investments: E. L. Hawkes, F. M. Messenger, J. T. Benson, J. F. Sanders and E. H. Kauffman.

The new Headquarters Building which is nearing completion received much favorable comment from the brethren who were present. If the dear Lord tarries, the next annual meeting of the General Board will be held in the new building.

E. J. FLEMING,
Secretary, General Board.

TEN MORE COMMANDMENTS

Don't contradict people, even if you're sure you're right, unless some principle of character is involved.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't conclude that you have never had any opportunities in life.

Don't believe everybody else is happier than you.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache or rheumatism.

Learn to attend to your own business—very important point.—*The Missionary Visitor.*

Things that Concern Zion

By GENERAL SUPERINTENDENT REYNOLDS



If there is one department of our church work that affects the success of our mission in this world more than another, it may be our educational work. God said by the Prophet Hosea that His people were destroyed for lack of knowledge; and St. Paul evidently believed all that the Prophet Hosea had stated and, moreover, gave us to understand that in order to secure true knowledge there must be with or in addition to the knowledge gained in institutions of learning, that more profound, realistic, satisfactory, experimental knowledge, which can come only from God, who hath commanded the light to shine out of darkness, to shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Each session of our General Assembly recognized this, as is evidenced by its legislation concerning our system of education. Of the six educational districts possibly our educational institution known as Trevecca College has a responsibility second to none. In the economy of the church's legislation our Trevecca educational institution is made responsible to not only educate, but for the right kind of education in the following nine states: Kentucky, Tennessee, West Virginia, North and South Carolina, Mississippi, Alabama, Georgia and Florida, known as the Southeastern District, which covers one-eighth of the area of the United States. This territory has a medium physical surface, forty thousand miles of railroads, a number of steamship connections, and it abounds in forests and minerals.

The fact that its 1,600,000 farms have an annual crop value of over three billions of dollars; its tropical fruits and moderate climate; its annual stock sales of six hundred millions of dollars and its manufactured goods selling for over five billions of dollars, are clear demonstration that Trevecca is located in not only a responsible, but a favorable location. It is true the above mentioned features are valueless as far as developing a country is concerned without people, but in this zone there are about fifteen millions of people, of which there are four and one-half millions of pupils enrolled in our grade schools. Parents living in this territory and others who desire to educate their children should not be afraid to move within this radius, as the cost of maintaining these schools is only \$3.65 per capita.

Notwithstanding this splendid enrollment, it is quite evident that these educational institutions are being felt, as there are over two hundred senators and six hundred representatives in the annual sessions of the Legislative Bodies; and capitalists and laborers should

not be afraid to live in this territory, as there are from four to nine holidays each year and the rate of interests is from 6 per cent to 8 per cent.

Already the Church of the Nazarene has a representation not to be despised. In our nearly two hundred churches we have about six thousand church members; with over ten thousand Sunday school members; two thousand in our Young People's Societies; over six hundred Woman's Missionary Society folks, with more than two hundred Nazarene ministers, giving us about one-tenth of the total membership of the Church of the Nazarene and its working force. However, there are in these nine states 719 counties and 36 large cities, many of which we have not yet occupied.

It might be truthfully said that Trevecca College is beautiful for situation, but more than this she is advantageously located, as her President and Board of Trustees have evidently realized. Geographically our educational plant might be termed the gateway to the entire district. The situation is ideal from its elevation, climate and circumstantial condition. With the exception of the extreme southern part of Florida, none of the student body is necessarily over-taxed with the expense of transportation. The great variety of occupations and industries throughout the zone makes it possible to draw students from all classes and circumstances. Our President and Trustees and their many friends evidently have the vision both of possibility and responsibility and already have erected some very substantial, commodious and practical buildings, in a somewhat secluded part of the city of Nashville, which has a population of about 125,000 people.

While Trevecca has a real educational standard, with a well qualified faculty for developing and graduating a strong and mentally and physically qualified body of students, she is also giving very careful attention to the spiritual and experimental part of education, which is so essential in order that its representatives, when thrown out on their own responsibility, will succeed in the true sense of the meaning of success. In order that the students may be well rounded out and thoroughly developed for their life's work, special attention is given not only to that phase of education that shall lead the individual into the experience of justification and entire sanctification, but they are by a careful and well organized system given practical experience by being trained for religious work, being divided into different groups with experienced leaders that visit and hold meetings in the city work houses, jails, penitentiary, hospitals, county institution for the aged and infirm, street meetings, mission and church work, and are constantly impressed with the importance of getting men, women and children saved.

While it is true that Trevecca has real financial needs, her greatest need at the present is a larger student body, which she is well prepared to care for.

In conclusion the writer would state that not only are the President and Board of Trustees awake to the possibilities and responsibilities of Trevecca, but the pastors, evangelists and representative laymen of our churches from this zone are becoming aware of the great opportunities, as was manifested by their presence in the recent and successful institute held in Trevecca auditorium. Both Dr. and Mrs. E. P. Ellyson, who were the principal workers, were very much pleased with the large attendance and deep interest manifested during the institute. And our officials and faculty were so much encouraged by the splendid representation from the District that they have decided to put on another program in January, 1927. If they succeed in doing so, the writer is quite confident that not only those who were privileged to take advantage of the institute this year return, but they will bring a large number of their fellow-pastors, workers and laymen with them.

The Appeal of the Budget

By GENERAL SUPERINTENDENT GOODWIN

WHEN our church first adopted the idea of the budget system there was a feeling in the hearts of some that this would curb missionary enthusiasm and possibly hinder the giving of the people. As we advance in the general interests of the church we discover that the budget has a very strong appeal. As a missionary enthusiast, I would not care to invest my money in sending a lone missionary to a foreign field without some force back of him in the Homeland to maintain the work. Even though he might accomplish much, there could be no permanency in his accomplishments without some organization or force in the homeland to continuously maintain the work. In giving one dollar to missions I would like to have some portion of this dollar employed in channels which will guarantee the permanency of the investment in the work of God. The budget covers this need.

The larger portion of our general budget is given over solely to foreign missionary enterprises, but small portions are reserved to maintain permanency in the enterprise. One of the tactics of war is to destroy the home base of the enemy. If Satan, by neglect or careless planning, can destroy the home base of the church he will soon ruin the foreign missionary enterprise, hence the one vital and all-important question must be the preservation of our home base—the base of supplies.

This is not said to justify undue expenditures in costly church buildings. It has seemed to me almost a shame that so many of our larger Protestant

churches have put their millions into cathedrals and expensive church buildings, to the neglect of the heathen. I trust as a holy people we shall always guard ourselves against this undue manifestation of selfishness.

What a spectacle it must be to High Heaven to watch a local church in a great building program amounting to thousands of dollars, and when the general needs of the church, requiring a few hundred, are presented to hear them crying poverty and lack of ability to give. What selfishness to build costly buildings at home and neglect the heathen now in darkness. How much more interesting and inspiring in all our efforts to realize that no other great and needy cause has been forgotten.

I have admired greatly the plan of one of our pastors, who for two years had a crowded house and yet refrained from enlarging and building a new and expensive church, in order that he might maintain his large giving for the general budget. And when at last he was compelled to take steps for enlargement, he so planned the enterprise as not to curtail his missionary offerings. There should be careful regard in maintaining a just equality between our home interests and our interests on the foreign field. We should not allow our self-interest to over-run our enthusiasm to get the gospel out. Neither should we allow our enthusiasm for foreign missions to create carelessness in preserving our home base. Both must go together proportionately and systematically.

A well planned budget is intended to overcome this difficulty in a symmetrical development of the work. The budget has a stronger appeal to my heart than any one department of the work, even superseding my interest in missions alone, for when I give my money for missions I must know that my money is not invested in enterprises which must finally fail and cease to be. Permanency in growth and development has a larger place in my vision. I have never enjoyed better satisfaction and contentment than since I have been pouring my one-tenth and gifts into the local treasury of the church in which I hold my membership. Thus the budget, knowing that it provides for the symmetrical growth and development of the work, has a strong appeal to me.

Tobacco using is a sin against personal cleanliness, a sin against the user's body and brain, a sin against the golden rule as applied to non-users; it is a needless extravagance and its history associates it with liquor and crime.

"Did Solomon ask for the best thing when he asked for wisdom?" It seems to us that his own life teaches that it would have been better if he had asked for grace to be good, rather than for wisdom to be mighty.

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON EIGHT

"The Old and New Testaments represent two entirely distinct and different dispensations of God's dealings with His people."

PART I. The eighth week's assignment is the book of Joshua. This is the first of the historical books of the Old Testament. The first book in the Bible which has for its title the name of its author, and the book is largely an account of his deeds. Jewish tradition makes Joshua the author and there is no reason to deny it. His name is a contraction of Jehoshua and means Jehovah is deliverer or savior. The Greek for the same is Jesus (See Matt. 1:21). The book is a record of how Israel entered the promised land by God's power, the conflicts which arose, their victories and the division of the land among the twelve tribes. There is no other historical book so rich in its typical teachings as this one. The child of God will find it inexhaustible, full of blessed truth and encouragement. The events recorded typify Christian experience, conflicts and victories. It has its counterpart in Ephesians.

We may divide the Book as follows:

1. Entering and taking the land (Chaps. 1-12).
2. Dividing the land (Chaps. 13-21).
3. The final words of Joshua (Chaps. 22-24).

Some of the best passages to ponder are: 1:2-9, 18; 3:1, 5, 7, 8, 10, 13, 15; 4:21-24; 5:9, 11-15; 6:15-20, 25; 7:7-13; 10:12-14; 11:15; 13:1; 18:3; Ch. 20; 22:5; 23:3-13. Notice the number of times that the expression "Be strong and of good courage" occurs in the first chapter. Find same expression in Deut. 31. Notice the times it is said Joshua arose early in the morning. Memorize Josh. 1:8.

We suggest a few of the spiritual lessons drawn from the events of the book.

JOSHUA A TYPE OF CHRIST

What the law (Moses) cannot do, Jesus (Joshua) does (Rom. 8:3). Both God appointed as captain of His people, both lead to victory, act as advocates, divide the allotted portion to His followers.

RAHAB ILLUSTRATES SINNER'S DELIVERANCE

1. She lived in a condemned city, as the sinner does.
2. Her character was evil, as all sinners go astray.
3. She believed in God, the sinner's only hope.
4. She displayed her faith (scarlet cord), the redeemed must testify.
5. Her deliverance was complete, so is that of the saved.

6. Became identified with God's people.

7. And shared their inheritance in the holy land, so does the redeemed sinner.

CROSSING THE JORDAN—A TYPE OF HOLINESS

As Israel went down to the banks of Jordan (Hebrew root "jared," meaning to descend) so we in our consecration reckon ourselves dead unto sin—stepping into the stream by faith after having smelled the fragrance and seen the fruits growing across the river. Leaving the city of Adam, 3:16, to be overflowed by the swelling Jordan and forgotten forever. Build an altar of stone in river to testify to old things which are covered over by Jordan's waters—and another at Gilgal as a type that we are alive unto God in Christ Jesus (Rom. 6:11). After crossing over they begin to enjoy the fruit of the land, meet their Captain who leads them on to conquest and victory as long as they follow His directions. May we be warned by their mistakes and may our lives give evidence of the fruits of holiness that we may have continual victory in our conquests of Canaan and never be driven out of the land of promise as they were in their later history!

The seven nations they were to conquer are typical of our enemies. They were not in the camp, but usurpers in the land that belonged to the seed of Abraham. Their names are significant. The meaning of some of them are:

1. Canaanite, a merchant with his goods strewed on earth, earth bent.
2. Amorite, one who is exalted.
3. Perizzite, a dominating one.
4. Jebusite, one who stoops down. The only remedy was a complete destruction.

The religious purpose of the book is not merely to record history for its own sake, but for the moral and religious lesson that can be enforced from its teachings, instructions and warnings for the men of his own time and for those who come after him.

The sun standing still (Josh. 10:12-14) is a great outstanding miracle. An exhibition of what God can do for His people. Two explanations have been suggested how this might have occurred. One that the layers of the atmosphere reflecting the light were arranged in such a supernatural way that the sun appeared to stand still. The other that there appeared a manifestation of the glory of God superior to the sun and taking its place. This is in line with the glory of God which led Israel by the pillar of fire and the Shekinah glory appearing in the tabernacle and temple. We do not need to resort to either of these as an explanation, though they might satisfy the conditions. For God could suddenly stop the revolution of the earth and then exercise His almighty power to prevent any disaster upon the solar system, if He wished. We do not need to explain the works of God, but to accept and believe them. Herodotus and other writers of several ancient nations record the fact of a long day.

PART II. THE BIBLE—STRUCTURE AND DIVISIONS OF THE NEW TESTAMENT.

In the English Bible the twenty-seven books of the New Testament are arranged like the Old into five divisions.

1. The Gospels (from Old English "God and spell")—four books: Matthew, Mark, Luke, and John. The first three are called *synoptic* for the subject matter is more nearly parallel. Each is a different portrait of the Christ.
2. The Acts of the Apostles—one book.
3. The Pauline Epistles or letters—14 books. The Pauline authorship of the book of Hebrews is doubted by some.
4. The General Epistles, one by James, three by John, two by Peter and one by Jude, seven books.
5. The Book of Revelation—the closing book of the Bible. About eight men wrote the New Testament.

PAUL'S EPISTLES ARRANGED CHRONOLOGICALLY AND DOCTRINALLY

1. Eschatological—the last things. 1 and 2 Thessalonians written about A. D. 52 and 53—during second missionary journey.
2. Anti-Judaic-Romans, 1 and 2 Corinthians and Galatians, written about A. D. 57 and 58, during third missionary journey.
4. Pastoral—1 Timothy, Titus. Written about A. D. 67 after Paul's first imprisonment. 2 Timothy written about A. D. 68 during second imprisonment.

The same general structure of both Testaments occurs. The two are dependent upon each other. Both are equally the Word of God and needed. William Evans says, "The relation between the Testaments is an identity like that which the roots of the tree have to that part above ground, both being supported by the same sap." "The Old Testament is to the New what the acorn is to the oak."

PART III. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. For the first appearance of Joshua see Ex. 17:8-13.
2. Can you justify God's command to destroy the Canaanites?
3. Note the occurrence of the word Jesus in Heb. 4:8.
4. Study the subject of Jesus as the captain of Lord's hosts (See Isa. 55:4, Acts 3:15, Heb. 2:10; Rev. 19:11-14, and compare with Josh. 5:14).
5. Make a list of the occasions that Achan's confession, "I have sinned," occur in the Bible.

You will find much helpful material on Joshua's history as well as all Israel's in Urquhart's Bible Guide, or Recent Discoveries and the Bible. Published by S. S. Scranton Co., Hartford, Conn.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q—I notice that some of our churches are making "five year" arrangements with their pastors; is this in accordance with our Manual, and can this be legally done?

A—Our Manual provides that pastoral arrangements can be made only until the meeting of the District Assembly. That is, the legal pastoral arrangement can be made only one year at a time. Any arrangement for a longer period must be tentative only, and is binding upon neither the pastor nor the church. In fact it will be necessary for the church to vote upon the matter each year, as usual, and a contrary vote is possible at any election. Any tentative arrangement, even, should be made with the whole church and not with the church board, as the recalling of a pastor after once he has been legally installed is in the hands of the church and not in the hands of the board any longer. As a common practice, we believe it best to let the regular annual call stand. Only when a prolonged building program is in sight should any move be made to even tentatively arrange for a longer period at one time.

Q—I recently heard an evangelist say that Acts 19:2 should be translated, "Did ye receive the Holy Spirit when ye believed?" Is he correct in this statement?

A—The American Revised Version, which I think is the most nearly correct of all English Versions of the Holy Scriptures gives it as this evangelist quoted it.

Q—Does God ever permit the Devil to answer a saint's prayer, when that prayer is offered in faith and is in accordance with God's Word?

A—No, God answers all prayers of this kind Himself. It is only when one goes contrary to God's Word and substitutes human notions and preferences for the will of God that the Devil has a chance to break in on prayer and make it a curse.

Q—I understand that according to 1 Peter 4:8 we should forgive and forget forever any sin for which one truly repents; but I believe that deliberate sin should always be rebuked, and the more so if the sinner is a professing Christian. Am I right in this view?

A—I think you are perfectly correct in this view.

Q—In what way can I secure statistics as to number of communicants, preachers, churches, colleges, benevolences and total per capita giving of the Nazarenes?

A—Send twenty-five cents to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo., for a copy of the latest Year Book.

Q—I find the title "Reverend" used frequently in the HERALD OF HOLINESS; what is the Scriptural authority for using this title? Also, how is it bestowed in the church, and for what reason is it thus bestowed?

