

HERALD of HOLINESS

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The Three Aspects of Easter

INTROSPECTIVELY the resurrection of Jesus Christ from the dead is a fact, marvelous to the point of testing our credulity, glorious beyond comparison, and authenticated by the weightiest evidences. Those earliest at the empty tomb bore record to others, "The Lord is risen;" and soon the faith of all responded, "He is risen, indeed." The original evidence was simple, "Come, see the place where the Lord lay;" and until yet the proof is not with the philosophers and with the wise and prudent of this world, but with those who believe and know the truth in its plainest and most intuitive form.

Retrospectively the resurrection of Jesus Christ from the dead was logical, emotional and moral justification of all that led up to it. In the light of Easter is seen the meaning and purpose of the incarnation, the humiliation, and the cross. The enigmas of the temptation in the wilderness and the sweat of Gethsemane are explained by the occurrences at that sealed and guarded tomb. Easter was, so to speak, the Judgment Day of Jesus Christ; for now when one goes back to His birth in a stable, His flight into Egypt, His thirst at the well, His nights of intercession, His days of loneliness, His crown of sharp thorns, His anguished cry, "Eloi, Eloi, lama sabachthani?" and asks you why, why did the Father allow it? Why did the Son have to suffer it? there is an answer, and that answer is the empty tomb and a risen Savior.

Prospectively the resurrection of Jesus Christ from the dead pointed to a continuous priesthood at the Father's right hand, and to its contingent counterpart upon earth—utmost salvation for all who come to God by Him. It was the climacteric milestone in that journey which the Master spoke of as His "going away," and upon the accomplishment of which He said, "The Comforter will come unto you." It was the signal for the beginning of that conquest indicated by the words, "All power is given unto me in heaven and in earth," and the justification of that diplomatic program which sent uninvited ambassadors to all the nations of the world. The halo of glory which hastened the dawn of that first Easter morning was also the harbinger of that "Glad Millennial Day, When our blessed Lord shall come and catch His waiting-bride away," at which time all those who have believed in Him and felt His power to resurrect the soul, will also feel and know the power which brought Him up from Joseph's new tomb, and they shall be clothed upon with a body which is like His glorious, resurrected body.

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WHY I AM A NAZARENE

PERSONALLY, we think there are questions that are more fundamental than any that may be asked concerning one's denominational affiliations. For instance, it is much more important that one should be regenerated and sanctified wholly than that he should hold membership in any denomination at all; and it is more important that one should be personally pure in heart, holy in conversation and righteous in his dealings with his neighbors than that he should be a member of the most approved denomination in the land.

And yet almost all of God's people do hold membership in some denomination, and for one to stay out of all denominations is practically to start a denomination of his own or else to be a religious recluse and to possess but a small relative efficiency in the work and service of God. The Church is likened to the body, and even if one thinks of himself as being as important as an eye, he should remember that the eye cannot do the work of the ear, hand or foot, and that a proper adjustment of these varying members is in reality organization, whether it is so named or not.

But since it is out of the question for me not to be a member of some denomination, what are the proper factors that should enter into the consideration of the question, "What church shall I join?" We think that all the questions involved can be comprehended in two principal questions, viz., Where will my own soul be safest and best fed, and where will my opportunities for rendering service to mankind be greatest? We think these two questions cover the ground, because we do not think the question of proper relationship and condition before God enter into the matter at all. That is, we believe one may be truly right with God and be a member of any denomination, or be a member of no denomination whatever.

And since I have proposed this as a personal inquiry, I am going to answer the two questions by saying that I am a member of the Church of the Nazarene because I believe that here my own soul has the best chance for safety and culture, and that the opportunities for making my life count for the good of mankind are greater and more numerous here than in any other church which I might join.

In saying this, we must not be understood as implying that the same thing is true with every other Christian that is true with us, and we must not be interpreted as saying that all Christians should join our church. This would be the case only if there were only one denomination in the world, and it were a question of joining this or not being associated with God's people at all. But as it now stands, with the many denominations of Protestant Christianity before us, the question of church membership must be largely a personal one. And still, we are not much in sympathy with that attitude of indolence which is represented by the unthinking saying, "One church is as good as another, so it makes no difference which one I join." For the truth is that the people who hold to this idea are naturally such "free-lances" and "gadabouts" that they are of small use to anyone. For certain well defined reasons every man's church should be especially the church for him and he should be loyal and devoted to it and its interests.

In the first place, my soul is safest and my opportunities greatest in the Church of the Nazarene because I am in perfect doctrinal agreement with this church. I like its emphatic tenet on entire sanctification as a work of grace wrought in the hearts of believers by faith subsequent to regeneration. I believed this before I found it in the creed of the Church of the Nazarene, but the church has it in its creed just as I believe and accept it. Then I am in perfect accord with the eight tenets of the brief statement of doctrine, and with the sixteen tenets of the fuller statement in the creed. Also the polity of the Church of the Nazarene, being eclectic in its origin, and containing, as I believe, the best elements of Congregationalism, Episcopacy and Presbyterianism, is the best possible when efficiency and justice are both considered. And the "Nazarene swing" which is a characteristic in the worship and service of our church is agreeable to me, and so I find most to encourage me, least to offend me, and most opportunities to "add my bit" in this church. The ideals for spirituality, the fidelity to the Bible as the inspired Word of God, the emphasis upon the privilege and necessity of the indwelling of the personal Holy Spirit, the aversion to any and every form of worldliness and compromise with sin, together with the splendid Pentecostal aggressiveness found in local, District and general bodies of the Church of the Nazarene are all strictly according to my liking. By this I do not mean that every member of the church is altogether up to par, that every congregation in the church has as good record and as splendid type of victory as I would like to see. I do not even mean that there is no room for improvement in the church in all its parts or as a whole. I cannot even claim to be perfectly content with my own attainments. But what I do mean is that the *real*, which in this world is always more or less short of the ideal, is as good in the

Church of the Nazarene as in any church I know where to find.

With no ecclesiastical pedigree behind me, I was brought to a saving knowledge of Christ at the age of fifteen, in a holiness meeting, where the doctrines preached and the plans for worship and service were the same as those believed and practiced in the Church of the Nazarene. I was led into the gracious experience of entire sanctification in the same meeting in which I was converted. My first active service was to teach, and later to superintend a Sunday school which was fostered by people who believed and practised the same doctrines and methods as the Nazarenes do. I felt the call to preach before the end of my first year in the Christian life and went out to preach that men are justified before they are sanctified, but that they can and should be sanctified in this present life. Some preachers and churches tolerated me and my preaching, some opposed me actively and tried to stop me and to destroy the work which I was doing. I give them all credit for being sincere, but I was not ecclesiastically bound in such a way that anyone could claim it was my duty to brook the opposition which was offered me in certain churches and by certain preachers, so I did not join any of these churches or attempt to fraternize with these preachers. But the work of getting men converted and sanctified and keeping them in the grace of God was so precious and valuable in my estimation that I could see no reason why I should yoke up with those who at most would merely tolerate me and my work. So I joined no church at all until I came into contact with one that stood for and earnestly propagated the work which I stood for and desired to propagate. And when I found a church that offered me safety and opportunity, I joined it, and later my church joined the Church of the Nazarene—so that's my story, and my defense.

I can't reconcile myself to the idea of belonging to a church and then putting in a good share of my time and efforts "fighting" my own church. That, in my opinion, is inconsistent with the fundamental basis of Protestantism. The Roman Catholic Church teaches that the organization which heads up in the Pope is inclusively and exclusively The Church. I don't believe this with reference to that church and I do not believe it with reference to any Protestant denomination. So why should I risk my soul and the souls of my children in a church that is cold and Spiritless and which lends itself to Modernism? Why should I hold membership in a denomination with whose program of service I am out of harmony, or with whose doctrinal teachings I am at variance?

Or to state my reasons in epitome; I am a member of the Church of the Nazarene because I am a Nazarene; and I am a Nazarene not solely because I am a member of that church, but I would be one whether I had found opportunity to join it or not. For I believe

the doctrines, approve the polity, sanction the program of service, and delight in the methods and forms of worship which I find in this "Church of my choice."

THE "NO DOCTRINE" FALLACY

A CORRESPONDENT asks, "Can the Gospel of the New Testament be preached without the preaching of doctrine?" and although he does not go on to say how he came to ask this question, we are reminded that there are some people going up and down the land now saying, "we do not preach any doctrine;" thus expecting to avoid controversy. The idea seems to be that if anyone claims that God is trinity, all right; but if another denies it, do not argue with him: if someone says we are saved by faith alone, that's all right, but if another says salvation is by works, do not cross him, etc.

But the whole proposition is a fallacy and an impossibility. Doctrine is what someone believes, and everyone, with intelligence believes something on every subject on which he has been taught. Perhaps these "no doctrineites" would not claim not to have and hold to doctrinal positions for themselves, but they would have us think that they do not propagate their doctrines in connection with the promotion of their work. But here again is fallacy. If anyone talks intelligently about religious matters, he certainly must say "something." And these "no doctrineites" would probably resent it if we should assert that they talk lots and yet do not say any thing.

If a preacher or anyone else says, "God is," he is teaching the doctrine of Theology. If he says, "God is not," he is teaching Atheism. If he says, "We do not know whether there is a God or not," he is teaching Agnosticism. If he says, "Jesus is the Son of God," he is teaching the doctrine of the Deity of Christ and along with it, he is teaching the doctrine of the trinity, etc. If he says, "Jesus is not the Son of God," he is teaching Unitarianism, etc. No, one cannot preach the gospel of the New Testament and not preach doctrine. And not only this, he can't preach any gospel at all without preaching doctrine, and the people who claim to do it don't do it, because they can't.

Now if one who denies preaching doctrine simply means that he does not preach any thing that in his opinion lacks full New Testament warrant, that's a different thing. There is a difference between preaching the doctrines of the Bible and preaching the dogmas of men; and we think there are a good many who fail to make this distinction. For instance: we preach Christian baptism because we find it in the Bible, but we preach *mode* in baptism because of the dogmas of men. We preach that sinners should mourn on account of their sins because we find this clearly taught in the Bible; but if we debate on the "Mourner's

Bench" we are simply defending a usage of some good and useful men. We preach on "The Church" because we find much about it in the Bible, but questions of "Apostolic succession," "Congregationalism," "Episcopalianism" and other questions of order and polity are interpretations of men. And we think a good position to take is found in that well known motto, "In essentials, unity; in non-essentials, liberty; in all things charity." This makes it consistent for us to hold and insistently preach sound doctrine, and yet makes it necessary for us to maintain a proper liberality toward sincere people who differ with us.

THE BIBLE STUDIES APPRECIATED

We are receiving many notes of appreciation for Prof. Galloway's "Whole Bible for the Whole Year," which we are featuring each week in the HERALD OF HOLINESS. A number in subscribing or renewing for the paper speak of their desire to get these studies, and many regular subscribers have taken time to write us that they appreciate this feature very much. Among the letters which we have received is the following from Evangelist M. Vayinger, Kokomo, Ind., who was formerly President of Taylor University:

"I fear that your readers do not appreciate at its full value the Department of Bible Studies by Prof. Galloway. 'The Whole Bible for the Whole Year' would be a most valuable slogan for the entire church. That slogan faithfully carried out will make any church a soul saving church. We all recognize the value of the Sunday school, but the Sunday school lessons are often fragmentary and never include much of the great doctrinal portions of the Bible, and often fail of their greatest results because we have not studied the Bible as a whole and therefore do not have the larger and fuller point of view.

"Almost everyone sees this, but the great question is to really get at it. One of the difficulties is removed by these weekly lessons in the HERALD OF HOLINESS. The next obstacle is the time for this study. But this is removed when we see that five chapters a day will more than cover the longest weekly assignment, and often three chapters a day will meet the requirement. These assignments can be read in fifteen or twenty minutes a day. Every pastor can afford to call the attention of his congregation to this Bible study, every Sunday school superintendent should urge the Sunday school to take up the work, and every parent should set the example for his children. This may mean less magazine and newspaper reading, but it will be worthwhile. It may take a struggle to get the time, but the struggle will develop the spiritual life. It should be done if we must rise twenty minutes earlier each day. We can begin with any issue of the HERALD OF HOLINESS. Begin now."

BUD ROBINSON IN KENTUCKY

When Brother Robinson completed his Georgia campaign, he sent in a final list of 127 subscriptions for the HERALD OF HOLINESS, bringing his Georgia list up to 309. Those who have kept up with this unique work that Brother Robinson has been doing in the South this winter have no hesitancy in saying that it has been a wonderful success. Brother Robinson has preached the gospel of full salvation to thousands and thousands of people. Many have heard of the Church of the Nazarene for the first time, a good church has been organized at Atlanta, a number of other good churches are right in the making, and the HERALD OF HOLINESS has been introduced to hundreds of homes where it will go with its messages of life for many months to come. Our District Superintendents, pastors and people are enthusiastic over the wonderful outcome of these special meetings.

But the plan is still being worked. For Brother Robinson is to spend the month of April with District Superintendent Montgomery and the Kentucky District. We are publishing the daily slate on Bud Robinson's page. Turn to it right now and see if any of these meetings are to be within a hundred miles of you, and if they are, revise any plans you may have on and hear Bud Robinson. The ministry of this preacher will bless you and you will bear the recollection of having heard him as one of the treasures of your life on with you to old age and to the grave. Hear Bud Robinson in Kentucky during the month of April.

PRAY FOR PROFESSOR GALLOWAY

We are in receipt of many commendations for the work of Professor J. B. Galloway in connection with the special Bible study series, "The Whole Bible for the Whole Year," which are appearing from week to week in the HERALD OF HOLINESS. This is a feature that many enjoy and all should appreciate.

But perhaps very few have surmised that Prof. Galloway has been laboring under most unusual difficulties. His wife has been very sick, much of the time in the hospital and he has had the home and his school work to look after ever since he began his work for the HERALD OF HOLINESS. And now the hardest blow of all has come in the home going of his beloved wife. Words are so empty that we shall not attempt to console him by their use, but let us all breathe a prayer for this brave, struggling, devoted man over yonder on the campus at Olivet College at Olivet, Ill. He is one of God's noblemen and his soul is sore distressed.

Sin is the only real evil in the world; other evils, as we see them, are but results of sin's presence in the world.

The Glory of Easter

By REV. W. F. RUTHERFORD

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die.

EASTER is called the day of immortal life. To the Christian it is a day of triumph, a season of holy joy. The doctrines of our Lord's suffering and atonement, and of His resurrection, are the foundation upon which Christianity rests. The crucifixion of Christ is a mysterious display of divine power. It is weak indeed if viewed only in its external appearance; but we must remember the moral greatness of its Sufferer, who predicted every part of His passion, and yet endured it in all the attractive grace of meekness, patience, resignation. In this spirit of power He displayed the tenderest affection for His mother and unbounded forgiveness to His enemies, and has left to His followers a life example, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth" (1 Peter 2:21, 22).

