

HERALD of HOLINESS

Yogee Hisseny

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WHOLE NO. 784

THE BENEFITS OF THE ATONEMENT MADE BY JESUS CHRIST

EVERYBODY has already been benefited by the atonement made by Jesus Christ in the shedding of His blood upon the cross. For had this atonement not been provided, the race of mankind would either have become extinct when Adam sinned or would have perished as a consequence of its moral excesses, unrestrained by grace, before any of us were born. Every man actually owes his life to the death of Christ for our sins.

And everyone owes what we call our "free moral agency," that is our ability to reject the wrong and choose the right, to the atonement of Jesus Christ; for but for that our sin would have become our punishment and we would have become fixed in the choice of evil and would have been damned, whether living or dead. It is the prevenient grace of God, extended to us through the atonement of Christ that keeps us from being fated as eternal sinners.

But the most precious of the benefits of the atonement of Christ are offered to us upon conditions. The guilty sinner finds pardon through the blood of Jesus Christ when he comes repenting and believing on His name. The justified believer finds cleansing from inbred corruption when he comes fully consecrating to God and believing that "the blood of Jesus Christ cleanseth us from all sin." The sanctified Christian finds grace for his trials and wisdom for his opportunities on condition that he obeys God and "walks in the light" which shineth upon his pathway from day to day. The dying saint finds the comfort of Jehovah's rod and staff on condition that he enter the valley of shadows, in full fellowship with his Shepherd-King. And the released spirit of the true follower of Christ sweeps triumphantly through the gates into the City of the New Jerusalem on condition that he remains faithful unto death and thus qualifies to wear the crown of life.

And as regards the body with which God has clothed us, provisions are made in the atonement for its repairs and up-keep until it has served its purpose, when it shall crumble back to dust. But even then provision has been made for its recovery from the earth and for its complete glorification in preparation for its habitation by our redeemed, sanctified and glorified spirit.

And even the earth which was cursed because man, its king, transgressed is included in the benefits of the atonement; for one day it is to emerge from the fires of purifying judgments "a new earth," along with a "new heaven," wherein shall dwell righteousness, and in which there shall be no thorn or thistle or bramble or briar or any thing at all that can hurt or destroy. The paradise which was lost in Adam shall be fully restored in Christ. The tree of life shall offer its leaves and fruit once more to man. The river of life shall flow once more over golden sands to the satisfying of man's every thirst. A holy man shall once more hold converse with an infinitely holy God. Deathlessness shall once more become the estate of the righteous. And the "evergreen mountains of life" shall ring once more with psalms of perennial praise. But the dominant note in the songs of the blest will be of the blood which redeemed. And the story of redemption will be the principal topic of conversation among the dwellers in yonder land of "pure delight." For then we all shall see that every good and every perfect gift comes down to us from the Father of Lights through the blood of His Son who is blessed forever more.

HERALD OF HOLINESS

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ONLY THE VICTORIOUS WIN BATTLES

THE militant Church is normally as "terrible as an army with banners." It is said that an ancient army had no banners until it had won a victory. But each victory was commemorated by the lifting of a banner. So then an army with banners was one that had already won many victories and was marching triumphantly through the land literally in search of enemies to conquer.

Upon a basis of this kind, the Church should wax stronger with the passing of days and years and finally fit the description of the white horse and rider which went forth "conquering and to conquer."

Whenever an individual Christian lets the circumstances of life get the upper hand of him and he lives "under the circumstances" instead of above them, he is defeated and will continue to be defeated. And whenever a church gets to doing "very well under the circumstances," instead of rising above the circumstances and striding forward with the swing of victory, it is defeated.

We are not talking of mere human "hurrah" and shallow emotionalism, we are talking of Pentecostal faith and fire and victory. We are talking of old-fashioned Nazarene victory. We are talking of that supernatural optimism which nerved the early Church to go out "Everywhere preaching the Word," even when the beginning of such a program was a necessary scattering which arose on account of "The persecution of Stephen." We are talking of that overcoming attitude which the sanctified Apostle to the Gentiles had which enabled him to say quietly, "Be of good cheer," when neither he nor his companions had seen the sun, moon or stars for half a month or more.

We have gone into a church and found the pastor and people still "carrying on," but dominated by a spirit like that which the widow had when she was gathering sticks to bake her last cake with the plan of sharing it with her son and then joining him in death by starvation. We have found such a church bemoaning its desert like surroundings, the hardness of the people of the age, the stinginess of those who profess to love Christ, and the difficulties in the way of accomplishing any thing worth while. But we

have never seen a church like that do any thing or get any where.

We have seen another church with no better local surroundings than the other, but there was no strength wasted in wailing and moaning. The attitude toward every task was "It can be done." In prayer there was a mixture of faith which presaged victory. In sermon there was a sense of expectancy which was contagious and which resulted in securing seekers. In testimony there was a dominant note of "I'm so glad." The giving was hilarious and bountiful. The singing was with swing and triumph. While you were in that church you naturally felt that you were somebody going somewhere and you got to feeling more and more that way as you went along. You left that place feeling stronger, and you longed to go again. After a time you realized that through God you could run through a troop and jump over a wall and carry off a gate—posts and all. The service was not burdensome and the joy of harvest lasted until vintage and the joy of vintage unto harvest again. Everyone was so absorbed with the task set before him individually and as a church that there was no time to sigh under the juniper tree. Such a church goes on from strength to strength and from triumph unto victory. And our observation is that only the victorious win more victories, and only the conquering make further conquests. You will have defeat if you will allow it, and you can have victory if you will take it.

QUESTIONS ON HOLINESS

A CORRESPONDENT writes, "A certain presiding elder preached here not long ago and stated that John Wesley denied the second work of grace before he died. Do we have any thing in print regarding this statement? He also said that holiness is a state and not an experience. What do you think of this? What is the difference between sanctification, the baptism with the Holy Ghost, and how are these related to the Holy Ghost as a person?"

I take it that all these questions arose from some things which the presiding elder said and that they are therefore somewhat related.

Everyone should read again J. A. Wood's book on "Christian Perfection as Taught by John Wesley." If you don't have one and can't conveniently borrow one from your neighbor, then the book needs to be circulated again in your neighborhood, and you better send to the Publishing House and get you a new copy. This book is, we believe, entirely dependable from the historic standpoint, and it shows that during a period of forty years John Wesley held firmly to the doctrine that it is possible to be saved from all sin in this life and that such full salvation is obtained upon condition of appropriating faith. He does in a few instances show considerable liberality in dealing with his brother Charles, when Charles was disturbed for a time on account of the Bell and Maxwell fanaticism;

but even in this there was no compromise of his own views, but rather only something of a concession to Charles in the endeavor to decrease the differences between them. I do not think that any fair minded person who will read all there is to be had on the subject will entertain the slightest doubt but that John Wesley died as he lived, believing and preaching that men cannot be saved without holiness and that men are sanctified after they are justified. John Wesley was a pioneer in the construction of the doctrine of Christian perfection and in the working out of its details he encountered some difficulties. But it is remarkable how he found the solution of his theological problems, having so little aid from contemporaries and so little light from those who had preceded him. John Wesley was, as I believe, the most apostolic teacher and preacher that has lived since Paul was beheaded, and I find no more ground for accepting the statement that he denied his former position on holiness in his latter years than I find for believing that Paul apologized to the Jews for breaking away from the faith of his fathers to follow Jesus Christ.

As to holiness being a state and not an experience: perhaps my head is too thick for that proposition; but it sounds to me like "a distinction without a difference." If one has the experience of holiness he is in a state of holiness, and if he is in the state of holiness he has the experience. For how could one have an experience and it still not exist, and how could he be in a state of holiness and not experience it? I really think this is a dodge which is unworthy of an accredited teacher of religion, and I would say that holiness is an experience *and* a state, or that it is an experience *or* a state—either one or both—I wouldn't argue—just so they get it. But if this is in any way to be made an argument against the possibility of getting the experience—or state—then by all means it is whatever it must be for one to get it. I know, for I have it.

The distinction between sanctification and the baptism with the Holy Ghost and their relation to the Holy Ghost as a person: Well, sanctification is "The act of sanctifying or state of being sanctified," and the baptism with the Holy Ghost is the active Agent for the accomplishing of it. Sanctification is accomplished by the baptism with the Holy Ghost, and is related to the Holy Ghost as a person as deed is related to the doer. The baptism with the Holy Ghost is the cleansing (the primary definition of baptism is to cleanse) of the heart and the personal infilling of that heart by the Holy Spirit. Thus sanctification and the baptism with the Holy Ghost are really synonymous and are terms describing works accomplished by the personal Holy Ghost. It is really an improvement to think in terms of personality and to testify in such a manner that you rather say, "The Lord has sanctified me," than simply, "I am sanctified." For positively speaking, sanctification means the Godhead

indwelling the heart, manifest especially in the person of the Holy Spirit. And we must avoid thinking of any experience of grace as an entity within itself which can exist apart from the One who wrought it. Some people speak of "my experience" as though it were a possession of some sort which is superior in their case because of some special temperament or personal characteristic which they may think themselves to possess. But in this they are at error and in danger. "Give God the glory."

"WHOSE GIRL WAS SHE?"

Rev. Chas. J. Waehlte in "Watch and Pray," says: "The telephone rang, the voice of the city undertaker asked, 'Can you give us your time this afternoon from two until six o'clock?' I did not ask what he wanted. I knew without asking, I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were to be held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

"I received seven mothers and two fathers; took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried: 'Oh, I pray she is my girl, then I will know where she is!' She was *not* her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. 'No, she is not our girl,' they said. Not all were city mothers—some were from the country. Many telegrams, long distance 'phone messages came—asking if we could or would describe the features of the little girl who had been left to choose her own way.

"Mother, is your girl beside you tonight? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did.

"When the sun went down in the west and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her—unnamed and unclaimed. Mother, where is *your* girl tonight?"

Someone has said that today is the tomorrow which we dreaded yesterday, and we may find all down the way that every tomorrow will lose its dreadful aspect if we approach it in company with our blessed Lord and Savior.

AMONG KENTUCKY NAZARENES

Editorial Correspondence

The Annual Nazarene Preachers' and Workers' Convention for the Kentucky District was held this year at Richmond, Ky., March 31 to April 3, and the editor, being invited as the special worker for the occasion, enjoyed his first opportunity for looking in on the Nazarenes of the Old Blue Grass State.

We now have thirty-nine churches and about 1400 members in Kentucky, and the HERALD OF HOLINESS has four hundred subscribers in the state. But the District Superintendent and pastors at the convention said this is not a proper representation of their interest in and love for the paper, so they went in to bring the number on up to one thousand. This was not simply a general proposition, but each pastor agreed to set his goal at a certain number and to go home and raise the number. The pastor at Richmond was to get fifty, and twenty-five of these were handed to us before we left. So we believe these Kentuckians will bring their list on up to one thousand.

The Convention was well attended and the interest in every feature was splendid and increased to the end of the week. Every evening the house was crowded for the evangelistic services and the characteristic Nazarene swing prevailed all the way through.

Rev. L. T. Wells, who is just about in the middle of his first year as District Superintendent is proving to be the right man in the right place. He has the love, confidence and co-operation of his pastors and people and he is as aggressive and earnest a man as can be found in our connection. His long experience in the pastorate has given him poise and courage and sympathy and enabled him to not only sympathize with the pastors and churches, but to help them with their problems. And then he is both an evangelist and an organizer and Kentucky District is bound to move forward under his leadership. There are many fine cities and towns in Kentucky in which our work has as yet gained no footing, and Wells has designs upon every one of these. He will have an aggressive home missionary program on now right away and will have several tents and evangelistic parties in the field all summer. We should not be surprised to read that ten new churches and five hundred new members are added to the District this year.

And one will not find a finer, clearer-eyed, more aggressive set of pastors than we have in Kentucky. They confess to the existence of difficulties, but they do not surrender to them. They are hilarious, but determined; victorious, but "on the ground." They are Nazarenes, true and tried, and as dependable as the best.

Rev. H. H. Wise, Treasurer of Trevecca College, was present to speak to the Convention of the school and especially of the campaign which is now on to

raise the money to pay off the indebtedness on the institution. He made a wonderful representation for the school and his words were well received by the pastors and people. Dr. A. O. Henricks was present for the last day and brought a wonderful message in the afternoon service. Both Wise and Henricks are under the burden of Trevecca College as few men can be, and we believe God will see their tears and hear their prayers. They are having some success in their search for 100 men to give one hundred dollars each, and ten men to give \$1000 each. About twenty-five of the former have already been discovered and three or four of the latter are "considering." And then the churches of the supporting territory are being appealed to to come up to the help of the Lord in this time of great need in the school. People in all parts of the country are becoming interested and are writing in of their plans to assist. Trevecca College, Nashville, Tenn., is the nucleus and hub of Nazareneism in the Southeast. We must save and establish this school if we are to evangelize and possess this territory, and people everywhere are waking up to this fact. During the next five months, you know, every dollar that is given is to be matched by another dollar by a member of Trevecca Board of Trustees. This means that every dollar given pays off two dollars of the fifty thousand which the school owes. This is the most remarkable offer we have ever seen, but it is to be withdrawn October 1, and that is the reason that the friends of the school are raking and scraping to get hold of money to give to the institution at this time. The time for "thinking it over" is passed and the time for action is upon us. It is said that a certain old Roman concluded his every speech in the Senate with the words, "Carthage must be destroyed." But now friends of Trevecca are concluding their speeches with the words, "Trevecca College must be saved," and they are not only exhorting, but they are sacrificing and giving that this goal may be reached. And now right while you are interested, write a letter to President A. O. Henricks, Trevecca College, Nashville, Tenn., and ask for further information, tell him what you will do, or send him your check to be applied on the college debt. One of the good features about the proposition is that you do not have to wait. Send the money along, and immediately double the amount will be applied on the debt and interest on that amount will cease. Truly just now with reference to Trevecca, "He who gives first gives twice."

Our prayers are with District Superintendent Wells and the pastors and people of the Kentucky District. They are giving a good account of themselves, and will do so more and more in the coming days. We are glad the HERALD OF HOLINESS is to go to six hundred new subscribers in the great old Blue Grass State right away and we shall welcome an opportunity to go back there ourselves sometime soon.

MAN'S FALL AND REDEMPTION

By B. F. NEELY, D. D.

SIN is the transgression of the law. For law is a rule of action. Divine law, expressed in the commandments of God, reveals His will concerning the conduct of humanity. A careful analysis of divine law will show that its objective anticipates the highest good and the greatest happiness of those whose activities it seeks to direct. For every intelligent human act has a modifying effect upon the character of the actor. Since the quality of every deed done by the choice of a free agent, the quality of the deed being comprehended, is by the law of reflex action assimilated into the character of the individual.

Therefore, courses of human conduct condemned by law were not made wrong by the law's forbidding them. But they were wrong in their nature, tendency and results; hence the law was given as a protective measure.

In this world there are two spiritual realms, one of righteousness, and the other of wickedness. In the realm of righteousness the Almighty is the governing force.

I. In making man in His own image God placed him in the realm of righteousness; and made the highest altitudes of moral and spiritual development possible to him. For God made man a moral sovereign in that He endowed him with the power of free choice. Therefore by the exercise of his own independent will "Adam the first" could have walked in the paths of the strictest obedience from the moment he came fresh and warm from the hand of his Maker. And every time he should have chosen to do right or refused to do wrong he would have strengthened his will and enriched his character. And this course of good conduct would have ultimately resulted in the habit of doing right and refusing the wrong without stopping to reason on the results of such conduct.

That would have been establishment in holiness and practical immunity against sin. Then righteousness, peace and joy would have been the spontaneous outflow from a heart made rich, both by endowment, and accumulations resulting from proper volitional choices on the part of the individual.

Faith based on the promise of God is that which holds one in a safe and acceptable relationship to his Creator. For it is "By faith ye stand." But doubting and disbelieving God's Word is that which displeases Him and puts one at variance with his Maker; and leaves him without protection.

II. In the spiritual realm of wickedness the devil is the central figure and the governing force. Adam's believing the devil's lie and doubting divine truth put him in the line of disobedience to his Heavenly Father; and thus he made his ill-fated transition from the realm of righteousness to that of wickedness and sin.

For "He that committeth sin is the servant of sin." Therefore the federal head and progenitor of the whole human race sold himself and his entire posterity into the slavery of sin and bondage to the wicked one.

1. The devil, originally, took the position that man would be better off violating the commandments than he would keeping them. "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus he impugned the motives of the Most High by insinuating that He was keeping man back from real progress, and keeping him in ignorance by the withholding from him the things that would make for his elevation and advancement. Satan did not have power to force Adam to accept his infernal program; but he could, and did, appeal to two natural appetites: first a desire for food, and second a desire for wisdom; and instead of Adam's repudiating the suggestion and appeal of his tempter, he exercised his will-power and believed the falsehood of the devil. And to believe the representations of Satan constitutes doubting or disbelieving God.

2. Now, since man by disobedience has broken with his Maker and has become the vassal of Satan, the ruler of darkness has switched from his original position; that man would be better off violating the commandments than he would keeping them; and he now contends that nobody can keep the commandments. Or in other words nobody can be saved from sinning in this life. Since he won his notorious victory in his infernal conquest of human habitations he has greatly strengthened his position in the realms of wickedness. For by this victory he has become enthroned as the king of a vast domain. Therefore with great pomp and show he asserts that his power is so absolute that he holds undisputed sway in the affections and consciences of men; and that no matter how much religion people may claim they are compelled to render some service to his diabolical majesty, by committing sin. He knows that sin is the only thing that will damn a person. He knows also that as long as a man lives in an atmosphere of doubt he is living in an atmosphere in which diabolical propaganda thrives; and so long as he can keep one doubting the possibility of being saved from sin he knows that he never will be saved at all.

III. But the very day the garden gate closed behind outcast mortality, and the flaming sword and cherubim were placed to keep them back from the tree of life, lest they partake thereof and become immortal and unchangeable sinners, the promise was given: "The seed of the woman shall bruise thy [the serpent's] head." For Christ stood as a "Lamb slain from the foundation of the world." Thus the foundation of

faith for deliverance was prepared, and men began to build thereon. For "by faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift." And through all dispensations and movements of God as recorded in His inspired Word, He has taken extraordinary pains to inculcate and impress His own holiness and the need and possibility of our being holy upon us. He has done this by His prophecies, by His precepts, by His typology and symbolism, and the whole ritualistic and sacrificial system and priesthood of the Jewish economy.

But in the fullness of time the Son of God, the friend of sinners, "was manifested to take away our sins." He came as "Adam the second" and espoused the lost cause of "Adam the first." And as our substitute in suffering He assumed our entire debt and paid the price of our redemption, that He might break off the yoke of bondage and emancipate the slaves of sin and Satan. "The Spirit of the Lord God is upon me—he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—To give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness—that he might be glorified."

Therefore by His death and sufferings Christ has made possible the complete restoration of the freedom of the will to all of the sons and daughters of a fallen race. "If the son therefore shall make you free, ye shall be free indeed."

So with the restoration of the freedom of the will men may exercise their independence again, so far as sin is concerned; and build on the foundation of the "Apostles and prophets, Jesus Christ himself being the chief cornerstone." And the more the emancipated sons of the Most High exercise the freedom of their independent will-power by deliberately choosing the right, and by resisting temptation, the more they are strengthening themselves, and the more they are bringing themselves to that spiritual attainment of establishment in holiness; where goodness will be the spontaneous outflow of a sanctified heart, made richer by many contributions of properly directed volitional activity.

CHRISTIAN COURAGE

By MRS. GUSSIE MORRIS GILL

Be strong and of a good courage; Be not afraid, neither be thou dismayed for the Lord thy God is with thee (Joshua 1:9).

ONE of the great handicaps in the Christian experience is fear. It is also one of the devil's points and where he wins some great battles which bring defeat to the soul. This is exactly where the Apostle Peter fell down in his experience before Pentecost. To permit this spirit to

dominate in any life is nothing short of tragedy. The Church of the living God in order to fight a winning battle must have men and women possessed of holy courage. Fear is the thing that keeps many souls out of the kingdom of God. The devil dares humanity to trust in Jesus Christ and endeavors to keep them afraid to try until opportunity passes by and they fail to get in.

We look upon physical strength with great admiration. The study of healthy living and physical culture has added physical power to the body. But we see a big man who is able to lift tremendous loads who is too weak to offer thanks at the table where his family is seated, or to have family prayer around the fire side where the family has gathered. Men acquire mental strength to converse along all lines of science, history, and politics, but are yet void of personal knowledge of the Son of God and His mighty power to deliver from all sin.

I have seen big strong men who were afraid to assume the duties of the Christian life. They let the little wife and mother erect and maintain the family altar, take the children to Sunday school, and carry all the religious responsibilities for the family. But thank God she can do it if she has the same brand of courage Joshua had.

There are those who would like to be free, but they are afraid of their children's opposition, of public sentiment, and of what the neighbors may say. It is a great day when we die to the world and public opinion and want God's will more than anything in this world, and obtain the fiery baptism with the Holy Ghost that makes warriors, heroes and martyrs out of us.