A—We use this title in the HERALD OF HOLINESS merely as a means of distinguishing preachers from laymen. We think the only Scriptural authority consists of those passages which enjoin us to honor elders, especially those who labor in the Word and doctrine. The etymological significance of the word does not make it fully adapted to the use which is made of it, but we think that like most words, the etymology has been largely eclipsed and that people generally understand the title to apply loosely to those whose principal business is to preach. There is, perhaps, just as good authority for this practice as for that of calling high school teachers "Professor," etc. There is no authoritative method of bestowing this title in this country, and so it is commonly applied to anyone who preaches, whether such person is an ordained elder or only a licensed preacher. We do not think the matter very serious, and so do not make any special effort to either defend or condemn the practice, and in practice we simply "bow to custom."

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

It seems a pity to close these articles without giving you a glimpse of the humorous side of evolution, for indeed,—there is a very, very funny side to it. Not, of course, to those who believe it. Only an outsider can see and appreciate the humor.

A few months ago I read a little story in a leading magazine which struck me as quite comical. Here it is in my own words:

THE STORY OF A LITTLE MONKEY OF LONG AGO

Once upon a time,—(it was over a hundred thousand years ago) a small monkey with others of his kind lived in a large forest. Many millions of years before this time the force of evolution had begun to work in a great cloud of vapor—and out of it had come the earth. And as the years went by,—different forms of life appeared. But when the little monkey was born evolution had not as yet produced a man. No, the day was still thousands of years off before there would be great ape like creations who would begin to change into something like men. Not only had there never been a man on the earth in the little monkey's day,—there had never been a *thought* on the earth,—not even such a thought as a monkey might have. What I am trying to tell you is,—that up to this time evolution had not produced even one faintest glimmer of *intelligence*. It simply did not exist. There may have been some gray matter in the little monkey's skull but, if so, it was absolutely dormant. It had never been used. The small creature had a favorite tree at whose foot was a pool of water still and clear as a mirror. When the little monkey climbed down the tree to drink of the water, he always saw a second little monkey gazing solemnly up at him from the pool's clear depths. The sight never failed to irritate him and he would slap spitefully at the little face in the water. Then a strange thing always happened. As soon as his paw ruffled the water his tormenter would disappear.

One day the small hero of our story leaned over the pool's edge without striking at the upturned face. He looked at it quietly and it looked quietly at him. He moved and it moved. After a while the little monkey climbed up in his tree and sat there. His head felt queer. Something was moving in it where he had never felt anything move in it before. He wrinkled his little forehead; put his little paw over his eyes, then took it away. In some way it was borne in upon him that there was a reason why he saw another monkey when the water was still and did not see one when it was ruffled. The little fellow was trying to

put two and two together and it wasn't easy, *seeing that never before on the earth had such a thing been done*. But he kept at it, did the little monkey, until the two and two came together. And then he realized in a flash that the little face he saw in the pool was not another monkey, *but was himself*. It is a pretty good thing for us that he sat still long enough to work the problem out, for the writer gravely informs us that *this was the beginning of what was to end in man, with all of his marvelous powers of intelligence and reason*. He could not tell us whether the little monkey had a natural or a tragic jungle death. "But his memory can never die," he declared feelingly, "for he was the first Seer. His eyes were the first to look Beyond and Within."

Indeed, if our evolutionist friends are right, we human beings were pretty much at the mercy of those creatures of long ago. It depended entirely upon what they decided to do as to whether we would ever be here or not.

For instance, there was a time when there were no land animals, they tell us. The only forms of life were those found in the water, and these creatures in the water lived and died there quite content. Then a water puppy was born who wasn't so well satisfied. So one day, he decided that he would be a water puppy no longer; he would become a land animal. Forthwith he crawled out upon the land, and liked it so well that he did not go back. Living on the land, he began to develop features he had not had before, and *this was the beginning of all the species of land animals, man among them, which we have today*.

How much we owe that little fellow for being so ambitious and for having the courage to be more venturesome than his mates. No wonder a grateful evolutionist exclaims, "The greatest day for man which ever dawned upon the earth was that day when the water puppy decided to crawl upon the land and become a land animal."

Another scientist explains to us why we are never hurt by falling in our dreams. Perhaps you think you already know why. "Of course, I do," you say, "I don't get hurt because I don't fall, I just *dream* that I fall. How could a fellow be hurt by a fall which never takes place." Well, that is the way most of us have felt about it, but the most of us are not scientists. "We often dream of falling," says a learned gentleman, and then he explains to us why we happen to have such dreams.

He tells us that some fifty thousand years ago, our ancestors had reached that stage when they had become what are called "tree men." Sometimes those tree

men in their sleep would lose their hold and fall to the ground. "Those who were killed by a fall, of course, *had no descendants*," said the wise man. (I think we can understand that even though we are not scientists, don't you?) But those who were not killed, lived. (That, too, is clear to me, isn't it to you?) That is why we are never hurt when we dream of falling," he concluded. How wonderful, and how encouraging. For if any of us should we be hit by an automobile when we are asleep, and *not killed*, we will have the comfort of knowing that our descendants, fifty thousand years from now will be in no danger whatever of being hurt, should they happen to dream of being hit by an automobile.

Stories of some long ago age are becoming more frequent. Don't attach any importance to them. No man can tell us what is taking place on the brain of a monkey today. How, then can he describe something which he says happened a hundred thousand years ago?

Such an authority as Dr. Lotsy says, "The reconstruction of what has happened in the past is *not science at all*, it is simply indulging in the most fantastic speculation." In conclusion, let us say that evolution makes many claims which leading evolutionists acknowledge have not yet been proved. Their main reliance is this, that Geology is supposed to have proved by its arrangement of rocks and fossils that our earth has passed through long ages in each, of which an advancing type of life existed. But does Geology's arrangement of the fossils, and its *theory of ages* built upon this arrangement stand the test of new discoveries in Geology itself? No, and unfortunately *the method has been to stand by the theory*, and then explain the discoveries so as to make them fit the theory.

And this method has led even Huxley to say "In the present condition of our knowledge and of our *methods of knowing*, only one verdict can be recorded as to the evidence of fossils, *not proven and not provable*." Another scientist exclaims, "Geology, as it is commonly called, *presents the most peculiar mixture of facts and nonsense* to be found in the whole realm of modern knowledge." But this will not always be; some day this science, as noble within itself as Astronomy or Chemistry will be loosed from the errors which have bound it hard and fast. In its bonds, it has been forced into the very ugly position of being the one science to witness against the truth of the Word of God. But when the truth shall have set it free, Geology will have the peculiar honor of being the one science which is able clearly and faithfully to corroborate the statements of the inspired Word.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

Miss Aileen R. Carroll, Corresponding Secretary of the sub-district, Jamestown, N. D., sends us a copy of the program of the N. Y. P. S. Convention to be held at Ashley, N. D., April 1 to 4. The evening services will be evangelistic and the hours of the days will be given to devotional services and the discussion of such topics as, "Why Should N. Y. P. S. Young People Be Careful in Choosing Their Literature?" "The Importance of Our Young People Choosing Godly Companions, Both as Friends and Life Mates," "How May the N. Y. P. S. Best Serve the Church in Sharing Her Burdens and Responsibilities?" "How and When Should the Young People of the N. Y. P. S. Choose Their Vocation in Life?" A great convention is expected and all societies are urged to send representatives.

ZONE RALLY, CLEVELAND, OKLA.

Our zone rally, held at Cleveland, Feb. 13, was a great success. There were four different Societies represented. The morning message was brought by Rev. Hafley on "Holy Ghost Baptism." At the close of this service a wonderful dinner was served by the Cleveland church.

Afternoon service opened at two o'clock with a rousing song service led by Brother Gibbins.

Brother Messer, one of the best singers in our movement, stopped by and gave us two beautiful messages in song. The Denison, Texas, trio was with us throughout the day and brought several beautiful messages in song. Brother Bolerjack and Brother Potter gave a ten minute talk on "Betterment of the Societies" and at the close of this service we had a great street meeting led by Brother Cleghorn.

Brother Hafley brought the evening message. At the close of the message one soul came to the altar.

This was indeed a great day and enjoyed by all. We all go back to our different Societies better prepared to press the battle onward than ever before.

BIRMINGHAM, ALA.

I want to give all an idea of how our Birmingham N. Y. P. S. is progressing. Report for Sunday, Feb. 14, 1926:

Meeting came to order by singing "Sweet By and By" (old tune to Salvation Army words). Brother Donald Waites led us to the throne in eloquent words of prayer. Rev. John McCay (member of the Trevecca College Quartet of Nashville, Tenn.) sang for us the old Scottish song, "My Aine Country." Such a song was a rare treat to all present. Miss Peggy Franks then favored us with a violin solo, accompanied by Mrs. B. F. Jordan, Jr. at the piano.

Our beloved honorary member Brother Stuckey commented on the sixth chapter of Romans. The congregation joined in singing "Win them one by one," followed by the closing prayer by Brother Logan. In all the Lord dealt out a special blessing to each heart in divine presence.

If you don't believe we are enjoying the Trevecca College Quartet in song and sermon just buy your ticket for Birmingham and meet us at 1716 5th Ave., N. They will be with us till Feb. 28.—Mrs. B. F. Jordan, Jr., Secretary-Treasurer.

HEART TALKS THAT INSPIRE

By BASIL W. MILLER

Fashioning a Master Violin

Stradivari, the perfecter of the violin, when asked how long it took to form a violin, replied, "A thousand years." He also said that violins made from young trees, shielded from the storm, could never be fashioned into a masterpiece. It requires a thousand years in which the tree is tested by tempest, tried by wind, beaten by sleet and hail, covered by snow, drenched by rain, scorched by the summer's blighting breezes, and blasted by the icy breath of winter. A thousand years are necessary in which to strengthen and exercise the arms of the branches by the gnarling of the tempests—to rejoice at the courtships of fair lovers under its cooling shade—to weep with mother birds at the destruction of the young—to whistle with the gentle zephyrs of night rustling in its leaves in moonlight sonatas of love and hope—to moan in the basso of storm. But from this thousand years of testing comes timber, when fashioned, for a genius to stir the bosoms of mankind to war, to love and rejoicing.

Only a tried tree forms a master violin. The untested timber shaded from the sun, protected from the storm, shielded from fierce battle of winter's elements, Stradivari said, could not stand the strain, nor produce the glorious deep tones of sympathetic players, nor tell of the love of a heart stirred by strong emotions, nor wail with the notes of a soul known to troubles, nor sing carols of the nightingale, nor create celestial harmonies of happiness and bliss.

From this old, aged tree, formed into a violin, for the sweetest notes to come forth, take the hair of a woman known to love and joy and make a bow, and let some genius who is acquainted with happiness play with all the fire and pathos of the soul! Such music angels desire to imitate!

Though we are not violins, still from our hearts there goes forth those messages of hope, those strains to console

and bless, songs of praise to touch others with tunes of rejoicings and pleasures. We are created that from our souls we may send forth music to stir, to gladden pathways on which no silver rays of light shine. The Master calls for those who are able to scatter His glory, who have walked through the shadow of storm to represent Him.

To fill our place in life, only the storm fits us, trains and tests us. Only when one has been tempted by discouragements, faced the tempest of criticism, met the enemy of winsomeness, is he capable of lifting the burdens of others, of cheering them 'mid their privations of blessings. He that has faced the greatest tornadoes of trials, been scorched by the blighting winds of ill will and evil speaking, stood as a mighty oak, a maple yonder in the meadow unprotected, is one of God's chosen few called to a life of service.

The winds of failure and discouragement drive one to greater efforts, deeper concentration of the capacities of the mind, fiercer determination to face every foe, outride each storm and overcome all intervening obstacles. He that has never known the ardor of midnight study, training himself for life, developing the mind; he that has never felt the glory of nights of prayer; he that has never unsheathed his sword to stay the onslaughts of moral, mental and soul bankruptcy, has never and will never rank high in the world of play and work.

A tested soul, a storm-withstanding mind, form the material for a master man. Mental giants have been those who conquered every difficulty. Bunyan wrote the immortal "Pilgrim's Progress" in the New Bedford jail; Madam Guyon wrote some of her most soul lifting experiences on the walls of her dungeon. Milton penned his sweetest poems in the darkness of total blindness.

The storm-facer, tried in the crucible of experience, is he out of whom geniuses are fashioned. The finest timber for conquerors comes from the lone man facing the trials, carrying the burdens, fighting the cold of winter, the heat of summer, the storms of nights without a star, of days without a song.

Young friends, stand the test of training your mind; face the enemy on the open battle field of labor; flinch not, neither give place to discouragement.

Fight the battle, for thus is skill developed. Lift the load, for thus comes strength for greater tasks. Run the race, for thus results fleetness. Think every problem through without shirking, for thus does the mind form that desired ability to think clearly and accurately in every emergency. Stand then in every

tempest, through the days of battle, the years of struggle, as the tree from which master violins alone are fashioned; and the Creator of men will find needed material to build from your life a genius in His broad field of service. With pen or sword, with brain or brawn, with soul touched by the majesty of His presence you will achieve a place, carve a name in life that shall last until time's sun has set.

SKETCHES FROM LIFE'S SCRAP BOOK

By D. SHELBY CORLETT

"The Value of Ignorance"

THE value of ignorance." This statement caught my eye as I was reading some time ago. It caused me to meditate upon it. Was it true? Is there ever a time when ignorance is of value to a person? Is ignorance ever bliss, or is it ever folly to be wise? Yes there are things of which we may be ignorant that will be of value to us. What are they?

Viola was a child of Christian parents. Raised in a Christian home under Christian environment, being taught the truth of the Christian religion. But as she grew older she heard of other religions, or views of religion other than those held by her father and mother. She began to read the doctrines of these different heresies, not that she wanted to believe them, but simply to keep from being ignorant upon the teaching of these cults. She read Christian Science, Russellism, Theosophy, Spiritism, Seventh Day Adventism, and other false doctrines. She never intended to take up with them or believe their doctrines, she would tell those who made inquiry and warned her about reading such literature. But she continued reading them. Finally she came to herself and asked herself the question, "What do I really believe?" She found her mind so filled with the different doctrines and opinions of these cults, that though she tried hard to hold to the faith of her father, she was so confused in her thinking that she really did not know what she did believe. She knew she believed none of the doctrines of the cults which she had studied; nor could she truthfully say she believed the religion of orthodoxy. She endeavored often to seek God, time after time she would tarry at the altar and seek; but her thinking was so mixed with the false teachings of these cults that she could find no definite basis for her faith in her mind. Was it not "folly to be wise" on the teachings of these false cults when it robbed her of her faith in God; and took away from her that foundation for her faith in her mind that "God is, and that he is a rewarder of them that diligently seek him."

Young people, we must realize the value of ignorance of these false doctrines. Why study them when to do so will rob us of our simple faith and trust in God as our Father and Jesus Christ as our Savior. It is of value to be ignorant of the teachings of modern heresies.

Tom, not his real name, though there are many like him, had been a prominent

preacher of the old time gospel of Jesus Christ. He had preached in churches and campmeetings in many places of our nation, and at one time was a mighty soul winner. But he decided he would read and investigate the teachings of modern destructive higher criticism, with its evolution and modernism; so he might not be ignorant of their teachings, and too, be able to refute their doctrines. But as time went on, Tom's preaching became hazy on some definite doctrines and points. There was not that definite denunciation of sin. That magnifying of the blood of Christ as the only cure for sin. That holding up of definite experiences of grace; but rather an indefinite, cloudy presentation of the gospel. There was not that grip, that unction, nor the results in soul winning, in his ministry there had formerly been. Tom was approached by one of his friends upon the subject. His friend told him that he had noticed for sometime he was not so definite on the teachings of the Bible on some points as before. Whereupon Tom confessed that he had studied and read the teachings of the Modernist until now he did not really know just what he believed. Was it not folly for Tom to be wise on these teachings, when to do so robbed him of his vital grip on God, and of that definite preaching of the gospel with the Holy Ghost sent down from heaven, which had characterized him in former days. Young people, we must realize the value of ignorance in anything that will rob us of a vital Christian experience. Let us not read, or practice, or study anything that will rob us of our touch with God.

Burt was a soldier in the army during the late war. He had been a very wicked man during his early life, but a few years before he entered the service he had been converted and sanctified. He felt the call of God to preach the gospel and was studying for this work, preaching occasionally as opportunity would permit. But during his life of sin, he had been so marred and wrecked physically and mentally that he had a continual fight to keep on top spiritually. Burt and I were chums in the service. Many times after the work of the day we would take our New Testaments and go from the camp to some secluded spot to have times of communion with the Lord. There we would read and pray, and sing the gospel songs together. Heaven would stoop low and bless our hearts nearly every time we met. But Burt had a fight. His will power had been so weakened by sin, by the smoking of cigarets and sinful practices that at times he would go down under temptation. But he would not give up. Frequently he would look me up and we would pray together until he got back to victory. Burt with the rest of us went "to the front," and after days of fighting he was finally wounded, and died as a result of his wounds. I hope Burt made it through to heaven. I believe he did, for he fought so hard to do so that surely God would not forsake him in the crisis of his life. I shall always remember Burt. I shall always remember one thing he said upon one oc-

casión when he had gone down and was praying his way back to God. He said, "Oh if I had only been ignorant of sin, and had not wrecked my mind and my body and my will power by sinful practices as I have done. It would be easier for me to live a Christian life." Sin had left its ugly scar upon Burt. He never got over it, though he was saved. Young people, we can afford to be ignorant of the things of sin. It is "folly to be wise" in the practices of sin.