It is not weak when we remember the convulsions of all nature at His death, the preternatural darkness, the rending of rocks, the earthquake, and the opening of the graves. It is not weak when we remember, that in the midst of His agony on the cross, the Redeemer pardoned a dying malefactor, and as He yielded up the ghost, compelled a Roman centurion to exclaim, "Truly this was the Son of God." But this power will be more evident when we consider the end for which His sufferings were endured. Man fell by pride, he is restored in the way of humiliation. He fell by self-dependence, he is restored by self-renunciation. Our foreparents lost their blessed estate by a vain desire after wisdom, we return to God by way of the cross and "the foolishness of preaching." "God was in Christ reconciling the world unto himself." "For the preaching of the

cross is to them that perish foolishness, but unto us who are saved it is the power of God."

Jesus said to His disciples, "Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the elders, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him; and on the third day he shall rise again." This so impressed His enemies that when they had crucified Him, they desired of Pilate that the "sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people he is risen from the dead."

When Martha was lamenting the death of her brother, Lazarus, Jesus said unto her, "Thy brother shall rise again." This Martha fully believed, but her faith had respect to the final resurrection at the last day, for this was the prevailing opinion of the Jewish people. Jesus, now seeks to impress upon her this fact, that He who is the Author of the resurrection is now present, and that if she will only believe, she shall see the glory of God. Christ offers eternal life to all who obey Him, and by this life quickens the soul, gives spiritual feelings, spiritual desires, and spiritual power. As He is the resurrection, He will raise their bodies from the grave, and make them, "like unto his glorious body," equally capable of infinite enjoyment and eternal existence.

This life of which Jesus is the author, shall be everlasting. "He that liveth and believeth in me shall never die." There shall be no time when they are not conscious of living, and capable of happiness. In the sight of men they may seem to die, when beauty, and warmth, and motion forsake the body; but the soul still lives, though separated from this tenement of clay. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "For to be absent

The Easter Lily

By GEORGE TESTER

*Behold the Easter Lily,
That pure and perfect flower,
Emblem of Christ's own purity,
His faith, His love, His power,
Type of our Savior's victory
On that first Easter morn,
When to the empty sepulchre,
The women came at dawn.*

*He is not here, but risen,
Is what the angels said,
Why seek ye here the living,
Where only dwell the dead?
O Death, where is thy triumph?
O Grave, where is thy sting?
Thanks be to God for vict'ry
Through Christ our Lord and King.*

*They came in vain to anoint Him,
The Christ they loved so well,
Cruel cords of death couldn't hold
Him.*

*Nor yet the gates of hell,
An earthquake rent the silence
At breaking of the day,
The attested seals were broken,
The stone was rolled away.*

from the body is to be present with the Lord." A few days later He said to the thief on the cross, "This day shalt thou be with me in paradise." "For this is the Father's will, that of all that he hath given him, he shall lose nothing, but shall raise it up at the last day." "Behold," says the apostle, "I show you a mystery; we shall not all sleep; but we shall all be changed, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The bodies of those who have fixed their faith in Jesus Christ, shall be raised, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The glory of Easter points the Christian to a glorious resurrection. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." Who can estimate, even in imagination, the value of the heavenly inheritance! It will be a state in which ages shall make no difference. May I ask you, dear reader, for which world are you living? For which world are your thoughts, and your pursuits, and your habits preparing you? For this which shall wax old and be changed; or for that eternal kingdom which Christ has purchased for all who trust in Him?

*"O, that home of the soul, in my visions and dreams,
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes,
Between that fair city and me."*

*"O, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands;
To meet one another again."*

CLARKSVILLE, TENN.

"Meet for the Master's Use"

(2 Timothy 2:21.)

By REV. C. I. SCOTT

OF what a variety of vessels can our Lord make use! The field is so large, the work is so diverse, the need so great, opportunities so rich, and time so pressing that He is ready to draft into service every character and kind of vessel so far as material is concerned. All that He asks is that it be yielded and clean. Note, here is a call to purity, not merely that the vessel might contain spiritual joys and blessings, be they never so rich and full, but clean that we might be prepared unto every good work. Note, not qualified, but prepared. Not every clean vessel is qualified for every good work—but prepared—this is the moral and spiritual ground work, the divine side, while qualifications are the human element and from the human side. Qualification there may be without divine preparation, and such a vessel will be a misfit anywhere in the realm of spiritual things. Divine

preparation there may be with the minimum of human qualifications, and yet there will be a place for such a vessel in the "great house."

In a "great house" there are vessels of gold and silver, these are precious metals—also of wood and earth, very common material, yet in the Master's sight the common is just as sacred and needful, and has its place just as well as the more precious. Yet how human (I don't like to say carnal) to rather wish we were made up of the richer rather than the baser metal! You know it is the beautiful vessels, those that shine and glow that are placed high on the mantel, the exalted position, and every one sees the beautiful vessel and admires and talks about it, but no one thinks of the baser metal of the mantel that must bear the one that is seen. But there are always compensating features that more than offset every loss. To what dangers are the precious metals exposed, and what rubbings and polishings they must have to keep them presentable—such as the common stuff knows nothing about. Yet all are precious and sacred in the Master's sight, each has its place, all He asks is a clean vessel—not golden. If a man purge himself from these—the unclean—he shall be a vessel unto honor, sanctified and meet for the Master's use.

Oh my brother and sister of just common wood or earth, be not discouraged, the Master "hath need of thee," He has a place for you. There may be nothing about you that shines or glows or startles or attracts attention that causes others to view with wonder and awe, but maybe there is something about you that can bear and endure and suffer and sacrifice and toil and labor.

Maybe you must occupy the hidden place, unknown, unheard, unsung and unseen save by the Master's eye. Oh, ye hidden toilers, He knows. Ye who have prayed things through alone while others were at the front with honors, ye who have so patiently stayed by the stuff while others were hearing the cheer of familiar voices, He will not forget. Some day when other voices are still you too shall hear the Master's "well done," and "that will be glory for thee."

And maybe there will be a sort of reversal of things, a sort of a compensating readjustment of affairs, a kind of an exchange of places, and then some of us folks who never could sing a "special" or do anything else "special" here, maybe we will sing the "specials" over there. Some of us who with stammering tongues and with almost incoherent utterances made folks "feel bad" for us here, will speak with "seraphic tongues" over there. Maybe those who have so cheerfully occupied the lower places here will be invited "up" over there.

Howsoever it may be, in this we rejoice—He has a place for and uses every clean vessel, be it golden or earthen. "Here am I, O Lord, send me."

MILFORD, NEBRASKA.

If Christ Be Not Risen—What?

By PRESCOTT L. BEALS

LAST evening I heard a so-called Easter message, in which the preacher prefaced his remarks by these words: "There may be those here this evening who still hold to the childish belief that Christ rose on Easter day; but to those of us who are adults, such a belief will not carry us through the crises." And then he went on and preached from the text, "I know that my Redeemer liveth."

Yesterday morning, while preparing and giving a little Easter message at a sunrise prayermeeting, where a number of missionaries were gathered on the hillside for worship, I came to realize, as I had never done before, what it would mean to us if it were true that Christ be not risen from the dead, and what it would mean to me if I held to a belief like the preacher I mentioned above.

There are two statements which Paul has made, which gripped my heart, as I thought on these things. He said, "If Christ be not risen, then is our preaching vain, and your faith is also vain." And, later, he says, "If Christ be not raised, your faith is vain; ye are yet in your sins."

The statements made here are twofold, and exceedingly vital to our lives, especially to those of us who are called to preach the Gospel of Jesus Christ. I will take the latter statement first. It is, "If Christ be not raised, your faith is vain; ye are yet in your sins." This strikes at our very heart-life. For if our faith is vain, then we have no foundation for our experience of salvation. In other words, we are not Christians, but sinners. The second statement is, "If Christ be not risen, then is our preaching vain." This concerns our life work—for whether we are giving our entire time to the preaching of the gospel or not, our supreme desire as Christians is to so preach by our life and by our testimony that others will be saved—and that which concerns our life work concerns that for which we are giving our very lives.

Let us consider first what it would mean to you and to me, if our faith were vain. It would mean that we would have no living Christ. We would be in the same condition as the Hindus who worship idols, which having eyes, see not; which, having ears, hear not; and which, having feet, walk not. We could no more expect answers to our prayers. The prayers which we have prayed for our salvation would have been in vain. We would be yet in our sins. For even though Christ suffered and bled and died, yet if He rose not,

His sacrifice would have meant nothing. No more could we sing, "In the cross of Christ I glory." We could not again receive blessing in singing, "Christ arose," or, "He is coming back to earth again."

Then, again, it would mean that we would have no resurrection hope. There would be nothing to which we could look forward beyond the grave. There would still be the "sting of death," and the "victory of the grave." There would be no victorious reigning with Christ. There would be no heaven, nor the mansions which are prepared for us. In short, we might as well say, "Let us eat and drink; for tomorrow we die;" for we would be, "of all men, most miserable."

In the second place, what would it mean if our preaching were in vain? There are many who are giving their very lives in the service of the Master, both at home and abroad. If their whole life work could be in vain, what incentive would there be to continue? None; for we would have no message; and our religion would be on the same basis as the Hindu, or Moslem religion. They adore and worship their deities and their saints who have gone on before. The first ten days of the Mohammedan holidays, called the

"Moharam," the Moslem people wail and mourn because of the deaths of Hasan and Husain, the two sons of Mohammed, whom they consider as martyrs. But there is no rejoicing time afterward because of their resurrection. Neither would we be able to tell others here in India of the Christ who arose and is alive forevermore. For if He rose not, how could He be alive? And if He be not alive, we have no

better message to give than other religions are able to give. Not only would the souls which God has given in the past be lost—for Paul says, "Then they which are fallen asleep in Christ Jesus, are perished"—but there would be no use doing anything further. For, if those to whom we preach, and those whom we lead to Christ will perish, then there would be no use to stay in India; there would be no use to ever again speak to a soul about becoming a Christian, nor about heaven, nor eternal life. How terrible it would be!

But, thank God, Christ IS risen. He IS sitting at the right hand of the throne of God, where He "ever liveth to make intercession for us." Therefore our faith is not vain. We are not in our sins, but are saved and sanctified through the blood of a Savior who rose from the dead. We can look forward to spending

An Easter Hymn

By EMELINE HARRIET HOWE

*They crucified your Lord and mine,
They pierced Him on the tree.
He gave His life to prove His love,
His love for you, for me.
He died, He rose, He lives again;
And by His Word I see,
The living Christ now intercedes
In heaven, for you, for me.*

eternity with Him, where there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain." Our life work in service for the salvation of others will be fruitful. God will give us precious souls for our hire. For we have a living message concerning a living Savior. Oh, how glad I am that

this is true! And how glad I am that, notwithstanding those who do not believe, I still hold to "the childish belief"—if such it is—that Christ rose from the dead; and that I know such a belief will carry me "through the crises" which may come. Hallelujah!

BULDANA, BERAR, INDIA.

Perfect Love Casteth Out Fear

By J. G. MORRISON, D. D.

THE veteran minister was in a reminiscent mood. "I remember," said he, "what a streak of real moral cowardice there was in me, before I received the second work of grace. And, I also distinctly recall what a change it made in my courage, when that beautiful baptism with the Holy Ghost fell on me.

"Of course, I do not mean that I was afraid to accept the truth, and to preach it, on occasions. But there was a tendency to hedge a bit, when there was some important personage present in the congregation. To leave out some strong statements when I realized that they were a direct shot at Judge Moneybags, or Sister Dishrattler, who was chief actress in the Ladies Assistance Association.

"But one time I heard of holiness of heart. I was under such a stress in the ministry, and was subjected to such assaults by the enemy, that I realized that I needed something more than I had. My conversion had been good, and clear, and my call to the ministry had been pronounced, and so emphatic that I had to go, or else break with God, and though I disliked of all things to be a minister, nevertheless, I obeyed, rather than lose my soul. Of course, you can easily guess that I was preaching from compulsion, and not from the joy or privilege of the thing. This naturally made it very difficult for me to face the trials of the ministry. Especially the pioneer kind that fell to my lot as a young man just beginning. It was desperately hard to live on an income of three hundred dollars a year, and endeavor to be pastor of a church that had about as much salvation as is usually found in the rural districts of some of the larger denominations. By dint of praying frantically after each spell of bitterness occasioned by the stinginess and neglect of my stewards, and the cold hearted condition of my congregations, the worldliness of my young people, and the downright sinfulness of many of the members of the Ladies Assistance Association, I came to the conclusion that I must either get something more, or quit the ministry.

"But how to get more was the question. I fasted and prayed and scourged my spirit as best I knew how, but all to no effect. The next provocation found me where the old 'gunpowdery' disposition within was all ready to explode. One of my chiefest difficulties, as I have said, was the disposition to display a cowardly streak, when any important people were present.

The desire to please, and to secure their attendance, and their good words of commendation, was overwhelming, and though I knew that God wanted me to preach stern truth, and uncover sin, and warn people with faithfulness, yet even after proper preparation in that line, I would wince and cringe when the actual test came, and frequently soften down what I had planned to say, or leave it out entirely. This occasioned me many bitter reflections, and private self-upbraidings after the services were over.

"There was one man especially who occasioned me many exhibitions of this 'man-fearing' spirit. It was at the little town of F—— where I came as pastor in the third year of my ministry. This gentleman was a member of congress. He had been a fine old 'rough and ready' personage and had won distinction and a commission in the Civil War. Elected to congress, he had taken on more dignity, and dressed with great care in a 'prince albert' long tailed coat, and a fine impressive hat. He had grown a black heavy chin whisker, not unlike a shoe-brush, and his eye-brows were heavy and long. He wore his hair roached up in pompadour fashion. While listening to my preaching, he would slide down in the pew till he sat largely on the middle of his spinal column, and then with his piercing eyes just lifted above the back of the pew in front, would stare at me in such a way as to leave me without moral courage to preach the real truth I had prepared. His wife also acquired some dignity while in Washington, and used to wear a silk skirt, a garment that was much affected in those days. When she walked, that skirt rustled like the wind in the autumn blowing through the seared corn stalks of a frosted field. Often I have been in the pulpit, and sat with bowed head praying the Lord to help me preach, and determined to utter the truths that God wanted spoken, when the sound of that rustling silk skirt apprised me that the congressman and his wife had arrived in the church, and I at once became as weak as water, and began hastily to revise the sermon I had prepared, and altering it so that it would not be offensive to ears adjusted to Washington pulpit efforts.