Perfect love casteth out fear. This is the experience that settles the question and makes us more than conquerors, as we tramp across the hills of time under the flag of Prince Emmanuel. It makes us willing to assume the grave responsibilities of life and to shoulder the burdens that are ours to bear. The need of the hour is fearless men and women who under divine power are able to scale every wall of difficulty, slay the giants, and conquer through the blood of Jesus. We must fearlessly push our way on up into the hill country and on across the briny deep. We have the best thing this side of the gates of pearl in the sanctifying grace of God, and it gives us the holy courage to fight the good fight of faith and to win in all the conflicts of this life.

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Astonishing Spiritual Phenomena Manifested in Individuals and Early Revivals

By Rev. C. E. Cornell

Article Four

15 Apr 27 P. 5

He shall baptize you with the Holy Ghost and fire (Matt. 3:11).

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8).

Be filled with the Spirit (Eph. 5:18).

And they were all filled with the Holy Ghost (Acts 1:4).

PETER CARTWRIGHT was born September 1, 1785, in Amherst County, on James River, in the state of Virginia. His father made no profession of religion, but was not opposed to it, while his mother was a devout Christian and a member of the Methodist Episcopal church.

He says of himself: "I was naturally a wild, wicked boy, and delighted in horse-racing, card-playing and dancing. My father restrained me but little, though my mother often talked to me, wept over me, and prayed for me, and often drew tears from my eyes; and though I often wept under preaching, and resolved to do better and seek religion, yet I broke my vows, went into young company, rode races, played cards and danced.

"At length my father gave me a young race-horse, which well-nigh proved my everlasting ruin; and he bought me a pack of cards, and I was a very successful young gambler; and though I was not initiated into the tricks of regular gamblers, yet I was very successful in winning money. This practice was very fascinating, and became a special besetting sin to me, so that, for a boy, I was very much captivated by it. My mother remonstrated almost daily with me, and I had to keep my cards hid from her; for if she could have found them, she would have burned them, or destroyed them in some way. Oh, the sad delusions of gambling! How fascinating, and how hard to reclaim a practiced gambler! Nothing but the power of divine grace saved me from this wretched sin."

In 1801, when Peter Cartwright was in his sixteenth year he was pungently convicted of his sins; he came home from wedding where he had spent most of the night in drinking and dancing, to soberly reflect upon his wayward life. He says: "I felt guilty and condemned. I arose and walked the floor. It seemed to me, all of a sudden, my blood rushed to my head, my heart palpitated, in a few minutes I turned blind; an awful impression rested on my mind that death had come and I was unprepared to die. I fell on my knees and cried to God for mercy."

After several months of awful distress, so much so, that he was incapable of any regular business, a sacramental meeting was held about three miles north of his father's house, where the people crowded from every direction far and near. They came in large

wagons, with victuals mostly prepared. The women slept in the wagons, and the men under them. *The power of God was wonderfully displayed; scores of sinners fell under the preaching, like men slain in mighty battle; Christians shouted aloud for joy.* "To this meeting I repaired," says Peter Cartwright, "a guilty wretched sinner. On the Saturday evening of said meeting I went, with weeping multitudes, and bowed before the stand, and earnestly prayed for mercy. In the midst of a solemn struggle of soul, an impression was made on my mind, as though a voice said to me, 'Thy sins are all forgiven thee.' *Divine light flashed all around me, unspeakable joy sprang in my soul.* I rose to my feet, opened my eyes, and it really seemed as if I was in heaven; the trees, the leaves, on them, and everything seemed, and I really thought were, praising God. From that moment I have never doubted that the Lord forgave my sins and gave me religion."

Somewhere between 1800 and 1801, in the upper part of Kentucky, at a memorable place called "Cane Ridge," there was appointed a sacramental meeting by some of the Presbyterian ministers, at which meeting, seemingly unexpected by ministers or people, *the mighty power of God was displayed in a very extraordinary manner; many were moved to tears, and bitter and loud crying for mercy.* The meeting was protracted for weeks. Ministers of almost all denominations flocked in from far and near. The meeting was kept up by night and day. Thousands heard of the mighty work, and came on foot, on horseback, in carriages and wagons. It was supposed that there were in attendance at times during the meeting from *twelve to twenty-five thousand people. Hundreds fell prostrate under the mighty power of God, as men slain in battle.* Stands were erected in the woods, from which preachers of different churches proclaimed repentance toward God and faith in our Lord Jesus Christ, and it was supposed, by eye and ear witnesses, that between *one and two thousand souls were happily and powerfully converted to God during the meeting.* It was not unusual for one, two, three, and four to seven preachers to be addressing the listening thousands at the time from the different stands erected for the purpose. The heavenly fire spread in almost every direction. It was said, by truthful witnesses, that at times *more than one thousand persons broke out into loud shouting all at once, and that the shouts could be heard for miles around.*

Between 1801 and 1804 a gracious revival of religion spread through almost the entire inhabited parts of the West, including Kentucky, Tennessee and the Carolinas. Campmeetings began to multiply and were

visited by unusual displays of divine power. They would last sometimes three and four weeks with marked results. Peter Cartwright observes: "I have seen *more than a hundred sinners fall like dead men* under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the high praises of God at once.

"It was during this period that a strange manifestation broke out among the people called the *jerks*; it was overwhelming in its effects upon the bodies and minds of the people. No matter whether they were saints or sinners, they would be taken under a warm song or sermon, and seized with a convulsive jerking all over, which they could not by any possibility avoid, and the more they resisted the more they jerked. If they would not strive against it and pray in good earnest, the jerking would usually abate. *As many as five hundred persons would be jerking at one time* in the large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Others would resist, on such the jerks were generally very severe.

"To see those proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the *jerks*, would often excite my risibilities. The first jerk or so, you would see their fine bonnets, caps, and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as a wagoner's whip."

Peter Cartwright relates a very serious circumstance which took place with a man who had the jerks at a campmeeting, on what was called the Ridge, in William Magee's congregation.

"There was a great work of religion in the encampment. The jerks were very prevalent. There was a company of drunken rowdies who came to interrupt the meeting. These rowdies were headed by a very large drinking man. They came with their bottles of whisky in their pockets. This large man cursed the jerks, and all religion. Shortly afterward he took the jerks, and he started to run, but he jerked so powerfully he could not get away. He halted among some saplings, and, although he was violently agitated, he took out his bottle of whisky, and swore he would drink the damned jerks to death; but he jerked at such a rate he could not get the bottle to his mouth, though he tried hard. At length he fetched a sudden jerk, and the bottle struck a sapling and was broken to pieces, and spilled his whisky on the ground. There was a great crowd gathered round him, and when he lost his whisky he became very much enraged, and cursed and swore very profanely, his jerks still increasing. At length he fetched a very violent jerk, snapped his neck, fell, and soon expired, with his mouth full of cursing and bitterness.

"I always looked upon the jerks as a judgment sent from God, first, to bring sinners to repentance; and,

secondly, to show professors that God could work with or without means, and that He could work over and above means, and do whatsoever seemeth Him good, to the glory of His grace and the salvation of the world."

Very often while Peter Cartwright was preaching to an immense congregation, the power of God would fall upon the assembly, and there would be an awful shaking among the dry bones. Many would fall to the floor and begin to cry out for God to have mercy upon them. While he was preaching from the text, "The gates of hell shall not prevail," after he had been preaching about thirty minutes *the power of God fell on the congregation, and men and women fell in every direction, right, left, front and rear. Not less than three hundred fell like dead men in mighty battle.* Loud wailings went up to heaven for mercy, while the saints shouted. This meeting lasted two days and nights, two hundred were converted, and two hundred joined the church.

On another occasion the mighty power of God was suddenly displayed, and sinners fell by the scores. There was no need of a mourner's bench. It was estimated that several hundred fell in five minutes. Sinners turned pale. Some ran into the woods. Some tried to get away and fell in the attempt. Some praised God. Many of the very worst rowdies were struck down and converted to God. At one of the meetings, Cartwright's special persecutor, the leader of a gang of rowdies, was present when the tremendous power of God fell on the congregation. Suddenly he fell, as if a rifle ball had been shot through his heart. He lay powerless, and seemed cramped all over, until next morning; at about sunrise he began to come to. With a smile on his countenance, he sprang up, and bounded all over the camp-ground, with swelling shouts of glory and victory, that almost seemed to shake the encampment. The devil never can be cast out until he is first raised or waked up.

While Cartwright was preaching to a large room full of very wicked, licentious, colored people the power of God fell on them and in a few minutes they fell to the floor right and left until the place was strewn with them in every direction. The meeting lasted all afternoon and night, and there were forty conversions.

At another campmeeting the power of God attended, sinners fell by the score, the large altar was filled to overflowing, the power of God came as the sound of a rushing, mighty wind. Crowds of mourners came forward and knelt at the benches prepared. The work spread all over the encampment; 250 professed salvation, and 170 united with the church.

In the time of Jesus the mount of transfiguration was on the way to the cross. In our day the cross is on the way to the mount of transfiguration. If you would be on the mountain, you must consent to pass over the road to it.—H. CLAY TRUMBULL.

THINGS THAT CONCERN ZION

By General Superintendent Reynolds
China



Believing that the Nazarenes and other readers of the **HERALD OF HOLINESS** are still anxious with reference to the outcome of the serious agitation in China, which has been brought about by the contending powers between the northern and southern portions of the great empire; and with a desire to help our Nazarenes

and many other friends to visualize as far as possible the actual condition that has and is endangering the American and other missionaries, we have asked the Publishing House to kindly permit us to present the following map.

It will be readily seen that it takes in a very large part of the northeastern portion of China, running south sufficiently to take in most of the prominent mission stations manned by other denominations along the Yangtze river. But more especially is the map designed to help our people to more fully locate our field of activities and the present port of safety where our and many other missionaries have been called for protection.

Starting from Shanghai one can readily follow the outline of the railroad to Nanking, and from Nanking northward, crossing the Yellow river at Tsi-nan-fu, continuing north through Tientsin to Peking. Then from the southwestern part of the map, starting from Hankow on the Yangtze river, running northward, crossing the Yellow river near Cheng-chow and passing on northward through Han-tan to Peking. A cheaply constructed automobile road runs from Han-tan to Tamingfu, our missionary headquarters.

Having located Tamingfu, that we may realize more fully the difficulties of complying with the order of the American Consul General to come to Tientsin, we are calling your attention to several of the mission stations from which our missionaries would have to be gathered before embarking on the railroad at Han-tan for Tientsin via Peking.

Starting from Tamingfu and running almost directly south for about sixty miles we come to Puchow. This largely is a sand road, sometimes made by automobile, more frequently by mule cart. Then starting again from Tamingfu we go to Chao-cheng, a distance of about forty-five miles, a little south of east, where we started our first mission in China. From Puchow and Chao-cheng our missionaries have extended mission work across the Yellow river. However, we do not have any missionaries located across the river. The

missionaries from Kwang-ping-fu and Cheng-an are within ten and fifteen miles of Han-tan, the railroad station.

Doubtless the missionaries from the south and west gathered at Tamingfu and joined the other missionaries from Kwang-ping-fu and Cheng-an at Han-tan, the railroad station. If they left Han-tan at night they would arrive in Peking (about 250 miles north) the next morning. If you will notice carefully you will see that Tientsin is only about sixty miles in a southeasterly direction from Peking, and is practically the seaport, although it sets back from Ta-ku a short distance, which is on the Gulf of Pe-chih-li. Tientsin is also on the main line of railroad running from Peking to Mukden, Manchuria, and the route taken when going from China to Japan by rail, traveling through Korea.

Having taken so much of your valuable time and space to visualize more fully the situation of our work and workers, I am sure the readers will be glad to note



the following cable message, which was received at Headquarters Saturday night, April 9th:

WE ARE SAFE AND WELL, TIENTSIN. WE HAVE BEEN ADVISED TO REMAIN HERE FOR THE PRESENT BY AMERICAN CONSUL AWAITING FURTHER DEVELOPMENTS. ADDRESS LETTERS TO ME HERE UNTIL FURTHER NOTICE. NOTIFY ALL PARTIES CONCERNED.—A. J. SMITH.

Having just glanced over our missionary field and from thence to Han-tan by way of Peking to Tientsin, you will be prepared at least in a measure to realize something of the hard task that our missionaries had to encounter in order to gather from all quarters of our mission field. Then remembering that before they could leave the several mission stations and also our splendid hospital and school buildings they would have to, as far as possible, pick up and pack up such household, school and hospital wares as practicable, and then hasten on by the various vehicles to entrain at Han-tan, they certainly must have worked very expeditiously in order to have reached Tientsin April 9th.

As we consider these facts we are in much better frame of mind to pray for our missionaries and for the several thousands of other missionaries who are in similar embarrassing conditions of suspense. If we will remember, in the normal condition of things in China there are about twelve or fourteen denominational missionaries in Tientsin and then the gathering of at least several hundreds of more missionaries into this one haven of safety, what a congested condition the city of Tientsin must be in.

We will need to pray much and with prevailing faith that God will protect this great center of missionary refugees that there will be no epidemic of disease or plague breaking out while waiting for further developments. It is also of importance that all praying people will make special prayer to God that Missionary Boards in the homeland may have that special wisdom that can only be obtained from God, that will enable them to make such arrangements and as soon as practicable, for taking care of these missionaries; whether some may be sent to other fields or brought home, or possibly arrangements made for them to remain at least a reasonable length of time until the further developments mentioned may have come to pass.

We, doubtless, like all other readers of the daily papers, have observed that the leaders of the northern armies have become quite active within the last few days. If the latest reports are correct the southern army has received a very serious and substantial setback and should this be true and the northern powers continue to be victorious, it might not be too much for us to hope that the greatest disturbance now existing may result in an amicable settlement. If so, it would not be too much for us to anticipate at least that the missionaries of the more northeastern part of China might be permitted to return and continue their labors.

The very latest communication we have from China is a personal letter from Miss Vieg, dated March 8th, which to us, of course, seems a long time ago, but the encouraging feature in her letter, as will be seen by her article sent to *The Other Sheep*, is that the great revival which we have been glad to hear so much about was continuing with increasing interest, power and results.

DID YOU KNOW?



Did you know, reader, that our missionaries in Africa receive only \$44 a month? This must cover all their personal and family needs. Usually everything they secure in the way of provisions must be paid for out of this small sum.

That the same amount is all that they receive in China? Far-away from the home land, surrounded by the exhausting demands of a heathen atmos-

phere, with unlimited and desperately pitiful needs on every hand, and \$44 a month to live on. Let us pray and pay, and help them carry their burdens.

That occasionally the General Treasurer has been compelled to borrow some of that forty-four dollars, in order to see that the missionaries have it regularly? Why did he do this? Because we in the home land were so busy that we failed to bring in our tithes to the "Storehouse" so that there might be "meat in my house."

Did you know that in one field in India fully a million people are depending solely on us Nazarenes for any gospel light at all? That in another India field there are 750,000 depending on whatever efforts our church shall make to bring them salvation? Shall we not arouse our latent powers and see that something more is accomplished in these great populous regions? Reader, what will you do?

Did you know that there is one of the greatest revivals on right now in China, that hermit empire has witnessed in a long time? This is among our mission stations. A similar awakening is also breaking out in Africa. The African converts are tithing, so also are the Central America converts. God is good, He is blessing our efforts among the lowly, darkened souls. Shall we not respond with additional zeal, with additional faith, with additional devotion, in order to gather in the hosts that are affected by these awakenings?

J. G. MORRISON, *Executive Field Secretary.*

A prayer in its simplest definition is merely a wish turned Godward.—PHILLIPS BROOKS.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Fourteen

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

I. Read Your Bible Through Portion

1. For the Morning Watch, Acts 1-6.
2. For Personal Meditation, Psalms 119:89-176.
3. For the Evening Devotion, Numbers 5-13.

We need to come again into His sacred presence each morning and glean from the blessed pages of His Word anew messages of strength for the day's duties. May we hear from Him in order that the duties may not fret us. Only as we keep close to Him will we be able to live above sin. It will help us over discouragements if we keep such passages in our minds as these: "I will never leave thee nor forsake thee." "My grace is sufficient for thee," "The Lord is my Helper," then we may say, "I can do all things through Christ that strengtheneth me." If sudden temptation comes we are ready with the sword of the Spirit. If the enemy whispers his suggestions our mind is already filled with the Word of God. His presence will prepare us for joy or sorrow, sunshine or shadow, perplexity or problems. If we keep a sweet consciousness of His presence all will be well. Trust Him in each trying moment.

II. A Choice Verse to Hide in Your Heart for Each Day.

The Doctrine of Repentance.

Sunday, 1, Is a godly sorrow for sin, 2 Cor. 7:9.

Monday, 1, For the same, 2 Cor. 7:10.

Tuesday, 2, All are commanded to repent, Acts 17:30.

Wednesday, 2, For the same, Mark 6:12.

Thursday, 2, For the same, Acts 3:19.

Friday, 2, For the same, Luke 13:5.

Saturday, 2, For the same, Luke 24:47.

PART TWO. THE VISION OF OUR LORD

The Jewish Feasts Point to the Lord as a Feast Maker for His Saints

The Hebrews had many holidays and festivals in their worship. One of the most beautiful things in the Mosaic ritual and legislation was the provision that God made for the physical happiness and temporal welfare of His people. He desired their happiness. Rejoice is the key-note in true worship. Phil. 4:4. The seven great feasts that Jehovah gave them are described in Leviticus 23. This chapter should be prayerfully studied, for it is one of the most profound passages in the sacred volume. It furnishes us a view of God's dealings with His people. The

scriptural idea of worship is set forth as a feast, a banquet of the soul. These "set feasts of the Lord" were so distributed that holiness was stamped throughout the whole year. We read of a holy day, a holy week, a holy year. They served the purpose of instructing the chosen people their relation to God who had redeemed them and called them to be His peculiar people.

"Grant us to realize our Savior's grace,
To gaze upon our heavenly Father's face;
Communion with the Comforter to know,
Imparting heavenly joy to hearts below."

More than one hundred times feasts are mentioned in the Bible. They were called "holy convocations," no work was to be done at this time. They were days of gladness. Jesus frequently went up to the feasts John 7:10. He was sought at the feast. John 7:11. He delivered many of His wonderful messages at these occasions. John 7:35. Paul said it was necessary for him to go up to the feast. It was customary to deliver a prisoner at the feast. Luke 23:17. Each of the seven feasts has a message about our Lord for us in it. Rich dispensational and other deep spiritual meaning may be gathered from the study of the feasts of Jehovah, but we wish to limit this study to the spiritual feasts that we may enjoy with the Lord. They were holy days, no servile work was to be done therein. Martha needed to learn that service was not feasting. Have we?

The Feast of the Passover. This feast began in the night time while the Jews were in Egypt. The bondage and darkness of Egypt represents the condition of the sinner who is not yet under the blood. The Passover was the beginning of the year with them. When we leave our sins (Egypt) we begin a new spiritual year in our history. According to the new calendar the seventh month becomes the first. Redemption by the blood was the central attraction and the solemn lesson to be seen in the Feast of the Passover. It represents our justification purchased by the death of Christ, for even Christ our passover is sacrificed for us (1 Cor. 5:7). This is the first feast in the spiritual history of the believer. A memorial day to be remembered ever afterward.

The Feast of Unleavened Bread. This was a feast of seven days and began the next day after the Passover. The first day of this sacred occasion, (the fifteenth day of Nisan. About the first of April) and the last day were days of holy convocation. "And ye shall offer an offering made by fire" (Lev. 23:8). As the people gathered around this feast of Jehovah they could enjoy the fragrant odor of the sacrifice ascending from the altar to the throne of God. As the redeemed partake of unleavened bread, communing with the Lord he may get a fine glimpse of the holiness that he may receive, not ceremonial holiness but practical holiness to fit a saint for the daily tasks. "Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). It was first the Passover then the unleavened bread, so the divine order in spiritual history is first redemption, then a holy life. This feast speaks of communion with Christ (1 Cor. 5:6-8; 1 John 1:7; Matt. 26:26).

The Feast of the Firstfruits. The account of this feast occurs in Lev. 23:9-14. Israel was commanded to observe it when they entered the land. Before they were to partake of the fruits of the harvest they were to bring a sheaf of the firstfruits and wave it before the Lord. When Israel entered the land of promise and had partaken of the Passover they found the firstfruits ripe and ready for the sickle, so the manna ceased and they ate of the fruit of the land (Josh. 5:10, 11). This beautiful ordinance of the firstfruits typifies the resurrection of Christ. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). "Christ the firstfruits; afterwards they that are Christ's at His coming" (v. 23). God claims the firstfruits, the first-born. Christ must have first place. The sheaf of firstfruit must be taken in the hand and dedicated to the Lord. The Hebrew word most often used for consecrate "male yad" literally means to fill the hand. We are not to be satisfied with the fruits of regeneration but must bring our gift of consecration to the altar. If we are satisfied with the fruits of regeneration and do not go on to holiness we will soon come to spiritual poverty.