I listened the other day to the story of a girl who was seeking thrills in the life of sin. To get more thrills she went down morally. It took only a short time to go down; but she has years to reflect upon that moment of sinful indulgence, just for one new thrill. How much better would it have been for her to be ignorant of the thrills of a life of sin, and live at peace with her conscience. Oh "the value of ignorance" of the life of sin and worldliness.

Charlie was a boy raised in a good home with Christian environment. As a boy he was brought up in the Sunday school and the church, and in his young manhood refrained from those awful practices of sin common to the youth of our day. Another young man, several years his senior had gone the ways of sin, smoked, drank, engaged in all kind of worldliness and sinfulness. Both young men were converted. But the people made such a "fuss" over the one who had gone so far into sin, and of the wonderful work of grace that had been wrought in his heart, that Charlie became envious and backslid. He fully determined to go the ways of the world so when he would get back to God the people would talk of his wonderful conversion. But, thank God, he did not go thus; but realized his folly and came back to God. Charlie may never receive the credit in the eyes of his fellow church members that the other young man does; but Charlie has the advantage of the other young man in that he is ignorant of the awful practices of sin that leaves its scars upon the minds and bodies of those who have engaged in them, even after they are saved and sanctified. Sometimes it seems that even the church puts some value on the wisdom of sin for many times ex-race horse men, ex-gamblers, ex-drunkards, ex-outlaws, and ex-convicts get more recognition than those who have walked straight before their conversion. But young people, the value of ignorance of these things cannot be over emphasized. It should be stressed more and more. That man is a better man who is ignorant of sinful practices and worldliness even after he is a Christian, than the one who has engaged in them.

"The value of ignorance." It is true. It is of value to be ignorant of some things. It is "folly to be wise" when that wisdom robs us of our manhood and of our faith in God. Let us resolve to be ignorant of the ways of sin, of the teaching of false cults, and be a greater blessing in the world. "The value of ignorance."

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:



I left you last week at beautiful Savannah. I told you that we had a beautiful convention; and on Monday of February 8 a good Brother Smith came for me at the home of the Varnedoe girls and took me across the country some sixty miles to Manassas, Ga., where we have a nice church and people. We had a packed house and many hands raised for prayer and a goodly number of subscriptions for the *HERALD OF HOLINESS*. Manassas is located in a very fine farming country where they raise as fine pecans as grow on earth, I guess. One of our good Nazarene men, Brother Beecher Smith, has a fine peach nursery and a fine grove of some thirty-eight acres in as fine trees as you ever looked at. Georgia is fast becoming the Pecan state of America, and also one of the finest peach states in the Union. They are raising them here by the thousands of carloads. We have been in some little towns where they ship as many as two hundred cars a day.

Well, after our good service at Manassas I went to Reidsville with the Nelson family and put up in the Nelson hotel. When it comes to good people the Nelsons are the limit and as fine Nazarenes as walk the earth. When it comes to good things to eat they are not surpassed in the nation.

On Tuesday morning at eleven o'clock of February 9 I preached in the South Methodist church of which Brother Bardener is pastor, and he is one fine Christian gentleman. His church was packed and I think that I got nearly twenty subscribers for the *HERALD OF HOLINESS*. There was a fine spirit on the people, they laughed and then cried while I preached to them, and O my, the hands that were raised for prayers. In the afternoon Brother Anderson got in from Atlanta and joined me that night and we went to a place called Johnson's Corner and I preached in the large school building as it was larger than the church, and then the building was overflowing. Here I secured more subscriptions. At the close of the service we drove back to Reidsville and put up at the Nelson house and had another night with them.

We left on Wednesday morning of February 10 for Augusta, Ga., where my old friend of more than twenty years, Rev. H. L. Edlemonton, is pastor of one of the large Methodist churches. At one time he was pastor of St. Paul's M. E. Church, South, of Atlanta, Ga., and he did one of the greatest works in the state. They outgrew the old church and built a great church and ran his membership up from a few hundred to more

than two thousand. But Brother Henry loved the holiness evangelists and had a great many of them in his great church and had a revival that lasted four years. But alas for Brother Edlemonton, by his warm side for the good holiness men the powers were turned against him. How strange that the leaders are not willing for a man to succeed. He could not fail for he was not built on that order, and nothing but success would fit such a man as H. L. Edlemonton. They are still on his trail, but he is winning out in good shape, glory to Jesus. It makes me shout to see a great man succeed in spite of the powers that be. Well, to say that we had a fine time is simply putting it tame. We had a fine crowd and a fine service and many subscribers for the *HERALD OF HOLINESS*. I think not less than seventy-five hands were up for prayers. We spent the night in the parsonage and had one good old-fashioned chat as we talked about the good times we had together more than twenty years ago.

On the morning of the eleventh we drove to Grovetown and preached in the M. E. Church, South, for a fine holiness preacher, the Rev. Burnett. We had a fine crowd for an afternoon meeting and got several subscribers for the *HERALD OF HOLINESS*. We took dinner with Brother and Sister Burnett and left right after preaching for Thomson, where we were to preach at night in the First Methodist Church where Brother Yates and I held a meeting some seventeen years ago for Brother Bob Edlemonton, a brother to the Rev. H. L. At that time Brother H. L. came down from Atlanta and we had one great time together. At the present time the Rev. Radford is the pastor and we stayed at the parsonage. They showed us no little kindness and we met many old friends that we had met there many years ago. Dr. Radford has a nice church and parsonage and fine people. Thomson is a beautiful little city. Many of the *HERALD OF HOLINESS* readers will remember that this is the home of the late Thomas E. Watson, probably one of the greatest lawyers and statesmen that the great southern states have turned out for a generation. I saw his old home and also his grave. From his publishing house I judge that many carloads of printed matter have gone out. The nation knew what he believed and stood for. He had convictions and he stood for them. I judge that he feared no man on earth. He was a great man and much loved and honored by his nation.

From Thomson we made a run across a beautiful country to Wrightsville. Here we have a fine pastor, Miss Aurelia Moore, but we have no church building, and she preaches in the courthouse. We had our service there and had a large crowd. The great old building was packed to overflowing. We had one in-

teresting time and many hands for prayers and got a fine list of subscriptions for the *HERALD OF HOLINESS*. We had a home with Dr. Douglas, a Baptist brother who is a dentist, but he heard me preach in Atlanta many years ago and he wanted to entertain me and Brother Anderson. We had all the kindness heaped on us that two preachers could stand. Our stay in Wrightsville was most delightful and beautiful. The people of Georgia are so very kind. We were in Wrightsville on the night of the 12th, and on Friday, the 13th, we went to Odomville and Miss Moore went with us from Wrightsville and helped us at Odomville. We were there on Friday night and here we had a packed house and a most interesting service. We have a fine young pastor there, young Hanson. He is the son of the Brother Hanson who was for several years District Superintendent of the Georgia District. The young man has several churches.

From Odomville we went to Adrian for the night and stayed in the home of Sister Scott. She was very kind and nice to us, and on Saturday we moved on to Dublin where we had a fine service on Saturday night and three services on Sunday. All four of them were big services and good and spiritual. On Monday we went to one of our nice country churches, St. Paul, and had two great services with dinner on the ground, and back to Dublin and preached at night. On Tuesday we went to another country church, Mt. Olive, and here we had two fine services. We went to Scott and had two more services and dinner on the ground. Here we were in the Methodist church but had a good time. We left there on Wednesday evening for St. Johns and left Sister Moore in Dublin to carry on the meeting.

UNCLE BUDDIE.

BUD ROBINSON IN THE STATE OF KENTUCKY

Mt. Sterling, Ky. April 2, 7:30 P. M.
 Richmond, Ky. April 4, Morning
 Irvin, Ky. April 4, 2:30 P. M.
 Lexington, Ky. April 4, 7:30 P. M.
 Georgetown, Ky. April 5, 7:30 P. M.
 Olive Hill, Ky. April 6, 7:30 P. M.
 Wurtland, Ky. April 8, 7:30 P. M.
 Greenup, Ky. April 9, 2:30 P. M.
 Ashland, Ky. April 9, 7:30 P. M.
 Woodrow, W. Va. April 10, 7:00 P. M.
 Woodrow, W. Va. April 11, Morning
 Marlinton, W. Va. April 11, 7:30 P. M.
 Huntington, W. Va. April 12, 7:30 P. M.
 Augusta, Ky. April 13, 7:30 P. M.
 Carthage, Ky. April 14, 7:00 P. M.
 Newport, Ky. April 15, 7:30 P. M.
 Somerset, Ky. April 17, 7:30 P. M.
 Monticello, Ky. April 18, Morning
 Albany, Ky. April 18, 7:30 P. M.
 Highway, Ky. April 19, Morning
 Creelsboro, Ky. April 19, 7:00 P. M.
 Columbia, Ky. April 20, 7:30 P. M.
 Campbellsville, Ky. April 21, 7:30 P. M.
 Owensboro, Ky. April 22, 7:30 P. M.
 Henderson, Ky. April 23, 2:30 P. M.
 Louisville, Ky. April 25
 Science Hill, Preachers' meeting,
 April 26-30

News and Notes From Iowa District

NOTES

Our District Sunday School President, Rev. Alfred Christensen, informs us that Dr. and Mrs. E. P. Ellyson, our Sunday School Editors, will be in S. S. Conventions among our churches, May 9-23. Fine. Watch this page for fuller information in the near future.—Compiler.

During the month of February, Iowa has had the following parties laboring on the District in revivals and conventions: General Superintendent Goodwin with Ottumwa Church; Evangelist B. H. Edwards at Webster City; Evangelist Edna Wells Hoke at Mason; Evangelist J. E. Gaar with our Capital City Church, Des Moines.

The District Woman's Missionary Society is planning for a returned missionary to tour the state beginning the fore part of April. We cannot make definite announcement at this time, but will later.—Mrs. Amy Dobson, District President, W. M. S.

Pastor Russell of Pierson is conducting a revival campaign for the Missouri Valley congregation.

HAPPENINGS IN THE DISTRICT W. M. S.

As chairman of the Box Committee of the Iowa W. M. S. I wish to report that the ladies of our District responded beautifully to the call for a box for our missionaries, Rev. Peter Kiehn and family. These boxes sent were valued to the amount of \$63.58. Three of the local societies sent money to the amount of \$25.97, so with the boxes and cash we have collected for this purpose \$89.55. We truly thank God for this and for our faithful missionary women over the District. A letter from Brother Kiehn in which he states, "We trust that the Lord will continue to bless the work on your District and help you to do more for the missionary cause. Am so glad for your help, and co-operation in getting the needs of the missionaries supplied. The Lord always knows the needs of His own, and always has those on whom He can depend. No part in our work for missions brings in more returns than this." Sister Eva Carpenter writes encouraging words: "A letter from home tells me of the lovely box of things you have sent for our Indian children. Please tell the children how thankful we are for all these things. May the Lord richly bless you and them and reward you."—Mrs. C. Ward Millen.

A REPORT FROM OUR DISTRICT TREASURER

At the close of the first half of this Assembly year we can report our General Budget overpaid. To God be all of the glory. We are behind about five hundred dollars on the District Budget. Home Missions and Education are also short. We expect that each of our pastors will

begin at once to plan their finances to the end that all funds will be in our hands before August 1. We are fully convinced that regular monthly payments to the various interests are far better than irregular payments. It will be easier for both pastor and people to meet a proportionate amount each month than it is to meet the larger amounts each four or six months. Why not apply the practice of installments to our church finances? We certainly appreciate the loyalty of our brethren in standing by the District finances. God bless them.—D. Ray Campbell, Iowa District Treasurer.

MARSHALLTOWN, IOWA.

We want to report victory at Marshalltown. This is our first year as pastor here, and though our membership is small, we have found them to be loyal Nazarenes and a spirit of unity and harmony prevails. Our equipment here is good. We have a large church building, a modern parsonage, and since coming here we have built a garage, and we are now planning on making some repairs and other improvements before the year closes. We have a small indebtedness of \$900.00, but with all this the pastor is paid in full each week, and our District and General Budgets are being kept up. Marshalltown is a beautiful city of 18,000 people, and we have a good field in which to advance second blessing holiness. We are in revival now, the pastor preaching, and on March first we will have with us Evangelist Oscar Hudson. Good interest is being manifested in the meeting, and our people are getting under the burden and we are expecting a salvation time from the hand of the Lord. Pray for us that this may be the best year of our lives.—C. Ward Millen, Pastor.

PASTOR FRED HATTIN, FT. DODGE

We are realizing some fine results from the club offer given to the pastors in the interests of the HERALD OF HOLINESS. This means introduces the general and local interests of the church to the public. We are placing the HERALD OF HOLINESS in the Public Library, right next to *The Christian Science Monitor*. Why not? The Devil is not hesitant about his literature, and we should be awake to scatter full salvation literature. One lady, not a member of our church, received the copy of the paper and in reading it sent for fifty copies of S. L. Flowers' book, "The Serpent's Fang," to distribute among her-church member friends. She wanted to do something for the Lord, and this was one very fine way to work. God is giving us souls here and we are looking up.

CITARITON, IOWA

Since the beginning of our Assembly year we have been pushing ahead with

constant victory. God has graciously blest the work and we are moving on to greater things. Our people are very spiritual and know how to pray the glory down. We enjoy laboring with these dear people. Our cottage prayermeetings have been scenes of great refreshing and seekers have found God there. Our N. Y. P. S. is moving along very nicely. We have some spiritual young people who are putting their whole souls in the work. Some of the young folks with a chaperon hold jail meetings each Sunday afternoon. The Sunday school is doing well and with the opening of spring and good weather we hope to see greater things accomplished in this department. We had a good meeting last fall with Rev. N. J. Hepburn, evangelist. The work was thorough with some thirty or more saved or sanctified. The preaching was of the old-fashioned type of holiness preaching. Our attendance was good and the people enjoyed and sanctioned the real gospel. We received some good substantial members from this meeting. We are now planning our tent meeting in August and trust to reach many who are now in the clutches of the Devil. The burden for a revival is on our people and we are expecting our prayers to be answered.—I. W. Buchanan, Pastor.

DES MOINES, IOWA

We praise the Lord that nothing is so precious to us as the pure, unadulterated truth of God's Word. Our beloved pastor, Sister Frye, well describes the Word of God as, "Nuggets of Gospel Gold." We are being blessed with that wonderful evangelist, Rev. J. E. Gaar, during Feb. 14-28 in meeting here. Oh, for ten thousand souls to come within the range of his divine revelations. Truly God abides with Brother Gaar. This is our third meeting with him in thirteen months. Get him for your meeting if you want souls in the fountain. Our Brother and Sister Kinney are blessing the congregations while they sing and testify in the Spirit. District Superintendent Fogg was with us a night and helped us push the battle.—Victor L. Abbey, Reporter.

PASTOR O. L. MOSSMAN, BLOOMFIELD, IOWA

On January 31 we closed a revival meeting with Evangelist Chas. Jacobs, of Charlotte, Mich. This meeting was the largest attended meeting of any meeting put on by the local church and one of the prominent members said the church was in the best condition it has been in since its organization. Bloomfield Church has been considered to be a hard field, and much credit is due to Brother Jacobs' labors. He is a real Biblical preacher, weaving more Bible into his sermons than

any man I ever had conduct a meeting for me. While here Rev. Jacobs gave two addresses in the court house, which were listened to by large audiences. Though the evangelist is a Methodist, he is a booster for the Nazarenes, and you need not fear to call him. We have called him back for another meeting this summer. God be praised.

ALGONA CHURCH

We thank God that we are steadily gaining ground at Algona, though we have many adversaries. People are finding the Lord at our regular services, whereas others settle the question in their homes. One brother recently prayed through down in his cellar, and some of these are joining our church to help push the battle with us. Our work here, though new, is getting before the people in an acceptable manner, and God is blessing and we purpose to keep on advancing by our assets, some of which are, God, Faith, Courage, Co-operation, Difficulties, Friends, etc.—R. D. Wiggins, Pastor.

EVANGELISTS MARION AND DEAN DeVOLL, Missouri Valley

Since our Assembly we have been busy in the harvest field for souls. In September we held meeting at Orchard Heights, Iowa, a suburb of Council Bluffs. October we spent with our Lacona, Iowa, Church. In November we conducted a revival for Iowa's baby church, Missouri Valley, and during January and February we have been in campaigns at Homer, Nebr., and Martinsburg, Nebr. From Martinsburg we go to Hubbard, Nebr., then on to South Sioux City. God has blessed our labors and given us souls in the fountain for pardon, and for holiness. Our souls are blest and we yearn for the salvation of the lost. Remember us in your prayers.