"Well, about this time I became so convicted of the need of heart purity that I became a desperate seeker, and after several months of the most frantic efforts, and the most drastic dying out, I ventured to believe God, and got most wonderfully sanctified whol-

ly. Oh, that was a gracious hour! How the thrill of holy fire permeated my heart and mind. What a blessed time I had rejoicing over the freedom from inbred carnality. Although while seeking for this great experience I had preached frequently on sanctification, even before I had it, I had never happened to do so when the congressman was present. Much of the year he was absent in Washington, and he chanced to be away when I was seeking the most earnestly, and when I entered in. Indeed, I was so over-joyed, and elated at the heart victory that I had secured, after such a long 'wilderness experience,' that I had totally forgotten the former nemesis of my pulpit efforts. I finally got the witness to the blessing of holiness of heart on Friday. For the first time since I had entered the ministry, I felt a great thrill of joy to be an ambassador for Christ, and a wonderful elation over the privilege of preaching the gospel. There had been two steps up into my pulpit, but so laggard had been my feet, and so hesitant my heart, in the holy business of the ministry, that those two steps seemed like they were many feet high, instead of a few inches, and I literally dragged myself in a groaning manner into the pulpit each week. But now, with the fiery baptism with the Spirit coursing through my being, I was as eager to reach the pulpit as a fire horse is to go, when the gong sounds. All day Saturday, I alternately paced the floor of my study or walked the fields, with a bursting heart, and with tear-wet eyes, or was on my knees praying, and praising God. How I wished it were Sunday. I was hungry to preach! I fairly ached to pour out my heart to the people and tell them what I had found! To unloose the flood gates of my heart's new found blessings to a listening audience seemed to me to be the most blissful of privileges. Sunday morning, I was in the pulpit a half hour before any one was in the building. For a morning hymn I announced that old pean of praise, 'Oh could I speak the matchless worth!' It was certainly glorious to my soul to sing it. In the prayer I literally lost myself, and hardly knew where I was. Just as the audience was singing the last verse of the hymn before the sermon, I saw the tall form of the congressman followed by his rustling wife, darken the door. Slowly, as the strains of the last line of the hymn died away on the people's lips, the stately couple walked down the aisle. They took their seats within four pews of the front, and fixed their attention on me. Though not what one would call a holiness fighter, yet the Honorable Congressman had frankly expressed his bluff opposition to any such teaching, and had solemnly shaken his head over the few men in that region who had come out for the second work of grace. 'Such a strange doctrine boded no good to the church,' said he. And here I had come prepared to preach on 'The Very God of Peace-Sanctify You Wholly!' And here was the congressman very painfully present! So reg-

ular had been my feelings of depression on other occasions, when I had confronted this gentleman in the audience, that on this occasion, I looked for the usual to happen. I was prepared to feel my heart sinking to the proximity of my shoes. But to my genuine surprise, nothing of the sort occurred. My courage remained intact. My presence of mind was clear and equable. Indeed, for the first time since I had confronted him, I felt a strange sort of courageous elation to find him there. The thought flashed through my mind: 'Thank God, now the blessed Holy Ghost will help me to give this dear man the truth for once!' I solemnly began. Sketched the fall of man, and the consequent sinfulness of the race. Referred to the redemption through Christ, and described, and rejoiced over, regeneration. I noted its incompleteness, however, and the evidences of carnality in Christians. Then I introduced the great blessing! Some sermons cannot be described beyond a certain point. I have no distinct recollection of the balance of that discourse. All I recall is that the contest seemed to be centered between myself and the congressman. As I launched burning truth after burning truth, I could not keep from aiming directly at him. However I might address my remarks to other portions of the audience there was something that drew me irresistibly back to the neighborhood of the gentleman from Washington, and I would find myself pouring a stream of burning, blazing argument and exhortation in his direction. He slowly slid farther down into his pew till there was nothing but his black, gleaming eyes, covered with shaggy brows, showing above the seat in front. Into those eyes I fired my heaviest guns! I stormed at him with argument, I overwhelmed him with Scripture, I fired round after round of church history, I made a flank attack with the testimony of great spiritual leaders; and finally I charged upon him by telling my own testimony. The old man began to weep. Tears ran down his face, and in the melee that followed the close of the sermon, he escaped from the house, and I saw him no more. He returned to Washington on the night train, and ere he returned from his congressional duties, the close of the year landed me in another charge.

"But all fear was gone from that hour! What relief! What joy! Preaching from then on was a delight! Service, and suffering for God and the cause was a pleasure! Thank God for the fire that can burn the carnality of man-fear away, and replace it with the courage of the lion! Many years afterward, a fellow preacher related to me, how he had talked with the old congressman years later. The bluff old man admitted that there had been one preacher who, as he expressed it, 'preached me into a cold fit!' After comparing dates and co-incidents, I found that it was this same occasion, and that I was the preacher!"

MINNEAPOLIS, MINN.

What Is Tithing?

By GENERAL SUPERINTENDENT GOODWIN

Tithing is as old as man. Stewardship was the first law in the Garden of Eden. "Let them have dominion" is God's way of renting His creation to the first man. Thus man received his right to till the ground for God. The ground belonged to God, and man became a steward to care for God's property. God reserved one kind of tree for Himself. The particulars of this tree we do not know, nor its full purpose. We do know that it was "good for food," very "beautiful and desirable to give wisdom."

We may safely judge that God had some sacred purpose in the use of this fruit and man was not to use it for his personal gratification. This tree and its kind may have been reserved for some good purpose in worship, for the benefit of the race. After the fall in the divine plan man's worship must be filled with a sense of sacrifice. This wonderful tree, reserved for God and holy purpose, man must not touch to use as common food under penalty of death. But whatever the purpose, it is very evident that man was only God's steward to till God's ground and save God's portion for God's own glory. The curse followed man's disobedience in appropriating what was God's for his own use.

What is tithing? *Giving* one-tenth is not tithing. Holding one-tenth of our income to use at random and distribute as we please is not tithing. Tithing is *paying* God one-tenth as a recognized obligation for stewardship of God's all. The tithe is the tax or rent we should pay for life and opportunity in the care and development of God's creation placed in our hand.

Some have said, "God takes one-tenth and gives us the nine-tenths," but this is not the case at all. The whole ten-tenths is God's, for "the earth is the Lord's and the fullness thereof," but the tithe is "holy" unto the Lord, or the part which must be used for a holy purpose. The nine-tenths is also God's, but He lets us have the use of this as stewards to gather offerings which we can give in willing service. We are not stewards over the one-tenth, for God the owner has told us His will for the tithe, it is "holy unto the Lord." We are stewards over what is left in our hand, the nine-tenths. We really own nothing. Christian stewardship "calls nothing which they possess as their own." They are, as Paul expressed it, "as having nothing" and yet as good stewards "possessing all things" for God's glory.

The early Church, and Christ as well, has been misunderstood in supposing that modern communism was taught. When we get the true idea of a Christian steward of God's all, we more clearly understand what it means to "sell all that thou hast," and call "nothing which we possess as our own." Some would gladly pay one-tenth, with the idea that they can do as they please with the nine-tenths. The tithe must be paid

as evidence of obligation and pledge that we will use all to God's glory. This is the Christian idea. The Jew *gave* one-tenth, but had forgotten that the nine-tenths also must be held as stewards under God.

Tithing gives us a beautiful idea of Christian stewardship. The faithful steward gladly pays into God's store house the tithe as God's part, not his, as evidence of sincerity. Remember tithing is *paying* the tenth, and not *giving* one-tenth. Offerings are given, tithes must be paid.

What freedom, what joy, what hilariousness of soul in giving offerings when once our obligation in tithing has been met. What blight, what depression of spirit comes over the soul when we use God's part for our own use, and neglect to use the tithe for the sacred purpose for which it was intended. Let us put it in God's storehouse where it belongs.

Unholy Uses of Easter Season

By REV. A. W. ORWIG

THE chief use some people have for the Easter season is the gratification of their carnal natures, in one way or another. The resurrection of the blessed Lord and Savior from the tomb, and the inestimable benefits accruing therefrom enter very little, if any, into their thoughts and plans. But the so-called "Easter hat," "Easter jewelry," "Easter eggs," and questionable festivities and diversions constitute the principal attractions. In fact, so absorbing do these things become with some persons, that they will not attend a church service on Easter Sunday, unless they have first secured a new hat or bonnet, some new clothes, or some article of personal adornment.

Some days ago I heard a young woman say to another young woman: "I shall not be much interested in Easter this year, because I can not have a new hat and new clothes!" And the young woman who made the remark was a church member, at that. How low and carnal must the conceptions of such persons be as to the true uses or object of Easter!

One need hardly wonder how much good such persons derive from the service on Easter Sunday. Dominated by the spirit of vanity and sinful pride, they could not be expected to either care for, or to seek spiritual profit.

In one of our city daily papers I saw this sentence in an advertisement: "It has become the custom of ladies and gentlemen to procure new headwear for Easter; in fact, that day is recognized as one of the greatest occasions for dress in the year." Yes, and a shame and a sin it is that this is true of so many, even of some church members. The tyrant "custom" rules multitudes in this respect.

There has been a great increase in the merely spectacular and the worldly in connection with Easter and other church festivals; and, as a result, true spiritual-

ity and Holy Ghost power have greatly declined. Cold ceremony and dead works have largely taken the place of devout, spiritual worship and real faith in God. About Easter time, and Christmas time as well, we hear of very elaborate preparations for church music, but very often in a direction which will afford the greatest opportunity for the display of musical talent only. Churches and individuals vie with each other for the highest degree of praise. And thus often the veriest operatic performances take the place of wholesome, spiritual song. Such things of necessity engender more or less jealousy, stimulate vanity, and foster pride; while the great cardinal and consoling fact of the resurrection of the Lord Jesus Christ is almost, if not entirely, ignored and forgotten.

Oh, beloved, if we have truly "risen with Christ;" if we have experienced the power of His resurrection in our own souls, we will "set our affections on things above, and not on things on the earth." Easter season will then not be given to gaiety and frivolity and pernicious diversions, and Easter day itself will be observed with a view to promote our own, and others' well-being. God grant that it may ever be so with each one of us!

Confidence Is Essential to Victory

By REV. N. B. HERRELL

CONFIDENCE is the act of trusting. It is reliance, belief; a state of assurance, a feeling of security.

Confidence is the spark that ignites faith, and "without faith it is impossible to please God."

Confidence is the sun of the soul whose golden rays illuminate our inner world. Even in the crest of the storm, confidence beholds the promised rainbow and with her eagle's eye pierces the threatening storm and shouts, "The sun is still shining."

Confidence is the God-given sentinel standing guard at the gate of our life to drive away the bandits of hell.

Confidence is the basis for political, commercial and social life. You vote for men in whom you have confidence. You mix and mingle with people in whom you have the most confidence, and put your money in the bank in which you have confidence. And you accept, believe and hold to the religion in which you have confidence.

Confidence is a priceless jewel, which is worth more than rubies and diamonds. It is a tonic to one's life to meet one who is chuck full of confidence in his God, his brethren and in his life's work, and whoever would destroy such confidence is a traitor and a murderer, as bad as Nero who murdered his own mother to achieve his purpose.

The Church of the Nazarenes and like churches will never be wrecked by Modernism, but their dan-

ger is in shaken confidence among the brethren. We had better surrender possessions and methods than to cast away our confidence. The objective of the Church is the salvation of souls, all else is incidental, and the Church must safeguard her confidence if she would retain her faith. We need to unload the assumption that the work of God cannot go on without us; for it has done so in the past, and it certainly will do so in the future. The year 1926 opens to us many and great doors of opportunity to get the Gospel to the ends of the earth, and the passion to do this must be our guiding motive:

*You boosting your work and me boosting mine,
All telling the story of His grace divine;
All for His glory and His love sublime.*

We must present to the world a solid, united front if we are to win in our objective. God has given us the opportunity of the ages and we must not squander it. We must go out this year and kindle a thousand new fires for the Master. We must buy tents, rent halls and go out and blast out revivals for the Lord. We have done it, we are doing it and by the grace of God we will go in for greater things for God and souls.

Let us hold fast our confidence in God, in the brethren and in the work to which He has called us.

KANSAS CITY, MO.

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON TEN

"It is better to spend a month on a single chapter than to read the Bible at random for a month."

PART I. THE TENTH WEEK'S ASSIGNMENT: The book of First Samuel. In the Hebrew manuscript the Books of First and Second Samuel form but one book and took the name Samuel from the fact that he is the chief character and the history recorded revolves around his long career as a judge and prophet. In the Septuagint the two books of Samuel and the two books of Kings are called the first, second, third, and fourth Books of the Kingdom. The Latin version designates them the Books of Kings. Among Jewish authorities Samuel begins the section known as the Former Prophets.

The time covered by First Samuel is about one hundred years. The days of Samuel overlap the days of Judges. Eli the priest was contemporary with Samson. Samuel follows Samson as the fifteenth and last judge. Both boys were born during the Philistine oppression and both were dedicated as Nazarites, but there was a marked difference between them.

Eidersheim says, "Samuel was God-granted, Samson was God-sent, Samuel was God-dedicated and Samson was God-demanded." The book records a continuous history of Israel from the days of Eli to the death of Saul. It is distinguished by simplicity, minuteness and every indication of fairness and truth. Doubtless the author was an eye-witness of what he records. He writes in the vivid style of an admiring onlooker. The century closing the days of the Judges and beginning the time of the Kings was a very important one and influenced throughout by the great man that God raised up for the occasion. Samuel was a great reformer. He was born in answer to his mother's prayer, dedicated to God before he was born, trained in the house of God, in a time of general corruption, when the vision of God was not often heard. Personally a good man, he exercised the highest authority over the nation. His spiritual life and work produced a marvelous change over the moral life of his people. No Old Testament character ever exercised a greater influence for good or left a deeper influence upon their time than he.

He left behind him two great offices, very prominent in Israel's future history—the order of prophets and the order of kings. Before his day Israel knew only an occasional prophet, one here and one there, but he instituted a School of the Prophets. He established a religious system of education to train the Jewish people in the knowledge of the Law and of God's dealings long before the dawn of the Greek literature and centuries before the schools of philosophy in Athens, where special messengers endowed by the Spirit of God were trained to lead the spiritual life of the nation. He anointed the first two kings of God's people and greatly influenced their career. From this time we read of prophets, priests and kings. Jesus embodied them all.

Time and authorship of the book. Harman says, "There is nothing in the book that points to a period later than the first part of the reign of Solomon or the close of that of David." The fact that Samuel wrote it is definitely stated in chapter 10:25. We have another hint that he is the author in 1 Chron. 29:29. "Behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and the Book of Gad the Seer." The Talmud assigns to Samuel the authorship of the first twenty-four chapters and the rest of the book to Nathan and to Gad.

Divisions of the book: 1. Samuel, the Prophet and Judge. Ch. 1-8. 2. Saul, His Reign and Rejection. Ch. 8-15. 3. David and Saul. Ch. 16-31.

Some of the best passages are 1:10, 18, 27, 28; 2:25; 3:1-10; 4:11, 21; 7:3, 9-12; 9:21; 10:6, 24; 11:6; 12:23; 14:9-23; 16:13; 17:26-52; 18:1; 21:9; 23:2, 4; 30:6.

PART II. THE BIBLE—ITS STRUCTURE—Context, Scope and Plan.

The word *context* comes from two Latin words

"con" together and "textus" woven, denoting something woven together, and applied to a written document, it means the connection of thought which runs through a passage connecting it together as a whole. It is also called the connection. The immediate context is that which is found in the verses just preceding or following the word or thought. The remote context is not so closely connected and may be found throughout whole paragraph or section. No passage of Scripture should be interpreted without considering its context. Many mistakes are made by this misuse of Scripture.