The Feast of Pentecost. The wave-loaves of Pentecost were offered just fifty days after the wave-sheaf, the same as the time between the resurrection of Christ and the day of Pentecost in Acts 2. This represents another feast the Lord has for His people. Read Lev. 23:15-22. The chief feature was the two loaves. The previous feast had one wave offering, this has a second one. Note prevalence of two in this feast. Two loaves, two tenths, two rams and two lambs. In verse 20 "they shall be holy." It was at Pentecost that the baptism of the Holy Ghost was given. This was an act of filling and cleansing. See Acts 2:1-4. Some deny that it meant a cleansing process, but this position cannot be supported in the light of Acts 15:8, 9. We read "giving them the Holy Ghost, . . . purifying their hearts by faith." Jesus died for our sanctification (Heb. 13:12). After a complete consecration comes sanctification. At the first Pentecost the law was given, and at the first Pentecost in the New Dispensation the law was written in the heart. The last verse Lev. 23:22 about this feast says they must leave the gleanings for the poor. Holiness and stinginess do not go together. The incoming of the Holy Ghost means an overflowing heart.

The Feast of Trumpets. Lev. 23:23-25. This feast was after a long interval. Silver trumpets were blown to call the people to worship as we ring church bells. Experimentally after Pentecost comes fire baptized voices testifying of the cleansing of the blood and the

baptism of the Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Others learn of this feast the Lord has given us by our witnessing to it. It was distinguished for joy and gladness.

The Feast of the Day of Atonement. Lev. 23:26-38. See also Lev. 16. The atonement of Christ meant the greatest of suffering. On this day they were to afflict their souls or be cut off. Had you ever thought of suffering as a feast with the Lord. This is one of the Lord's feasts. If we suffer with Him we shall reign with Him. After great blessings come trials and afflictions. God must try His saints in the furnace of affliction before they are to enjoy His last and greatest feast.

The Feasts of Tabernacles. Lev. 23:39-44. This is the greatest of all the Lord's feasts. "Ye shall take goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the Lord" (v. 40). It pointed to past experiences with the Lord. After the sufferings in the Christian life come the ripening of the spiritual graces and the maturity of love. Come and dine with our Lord. Ye who are hungry and thirsty for righteousness come to the unexhaustible springs and drink freely. He will satisfy your thirsty soul.

THE LESSON ILLUSTRATION

"Where is Jesus Christ," asked a skeptic of a little child. "He is the unseen Guest at our table now," was the answer given him by the little one.

IF HE CAME JUST NOW

What would He find if He came just now?
A faded leaf and a fruitless bough?
A servant sleeping? An idle plough?
What would He find if He came just now?
Sooner or later He's coming sure,
Say, would He find an open door?
His servants watching, with lamps aglow
Would it be thus, if He came just now?
What if He came to the garden gate?
'Ere sets the sun, or at day-break?
Would His sweet flowers and lilacs be
Growing in beauty, watched o'er by thee?
What if He came in your hours of strife?
Found your post vacant, found wasted life;
A scattered flock, and a broken fold.
The fire of your heart grown cold?
What if He came e're this hour has flown?
Say, is the task that He gave you done?
Oh, what if you've left it all too late,
Settled your doom, and sealed your fate!

QUESTIONS ANSWERED

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

A mountain city which got its water supply from a lake that was fed by springs. The place was noted for its good water and abundant supply. A pipe line was laid from the lake to the city. For years the city enjoyed a ready supply of fresh spring water. One day without notice the supply was cut off. Examinations were made to no avail, water had to be hauled, wells were brought into use again, all efforts failed to disclose the trouble. Finally, they began to dig the pipe up from the lake end down. At the elbow in the pipe they found a dead kitten lodged, choking the pipe and shutting off the water supply. With the pipe unchoked the water supply was restored to normal and the city regained her lost prestige and reputation. And there are in the lives of many:

I. CHOKED CHANNELS IN PRAYER.

When the prayer life of the church becomes choked with formality, stagnation, spiritual weakness and death is the result. Spirit of God has actually been withdrawn. Neglecting to read the Bible and pray may constitute "sins against the Holy Ghost," but they are not ordinarily "The sin against the Holy Ghost," for which there is no pardon. And the average person who rejects Christ, offering as his excuse that he fears he has sinned away his day of grace, is not at all justified in such excuses.

Q.—Please explain Job 1:6 and 2:1 in which passages it is said that Satan came among the sons of God to present himself before the Lord.

A.—A proper explanation here would require an extended exposition of the book of Job. But, passingly, we will say that the notion that Jehovah and Satan are rival Gods is contrary to the teachings of the Bible. Jehovah alone is God, and Satan is but a fallen angel, a creature of Jehovah, and his coming to present himself along with the unfallen angels is not inconsistent with that audacity on his part with which we are familiar or with that patience and long suffering which we know to be the characteristic of God in the government of the universe.

Q.—How could the Pharisees make their converts two fold more the children of hell than themselves (Matt. 23:15)?

A.—This is a Hebraism for an excessively wicked person who might very properly call the devil his father and hell his mother. There should be no attempt to interpret this in exact literalness, but it is a strong indictment like "Verily, verily."

Q.—We believe that the promised land is a type of sanctification. Shall we then teach that Moses went to heaven without being sanctified?

A.—No, always remember the limitations of types and never attempt to throw them down on their all-fours and compel all their details to apply. Egypt is a type of sin, but that is no reason for saying that Joseph did not go to heaven because he died in the land of Egypt.

Q.—Is circumcision a type of sanctification?

A.—Yes, and a very good one indeed.

Q.—Should we use the American Revised Version in Sunday school? In most cases it teaches contrary to the Bible.

A.—The American Revised Version is, I believe, the best and most nearly accurate version of the Holy Scriptures that is available to the English reader, and I would advise all mature and careful readers to use it. But for the public services of the church and for the Sunday school, I believe it is better to use the Authorized Version. Its language is pure and its general familiarity is an advantage which no other version is likely ever to gain.

Q.—Why did God harden Pharaoh's heart, seeing that man is a free moral agent (Exodus 7:13; 4:21)?

A.—God hardened Pharaoh's heart just as He hardens every sinner's heart who refuses to hearken unto him. He foreknew that Pharaoh would reject Him, but He did not fore-

ordain that he should do so. Pharaoh was at all times as free to repent and live as though it had never been prophesied that he would not do so.

Q.—What is the doctrine of "Infantile justification"? Is it biblical? In what sense are we to understand the words of Jesus in Matt. 19:14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven"? What does Paul mean in Romans 7:9, where he says, "I was alive without the law once: but when the commandment came, sin revived, and I died"?

A.—I once attempted an exhaustive study of the "old authorities" on the subject of infantile religion, and I found that practically all of them evaded the question by asserting the child's innocence and saying that if it dies, it is infallibly saved. So I am not sure just what you mean by the term "Infantile justification." But if you mean, Is the child forensically justified as is a believer in Christ? I would answer that through the provisions of the atonement of Christ the infant is justified on the condition of innocence, and I believe that it was in this sense that Paul was at one time alive without the law. But with the disappearance of innocence, that is with the child's arrival at the "Age of accountability," he is not a Christian, but, on account of his moral and spiritual deadness, as a member of a fallen race, he needs, even as do those who have sinned consciously, to be "born again." There is no way in which a child can be so reared as not to require the new birth. In fact the child is not correctly reared unless he is impressed with his need of the change of heart which the Holy Spirit will work in him when he of his own free will does truly "believe on the Son of God." The words of Jesus, I believe, referred to the simplicity and faith of the child, and not to its actual moral and spiritual state; for regeneration and entire sanctification bring one into a state which is morally and spiritually superior to that of the infant. But we cannot get to heaven with pride and doubt in our hearts. These must go and we must become simple and trusting as children.

INTERESTING NEWS GATHERED FROM ALL PARTS OF THE WORLD

By REV. C. E. CORNELL

Approximately 71 per cent of the residents of the United States use electric light.

What have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?

—PYTHAGORAS.

A rubber sleeve has been invented to be slipped over plug cords used with electric appliances to prevent danger of shocks to users and lessen the danger of breaking the wires.

'Tis not enough to weep my sins,
'Tis but one step to heaven:—
When I am kind to others,—then
I know myself forgiven.

—F. W. FABER.

A mercury filled tube features a switch that has been invented for attachment to clocks to control electric currents at set times.

A periscope that operates horizontally instead of vertically has been invented in France to enable automobile drivers to see around obstacles ahead of them.

The metal handle of a new shaving brush has compartments for soap and talcum powder, released through cap-controlled openings.

Maps made by photography from airplanes are read more easily with a new stereoscopic lorgnette that magnifies and reproduces perspectives.

Big words do not smite like war-clubs,
Boastful breath is not a bow-string,
Taunts are not so sharp as arrows.
Deeds are better things than words are,
Actions mightier than boastings.

—LONGFELLOW.

Failure of concrete to set in both Denmark and Egypt was traced to the accidental presence of small quantities of sugar in the cement used.

That his newly invented machine will put one to sleep in eight minutes is the claim of a French electrical engineer. The apparatus consists of a black band containing a blue light. This is placed over the eyes of the patient. A small vibrator and the blue light combine to induce sleep.

Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?—Matt. 6:30.

I trust in the mercy of God for ever and ever (Psa. 52:8).

Calmly we look behind us, on joys and sorrows past,
We know that all is mercy now, and shall be well at last;
Calmly we look before us,—we fear no future ill,
Enough for safety and for peace, if Thou art with us still.

—JANE BORTHWICK.

A dispatch from Rome says, a royal decree which was drafted by Signor Mussolini in his capacity of Home Secretary, imposes a tax on every bachelor between the ages of 25 and 65 years. The tax will be progressive, and will come into force on January 1. The money obtained from the tax will be applied to help associations for women and children and to assist maternity and child welfare schemes.

At Berne, Switzerland, what was probably the oldest law suit in the world ended recently. In the year 1400 a dispute arose between the Canton of Berne and certain municipal governments as to the ownership of the Oeschinen Lake. The case has been decided in favor of the canton.

At Breslau, Germany, Theodore, a hungry peasant, seated himself at the table in his farmhouse at the foot of a mountain and was just reaching for a vast bowl of steaming pea soup when two women, dressed in sweaters and knickerbockers, anticipated him by landing squarely on the bowl. They entered through the window which had been open. The sudden visitors had taken a long coast down the mountain and lost control of their sleigh because of the ice. Neither was seriously injured.

The King in a carriage may ride,
And the Beggar may crawl at his side;
But in the general race,
They are traveling all the same pace.

What great nation is there that hath God so nigh unto them, as the Lord our God is whenever we call upon him.—Deut. 4:7.

All of this world will soon have passed away. But God will remain, and thou, whatever thou hast become good or

bad. Thy deeds now are the seed-corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of His love.—E. B. PUSEY.



A return of over 5 per cent, the largest since resumption of private operation in 1920, was made by the railroads last year. Their total net operating income is estimated at \$1,250,000,000. The year was a banner one for freight traffic. The valuation of all roads is placed at \$22,000,000,000, an increase of \$4,000,000,000 in 6 years. In 1925, for the first time in nine years, railway mileage increased instead of declined.

Columbia river horse meat packing plants supplied 1000 tons of the product for a ship that left Portland for French markets.

In the so-called "Grotto of the Seven Sleepers," at Ephesus, interesting discoveries have been made by explorers, under the auspices of the Austrian Institute of Archaeology. According to tradition, seven Christians, persecuted because of their faith, took refuge in the cave. They fell asleep, from which they were to awaken after 100 years to witness the triumphs of Christianity. Later, many Christians had themselves buried close to the grotto, in the hope of sharing in the resurrection of the Seven Sleepers. This early Christian cemetery now has been discovered. It consisted of a vast Columbarium and many mortuary chapels and mausoleums adorned with paintings and designs dating from the early Middle Ages. Catacombs also were discovered beneath the cemetery.

The papers in Tokio have started a violent campaign against short skirts for women, giving as a reason that this exaggerated fashion of the West is immoral in itself, and especially for Japanese women. The reason for this campaign is that short skirts have been seen more and more frequently in the last few months in Tokio. It is thought however, that Japanese women will soon give up the short skirts of their own accord.

At a Brussels banquet bread taken from the pyramids and said to be more than 3000 years old was eaten with butter said to have been made during the time of Queen Elizabeth. Wine centuries old, and apples 1800 years old taken from the ruins of Pompeii are on record also, as having been consumed. To cap the climax a number of octogenarians and centenarians ought to have been at this remarkable banquet.

From compilations and estimates made by a Nebraska professor the world's population in three more generations will be 7,000,000,000, he says. This number, he says, will be about 2,000,000,000 more than the world will be capable of sustaining at the present rate. The present population of the entire world is approximately 1,800,000,000.

FOR THE DEVOTIONAL LIFE

By N. B. Herrell

Choked Channels

SOME years ago we held a meeting in a beautiful little mountain city which got its water supply from a lake that was fed by springs. The place was noted for its good water and abundant supply. A pipe line was laid from the lake to the city. For years the city enjoyed a ready supply of fresh spring water. One day without notice the supply was cut off. Examinations were made to no avail, water had to be hauled, wells were brought into use again, all efforts failed to disclose the trouble. Finally, they began to dig the pipe up from the lake end down. At the elbow in the pipe they found a dead kitten lodged, choking the pipe and shutting off the water supply. With the pipe unchoked the water supply was restored to normal and the city regained her lost prestige and reputation. And there are in the lives of many:

I. CHOKED CHANNELS IN PRAYER.

When the prayer life of the church becomes choked formality, stagnation, spiritual weakness and death is the result. No substitute can take the place of the prayer life of the church. On the negative side, all prayer must be free from iniquity, grudge, malice or selfishness. On the positive side, there must be faith, obedience, vision and the Holy Spirit. It is useless to spend time in prayer if the church is not prepared to go forward in the things God reveals for the work of the church. Prayer is associated with doing. Prayer that doesn't look forward to active service is lacking in sincerity and faith. We are to kneel and pray, arise, go and do.

When the prayer life of the church is failing to produce vision, faith and service there are choked channels which must be searched out and unchoked if the work of God is to go forward. The prayer life of the church is the channel over which God carries on commerce with this world. Choked channels stop commerce and God and heaven are shut out of the world while the devil rushes on with his wicked business. It is the devil's chief business to choke the channels of prayer, thus shutting off communication between God and the Church. The ability of the church to do is determined by her ability to pray in the Holy Ghost.

To unchoke the prayer channels of the church is the task of the ministry and though difficult the importance of having the prayer channels of the Church open that no price is too great to pay for the unclogging and keeping those channels open, the best way to start the New Year is a close, personal examination as to our part in the prayer life of the church.

II. CHOKED CHANNELS OF FAITH.

Faith operates in the field of difficulty. Evil conditions and opposition are not always hindrances to faith. In fact, faith feeds on resistance. For faith to live it must operate, work, overcome, conquer and achieve that which prayer reveals to be the will of God.

Unchoking the channels of faith is confined largely to one field, work. "Faith without works is dead." An inactive church is a faithless church. Prayer is not sufficient within itself. Faith begins when prayer ends and carries into effect that which has been born in prayer. Faith takes the blue print from the hand of prayer and proceeds to build.

The creative days of faith are past. The present requires only the assembling and applying faith. Nothing but unbelief and common laziness can defeat the church. Wherever there is a need, faith has an opportunity to roll up her sleeves and go to work. Service is the means to unchoke the channels of faith.

It is not best to spread the energy of faith over too much service until the more important channels are unchoked and well established. The church must make her future secure by giving heed to the present. Faith is to be harnessed up and focused into the channels that will count for the most for all concerned. The church is really using but a small per cent of the stored up energy that is hers if she will but harness it to the opportunities of the hour.

III. CHOKED CHANNELS OF INSPIRATION.

The Church of Christ is carried to success on the crest of divine inspiration, the calling, equipping, sending and supporting the ministry is the first and greatest channel of inspiration to the stability and progress of the church. The calling, equipping, sending and supporting missionaries on the foreign fields is the chief channel of inspiration in the church. To permit this channel to choke up spells stagnation and death to the spiritual life of the church as a whole. As sure as we evangelize the homeland young men and women will be called to foreign missionary work. If they are called they will want to go to school and prepare for life's service. And why should they prepare for service in the foreign field when they will not be sent. As a church we must unchoke this channel or suffer stagnation in all other departments. We now have an inactive surplus of ministers for the home and foreign field. We must either put them to work and call for more or choke this channel of inspiration that no church can live and continue without. We must keep the current of divine inspiration flowing or die of stagnation.

Just why should I cease praying the Lord of the harvest to send forth laborers into His harvest field? How can I walk with the Lord and not agree with Him? By the end of this New Year we as a church should be well on the way of unchoking this channel of inspiration. This is a life and death struggle as we see it. It is either unchoke the channel or die.

IV. CHOKED CHANNELS IN FINANCES.

Money is the acid test to man's faith, sincerity, and loyalty to God, the church and the evangelizing of the world. Talking for the church and her interest is not enough. Consecration must be backed up by a practical life of whole hearted support as the life is given to the profession. Unchoking the financial channels and keeping them open is the responsibility and duty of minister and laymen. Choked channels in tithes and offerings spell death to the spiritual progress and work of the church. There is no use in bringing ourselves into a fool's paradise. It is simply obedience in material things or a famine in spiritual things.

The year 1926 is past with her successes and failures. 1927 is here with her golden opportunities. The question is, will we lay up these opportunities or let them forever slip. Today is the day and now is the time to bring in all the tithes and prove the Lord in His universal challenge to the church (Mal. 3:10).

PROVIDING A HOME FOR THE PASTOR

By DISTRICT SUPERINTENDENT J. W. MONTGOMERY

CONSIDERING the many things our church has accomplished within the short period of its existence in the way of missions, education, publication, church extension, etc., is it not a little strange that we should neglect so important matter as the dwelling place of the pastor to the extent that we have? Of course it is impossible to accomplish all that should be done within so short a time, but one wonders at times whether we have been awakened to the seriousness of our neglect in this matter.

Some feel, no doubt, that the problem is solved when the new pastor "finds a place to live." They think the work will grow and prosper the same as though a parsonage had been awaiting him. They are earnest, devout Christians, and love the cause of God with all their hearts, but have not taken time to consider the real loss the church must sustain through such attitude toward this interest.

When a preacher assumes his duties as pastor of a city church where the dwelling place of the minister for the same has not been established, those outside his own membership fail to find him when their loved ones die, and they employ a minister from another church to bury their dead. Thus his greater opportunities for winning such are cut off.

The same is true regarding marriages. The preacher who officiates at the wedding preaches to the bride and groom later,

if any minister in the city does. If these remain in the city long enough, he will most likely preach to their children, and his teachers will teach them. Even under most favorable conditions the new pastor struggles for weeks to get his work in hand, but at least one-third of his ability to do it is taken from him when he arrives and finds no established preacher's home.

Again, in this age of development real estate is changing hands continually. The house in which the pastor moves may be sold within a few weeks, and he receives notice that it must be vacated within thirty days.

One of our splendid pastors was forced to move his family seven times within a single year! These moves placed him under heavy debt. Once he was forced to move at a time when it was detrimental to the health of his family. Twice his children were transferred to other schools. One-fourth of his time during the year was spent in "looking around for a place to move," and in moving and "straightening up." His people expected as much pastoral care and attention as though he had moved but once. He was getting a beautiful start, but was almost discouraged and ready to leave the field at the close of the year. Some of his people compared his record with that made by others, and thought he was not as hard a worker as some preachers who had served them. To be sure this case is the exception and not the rule, but every church that depends upon the "rent chance" is subject to the same thing.

Then the preacher who has had to begin at the bottom of the ladder following his last days in school and work up to his present position is not likely to have a large bank account to fall back on. Thus it works an extra hardship on him to pay the high rent after his monthly installment on his car has been cared for, and the expense of the five hundred to one thousand miles that he drove it the month before to look after the needs of his people. By the time the last dollar is paid on his own education, the average preacher must begin paying for the learning of his children. His salary, as a usual thing, would not stand payment on both at one time. By the time the children are able to make their way, the churches that would have been glad to have him in his prime are "casting about for a younger man." So the church that provides a home for the pastor avails himself of the opportunity of helping a number of needy people in a substantial way, while increasing the value of its own property.

For the sake of God's Kingdom, the influence of our church and ministry, let's wake up on this important matter and urge every church to own a dwelling place for the pastor, if at all possible.

FT. WAYNE, INDIANA

WHAT TYPE OF MISSIONARIES SHOULD WE SEND TO FOREIGN FIELDS?

By REV. C. E. CORNELL

THIS is an important consideration and question. There is an animated discussion going on at the present that is worthy of notice. Whom shall we send out as missionaries?

1. Only intensely spiritual men and women should be sent. Those in the experience of entire sanctification, preferred.
2. Those who have had success in soul-winning at home.
3. Those who are physically strong.
4. Those who have scholastic training. Well educated. Missionaries nowadays must meet the high culture and education of the various missionary fields. Many "heathen" so-called, are highly educated.
5. Those with at least a fair and workable knowledge of the Word. "Rightly dividing the word of truth."
6. Those with unusual courage. They must not fear any condition.
7. Those willing to make the largest self-sacrifice.

Missionaries on the field—especially those who have spent years in missionary activity—these have acute knowledge of

what is required. Bishop J. S. Motoda of the Protestant Church recently wrote:

"Missionaries such as we want for Japan are those who have the following qualifications:

"1. Those who want to engage in direct evangelistic work ought to be able to speak or be able to learn to speak good Japanese.

"2. Those who want to engage in educational work are not required to be able to speak the language, but it is better for them if they have a college degree in teaching government schools or schools recognized or licensed by the government.