MUSCATINE, IOWA

On January 17 we began our special meeting, which continued for five weeks, closing on February 21. We employed no special workers, as this is our first year in this pastorate. These services were quite well attended, with interest and results increasing until the close. There were nineteen seekers for pardon or reclamation and ten of these sought the experience of entire sanctification. Fifteen of these seekers were adults and the other four were girls in their teens. The general effect of these services on the members of the church is very gratifying. As some of these seekers were already members of our church, we will not have as many accessions to the church as we otherwise would. There are some who will become substantial members. We enjoy our work with and among our people here very much. Our prayermeetings in both church and home are well attended. Our Sunday school is increasing in interest and attendance. The members of our Nazarene Young People's Society, the Booster Society, the Woman's Missionary Society and the Junior Missionary Society are very faithful and make their services interesting and helpful. Our District Treasurer's report

shows that our Budget—both General and District—is paid up to date. We have just met the last payment on our parsonage—\$265.00—and have money collected to put a new roof on the church. Much credit is due to the efforts of Mrs. Jennie Field, one of our church stewards, for this accomplishment. She has devoted much time to soliciting funds which made the above victory possible.—D. W. and Amy Dobson.

Sunday School Lesson

For March 28

By M. EMILY ELLYSON

LESSON SUBJECT: Review.

LESSON TEXT: The Gospel of John.

GOLDEN TEXT: *These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:31).*

WE have again come to the close of another quarter the lessons of which have been most blessed and helpful. We started this quarter with the doctrine of the incarnation of Christ. John's convictions concerning the deity of Jesus are most forcefully put forward in the first lesson. Indeed, according to the Golden Text for the quarter, the purpose he had in writing his Gospel was the establishment of this doctrine so that men would believe and come to a knowledge of salvation through His name. Hence we see this doctrine is really the fundamental truth behind the author's great purpose.

In the second lesson we have the believer at work bringing others to Christ. This desire to see others saved is one of the first evidences that a soul has passed from death unto life. Hence personal work in soul winning has ever been a favorite method for the enlargement of the kingdom. Sermons, of course, are of great value; there must be the interpretation of the Word to the congregation, but hand picked fruit is the fruit that remains.

The third lesson is teaching concerning the new birth. We have in this lesson the approach of an influential man to Jesus for the purpose of settling some theological questions that were doubtless weighing heavily upon the mind of Nicodemus. But our Lord dealt with him truly, making no difference between him and others of lesser prestige, and pointed out to him the necessity of regeneration, even though he were a ruler in Israel.

In lesson four Jesus deals, not with one of influence as in the former lesson, but with what probably was considered a common character, a woman of sin, and leads here to a recognition of her own condition. In doing this He wins her for a trophy for His kingdom, she becoming a missionary to her own people. In this connection Jesus represents Himself as living water to a world athirst for truth.

Coming to the fifth lesson we find

Jesus meeting the need of five thousand hungry people with but a very meagre supply of bread and fish. This is done through a miraculous increase of that which they have. Here He becomes the bread of life to all who believe on Him and are partakers of His nature. But this spiritual life can only be sustained as there is a daily feeding on Jesus.

The sixth lesson presents Jesus as the light of the world. Here He used the restoration of physical sight as a symbol of His greater work of restoring spiritual sight to sin blinded eyes. This miracle was calculated to be of great significance on account of the condition of the sufferer who was born blind and was beyond all possibility of medical skill. Water, food and life are fundamental necessities for the sustenance of life.

We are brought to the parable of the Good Shepherd in the seventh lesson. We are here taught the care of Jesus for His own. Not only as a great flock but even as individual sheep does he have a care. A sharp contrast is drawn in this lesson between a God-called and anointed ministry and that of a mere hireling whose own the sheep are not and cares for them only for the remuneration received for his service. The test of a true pastor is the same as that of the Good Shepherd who will jeopardize His life and even lay it down for His flock. There is always a blood streak in a true ministry.

The seventh lesson would not be complete without the eighth which shows Christ to be the Author of all life. Here He proves to the world through the resurrection of Lazarus, who had been dead for four days, that all life is in His power and under His control. As in the case of the man born blind, there was no possibility of a deception being practiced. But the restoration of Lazarus, as in the other case, was calculated to teach in symbol a great spiritual truth. Spiritual life through His name means a resurrection from spiritual death at which time old things pass away and all things become new, in fact it is a new creation.

Our ninth lesson gives us instruction on our attitude toward law and shows that Christianity is the bulwark of law. This lesson teaches the believer's relation to his earthly associations, particularly the nation and its governing powers under whose protection he lives.

We come now to the tenth lesson which is beautiful because of its teaching concerning humility, that great truth the practice of which is but little known. Here we are taught that service is the real test of greatness. Serving each other enriches the life as well as honors God. We are shown here also that Christians everywhere, if they would exemplify the Master, should work together harmoniously for the enlargement of the kingdom. This is the spirit of our holy faith.

Lesson eleven is drawn from the last conversation of Jesus with His disciples. Here we find how abundant are His consolations for every condition. The completeness and abundance of Christ's sympathies for all occasions is amply assured to His followers.

The twelfth lesson brings us to the

cross and to the resurrection. These are two of the greatest themes of the gospel. Throughout all of the lessons Christ's relation to the believer has been amplified, but in this lesson we have the welding of all into one.

FURTHER REPORT OF SPECIAL OFFERING

Following is a list of churches who participated in the special offering taken the latter part of December to take care of the deficit in the General Budget. These reports were received too late to be published with the report given in the February 17th issue of the **HERALD OF HOLINESS**.

IDAHO-OREGON: Pocatello.

INDIANA: Huntington.

IOWA: Ft. Dodge.

CHICAGO-CENTRAL: Maples Mills.

KANSAS: Lyons, Pleasant Hill, Plymouth, Windom, Whitewater, Buffalo.

KANSAS CITY: Lawrence.

NEBRASKA: Grand Island.

NEW YORK: New Berlin.

NORTH DAKOTA - MINNESOTA: New Rockford.

NORTH PACIFIC: Camas, Wash.

EASTERN OKLAHOMA: Slick.

HAMLIN: Forestburg, Canadian, Sweetwater, Elm Grove, Hillsboro, O'Donnell, County Line, Plainview, Merkel, Childress, Wellington, Mineral Wells, Wichita Falls, Science Hill, Bowie, Lubbock, Liberty, Gainesville, Post, Stamford, Quanah, Illinois Bend, Dalhart, Higgins, Swedonia, Spearman, Buffalo Gap, Amarillo, Hamlin, Eula, Roby, Bitter Creek, Kelley.

MICHIGAN: Mason, Grand Rapids, Muskegon.

SOUTHERN CALIFORNIA: Bellflower Mission.

CORRECTION: In the list of churches published in the February *Other Sheep*, Carrington, N. D., and Sawyer, N. D., were reported on the Minneapolis District. These two churches are on the North Dakota District and should have been reported with the churches on the North Dakota District.

A BUSINESS CONFERENCE

The Board of General Superintendents with all members present, and the President, Secretary and Treasurer of the General Board held a meeting on Tuesday, February 23, for the purpose of initiating progressive action for the year's campaign.

Our new Treasurer, Brother M. Lunn, enters upon his responsible office greatly handicapped by the need of immediate cash, while at the same time there are large outstanding obligations made necessary because we were obliged to advance salaries for missionaries on the field. This conference viewed with no little concern the fact that the situation lays upon the shoulders of this splendid young man a burden that ought to be shared by our entire connection. And, if we could have immediately just \$1.00 per member, it would solve the present situation.

All our people must remember that Brother Lunn continues to carry the heavy responsibilities of the management of the Nazarene Publishing House and has taken the work of General Treasurer as a burden of no small dimensions. There must be no question whatever of the brotherly love in which we hold this dear man and the loyalty with which we support him while he staggers under almost insuperable difficulties.

In order that some of the measures projected by the General Board for the future advancement of our work might be made effective, General Superintendent J. W. Goodwin with his characteristic faith, zeal and optimism arranged to give considerable valuable time and labor to assist the Secretary and Treasurer in their heavy responsibilities at this time. Brother Fleming and Brother Lunn greatly appreciate this sacrifice on Dr. Goodwin's part but know that it will bear gracious fruitage not only in material things but also in the spiritual life of the entire church.

Dr. Williams reports that Mrs. Williams is making some progress toward recovery from her recent serious illness but still feels much concerned for the outcome.

We conclude this communication by an urgent request that all our people, pastors and churches unite in importunate, prevailing prayer in behalf of all those upon whom the burden of our general work rests particularly.

E. J. Fleming, Secretary,
GENERAL BOARD.

PROF. SANFORD ELECTED PRESIDENT TREVECCA COLLEGE

At a recent meeting of the trustees of Trevecca College at Nashville, Tenn., Rev. N. W. Sanford was elected President of the institution. He is to assume his duties at the beginning of next session.

Brother Sanford is a man of much experience, having taught in our schools for the past twenty years, and has been President of some one of them almost all of the entire time.

We are expecting to keep the standard of the school up to and possibly above that which we already have, and feel sure Brother Sanford will contribute largely to this end.

Our school is already recognized as a Junior College and we are thinking of adding the two extra years and giving degrees just as other colleges do.

Our High School is also recognized by all other institutions and allowed the same privileges as all other High Schools in the state.

In the grades and primary department we are doing the same excellent work as in the other departments. And these departments have been practically full this year.

Trevecca College has always stood for the highest type of Christian education. Our theological department therefore is our chief concern and we can cheerfully

recommend it to anyone who desires learning of this character.

If you want a school that has all of these advantages and offers them at prices as low as anyone can, we advise that you correspond with us.—John T. Benson, Nashville, Tenn.

REPORT OF CHINA DISTRICT ANNUAL COUNCIL

The China District Annual Council convened at Tamingfu, Chih-li Sept. 24-28, 1925, with Missionary Superintendent Rev. J. E. Bates in the chair, graciously presiding.

A beautiful spirit was manifested, nothing but a spirit of harmony and love for each other which made work easy and joyous.

Splendid reports were given of the work for the past year, and careful plans were made for the ensuing year. It was our privilege to have with us Sister Bates and Miss Pauline Bates. Sister Bates gave us a stirring message on Home Missions in the Southern California District which was much appreciated. She also brought us messages in song. Dr. C. E. West, who arrived shortly before Council meeting, coming all the way from Africa, via India, gave us an intensely interesting account of our work in Africa and India. We surely welcome this man of God, with years of experience in his profession, into our midst. He will be kept busy in the work of the new Bresee Memorial Hospital which is now nearing completion.

We were also glad to have Miss Mary Pannell, our new registered nurse, from the homeland, introduced to the Council. She will be kept busy in the study of the language and assisting in the hospital.

Brother and Sister Deale's familiar faces were again in our midst, having just returned from furlough. It is good to have them with us again to help push the battle for God in this great and needy land. May God bless them!

The report of Brother Smith, our District President, as well as the statistical report were of special interest and showed marked gains along all lines.

For all these good things we give thanks to God, and press forward prayerfully with faith in Jesus Christ our Lord for greater and better things in the year to come. His Word says, "Call unto me, and I will answer thee; and shew thee great and mighty things, which thou knowest not." Praise God!

COUNCIL REPORTER.

OUTLOOK ON CHICAGO CENTRAL DISTRICT

Rev. Ed Gallup is erecting a most beautiful church in our capital city, Springfield. Dr. Williams was with the church January 24. This building seats about one thousand, and we have property here worth about \$40,000 within three blocks of our capitol building, with a growing congregation. Rev. and Mrs. L. J. Rice are having a very good year at Auburn, fine Sunday night crowds and a growing Young People's Society. Au-

burn is one of our older established churches. Rev. Joe Peters is being well received at Mansfield, where we have one of the finest crowds of Nazarenes in our connection.

Rev. Mae Budd and her Evangelistic party have been doing some fine work in Western Illinois. She has already organized a new church at Roxana and I think has one under the way to organize at Pittsfield, Ill. Quite recently she closed a good meeting at Nebo. Sister Budd holds a fine meeting and is a good worker. Our good pastor J. D. Roach is planning on giving Lincoln, Ill., a second round, and put one of our new churches on its feet. Rev. Wm. Fitzgerald and our good people at Griggsville report progress in every way. No more faithful and loyal people than at Griggsville. At Hulls, Ill., Rev. Earl E. Stevens is doing a good work. This is one of our better smaller churches. Rev. Wm. Edge is our faithful pastor at Virginia and Bethel. Bethel generally carries the record per capita on the giving line. This is the home of Father and Mother Hendricker who have stood by our church generally with their prayers and money. At Tallula, in the neighborhood of Peter Cartwright and Abraham Lincoln, we have a fine little church and Geo. W. Eades reports progress on all lines. At Macomb, Ill., we have lately erected a new Tabernacle. They have called Brother Harris of Champaign to be their pastor.

Rev. Chas. Bauerle, one of the tried and the true men of our District, is doing a most excellent work at Canton, Ill. I was there a few weeks ago and we had a revival spirit on in the regular services. Nearby Canton is Maples Mills, a church organized by Dr. Bresee twenty-one years ago, where we have a property worth possibly \$12,000.00. Brother J. D. Lemon is our good pastor here. He is also serving Dumfriesline, a nearby small church where we have a faithful band. Rev. M. L. Brown is doing good work at St. David. He and his family are being well received. A little farther to the east you will find Rev. C. E. Fritsch at another new church, where they have been having some fine revival services. We are making progress here. Everything bids well for a good church at Havana.

Rev. J. O. and Edna Wells Hoke took charge of Peoria at our last District Assembly. Here in this wicked city of 100,000 we are making some real progress in establishing a church. There are no more sacrificing, faithful people to be found than are Brother and Sister Hoke. They will die for our cause.

Brother M. L. Brown reports splendid progress at Kewanee, one of the most difficult places to plant a church in our District. The membership I think has more than doubled since Assembly and they have had two good revivals. At Galesburg Brother E. A. Voss is filling the bill and our people are rallying and we hope to put this struggling proposition on its feet. We have some of the tried and true there. Rev. J. O. Ford, a new man on our District from Missouri, is being well received at Lomax, and reports progress on all lines.

Rev. E. W. Larabee, our faithful pas-

tor at Rock Island, is doing the miraculous in a very difficult place. He has a good congregation and a fine Sunday school. His people are taking care of him in a respectable way.

I think at this writing we have around one hundred places on our District. We have every grade and shade of a proposition that can be found on any District. The co-operation on the District is practically unanimous. Our preachers and people stand by the general church. We stand by one another. If ever there was a District Superintendent who had perfect co-operation or nearly so, it is the District Superintendent of Chicago Central District. By the help of God we together are going to put on a program this year that will get the gospel to more people, see more sinners saved, more believers sanctified, raise more money for Home and Foreign Fields, pay Olivet out of debt, and shout the victory and push the battle. Remember us when you pray.

E. O. CHALFANT, District Superintendent.

MEXICAN DISTRICT ASSEMBLY

On the 17th of January the fifth annual assembly of the Mexican Missionary District convened in the City of Mexico, under the leadership of General Superintendent Reynolds, with the writer as interpreter. Dr. Reynolds and the writer left San Antonio, Texas, on Jan. 15, and had the pleasure of making the long trip through Northern Mexico together. Unlike our many trips during the revolution this one was quiet and without incident except in one instance when we were held up by bandits and the front coaches plundered and robbed and many were tied to telegraph poles and trees as they were robbed and four passengers and six bandits were killed, some wounded and the train held up for five hours, putting us into Mexico City a little late, but we rushed from the station to the church and entered into a great communion service which marked the opening of the assembly.

There were thirty members of the assembly present and a gracious time of holy fellowship and blessing followed. We were busy day and night, with business sessions during the day and evangelistic services at night. As our time was short there was little time for sight seeing, however we did visit the great old pyramids of the Sun and Moon, with the citadel enclosing the great temple of the Sun where human sacrifice was offered before the flood. These pyramids were built twenty-five hundred years before the Egyptian pyramids, and the records so recently uncovered show that they were built by the Chinese. We brought home some small idols which were probably buried by the flood.

The spiritual condition of our work in Mexico has never been better, and the last five months showed an increase in membership in the church of 120. Dr. Santin was re-elected District Superintendent. We have fifteen licensed preachers taking the course of study and nothing to offer them for the future except the promises of God.

We have one brilliant young man who is blind. He is a wonderful musician and has taught music in our Seminary in Mexico City and trained a good orchestra which plays for our church services. This young man is an orphan and very poor and for years has had to play the violin in a very low dive to earn his bread, while he gave what time he could to the work of God. You may have a hard time to reconcile this with holiness but if you understood all the circumstances you could see it in a different light as God sometimes tolerates things which we preachers would not for one moment. Dr. Reynolds was moved with pity and compassion for this unfortunate man and assumed his support, employed him and put him to work under the care of Dr. Santin. Never have I seen a happier man than this one when he was told that he would never again have to go to the dive to play.

This is our first responsibility as a mission field and one of the most promising. At the closing service of the assembly a charming young Mexican woman who is our Sunday school Superintendent in Dr. Santin's church, presented to Dr. Reynolds a lovely silk Mexican flag which cost \$20.00 and a special program was rendered in his honor. Our good Mexican workers will never forget the visit of Dr. Reynolds, and his wise counsel to them. Pray for poor war torn Mexico.