The *scope* is the end or purpose the writer has in mind. Every author has some object in writing, which is either stated formally or is apparent from the general thought. Examples of a formal statement of the scope of a book occur frequently as stated in Prov. 1:1-6, John 20:31, Eph. 2:11-12, Jude 1:3-4. The scope of the entire Bible is stated in Rom. 15:4; 2 Tim. 3:16, 17. A repeated and continuous study of the books themselves is necessary to a knowledge of the scope of the various books.

The *plan* of a work is the arrangement of its several parts; the order of thought which the writer pursues. The context, scope, and plan should be studied together.

The *parallel passages* are those where a writer has treated a given subject in another part of his writing, or where a different writer has treated the same subject. Obscure and difficult passages are often explained by the parallel passages. Sometimes a subject mentioned only incidentally is treated extensively in another passage.

The *italics* are not in the original generally but are necessary to the sense.

The *marginal readings* express another sense, of which the original is capable: they sometimes throw light on the meaning.

PART III. QUESTIONS AND SUGGESTIONS.

1. Draw an analogy between the condition of the Jews in the fourth century of First Samuel and a backslider.

2. Study the seventh chapter for a description of a revival.

3. Draw a spiritual lesson from the fifteenth chapter, noting Saul's incomplete consecration, and the fact that Agag is a descendant of Amalek the grandson of Esau, an illustration of the carnal nature. Study Ex. 17:8, 11; Num. 14:42-45, cf. Gal. 4:19-31, 5:17. Note that the carnal is prone to spare the flesh, Rom. 7:18; Jude 23. Review No. 4 in the Questions of Lesson Three.

4. What are the qualifications of a Nazarite? Find other examples of Nazarites outside of the lesson. For a good discussion of Bible terms you will probably find nothing better than Dr. Orr's International Standard Bible Encyclopedia, Publishers, Howard-Severance Co., Chicago.

LATE NEWS, NOTES AND COMMENTS OF UNUSUAL INTEREST

By REV. C. E. CORNELL

The production of gasoline in the United States approximates 21,000 gallons a minute.

All foreign clergy have been ordered from Mexico according to *Excelsior*. Secretary of the Interior Tejada has issued a formal statement saying all foreign clergy including United States Protestants must leave Mexico. If this is carried out it spells the doom of poor, old war-ridden Mexico.

Miss Evangeline Booth, Commander of the Salvation Army, is recuperating after several months' severe illness. She is far from a well woman, but recovering slowly. Her home is New York City.

False Christs are multiplying. This is according to the Scriptures. Dr. Annie Besant, head of the Theosophist organization and Krishnamurti the "New Messiah," are coming from India to the United States for three months. Mrs. Besant and Krishnamurti are expected to arrive in England in June.

Chester J. Staton, 22, a Baptist preacher, was recently expelled and his license withdrawn by the unanimous vote of the congregation of the Armourdale Baptist Church of Kansas City, Kansas. This action was the result of an article written by Staton upholding the statements that Luther Burbank, the plant wizard, made on religion.

WATCHES CAN BE SET ONLY 1-100TH OF A SECOND OFF

Through a radio recording device, the Bureau of Standards has been able to check the time of its "wonder clock" with an accuracy of a hundredth of a second, the Commerce Department has announced.

The "wonder clock" is an astronomical time recorder enclosed in an air-tight chamber, with its pendulum swinging in a partial vacuum. It can be regulated only by varying the air pressure within the pendulum chamber, which is measured by a barometer.

The clock runs with an error of only two-hundredths of a second a day.

Sir Henry Lunn, a prominent layman, who amassed a fortune after retiring as a Medical Missionary, has given his millions for the world betterment of mankind. He has turned over vast properties to a Board of Trustees to administer the revenue for religious and social work, including international peace.

We must send out missionaries who can get results. Missionary applicants today must have more than a "spasm" of missionary zeal. They must be educated, and deeply spiritual. They should have indomitable courage and stick-to-itiveness. Consider: Let no missionary apply who is not willing to remain on the field for several years.

Let no person apply who is not a successful worker at home.

Let no one apply who is not physically strong.

We do not pretend to know the many serious difficulties of the foreign field, but we do know that there are those who master the situation and get results. These are the kind of missionaries to send out.

The Board of Temperance and Public Morals of the Methodist Episcopal Church, in a recent statement say, that the full responsibility of the nationwide agitation for the modification of the Prohibition regime rests with Governors Smith of New York and Ritchie of Maryland. They are the leaders of a "nullification program."

Representative Upshaw, Democrat, of Georgia, chieftain of the dry forces, declares that the "wets" will never succeed. That the wettest of the wets have no hopes and have admitted

to him in "cloakroom fellowship, that they know that they haven't a ghost of a chance to repeal or modify the law." The "drys," however, must be on their guard to defeat the subtle attacks of the enemy. Let no man falter.

Scientists are constantly doing something to confirm the Bible. Here is something late from the daily press.

Turning to 2 Chronicles, 3:1, we read: "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite;" and in 1 Kings, 6:7, we read: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building."

Confirmatory of these statements, Charles Warren and his fellow-workmen sank a shaft near the present Mosque of Omar. After they had dug to the depth of about 100 feet they ran a lateral tunnel until they struck the old foundation stones of the Temple of Solomon. Lying in black mold, they found a few broken Phoenician slabs. Upon the stones were Phoenician numerals. There was every indication that, since no debris was found, these stones had been shaped up elsewhere, brought to the temple site and placed together without the sound of a hammer or the blow of a steel instrument, just as the sacred writers have been bearing testimony these three thousand years.

During the last five years American Jews have contributed \$15,000,000 to establish a homeland in Palestine. The Jews are returning to Jerusalem, confirming the statement of Scripture. It all points strongly to the Second Coming of Christ.

The largest ship in the world is now being built at Belfast, Ireland. It will have a tonnage of 60,000. It will be larger than either the Majestic or the Leviathan. The new monster ship is being built by the White Star line.

The new census of Japan shows a population of over 59,000,000, an increase of 4,000,000 the past five years. There are more males than females.

Here is a health item from *The Pathfinder* worth more than a passing notice. Cheese is said to be a most wholesome food.

"Don't scorn the fragrant limburger," says Prof. J. L. Sammis of the University of Wisconsin. "One pound of that variety contains millions of little life-giving germs. When eaten these bacteria immediately declare war on disease germs and assist in rebuilding broken tissues."

Cheese, asserts Prof. Sammis, is one of the most perfectly balanced foods, and it is an aid to beauty. The worst enemy to a sallow complexion is a bite of cheese taken regularly before going to bed. He refers to the fact that the girls living in the cheese-producing sections of Europe are noted for their beauty and clear complexion. They are perpetually beautiful because they use whey from new cheese as a lotion.

It is stated that Miss Barbara Hutton, the 15-year-old granddaughter of the late Frank W. Woolworth, is among the richest girls in the world. Her holdings at the present time are estimated at \$30,000,000.

Have you ever tried to give a definition of religion? Here is one from Professor William North Rice, of Wesleyan University worthy of attention.

"Religion is not a book. Religion is the intellectual acceptance of truth in regard to the relations of God and man. Religion is the emotional response of the soul to truth accepted. Religion is the voluntary fulfillment of the duties which that truth demands. Religion is faith and love and life."

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

ZONE RALLY, OKLAHOMA

The Zone 8 held its rally at Grandfield, February 26. We had few visitors from other towns in the zone, but the Lord reigned true in many hearts, His presence was manifest throughout the day's service. We not only received food for our bodies that day, but oh! how our souls were filled and blessed, upon the every day truths which were brought to us through the messages. God certainly used His reserves as Brother Shaw brought us in his message, because at a few minutes' notice persons there took the absent ones' parts and by the help of God gave wonderful comments upon them.

We as the young people of Grandfield have taken as our own individual motto the verse which Sister Hensley talked of, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

We pray that we young people will live so close to God that He will continue to bless us.—Reporter.

AUSTIN, TEXAS

The Young People's Society here is making visible progress under the leadership of its president, Mrs. Ollie Smith. There is a good interest being taken by the members. The membership has increased since the Assembly last fall. At that time the District Y. P. S. was held here at this church, and it put a new impetus in the members. The first Sunday evening is always observed as Missionary day, and much interest is put in the program for that occasion. The offerings from this Society last year were the best on the San Antonio District. They hope to keep up the record this year. There are a number of local preachers in the Society here who are on fire for God. We are believing God for great things this year.—Reporter.

ANNUAL S. S. AND N. Y. P. S. CONVENTION, NEW ENGLAND DISTRICT

The convention opened Wednesday evening, March 3, at Malden, Mass. After an address of welcome by the pastor, Rev. K. Hawley Jackson, and the response by Prof. R. W. Gardner, Rev. A. G. Crockett brought an inspiring message on "The Importance of the Sunday School."

Thursday was devoted entirely to the work of the Sunday school. Brother Crockett addressed the convention in the morning. In the course of his address he reviewed the methods used for the

rally days he had in connection with his pastorates at Denver and Long Beach. They were inspiring and packed with ideas. At the afternoon service a business session was held. The following were elected officers of the Sunday School Association for the coming year: President, Rev. J. Glenn Gould; Vice President, Rev. R. W. Gardner; Secretary, Rev. R. D. Schurman; Treasurer, C. R. Blaisdell; Superintendent of Study, Rev. R. W. Gardner.

Following the business session a demonstration on "How to Teach Graded Lessons" was given by Sister Mac Butler. Following this Rev. H. B. Macrory spoke on "How to Build a Young People's Class." The afternoon session concluded with a question box conducted by Brother Crockett. At the evening service, after a rousing praise service, Brother Crockett brought a message on "One Hundred Per Cent Christianity" which was a stirrer and resulted in an altar service.

Friday was Young People's Day. In the morning after a business session Brother Macrory made an address on young people's work. At the opening of the afternoon service the following officers for the Young People's Society were elected for the ensuing year: President, Rev. L. B. Byron; Vice President, Daniel M. French; Secretary, Miss Ethelyn B. Peavey; Treasurer, Kimber Moulton.

Following this Rev. J. Glenn Gould read a paper on "The Problem of Youth." This provoked much favorable comment and a motion that the paper be referred to the Executive Committee for publication. At this time Rev. Floyd W. Nease, President of Eastern Nazarene College, addressed the convention. His message was one of inspiration. The afternoon session was concluded by a question box conducted by Brother Macrory.

The evening service was a great Young People's Rally. The church was filled. After a stirring praise service Brother Macrory brought the closing message on "Winning Souls." The Holy Spirit gripped the congregation. Some souls prayed through definitely at the altar at the close of the sermon but we all left the convention with the deep desire to be a soul winner and with the realization of our responsibility as never before.

The consensus of opinion was that this convention was one of the most instructive and inspirational that we have ever held. Scores of new ideas were received. We believe the effects of this convention will be felt this coming year in our Sunday schools and Young People's Societies.

Special music was furnished throughout the convention by Rev. J. W. Lowman, Sister Lula Barnard, Doris M. Gale.

Messrs. Schurman, DeLong and the Eastern Nazarene College chorus.

Too much cannot be said for the splendid entertainment provided by the Malden church and its energetic pastor, Rev. K. Hawley Jackson.

The convention is over. We are in our various fields of labor. Let us come up to our next convention showing a large increase in our Sunday schools and Young People's Societies.—Russel V. DeLong, Reporter.

N. Y. P. S. RALLY, ZONE 4, OKLAHOMA

Zone No. 4 held a rally at Alva, Okla., February 26 and 27. Our first service began on Friday night at 7:30 with a song and prayer service, after which Brother Palmer, pastor of the Cora Church, gave us an inspiring message.

Saturday morning at ten o'clock our service began with a song and praise service. The Lord surely was with us. Brother Clift, pastor of the church at Cedar Springs, gave us another inspiring message.

A splendid program was rendered in the afternoon. Members of the different societies took part throughout the program. The program was on tithing. Several good numbers were rendered.

We as young people desire to do more for the Lord than ever before and help others to Him.—Louise Rudy, Reporter.

LOWELL, MASS.

These are good days for our Young People's Society at Lowell. We are "pressing toward the mark for the prize of the high calling in Jesus Christ," and believing in Him for victory. Praise His name! Over the last week end in January (29th to 31st) we held a young people's convention with Brothers Russell V. DeLong, Willis Anderson and Clarence Haas as workers. These three young men, products of our own Eastern Nazarene College, were a great blessing to our church, especially to the young people. We believe the results of this meeting were far reaching and lasting.

The burden of our young people's meeting is coming on our hearts in a new manner these days and in spite of difficulties our faith was never more strong than now for victory among the young people in our church.—Gladys MacDonald.

FIRST CHURCH, OKLAHOMA CITY, OKLA.

We continue to thank God for the victory He is giving to our young people and for the opportunity He has given us to work in His vineyard. We have truly received His approval and gracious blessings in His service. At a week-end

meeting conducted by the young people recently Brother Lege, a young man truly of God's calling, delivered the messages. God gave us some souls at the fountain that were wonderfully blessed. Thank God, He is the same yesterday, today and forever.

We have been enabled to reach many young people through the very efficient work of our visiting committee. More than 150 visits have been reported by this committee for the last month. Our membership committee reports thirteen new members to our Society. The Friday evening prayermeetings have kept us in closer communion with God. By our united prayers, faith and efforts, with a determination that God's young people shall be victorious we must let our light shine before the young of this world. Let us "plow on" and finish the field, for truly the harvest is great and the laborers are few. Pray for us.—Ruby Rogers, Corresponding Secretary.

SKETCHES FROM LIFE'S SCRAP-BOOK

By D. SHELBY CORLETT

"He feedeth on ashes." Isa. 44:20

SOME time since I called upon an elderly man who had been laid aside, not able to be active as he formerly had been. This day in particular he was in a very gloomy mood and not being a Christian he had nothing to cheer him up. He told me of his thoughts, of his manner of living, and of the emptiness of his life. He said, "I am no good to myself. No good to others. I have nothing to live for. I have done nothing in my life worthy of remembering. I have lived for nothing." He had lived in this world his allotted time of three score years and ten; but now in his days of old age had nothing to look back to but a life misspent. There was no opportunity for this man to recall the days and years which had gone, to live them over again however hard he may try, for he at best could do nothing to reclaim the years misspent. He was now feeding on the ashes of remorse, defeat, barrenness, and a misspent life.