"3. Whatever they do they should be broad-minded, kindly-hearted and cool-headed, sympathetic with the Japanese people, with no racial prejudice, ready to serve and not to be served, willing to co-operate and associate with Japanese workers, and, above all, 'men full of the Holy Ghost.'

"4. We do not expect them to eat Japanese meals, dress Japanese, and live in Japanese houses, unless they prefer that for their own convenience and comfort. We would rather like to see missionaries live just as they do in their home countries. We like to have them assimilated only to the extent that they will not act against Japanese etiquette when they are with the Japanese. Broadly speaking, requirements as missionaries are mainly about the attitude of their minds rather than the mode of their living.

"When I state these qualifications, it may sound as though I am demanding something very difficult for missionaries to acquire.

"In fact, however, they are very ordinary. The missionaries who are among us today, with very few exceptions, have all these qualifications. It comes to the same thing to say that the missionaries whom we have today are the kind of missionaries needed for the future."

Bishop Uzaki, long on the field, a Methodist Bishop, states his opinion of the kind of missionary whom Japan now needs:

"1. A man of personality, solid, dignified, and trustworthy, not nervous or easily upset.

"2. A man zealous in evangelization; single in aim.

"3. A man who thoroughly understands Japanese psychology. The Japanese are sensitive, intelligent, and appreciate courtesy.

"4. A friendly and affable personality, who is willing to laugh and chat, and does not always want to stand on his dignity.

"5. Broad-mindedness is absolutely essential; a Great Heart will easily win the hearts of the people.

"It is true that relations are changing, for Japanese are rising to positions of leadership in the Church, but the above qualifications still stand. Though the missionary will perhaps feel 'He must increase and I must decrease,' yet we are still eagerly desirous that our foreign brothers will continue with us in the gospel work in Japan, and assist the indigenous Church to become strong and independent. We remember with gratitude the sweet fellowship of the past, how we traveled together, rested in the same inn, preached from the same pulpit, prayed together in the same sacred spots. As long as this urgent need of missionary help continues the Church should gratefully appreciate the missionary and his unselfish labor. Especially if he puts evangelistic work in the forefront shall we be able to co-operate without fear of difficulty or disagreement."

The opinions of these distinguished missionaries should have careful and prayerful consideration. All missionary applicants are not equipped and should not be sent to foreign fields. We have made not a few mistakes in the past. We must profit by our experience. We have no "dollars" to throw away. Let us have *quality* rather than *quantity*.

I hate ingratitude more in a man,
Than lying, vainness, babbling, drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood.—SHAKESPEARE.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent up before him.—KORAN.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Jonesboro, Louisiana, where we had one fine time, and I told you in that letter that my home was with Sister Shelton, but I was mistaken in the name. I made my home with Sister Sutton, instead of Sister Shelton. We had two most delightful services there and our good pastor is Brother H. T. Isgett. He is one fine brother, beloved of the Lord. After eating dinner in the Sutton home we made a run back to Winnfield and we had two fine services in the First Southern Methodist church. Rev. P. M. Caroway is their fine pastor and we had two fine services with those fine people. They have a splendid church and we have no church at Winnfield, and only one family that lives there. They hold their membership at Jonesboro. Our stay was very pleasant indeed. Brother Caroway is a fine young man and he could not have been kinder to us than he was. He is a perfect Christian gentleman. Friday we had a fine morning service with them, making two at Jonesboro and two at Winnfield. After dinner we left at two o'clock for Minden, Louisiana where we have a nice new church and a fine band of people.

We only had one service with them, that was Friday night, March 25. Our good Brother Isgett is their pastor there and also at Jonesboro, and I judge that no finer man has come to us from another body of people than H. T. Isgett. He is a soul winner and a man of fine preaching ability. On account of the sickness of his family he was not able to be at either Jonesboro or Minden, but we had with us the District Superintendent. He had charge all over the district for the full two weeks and on Saturday, March 26, we reached Shreveport at noon. We were met at the station by our good pastor who had left us on Friday after traveling with us for a week.

Well, when you think of fine old boys just think of W. M. Nelson and G. M. Akin, and you will be just right, and not miss it either way. We had a great service on Saturday night and a packed house. I was not able to preach three times on Sunday. Brother Nelson brought us a great message on Sunday morning. He is a fine preacher and the service was a most beautiful one. In the afternoon we had another fine crowd and I came on with my hospital experience,

and we had a great time. In the afternoon service we had with us Rev. Burk Culpepper and his singer and assistant, a fine brother by the name of Robinson. They have been evangelizing together for the past eleven years. At this time they are in a fine revival at the First Methodist church of which Dr. Goodrich is their pastor. He was with us on Saturday night and also the presiding elder of the Shreveport District and several other Methodist preachers.

On Sunday night we had a fine crowd and thirteen at the altar. The most of them were beautifully saved or sanctified and the glory of the Lord was on the people. On Monday we had no day services but the Akins and the Nelsons and the Cherrys and Brother and Sister Walker, and the Good Samaritan Chat writer all made a run down to the old river some nine or ten miles from the city where we had lots of boats and a fine day of outing and a fine fish fry. On Monday night we had another good crowd and four at the altar; some fine cases to get the victory.

On Tuesday morning at ten o'clock we had one of the best services of the convention, and we had three more at the altar. That brought up our list of seekers to twenty-five. We got sixty subscriptions for the HERALD OF HOLINESS and that brought our list up to 204 for the two weeks on the Louisiana District. Now, I think that is putting the thing across, 204 subscriptions in fifteen days in a state with a little over four hundred Nazarenes in it and twelve small churches. Of course, a number of them were on the five months proposition, but in the fifteen days we turned in 204 subscriptions and \$111.25 in old fashioned money. We preached to the people by the multiplied hundreds, and met and mingled with many most excellent people that may never join us Nazarenes, but they were impressed that we were out to glorify God and bless humanity. They came in droves and wept and shouted with us and opened up their pocket books and gave liberally to support the work.

We made nine towns and were in six Nazarene churches, one United Brethren church and two Southern Methodist churches. We received nothing but kindness, and our face is set to come back to Louisiana. In Lake Charles our home was with Brother and Sister Woodson. We only stopped in Jennings for one service and never put up at any home. In Crowley we were entertained in a beautiful little hotel, and at Alexandria we were entertained in the nice home of

Brother and Sister Slocum. At Marks-ville we were entertained in the home of Sister Coco, and at Jonesboro we stayed in the home of Sister Sutton. At Winnfield we stayed in a nice new hotel, at Minden we were in the home of Brother and Sister Mayfield, and at Shreveport we were entertained for two days in the home of Brother and Sister Cherry, and two days in the home of Brother and Sister Akin. We were invited out a number of times and met with as fine people as walk the earth. At this time Shreveport is on quite a boom and they are building a fine city here. It is not far now from the 100,000 mark and is growing by leaps and bounds. Louisiana is almost a rival of Southern California, although Louisiana has never been boosted and advertised as some other states have been.

But in all of my travels I have never enjoyed working in a state more than with our good folks of Louisiana. They are a most excellent people and the flowers at this time are unsurpassed. The roses are equal to anything the United States produces, and so many fine wistarias in full bloom, and great fine palms as beautiful as you ever looked at, and as clever people as walk the earth. I am of the opinion that we will now begin to grow in the southland as never before for after all the holiness people are the only people on earth that are preaching a full gospel to a lost world and hungry starved humanity.

The time came for us to depart and say goodby, and that was hard to do. How well I remember the days when Brother Cherry lived with me in dear old Peniel and then later on Miss Lou Lyons came and roomed with us for two years and during that time Will and Lou acted as wise as any two young people on earth. They fell in love and courted and got married, and today they have a lovely home in Shreveport and five as fine children as I ever met. May the blessings of heaven rest upon them. We have a splendid work in Shreveport. I guess that our property is worth thirty thousand dollars. We are now worshipping in a fine cement basement and in a year or two they will erect their fine church, and then we will be heeled in Shreveport. Goodby Louisiana, I am starting to Indiana.

UNCLE BUDDIE.

I received your notice that my subscription to the HERALD OF HOLINESS has expired. Enclosed please find five dollars to pay for its continuance. I want to take the paper as long as I live. I am eighty-four years old now.—E. D. M., Ind.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



HOLINESS—GOD'S CURE FOR WORLDLINESS

In a previous article we discussed worldliness, showing that it was an inward principle as well as the outward acts of conformity to the spirit of the age, these acts being the effects of the cause within,—a worldly spirit. But God has a cure for this spirit within, this inward bias, this inward drawing toward the things of the world, it is the entire cleansing of the heart from all sin, or holiness of heart and life.

God has nowhere promised an ideal environment in which the Christian may live, where he will be free from temptations, from evil surroundings and from the corruption of sinful associations and worldly minded people. But God has promised to give the Christian an experience enabling him to live victoriously in these conditions and environments. This is clearly brought out in the prayer of Christ for His disciples in St. John seventeenth chapter. He states that they are not of the world, as they had left those things and were now following Him; and further states that He does not want them to be taken from the world, but the burden of his prayer was that they might be kept from the evil of the world. And in order that they might be kept from the evil of the world and worldliness, he prays, "Sanctify them, through thy truth; thy word is truth." So Christ gives us here the thought that sanctification is the cure from the evil of the world.

It is not our purpose to discuss the ability of assisting grace and the presence of Christ in the heart of the regenerate believer to give him the victory over the drawing toward the things of the world, nor is it our purpose to discuss whether it is as evil to have a desire to do things as it is to do them; but we do want to call attention to the fact that God has made no provision for the retaining of such desires. All God's provision for us is that our hearts may be cleansed from all sin, from all evil desires, from all worldly tendencies and drawings. Until the entire heart will be drawn toward God and things that pertain to the kingdom of God.

It has been said by one that the measure of our accord with the world is the measure of our discord with our Savior. This being the case, holiness of heart or entire sanctification, is necessary for it is that experience which removes from the heart all discord brought about by conflicting desires and emotions until that nature is in perfect accord with the will of God for his life. He is filled with such high and holy purposes, with the presence of the indwelling Christ that his desires are all toward God and His kingdom. The work of holiness within the heart has to do with the innermost life of the person, his motives, his intentions, his thoughts. God's full purpose then is to have the inner being, that deepest part of our consciousness, so con-

formed to His image, that there will not be the least desire for things which would mar our communion and fellowship with Christ. The Christian's life is no longer an inward battle between conflicting desires,—one for the service of God and righteousness and the other toward some conformity to the world; but he is filled with one great passion, one consuming desire, that is to fully follow the will of the Savior and be perfectly conformed to His image. The battle within is over. He has not only gained the victory, but the foe which caused the battle has been routed and taken out. He can sing with one—

Some people to me say, have you seen the play?

Oh hurry, go and see it, do!

*But this is my reply, as I pass them by:
I don't want to.*

Jesus took the "want-to" out of me long ago,

Pleasures of the world I do not seek, Oh,

no.
*So this is my reply, as I pass them by:
I don't want to.*

People have proven over and over again in their experiences that it is extremely difficult to have the outward life fully conform to God's requirement with the inward tendency to worldliness. There is such a tendency to wear, say, do, go and think as "they," (the world) does that the battle at times is hard. But, thank God, he has provided in the cross of Calvary an experience for every Christian, where they will no longer care what "they" desire or do; the full purpose and desire of this sanctified heart will be to follow the Lord. Hence not only the outward life is free from worldliness, but the inward being is so fully in accord with the life of Christ that he does not want the world or worldly things. He is kept not only from conforming outwardly, but is immune from the evil of the world inwardly. All sin is gone, the heart is made pure, a holy life conformed to the will of God for him follows; because of the sanctified experience which is God's cure for worldliness within and without.—D. S. C.

BLOOMSBURG, PENNSYLVANIA

During the past year, under the leadership of our efficient president, Mrs. Boyd Long, our N. Y. P. S. has flourished greatly. We have just closed a very successful year. We have a group of dependable young people, and almost all of them willingly take their part in all the services held by the young people, also the church services.

We now have a membership of sixty-one, with thirty-four active members, twenty-five honorary, and two associate members. During the past year many things have been accomplished by our society. Two of our young people, Mr. and Mrs. Boyd Long, have charge of an out-station at Mifflinville, Pa., which is

progressing very rapidly. Prayermeetings are held every Friday evening, and Sunday school and preaching service every Sunday afternoon. While this class is not very large in numbers, still it is composed of some of the very best people of that vicinity. During the year this group of folks raised \$252. Much good has been accomplished as a result of the work which has been done at this out-station.

We are using the *Young People's Journal*, and find it very helpful. The leaders of the meetings are selected each month, and it is usually arranged that a young person has charge of the service. We had a Fellowship meeting (as suggested in the *Journal*) and it proved to be a very good way to get acquainted, as well as the many other benefits derived from this kind of a meeting.

At Christmas time, we sent a box to the Peniel Orphanage, at Peniel, Texas. Each person that had the name of a child sent a toy and a garment. We also cut and sewed bandages to send to the Bresee Hospital in China.

During this year our society raised \$280 for all purposes. This year the local church is planning a church building program, in which the young people expect to take part. We also expect to have street meetings in which the young people are to aid the pastor.

We have just had election of officers, and an evangelistic, devotional and music committee has been formed; and through each one co-operating we expect this year to be the greatest, and the most successful year that we have had. We are glad the Lord has blessed us and has given us such a good year, both financially and spiritually, and we hope to do more this coming year.—D. M. Rhone, Corresponding Secretary.

WESTERN OKLAHOMA DISTRICT

Zone Number Six of the Western Oklahoma District met March 18 and 19 with Brother Paul White's church at Elk City, with our zone chairman, Miss Effie Strickland, in charge. Brother Hale from our Dill City Church, brought the message Friday night. Saturday a. m. our service began at ten o'clock with songs and prayer. From the beginning the presence of the Lord was manifested upon each one present. A goodly number from most of the churches of our Zone were present.

Brother E. G. Gibson, our ex-zone chairman and now chairman of our organization committee of the Western Oklahoma District, was with us and brought the eleven o'clock message. He first gave a brief talk on the spiritual activity of the N. Y. P. S. of the district, saying, "There were a number of newly organized societies and also that the Junior Societies were doing splendid work and believes we will come up to the N. Y. P. S. convention this year with greater victory than ever before." He then

preached from the text, "And thou shalt be a blessing." We closed our eleven o'clock service with an old time hand shake, and many shouts of praise were heard.

In the afternoon the different societies rendered a nice program and the pastors gave encouraging talks to young people, and our zone chairman gave a talk to the pastors and presidents on "A More Complete Co-operation." A call was made for the entire audience to come forward for the closing prayer. Both saint and sinner were blessed and great victory was won.

We are resolved to do greater things in the future than we have in the past for the purpose of helping those in need, and to be more loyal to our church and be more thoughtful of what it takes to make a loyal N. Y. P. S. and to do our best to make our N. Y. P. S. 100% loyal for God.—Reporter.

Sunday School Lesson

May 1

By M. EMILY ELLYSON

LESSON SUBJECT: Peter's Denial and Repentance.

LESSON TEXT: Mark 14:53, 54; 66-71; Luke 22:61, 62.

GOLDEN TEXT: Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12).

THE first part of this lesson deals with the arraignment of our Lord before the great Sanhedrin, the high priest being president or judge of the court. This assembling of the court for the purpose of transacting business was against their own laws, for no legal session could be held before sunrise, however they were most desirous to reach a conclusion condemning Jesus at once, and after sun rising would officially sanction their decision made in the night. It was necessary for them to seize their prey whenever they could get Him and already they had adjudged it expedient for Jesus to die whether He was guilty or not, so they were all assembled to receive Him, certain that He would fall into their hands.

Jesus had been true to Peter, warning him that the temptation lay just ahead that would try his loyalty, and these warnings should have helped him to hold steady, but we notice how his late courage had dwindled, from the fact that he followed Jesus *afar off*, sneaking into the palace, and sitting with the servants, and warmed himself by the fire. This fire-side was not the place for Peter nor were the high priest's servants good company for him.

Peter had been very confident and thought himself invulnerable, and this fact shows us that he was ignorant of his own weakness. The over confident become an easy prey to Satan's snares for they feel that they can draw upon their own resources and thus they fail to lean upon God. Peter's denial of his Master no doubt had its root in self sufficiency. He was so sure of himself. The spirit of our age which denies the supernatural and exalts the reasoning of men who

scoff at the deity of Jesus, and His great atoning work, is rooted deep in man's idea, that humanity's need is not one that demands a Redeemer, a Savior, but his is a need of a process of education of culture. Self sufficiency is the rock that has wrecked many a life. "Let him that thinketh he standeth take heed lest he fall."

Our study of this lesson leads us to say that Peter's denial of Christ began when he kept at a distance from Him (verse 54) and we next find him *beneath in the palace*. Those who are shy of Christ and are loth to be known on His side, will soon openly deny Him. Then again his associating with the servants of his Lord's enemy, mingling with them and warming himself at their fire apparently enjoying such hospitality, gave occasion for just such questions to be asked of him as were asked. It does not appear that these questions carried a challenge, but were uttered more in a bantering way ridiculing a follower of Jesus as a fool for doing so.

But all things considered the temptation was not in its nature a formidable one. It was only a casual remark of a maid, perhaps without design of giving him trouble, "Thou art one of them," to which he need not to have made reply. But he did, and with that thrice repeated denial which increased in intensity, the third was worst of all for then he cursed and swore to confirm his cowardly act. First an evasion, then a falsehood, then a black lie with an oath to support it.

Peter's sin was very great for he denied Christ before men and at a time when he ought to have confessed and owned Him. When Christ was admired and flocked after, he could readily own Him; but now that He is deserted and despised and run down, he is ashamed of Him and will not own relation to Him.

Peter's repentance came speedily and like all true repentance it was bitter indeed. One look from Christ melted him into tears of godly sorrow for his base denial. What a look that must have been. The text reads, "The Lord turned and looked upon Peter." Evidently His back was toward Peter and He was upon trial, yet He knew all that Peter had said, and though Peter had disowned Christ, yet the Lord did not disown him. Christ might have justly cast him off and never looked upon him again and denied him before His Father and the holy angels.

It is well for us that Christ does not deal with us as we deal with Him. Oh, the many ways by which Jesus is being denied today by those who call themselves His friends! Not to be for Jesus is to be against Him.

Jesus did not call or speak to Peter, that would have exposed him and put him to shame in the presence of his enemies. He only gave him a look which none but Peter would understand. That look must have been a mingled look of reproof, sympathy, and sadness, a look that broke Peter's heart and he went out, out from the presence of his loved Master, out into the night of gloom, where the tears flowed, bitter tears of repentance and remorse, and doubtless of disappointment over his own weakness. He had thought himself able to withstand any temptation. Others might fail, but

his purpose was so strong, he was so determined that nothing could move him, and then to quail in the face of a little maid, and under a simple query, surely must have revealed to him a hidden weakness of which he was not conscious. He had said "Though all men forsake Thee yet will not I," but there just inside the judgment hall, surrounded by men who were thirsting for His blood, stood the Master, abused, insulted, suffering untold agony, but "as a sheep before its shearers is dumb so He opened not His mouth," and not one of all His followers (unless John was there) present to defend Him.

Impulsive, impetuous, presumptuous Peter, just when his Lord needed him most he was unfit to render any comfort at all, not even by his presence at that fatal night time trial. He had made flesh his arm, his defense. He had failed to recognize his utter weakness and to link it on to Deity, and failing to do this he had no power of resistance. Alas! how easily and quickly our little store of human strength runs out when there is no impartation of divine power. As living beings we need a living Christ from whom we may draw power, that will lift us up when the assaults of the Enemy, and the enticements of sinful pleasures assail us, because our moral life at its best is one of weakness, and so often like Peter we have failed our Lord at a crisis time.

Let us take the lesson to heart that we are being taught here, that over confidence will prove the downfall of anyone and everyone, but the less confidence we have in the arm of flesh, the more tightly will we cling to the divine Hand, and the steadier will be our walk. "Let him that thinketh he standeth take heed lest he fall."

INDIANAPOLIS DISTRICT CONVENTION

The Indianapolis District convention of the Preachers and Woman's Foreign Missionary Society was held in historic old Vincennes, April 4 to 10. No better place could have been chosen than Vincennes bristling with its past and world awakening knowledge at this time. Here in 1779 George Rogers Clark marched eighty-four men around a hill in sight of Fort Sackville from daylight until dark, making the British Col. Hamilton glad the next morning to surrender more than eight hundred soldiers and Indians, thus turning the then Northwest Territory to the United States. Later William Henry Harrison reigned as a monarch in a mansion that is still standing and dictated peace terms to the Indians after the battle of Tippecanoe. Millions of dollars are being spent here to restore the old fort before the 150th anniversary of the fall of Ft. Sackville in 1929. No wonder a congressman from here when dying said, "Write this epitaph on my tombstone: 'Here lies a man who loved his friends, His God, his country, and Vincennes.'"

Our pastor here, Rev. F. P. Kerst, made everything ready for us. He held a one week's meeting with J. M. and Mattie Wines as evangelists before the coming of the hosts. Great crowds came to this meeting and there were many souls at the altar. On Monday the war-

rriors came as directed by Chief C. J. Quinn and the mighty man of war, Dr. Chapman. The convention was replete with hilarious happiness, deep and pungent soul travail and mighty determinations to do more and better work or die in the trenches. The glory of God would come upon us and shouts and hallelujahs would resound in mighty power and such volume as would have made old Tecumseh and his painted braves tremble and leave this place years ago.