J. D. SCOTT.

CHURCH NEWS

PASTOR S. R. JONES, WOODWARD, OKLAHOMA—"We have just closed a two weeks' revival with our District Superintendent Rev. J. Walter Hall as the evangelist. His deeply spiritual, strong Bible messages encouraged our church and has given us a boost in this town that will have lasting effect. Finances came easy, a nice love offering for pastor and family which is much appreciated, a liberal offering for Brother Hall, a love offering for Miss Stella Roby who has won many friends here with her fine voice as leader and soloist. The church had an old debt that had been hanging for years but when this was presented by Brother Hall pledges were quickly made to cover all debts. Thirty subscriptions taken for the HERALD OF HOLINESS. We are now in our second year as pastor here, during this fifteen months the church has had a gradual growth. About seventy-five have prayed through during our regular services, we had held many special prayer meetings in behalf of revival, the church stood a unit, God was with us in the first service, many things came up to hinder, strong opposition, and lots of sickness which hinder several of our people from attending, but about thirty prayed through to victory. A few came into the church and others are coming later. We are now beginning to plan a building program which is very necessary to care for our Sunday school and enable us to build up larger congregations. This church is composed of some of as good sacrificing people as you find in the denomination. We are looking forward to and expecting continuous

revivals, increasing congregations and a much larger work built up here in Woodward."

FERGUS FALLS, MINN.—"We have just recently closed a very successful revival meeting with Rev. Stella B. Crooks of Chicago as our evangelist. God surely honored the labor of this faithful servant. Her messages were of the old fashioned type, deep and penetrating, born in prayer and delivered in power which brought results. One Sunday afternoon Sister Crooks delivered a great missionary message and at the close of the service the people were given opportunity to give an offering for missions and without any urging the people gave \$204.12 for Foreign Missions. This amount was given mostly by friends not members of our church. Rev. E. E. Wordsworth, pastor of our great and growing church at Minneapolis came and helped push the battle for one week during the meeting and his ministry among us was greatly appreciated. This was the best meeting we have had in our short existence. We had over one hundred seekers all of whom seemingly prayed through to victory. Had two healing services with over twenty anointed and prayed for and God gave some definite cases of healing. We have taken a number of people into the church with more to follow. We are rejoicing and praising God for sending Sister Crooks to us. This church will never get over this meeting. While our people here are poor in this world's goods, they have caught a vision of God and bigger things to come. The revival spirit prevails with a burden for souls. To God be all the glory.—Ben Mathisen and wife, pastors.

WORTHINGTON, IND. — "Our revival closed Sunday night, February 14. This was the best meeting that has ever been held here since the church was organized. The church was greatly benefited and helped and the town was stirred. There were between sixty and seventy at the altar (counting them as they came) for justification or sanctification, and we believe the most of them got what they were seeking. One man and his wife got back to God after almost two years of awful conflict with the Devil. In fact this was an old fashioned mourners' bench revival. Men went out from the altar to make wrongs right and live for God. This meeting was featured by many good things. Brother and Sister Martin brought the gospel in song. Miss Jessie Peed of Mackey, Indiana, assisted with the music. Rev. F. P. Cassidy, the Kentucky evangelist, conducted this meeting. Mr. Cassidy is a powerful and fearless preacher. He does not spare but hits sin at every angle. He is not only a Christian preacher but a Christian gentleman in every respect, in the home, in the pulpit, and on the street. We found him one of the most congenial yoke fellows we have ever had the privilege of working with. Six united with the church with more to follow. We feel that the Church of the Nazarene is getting her feet down in Worthington.

To God be all the praise."—Eugene and Emma Melvin, Pastors.

HAMMOND, IND.—"We are glad to report that God is helping us here. We had a wonderful mid-winter revival. Rev. Theo. Elsner and wife were the evangelists. Sister Elsner took charge of the music, and she and her husband sang special songs which were a great blessing. Rev. Elsner is truly a man with a definite, forceful, interesting gospel message for all classes. His faithful preaching of the Word will stand the test of the Judgment. The church and outside people were highly pleased and gave them an earnest invitation to return to us next year. The church was ripe and ready for a revival, the ground work was done hence it was easy to believe for precious souls. We were made glad to see men and their wives both weeping at the altar over a sinful life, and one man began making restitution to the amount of \$5,000.00. Family altars were built in many homes, as a new piece of furniture. We had from three to twenty-one seekers, at every altar service, and for the entire meeting. The Lord knows the number, but there were more new seekers than in most meetings. The pastor received a nice class of twenty-six new members into the church, making a total of eighty-nine members received in eighteen months. Our Sunday school is also on the increase, reaching 240 on a winter day, and is averaging over the 200 mark. We have from one hundred to 160 in regular attendance at prayermeeting, also many cottage prayermeetings. We have a very interesting Bible class on Friday night. Our young converts want something in their head as well as grace in the heart, hence they are studying as well as praying and shouting. We were glad to help out on the deficit of the General budget and sent in \$370.00 and hope to send in that much more. We are also paid up in full on the District and local budgets. The church is making substantial gains along every line, for which we truly praise our God. The next great event of this year will be the great summer campaign to be held under the big tent, with Evangelist Oscar Hudson, and Rev. J. Warren Lowman and wife as singers. This meeting will be June 10 to 27. We are believing for a harvest of souls. These are the best days of spiritual warfare we have ever enjoyed and we purpose to fight it out on this line."—E. E. and Ora J. Turner, Pastors.

EVANGELIST A. O. HENRICKS—"We are glad to report that we are still busy on our home District in Southern California. Our meeting in January with Brother Lehman and his good church ended up well. Our meeting with Brother Dixon and his faithful band at Eagle Rock did not bring large visible results but both pastor and people expressed great satisfaction with the work done, since this was the first revival after entering this new field, in their new church, and

came at a time when many were hindered by sickness and rains toward the last. They are doing a good work. Our convention at Venite, Calif., resulted in a considerable number at the altar in the Sunday school and Sunday evening service. We closed Sunday night with Brother Trumhower, the good and faithful pastor of our Boyle Heights church, Los Angeles, and had some good cases of salvation both in the Sunday school and church services. Sickness and bad weather coupled with other meetings in the neighborhood hindered somewhat, but God is blessing this faithful brother and his good wife and faithful band. This was our second meeting with this church in two years. We are now in a meeting at Redlands, and things are starting out well. Had three at the altar the first night; Monday night, and other hands for prayer, with a good attendance and spirit in the meeting. We go from here to Ontario, and so on. We had planned to go east the first of March, but have received enough calls on our home District to keep us busy, so have decided to remain till after the Assembly in June, when we go back east again for our summer and fall campaigns."

PASTOR C. C. JOHNSON, HOLDENVILLE, OKLA.—"The church at this place is moving along fine. We have some of the salt of the earth in this church. Our people know how to pray and sacrifice. We have been here three and one half years and we love them better every day. We had only about seventeen members when we came but the Lord has blessed us and we have about sixty members now. The church is paid up in full on all lines. We pay our budget by the month. We have a fine Sunday school with Brother R. S. Samford as superintendent and a good N. Y. P. S. We have called Rev. B. F. Neely and his two daughters of Bethany, Okla., for a revival meeting to begin the first of June. We are expecting great things with this band of workers for a meeting. We covet your prayers."

WALTHAM, MASS.—"The revival is on and the predicted impossibilities are being made glorious realities. The meetings are the talk of the town and Waltham is stirred like she has never been stirred before. The Lowmans arrived February 9 and started meetings in the worst blizzard New England has experienced in years. Storms, extremely difficult walking, illness of Sister Lowman, painful injury to Brother Lowman's foot, the opposition of the clergy and their church members, unsaved men and devils all worked together to destroy the success of the meetings. But the Lowmans and the few saints here never faltered a moment; they sang, preached, prayed, shouted and believed God until victory and salvation came to one of the hardest spots in old New England. Glory be to God forever. God has rewarded with a revival that has awakened every opposing

force in the city and convinced every Nazarene preacher and layman that God is still in the breaking up business. The first Sunday night found about a dozen at the place of prayer, Thursday night a great break with about thirty-five, Friday night about twenty-one, Sunday a goodly number, and Monday, a holiday, with the assistance of some Lawrenceites, Lynnites, Cambridgeites, and others the greatest campmeeting that savored of old times took place. Lowman tore loose, the saints tore loose and sinners tore loose and got to God Tuesday and Wednesday marked the closing nights with sweeping victory and many more seeking God. Brethren, these results are tremendous for Waltham."—Reporter.

EVANGELIST T. S. MASHBURN—"Sunday, February 21, we had all day meeting at Mt. Carmel Church of the Nazarene. Weather conditions being much improved we had something like a reunion of our little family, for such we are. Only about ten members, and they are scattered over a large territory. Well, we held three services. Rev. Joe Massey preached at eleven a. m. to the enjoyment of all, and conviction seemed to be on some hearts, but none who would yield to God. Beginning at two p. m. T. S. Mashburn led song, prayer and testimony meeting for thirty minutes, after which Rev. A. L. Fowler preached, and we closed, kneeling around the altar with prayer for the night service, and revival on the church. At the night service, the writer preached on sound doctrine, taking as a text 2 Tim. 3:16, 17, ref. 2 Peter 1:20, 21, Isaiah 53:1. God honored His truth, blessed the preacher, and conviction was on and a young man stood up for prayer, but failed to come forward to the altar. Altogether we had six preachers, one of whom was Rev. Fred Ellis, pastor of a missionary Baptist church. Our good sisters prepared plenty of fine lunch for our physical hunger and all told, we do believe it was a good day to all of us, spent with profit and spiritual help and uplift to our souls, and we expect to keep it up once each month. Please to pray for us and this work, with its many and great needs. At present about one fifth of its former membership."

DARLING RUN, OHIO—"May, 1925, we held a revival meeting in a rural church known as Darling Run, five miles from Warsaw, Ohio. This was a blessed time of refreshment from God with twenty-seven clear experiences. At its close we called our District Superintendent, Rev. N. B. Herrell, and a Church of the Nazarene was organized with thirty members. This church had long been a church of victory, the pastor's father having been saved there some thirty-five years ago. But at the time of this meeting they felt they must soon give up the fight, no victories, no pastor, no denominational home any more. So they came to us, church Sunday school equipment and all. Through-

out the summer the church has progressed nicely with a blessed spirit of love and unity therein. Their prayer services have been especially blessed. The local people care for them themselves and are gracious times of uplift. Then in January we began our midwinter revival services, the pastors doing the preaching and special music, the people praying and inviting, while the Lord did the answering prayer. Nineteen definite experiences were the result. How sweetly God did work, and how clearly they came through! This was an old fashioned meeting because they came three or four miles and walked when the roads were bad. Zero weather never hindered their coming, old fashioned conviction fell and they prayed till shouts, laughter and shine of heavenly fire came upon us. Never saw a meeting where there were comparatively so many definite clear experiences. Only two of this number had been at the altar in the services of the former spring meeting. Nine were taken into full membership and others working to that end. There are now forty-two members loving and working for God. The pastors have been busy caring for two churches fifteen miles apart over Ohio clay hills. We have traveled by car alone about 4,500 miles this assembly year over our work, kept our hearts open to God, obeyed as best

we knew and we feel under God did what we could for God, souls and the Church of the Nazarene."—A. J. and Clam S. Laird, Pastors

PASTOR W. A. EDWARDS, PRESCOTT, CHINO VALLEY, ARIZONA—"God is blessing the work at both the above named places and we are looking to Him to establish a strong Church of the Nazarene in Prescott, 'The Mile High City.' Our church in Chino Valley is free from debt and we are beginning a church building in Prescott, having secured the money to build it from the Church Extension. We are greatly indebted to E. G. Roberts and wife, F. H. Wasson, M. H. Brown, E. C. Keys and others who have helped to make possible the start we now have in Prescott. Dr. Widmeyer ran over from Pasadena, California, and delighted all our folks with two great services recently. Several of our Prescott folks came seventeen miles to Chino to hear Dr. Widmeyer in the morning and some of our Chino Valley people went to Prescott to hear him at night and felt well paid for going. These two little congregations here near the center of the state are more than a hundred miles from another Church of the Nazarene and do not have the advantage of hearing many of our best preachers. If passing through Prescott on your way to Phoenix plan to stop over and give us a boost. If you have a friend in the Government Hospital (Whipple) at Prescott on whom you would like to have us call we will gladly do so. Would say to all those expecting to locate in Arizona we need some good Nazarenes in Prescott to help us build up our baby church."

SONG EVANGELISTS JACK AND RUBY CARTER—"At this time we are in a meeting at Farmersville church, with our good pastor, T. C. Ingram. Our co-laborer is Brother H. A. Gregory. He has been giving us some great messages that have held the people spell bound. Mighty conviction has been upon the people. The Devil has given us a hard fight from the beginning but we are waging the fight, believing that God will give us a great revival. Thus far eight souls have prayed through to definite victory. The pastor, Brother Ingram, has not been with us but three services on account of his wife being sick. My wife and I have been leading the singing. She does the special singing. God blesses her messages in song and our hearts are blessed. The church at this place is in a struggling condition, being just a few in number. We covet your prayers that God will give us a mighty revival here."

PASTOR L. T. BORBE, CHICO, CALIF.—"There have been added to the flock from time to time some real soldiers of the cross. Some of these have been saved at our own altars, while others have come in from other churches to help push the battle. Sunday Feb. 21, a fine class of four united with us. We are glad to report that there is a deepening of spirituality among the members, with a blessed spirit of harmony prevailing. We have some of the choice young people of the connection, which are a source of inspiration to the pastor and a great help to the church. Our W. M. S. is going

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over the top on their pledge for foreign work, and in addition are taking care of the home work in good shape. We believe in keeping the glory on our own soul. The uplook is clear because there is no obstruction; the outlook is bright because of the great opportunity, and by the grace of God we mean to keep pressing the battle for souls until Jesus comes."

PASTOR J. A. PHILLIPS, MONTROSE, COLO.—"We arrived in the beautiful little city of Montrose, June 5th and found a fine band of real Nazarenes, who were ready to put all their strength, and almost all their money, into the work and we started in with the agreement that we would all work together in all kinds of weather and see what could be done. We found the church not finished. The faithful band began to pray, the solicitation committee was organized and we started out to raise the money. We were surprised how easy it was to raise the money, and the improvements are under headway and the church is very much encouraged. More than a thousand dollars have been paid into the treasury and about three hundred dollars good subscriptions yet to be paid, for which we praise the Lord. In November we had a fine revival with Rev. Mrs. Florence Davis, our District evangelist. Sister Davis did some good old fashioned preaching that brought old fashioned results. Many souls sought and found God in either reclamation, regeneration, or sanctification and the church was greatly blessed through her ministry while she was with us. Brother Davis stopped a few days enroute from Grand Junction to Pueblo, and he preached some great sermons on his favorite theme, 'Holiness,' and the duets of Brother and Sister Davis were especially enjoyed by all. They are great workers and are doing a great work for the Lord. We love the people of Montrose Church and the prospects are encouraging. Pray for us."

EVANGELIST J. B. MCBRIDE—"1925 was the best in soul winning in many years in our meetings. I do not know the exact number that were at our altars, but two thousand would be a most conservative number I am sure. I mean those who really prayed through to definite victory in pardon or purity. We touched both oceans, and labored in more than a dozen states. We preached to five thousand seated people with two more thousand standing around on the grounds in one campmeeting, and then at Cincinnati, Ohio, we preached to several thousand. In fact we had splendid crowds in all of our churches and campmeetings. Mrs. McBride joined me in Chicago, April 5 and we both returned to our home together December 22nd. My campaign took eleven months and four days from the time I left Pasadena, California until our return. Mrs. McBride was greatly used in the meetings to win souls, too. We were treated royally by all the ministers and people with whom we labored, and the church and the kingdom of God was greatly built up. We entered upon the new year 1926 with the greatest faith and determination to win souls, and build up the church, and to extend the kingdom of Christ of all the years of our ministry. We have traveled a half mil-

lion miles in the states in twenty-two years of evangelism, and been in forty-six states in our labors. We have seen wonderful things accomplished in these years; but we believe our best days are ahead of us, and our greatest revivals are in the future. We have scored two good victories in this year already considering the conditions, at least all were satisfied with the results, and outcome—one in Goldthwaite, Texas, and one in Helena, Kentucky, the former in the Church of the Nazarene where the Methodist and Baptist pastors joined in with us, the latter in the Methodist Church South in which the pastor and people stood nobly by us, and where we had a Second Blessing holiness meeting. We are now beginning well at Mansfield, Ill. in our church, and we expect to be in Canon City, Colorado, March 11-30 in the land of our sinful days, and we expect a revival that will shake the city for our God and Bible salvation. We will be with the good pastor W. H. Parker of the Church of the Nazarene and his splendid people. We invite the saints from Grand Junction to Denver to come and spend a few days with us, and help pray the fire of heaven down, and see a great revival. We must have a soul saving revival. God answers prayer. We solicit the prayers of the Nazarene Family for a sweeping revival."