He was feeding on the ashes of a misspent life. A life is misspent when it is used for selfish purposes. Jesus tells us that he that saveth his life shall lose it; but he that loseth his life for my sake shall find it. A life spent in service for others is a life well spent. After all, we are in this world to do all the good we can; and an unselfish sacrifice in helping one who needs help brings the greatest blessing that can come to an individual. But a life closed within the walls of our own thinking, our own enterprises, our selfish endeavors, is a life of misery. We are so constituted that to get the best out of ourselves we must give our best to others. And it is only as we give ourselves in service, for His sake, that we bring out of ourselves those powers and possibilities that lie buried within us. I read recently of a man who was so dissatisfied with life that he went to a doctor for examination. Upon investigation the doctor found that the position the man had was too small for him, that it

only demanded about one-tenth of his powers and abilities. So to have the man better satisfied with life the doctor advised him to get work that would demand all there was of him. How true this is in all of our lives. The one most ready to criticize others; the one dissatisfied with his Christian progress; the one who thinks things are not moving fast enough in the church; who has time to grumble, find fault, and complain at the activities of his pastor and others; has a job too small for him. He needs something that will require more of his time, his energy, and his life, in giving it for the other person. Most people are working too little in the kingdom of Christ. They have too much time to look around, or like this man they are only using about one-tenth of their abilities and have time to become dissatisfied with things as they find them. That life is misspent that does not fill the biggest possible place in the kingdom of grace. Let us resolve that we shall so spend our lives and be spent in the service of God that when we come down to old age we shall not feed on the ashes of a misspent life.

The old man was also feeding on the ashes of remorse. He had not only misspent his life; but now as he looked back over it he was stricken with remorse. He could have done better, he knew at the time he could; but he did not and now he feeds on the ashes of remorse. How merciless is the remorse of conscience. Not easy day or night. Like David, "My sin is EVER before me." But how much different it would have been had this old man given his life to Christ and spent it in the service of others, as he knew he should. So, young people, "He that knoweth to do good, and doeth it not, to him it is sin." And the sins of omission leave their sting in our consciences just the same as those of commission. The person that "does the best he can" can sit down at the end of life and look back over his life with satisfaction and feed on the fruit of a useful life, rather than like this old man, who feeds on the ashes of remorse.

He was feeding on the ashes of defeat. He had his purposes and plans in his life but did not carry them out. His life might have been a life of victory; but instead he had suffered defeat. Over and over again we as young people have been told to "hitch our wagon to a star." Aim high, in other words. Many have started in life to do this, but realizing they could never reach the star have failed and gone down in utter defeat. How much better would it have been for those persons to have set as their objective something that was attainable, and then as they reach their objective, to set out a new goal for life. In this manner they would have the encouragement of reaching some objectives and lifting the horizon of their life toward new things. I am coming to realize more and more that each day is a unit in itself, or a stone in itself from which we build the castle of life. But how many of us have come to the close of the day and looking back over it, have asked ourselves the question, "Well, what have I accomplished today?" Only to find that we

had intended to do a number of things that in the rush of the day's duties we have left undone. Or, we were defeated in the purposes of that day. Three hundred and sixty-five days like that bring one year of defeated purposes. And to this old man so far as he could see he had over seventy years of defeated purposes. So, young people, if we do not want to feed on the ashes of a defeated life, let us make each day count for Christ. Let us see that in each day we realize the purposes of life; and "never put off till tomorrow what we can do today," for procrastination will defeat life's purposes. He was feeding on the ashes of a defeated life.

He was feeding on the ashes of barrenness. "What have I done worthy of remembrance?" was the question he asked himself. "I have done nothing," was his reply—a fruitless life. It does seem strange that a man could live in this world of needy creatures for over seventy years and yet do nothing worth remembering. But I fear in too many cases this is true. They are building the castle of their lives out of "hay, wood, and stubble" which will never stand the test of time, or the judgment. But, young people, we are called to a life of fruitfulness. Kind deeds, loving words, comforting the sorrowing, encouraging the discouraged; speaking words of cheer to those down hearted, sharing life's burdens with our brother; speaking to sinners about Christ—"rescuing the perishing, caring for the dying;" all will help us to have a life of fruitfulness. Fruitful moments will make fruitful hours. Fruitful hours will make fruitful days. Fruitful days will make fruitful years. Fruitful years will make a fruitful life. He was feeding on the ashes of barrenness.

In contrast to this story, I called upon another old man, who too was afflicted and laid aside. But this old brother had served God the most of his days. He said, "I have had a life of over forty years spent in the service of the Master. I can look back over my life and see the many places where God has helped me to be a blessing and think of the many souls I have won to Christ. What a joy it brings to my heart as I am here at home to think that my life has been spent for God and helping humanity. He was rejoicing in the glory of a useful life.

Young people, we are now living at the other end of life. We will make our choices as we go through. Our days of activity and opportunity are present today. The future lies before us. When we come down to life's evening we will either feed on the ashes of a misspent life, with remorse of conscience, defeat of life's purposes, and barrenness, or we may rejoice in the glory of a useful life; have the commendation of God and our conscience; and have victory here and hereafter. Let us not "feed on ashes."

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

PHOEBE CARY.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THE SLOW MEMBER OF THE FAMILY

HURRY, Tom, breakfast is ready"—"It's school time, son, you will be late"—"Do hurry up, we are waiting on you"—These are only a few typical remarks made to the "slow member" of the family.

Do you have one in your home? I mean a slow person, or perhaps you are that one yourself. Well, whether you have one or not, we are going to have a little heart to heart talk on *slowness* this week.

Now, being slow is one of the most annoying faults a person can possibly have, one of the most exasperating to other people; and the hopeless thing about it is that such people usually do not even know it; or worse still they know it, and do not even care. And if a person has a fault, and doesn't know it, or knowing it, doesn't consider it important enough to make an effort to overcome it, then things are in a bad way.

We repeat slowness is one of the most annoying faults to other people—the whole family, the business associates; in fact everybody with whom the slow one comes in contact is affected by it. If only such a person could live by himself, away from everybody—and not inflict his slowness on anybody else, it wouldn't be so bad. But such is not the case. From childhood up, he is a trial. All of his life he has to be begged to come to his meals. Now of course the one who has stood over the hot stove, preparing an appetizing meal is entitled to some consideration,—but does she get it? And when he does get to the table everything must again be passed to him, and perhaps even reheated, if he is very late. But he accepts such service as if it were his due, never considering the trouble he has been to all the others. And if his mother has to find his cap,—search frantically for his books, pencils and tablet, put his coat on him, and push him out the door every morning to get him off to school, does he realize that by starting a little earlier he could save her this worry and effort? Someone always has to get him off to school, and always will, is what he thinks, if he gives it a thought at all.

And when the family are all ready to go somewhere in the car, does he even notice that they have to wait, and perhaps all be late, just because he wasn't ready? No, he doesn't realize how selfish he is. Truly, *slowness* and *selfishness* are very near kin, perhaps twin brothers, or at least first cousins. Granted that he isn't consciously selfish, and that he feels hurt if anyone suggests such a thing, yet he is selfish, nevertheless—selfish because he doesn't think or care how much he puts others out by his slowness, selfish because he makes trouble and double work for other people.

Suppose it *does* take him an hour by the clock to shave, bathe, and dress; does he think of the other members of the family who would like to get a chance at the only bathroom the house affords?

Suppose he does make an appointment with you for eleven o'clock—and is thirty minutes late. Of course, he has a good excuse. Slow people always have, or what to them *seems* a fine excuse. But it is not so convincing to you if you have waited a half hour in the cold. And he really thinks you are very unpleasant if you seem a bit put out by your long tiresome wait.

Once I knew a man who said that all his life people had nagged at him about being slow and that as a child he had made up his mind that he would not hurry for anybody, and that the more his family urged him to be fast the slower he became, and here we find another cousin to *slowness* and *selfishness*; namely *stubbornness*.

Now, if you are a slow person, you are probably shocked and outraged at being called *selfish* and *stubborn*—but to me the picture of a stubborn, balking donkey being pushed, and poked and prodded and urged along the road is typical of the slow person. He sets his head—and his feet too, and refuses to go—he will move when he feels like it, and when it suits him, and not before. He is not going to be hurried by anyone.

But, perhaps you say that you are not slow—you can do things as quickly as anyone—*once you are started*—Ah! but there's the rub! *Once you are started*—maybe you can do things rapidly—but if you are like a man I knew you will have a hard time persuading others to believe this is being prompt.

This man prides himself on being able to dress quickly—and yet on Sunday morning, after his wife has dressed twin babies, fed them, cleaned up the house—dressed the children again for Sunday school, put on her own clothes and coat and hat, she looks around, and her husband, who has spent a very leisurely morning, is just beginning to get busy. "Get me a clean shirt, won't you, honey?" and, "Say, have I some clean socks?" and "Won't you get me a handkerchief and that gray necktie?" and "Oh, my, I left my buttons in my shirt, will you please take them out, and put them in my clean shirt for me? And my new suit is hanging in the closet, could you get it for me, while I'm putting on my shoes?" And so she frantically runs here and yonder, helping him to get dressed. All the time the car is at the door with the other members of the family waiting—and the horn blowing impatiently at intervals. He snatches his hat and runs out the door putting on his coat, and gleefully tells how he shaved, bathed and dressed in record time! And

he wonders why his wife should sink back exhausted and be almost too tired to enjoy the services. "There's nothing slow about me," he boasts, and "I know you couldn't have done it," he tells his wife, but somehow she feels a little differently about it. She knows that *same speed used about fifteen minutes earlier* would have made things easier for her. In other words, she thinks, and with good reason, that it's just as bad to be *slow to begin*, as it is to be *slow in the doing* of a thing.

This same man would feel much abused if anyone dared to suggest that he is slow, or selfish or stubborn. Yet—even our balking mule can move fast enough when it suits him, can't he?

Such a person will say: "I'm not slow; you just think I am, because I don't jump up and do things the very instant you think I should. When I get good and ready I can do things as fast as you or anybody else." And he never sees that "the getting good and ready" is where his slowness lies. It's a sad but true fact, that the faults we harbor and nurture in ourselves, often rise up and become our undoing, and while indulging ourselves in them, we are endangering the success of our lives along every line.

Certainly a slow woman who makes extra trouble for all around her can never hope to have many really good friends—she hasn't even the proper love and respect of her own home folks.

And it's equally true that a man who always puts off till tomorrow what should be done today can never be the success in the business world that he wants to be. People want to trade with the man who is alert and quick, and whose promptness can be depended on.

So, dear readers, if there is a slow one in your household, try your very best to show him that this weak point in his character may keep him from making a success in life. And if you, yourself are guilty, begin this very day a relentless, unceasing war on these three enemies—*slowness*—*selfishness*, and *stubbornness*.

ENCOURAGE THE CHILDREN

She was but a little tot, possibly seven or eight years of age, but she was about her Master's business. As she sat in the church and the altar call was being made, she noticed a man in her vicinity whose face showed that he was almost persuaded. In telling about it, she said with a gleeful face: "He looked as if he wanted Jesus, and I said: 'You want Jesus, don't you? Come right along,' and he came." He was happily converted, and the little girl greatly rejoiced. A few words from a child will often break a stony heart. Encourage the children to work for the Lord.

News and Notes From New England District

Please get all material for this page to me by the tenth of the month. Rev. Ralph D. Schurman, No. Attleboro, Mass.

New England Sunday School and Y. P. S. Convention was richly blessed in the messages of Pastor Macrory of Akron, Ohio, and Pastor Crockett of Brooklyn, N. Y., also by the exhortation of our friend, District Superintendent Sloan of the Pittsburgh District.

LIVERMORE FALLS, ME.

From the Livermore Falls church we are glad to report steady progress and victory. Recently the Lord has rewarded us in seeing a number of our young people converted and others sanctified. The last Sunday in February was a great day in our little church, when at the close of a stirring message on "Personal Experience" by Brother Carelton French, thirteen souls bowed at the altar seeking God. Two other young people have been converted since. Brother French is a recent convert from the Universalist Church. This is a great victory for the cause of Christ in this place over Universalism. Thank God. Brother French is now at E. N. C. where he expects to graduate for the ministry. At this writing I am in Auburn where I am conducting a week of meetings for this little band of Nazarenes who refuse to be discouraged in spite of all the reverses that have come to them since the work started. Here is a field that needs the prayers and attention of the Church of the Nazarene. Fifty-two thousand people in these twin cities, Lewiston and Auburn, with their light gone out except for this little Gideon band of Nazarenes. They need your prayers that God may give to them the right man for pastor this coming year. God has rewarded us with four souls since coming here last Sunday. Pray for us. Yours to shout the victory till Jesus comes.—C. F. Hurst.

WEST SOMERVILLE, MASS.

After faithfully serving our church for a period of nearly two years, our pastor, Thomas B. Greene, has felt the call, like Abraham of old, to go out from among us. We shall miss his splendid heart stirring messages, and shall not forget his uncompromising loyalty to Jesus Christ. May the Lord guide him into paths of peace and blessing until we meet at the great reunion in the city beyond the skies. Our hearts were greatly encouraged by the successful week-end meeting held at our church continuing over Washington's Birthday. Rev. Russell V. De Long, Samuel W. Young and our pastor preached with unction from on high. Several souls sought the Lord. We are confident that a future of usefulness awaits these young men of vision and

courage. We are praying that New England may be blessed with an old time revival.—Vera V. Balcom.

JACKMAN, ME.

It was my happy privilege recently to look in upon the thriving work of Mable R. Manning, at Jackman, Me., nestled among the lakes and mountains of the Canadian border line. In the past year God has enabled our sister to transform a formal little Congregational church into an aggressive band of soul winners. Never have I preached to such a hungry folk for spiritual things. With the thermometer well below zero and four feet of snow on the level, we preached to a congregation of 150 which came to meeting in sleighs, by skis and on snowshoes. At the Sunday morning service some sixty responded to our plea for lives completely surrendered to Christ. Among them were business men, lumbermen, guides, and High School girls and boys. It was a wonderful scene about the altar. Sister Lottie Furbush has a splendid hold upon the children of the community, and her meetings with them are marked with intense interest. She has a big bundle of original ideas, and they never know just what is coming next. Through the kindness of a friendly electrician, a microphone was placed in the church, and the midweek service was broadcasted, for the benefit of the shut-ins. Such testimonies—I wish you all could have heard them. Eleven men stood up and told how God had delivered them from the tobacco habit. This is one church where the men outnumber the women in the congregation. For the past fifteen months, there has been a constant revival, and it still continues, and here is the secret—hardly a night passes but somewhere in the community friends and neighbors are gathered together in prayer for the unsaved. Shall we not join this people in unceasing prayer for souls yet outside the Kingdom?—Ralph D. Schurman.

PORTLAND, ME.

Though this section of the country is still locked in the icy embrace of King Winter the altar fires are burning brightly in First Church of this city. Sunday last was a good day, one of those days that are truly gratifying to the pastor who is longingly listening to hear the stately steepings of Jesus in the camp. The preacher was blessed in the morning preaching service and 119 registered in the Sunday school. In the afternoon we held a baptismal service in the Christian Advent Church, baptizing nine of our people. At the night service I received three adults into full connection and four children on probation, making nine that joined us during the month. We closed the day with two at the altar. Our people are marching on, I have

never seen some of them under greater inspiration in prayer and testimony than at the present. We have instituted a weekly cottage prayermeeting that is proving a fire kindler. Our District Superintendent tarried over night with us recently and the church united with the pastor and wife in giving him a surprise reception at the parsonage, spending a pleasant evening together. We are anticipating a gracious revival campaign with Evangelist J. E. Bates as preacher and Miss Lulu Barnard as singer just before our Assembly. Look in on us if passing this way!—C. P. Lanpher.