A full program was given on subjects of interest and of spiritual help. Singing, shouting, praying and altar services were on the menu card all the time.

Dr. Chapman was better than his best. He educated, filled, thrilled, and inspired us with his wonderful messages. Almost every pastor of the district was present and there was a full representation of the Woman's Foreign Missionary Society. The outlook is good on the Indianapolis District.—J. M. Wines, Reporter.

NORTHERN PACIFIC DISTRICT ASSEMBLY

The ninth annual assembly of the North Pacific District will convene at Vancouver, Washington, May 18, 1927, General Superintendent R. T. Williams presiding. The customary welcoming service and preliminary rally will be held as usual on Tuesday evening. Let every delegate endeavor to be present at this service so as to be ready for the first business session which will be officially opened on Wednesday at 9 a. m. Let us pray earnestly and believe God for a great revival assembly.

The district treasurer having announced May 10 as the date for closing his accounts, let all the churches be prompt in their returns to him, and also remember to mail to the district secretary one copy of their statistical report as soon as possible after it is filled out. Also a copy each of the other duplicate blanks, the remaining copy to be used for reporting at the assembly.—D. Rand Pierce, District Secretary.

CHICAGO CENTRAL DISTRICT CORRELATED CONVENTION

The combining of the Preacher's Convention, the N. Y. P. S. Convention, the Sunday School Convention, and the W. F. M. S. Convention into one grand District Convention has proved to be a great success on the Chicago Central District. The Convention was held at the Decatur First Church, March 20 to April 1. Without a question, this was the most wonderful gathering of its kind in the history of our great District. The throb of life, and the thrill of inspiration were manifest from the very first service of the convention. There was not a dull or lagging session in the whole convention. The papers that were read blazed and burned with vision and enthusiasm. I am sure that the paper read by Pastor W. G. Schurman beat anything that I ever heard. It just completely melted all of our hearts.

Throughout the entire convention there was a most wonderful spirit of harmony existing. This paved the way for the sentiments of truth and piety set forth

by the many good papers rendered to find favorable response in the hearts of preachers and delegates. There seemed to be a greater passion, a clearer vision, and a greater determination to hold to old time standards. This was so refreshing, and encouraging to those who are anxious for our beloved Zion. To see young people who are modest in their dress, careful in their behavior, and deeply spiritual in leadership in our church speaks well for the safety of our movement. It has been demonstrated that young people who are truly spiritual are not looking for a program of "Fun and foolishness," neither are they bound, or led by the fashions and fads of this age, but with glowing hearts and ready hands, they are active with a zeal that promises a great future for our movement.

The First Church was in the midst of an evangelistic program at the time the Convention convened. Brother John Fleming seemed to be at his best, and the evening services were scenes of salvation never to be forgotten.

H. B. GARVIN, Reporter.

A VISIT TO PENIEL ORPHAN'S HOME, PENIEL, TEXAS

Early Tuesday morning, April 5th, three autos left Dallas First Church with fourteen passengers, (most of them women) and before nine o'clock we drove up to the Peniel Orphan's Home. As each one wore his working clothes we were soon busy helping the regular workers of the home in their heavy program of reconditioning the buildings and premises. Some of the ladies went to the sewing room, some to the ironing boards, others took brooms and mops and other utensils for making the place brighter—the men slipped into overalls, grabbed a paint brush and went to work.

At noon we gathered in the big dining room where the orphan children blessed us nearly to death with the best singing we ever heard from a group of children. We then sat down to a bountiful meal of the most wholesome food, that was prepared and cooked "just right."

All hands went to work again, until late in the afternoon when we started home, as happy and blessed as if we had spent the day at a campmeeting or holiness convention. I think this was the finest "outing" that any company of our church has ever taken.

Now a word about the condition of the Home. First we note the moral and spiritual condition which is beautiful—it is a bee hive of industry, and blessed harmony prevails. The children are well disciplined and beautiful in their deportment. They are as healthy as any company you can find anywhere, showing that they receive proper nourishment.

The material and financial condition is not so good. Dr. Benton, the Superintendent, is an overworked man, and so is his wife overworked, because they haven't the workers sufficient for the task. Just at this time the work is very heavy for they are making great improvements. The boys' dormitory from the old college campus has just been moved over to the Home, and must be painted and papered throughout, and the rooms (about 25) furnished, which will require \$25.00 a room. The main building also needs reconditioning throughout a large

portion of the inside, and as the state regulation requires a certain standard in conditions and equipment of such institutions it is pressing the management to meet these requirements. Dr. Benton is doing a wonderful work with the limited means he has to work with.

The grounds are being greatly improved with the setting out of the finest paper shell pecan trees that are growing beautifully. The Sherman Nursery donated some 200 fruit trees that have been properly planted, insuring abundance of fruit in a few years.

The poultry yard is becoming a real asset with its fine flock of laying hens that provide an abundance of eggs, but they need better equipment for this department.

Several good milk cows supply the children with rich wholesome milk, and preparations are being made for a large supply of vegetables, from the Home garden.

The districts of our church that are committed to the support of this Home should greatly appreciate the sacrifice and service that Dr. Benton and his wife are putting into this institution, and should be more thoughtful of our obligation to help support it, especially at this time when there is such a pressing need.

Well, I want to hear the Master say, by and by, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

P. L. PIERCE, Pastor,
First Church, Dallas, Texas.

KENTUCKY DISTRICT

We are glad to let the readers of the HERALD OF HOLINESS know that the Lord is blessing the Kentucky District. Since we last reported we have been busy all the time and we have enjoyed it very much. We first visited our church at Louisville, where Rev. Floyd Honchell is the good pastor. We found them in a revival with Rev. L. G. Milby and wife as the evangelist and they were getting a good start despite the very cold weather. Brother Honchell is a splendid pastor and is doing his best for our church in Louisville. They are selling their old church and will likely buy a brick church in a much better location. We also visited our church at Henderson, where Rev. W. W. and Anna J. Stover are the good pastors. This is a new church but the Lord is blessing them abundantly. They are now in a revival with Rev. J. A. McClintock as evangelist and we anticipate a real revival of old time religion. We next visited our church at Owensboro where Rev. E. A. Smith is the pastor. Brother Smith is a young man and has a vision for our work there. Owensboro has been going through the storm and needs our prayers. We believe God will lead our work there out.

We next spent Sunday with our church at Mount Sterling, where Rev. Joseph L. Logsdon is the good pastor. This church is growing by leaps and bounds and they are now building an addition to their building to care for their Sunday school and large evening audiences. Rev. L. G. Milby and wife held a very fine revival here since the assembly. We were then called to Monticello to organize a church

where Rev. W. W. Lovelace of London, Ohio, had held a most successful revival. We perfected the organization with thirty fine members and they have called Rev. J. W. Norris as their pastor and are starting off just fine. We next visited South Louisville, where Rev. Fred Corby and Brother Carter have dug out a very fine new work and they have a nice new frame church building and are now in a very fine meeting with Rev. Fred Bouse of Indiana, as evangelist, and before this is in print we will have a fine Church of the Nazarene there. Our next trip was to the southeastern part of the district. Pineville was our first stop, where Rev. Hugh Clark and wife have performed a miracle or at least it seems that way. There was no opening on the district and no home mission money so he did not wait for something to open up but went to Pineville and opened up a hall and started without a friend or Nazarene in town. When we arrived he had been there just one month and his hall rent, house rent and grocery bill were paid and his wife had read of the need in the foreign fields and she had sent twenty dollars there. We preached to at least 125 fine people and a number of hands went up for prayer. They will soon put on a revival campaign and we will have a fine church here. May God bless the Clarks.

We next went to our church at Cumberland, where Rev. John Rose is the pastor. We enjoyed so much our stay here with this good pastor and the fine people. They had just recently had a very fine revival with Rev. Glenn E. Miller of Richmond, Ky. While there we were glad to receive the pastor's brother into our church—he is also a preacher and will be a great asset to our work in this part of the country. Our next point was Baxter, where we found Rev. Sosby in a revival with Rev. J. J. Arthur and the good people there. We spent two days here and organized a good church with as fine people as you will find any where. They called Rev. John Rose as pastor and Rev. J. J. Arthur will supply the work for the present. Ashland church has called Rev. R. J. Keifer as pastor and they are on the job and have just recently held a very successful revival. We assisted recently, Pastor Albea at Newport in a drive for funds for a new church building which they are so much in need of, the good people gave over three thousand dollars and how the Lord did bless. We are to be with them again Easter Sunday and raise more. The Albeas are doing a great work in Newport. They will soon have a nice commodious church building that will do credit to our church and to God.

We also recently assisted Brother Muse at Georgetown in raising funds for their church debt. The work here is doing fine. We have visited Frankfort recently and assisted them financially. The Martins are getting on fine there. On our way to Monticello we visited Science Hill, where the Tysons are simply crowded out with their Sunday school and are putting in a new basement. Things are sure on the move there. We have also visited Richmond, where we assisted them financially. The Millers are having constant victory and building up a fine

church. We have not been able to visit all the churches yet, but we hear from them and all are doing well and we will get to them in the near future.

The pastors and people have been so very kind to us and have received us joyfully everywhere. We believe we have the very best district in the movement with the very best pastors and people and we also believe that we have a great opportunity to grow and become one of the largest in the days to come. There is perfect harmony and the blessed Holy Spirit is blessing in all the services. Our home church, Lexington, where Rev. W. T. and Gussie Mason are pastors is outgrowing its quarters and they are to soon begin enlarging the building. We had a good Christian Worker's Convention that will soon be reported. Remember Kentucky in your prayers.

L. T. WELLS,
Superintendent Kentucky District.

NEWS IN BRIEF

MISS FERN SLEICHTER, R. F. D. 2, Palco, Kans., is ready to accept engagements to play the piano for meetings and conventions, beginning June 1 and thereafter. She has been associated with Sister Wallace and Rev. Chas. Robinson in revival meetings, and offers Prof. A. L. Crane of Covert, Kans., as reference. She is a consecrated young woman and wants to do her part for the salvation of souls. Write her for full information and engage her for your meeting.

MRS. A. M. LOTSPEICH of Long Pine, Neb., thinks there may be young preachers, some perhaps from our colleges, who would be willing to come into that country and preach in the schoolhouses and help to evangelize with the gospel of full salvation.

EVANGELIST J. A. PRUITT of O'Donnell, Texas, has recently closed a good revival in the Methodist Church at Monroe, La. Brother Pruitt is assisted by his little son and is ready to accept calls for revivals.

EVANGELISTS CHESTER ASHFORD AND OATHER PRENTICE have had a number of meetings in the neighborhood of Kiowa, Oklahoma recently. The first, which was held in church about six miles from Kiowa, was a hard pull, but there were three professions. The second was quite a victory with twenty-nine professions. The third was at Chambers schoolhouse and there were twenty-three professions. After this they went to McAlester, Okla., and preached in the Salvation Army hall, in the state penitentiary and in the city jail, and had thirteen professions in one day. At the last news they were at Owl Creek schoolhouse, three miles north of Stonewall, Okla., and already had nineteen professions. These brethren have a tent and equipment for it and a truck with which to move and they are ready to go anywhere for revival meetings.

The Fitchburg Sentinel, Fitchburg, Mass., contained the following in its issue for March 21: "After nearly two years in the Fitchburg pastorate, Rev. Arthur F. and Rev. Lura A. Ingler of the Church of the Nazarene on Snow street,

have accepted a unanimous call to the church in Jackman, Maine. With the annual district assembly, which convenes at Wollaston, April 20-24, their labors with the Fitchburg church will end, and they will move at once to their new field. Jackman is 150 miles north of Portland on the main line of the Canadian Pacific railway, near the border of the Province of Quebec. The Church of the Nazarene in Jackman was organized about a year ago. The commodious edifice there was erected last summer and was dedicated in September. During the Ingler's stay in Fitchburg, the final payments on the church indebtedness have been made and the mortgage burned. The exteriors of the church and parsonage have been brightened and painted, and the whole church redecorated within. Other improvements have been made, and plans are now on foot for the building of a ladies' rest room in the church basement. Further improvements are to be added in the near future. New members have been received each year. The budgets for general, district and local needs are paid in full, including incidentals. To succeed these faithful workers, Rev. Thomas M. Brown of Beverly, has been invited. He has accepted the call. Rev. Brown has enjoyed a successful pastorate there and is now closing his fourth year with that congregation. For five years prior to his going to Beverly, he served the church in New Bedford. Rev. Brown is well-known in the denomination and comes to Fitchburg with the best of recommendations."

REV. JOHN A. ROMINE, pastor of a circuit containing four churches and five preaching points in the M. E. Church South, near Moulton, Ala., reports a splendid revival in his Mt. Moriah church. He was assisted in the meeting by Rev. John A. Manasco of Florence, Ala. Brother Romine reports fine prospects for a good year in his work and is encouraged to press forward in the preaching of the old time gospel.

EVANGELIST JESSE C. TRYON of 832 North Washington St., Wichita, Kans., has recently preached a few times each in our church at Glendale, Second Church Long Beach, Montrose and Emmanuel Church, Los Angeles, California. Doty L. Anderson of our First Church, Glendale, Calif., says, "Brother Tryon is comparatively a young man, is a good preacher and evangelist and churches will make no mistake in calling him for meetings."

CHURCH NEWS

PASTOR J. W. ROACH, St. Louis, Mo., Flower Memorial Church—"These are good days for Flower Memorial First Church of the Nazarene, St. Louis, Mo. In January we sold our church building on the corner of Barrett and Garrison Ave., and purchased a lot on the corner of Tower Grove and Vista Ave., and the basement of what is to be a \$60,000 church building starts this week. This has been the vision of our General Superintendents, District Superintendents, pastors, and all others who know the city of St. Louis and were interested in this local church. We are now worship-

ing in a hall near our lot in the new location. This move has already proven to be in divine order. Our crowd has about doubled, souls are praying through and sixteen new members have been received into the church, with ten others coming soon. Just closed a two weeks' revival with Rev. G. N. Mitchell, of Olivet, Ill., as evangelist. About twenty-four prayed through in this meeting. God said He would make His ministers a flame of fire and He has done this with Brother Mitchell. He preached the gospel under the anointing of the Holy Ghost, sinners were converted, believers were sanctified and the whole church took on new courage. Last Sunday evening we crowded the hall and they kept coming so we sent all the juniors upstairs, giving them a leader. My faith is that our membership will run up to around five hundred within the next year."

PASTOR W. R. GILLEY, Dayton, Ohio—"We have just closed (April 3rd) a very gracious and fruitful revival. The church had been praying for some weeks for an outpouring of the Spirit in revival fire. God heard and answered prayer and sent in the people and awakened them with conviction. More strangers were in attendance than is usually seen in our meetings. Quite a few of them were reached by the influence of the meeting and saved. There were over sixty professions of salvation. We were favored by having some of the best workers in the church for our evangelists. Rev. O. J. Nease, pastor of Columbus, Ohio, church and Rev. and Mrs. B. D. Sutton were the evangelists. We find it profitable to exchange a meeting with a neighbor pastor about once a year. A pastor-evangelist knows some of the problems and needs of a church that make his message very helpful to the church, as well as being effective upon the unsaved. For tender, sweet-spirited, constructive preaching that also hewed to the line of holy living we have never had a better worker than Brother Nease. Everyone knows the Suttons so well, that they know the singing was of that high spiritual type, that leaves a lasting blessing upon the soul. Right at the closing days of the meeting an epidemic of "grip" struck the city and quite a number of our people were out of the services which cut our attendance on the last three services, but salvation still flowed."

EVANGELIST JULIUS MILLER—"Have held several meetings since we reported last. The first was with the Church of the Nazarene at Mohall, N. Dak. It was during the month of January, the coldest part of the winter in the coldest part of the United States, near the Canadian border. The thermometer went down to 35 degrees below zero and was stormy most of the time. On this account the attendance was never very large, but the Lord gave us a good meeting. Rev. H. C. Tittmore, the good pastor, has a fine class of young people in his church, a number of school teachers among them. There are over thirty choice young people in the Y. P. S. and many of them good singers and musicians. It was a de-

light to hear them sing. Quite a number of young people prayed through during the revival and from all appearance the church was greatly benefited. Our next meeting was with Pastor Hegstad of the Church of the Nazarene at Mandan, N. Dak. Brother Hegstad is doing good work in Mandan and has some wonderful people there, that love God and sacrifice to keep things going. Our District Superintendent, E. E. Wordsworth had preceded us in a two weeks' meeting at this place. Brother Wordsworth is a great booster and inspirational preacher and the revival was on when we got there. Evangelists, pastors and laymen alike love Brother Wordsworth. He is a big brother to all of them and we believe he is God's man for the place. God gave us a good meeting with good attendance and souls praying through to victory. Brother Hegstad is planning on putting on a campaign just across the Missouri river at Bismarck, N. Dak., the capital city. Pray for this good man that God will give him a strong church there. Our next meeting was at Ellendale, N. Dak., preceding and going into the Annual District Preacher's Convention of the Minneapolis District. We had a fine time, a gracious spirit prevailed, and the revival was in good swing when the various delegates of the Y. P. S., Sunday schools, W. M. S. and pastors arrived. We will not report this great

convention, as some one else was appointed to do so. Sufficient to say it was a great gathering and God's presence was manifested in all the sessions. District Superintendent E. E. Wordsworth presided with ease and acceptance to the delight of all. Dr. J. B. Chapman, our beloved editor, lectured and preached daily. His lectures and sermons were great and will never be forgotten on the Minneapolis District. The revival spirit was on during the entire meeting and convention and seekers at the altar nearly every night. It was the great privilege of the writer to bring both the opening and closing messages of the convention, and the closing altar service was blessed with souls praying through to victory. Rev. Herman Lintz and his good wife are the pastors at Ellendale. They are both spiritual and congenial to work with and have the confidence of the people. At this writing we are in a meeting out from Claire City, S. Dak., with Rev. O. E. Marsh, the pastor. Remember us in prayer."

EVANGELIST W. W. LOVELESS—"I have engaged in two revivals since my last report. My first one was with the Pilgrim Holiness Church in Arcanum, Ohio. Rev. James R. Siders is the efficient pastor of this fine spiritual church. My own soul was much enriched as a result of the blessed fellowship I had with these good people and their pastor. The campaign lasted over three weeks, and there were over fifty seekers at the altar, counting them as they came. However the altar services seemed a little hard; although the saints did some wonderful praying. But we had some good cases of salvation. Among the seekers was one Catholic man. He certainly had a hungry heart, and we believe that he found Jesus a satisfying portion. Another revival was going on in the town at the same time; and of course in a small town of 1200 that divided the crowds. However we had fairly good crowds, and all in all we count it a very good revival. Our last revival was with God's Holiness Mission, in Columbus, Ohio. Rev. H. C. Henslee is the fine superintendent of this good mission. We had just sixty seekers in the two weeks campaign, and I feel safe in saying that at least fifty of them prayed through to a good experience. They surely did some good hard praying and digging at the altar, and as a result got the answer from heaven. This was my third revival in this mission in the last three years. At this writing I am with the Church of the Nazarene in Lake Charles in southern Louisiana. We are just getting started, but a good spirit prevails; conviction is settling on the people; a few have bowed at the altar, and the outlook is good for an old-fashioned revival. My slate is filling up for future engagements. However I have a few open dates. So if anyone desires my services, I will be glad to hear from you. My home address is London, Ohio, R. F. D. No. 5."

PASTOR M. S. COOK, Greensboro, N. C.—"The first Annual Preacher's Convention of the Carolina District convened at Greensboro, March 31 to April 3. We were very fortunate in securing the serv-

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ices of General Superintendent Goodwin, who was a great blessing to us. Sister Goodwin came with him and we are sure she won the hearts of many of our people. Dr. Goodwin preached two nights before the opening session of the convention and thus secured considerable interest in the beginning. Dr. A. O. Henriks, President of Trevecca College, was present two days and his messages were deep and spiritual. Rev. C. M. Harrison, our beloved District Superintendent, was made chairman of the convention and he introduced a number of pastors and evangelists who were from our surrounding churches. The convention was well attended by the students as well as members of the faculty from the Pilgrim Holiness Bible School of this city. A number of inspiring papers were read and followed by the most interesting discussions. We were blessed with an occasional special song and we want the dear readers of the **HERALD OF HOLINESS** to know that a great foundation has been laid in the Carolinas for a strong, new district. The convention adjourned at noon on Saturday, Dr. Goodwin remaining with us and preaching on Saturday night, also three times on Sunday. The Church of the Nazarene has a great opportunity in this section of the country and God is with us. Plans are being made for a number of tent meetings this summer and we are praying that God will enable us to secure ten new churches by our next Assembly."

WATONCA, OKLAHOMA—"While we are few in number, we are still on the map, and our hearts full of courage and determination. Rev. W. Barber, our Spirit-filled, consecrated pastor with his faithful wife, are now well on their second year's work with us. They, with their three little daughters, are pushing, preaching, praying and sacrificing to build up and make this church a success. The very fact that Brother Barber has the respect and esteem of the entire town is sufficient to show what his life is among them. The preachers of the other denominations of the town respect and admire his uncompromising spirit. We had a revival of sixteen days during the month of March. While our attendance was good and much conviction was manifested, yet but few were saved, four men and two women saved and one woman sanctified, but the most unusual thing about the meeting was that all that were saved were adults. Our Sunday school is growing steadily. We now have an enrollment of about sixty. We have had thirteen new members enrolled within the last month. While our Young People's Society is not just what we would like it to be, yet we are working, praying, and trusting it will be so soon."—Mrs. J. L. Carte, Sunday school superintendent.