PASTOR B. H. POCKOCK, CHESTER, WEST VIRGINIA—"Another great revival just went down into history in the Church of the Nazarene of this beautiful little city of four thousand. Rev. H. N. Dickerson, of Ashland, Ky., was the evangelist. The crowds were splendid, and the interest was good. Many people were reached

who were not in the habit of coming to our church. The closing Sabbath witnessed a crowded house, and folks turned away. We were compelled to get extra chairs, and to conduct a children's service in order that we might take care of the crowds. There were between sixty and seventy seekers, counting them just as they came. Thank God, there were some happy finders. As our church is too small, and inadequate to house and to take care of the people, we see no other way out, but to build anew. Please put this item on your prayer list. Rev. Dickerson is a great preacher. His messages are full of unction and fire. He lays open the wound, and then pours in the 'healing oil,' thus healing the sore. While a new man among the Nazarenes, he is as true as steel, and yet does not abuse other churches. The Hutchinson Sisters of East Liverpool, Ohio, and also members of the East Liverpool Nazarene Church did our special singing. They did their part exceedingly well. They are beautiful singers, and the folks fell in love with them, and their good singing. Finances came easily. The evangelist was paid well, the singers were paid, and Brother Dickerson raised \$75.00 for the local church, and \$25.00 love offering for the pastor. At a special meeting of the members of the church they gave the pastor a unanimous call as the pastor of the church for another year. This will make the pastor's fifth year as pastor of the Chester Church of the Nazarene. The building in which the present congregation meets is not adequate for church purposes, and the congregation voted unanimously to put the building up for sale, and to build a new church. Chester Church of the Nazarene is coming up the road. Folks are looking our way, and we are expecting to have a strong church in this city. Our crowds are constantly increasing with each revival meeting, and the regular Sunday evening services are splendidly attended. On with the battle. Pray for us."

PASTOR R. V. STARR, LANSING, MICH.—"We are glad to report that God has given us a revival of New Testament salvation at Lansing. Our folks for months had been looking, praying and believing for a real Holy Ghost revival. The Lord has heard and answered. Rev. John Fleming was the evangelist in charge. He is a specialist in the holy business of winning souls. He expects things to happen and they do. As many as thirty-five seekers were at the altar at one time. Miss Grace Lampton, formerly of Chicago, but now one of us Lansingites, had charge of the singing. She did it well. Sister Lampton is engaged as assistant to the pastor and is proving to be a great blessing to the church. She is meeting a long-felt need in directing the singing and assisting in the other work of the church. Our people are well united, blessed, and many of them burdened for the continued success of the work. Our midweek prayermeetings are the largest in attendance of any church in the city. We will commence our tent meeting the first of July with Rev. I. G. Martin as the evangelist and will continue on with out tent work throughout the summer. By His grace we are going on."

Easter Services

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PASTOR B. F. LEHMAN, BUFFALO, KANSAS.—"The meeting here with Rev. E. A. Lewis is history. It was the hardest battle since we have been pastor here and we are on our fifth year. There were over twenty at the altar and some clear cases. Brother Lewis' messages on 'The Return of the Lord' and the Armageddon Battle' were heartily received by members of other churches as well as our own. He is a clear cut second blessing preacher and singer and we haven't had an evangelist that has stood by us any better in every way. The pastor of the Christian Church closed their Sunday night services for our revival but churches claiming the John Wesley doctrine of holiness stayed away. We are determined to drive on in spite of holiness fighting preachers. One man saved and sanctified since meeting has closed. Young people organized into a Society."

PASTOR CARL H. KRUSE, ALINE, OKLA.—"We have just closed a four weeks' meeting with Brother F. A. Smith of Carnegie, Oklahoma, as evangelist. His messages were blessed of God. Conviction was upon the people. The church was encouraged and edified by his preaching. During the meeting there were four at the altar, one for sanctification and three for pardon. Another person got saved at home as a result of the meeting. We believe the meeting was a success. The church and community seem to be closer together. Outsiders helped in our choir. The attendance was good. A substantial offering was given Brother Smith for his services. Churches will make no mistake in calling him for an evangelist. He is a man that lets the Lord lead him."

BUFFALO GAP, TEXAS.—"It rejoices our hearts to be able to report victory in this church here. Brother Spurlin is making a splendid pastor. His people love him, pray for him, help him, stand by him. He has the respect and confidence of the town. All departments of the church are on the upgrade, hardly have seating capacity for the crowds, good prayer meetings, increase in Sunday school, a live Young People's Society. Brother Spurlin has a fine family which are an asset to the church. His ministry is that of the old type which brings the truth to the people. Last Sunday was a good day. One man was saved, one addition to the church."—Hettie Bowman, Reporter.

SONG EVANGELISTS JOHN L. AND BEULAH KNIGHT.—"These are good days to our hearts. Just closed a three weeks' revival at Grandfield, Okla., with Pastor F. M. Bates and his good people. Brother Bates is one of our young pastors, but yet a mighty man of God. He surely loves his people and is loved by them, and they know how to put things over for the Lord. Brother Casey Grimes was the evangelist. Brother Grimes is a strong evangelist and his messages were freighted with the Holy Ghost and full of fire. Sinners were made to tremble and the unsanctified cried for mercy until there were sixty-two that fell into the altar and cried and prayed and dug deep and the holy fire fell, shouts and praises were heard in almost every service. The

last night there were fourteen that found the Lord either for pardon or purity. We did not count the seekers, but sixty-two definite happy finders. Quite a number of them plan to come into the church. We predict a great future for Brother Bates and his church at Grandfield."

KINTON, ORE.—"A very successful revival closed Sunday night, February 14, in Kinton, a farming district fifteen miles from Portland, Oregon. Miss Vera Kimber, a consecrated deaconess in the Church of the Nazarene, moved out in this district three years ago and through her sacrifices and efforts Brother and Sister Wilson were saved. They opened their home to her and a church building was erected on the corner of their farm when all other doors were closed against them. Rev. Mrs. E. M. Arnold, well known evangelist and ordained elder, held the meeting. Miss Mae Bonat, evangelistic singer of Portland, Oregon, had charge of the music. Sister Arnold preached with the unction and her messages reached the hearts of the people. God honored His Word, as He said He would. Sunday night a church was organized with sixteen charter members and more to follow. Sunday was a glorious day with eight souls in the fountain. A very worldly woman, who had never heard but two real gospel sermons preached, was wonderfully saved. Rev. Homer C. Williams of Huber, Oregon, was called as pastor. There is a wonderful future for the Kinton Church of the Nazarene."—Reporter.

PASTOR WATSON M. FRANKLIN, BURNS, OREGON.—"We are praising God for the revival and the victory He gave us here at Burns, Oregon. We were quite perplexed in securing an evangelist but finally after much prayer God sent for Rev. A. S. Dean of Sioux City, Iowa, whom we knew in our boyhood days and he proved to be just the right man in the right place. The first night the house was practically full, then the weather rather turned to our disadvantage seemingly, as it stormed so that the streets became almost impassable, first high water, then mud shoe top deep. Brother Dean's messages were certainly flames of fire, unctionized by the Holy Ghost. The preaching was as good as we have ever been privileged to sit under. The church has caught a new vision and several souls plowed through to victory in the old time way. Seekers obtained definite experiences and could testify to what they had received. We feel that a new day has come to the Burns church. We will take in a nice class from the results of this campaign. Different ones will probably remember the sweeping revival that came to Burns when the church was first organized twelve years ago. Since then a good many have moved away, some have died, others backslidden so that it has been somewhat discouraging to the rest. Other things I could mention but space forbids. Our burden is to see it rise and build again, also to set up the gates of praise. When you go to your private devotions please remember us to the throne, as this town needs a thorough shaking of its present foundations. We are in the fight against sin with all of our ransomed powers. On with the battle."

PASTOR O. W. WALTZ, KENNEWICK, WASH.—"Just closed meeting with Ludwig evangelistic party. Although there was much sickness, yet we had some splendid services. Mrs. Ludwig's chart talk on holiness is one of the clearest and best I have ever heard. One young lady was saved while sitting in the audience and arose giving a testimony that stirred hearts. Several children gave evidence of real conversion. At the close of the meeting Rev. Strope of Enterprise, Oregon, gave us some splendid messages of full salvation. We are expecting the preacher's meeting to be held here March 4 and 5. Following that we plan to help District Superintendent Speakes put on a home missionary campaign in Pasco, Wash. (just across the river. Anyone having friends or loved ones that you would like me to visit near Pasco or Kennewick please write and we will be glad to get in touch with them. Pray for this needy field, please."

DILL, OKLA.—"Dill is on the wing for Jesus just now, after being in the rut for some time. After the regular pastor resigned and the church thought of abandoning the work Brother Curtis, a Bethany student, came as pastor, trusting God for souls and salary. He launched a fight against sin, with Brother M. P. Smith as evangelist and Brother Lee Goodman, special worker. God came on the scene and gave us sympathy from the entire town. Over one hundred at



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the altar, something over fifty professions, twenty-four additions to the church and more looking this way. Most of the twenty-four were adults and seven were heads of families."—Miss Goldie Mosier, Reporter.

EVANGELIST ROY L. HOLLENBACK—"God gave us a good meeting with the Atlanta Nebraska, church, which closed on February 21. Rev. W. G. Ewers, graduate of our Trevecca College at Nashville, Tenn., is the energetic and sane pastor. His wife is the daughter of Brother Codding, one of our missionaries, and is certainly an able and worthy assistant of Brother Ewers in every good work. We greatly enjoyed our stay with this people, who, though few in numbers, are earnest and zealous for God. We also gave the church at Arnold, Nebraska, a few nights following the Atlanta meeting. We found things there far from ideal; but there are a few, even in Arnold, who have not defiled their garments. Arnold, though a small town, is deeply steeped in sin, and it means much to establish and build a clean church in that place. But Brother Mayhew, formerly of our Rosedale, Kansas City, church, is making a most commendable effort. He needs your prayers. We did not have a revival there, but the Devil got stirred some and God gave us a few seekers. We expect to be back in Nebraska again in May, if God wills."

THE YOUNGSTOWN, OHIO, TABERNACLE has had sixty-eight souls at the altar in the regular services the last twenty-two days up until revival which began yesterday. A telegram came from John Fleming yesterday, saying he could not come on account of sickness. We drove 120 miles after two o'clock yesterday and got an evangelist, Carrie Crowe Sloan, and arrived in time to preach. When altar call was made seventeen more souls came. Revival moves on, God moves on. Let us believe God."—F. G. Strickler.

PASTOR SAM SWANSON, PARMA, IDAHO—"We have been here nearly two years with this little band of self-sacrificing pilgrims traveling on towards the 'Pearly White City.' Last June after serving the brethren one year we were called back for another year. The church was notified a few days before we went to the Assembly that the storeroom in which we had been worshipping was leased for three years to another party. Starting in on a new Assembly year with a small congregation and not any place to worship surely looked from all human standpoints like complete failure but God knows best. Praise His holy name. God put it upon us to lay plans to build a church. And after much prayer and waiting before God by all of our dear people we launched out and God has been faithful, seeing us through and helping us over every obstacle. Now we have a \$2,000.00 church building with \$400.00 indebtedness. Attendance is increasing and Sunday school has nearly doubled since we moved into the new building last November. We just closed

a good meeting with Rev. Harry J. Elliot as our evangelist. The meeting was well attended, building filled to capacity several nights. Brother Elliot is a man filled with the Holy Ghost and preaches the truth without compromise. God bless him. Keep him busy. A goodly number came to the altar, twenty the first Sunday morning service, seeking for help to make the anchorage in the haven of rest. The quartet of the N. W. N. C. came down over two Sundays and gave us some wonderful help in singing which blessed every heart. Pray for us."

PASTOR F. H. WATKIN, MARION, OHIO—"The church is progressing along all lines and the blessing of the Lord is upon us. The pastor's salary and the district and general budgets are paid up and many souls are finding the Lord. The past two weeks have been times of special refreshing from the presence of the Lord. In the regular services we have had twenty-five different people at the altar and we believe most of them got the victory. January 31 we received a class of eight adults into the church. Two of them were ministers. This makes seven preachers we have taken into the church since coming here. The attendance at all the services is growing and we are very much encouraged. Amen. Our

next revival begins March 7 with Rev. T. M. Anderson, of Wilmore, Ky. Our only hope of success is in the Lord. Please remember us in prayer."

WHITESBORO, TEXAS—"Our church here is moving along very nicely with Rev. J. A. Stephens as pastor. There have been twenty-five or more souls at the altar of prayer, with nine professions and six additions to the church. Our budget, District Superintendent, and pastor paid up to date. We have had to contend with the Tongues folks some, but our pastor is well able to handle the situation without gloves, and all is well. Our beloved District Superintendent, Rev. J. W. Bost, was with us February 14 and 15 and preached two soul-stirring sermons which were very helpful to all who heard him. Pray for us that the good work may go on."—Reporter.

PASTOR HOWARD W. JERRETT, FIRST CHURCH, DETROIT, MICH.—"After two and one half years in Canaan with sweet, constant victory, I wish now to witness to His saving, purifying power. Hallelujah! We have been in Detroit now a year and a half with First Church. Through the faithful ministry of Brother Marvin S. Cooper the pioneer work in Detroit was headed up into a church organization. As is natural where property

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values are unusually high, debts and mortgages were heavy and pressed hard upon the saints. Then too in a city of a million and a quarter it is hard to keep in touch with the scattered membership. There is more or less, usually more, shifting of population and great distances between many of the members and the church home. The Devil hates holiness in Detroit as well as elsewhere and tried to get sand in the gearing. Sometimes we holiness folk will awaken to the fact that the Devil usually breaks into the camp of the saints through little misunderstandings among them and through our weakness along the tongue line. Just as long as some will allow themselves to be thus used, just so long will the enemy find a point of contact and mar the work of God. Too often the Nazarenes lack the dignity and courtesy that forbids unhelpful criticism. We are apt to be far too free with unwarranted and unfruitful discussion of affairs and folks. We often long for that quiet dignity and silence we used to find among those who made little if any profession. Holiness is not a license to be loud and full of babblings. Of course, I mean in our private and social fellowship: I do not mean our services. When we master this item of conduct the Devil will have a hard time to find opening for his ways and means. Recently two members of a brother pastor's membership wrote me asking for hurtful information about their pastor. I had no hurtful information; I knew none; I would not give it if I had it, in this manner. 'Love taketh not up a reproach against his neighbor.' 'Love one another out of a pure heart fervently.' 'In quietness and confidence shall be our strength.' I believe that true holiness of heart and life will speedily

bring possessors into a realm of holy quietness where we will have these texts fulfilled in us. James 3 should be studied on our knees before God; it should be quietly and kindly preached on. No one is free from infirmities and the possibility of mistake in judgment; at least I am not. Charity covers a multitude of mistakes with a mantle of silence and patience. Inasmuch as I was but recently an outsider you will pardon my writing of what I believe to be the danger point in the holiness work. In three years, in every place where we have discovered any trouble of heartache in holiness ranks it has been caused by these little foxes that spoil the tender vines. We have not found much of it in Detroit, nor much in any one place; but a little of this poison goes a long way. Usually it was not meant as wrong, nor offered in harm; usually it was offered under the mistaken garb of helpfulness and occasionally as 'from the Lord.' But in whatever guise it came it was used of the enemy to harm. I have discovered one cannot fight it in kind but only effectually with patience. God's grace abounded toward us and since Assembly over five hundred seekers have been at the altar here. These Nazarenes are blessed folks; we are in love with them. They stood by us and prayed through hard places; put the Devil to shame and got the victory. The mortgage and other debts are being whittled down and God gives larger vision of service in Detroit than we have ever entertained. The church is set on buying a big tent and securing evangelist and singer for the entire summer in several campaigns in different parts of the city. One man, not a member, gave us \$700.00, another \$100.00 and almost a thousand dollars already

avails. Bless Him. They painted the church, put in new windows, a new furnace, paid the General budget up until next Assembly gave about \$400.00 extra for foreign missions last Assembly and are like Job's war horse; 'Canst thou make him afraid of a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword. He smelleth the battle afar off, the thunder of the captains, and the shouting. I'm so glad that I can say I'm one of them. We are on the march for God.'

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

SPOKANE, WASH.

Aycocks' return engagement surpassing in every respect. 175 definite professions, largest number of outsiders reached, best continuous crowds, thirty-six new members, sixty subscriptions to HERALD OF HOLINESS, 356 in Sunday school, committee appointed to draft plans for larger building. Tabernacle seating fifteen hundred secured for Assembly. Finances came easy, love offering for pastor.—H. B. Wallin, Pastor.

JAMESTOWN, NO. DAK.

Evangelist Lum Jones closed revival Sunday night with packed house and forty-eight seekers at the altar. Revival was a continuous victory from beginning to end. Sunday school has jumped in attendance from 140 to 208. Thirteen have united with church and end is not yet.—G. A. Finch, Pastor.

DONALSONVILLE, GA.