NEW BEDFORD, MASS.

Ten months ago the writer became pastor of our work here. In the time we have had three revivals, one campmeeting and a week's convention. We have received thirty-five in full membership. Thirty of these are new material to our denomination. The Sunday school has increased one hundred per cent and is in a healthy growing condition. We have good crowds at the regular services. Last Tuesday night at prayermeeting there were fifty-four present, Thursday night fifty-two. The last two Sunday nights there were seekers at the altar. Conviction was on one person to such a degree that for two weeks she could not sleep. On Sunday, Feb. 28, we broadcasted a church service from New Bedford Hotel, and Sunday, March 14, 2 to 3:30 P. M., we will broadcast again from the same station. This was my first experience preaching through a steel man. When it comes to singing and playing instruments I think our New Bedford church is just a little better than the best, and best of all, they are sweet spirited, and a praying, paying, and shouting people. On the first ballot they gave the pastor a unanimous vote to return for another year. Yes, I am glad to return and labor among such fine Christian folks.—R. J. Kirkland, Pastor.

NORTH ATTLEBORO, MASS.

We are glad to report God's continued blessing upon us in the pastorate at No. Attleboro. It has been our privilege to labor among some of the Lord's best people in the past two years here. Our work has not met with any startling gains, but it does show a good healthful increase all along the line. We have some fifteen additional members all engaged actively with us. Just now we are enjoying a Self Denial Week to clear up our missionary budget for the year. Recently we went over the top with our quota in the World Wide Drive and were much blessed in the effort as well as the victory, which followed. Our folks are united in the one great purpose of bringing lost souls into touch with a Savior who saves to the uttermost.—Ralph D. Schurman, Pastor.

News and Notes from Iowa District

DISTRICT REPORT

Another month has rolled around since we reported, and it has been a busy one, and so has gone very quickly.

We visited our new church at Toledo, where we have a small class that are holding on, hoping to get a church building soon and a regular pastor. We hope to put a meeting in there soon and help and encourage them some.

Went from there to Marshalltown. This is one of our older churches, where we have a splendid property, church and parsonage, in a good location, but there is a very strong prejudice to the Nazarenes there, so it gives them a real battle to keep on top. They have a real live wire for a pastor in the person of Ward Millen and he can pray the heavens open, and sing the saints in. He and his good wife are calling among the people, and will soon have a good strong church there, I trust.

Our Ottumwa church is pushing the battle all the time. Have just closed a very good meeting with Brother G. B. Williamson for the evangelist and Brother Goodwin was with them for the week end, and I had the privilege of being with them one night. It was great. Brother MacLearn is surely making things go there.

Allerton is one of our older churches and has the oldest pastor in our movement in the East. That is he was the first Nazarene this side of California and organized the first Nazarene church, and God has made him a great blessing up and down these states since. He is one of our strongest preachers, and he and his wife have the respect of the whole city. Brother McFarland has had the honor of being mayor of that city for two or three terms, and they want him to have it again, for he surely cleans up things when he is in. He can do the job and never get the big head.

R. D. Wiggan is the pastor of our new church at Algona, and he and his good wife are doing things under circumstances that would make many of us lay down and quit, but they have bought a good property in a good location and are planning to build a tabernacle in the near future. They have a fine little band there and will surely win out.

Our largest church is at Sioux City where our good old warrior, Rev. O. W. Nease, is pastor. He has been there only since October but he has things coming and God is wonderfully blessing them in every way. I enjoyed my stay with them very much. Their home was a great comfort to me, they treated me like one of them, and their church was a great inspiration. Brother M. L. Doeblen took me in his car to Pierson, and Climbing Hill, and kept me all night, and put me on the early morning train. God bless him. He is one of our very best

men, and has done much for our church, and is still doing. He is very lonely since his wife died, but he is hopeful, and full of faith, and is looking forward to the meeting in the country that is better than this.

Our church at Pierson is only a little over a year old, but they are getting along fine. Rev. E. E. Russell is their pastor and is at it all the time, leading the people on from hill to mountain. He has just helped Sister DeVoll in a meeting at our new church at Missouri Valley, and reports a good meeting.

Climbing Hill is one of our best churches. They have some fine people there, that are real Nazarenes, and still have the blessing. They have a very fine company of young people. Their pastor is also young and full of fire, Brother Craig Weathers who is still in school. He is one of our coming young men.

All of our people are full of faith and expectancy, and we are surely going to win. We have a great field in Iowa and we mean to do our best to get in where they want us, and where they don't want us.

Just a word to the boys on the District. The year is half gone, and remember we want to come up to the Assembly with all bills paid. Keep your budget up with the rest of the local work. You are doing fine but we want you to keep at it, so we will go over the top in all things long before the Assembly.

Please remind the people gently that we are now in need of some Home Missionary money to put in some meetings where we ought to have a new church. Back us up, boys. We are on the job, and on the firing line. I have the victory in my soul this morning, Hallelujah.

L. N. Fogg, District Superintendent.

WEBSTER CITY CHURCH

We have just concluded (March 7) a three weeks' meeting with Evangelist B. H. Edwards of Wichita, and our church has taken on a new lease of life. Days that are the most optimistic in the entire twelve years of the church's history. Through the plan of Brother Edwards—a new policy was adopted of making the business men of the city partners in our work. It is astonishing to see the real interest these men have in the work. In addition to the offering for the evangelist, a generous audience undertook to purchase the pastor a car. The blessing of God was upon all the meetings, and while the "New Blood" results were not as expected, an immense amount of good has been done and a way opened for a good meeting in the future. Webster City Church has a new vision, a new courage, and a new policy. Praise God. —Horace Ireland, Pastor.

OTTUMWA, IOWA

The work is moving on with deep interest and continued victory. Our revival meeting which began Feb. 12 and continued over into the month of March was largely attended, and a goodly number definitely sought and found God. Rev. G. B. Williamson was our evangelist, and his messages were of the very best type. General Superintendent Goodwin was with us for the week-end of Feb. 20 and preached four nights to the profit of all. Encouraging words were spoken by Brother Goodwin for the Ottumwa Church. District Superintendent L. N. Fogg was with us in one service, bringing us a very helpful message. We secured ten subscriptions for the *HERALD OF HOLINESS*. Our Sunday school is growing, and we are looking up and trusting God for still greater victories.—Thos. F. MacLearn, Pastor.

CENTERVILLE, IOWA

God is with us in our work at the Centerville Church. New people are worshipping with us and some new ones are finding God at our altars, for which we praise the Lord. On March 28 we begin revival meeting with Evangelist J. E. Gaar of Des Moines, continuing over April 11. We beg an interest in the prayers of all of God's people.—Alfred Christensen, Pastor.

PASTOR C. WARD MILLEN, MARSHALLTOWN

We have just closed a four weeks' campaign, Feb. 14 to March 14. The first two weeks were conducted by the pastor and his wife, whereas the last two weeks we had with us Evangelist Oscar Hudson. Brother Hudson is a wonderful man of God, a hard worker and a real soul winner. Day services were held from 9:30 to 10:30, which were very profitable to our church people, better fitting them for the battle. Several shop-meetings were held in the city at the noon hour, and some were thus reached and helped who do not go to church, and some were brought into the evening services. The evangelist was entertained at the parsonage, our members and friends ably assisting in this manner. Eleven were at the altar, most of all we trust got through to victory; and a part of this number came the second time to be sanctified. Our people have been greatly blessed and victory rings more clearly in the Marshalltown Church. The finances were good considering the size of our audiences. A love offering of \$25.00 was taken for the pastor and wife. Thus we take new courage and hope we may soon be engaged in another battle that will bring greater results.

PIERSON, IOWA

Greetings in the Name of Jesus from the Church of the Nazarene in Pierson,

to all the holy brethren. "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." We greatly rejoice that we are permitted to have part in the great work of "spreading Scriptural holiness over these lands." God has been pleased to give us a nice little church and a splendid parsonage in a beautiful location, and a few of as faithful and sacrificing people as have ever been saved from sin. While we have not seen any cyclonic outbursts yet there is a progress and growth that is indicative of an "Oak" rather than a "Gourd vine." We are sure that it is a plant of God's own planting and if given proper husbandry will grow up in the Lord. "Brethren, pray for us." Our good District Superintendent, Brother Fogg, was with us for two services and brought us some splendid messages from the Word. We thank God for this ministry, and trust that he shall soon return to us. Pierson is located thirty-five miles east of Sioux City, nearly one hundred miles west of Fort Dodge, and this is the only Church of the Nazarene in this territory. We pray that this will not long be true. "Let us go up and take the country," is our battle cry. We recently held revival meeting for the Missouri Valley Church. We found a fine class of people. God blessed, giving some eighteen souls at the altar, some who will come into the church.—E. E. Russell, Pastor.

FARMINGTON, IOWA

Our new church edifice will be opened Easter Sunday, April 4, at the Sunday school hour, 9:45 A. M. We expect two hundred present at the opening session of the school. On the same day at eleven o'clock, revival meetings will be launched with District Superintendent L. N. Fogg as our evangelist and Professor and Mrs. R. A. Shank of Columbus, Ohio, as singers. The church will be dedicated April 18. A great day of victory is anticipated. Let all God's people join us in prayer for a genuine revival of salvation.—G. B. Williamson, Pastor.

NOTES

Please have all reports in my hands by April 20 for the May Iowa Page. This is urgent. We wish to take this measure to thank all for the splendid responses coming in for the Page. We can only say keep it up.—Compiler.

During the month of April revival campaigns will be held at the following Iowa churches: Centerville, Montrose, Farmington, Council Bluffs. May we all unite in prayer for salvation tides to sweep in upon these churches.

Pastor Craig Weathers, though very busy finishing his college course at Morningside, reports that he is having victory in his pastorate at Climbing Hill.

Watch for the MAY PAGE. A special number, Iowans.

CELEBRATE GOLDEN WEDDING

The golden wedding anniversary of Mr. and Mrs. Isaac V. Howard was celebrated Saturday evening, Feb. 20, 1926, at 8 o'clock at the Church of the Nazarene, Council Bluffs, Iowa, pastor holding the beautiful and sacred service com-

memorating the vows which were taken in Clark county, Missouri, Feb. 20, 1876, by the couple. Brother and Sister Howard are precious saints and are held in high esteem by the church and have a host of friends from all walks of life. They are still active in the work of the Lord and the church. Many beautiful and substantial gifts were given—among them gold coins by the church membership. The church was appropriately and beautifully decorated. We sang in closing, "God will take care of you." Benediction by Rev. Henry Delong, 90 year old minister of the city.—C. E. Ryder, Pastor.

KANSAS CITY DISTRICT CONVENTION

The First Mid-Year Convention of the Kansas City District convened with our church in Topeka, Kans., March 8 to 12.

With only two or three exceptions, the pastors were present, and there was a good representative attendance of evangelists and other workers. In all the interesting discussions, pertaining to every department of the church, the keynote was aggressive, spiritual, forward movement. Many helpful plans were recommended for increasing our efficiency and spirituality.

District Superintendent, Herrell constantly enthused the sessions with his optimistic spirit and his practical plans for the District.

The daily lectures on essential truths, given by Dr. J. B. Chapman, were especially instructive and were highly appreciated by all who were privileged to hear him.

Dr. E. P. Ellyson made a stirring appeal for a greater interest in developing our Sunday school program.

Mrs. W. B. Needles, District President of the Woman's Missionary Society, reported the organization of twelve new societies on the district this year, making a total for the district of twenty societies. Mrs. Needles especially emphasized the spirituality of the society meetings.

Miss Lue Miller, superintendent of Rest Cottage in Kansas City, spoke of the wonderful work being done by this home. They have cared for 106 girls from January, 1925, to January, 1926, and many of these were saved. Miss Miller has been superintendent of the home for twenty years, and has made this home one of the most successful organizations of this character in the country.

One of the most helpful interests of this Convention was the six months' report of the District Treasurer, C. W. Jones. Many pastors were eager to have a good showing and endeavored to pay up their budget in full. The treasurer reported seven banner churches, or those having both General and District budgets paid in full, as follows: Carl Junction, Cherryvale, Ft. Scott, Halltown, Lafontaine, Ottawa Second, and Kansas City First overpaid \$480.00.

The Young People's Societies were represented by the District President, Rev. E. R. Shook.

The evening services were evangelistic, the preachers being Evangelists G. S. Owen, C. J. Garrett, and Dr. E. P. Ellyson. The closing night service was a

missionary program in charge of Mrs. W. B. Needles, Miss May Bursch and Miss Ruth Williams from India. The song services of the convention were led by Song Evangelist Willard Davis, who is coming to the front as one of our leading evangelistic song leaders.

It was the opinion of all the members of the convention that we have never had a more royal and pleasing entertainment than was given by the pastor, Rev. L. T. Wells, and his church.

The idea of the mid-year convention, with the close contact of the District Superintendent and his preachers, the Treasurer's report, the thorough discussion of district problems, and the preparation of memorials to the District Assembly, was found to be highly beneficial to our District. A resolution was adopted to make such a convention an annual affair for this District.

A. M. BOWES, Reporter.

HAMLIN SCHOOL AS I SEE IT

It was my privilege to attend the Jubilee held at Hamlin, Texas, when they burned the old Moss loan. It was indeed a great time as the people gathered to see it go up in smoke. Shouts of victory mingled with tears of joy were seen and heard all over the building. I am thoroughly convinced that the school at Hamlin is a great necessity and will serve a place in our church in the south and especially in Texas that will make it well nigh indispensable.

(1) The school is now out of debt which is something to be proud of and should give an occasion of rejoicing throughout our entire church. It is simply wonderful how the dear people in Texas and elsewhere have stood by this school in all of its struggles to bring it to its present condition.

(2) We need this school in Texas because of the wonderful resources from which we have to draw. Texas is fast becoming one of our greatest states. The population is increasing at a rapid rate, and the opportunity of our church in this great state is something wonderful at the present time, saying nothing of the future of not only the church but the school as well.

(3) We were agreeably surprised at the wonderful work being done in our school at Hamlin. I believe I can say I never met a more beautiful and self-sacrificing corps of teachers in my life. Their work is thorough on every line, and the spiritual fervor of the school cannot be surpassed. I wish I had space to tell of the wonderful addresses delivered by Mrs. B. M. Kilgore, Mrs. W. H. Phillips, and Mrs. Clara Verner. Suffice it to say that all went away saying we never heard better and more soul stirring messages delivered. The orchestra and band gave us some wonderful music. A more beautiful and promising set of young people would be hard to find anywhere.

We went away saying we would do more for the school in every way than we have done in the past. May God bless dear Brother Phillips and his corps of teachers, the student body, the community and all that are trying to make the school at Hamlin a success.

MR. AND MRS. W. E. ELLIS.