EVANGELIST J. A. KRING AND WIFE—"I reached Pasadena, Calif., on Dec. 15, 1926, and remained there until Feb. 5, 1927. This long stay was due to a breakdown in my back which rendered me unfit for evangelism. Three meetings on the North Pacific District were abandoned. During my stay in Pasadena I

preached once in the Bresee Nazarene church, attended services at First Church and at the Pilgrim church and once at Long Beach with Brother Reed and his good people. On Feb. 5th I came to San Diego, Calif., and filled the pulpit for two Sabbaths for Brother Mathis, East San Diego church, and preached several times in the Peniel Mission and once through an interpreter to our Mexican people who are being pastored by Brother E. Y. Davis. He has charge of all our Mexican work along the border. Five weeks ago we opened a battle in the First Church of the Nazarene, San Diego, with Brother Drake and his good people. The Lord has given us some excellent services, a few souls have plowed through and the church has been helped on and is in a good shape to engage in their spring revival with Brother Hamric. Brother Drake and his good wife are on the 'Old Line' and lovely people to work with, and he has some excellent people to help him. We predict for them a prosperous future. Blessings on them. The Lord willing we will begin with Brother Hunt and his people at Riverside, Calif., on April 17. Our permanent address for 1927 will be 1892 Corson Ave., Pasadena, Calif. All our mail should be addressed there. The outlook is as bright as the promises of God and we are determined to stick to the 'Old Paths' and keep on a keeping on."

EVANGELIST W. C. FRAZIER—"Just closed a good meeting at Porterville, Cal. Considering the rainy weather the attendance was good, and hardly a barren service during the entire two weeks campaign."

paign. A number proved to be happy finders, about a dozen prayed through at the closing service and some old time shouting in the camp and the church greatly blessed. The pastor, Rev. A. F. Laing, and wife have done a noble work here. The church isn't two years old yet, but they have a good membership and a fine Sunday school numbering about 130 and boosting for 150. We greatly enjoyed laboring with this church and pastor and predict a great future for the Porterville church."

AUBURN, ME.—"The Church of the Nazarene here is still in existence. This past year has been one of severe test on the part of both pastor and people. There are only a few members, and the most of them have been afflicted with sickness and out of work, so it has indeed been hard to keep the work going; but God sees the need of holiness being preached here in Auburn and when He has proved us, and found we are worthy and have stood the darts of the Wicked One, then it is, He will do for us far more than we can ask or even think. We are believing God for a revival in Auburn. Pray that a gracious outpouring of His Spirit may come upon the church, quickening and blessing it. We do truly thank God for the way He has helped financially. Though not free from debt, yet we are hoping and trusting that we may be so by the close of the year."—Ethel Hall, reporter.

PASTOR W. R. INGRAM—"We have just closed a very successful revival meeting here. The special workers were Brother C. B. Fugett, evangelist and Brother Arthur W. Gould, singer. While Brother Gould is not in the field as a singer, yet he consented to help us in this campaign. Brother Fugett's messages were especially well received. While his preaching is rugged and close, there is a spirit of tenderness accompanying it, which, under the Spirit's blessing, brings results. The attendance was the best the church has ever had. The finances were cared for by private subscription. Results were good. There were many seekers, many finders and many "joiners" also. We received twenty-six members, making a net increase in membership of fifty per cent. We feel that the church is now reaching a point where advance will be more rapid than in past years. We give God all the glory for what has been done, and look forward to greater victories in the future."

SWEETWATER, TEXAS—"We closed a good revival Sunday night with Rev. R. B. Williamson of Abilene, Texas, as evangelist. We had a good many seekers in the altar and several happy finders, and some of them at least, are planning to come into the church next Sunday. Brother Williamson, who was pastor here two years, is a good plain gospel preacher, and doesn't believe in compromising with sin. His wife is a good alto singer and altar worker and truly a saint of God. Our church has been greatly blessed by their coming. Our church is not growing by leaps and bounds but with a steady pull. We have some of the salt of the earth at Sweetwater.—They know

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how to stand by us and pray for us and push in the hard places. We have a praying band that are praying for a great revival and we believe it is coming. Praise the Lord. Pray for us."—Mrs. M. E. Williams, Pastor.

PASTOR WILSON NEAL, Sulphur Springs Church, Corona, Ala.—"The work here is moving on and God is blessing on every hand. We have just closed a four days' service with Rev. H. H. Hooker in charge. On Sunday Rev. C. C. Butler joined us in a Sunday school rally which was a success. Brother Hooker preached on tithing at the eleven a. m. service and we organized a tithing band with ten members. We are expecting God to do great things for us this year. Our church at Corona is moving on nicely and we are expecting to build a new church there this year. We are in the fight to stay. Pray for us that God will give us many souls in the fountain this year."

OKLAHOMA CITY, OKLA., Capitol Hill Church—"God is graciously blessing our church under the leadership of Rev. J. E. Burkett, who came to us last fall and is proving a great blessing to this place. He is a man of prayer, and a man with a vision. His messages, preached as they are with Divine unction, are stirring the people to a greater zeal. Our winter revival was conducted by J. W. Lowman. God gave us a time of real refreshing. The house was filled and several prayed through to definite victory. During the past six months our membership has increased, our spiritual horizon broadened, and we feel as never before a great compassion for the hungry souls around us. Our Sunday school is growing and we have a N. Y. P. S. that is wide awake and on fire for God. The Tuesday and Friday night prayer services are especially blessed of God and in all of our services we feel that we are indeed permitted to sit together in heavenly places. We are praising God for what He has accomplished here, and we are believing Him for even greater things in the future."—Mrs. Lottie M. Ester, Reporter.

EVANGELIST HENRY C. DOWNEY—"March 6 to March 20 I was engaged in a very successful meeting at Backus, Minn., in the M. E. Church with Rev. David C. Holst, pastor, and beginning March 20 in the evening, running until April 5, in the M. W. Church at Pine River, Minn., with Brother Holst, who is pastor at both Backus and Pine River. The dear Lord did wonderfully bless in both meetings souls were pardoned and sanctified in the old fashioned way. Four of the pastor's children, a son seventeen, daughter sixteen, son thirteen, and a son nine years old were saved in the meetings at Pine River, besides many others who found pardon and some were sanctified. On Monday evening, April 4, everyone in the church was on his knees praying during the altar service either seeking salvation or cleansing, or laboring and praying with those who were seeking. This was a blessed scene, and God honored the occasion by showering his power upon us, everyone present feeling and knowing the presence of God. All the seekers prayed through to victory, praise the Lord. We give God all glory forever and ever. We begin Sunday evening, April 10, in the M. E. Church at Backus, Minn., on a recall. I don't know yet just how long these meetings will continue, perhaps a week or ten days. Then we have a call to the White Fish, or Pleasant Lake school, seven miles northeast of Backus for a series of meetings, also a call to Swan River, Minn., to begin immediately after Easter Sunday, or as soon as we can get there. Thank the Lord for open fields, for which we have prayed and He has answered."

ELKHART, KANS.—"Last Sunday was a great day for the Elkhart Church of the Nazarene. Our District Superintendent, Brother Balsmeier, together with the Edwards Ladies' Quartet, was present for a meeting in the interest of Bresee College and God surely blessed these workers and made them a blessing. The services of the day began with a Good Sunday school attendance of 170. Toward the close others came in until there was a

good crowd present for the morning service. The Edwards Quartet gave us several selections which we all enjoyed immensely. Brother Balsmeier then spoke in the interest of Bresee College and our hearts were touched as we were told of the good work this splendid institution has done and is doing and our people responded with a good liberal offering. These workers left in the afternoon for Liberal, but God met with us in the evening service and four souls were saved and one sanctified for which we praise the Lord."—Rev. and Mrs. J. W. Youngman.

EVANGELIST ANDREW JOHNSON—"We recently held two revival meetings in the Panhandle region of old Texas at Canadian and Higgins. While it is difficult to get people to attend religious services these days yet large crowds gathered to hear the gospel. The churches were revived and souls were saved. We enjoyed the climate compared to the dense damp climate back east. The broadness of the western plains always appeals to the writer. The magnificent distances and the long stretches of vast territory bespeak the greatness of the country. The Nazarenes have a church at Higgins, and are doing good work. We met Rev. F. E. Putney and wife who are pastoring the flock there. It was also our privilege to meet Rev. A. P. Liske, a loyal holiness man at Canadian, Texas. He certainly stood by us and helped us in the revival. Mr. H. G. Haven of the Harvey house, at Canadian, rendered fine service in the way of singing. He has a splendid voice and would make a great song evangelist in the field. If some evangelist wants a good singer he would do well to get in touch with Mr. Haven. We are now in a meeting at Germantown, Ky. The people are coming and we look for a good revival. Pray for us."

EVANGELIST AARON HULSE—"I have just recently closed a revival meeting with the Methodist Episcopal Church at Isabel, Kans. The meeting was a little hard to begin with, but closed with a good spirit. We were told that it was the first effort in ten years to have an old fashioned revival. Some times when we would try to preach we imagined we were wrapped in chains, and had our nose up against a brick wall, but in it all God was with us. Among those that came to the altar was an elderly lady of ninety years. Some young folks were saved, others sought a clean heart. On the last night of the revival, a young man and his wife came forward, and were wonderfully saved. For all that was accomplished we give Jesus the glory. At the time of this writing we are at Duquoin, Kans., in a revival. God is keeping us busy. We go any place and take free will offerings. Pray for us. Home address, Thirteenth and Plum, Hutchinson, Kansas."

EVANGELIST HOWARD W. SWEETEN—"We have just closed what the pastor and people pronounce the best meeting ever held in South Bend Church. There were about one hundred seekers in all, and on Sunday fifteen grown people joined the church, with others soon to follow. We expect to get twenty-five or thirty

April 6, 1927.

AN OPEN LETTER TO YOU.

Dear Friend:

The growth and development of Bethany-Peniel College has been remarkably gratifying. Every phase of the work has been marked by added strength and improvement. The College is enjoying the confidence of her constituency, the state educational authorities, and the church at large.

That we may appropriately commemorate this growth and development, and that we may give praise and glory to God for his favor, we have prepared special programs for the Commencement season, May 14 to 18.

This letter is to cordially invite you and to urge that you set apart this time to visit the school, see its development, hear its plans for the future, and to join in thanksgiving for the past blessings. Your entertainment will be free.

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new members as a result of this campaign. The foundation for this meeting was well laid by the pastor, Rev. L. W. Collar, and much of the success of the meeting was due, no doubt, to his untiring labors, his aggressive and progressive spirit. We consider Brother Collar not only one of the most successful pastors we have ever labored with, but his beautiful Christian spirit is an inspiration to all who know him. Prof. Burl Sparks was again our co-laborer here. We have been associated with this good brother in many meetings, and have always found him the same untiring, willing worker, carrying a burden for the lost, and singing with the spirit and power upon his message in song. We are just beginning here at Toledo, Ohio, with Pastor J. C. Walker. We had a fine day yesterday with a record breaking crowd. Pray for us."

EVANGELIST EARLE F. WILDE AND WIFE—"We are glad to report victory in our own souls, and continued victory in the evangelistic field. After finishing our summer work in Big Bear Valley, we turned our faces to the evangelistic field. Our first meeting was with Rev. E. G. Roberts, pastor of First Nazarene Church, Phoenix, Arizona. We were slated to be with him for two weeks, but the meeting took on such proportions that we were compelled to cancel two other campaigns and stay with it. We continued for eight weeks, in one of the greatest revival campaigns of our lives. Fully five hundred people knelt at the altar to seek God. Many nights the presence of God was so precious that all we could do was to praise God, sing and shout. We never witnessed such marvelous cases of divine healing. We received ninety-seven into the church. Brother Roberts took in another class the following Sunday, which ran the number up over one hundred. Brother and Sister Roberts are wonderful pastors and wonderful with which to work. Our next meeting was of ten days' duration with Rev. C. P. Clayton at Fresno, Calif., with Rev. I. M. Ellis as evangelist. We had but a few days between our Arizona meeting and our arranged meeting in Oregon, so could give them but a few days. We enjoyed the few days with them, and left with reluctance, but planning to go there later and give them a full date. On our way north we stopped over in Oakland, where our good friend Rev. F. M. Weatherford is pastor. We found them in the closing Sunday of the revival meeting conducted by the Aycocks. We enjoyed singing for this good crowd of Nazarenes. Tuesday morning we started for Oregon, arriving in Portland on Thursday evening, where we had the blessed privilege of greeting the smiling, imitable Brother Smith, his good wife and their charming family of laughing, tumbling, happy children. We had the privilege of looking over the great church Brother Smith and the First Church are building. It is simply wonderful. If they continue and complete what they have started they will no doubt have the greatest plant in the entire connection. For the present they worship in the completed basement part, planning to continue building the auditorium in the future. We will return to Portland the latter part of the month

for a meeting, to assist General Superintendent Williams in a campaign. We anticipate a great meeting there. We motored here to Tillamook on Friday afternoon. By phone message we were directed to the home of the pastor and wife, Rev. J. T. LaRose. Just as soon as I saw this man and wife, I said, 'Well, we are going to have a good time.' These dear folks took us into their parsonage, to the best room, and the best they had. It surely made us feel happy. They are choice spirits indeed. We act like we had been acquainted for years. We began on Sunday, March 24th. A fine crowd and good interest. We finished yesterday, the first week of the meeting, crowds increasing, some at the altar and all indications point to a gracious revival. LaRose and wife have done a great work here. They have a large Sunday school, began with about fifty and yesterday we had 180 and expect to have two hundred on next Sunday. We will be here for a couple of weeks yet, or until the break comes, and we reap the harvest, then on to Portland. Will be in Oregon and Washington for several months, winding up our work here with the great campaigning in July. Brethren, pray for us."

EVANGELIST C. H. LANCASTER—"On February 6th I closed a fine meeting with

Rev. J. A. Russell, pastor of the Church of the Nazarene at Bartlesville, Okla. Brother Russell is a fine pastor and it is a pleasure to work with him. We had some very fine services and some prayed through in the good old time way. Several of our pastors from nearby were at some of the services—Brother Baldwin from Dewey, and Brother Barlow from Hominy. Brother Barlow brought their orchestra down one night and gave us some very fine music and singing. Our next revival was at McAlester, Okla. We have only a small struggling church there. Rev. D. H. Skillern is the pastor and Mrs. Delia Keplinger assistant. At McAlester we had some very fine services. The crowds were not very large but we had good interest all the way through and some prayed through. Some good people joined the church after the revival and there are still others who may come in later. Our next meeting was with Rev. Vandiver at Slick. Here we had a hard pull but finally closed out with a real good victory. We have had quite a good strong membership at Slick but many have moved away and the church now has only a small membership. Brother Vandiver is a fine man to work with and he has a noble wife who stands by and helps to push the battle. I believe that they are going to have a great time at

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Slick this year. We have promised to return for a meeting in July. Then we pitched battle at Wister, Okla., March 15, and here we had another round with the devil. Measles and other hindrances made it impossible to have the victory that we had hoped to see. But we had some excellent services. Rev. E. M. West is the pastor. Brother and Sister West are very fine people and my stay in their home was very pleasant. Then we have some real Nazarenes at Wister who are standing by and doing their best. Rev. Porter, pastor of the M. E. Church South was very active in contributing to the success of the meeting. He stands for the full gospel and quite a few of his members came regularly to the meetings. We began in Alabama City, Ala., Sunday, April 3 with very good prospects for a fine revival. Rev. E. E. Barber is the faithful and efficient pastor here."

PASTOR R. J. KIEFER, Ashland, Ky.—"We received a unanimous call to come to Ashland, Ky., as pastor and having accepted the call we arrived to take charge Feb. 23, 1927. Ashland is a city of about 30,000 and is clean and modern in every way. We find the people kind and hospitable. We are in love with the people and the city. We have an orchestra of fifteen pieces that plays at about every service. We have a band of young people that are spiritual and enthusiastic and we are expecting great things to be accomplished by this department of the church in the near future. Wife and I held a revival March 13 to 27. The spiritual tide ran high and sixty-three different persons bowed at the altar for pardon or purity. We are planning on taking a nice class into the church on Easter Sunday as a result of this meeting. They gave the pastor and wife a

love offering of \$107 besides the regular salary. The first Sunday we arrived we had 182 in the Sunday school. Four weeks later the attendance was 256 and we are expecting 300 by June 1st. We certainly have the privilege of preaching to crowds here in Ashland. The church was crowded every night during the revival and on Sunday nights people stood around the wall and filled the aisle and many were turned away. God is melting us together with His divine love and the whole church is moving rapidly up the shining way. We say 'On with the battle for God and souls.'"

PASTOR F. R. McCONNELL, Sapulpa, Okla.—"Sunday, March 20 closed the greatest revival that we have been in in many years. Brother and Sister Allie Irick from Bethany, Okla., were with us over three Sundays. There were eighty-five professions and about 60% of these were sanctified. God marvelously blessed and helped us. We have never seen a better team than Brother and Sister Irick. They work beautifully together. They boost for the pastor and their program is a church builder. At the close of the meeting fifteen joined the church—that makes a total of forty-two joining here since the last of January. We have called them back for the fall of 1928. The finances came easily and at the end of the meeting Brother Irick took a love offering of \$100 for the pastor which was applied as payment on his car. God is marvelously blessing, our Sunday school is running around two hundred each Sunday, and we are expecting to have a new building soon."

RISING SUN, IND.—"Rev. Ural T. Hollenback, Nazarene evangelist, of Frankfort, Ind., closed a seventeen days' revival in the Pilgrim Holiness Church at Rising

Sun, Ind., on April 3rd. A little over eleven years ago the writer was saved in a revival that Brother Hollenback and his sister conducted. About two months later she was sanctified under the preaching of Brother Hollenback. Since that time, being called to preach we have served a few pastorates and have done some evangelistic work. We came to Rising Sun last August to serve the pastorate of the Pilgrim Holiness Church. In February Brother Hollenback paid us a short visit as he was returning from revivals in Pennsylvania, and preached for us three nights. He was met with such flattering crowds and so much interest was shown that we called him for a revival which began March 18. The messages brought were so simple, scriptural and full of wholesome truth. As a preacher of holiness Brother Hollenback is straight, clear, and hard to excel. The afternoon messages were very helpful to believers. About twenty were seekers for pardon or holiness. This number is not a great number but some permanent results have been obtained. There was so much conviction at the close of the meeting that we yet hope for more fruit. We received nine new members into the church and some more are looking this way. This little church in a little town has had a stimulus and we believe it will continue to grow spiritually and in numbers."—Mary Friend Bolton, Pastor.

LOS ANGELES, CALIF., First Church—"The presence of the Lord is being graciously manifested in all the services of this mother church. Since the coming to us of Dr. C. E. Hardy, the attendance has been on the increase and on last Sabbath morning the body of the church was full, together with a large number in the galleries, and also about sixty in the choir. As a result of the searching truth that Dr. Hardy has been preaching out of his heart, there has been a great cry on the part of many for the outpouring of God's Spirit upon the church; so much so, that the church board arranged for two weeks of special meetings in which the pastor was to be the evangelist, assisted by Prof. John Moore as leader of the singing. These meetings have been very fruitful, with seekers in every service, several times the great altar being filled with mourners and helpers. The closing service of these two weeks, after an earnest sermon by the pastor on "The Smoke of their Torments," the altar was soon filled, and continued until late at night. Fear seized the hearts of many as the speaker portrayed the awful doom of those that reject God. Between seventy-five and one hundred were at the altar during the two weeks, and a good class of members were received on Sabbath morning. Dr. Hardy is one of the great preachers in our church, being fearless, logical and spiritual, soon gripping the attention of his audience, and keeping it until the end. His humble and loving character makes him easily approachable; and to show he has the hearts of the people, he was called for another year with only two votes against him out of a membership of over seven hundred. During the two week's services, a large empty storehouse in the busy section of the city was rented and daily noon meetings were held, reach-

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ing hundreds of passers by, and bringing to their attention the services at the church. Dr. Hardy did most of the preaching at these noon meetings while Brother John Moore and Mrs. Ennor had charge of the singing. These meetings were well attended. A very impressive but joyous 'Old Folks' service was held on Sunday afternoon, when about twenty-five old warriors—over seventy years of age, several being in the battle for over fifty years—gave their "Experiences" before a large congregation. Just imagine what these old saints had to tell of trials and victory through redeeming grace. While the young people crowd the lecture room for their meeting on Sabbath evening preceding the church service, there is also held a unique gathering of elderly saints in the 'glory room' in the basement—so called because of the manifest presence of the Holy Spirit. This place is hallowed ground, and strong crying for God's power to be on the evening preaching service is the purpose of it, coupled with prayer for the sick, and rousing testimony. Surely the old time glory is on this meeting, which is in charge of Brother C. E. McKee. We are looking forward to and preparing for the great District Assembly, praying that it may be a great season of victory." —R. Pierce.