Georgia campaign great success. Reached every place slated. Preached to thousands. 309 subscriptions to HERALD. Full report later.—A. B. Anderson.

A TESTIMONY

I surely praise the Lord for healing my baby boy. When he was born he had a growth on his spine caused from a crack in a vertebra of his spine. At the age of four weeks we had him operated on, which was not a success, causing his head to swell. Doctors gave us no hope, said they did not think he would live, but if he did his head would keep on swelling and his body probably would not grow. He could never sit alone or didn't think he could walk. But by the prayers of the Nazarene people of Muncie Church, God marvelously healed him. At the age of ten months he sat alone, his body has developed just as nicely as any child and he can walk holding onto things and stand alone a few minutes at a time. We give all the praise to the dear Lord. He will be two years old in January.—Beulah Huber, Indiana.

"Then shall the righteous shine forth as the sun"

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| 5. CARNALITY | 11. INTERCESSION |
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ANNOUNCEMENTS

NOTICE

All persons sending money to Headquarters for General interests, make remittances payable to M. Lunn, General Treasurer. This notice does not apply to remittances to the Nazarene Publishing House. Brother Lunn is in full charge of the General Treasurer's office.—E. J. Fleming, Secretary General Board.

EDUCATIONAL DAY

May 2, being the first Sunday in May, has been designated as Educational Day throughout the Church of the Nazarene. And we desire to call upon our people everywhere to make the subject of Christian Education as prominent in connection with the observance of this day as they possibly can.

(1) Wherever possible, let our pastors preach on Education that day.

(2) Be sure to have literature from the school to which your church is assigned for distribution among the people.

(3) Make a strong effort to pay up any pledge you have made to any of our schools.

(4) Make this the occasion for completing the raising of the budget for helping on the current expenses of your school. By giving special attention to this item at this time it will be possible for you to get this money into the hands of the treasurer of the school which you are pledged to support in time for him to use it in paying the salaries of the teachers before they must leave for the summer's vacation.

(5) Everyone try to speak some word that will inspire some young man or young woman to set in to get a Christian education. Let us make Educational Day a genuine success.—J. B. Chapman, President General Board of Education.

NOTICE—After being connected with Olivet College, Olivet, Ill., for five years, and having served the Lord in connection with the school to the best of my ability, I now feel that it is time for me to make a change, and so have submitted my resignation as president of the school. The resignation will take effect at the close of the present school year, and after June first I will not be connected with the affairs of the school. I wish for the institution and for my successor the best that can possibly come to them.—N. W. Sanford.

TO WHOM IT MAY CONCERN:—Having been acquainted with Rev. J. L. Glascock, evangelist, for more than thirty years; and having associated with him in the earlier days of his ministry in church, campmeeting and convention work; it gives me great pleasure to state that owing to the very extended and wide experience of Brother Glascock, who has for more than a quarter of a century stood firmly for the doctrines and experience of entire sanctification as taught by John Wesley in his theology and Charles Wesley in his hymnology, I do

not hesitate to recommend to pastors of churches, evangelistic and campmeeting committees, that they will act wisely when in need of an evangelist and give this brother a call.—H. F. Reynolds, General Superintendent.

NOTICE—Our church at Rio Grande, N. J., would have been delighted to have had the Washington-Philadelphia District Assembly, and we were making preparation to entertain it; but since the brethren think it wise to have it in a more centrally located place, we cheerfully consent to have it held at Lansdale, Pa. The date of the Assembly is April 7-11, 1926.—Byron H. Maybury, Pastor; Lillian Hawk, Secretary, Rio Grande Church.

NOTICE—Due to the fact that some of my meetings have been cancelled, I have some time now that I could give to any church needing a song evangelist. We are arranging our slate for the summer. If you need us, we shall be glad to hear from you.—Jack and Ruby Carter.

BORN to Rev. and Mrs. Wm. Beever, Taylorville, Ill., a daughter, Carol Faith, on Feb. 24. Mother and Babe doing well.

NOTICE—I have an open date in June, and as this comes between two meetings in Arkansas I would like to have a meeting in Arkansas or Eastern Oklahoma to fill in this date. However I will be pleased to go anywhere. My terms are a praying church, and a free will offering.



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Pastor.

John Wesley Church of the Nazarene

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Of course, write all your friends in and passing through New York, to worship with us. A place where the Holy Fire is constantly falling, the Glory holds and the Holy Ghost is recognized in person and with authority.

My address until May 1st is Placentia, Calif.—Josiah Tucker.

REQUESTS FOR PRAYER—The youngest daughter of Evangelist W. F. Herbig of Alexander, N. D., is very sick with typhoid fever. Let all the holy brethren pray for her speedy recovery.

NOTICE—Rev. C. H. Robinson and wife are both elders. They are between forty and fifty years of age and have one little girl, four years of age. They have been in their present pastorate three years, and were invited to stay the fourth, but feel that they should change at this time. They would like to locate as pastors of one of our churches in a city where there is an opportunity to build. I am taking this means of bringing them to the attention of District Superintendents and church boards. Write them at Nedrow, New York. They will be available April 15th.—Editor.

NOTICE—Michigan District! The annual District Preachers' Meeting will be held at Pontiac, April 13-18. A splendid program is being arranged. Dr. J. B. Chapman, editor of the *HERALD OF HOLINESS*, will be with us and will lecture twice daily. We not only want the preachers of the District but our friends

to be with us and enjoy this feast of good things. Address Rev. Fred Hosner of Pontiac or District Superintendent S. D. Cox of Lansing for information.

NOTICE—To pastors, Sunday school superintendents and N. Y. P. S. presidents, *Washington-Philadelphia District*. Owing to the fact that the handwriting of one individual is many times difficult for another to read; as the Secretary must rely upon the Annual reports for very necessary information; and since previous secretaries have experienced much trouble in making out names and figures, spending needless time verifying reports after they had been received; it is respectfully requested that ALL statistical reports be either **HANDPRINTED** or **TYPE-WRITTEN**. Please make all **FIGURES** plain. Thanking you for your kindness and co-operation in thus aiding the Secretary to expedite his work.—Byron H. Maybury, District Secretary.

NOTICE—Washington-Philadelphia District—It being necessary that the Assembly roll be prepared for the opening session Wednesday morning, that the Secretary have the Assembly roll ready and as near perfection as possible at that time; it is respectfully requested that that portion of the Annual reports where-

in the names of the members of the Assembly (delegates, etc.) are listed be mailed to the District Secretary at Rio Grande, N. J. no later than March 29th. This is important. By so doing you help in the proper preparation of the Assembly roll.—Byron H. Maybury, District Secretary.

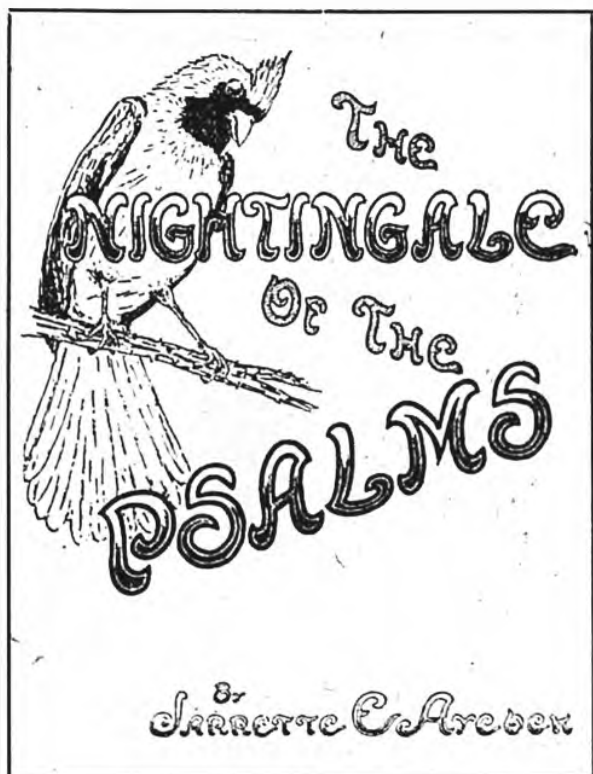
NOTICE—My wife and I, assisted by our three children, who play musical instruments, will have charge of the singing at the Marion Campmeeting, in Ohio, next June. We hope to drive on through to the New England states in evangelistic and rescue work effort, and will be available for other meetings either in the North or East as having charge of singing or as evangelist. Kindly let me hear from you in the near future. I am a commissioned evangelist on the Louisiana District.—W. Evans Burnett, Lake Charles, La.

OBITUARY

BARNETT—Walter S. Barnett, for more than forty years a resident of this valley, passed away on the evening of January 20, 1926. He was born at Oakland, Oregon, November 4, 1861, and lived there until he came to Walla Walla, Wash. He afterward engaged in farming and stock raising and continued in these vocations until the time of his death. On October 12, 1884, he was married to Rozella Ellen Ferrel. To this union two children were born, Mrs. Maude Bury of Russell Creek, and Carrick Barnett of this city. He was converted during a revival meeting held at Colton, Wash., and for more than thirty-five years enjoyed the blessings that accompany one who engages in active Christian service. As Superintendent of different Sunday schools, for many years he did much in shaping the lives of the young people under his care. For many months he gave of his time and means in maintaining a Mission which he helped to establish in this city. As a result of this work, souls were saved and called to the ministry. One day it was clearly revealed to him that "Without holiness no man shall see the Lord," and true to his ardent Christian nature he at once became an earnest seeker for the grace of heart purity. Once in this experience, his chief desire was that others too might enter in. His method in bringing this about was the using of hundreds of dollars in tithes and offerings in bringing holiness evangelists this way to preach a full gospel. He thus became a pioneer of the holiness movement in this section. When the Church of the Nazarene was organized here he became a charter member and gave the best years of his life in promoting the work of the church of his choice. We'll see his face no more, nor hear his step again, but shall ever continue to thank God for his exemplary life, which in point of time was 64 years, 2 months and 16 days.—Charles Maxson.

BUTTS—Thomas L. Butts, of New Bedford, Mass., passed away January 18 at the good old age of seventy-five years and twenty-seven days. For a great many years Brother Butts superintended the laying of streetcar tracks in our city and vicinity. Brother Butts was a faithful Nazarene. He always occupied a seat well up front in church, and when it came his turn to testify he will always be remembered as picturing the glories of the New Jerusalem. Words failed him sometimes when he tried to tell of the beautiful streets and the heavenly music, and his death bed held no terrors for him for he still continued to extol the glory of God and his readiness to depart and be with Christ. His

"The Nightingale of the Psalms"



This is an exposition of the Twenty-third Psalm by Evangelist Jarrett E. Aycock. It is an excellent booklet to give to people in need of spiritual encouragement, and will be convicting to your unsaved friends.

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Rev. C. W. Ruth, Evangelist and Author, says: "I have read 'The Nightingale of the Psalms' and found it exceedingly interesting, inspirational and comforting. No one can read it without being blessed, encouraged and built up in 'the most holy faith.' Read it; circulate it; send it to anyone who may be tempted and tried. It will bring consolation and encouragement."

Evangelist Bud Robinson says: "I think Brother Aycock has the most beautiful description of this Psalm I ever read. It ought to sell by the tens of thousands for it will bless every heart that reads it. Buy them by the dozens and give to your neighbors; it will bless your heart to do it."

One man purchased twenty to give to friends. A traveling salesman read it and purchased fifty to distribute among customers. One pastor purchased two hundred for his congregation.

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funeral was held in the Church of the Nazarene. Many beautiful flowers were heaped in profusion around his casket. Brother Kirkland preached a splendid sermon and told of his triumphant death. A mixed quartet sang "The Early White City" and "Safe in the Arms of Jesus." At the grave the quartet rendered "Nearer, My God, to Thee." May we all be prepared as well as Brother Butts was to meet God, and meet him again in that land of joy and song where we'll never say goodbye.—William W. Atwood.

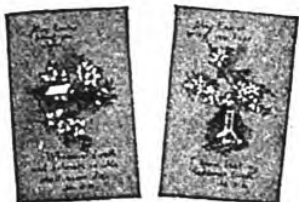
CHERRY—Henry Cherry was born in Boone County, Indiana, June 22, 1857, departing from this life January 21, 1926, at Ogden, Ill. He passed away very unexpectedly while starting his car for church on Sunday morning. But he had suffered from heart trouble for six years—the result of influenza. Mr. Cherry was married to Miss Emma Smith of Terre Haute, Ind., on December 23, 1883. He is survived by his widow and three children; a son, Mervyn; Mrs. Fred McKinney, and a daughter in college, Miss Velma. Mr. and Mrs. Cherry were both orphans from early childhood. After marriage they settled on a farm near Ogden, Ill. There they have always lived, laboring diligently with their hands improving whatever they touched; and winning success. By industry, knowledge, and frugality they have acquired farms and homes with all modern conveniences for themselves and children. Mr. Cherry was well known all over the country where he lived, known as a good business man (in ev-

ery senso), a wise counselor, kind friend to all, and a real Christian. With his own hands he built the Church of the Nazarene in Ogden, and has largely supported it. He has been, also, a loyal supporter of Olivet College. Though he has gone, his good works remain.—Mrs. F. A. Penke.

LUGG—Mrs. Harriett Lugg was born in England in the year 1851, passed away January 22, 1926 in Golden, Colo., at the age of 74. She came to this country when 19 years old and settled with her husband at Central City, Colo., during the great mining boom, later moved to Golden, where she lived the last twenty years. Mrs. Lugg was a charter member of the Church of the Nazarene at Golden, Colo., and was a living monument of what the Savior is able to do for anyone who will let Him. The last service she had the privilege of attending was the watch night service, at which time she testified to the saving, sanctifying and keeping power of her Lord and Savior Jesus Christ. Also stating that though not well in body she felt led to come to the watch night service, as she thought it might be the last time she would have such a privilege. Not only was it the last watch night service, but the last of any kind she ever went to on this earth. The following Sunday morning, while on her way to Sunday school, at which she was a regular attendant, she slipped and fell, and was injured to such an extent that she never recovered. She has gone to her eternal reward, but her memory will live on for years, for truly she, "Sowed

by the side of all waters." The last eleven nights of earthly life, though they were nights of physical suffering, were nights of feeling you were in the ante-room of heaven itself. To see the look out of her eyes, the smile on her face and hear her tell of seeing the angels, and that they had come for her, was worth all we have ever tried to do for the cause of the Master. The deceased leaves four sons, two single and two married, and truly these four men have nothing to regret in these hours of sorrow, in that they left any thing undone that might have been done as far as the material is concerned. For they loved her, and did for her all that boys could do for a mother. Though her chair around the table will ever be empty, if these four men, will only look to mother's God, they can meet her on that eternal shore, where there will never be any more parting. Our sympathy is extended to the loved ones of the deceased.—T. P. Dunn, Pastor.

PARKER—Mrs. Amanda Parker was born at Laurel, Miss., April 16, 1861, and was reared at the old Windham homestead known now as South Laurel. She married Geo. W. Parker forty-two years ago and has been mistress of the present Parker home on Jackson St. for the past forty years. Here seven boys and two girls came to bless their bedside. The father with five boys and one daughter remain to mourn the loss of this splendid Christian mother. She was saved twenty years ago in her Jackson St. home and united with the M. E. Church, South, and was sanctified



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Easter

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J. W. GOODWIN, D. D.

FOR years Dr. Goodwin has made a special study of stewardship. He has lectured on this theme at Assemblies, Conventions and in revival meetings. Scores of friends, ministers and laymen, have urged him to publish these lectures so that thousands who have been denied the privilege of hearing them might be benefited by the heart-searching truths they contain.

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A BOOKLET WE MUST ALL READ AND DISTRIBUTE

General Superintendent Goodwin has just handed our Publishing House a manuscript on Christian Stewardship, and I suppose I was the first one, after the author, to read it. And the importance of the theme and the sanity, practicability and Scripturalness of the treatment struck me with such force that I said at once, "Our people must all read this." And now I am pleased to know that the Publishing House is to reproduce this manuscript in booklet form and offer it at special prices and terms, so that I am to have my wish.

There is no greater subject than that of Christian Stewardship, and the practical application of its principles to the question of money is an exceedingly delicate one. But General Superintendent Goodwin has gone bravely into the subject, stating the principles involved, making the arguments from reason and from the Scriptures, and then answering many important and annoying questions which are sure to be raised in the mind of the reader. The scope is wide, but the treatment is terse and compelling. And although the subject is not a popular one, the freshness of style makes this booklet exceedingly interesting and the people who get it will read it.

Now the next thing is that the Publishing House should print ten thousand copies and our preachers should order them in quantities and see that the people get them. If this booklet can have a wide circulation among our people it will have an immediate effect upon their giving, and as liberality affects spirituality, it will also bring a soul uplift to many thousands.—J. B. Chapman, Editor, Herald of Holiness.