News and Notes From Canada

Compiled by M. J. Jones

THE CALGARY BIBLE SCHOOL—FROM A STUDENT'S VIEWPOINT

We were not able to get in for the beginning of the school term, but got there in time to get the last two weeks of Dr. Wiley's term, which we enjoyed, and found very profitable, especially the evening lectures on Hebrews. Dr. Wiley brought out some wonderful truths and Hebrews has indeed become a new book to us. We truly appreciated the sacrifice Dr. Wiley made in leaving his school and responsibilities at Nampa and coming to Calgary for six weeks to teach just a few students, comparatively, and yet anxious for Bible school training.

Then Sister Winchester came to us for six weeks. Her method of teaching was that of class discussion and instruction rather than note taking in class, which was interesting as well as profitable. We shall not take time to outline the subjects in the course as this has already been given in the *HERALD OF HOLINESS*. However, we seemed to get over a lot of ground in the time, and if we had any fault to find, it was just that we seemed to have to go a little too fast to get the full benefit, but are glad for the general outline Sister Winchester gave us.

The chapel services, which were held after the morning sessions were a real blessing and means of grace. From the first service we attended to the last it seemed that the presence of the Lord was manifest as we sang, prayed and testified, and especially was it so at times.

Then the student's prayermeeting held every Tuesday afternoon after class was a means of blessing. As the prayer list was written on the blackboard and we went to prayer we felt that God surely heard, and we are looking for the answers. At the last one we attended we felt a real campmeeting shower, as many of the students gave their testimonies as to what God had done in their hearts and lives. Praise Him.

We would like to make mention too of the Expression Class, held twice a week by Brother Smee, pastor of the Calgary church. These were classes of real interest, as well as instruction. We feel if we can only put into practice some of the theory Brother Smee gave us we will be more efficient in God's service.

The English classes taught by Miss Edith Hunt were of great benefit, especially to those who had not had a good foundation in English. We feel sure these classes were appreciated by all who attended.

The Literary Society, which was organized shortly after school began, with Brother Harold Irwin as President, was also a means of education especially to those of us who lack training along this line.

We have constant praise in our hearts to God for the privilege of attending the school for part of the term, and the help and blessing we received. We were sorry not to have been able to stay the last month and get Brother Sanner's lectures, which the rest of the students report were splendid; but we felt the call of duty back to our work at Beulah Home.

We would like to have you join us in prayer that God will help us to get a permanent Bible School established in Canada by next winter, so that our students, some of whom are of the finest type, might have the opportunities they long for of training for service. It blessed our hearts as we heard many of them testify of their call to preach and their intention to preach holiness at any cost. Let us do our part in making the necessary education possible for the sake of the cause of God in Canada. Amen.—Mary Walsh.

M. J. JONES, PASTOR, WINNIPEG, MAN.

We have just closed a very gracious revival. Dr. B. F. Neely, of Bethany, Okla., was the evangelist. He is one of the greatest Bible preachers in all the land. His ministry was very highly received here. He was unavoidably delayed for several days and was not able to start the meetings as they were announced. We were fortunate in getting our District Superintendent, Rev. A. C. Metcalf, to come and fill in till Dr. Neely could arrive. Brother Metcalf very faithfully and acceptably filled the gap. We always appreciate the ministry of our District Superintendent. During the meetings some fifty souls kneeled at an altar of prayer and most of them prayed through to a definite experience of salvation. The local mixed quartet sang to the delight of all. Miss Corrie Johnson and Brother Metcalf both did well in solo work. The church was revived and are encouraged to fight on in this great conflict. We held a special service in a down town theatre each Sunday afternoon. These services proved helpful to the church, especially the last one, at which Dr. Neely spoke on the "Tongues" question. We are to have another evangelistic campaign in June. Rev. V. W. Littrell and wife are to be the evangelists. This meeting will be held in connection with the District Assembly which convenes here this year. Please pray that God will bless this church in such a center as we have. Nearly one-half of the population of the Province of Manitoba live in and adjacent to Winnipeg. The Lord is our help. We are looking to Him.

EDMONTON, ALTA.

As we come to the close of another assembly year, we feel that we have

great thanks to give to God for the way He has led and blessed us during the past year. Both as a church and individually we have had some real problems to face and have had some hard tests to go through but we can say that God is leading us on and giving us victory in all departments of our work. We feel especially thankful for our young people. It is encouraging to see so many who have really caught the vision and have determined to go all the way. On Feb. 28th God was very near to us in all our meetings. At our Sunday school in the morning we had seekers at the altar. In the morning meeting our communion service was truly a time of real heart searching and full consecration. Then in the afternoon at the baptismal service nine of our members were baptized, and as we have heard them tell of the blessing they received there we feel the service was one which will not soon be forgotten. Although we are a small church we do praise God that we are growing, not only in numbers but in earnestness and our whole prayer is that we may keep on fire for God and that we one and all may have a real burden for the unsaved around us.—M. McMurray, Reporter.

WOOD MOUNTAIN, SASK.

We are always glad to read the Canadian Page in the *HERALD OF HOLINESS*. We feel that it is our duty as well as our privilege to help make the page interesting. I am so glad to report victory in my own soul. Jesus is so dear and precious to me. It fills my heart with love and gratitude to Him as I look back over thirty-three years of unbroken fellowship with Him. He has been so true yesterday, today, and I know He will be forever, Amen! With the apostle Paul I can say that "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day." We are a few here in Wood Mountain district but we are standing true to God. We have no pastor at present but we are praying and hoping that God will open the way for someone to come here this year. So we are trying to hold the fort. Sister E. Harris is leading the Sunday school at Bayard. The Sunday school at Sunny Crest is closed at present. Sister Rucker is keeping the Sunday school going at MacWorth and Brother Fred Peterson is leading the Sunday school on at Sister Butte. We have a N. Y. P. S. with Brother Roy Harris as president. So many of our young people have gone away to school at Nampa or Calgary. So the services have been discontinued for a time. We also have a W. M. S., which is doing splendid work for the missions. All the members are interested and are doing their best to help lighten

the burdens of the missionary and to send the gospel to our brothers and sisters in heathen darkness. May God bless them. It was a real encouragement to read Brother Percy Bartrum's report, "Going North," in the *HERALD OF HOLINESS*. How glad we are to know that our students at N. N. C. are getting a call from God to come back to this needy field. May God bless our boys and girls at Nampa. We are looking to you and our hopes and prayers are that God will help you to do your best, and get an experience and a faith in God that will hold when the enemy shall come in like a flood. We thank God for the N. N. C. and for the Canadian Band. May God bless you all. Amen.—Mrs. Anen Olson, Reporter.

L. E. CHANNEL, PASTOR, ABBOTSFORD, B. C.

Feb. 14th was a good day at Abbotsford, British Columbia. Our minds were directed back to one year ago when Brother J. H. Bury, assisted by the pastor, held the opening services in the new church and organized a class. At that time there were good prospects for quite a class of Nazarenes in the near future. But time proved that some who united with us as well as others who were attending did not want to pay the price of second blessing holiness and thus they left us and turned to the Tongues movement. It is needless to say, that our trials and battles have been numerous but the Lord has brought out a little number as tried by fire. They are ready at any time to sacrifice for the cause of holiness. We are holding two prayer meetings each week which is adding much to the spiritual life of our services. Last week one young woman was saved at our afternoon cottage prayer-meeting. The Sunday school shows new interest with an additional scholar occasionally. Perfect harmony prevails among us and the pastor has a unanimous call for another year.

VICTORIA, B. C.

We thank God that His work here is progressing wonderfully under the leadership of Brother and Sister Barker. This point has been without a minister for some time and the work had gone back. Brother and Sister Barker have been here only about eight months, but the work, with the co-operation of the officers of the various departments and by the guiding hand of the Holy Spirit, is coming forward. Praise our Lord. To Him be all the praise. Pray for our Victoria Church, dear brothers and sisters, as we feel that we need your co-operation in prayer to push the battle for the Lord at this point. As I have been in Victoria for some time I have had opportunity to view the work here. There has been a large increase in our attendance (considering that this is only a small church). The future looks bright for extension of our work here. There are large fields in British Columbia yet to be opened up, where the Word of God has not been heard. The spirit of the church is wonderful—God loving, God fearing souls, who are putting their absolute trust in their God. The Sun-

day school which was started only six months ago with five or six present to study the Word, has grown under the careful leadership of those whom God has put in charge to an attendance of about fifty-five, including Cradle Roll and Home Department, with bright prospects of beginning a Mission Sunday school at the home of one of the attending members of the church. In the near future when the Lord sees the way clear they are going to organize the W. M. S., also the N. Y. P. S., but at the present time there are only a few young folks here and they attend the regular services, but we feel that the time is not far distant when we will be in line with our sister churches. We are looking forward to this coming year, if the Lord tarries, to a large increase in all departments. Brother Barker has, besides his regular services, given two evenings a week to the study of God's Word to all that care to come. This work is very much appreciated here as there are a few who have felt the call of God to give the Word to this sin cursed world. The way is not open for them to get to any of our schools where they can take a course, but praise our Savior for the way that He is leading us along. As we view the worldly conditions around us, it gives us a heartache to see so many souls perishing for the want of something to satisfy their hungry souls, seeking after worldly pleasures and not finding anything that will satisfy their longing. God help them. Let our prayers be united for the unsaved. We feel that there is so much to be done; the harvest is white and only a few laborers. God help us to give a helping hand to mankind wherever we find them. We find these conditions existing wherever we travel. Let us pray and unite our efforts as our fathers of old, that we may see another Pentecost when thousands of precious souls shall be born into the kingdom of God. God bless our churches and as many who are preaching His holy Word. Amen.—Amos Johnson of Calgary.

Sunday School Lesson

For April 11

By M. EMILY ELLYSON

LESSON SUBJECT: The Story of Creation.

LESSON TEXT: Genesis 1:1-3, 26-31.

GOLDEN TEXT: *In the beginning God created the heavens and the earth* (Gen. 1:1).

WE are now beginning a series of lessons in the Old Testament Scriptures, which, no doubt, will be most instructive and profitable. The opening lessons deal with the great facts of creation. We believe that the Bible doctrine of creation has not been emphasized as it should have been, for here is the seed plot of the whole Bible. All of the ancient nations had their stories of creation, but the Bible account is absolutely unique and belongs to no other religion of the world. In contrast with these other philosophic

conceptions, the very uniqueness of the Bible doctrine is an evidence of its divine origin.

In the first two verses of our lesson we have the work of creation in its epitome. The first sentence of divine revelation makes known to us the external existence of God. No effort is made to prove that He exists, but farther back than thought can reach, even "from everlasting to everlasting" God is. These opening words of Genesis lead us to say with deeper meaning and a firmer grasp of faith, "I believe in God, the Father Almighty, Maker of heaven and earth."

We observe that this work was produced in the beginning, that is, in the beginning of time, and time began with the creation of those beings and things that are measured by time. We are reminded by the reading of the verses of our lesson, that this world did not come by chance, it had a Creator—God, and that God had a purpose in creating the world, also the process of creation came to its high point of glorious handiwork in the creation of man, and God's purpose for man was that he should be in *His image*.

We gather from a careful study of the first verse of Genesis, that God in the beginning created the heavens and the earth, not merely the material out of which they were afterward formed. There is no scriptural affirmation that God did this in the six days of the first chapter of Genesis. The work of those six days was quite a different thing from original creation. They were rather days of reconstruction or restoration from a state into which the world had been thrown after its original creation. There are, however, two acts of special creation mentioned in the history of these six days. First, God is said to have created the inhabitants of the water and the air, and the second act of creation, of these days, is found in the twenty-seventh verse where it is recorded that "God created man in his own image." In each case there is a life principle within, which could only be conferred by a direct act of creation. God did not create a protoplasm to evolve into a man, neither did he create a dark, formless mass out of which He made the earth.

In the second verse of Genesis we have the record of an altogether distinct and subsequent event to the original creation, which did not affect the heavens but only the earth and its immediate surroundings. We are told that the words translated "and the earth was without form and void" when rightly understood, describe a catastrophe which befell the earth some time after its creation. In two other places these same Hebrew words which are here rendered "without form and void," are translated "emptiness and confusion," and in both of these places describe the ruin caused by an outpouring of the wrath of God. Also in Isaiah 45:18, we have a positive assertion that God did not create the earth a *tohu*. This word *tohu* signifies desolation or that which is desolate.

Again in Jeremiah 4:23-27 the prophet likens the devastation of Judah and Jerusalem to the pre-Adamite destruction.

Also the word translated "was" in this second verse of the lesson is in other places made to read "became." One instance of this reading was in the case of Lot's wife who we are told "became a pillar of salt" (Gen. 19:26). If we were to adopt the latter translation it would render the passage under consideration thus, "And the earth became desolate and void and darkness was upon the face of the deep." We believe there is sufficient evidence in the Scriptures to sustain us in the belief, that the chaotic mass of Genesis 1:2, is not descriptive of the earliest condition of the earth as it came from the hand of the Creator. We see here the importance of word study in our interpretation of Scripture.

We would also call attention to the fact that the earth condition of Genesis 2 is not consistent with either God's nature or His other works. We read that "God is light, in him is no darkness at all." And we note that the work of the first day was the illumination of the earth at God's command, and He at once divided the light from darkness, so that the alternation of day and night immediately commenced. Nothing is said here that would convey the idea of concentration or locality, so it is best that we distinguish the light of the first day from the "light holders" of the fourth day. We also read that God is not the author of confusion, hence the chaos of the second verse could not be His work. In God's work of regeneration He banishes the darkness, for it cannot be dark where He is; and in the place of confusion, unrest and disorder He gives peace, rest and order.

The detailed account of the creation of man, which presents itself for our consideration, is a subject of deepest interest, for it forms the only possible basis of true doctrine in regard to the origin and nature of our race. Our lesson teaches us that man was made in the image and likeness of God. These two words denote the likeliest image, the nearest resemblance of any of the visible creatures. Man was not made in the likeness of any creature that went before him, but in the likeness of his Creator.

What an honor God has put upon man that in his nature and constitution—not that of his body, but that of his soul—he bears the image of God. Hence the soul of man is perhaps the brightest, clearest looking glass of nature wherein to see God. God forbid that by indulgence of the body, and to satisfy the cravings of, and appetites of the lower nature, we should become like the beasts that perish.

Do not mistake us at this point. We believe thoroughly that all the natural, human appetites are a bestowment of God, and calculated for the happiness and blessing of mankind, when functioned under right conditions and properly controlled. But when these human appetites gain the ascendancy, like the prodigal of old, they lead us to the hog pen and become our curse.

There is a manifest distinction between the creation of man and the rest of the acts of the six days. Hitherto God had said, Let there be light, Let there be a firmament, etc.; but, now the word of

command is turned into a word of consultation, *Let us make man*, for whose sake the rest of the creatures were made. This was the work He longed to be at. Man was to be different from all that had been made. Flesh and spirit, heaven and earth, must be put together in him, for he must be allied to both worlds.