OATSVILLE, IND.—"Beginning the latter part of February, and ending in March, we closed, we believe, the most successful revival our church has had. Our own pastors, Brother and Sister Atkinson held the meeting, and it seemed you could feel the Spirit of the Lord from the very first. Twenty-seven sinsick souls bowed at our altar. The crowds were large; the house almost full every night, and many nights filled in spite of the bad muddy roads. During the day services our pastors were assisted by our good Nazarene local preacher, Brother George Rencer of Wheeling, Indiana, who also believes in and preaches the second blessing. He is a man who goes strong in prayer, and a good home missionary worker. Our song leader was Brother Loice Atkinson (the pastor's brother). He and his wife also did the special singing. Our present pastors have been here four years, have lived here all their lives, and they feel that the Lord wants them to leave this fall. By the help of the Lord, they have done great things for us here. They built a fine cement block church, also a nice six room parsonage, and have but little debt left. They believe in working, sacrificing, and praying until things are done, and we hate to part with them, as we know it will be hard to find other preachers that would have the burden for the community as they, for they have always lived in this community. We have known them for some time, and they are four square for God, and will not compromise. We also have a fine N. Y. P. S. with fifteen members enrolled, some of as fine young people as you will ever see, they are on fire for God. The church started with only thirteen charter members, and now has about fifty. Your prayers are requested."—C. H. Harris, Reporter.

PASTOR W. P. JAY, Hawthorne, Calif.—"We moved on this field the first of Sep-

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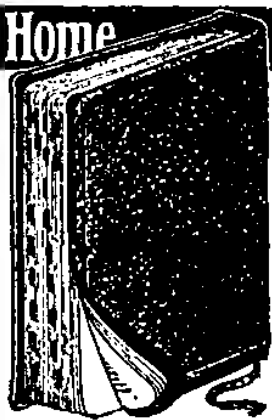
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tember, and immediately started a revival, the new pastor doing the preaching. Several prayed through, and a goodly number united with the church. Since the revival others have prayed through in our regular services, and a number united with the church. Just recently we closed a wonderful revival with Rev. Mike Roberts of Oklahoma, as evangelist. I found him to be the same old fashioned type preacher that he was when Lum Jones and I were with him in Texas. He certainly is a fearless preacher, and has a message that our churches all need. His message on stewardship resulted in thirty-five subscribers to strict storehouse tithing. Our people became desperate in prayer, lingering in the church after the meetings closed until after midnight in prevailing prayer, which resulted in old fashioned altar services with definite seeking. We received over a dozen fine members into the church, making a total of over thirty new members either by letter or profession in five months. We have organized a N. Y. P. S. and a W. M. S. which are in good working order, a great increase in the Sunday school attendance and the pastor unanimously called back for another year. Our members have confidence in each other, and stand by their pastor."

PASTOR ROBERT A. HUFF, Alexander, North Dakota—"We arrived here September 18, 1926. This is my first pastorate but by God's help have been doing my best to preach the Word. We just closed a meeting with Brother Ernest Coryell as our evangelist. God gave us some victory at the altar, but best of all, the church was edified, prejudice was broken down, and the work is in a bet-

ter condition than ever, in fact we are just now ready to begin to commence to start an offensive on the enemy. There was no pull for money. The Lord opened the people's hearts and it just came in answer to prayer. For all the success we give God the glory. Brother Coryell is certainly a valuable man to God and our movement. He is God's man, that is why. His preaching is of the type that God not only uses to convict, but to edify the saints and build up Zion. He leaves many friends here. God bless him is our prayer."

PAYNE, OHIO—"We feel to praise the Lord again for His goodness and grace. The work here is going on and the Lord is our Captain. We have been praying for a revival and the Lord heard and answered. We just closed our ten days' meeting with Freddie Thomas, the boy preacher, as evangelist. The Lord used him again to bring the message of the Word. The unction of the Holy Spirit was upon him, and we saw the power of God manifested in the old time way. Souls were saved, backsliders reclaimed, believers sanctified, for which we praise God. We took a good class of twelve into the church and others are coming. We feel like pushing the battle on to greater victories."—Mr. and Mrs. A. M. Moorehead, Pastors.

PASTOR C. WARD MILLEN, McAllen, Texas—"We arrived here October 18 and found the church was closing a successful revival with Rev. Lee L. Hamric as evangelist and the people were on fire with the love of God. Our first visit to the San Antonio District Assembly was a fine introduction to the big hearted people of the Southland. We took up the

church the first of November. Rev. C. T. Dilley, the former pastor, had everything in readiness. Surely under God, he has done a great work here in the past two years. We found a new church building in a favorable location in this rapidly growing city. While we had no parsonage we lived with our brother, R. C. Millen for several weeks until we purchased a lot and built a parsonage and moved about the middle of December. We have enjoyed the past five months. The climate is similar to that of Southern California. The lower Rio Grande Valley is fast being settled with people from almost every state in the Union. In general a hospitable spirit that possessed our fathers in early pioneer days is prevalent. While some do not go to church often and God is not honored as we like, we find a love for humanity and a sympathy that considers a person in need. The rural districts are being divided into small farms. It is a great place for house to house visitation and home missionary work. Our people here are aggressive and self-sacrificing. We have assisted Rev. C. T. Dilley and Rev. L. L. Hamric, evangelist, in tent campaigns held in November and December at Alamo and Edenburg. We have just closed a two weeks' revival here at McAllen with Rev. Ralph C. Gray as evangelist. There were

seven seekers at the altar and the church has caught a new vision. Brother Gray's evangelistic messages were among the best, considering every point of view, that we have heard in years. McAllen church has the best and most rousing singing of any place that has been my privilege to serve. Besides our regular prayer-meeting we have been having cottage prayer-meetings in the country. Homes in the radius of a few miles are visited and the people invited to attend. We have a street meeting every Saturday night, attended at times by large crowds. In connection with help of people's souls on the street, collections are given to the support of the Charity hospital and the relief of the poor of which noble work Rev. C. T. Dilley has charge. The Young People's Society is alive. We expect to put on a two weeks' revival later under the leadership of home talent with our young people bearing a greater part of the burden and backed by our older people. Depending wholly on the Lord we trust for gracious times and that the closing months of this assembly year may be the best that we have ever had."

EVANGELISTS J. E. AND ADA REDMON—
"Our first meeting of this assembly year was with Rev. Houghtaling of Nashville, Michigan. This was a good meeting in

many ways, with some earnest seekers. This meeting was well represented from Hastings and other surrounding towns. Our next battle was fought with Rev. Ralph Bauerle, Elgin, Ill., where a modern miracle has been performed. A short time ago Brother Bauerle went into that city of over thirty thousand people with a tent and stayed on the job until today they have a thirty thousand dollar property in the central part of the city, not a large membership but the most encouraged crowd you ever saw. We held noon day meetings at the Elgin Watch Factory where they have four thousand employees, at the clock factory, watch case factory and at the thread factory. We had fine services in the church building,—an all around good meeting, with seekers and happy finders. Elgin will soon be a strong church. We next joined Rev. M. L. Brown at Kewanee, Ill. He is a fine man in that needy field and has a splendid wife to labor with him. A good work is coming along there. We had good crowds and some fine cases of salvation. We then made our way to St. Bernice, Indiana, where Rev. Harry Carter is the splendid pastor. Here we had an old fashioned revival from the start. We had conducted a revival here some months before and apparently took it up just where we had closed the previous meeting. A burden of prayer came on the saints, conviction settled on the people and splendid altar services followed. It was a common thing to be called out in the night hours to pray with folks who could not sleep and would call for help. O what an inspiration to thus pray with folks who had never been saved. Thanksgiving Day we had twelve preachers on the platform and a full house. A splendid class was taken into the church. On the last Sunday morning an offering of \$5,000 for the indebtedness on the church property was taken, fifteen hundred of that amount coming from the outside. About fifty folks got through to victory in the meeting. North Side Indianapolis, where Mrs. C. W. and Miss E. W. Jay are the pastors, was our next meeting. We certainly did enjoy working with these two ladies. Professor C. S. Harter officiated at the piano here. The meeting was well attended and the services were highly spiritual. More than sixty bowed at the altar."

PASTOR C. D. MORRIS, Berkeley, Calif.
—"The church here is growing with a good natural, healthy development. The Sunday school is awake and full of interest, aiming at two hundred in attendance by the last of April. We are reaching the boys and girls in our own neighborhood in an encouraging way. This is owing to our live company of workers and teachers. Pray with us that the young men and women of our Sunday school may get converted. Our Young People's Society is doing well and pressing toward better things. Our W. M. S. is doing a good work and we have much of the real missionary spirit. We need more of it. Our church services are well attended and the interest is growing. We are very grateful to the young people who work so hard and help so faithfully with the music and orchestra. We praise God for the musical talent He has given us. It helps so much to keep up the

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interest. While we are encouraged at the flourishing way the work is prospering we just feel like regarding ourselves and earnestly pressing the battle on to glorious victory. We have a great field, a great people to work with and for and a great Almighty God. Our eyes are upon Him. We are shouting the victory over the world, the flesh and the devil."

EVANGELIST ROY L. HOLLENBACK—"I sought to begin the year 1927 with a two weeks' rest at home; but in addition to resting I accepted the invitations from the brethren nearby, and preached thirteen times. I preached six times at Centerville; five times at my home church, Cambridge City; once at Connersville; once at Richmond and once at Newcastle. I left home on January 17 for Moriarity, New Mexico, where God gave me a good meeting with Rev. Mrs. Limon Timmons, and her husband, who rendered good work in the singing and music. They were most congenial co-laborers. God gave us some ~~valuable~~ work, but the meeting did not reach our expectation. I was to go direct from New Mexico to Prince Edward Island with only a two days' stop at home; but upon reaching home, I found one of my children sick with scarlet fever and was detained under quarantine for two weeks. This gave me the rest I failed to get before. It was March 11 when I reached Prince Edward Island, and we are just concluding our first meeting in the town hall at Springfield. A full house has greeted us at nearly every service for three weeks, and the interest of the meeting has been quite wide-spread. This Island is a well improved and very beautiful agricultural spot. These meetings on the Island are being fostered by Rev. J. W. Turple, whose name is a household word almost all over the Island. He is a most blessed, Spirit-filled brother; and he is as uncompromising as Gibraltar. I am to have four other short conventions on the Island, concluding April 17. These are precious days to my soul, and I am believing God for the greatest camps and revivals this summer that I have ever witnessed in my ministry. Praise Jesus."

DEATHS

BUGH—Rev. George W. Bugh, an elder in the Church of the Nazarene, and one of the oldest in the connection, was born near Buffalo, New York, July 7, 1842, and died December 14, 1926. Converted early in life, he preached the Gospel for over fifty years. He was sanctified wholly many years ago and united with the Church of the Nazarene upon its earliest appearance in his section of the country. He was for many years a resident of Beebe, Arkansas, and was a familiar figure in the camp-meeting and in the church services there. Nearly two years ago he removed to Aldine, near Houston, Texas, to make his home with his son, Rev. A. V. Bugh, and it was from this home that he passed to his home above. He was well and in good spirits even up to the day before his death, and in the stillness of the night the angels came and took him away. He spent considerable time in writing during the latter years of his life, and many of his articles appeared in the various holiness papers, especially in the *Church Herald* and *Holiness Banner* of Ft. Scott, Kansas. His last article was on "Consciousness After Death," and was read at the funeral. The funeral was conducted in the First Church of the Nazarene, Houston, Texas, where Brother Bugh was a

member, by Rev. J. E. Moore, his pastor. Two sons of Father Bugh are ministers in the Church of the Nazarene. One, Rev. F. H. Bugh, is pastor of First Church, Oklahoma City, Oklahoma. A good man has gone, but his children and friends know where to find him.—A Friend.

VESPER—Harry Lelroy Vesper was born in Greene county, Wisconsin, April 17, 1855, and passed away at Sawyer, N. D., December 23, 1926, at 8 p. m., aged 71 years, 8 months and six days. At the age of eighteen he was converted and joined the Wesleyan Methodist church. He was married to Lucy Vaughan in November, 1878, and to this union were born two children, Frank Vesper, who lives in Canada, and Mrs. Elma Williams of Oshkosh, Wisconsin. His first wife having passed away he was married to Jessie L. Wright Jan. 10, 1900, who departed this life March 1, 1907. In Sept., 1910, he married Louisa Fairburn, who with his two children, Frank and Elma, and adopted daughter Beulah, are left to mourn the loss of a kind Christian father and husband. He is also survived by two brothers: F. L. Vesper of Waucoma, Iowa, and H. Vesper of Elma Iowa; one sister, Mrs. William Harper, of Arkansas; and seven grandchildren. Under the influence of the early preaching of

Rev. Lyman Brough he sought the baptism with the Holy Ghost, later uniting with the Church of the Nazarene of Sawyer, of which he was a most faithful member until his death. He lived a consistent Christian life and was a most patient sufferer during his long illness brought on by cancer. His suffering is over, he has laid down his cross for a crown. The funeral of H. L. Vesper was held Sunday afternoon from the Church of the Nazarene, Rev. H. F. Vogt in charge, with Rev. W. B. Tait, assisting.

HARPER—Nehemiah Abner Harper of Pearl, Texas, was born in North Carolina, Sept. 6, 1857, departed this life December 29, 1926, at the age of 69 years. In 1879 he was married to Miss Eliza McGowan, and to this union nine children were born, seven of whom survive their father, two having died in infancy. Sister Harper was called home seven years ago. Brother Harper was converted and joined the Methodist Church at the age of fourteen, and was sanctified wholly about twenty-five years ago, when holiness was first preached in his community in Texas, and he joined the first Church of the Nazarene which was organized in that part of the country. It was the privilege of this writer to serve as his pastor for four years, and we found him

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a-most loyal supporter of the cause of God. Brother Harper was married to Mrs. Eva Connor of Pearl, Texas, five years ago, and Mrs. Harper survives her husband. There are seven children, eighteen grand-children and a host of friends left to mourn their loss. A good man has gone and we shall miss him, but he has gone to be with the Lord.—S. W. Hampton.

AULD—Miss Audry Auld was born in Ada, Okla., March 10, 1907, departed this life to be with Jesus, March 3, 1927. She was a beautiful Christian, and just a few hours before she passed away, I was called to have prayer with her and she was perfectly reconciled to the will of God. She was a member of our Young People's Society and acted as Secretary and Treasurer for some time and was faithful in service. Just a little while before she passed away she said, "Dear Jesus, I am about to take a journey. I am depending on you to go with me. I love you with all my heart, and am so glad my all is given to Thee. The world don't love Thee nor are they looking for Thee to come back, but I am looking for Thee, and have been for a long time. I pray that thou shalt bless my Daddy and mother and brother and his wife and little boys and bring us all together in heaven after while. Bless my pastor and his wife, and all my friends. Now I commit my daddy and mother and my brother into Thy hands—my body, soul and spirit. Amen."—R. E. McCain, Ada, Okla.

SHEELY—Mrs. Sarah Jane Sheely was born near Attica, Seneca county, Ohio, October 21, 1846, and departed this life March 24, 1927. Age eighty years, three months, three days. She was stricken with paralysis about five weeks before her death and could not talk, but was happy and blessed. When we would call at the home and pray with her she would laugh and rejoice. She was converted and sanctified many years ago and was a faithful member of the First Church of the Nazarene of Hutchinson, Kansas since its organization.—A. L. Hipple, Pastor.

BROUGH—Mrs. Charles Brough, mother of Evangelist Lyman Brough, passed away at the home of her son, George Brough, Toledo, Ohio, February 20, 1927 at the age of 82 years, 8 months and 5 days. She was born June 15, 1844 and was united in marriage to Charles

Brough of Clyde, Ohio in 1868. He preceded her in death, having passed away July, 1923. Ten children were born to this union, three having passed to the great beyond in infancy and a daughter, Mrs. Emma Huss, preceding her mother in death in 1925. Six children survive, Lyman and Bessie of Pottersville, Mich.; George and Mattie of Toledo; Thomas of Cadillac, Mich.; and Albert of Detroit, Mich. She had thirty-three grandchildren and thirteen great grandchildren. She was a devoted Christian wife and mother, having been saved in 1904. She was a member of the Church of the Nazarene. Her faith and trust were unflinching to the end. The pastor of the Walbridge, Ohio Church of the Nazarene, Rev. Ruth Bousefeln, preached the funeral and interment was made at Luckey, Ohio.—Rev. Ruth Bousefeln.

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.

LOCKHART, TEXAS

Church of the Nazarene, Austin, Texas, closed wonderful revival with Rev. Holland London, evangelist. Generous pounding for Pastor Threadgill. Finances for evangelist came easy besides a beautiful watch from N. Y. P. S. Fourteen new members, others later. Several nights there were as many as forty in the altar. Pastor Lawson Brown from Lytton Springs, assisted to the delight of all, in the singing.—Mrs. G. A. Phillips, Secretary.

ANTLERS, OKLA.

Great revival closed last night with the Jones, Messer, Carrell party with altar lined on both sides with seekers, many finding God, several uniting with the church, 152 in Sunday school, most in history of church. We have many young people, great future for the church. Largest crowds, more on outside than than could get in. Great preaching, sing-

ing, and playing, good co-operation between the other Christians of the town. Party goes to Hominy, Okla. next.—Mrs. Gussie Morris-Gill, Pastor.

AUBURN, IND.

Closed wonderful revival last night with Redmons. Seventy-three seekers, twenty members, 252 in Sunday school, great crowds. Fifty-five dollars love offering for pastor. Harmony and unity prevail. Bright outlook for future.—H. W. Cornelius, Pastor.

DANVILLE, ILL.

Chicago Central District pastors of churches of fifty or less members, get ten to twenty-five or more subscriptions, and churches with fifty or more members get twenty-five to one hundred subscriptions for the HERALD OF HOLINESS by May 1, and this will put Chicago Central first place. Look out, Montgomery and Quinn of Indiana, and Gibson of Ohio, we are coming. We will make you "scratch gravel" in this race for the 40,000.—E. O. Chalfant, District Superintendent.

HUNTINGTON, IND.

March 27 the Huntington church closed the second revival of the year with pastors as evangelists and Evangelist R. A. Shank and wife in charge of the singing. They were great—old fashioned and spiritual. Crowds were large. Over one hundred different seekers and many happy finders. Meetings ran four weeks, mayor of the city present a number of times. Many new folks looking our way for a church home. The future never looked brighter. With a praying church and growing Sunday school and thankful hearts we are marching on. Hallelujah. Rev. and Mrs. Heslop of Allentown, Pa., recently gave us a rousing convention. These are great folks and will bless any church.—R. L. and Pearl Rich, Pastors.

SATAN'S SUBTLE ATTACK ON WOMAN

By J. G. Morrison, D. D.

An indictment of the present tendency among women toward worldliness; a plea for womanhood to return to her dignity and proper sphere; a warning to the church and the present age.

This twenty-four page pamphlet strikes right from the shoulder at a condition which has brought much comment from the secular as well as the religious press. Something must be done! The future of our home life, our national life, yea our civilization depends largely upon the type of womanhood we are producing. The dangers confronting the church and the world along this particular line are set forth in these pages. Get the book, scatter it broadcast. Notice the special prices in quantities.

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ANNOUNCEMENTS

NOTICE—Michigan District: Notice is hereby given that the Michigan Treasurer's address has been changed to 503 Madison St., Jackson, Mich.—A. J. Bush, District Treasurer.

NOTICE—The Minutes of the Hamlin District Assembly give my address as Chillicothe, Texas, which has caused the loss of letters addressed to me there. My address is Route A, Quanah, Texas.—Will H. Lynn.

NOTICE—On account of the death of a brother I was compelled to cancel my dates, but am now ready to accept calls from anyone desiring my services in evangelistic work.—Pearl Wilcox, Song Evangelist, Stockport, Ohio.

NOTICE—I will be at Johnson City, Kansas, April 12-24, and have a date the first of May that I would like to give to some place in Kansas or adjoining states. Write or wire me. I am to be at Batesville, Ark., May 29 to June 12.—J. B. McBride, Evangelist.

NOTICE—BERACHAH Anniversary and Holiness Reunion, Whitehill Auditorium, Arlington, Texas, May 10 to 15. Dr. H. C. Morrison, Rev. Bud. Robinson, preachers; John J. Douglas in charge of the singing, and many others will be in attendance. We are giving free entertainment (to the limit of our capacity) on the Berachah Plan, that is, dinner, supper and lodging free. All those expecting free entertainment, must send us the name of each individual, whether married or single and if they can room together, by May 1st. If you come in your automobile, bring bedding with you.—C. H. Daue, Arlington, Texas.

NOTICE—Missouri District: Our Preacher's and Christian Worker's Convention will be at Piedmont, Mo., April 20 to 24, with Dr. J. B. Chapman as special worker. Let every preacher and worker be present with well prepared papers to help boost and work to make Missouri District one of the best in the entire connection. Entertainment free.—J. A. Williams, District Superintendent.

RECOMMENDATION—Pearl Wilcox, Song Evangelist, Stockport, Ohio, has been known to the writer for seven years. She is a woman worthy of confidence as a soul winner, having been used and blessed of God in many battles already. I take pleasure in commending her to anyone needing help in special work.—C. W. Butler, President Cleveland Bible Institute.