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five years later when Rev. R. H. M. Watson held his first meeting in the city of Laurel. She united with the M. P. church, of which Rev. Watson was then District president. Rev. Watson, present District Superintendent of the Church of the Nazarene, Mississippi District, held another meeting two years ago in the city of Laurel, which resulted in the organization of a Church of the Nazarene, of which Sister Parker became a charter member. She was ever ready to render a greater measure of love and devotion to her Lord, always faithful, gentle and godly either at home with her friends or at the house of prayer. She was known and loved by a wide circle of friends who will miss her kindly ministrations and counsel. She was sick about a week; her last day and hour was like the sunset of a patriarchal life, full of testimony, blessing and admonition. She died January 26, 1926, and her pastor, Rev. H. Milligan, paid fitting tribute to her saintly life from the text, Rev. 7:13, "What are these which are arrayed in white robes and whence came they?" The floral offering was abundant, evidence of the public esteem in which she was held. She was laid to rest in the Windham Cemetery near the building site of the new Church of the Nazarene. Thus she becomes the first representative of the Laurel Church of the Nazarene on the streets of glory.—Rev. H. Milligan, Pastor.

BOLEN—Charlie Bolen, the son of George and Ella Bolen, was born December 9, 1900, at Cool Creek, Tenn., and departed this life July 13, 1926, at Jefferson Barracks, Mo., being a sailor in the service of his country for two years. He was united in marriage to Nellie Jennings December 6, 1922, to which union one child was born, who departed this life in infancy. He leaves to mourn his departure a father, mother, wife, five sisters and one brother. Funeral services were conducted at the parents' home at Logan, Ill., by Rev. Sharda of Thompsonville, Ill.

NELSON—Mrs. John A. Nelson, a member of the Rainy Butte, N. D. Church of the Nazarene, died January 28, 1926. Sister Nelson had been especially interested in missions. She died triumphant in the faith, and exhorted all her family to meet her in the skies. Our people die well.—A. W. Porter, Pastor.

MURRAH—Esther Isabel Murrah, aged two years, one month and twenty-six days. She was the only daughter of Bert and Fannie Murrah, born December 8, 1922, at Sidney, Ill. She took sick with pneumonia, January 11, 1926. She was indeed very patient during her illness. A very lovable child, given by the Giver of every good and perfect gift, and sent as a beautiful flower to grace the home and to bring joy and happiness for so short a time. She was on the Cradle Roll of the Church of the Nazarene where she was loved and will surely be missed by all. At eight o'clock, Wednesday evening, February 3, after an illness of twenty-four days, little Esther went to be with Jesus, who transplanted her into His own beautiful garden, where there is no sickness, sorrow nor death, to bloom throughout eternity. Her father, mother and one grandfather, Mr. George Murrah, and a host of relatives and friends are left to mourn the loss. The funeral was held at the Church of the Nazarene, Sidney, Ill., Saturday, February 6, 1926. Rev. G. D. Urschel had charge of the service, assisted by Rev. Lloyd Scheerer, pastor of the M. E. church. She was laid to rest in Mount Hope Cemetery, Sidney, Ill., to await the great resurrection day.—Gilbert D. and Agnes Urschel, Pastors.

"Times were never so hard as to cause any reduction in the wages of sin."

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SPRING ASSEMBLIES

British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 18 to 23
Northwest (Spokane 1st Church).....May 28 to 30
Idaho-Oregon.....June 2 to 6
Manitoba-Sask. (Winnipeg, Man.).....June 9 to 13
Montana (Laurel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

FALL ASSEMBLIES

Michigan.....August 11 to 15
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 6
Chicago Central.....Sept. 8 to 12
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

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New Mexico (Capitan).....May 5 to 9
Northern California (San Francisco).....June 2 to 6
Southern California (Bresce Ave., Pasadena).....June 9 to 13
Colo.-Wyo. (Florence, Colo.).....June 16 to 20
Nebraska (Lincoln).....June 23 to 27
Young People's Convention (Buffalo Gap, Tex.).....July 1 to 4

FALL ASSEMBLIES

Kansas.....Sept. 1 to 5
Western Oklahoma.....Oct. 6 to 10
Eastern Oklahoma.....Oct. 13 to 17
Louisiana.....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

R. T. WILLIAMS.....Dallas, Texas
Office, 2905 Troost Ave., Kansas City, Mo.

Wash.-Phila. District Assembly.....April 7 to 11
New York Assembly.....April 14 to 18
New England Assembly.....April 21 to 25
Ohio Assembly.....April 28 to May 2
Pittsburgh Assembly.....May 6 to 9

MISS AGNES GARDNER'S MISSION-
ARY TRIP ON THE NORTH
PACIFIC DISTRICT

March 21....Salem Saturday and Sunday
March 22..Cottage Grove, Ore., Monday
March 23.....Marshfield
March 24.....Granite Pass, Ore.
March 25 and 26.....Ashland, Ore.
March 27 and 28.....Medford, Ore.
March 30, Tuesday.....Alsea
April 3 and 4....Tillamook and Hemlock

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Chapter 1. This is mostly introductory. Dr. Chapman states his purpose "to record more fully the work of the past and the deeds of leaders who have gone on into 'the more excellent glory' and to make more modest mention of recent undertakings and of leaders who remain unto this day."

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EVANGELISTS' SLATES

NOTE—The Evangelists' Slates, with the dates and locations of meetings only, appear in these columns every week. The full Evangelists' Directory, giving home address only, will appear once every three months, in the first issue of the quarter.—EDITOR.

JARRETTE AND DELL AYCOCK

Walla Walla, Wash.....March 23 to April 11
Portland, Oregon.....May 2 to 18

A. F. AND LEONORA T. BALSMEIER

Somerton, Ariz.....March 18 to April 4
Monrovia, Calif.....April 6 to 18
Santa Rosa, Calif.....April 25 to May 9

P. P. BELEW

Millington, Mich.....March 14 to 28
Huntington, Ind.....March 30 to April 2
Pontiac, Mich. (Preacher's Meeting).....April 13 to 18

EDNA BEGUEHER AND PEARL E. WILCOX

Newark, Ohio.....March 12 to April 4
Columbus, Ohio.....April 18 to May 2

BEULAH QUARTET

Cadillac, Mich.....Mar. 21 to April 11

LAWSON BROWN

Burr Oak, Kansas.....March 20 to April 4

C. C. BURTON

Monticello, Ky.....March 28 to April 25

M. M. BUSSEY

Tarentum, Pa.....March 23 to April 4

W. R. CAIN

Houston, Texas.....March 21 to April 4
Port Arthur, Texas.....April 11 to 25

JACK AND RUBY CARTER

Texarkana, Tex.....May 1 to 18
Altoga, Tex.....July 1 to 11

FRANK CATANESE

Melrose Park, Ill.....March 1 to 28

B. C. CARRELL

San Antonio, Texas.....April 16 to May 2

E. C. AND FLORA CHATFIELD

Akron, Ohio.....March 28 to April 11

A. F. DANIEL

Stonewall, Ohio.....August 1 to 15

MARION AND DEAN DEVOLL

South Sioux City, Neb.....Mar. 15 to Apr. 11

IL N. DICKERSON

Muncie, Ind.....March 23 to April 11
Columbus, Ga.....April 18 to May 2

HARRY JOSEPH ELLIOTT

Baker, Ore.....March 16 to Apr. 11

THEO. ELNER AND WIFE

Miami, Fla.....March 6 to April 4
Bloomington, Ind.....April 11 to 25
Crawfordsville, Ind.....April 27 to May 9
Akron, Ohio.....May 30 to June 13

KIRBY FIELDS AND WIFE

West Lebanon, Ind. (M. E. Church).....March 15 to April 4

BONA FLEMING

Warren, Ohio.....March 19 to 29
Alliance, Ohio.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Indianapolis, Ind.....May 1 to 18
Ashtabula, Ohio.....May 30 to 31
Andover, Ohio.....June 4 to 13
Barberton, Ohio.....June 18 to 27
Jackson, Ohio.....July 2 to 11
Bloomington, Ind.....July 14 to 25
Oakland City, Ind.....Aug. 27 to Sept. 5

JOHN FLEMING

Akron, Ohio.....March 14 to 28
Decatur, Ill.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Mitchell, Ind.....June 3 to 13
Canton, Ohio.....June 16 to 27
New Philadelphia, Ohio.....July 1 to 12
Princeton, Ind.....July 14 to 25
North Little Rock, Ark.....July 30 to August 8
Oakland City, Ind.....Aug. 27 to Sept. 5

C. B. FUGETT

Nowell, W. Va.....March 23 to April 4
Richmond, Ind.....April 11 to 25
New Castle, Ind. (camp).....June 1 to 13
Mansfield, IB. (Camp).....June 20 to July 4
Yakima, Wash. (Camp).....July 8 to 18
Muncie, Ind. (Camp).....July 25 to August 8

PHILIP GEITER

Hamorton, Pa.....March 28 to April 18
Brandon, Vt.....May 16 to June 6
W. Sunbury, Pa.....June 20 to July 11
Douglas, Mass., Campmeeting.....July 16 to 26
South Bend, Ind.....Aug. 1 to 22

LEWIS E. HALL

Palouse, Wash.....March 12 to 28
Twin Falls, Idaho.....April 2 to 18

LEE L. HARRIS

Wellington, Texas.....March 26 to April 4
Hillsboro, Texas.....April 30 to May 9
Hickory Plains, Ark.....July 4 to 14
Butlerville, Ark.....July 15 to 28
Webb City, Mo.....August 1 to 18

J. C. HAFLEY

Cushing, Okla.....March 21 to April 4
Joplin, Mo.....April 6 to 25
Whitesboro, Tex.....July 11 to 25
Caddo, Okla.....July 30 to Aug. 15

B. F. HARRIS

Texarkana, Texas.....May 4 to 18
Altoga, Texas.....July 1 to 11
Valdosta, Texas.....July 15 to 25

A. O. HENRICKS

Ontario, Calif.....March 17 to April 4

ROY L. HOLLENBACK

Iola, Kansas.....March 25 to April 11
Montrose, Iowa.....April 19 to May 9

URAL T. HOLLENBACK

Auburn, Pa. (camp).....June 18 to 27

OSCAR HUDSON

Murphyboro, Ill.....March 15 to 28
Cory, Ind. (4381 Massachusetts St.).....March 20 to April 11

LAJUNTA, COLO. (1018 HATON AVE.)

La Junta, Colo. (1018 Haton Ave.) Apr. 12-25
McComb, Miss.....May 17 to 30
Meridian, Miss. (College Heights) May 2-18
Hattiesburg, Miss.....May 31 to June 7
Hammond, Ind. (210 Standard Ave.).....June 13 to 27

MRS. NETTIE HUDSON

La Junta, Colo.....April 4 to 25

LUM JONES

Dodsonville, Texas.....March 28 to April 11
San Antonio, Texas.....April 16 to May 2

E. ARTHUR LEWIS

Richmond, Va.....March 23 to April 4
Taylorville, Ill.....April 23 to May 9
Missoula, Mont.....June 6 to 20

J. A. KRINO

Princeton, Idaho.....March 10 to 28
Seattle, Wash.....April 1 to 18
Bellingham, Wash.....April 22 to May 2
Des Moines, Wash.....May 5 to 18

JACK LINN AND WIFE

State of Florida.....Jan., Feb., and March

V. W. AND MARQUERITE LITRELL

Union Gap, Wash.....March 12 to 28
Marshfield, Ore.....April 1 to 18

W. W. LOVELESS

Brookville, Ind. (Gen. Del.) Mar. 11 to Apr. 4

J. WARREN AND MAYBELLE LOWMAN

Brooklyn, N. Y.....March 21 to April 4
Toledo, Ohio (City Auditorium).....April 11 to 27
Hammond, Ind.....June 11 to 27
South Bend, Ind.....June 28 to July 11

M. M. LOWREY

Rosedale, Texas.....March 17 to 28
Dallas, Texas.....May and June
Fate, Texas.....July 14 to Aug. 1
Beach Grove, Texas (Camp).....Aug. 4 to 15

THEO. AND MINNIE LUDWIG

Ontario, Ore.....March 24 to April 11
Helena, Mont.....April 13 to May 2
St. Louis, Mo.....May 6 to 30
Buffalo Lake, Minn. (camp).....June 3 to 13
Fergus Falls, Minn.....June 14 to 27
Racine, Wis. (Camp).....July 15 to 25
St. Croix, Wis.....July 29 to Aug. 9

ERNEST B. MARSH AND GEO. WARD

Oil City, Pa.....March 5 to 28

J. B. MCBRIDE

Canon City, Colo.....Mar. 11 to 31
Hannibal, Mo.....April 4 to 18
Grand Junction, Colo.....April 25 to May 9
Colorado Springs, Colo.....May 16 to 30

J. A. MAC CLINTOCK

Huntington, Ind.....March 29 to April 3
Louisville, Ky.....April 4 to 18
Wurtland, Ky.....April 20 to May 2
Machville, Ky.....May 9 to 23
Tollesboro, Ky.....May 30 to June 13

L. C. MESSER

North Little Rock, Ark.....March 23 to Apr. 4

V. C. MARTIN AND W. M. MILLARD

Willis, Kansas.....Feb. 28 to March 25
Le Roy, Kansas.....March 28 to April 25

JAMES MILLER

Muskegon, Mich.....March 12 to 28
Indianapolis, Ind.....May 30 to June 13
Albion, Nebr.....June 16 to July 4

WADE L. NELSON

Davenport, Okla.....April 1 to 18
Hennryetta, Okla., at Speller City.....April 23 to May 9
Jester, Okla.....July 16 to August 1
Reed, Okla.....August 4 to 22

WILL B. AND LILLIE B. NERRY

Ellet, Ohio.....March 21 to April 4
Jeffersonville, Ind.....April 11 to 25
Tilden, Ill.....May 2 to 16
Georgetown, Ky.....May 23 to June 6

O. B. ONG

Canby, Oregon.....March 15 to 28
Tillamook, Oregon.....March 29 to April 11

GEORGE OWEN

Ponca City, Okla.....April 30 to May 16

GEORGE S. OWEN AND WILLARD B. DAVIS

Kearney, Neb.....March 19 to Apr. 4
Ashtabula, Ohio.....April 11 to 25
Neodraha, Kansas.....June 11 to 27
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to Aug. 8
Independence, Kansas.....August 13 to 29

DWIGHT M. PEEFFLEY

Perryville, Ohio (Camp).....August 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp).....Aug. 20 to 29

J. E. AND ADA REDMON

Newark, Ohio.....March 28 to April 11

LEWIS J. RICE

Bloomington, Ill.....April 6 to 11
Forest Center, Wisc.....June 20 to July 11
Ollret, Ill.....May 24 to 30
Chicago, Ill. (Dist. Assembly), Aug. 31-Sept. 5

J. A. ROYERS

Stockdale, Pa.....March 12 to 28
Pittsburgh District.....May 14 to 28

C. W. RUTH

Upland, Ind. (Taylor University), Mar. 23-28

SIR. AND MRS. R. A. SHANK

Iowa District.....March 17 to 28
Farmington, Iowa.....April 4 to 18
Council Bluffs, Iowa.....April 22 to May 2
Toronto, Ont.....May 9 to 30

BURL SPARKS

Dayton, Ohio.....Apr. 3 to 16
Canton, Ohio.....June 18 to 27
New Philadelphia, Ohio.....July 1 to 12
Princeton, Ind.....July 14 to 24
Hazleton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp).....Aug. 27 to Sept. 6

E. H. STILLION

Oil City, Pa.....March 5 to 28

IL W. SWETEN

Logansport, Ind.....March 13 to 28
Dayton, Ohio.....April 3 to 19

FRED ST. CLAIR

Tacoma, Wash.....March 7 to 28

ELWOOD TAYLOR

Gary, Ind.....March 17 to 21
Monticello, Ky.....March 28 to April 25
South Gary, Ind.....May 9 to 23
Frankfort, Ind.....May 28 to 30
Morristown, Ind.....June 5 to 20
Chicago Heights, Ill.....June 27 to July 11
Highway, Ky.....July 25 to August 8
Louisville, Ky.....Aug. 15 to 29

FREDDIE THOMAS

Pana, Ohio.....March 18 to 28
Ind. Preachers' Meeting (Huntington, Ind.).....March 30 to April 4
Auburn, Ind.....April 7 to 18
Bluffton, Ind.....April 22 to May 2
Huntington, Ind.....May 6 to 16
Ollret, Ill.....May 21 to 31
Indianapolis, Ind.....June 4 to 13
Bedford, Ind.....June 17 to 27
Monterey, Tenn.....July 11 to 25
East Liverpool, Ohio.....Aug. 8 to 22

C. E. TONEY

Ingersoll, Okla. (Peniel).....March 12 to 28
Comanche, Okla.....April 1 to 18

KENNETH AND EUNICE WELLS

Akron, Ohio.....March 14 to 28

EARLE F. WILDE

Brea, Calif.....March 18 to April 11
Pasadena, Calif.....April 11 to 25
Bakersfield, Calif.....May 1 to 18

DALE G. ZEITS

Rushmore, Ohio.....March 16 to 28
Antioch, Ohio (Country Church).....March 30 to April 4
Mendon, Ohio.....April 6 to 18