REQUESTS FOR PRAYER—"Please join us and others in praying for my afflicted granddaughter who has been under the doctor's care for three years. She is unsaved. Pray for her recovery and that she may be blessedly saved and kept."—A. E. N., Ind. A sister in Alabama who has been in the work of the Lord is greatly afflicted in body and asks prayer that she may be restored to health.

A NOTE OF THANKS AND REQUEST—"Some weeks ago I requested prayer for my restoration physically and spiritually and I am thankful that the Lord came to my rescue and I was made to feel the presence of my Savior after almost a year of darkness, also I felt His touch on my body and I want to praise Him and thank His children for their prayers. Someone or more prayed through for me. However, the enemy has come back and attacked my body in another way. So continue to pray for me and that the Lord will make His will plain in regard to what He would have me do."—J. C. H., Ala.

A BEAUTIFUL WEDDING—On March 30th, in the Church of the Nazarene at Sylvia, Kans., Prof. Sylvester T. Ludwig and Clara Krey were united in holy wedlock, the father of the groom, Rev. Theodore Ludwig, officiating. The groom is the only son of Evangelists Theodore

and Minnie E. Ludwig and at present is principal of the Academy of Bresee College at Hutchinson, Kans. The bride is the oldest daughter of Mr. and Mrs. John Krey, members of the Sylvia Church of the Nazarene. Both bride and groom are graduates of Bresee College and will be at home in Hutchinson, Kans.—Theodore Ludwig.

WANTED—In order to complete our files we are in need of three copies of the October, 1926, number of the Preacher's Magazine. Any subscriber to this magazine, having a copy of this number would confer a favor upon the Publishing House by sending it to our office.—Editor.

NOTICE—Prof. H. A. Erdman, an ordained elder in the church, is leaving the teaching profession June 1, and will engage in the active work of the ministry. He has had many years' experience in the evangelistic field, and in the pastorate, which qualifies him for either of these lines of work. He is an untutored preacher, a good theologian, and an active earnest worker for lost souls. Anyone desiring his assistance address him at Nampa, Idaho.—J. G. Morrison, President Northwest Nazarene College, Nampa, Idaho.

SPECIAL NOTICE—Great preparations are being made for the Babcock revival meeting at Bentonville, Ark. District Superintendent John W. Oliver will begin the meeting on the 17th, and Dr. Babcock will arrive on the 21st. Beginning the 27th, the Ministerial Convention will begin, giving our preachers a chance to hear Dr. Babcock. Everybody come.—John W. Oliver.

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Mrs. E. N. Householder of Danville, Ill., writes: "We are just going into a two weeks meeting and want two dozen Achieving Faith at once. This is the most wonderful book we ever read. It is like the Bible in that we read and re-read and never get to the bottom. Kindly send the books at once."

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WANTS

MRS. ROGER S. WINANS, our missionary from Peru, S. A., on furlough, writes, "I have been marvelously blessed through that book (ACHIEVING FAITH by J. G. Morrison)." One dollar brings it to your door. PUBLISHERS.

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NEW SONG BOOK READY—"Soul Revival Songs." Be sure and see a copy; 160 pages. Sample 18c. Just the book you have been looking for. J. E. Melvin, Canute, Okla.

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Nebraska (Hastings) June 8 to 12
Colorado-Wyoming (Denver, Colo.) June 15 to 19

South Africa July
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Chicago Central (Olivet, Ill.) August 31 to Sept. 4
Meeting of the Department of Foreign Missions
..... September 19 to 26
Dallas (Texarkana, Texas) October 12 to 16
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Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON

Wichita, Kans. (Grace Chapel) May 6 to 22

C. H. BABCOCK

Bentonville, Ark. April 21 to May 1
Ft. Wayne, Ind. May 5 to 22
Cincinnati, Ohio May 27 to June 5
Jamestown, N. D. June 16 to 26
Mt. Lake Park, Md. July 1 to 11
Douglass, Mass. July 14 to 24
Toronto, Ohio (Hollow Rock Camp)
..... July 25 to Aug. 7

Wakefield, Va. Aug. 5 to 15
Wichita, Kans. Aug. 18 to 28
Blackwell, Okla. Aug. 29 to Sept. 4
Thomas, Okla. Sept. 15 to 25

P. F. BELEW

Wilkinson, Ind. April 10 to May 1
Webster City, Iowa May 3 to 22
Ladoga, Ind. (Tent) June 7 to 26

FRED HOUSE

Ridgeville, Ind. April 17 to May 8
Oakland, Ill. May 15 to 29
Portland, Ind. June 5 to 26
Whitline, Ind. July

MRS. EATTIE BARBIEUR

Oakland City, Ind. April 17 to May 1

W. G. BURNETT

Gastin, Ind. April 10 to May 1

M. M. BUSSEY

Olympia, Wash. (616 Adams St.) April 5 to 21

C. C. BURTON

Hollene, N. Mex. May 2 to 15
Monterville, Ind. June 5 to 19
Kendallville, Ind. June 21 to July 17
Parker, Ind. July 20 to Aug. 14
Selma, Ind. Aug. 17 to Sept. 4

W. R. CAIN

Augusta, Kans. May 1 to 15
Grinnell, Kans. May 22 to June 5
Ironton, Ohio June 12 to 26

JAMES E. CAMPBELL

Columbus, Ohio April 24 to May 15
Marion, Ohio June 5 to 26
Vermillion, Ohio (Camp) July 19 to 24
Johnstown, Pa. (Camp) July 26 to Aug. 7
Alexandria, Ind. (Camp) Aug. 12 to 21

ROSCOW C. CARRELL

Cisco, Texas (108 Ave. A.) May 14 to 29

C. C. AND FLORA CHATFIELD

Lowell, Mich. April 10 to 24

Troy, Ohio (Ohio District Assembly)
..... May 4 to 8

Reed City, Mich. May 11 to 29

Shelbyville, Ind. June 5 to 26

Anderson, Ind. July 1 to 17

Warsaw, Ohio (Camp) July 28 to Aug. 7

Radcliff, Ohio (camp) Aug. 14 to 28

Columbus, Ohio (3rd St. Mission)
..... Aug. 29 to Sept. 11

Durand, Mich. Sept. 16 to Oct. 2

Ellet, Ohio Oct. 3 to 16

W. F. CLEGGHORN

Cloud Chief, Okla. (care Rev. H. P. Burch) ..
..... April 8 to 24

Carmegie, Okla. (care Rev. Mrs. Minnie Manning)
..... April 25 to May 15

MARVIN S. COOPER

Omaha, Neb. (2607 Brown St.)
..... April 21 to May 8

ERNEST CORYELL

Litchfield, Minn. April 10 to May 9

Taylor Falls, Minn. May 19 to June 7

Viborg, S. Dak. (Tent) June 12 to July 10

Lamberton, Minn. (Tent)	July 14 to Aug. 6
Jamestown, N. Dak. (Assembly)	Aug. 10 to 15
Jeffers, Minn. (Tent)	Aug. 20 to Sept. 3
Mora, Minn. (Tent)	Sept. 11 to Sept. 30
C. C. AND MARGARET CRAMMOND	
Walled Lake, Mich.	April 19 to May 1
WILLARD B. DAVIS	
Garrison, Iowa	April 24 to May 8
Ottawa, Kans.	June 10 to 28
Pittsburg, Kans.	July 15 to 24
Beebe, Ark. (Camp)	Aug. 11 to 21
Blackwell, Okla. (Camp)	Aug. 25 to Sept. 4
Ottawa, Kans.	Sept. 21 to Oct. 9
H. N. DICKERSON	
Detroit, Mich.	April 10 to 24
Adrian, Mich.	April 24 to May 8
Newell, W. Va.	May 15 to 29
Mitchell, Ind.	June 5 to 19
Manville, Ill.	June 26 to July 10
Bloomington, Ind.	July 17 to 31
CHARLES DYE	
North Baltimore, O. (U. B. Church)	April 21 to May 8
McDermott, O. (Tent)	June 12 to 26
Columbus, O. (Tent E. Side)	July 3 to 17
Fisher, Ky. (Camp)	July 24 to Aug. 7
THEO. ELSNER AND WIFE	
Newport, Ky.	April 24 to May 8
Ashtand, Ky.	May 15 to 29
Dover, N. J.	June 10 to 19
Brooklyn, N. Y.	June 20 to July 4
Old Orchard, Me. (Camp)	July 8 to 17
Reading, Pa. (Associated Camp)	July 22 to 31
Wilmington, Mass. (Spring Lake Camp)	August 5 to 14
Delanco, N. J. (Local Preachers' Camp)	August 26 to Sept. 5
BONA FLEMING	
Mt. Pleasant, Iowa	April 15 to 24
Clearwater, Kans.	May 1 to 15
Ollret, Ill.	May 20 to 29
Mannington, W. Va.	June 3 to 13
Kennard, Pa.	June 14 to 26
Dallas, Texas	July 15 to 24
Little Rock, Ark.	July 29 to Aug. 7
National Park, N. J.	Aug. 12 to 21
Ingersoll, Okla.	Aug. 26 to Sept. 4
JOHN FLEMING	
Alliance, Ohio	April 20 to May 1
Ohio Assembly	May 4 to 9
Cincinnati, Ohio (Camp)	May 27 to June 6
Barberton, Ohio	June 8 to 19
Balem, Ohio	June 21 to July 3
No. Little Rock, Ark.	July 29 to Aug. 8
National Park Camp, New Jersey	Aug. 12 to 21
C. B. FUGETT	
Hutchinson, Kans. (Camp)	May 26 to June 6
Halltown, Mo. (Camp)	July 24 to August 7
Normal, Ill. (Camp)	August 19 to Sept. 2
Cape May, N. J. (Camp)	Sept. 9 to 17
PAUL AND DORA GELL	
Ridgeville, Ind.	April 10 to May 1
Argo, Ill.	June 5 to 26
North Manchester, Ind.	July 1 to 30
Kokomo, Ind.	Aug. 7 to 28
PHILIP GRITTE	
Hamorton, Pa.	April 10 to May 1
Tarboro, Pa.	May 18 to June 5
Cleveland, Ohio	June 7 to 28
West Chester, Pa.	July 3 to 31
ARTHUR WM. GOULD	
Richmond, Calif.	April 15 to May 1
Milton, Calif.	May 3 to 15
Santa Rosa, Calif.	May 17 to 22
East Liverpool, Ohio	May 29 to June 12
Mitchell, S. D. (camp)	June 15 to 26
Moores, N. Y. (camp)	July 31 to Aug. 14
Providence, R. I.	Aug. 17 to 28
Rakersfield, Calif.	Sept. 12 to 25
RALPH C. GRAY	
Cranfills Can. Texas	April 18 to May 1
H. A. GREGORY	
Nacogdoches, Texas	April 11 to 24
LEE L. HAMRIC	
San Diego, Calif.	April 17 to May 8
Los Angeles, Calif. (1511 Putney St.)	May 13 to 29
Fort Smith, Ark.	June 10 to 28
Wellington, Texas (Camp)	Aug. 4 to 14
Sulphur Springs, Texas	Aug. 19 to Sept. 4
Tyler, Texas	Sept. 7 to 13
B. F. HARRIS	
Pauls Valley, Okla.	June 1 to 15
Groston, Texas	July 1 to 10
Klondike, Texas (Shilo Camp)	July 13 to 29
WILLIAM HESLOP AND WIFE	
Darby, Pa.	April 26 to 29
Cherubusco, Ind.	May 5 to 8
Norwood, Ohio	May 18 to 22
Gary, Ind.	May 31 to June 5
Dunkirk, Ind.	June 23 to 28
Smith Mills Camp, Mass.	July 8 to 17
LEE HILL	
Ozark, Ark.	May 15 to 29
Mena, Ark.	June 26 to July 10
Sutton, Ark.	July 15 to 24
Arkansas Dist. N. Y. P. S. Convention	Aug. 2 to 7
Bells Chapel, Ark.	Aug. 12 to 21
ROY L. HOLLENBACK	
Wollaston, Mass. (Assembly)	April 20 to 24
West Concord, Minn. (M. E. Church)	May 1 to 15
Chadron, Neb.	May 20 to June 5
Marion, Ohio (Camp Carmel)	June 16 to 28
Indianapolis, Ind. (Salem Park Camp)	July 1 to 10
URAL T. HOLLENBACK	
Kylertown, Pa.	April 11 to May 1
Elwood, Ind. (103 S. 23rd)	May 5 to 8
Belgrade, Mo.	May 12 to 22
Auburn, Pa. (Camp)	June 18 to 28
OSCAR HUDSON	
Birmingham, Ala.	May 1 to 15
Rochester, N. Y.	May 22 to June 5
Ottawa, Kans.	June 10 to 28
J. E. HUGHES	
New Carlisle, Ohio	April 7 to 24
Harana, Ill.	April 28 to May 22
J. ROSS HURST	
Augusta, Kans.	May 1 to 15
Ozark, Ark.	May 15 to 29
ALLIE AND EMMA IRICK	
Pilot Point, Texas	April 25 to 30
Guthrie, Okla.	May 1 to 15
Florence, Ala.	May 22 to June 3
North Little Rock, Ark.	June 5 to 19
Jasper, Ala.	June 23 to July 3
Oliver Hill, Ky. (Camp)	July 8 to 18
Goddard, Ky. (Mt. Hope Camp)	July 21 to 31
Cambria, Ill. (Camp)	August 4 to 14
Bonnie, Ill. (Camp)	August 19 to 29
Millport, Ala. (Camp)	Aug. 31 to Sept. 12
Thomas, Okla.	Sept. 15 to 25
ANDREW JOHNSON	
Beaver Dam, Ky.	April 24 to May 1
Terrell's Creek, Ky.	May 6 to 8
West Concord, Minn.	May 12 to 26
Wilmore, Ky.	May 27 to June 1
Bryantville, Ky.	June 1 to 15
LUM JONES	
Hominy, Okla.	April 16 to May 1
Norman, Okla.	May 2 to 15
Cisco, Texas	May 17 to 29
J. A. KRING AND WIFE	
Kalamath Falls, Ore.	May 29 to June 20
C. H. LANCASTER	
Columbus, Ga.	April 19 to May 1
Alexander City, Ala.	May 2 to 15
Birmingham (Arondale) Ala.	May 16 to 29
V. W. AND MARGUERITE LITRELL	
Holse, Idaho	April 13 to 24
Pinhuille, Kans.	May 22 to June 6
W. W. LOVELESS	
Lake Charles, La. (322 Oakland St.)	March 31 to April 24
Pittsburgh, Pa. (Everybody's Mission)	May 14 to 29
THEODORE AND MINNIE E. LUDWIG	
St. Louis, Mo.	April 25 to May 25
Monterideo, Minn. (camp)	June 3 to 13
Corsica, S. Dak. (camp)	June 14 to 26
Litchfield, Minn.	June 28 to July 10
Racine, Wisc. (Spring Park Camp)	July 13 to 24
Hector, Minn.	July 26 to Aug. 7
Nokomis, Ill.	Aug. 9 to 21
WILL H. LYNN	
Post, Texas (Grassland Camp)	July 29 to Aug. 14
Dalhart, Texas	Aug. 18 to Sept. 4
Gould, Okla. (Brownlow Church)	Sept. 6 to 18
ERNEST B. MARSH AND GEO. H. WARD	
Bradford, Pa.	April 18 to 24
Saegertown, Pa.	April 25 to May 3
Canion, Ohio	May 15 to 29
Washington, Pa.	June 12 to July 4
Wadsworth, Ohio	July 8 to 17
Mineral City, Ohio	July 19 to 31
I. C. MATTHEW	
El Centro, Calif. (Gen. Del.)	April 12 to 24
Ventura, Calif. (Gen. Del.)	April 26 to May 15
Santa Barbara, Calif. (Gen. Del.)	May 18 to June 5
Los Angeles, Calif. (Gen. Del.)	June 14 to 19
Duncan, Okla. (Gen. Del.)	July 22 to Aug. 7
J. A. MAC CLINTOCK	
Sciotoville, Ohio	April 21 to May 1
F. L. McDONALD	
Nashville, Ind.	April 12 to May 1
L. C. MESSER	
Hominy, Okla.	April 16 to May 1
Norman, Okla.	May 2 to 15
Cisco, Texas	May 17 to 29
North Little Rock, Ark.	June 5 to 19
L. O. MILBY	
Chicago Heights, Ill. (Gen. Del.)	April 10 to May 1
Frankfort, Ind.	May 8 to 29
Taylorville, Ill.	June 5 to 16
Augusta, Ky.	July 1 to 27
Dunkirk, Ind.	July 27 to 31
Kokomo, Ind.	Aug. 7 to 28
JAMES MILLER	
Modoc, Ind.	April 10 to 24
Hope, Mich. (Camp)	July 31 to Aug. 14
JULIUS MILLER	
Rosholt, S. Dak.	April 10 to May 1
Clair City, S. Dak.	May 3 to 15
Rosholt, S. Dak. (Rural Charge)	May 16 to June 5
W. H. MINOR	
Borger, Texas	April 20 to May 8
Holdenville, Okla.	May 15 to 29
Wichita Falls, Texas	June 5 to 19
WILL H. AND LILLIE B. NERRY	
Carthage, Mo.	May 8 to 22
Canton, Ill.	June 26 to July 10
Montrose, Iowa	June 6 to 19
B. F. NEELY	
Sulphur, Okla.	April 10 to 24
Hamlin, Texas	May 10 to 15
Jonesboro, Ark.	June 5 to 19
Caro, Mich. (Camp)	June 23 to July 3
Pontiac, Mich.	July 10 to 24
Clarendon, Va. (303 R. R. Terrace) Camp	July 29 to Aug. 7
Batesville, Ark. (Camp)	Aug. 11 to 21
Antlers, Okla.	Aug. 23 to Sept. 4
G. F. AND BYRDIE OWEN	
Monett, Mo.	April 20 to May 1
Joplin, Mo.	May 4 to 17
Webb City, Mo.	May 22 to June 5
Ft. Dodge, Ia.	July 12 to 24
Climbing Hill, Ia.	July 29 to Aug. 7
Bath, Maine	Aug. 28 to Sept. 11
South Portland, Maine	Sept. 13 to Oct. 2
DWIGHT M. PEEFLEY	
Cincinnati, Ohio	April 20 to May 8
Clinton, Ill.	May 15 to 29
Dayton, Ohio	June 5 to 19
Millersburg, Ohio	June 22 to July 10
Eaton, Ohio	July 11 to 24
Letts, Ind. (Letts Camp)	July 29 to Aug. 8
Croperdale, Ohio	Aug. 14 to 29
Toledo, Ohio	Sept. 1 to 25
Walbridge, Ohio	Oct. 2 to 23
Darling Run, Ohio	Oct. 30 to Nov. 13
J. E. AND ADA REDMON	
Hagerstown, Ind.	May 6 to 22
Bloomington, Ill.	April 15 to May 1
LEWIS J. AND EDDYTHE RICE	
Ollret, Ill.	May 19 to 29
Whitcomb, Wis.	June 1 to 10
Mattoon, Wis.	June 12 to 26
Madill, Okla.	July 17 to 31
Kingston, Okla.	Aug. 4 to 21
J. A. RODGERS	
Bradford, Pa.	April 10 to 24
Warwick, Ohio	May 15 to 29
Pittsburgh District	June 1 to Aug. 21
Andover, Ohio	Aug. 28 to Sept. 19
PERRY R. ROOD	
Rio Grande, Ohio	May 15 to 29
E. D. AND WINNIE SIMPSON	
Bentonville, Ark.	April 17 to May 1
Mena, Ark.	June 26 to July 10
Alma, Ark. (Maple Shade Camp)	Aug. 18 to 28
BURL SPARKS	
Springfield, Ill.	April 17 to May 1
FRED ST. CLAIR	
Pottlatch, Idaho	April 3 to 21
E. H. STILLION	
Terrace, Pa.	April 3 to 27
Cherry Valley, Ohio	May 17 to 29
Macsbury, Ohio	June 1 to 19
IL W. SWETEN	
Gary, Ind. (First Church)	April 23 to May 9
ELWOOD TAYLOR	
Huntsville, Ala.	April 6 to 24
Hoopeston, Ill.	April 27 to May 15
Nancy, Ky.	May 16 to 29
Argo, Ill.	June 6 to 26
Crab Orchard, Ky.	July 31 to Aug. 11
T. L. TERRY	
Troy, Ohio (Ohio Assembly)	May 11 to 15
Ollret, Ill. (Camp)	May 19 to 29
FREDDIE THOMAS	
Akron, Ohio (North Hill Church, Mail care 645 North Howard St.)	April 20 to May 1
JOHN THOMAS	
Cleveland, Ohio	April 7 to 24
I. W. TOOLE	
Scott City, Mich.	April 15 to May 1
JESSE UHLER	
Minneapolis, Kans.	April 3 to 21
El Dorado, Kans.	June 5 to 26
N. B. VANDALL	
Alliance, Ohio	April 30 to May 2
Ft. Wayne, Ind. (First Church)	May 5 to 22
Carrollton, Ohio	May 27 to June 5
WEAR EVANGELISTIC PARTY	
Ensign, Kans.	April 10 to 24
Portland, Ore. (First Church)	April 24 to May 8
EARL F. WILDE AND WIFE	
District Assembly, North Pacific, May 18 to 22	
Portland, Ore. (District Campmeeting)	July 21 to 31