Our lesson tells us that in this act of creation a pair, male and female, were made. This was the crowning joy that was in store for Adam, for among all of the beasts and fowls, he found no counterpart of himself, none to be the companion and partner of his joy, none to share his lordship over creation, none to be with him in the bonds of mutual love and holy, happy fellowship. So while he slept a deep sleep, from his side God took a rib wherewith He made the woman. We note, no second rib was taken, only one woman was made for Adam, though many were afterward born of this pair.

Upon receiving his wife Adam exclaims, "This is bone of my bones and flesh of my flesh," i. e., she is my counterpart, she belongs to me; she is my partner, my helpmeet. We believe it was one of the Wesleys who wrote on the creation of woman:

*Not from his head was woman took,
As made her husband to o'er look,
Nor from his feet as one designed
The servant, of the stronger kind;
But fashioned for himself a bride,
An equal, taken from his side,
To rest secure beneath his arm,
Protected by her lord from harm.
And never from his heart removed
As only less than God-beloved.*

All of this is beautiful to contemplate as regards our earthly homes and loves. If homes were builded according to the instruction of the Word, this world would be less of a tragedy. But the beauty of this crowning act of creation shines forth most brightly when we consider Adam and Eve as the great types of Christ and His Bride. It is in such a study that we see how evidently the history of this first pair foreshadows wondrous things to come, and sets forth the mystery of marriage in its reference to Christ and the Church.

IN - MEMORY OF SISTER C. J. KINNE

Sister C. J. Kinne, who passed on into "the more excellent glory" while her husband was in China looking after the building of the Bresee Memorial Hospital, was a faithful member of the Woman's Missionary Society of the Southern California District, and had rendered many years of faithful service in this connection. Therefore at a recent meeting of the District organization, a committee consisting of Mrs. S. P. Richards, Mrs. C. A. Kinder and Miss Sue Bresee drafted resolutions of appreciation for the life and work of Sister Kinne and extended sympathy to Brother Kinne and to the members of the bereaved family.

Will not readers of the HERALD OF HOLINESS, upon reading this, also offer a prayer for Brother Kinne and the children?—Editor,

NEWS NOTES FROM THE MINNEAPOLIS DISTRICT

At La Moure, N. D., Rev. Harry and Mrs. Wesseling have had a very excellent pastorate. The membership has been doubled, and a fine showing made along financial lines. The church is beautifully growing in spirituality.

Rev. D. C. Stout, and Sister Lizzie Stout have made a blessed showing for the Lord at the Loomis, S. D., church. On Sunday, March 14, they had a celebration for the payment of the debt on the church, and burned the notes, and received five new members into the church. An enthusiastic congregation is backing their labors. A regular all night prayer meeting is held each month.

Kimball, S. D., under Brother R. A. Cunningham, has suffered reverses on account of the failure of crops in that locality for three years. They are now forging ahead, and report better congregations than have been known in many months.

Rev. Lewis Bacheller, pastor at Mt. Pleasant Church, near Mt. Vernon, S. D., will leave for Michigan in May, to take up evangelistic work. He has served this church for three years, and extended the borders considerably. They are looking for a good man to succeed Brother Bacheller.

Beulah Church, near Fulton, S. D., is having a fine recovery from a great, and what looked like a hopeless collapse. Brother F. W. Burleigh has taken charge, and is pulling things back into shape backed by some saints there who never do know when they are defeated.

Rev. J. M. Butchart, who was an elder in the Church of the Nazarene, and Rev. Beryl Crouch, who was a licensed preacher, have withdrawn from the ministry and membership of the church. They are both connected with "Faith School," in Mitchell, S. D. Several of the scholars there, who were members of the Church of the Nazarene, have also withdrawn their membership. The School now has regular services and Sunday school in their own building, and have adopted a rule forbidding any scholar to attend church elsewhere without permission. The School was founded by, and is now superintended, by Rev. Winnie Crouch.—J. G. M.

BRESEE COLLEGE NOTES

It has been well said that it is impossible to estimate the real worth and the strength of a man's character unless there is an opportunity to observe him under the test. While this is true with regard to the individual, it is also true with regard to institutions.

While working on the Kansas District during the past few months, I have visited Bresee College several times. Just now the school is passing through a period of peculiar stress owing to the fact that the classes must be conducted and the dormitory students must live not only in cramped and uncomfortable quarters but the building has actually been condemned on account of its unsafe and unsanitary condition.

In addition to the inconveniences men-

tioned above, during the past month several members of the faculty have been ill. In spite of all these handicaps the class work has gone on, with but very slight interruptions, because the majority of the students are young men and women with an earnest purpose and real desire to learn.

The standards of the school are held so high that words of commendation and appreciation have been given by members of the faculty of other educational institutions in which former students are now pursuing courses. This is indeed gratifying and it cheers the hearts of the noble self-sacrificing teachers who are laboring so faithfully.

If this were all, no doubt it might be said with fairness that this institution does not meet the requirements of a Nazarene school for the training of our young people but let me go a step farther. It would have been worth the time of everyone of the spiritually minded readers of this article to have visited at least one of the spontaneous group prayer meetings held at the midnight hour the night that Dr. London was taken to the hospital or the chapel service on the morning of the operation. This chapel service was one of the most unique seasons of prayer which I have ever been privileged to see anywhere. For several hours the student body wept and waited before God, beseeching Him to make them worthy of the sacrifices which were being made for them and entreating that if it were according to the will of God, their beloved president might be spared to them. They wrestled like Jacob of old until they prevailed. On Tuesday morning, February 23, Dr. London was able to be in chapel once more. It was truly a time of rejoicing on account of answered prayer. Glory to God. After Dr. London had spoken a few words, expressing his appreciation of the kindness of all during his recent illness and had borne testimony to the fact that "the anchor holds" though the billows roll, the Holy Ghost melted the hearts of the students and faculty together in a wonderful way.

Truly, this is an ideal atmosphere for the development of holy character, for Dr. London has a place in his big father-heart for every student. There is a beautiful family spirit in the school. Lessons are being learned not only from books but these precious young people are learning lessons of priceless value for the tomorrows of their lives. Best of all they are learning to use the mightiest of all weapons—prayer, for after all there is only one safe way to reach any conclusion and that is "to pray through."

No doubt by this time some of the readers of this article are wondering just what can be done to advance this good work. If you live in the Bresee College Zone you can show your loyalty by paying on the regular educational apportionment in the District Budget. You should

plan to attend the first annual session of the Kansas District Campmeeting to be held in conjunction with the Commencement exercises. Watch the **HERALD OF HOLINESS** for the announcement of the exact date. Those who are at a greater distance may also have a part in carrying forward this great work for it is well to go even beyond the borders of our own districts in our interests. Let us each ask the question, "Lord, what wilt Thou have me to do?" I am sure He will place upon our hearts the needs of those for whom we should pray and labor. We may all stand by these faithful teachers and earnest young people in prayer until the new building is completed and free from debt.

ALICE M. McCLELLAN,
Returned Missionary From India.

ANNUAL MEETING, COBAN, GUATEMALA, CENTRAL AMERICA

May is the regular month for our annual meeting in Coban, but it was changed this year to February, in order to take advantage of a visit from Rev. William H. Huff. Brother Huff came to Chiquimula, Guatemala, in January, to preach at the Friend's annual meeting, and we succeeded in getting him to Coban, though it was rather hard on the evangelist to make the one hundred mile horseback ride. He came in quite stiff and sore, but soon revived and became quite himself, and did some great preaching during the ten days' meeting.

We had prepared the way by holding daily prayer meetings in the churches throughout the District, and a goodly number of the Christians from other places were present at the very first service, and God's presence and blessings were upon us. It is easy to do business with the people if we have been with the Lord in prayer, sufficient time before hand. But it is mighty hard to get time to pray. There are so many duties that crowd in on the missionaries' time, and things that seemingly, must be done, and done at once, until it is hard to find time for united prayer in the quiet room.

Some came as many as five days on horse back to attend the meetings. Quite a number of the workers and Christians were hindered by sickness. Satan seems to have realized that there was much blessing in store for us, so he got in with his work and made a lot of the people sick to keep them away. However, that gave more room for the people of Coban

to attend the services. Our chapel is far too small for such occasions. We need to make an addition of about \$800.00 to the present building, and this is not a mere need, but an absolute necessity to keep pace with the growing church. If we fail to get our people together, we will fail in keeping them united. The missionaries were all present. Brother Huff preached to us at 6:30 each morning in English. What a treat it was! He preached in the morning or afternoon to the native church, and at night to the crowds, using an interpreter at these services. His messages were very fine for the Latin people. They got the message even though the "interrupter" had to go between.

There were five services each day. The missionaries and native brethren looked after three of these.

The Spirit was graciously present, and did a great work in the hearts of the people. Not as many made definite stands as we had hoped, but some good results were realized. Among the new converts are two of Coban's oldest and possibly hardest men. If these two men keep true to Jesus, it will be worth all the effort put forth and the hardships worked on the preacher to come our way.

Many of the believers, sought and professed sanctification. We are sure the church got a real deepening in experience. Thank God for it all. Please pray for us.

R. S. ANDERSON.

KANSAS CITY DISTRICT

The mid year convention of the Kansas City District held at Topeka, Kans., March 8 to 12, was a decided success. We had a very fine attendance of pastors, evangelists and Christian workers. The various interests of the work were ably presented and the discussions were lively at times yet the beautiful spirit of perfect love was evident. A good tide of spiritual unction rested on the convention throughout. In fact, the glory that was on the convention made one feel that they were really in the midst of a Nazarene swing and tide. May the glory of divine presence ever increase on our District, is our prayer.

The plan of a six months' District Treasurer's report proved of great value. This plan will help to bring up the general and district deficiency, if there be any, in the middle of the year instead of at the end of the Assembly year. Our pastors and churches are to be commended for the way they are taking hold of this interest. It certainly is a pleasure to work with a loyal, whole hearted, hard working band of preachers and people. The brethren presented the writer with a very fine New Testament and Psalms on his forty-ninth birthday, which was the first day of the convention. These little love tokens help a fellow when the battle is going hard. Just to know that you have a band of true sacrificing brethren back of you makes the burdens just a little lighter and the pathway a little brighter. The revival vision, prayer, and flame is really getting hold on our District. The fight is on and we are

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winning. God is with us and that is best of all. Amen.

As a District we have got to grow in order to go. If we cease to grow we then cease to go. A growing District is always a going District. Hence, we refuse to be in the list of dying or dead Districts. Therefore, brethren, as your District Superintendent, I call your attention to the fact that our opportunities are our possibilities and no one need to look for better opportunities. Get you up and begin and you will find God there ready to help you. Thrust in your sickle where you are and begin to harvest a crop, for it is already white unto harvest. Do or die must be our motto if we are to win with any degree of self-respect. Yes, we must grow personally, as local churches, as a District and as a general church if we hope to be a going institution.

The most spiritual spot in the Church of the Nazarene has been, is, and must ever be, the ministry. If we preachers fail all will fail. If we succeed all will go. So brethren, the spring and summer is coming on and we must buckle up our belt and charge the foe with might and main. The past six months are a fine record but the next six must be better. We must grow to go. So come on, and let's go so that we will grow.—N. B. Herrell, District Superintendent.

KENTUCKY DISTRICT

At their last annual meeting the big hearted people of the Kentucky District Assembly granted their Superintendent a month off to spend any time and place during the year he might choose. This time was recently spent with our churches in Anderson and New Castle, Ind., in special revival effort. These are among our very best churches of the Middle West, and no better pastors can be found than Rev. W. E. Albee of Anderson and Rev. F. S. Robinson of New Castle. Each of these brethren had their forces well organized, and the meetings well advertised, so that the evangelist had to put forth no special effort to draw the crowds. With the exception of a few very cold bad nights we had fine crowds throughout the two meetings, and many overflow crowds. From the standpoint of numbers neither meeting was so great. We had around seventy or eighty seekers in each meeting, and I believe we would be safe to say one hundred souls were definitely blessed in the two meetings. We can say, however, that God did some wonderful things at each point in answer to the fervent prayers of the faithful saints. A few souls were struck with such power of conviction that they fell like dead and prayed through many hours later.

At New Castle we witnessed a "new thing under the sun." A meeting was in progress two weeks, and the evangelist was not "auctioned off" during the time. He was informed early in the effort that the fine people quickly and freely responded to a call for a good offering for him the Sunday before he came. We are well aware of the fact that this cannot always be done, but none can tell, save those who have witnessed it, how much time, trouble and embarrassment

it saves all around when it is possible to do it.

At one place more than half of our audience was made up of people from Kentucky. This is due largely to the fact that there is little manufacturing done outside of the tobacco industry over the state of Kentucky, and when people are awakened to see the evil of such business many make their way into manufacturing centers where they can get other employment. We have some good manufacturing cities on the great rivers around the border of Kentucky, and most of our churches in these cities are making real progress.

We are to begin a month's tour of the Kentucky District with "Uncle Buddie" the first of April, during which time we hope to secure fifteen hundred to two thousand dollars with which to buy and operate five or six tents this year. Our people are heroic and courageous. They believe this can be done, and this is more than half the battle. As a whole the Kentucky Nazarenes know we have a difficult field to work, but they seem to fully realize the fact that united effort and faith will finally win, and they never seem to tire. So far they have responded better to each call from year to year, and we have every reason to believe we are on the eve of the greatest tour and most wonderful victory Kentucky has ever known. The pastors are announcing to their people already that good offerings will be taken both for home missions and for "Uncle Buddie" when we come, and we believe the great majority of our members will enjoy this as much as any other part of the service. They know it must be done, and they love God and His cause well enough to shout over the privilege of doing it. God bless them.

Let all Nazarenes who have special friends living in any part of the state of Kentucky write them at this time, giving them date of Rev. Bud Robinson's visit to the nearest point he will be to their home. By this means many people outside of the state of Kentucky can get us in touch with prospective Nazarenes, thus enabling us to establish work that we might never reach otherwise. How we will appreciate this favor.
J. W. MONTGOMERY, District Superintendent.

FIVE NEW SONGS

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CHURCH NEWS

PASTOR IRA J. MCFARLAND, COVE, WASH.—"We have just closed a very gracious series of meeting here in Cove. Rev. W. G. Bennett of Billings, Mont., was the evangelist aiding the pastor. Brother Bennett's messages and fellowship were all the more precious to the pastor on account of an intimate relation years ago in the state of Iowa. Here Brother Bennett was my pastor after being instrumental in my conversion. The meetings were a blessed inspiration to the Christian people while quite a number of the young people and children sought the Lord in conversion. Others sought and found Jesus in the cleansing of their hearts from all sin. Brother Bennett is an unusually clear, forcible, sane Bible teacher, and has had long experience in his chosen work of evangelism."

AMES, IOWA—"Rev. C. J. Henderson, pastor of the Church of the Nazarene at Ames, was called by some of the brethren of the Walnut Grove M. E. Church, a country point about seven miles southeast of Ames, who felt the need of a revival, to start a meeting there. This meeting started January 31, continuing three weeks and was graciously blessed of the Lord, some forty bowing at the altar for God's blessing upon their souls. Most of these were children and young people. The services closed at high tide. The pastor of these people has been advocating the closing of the church to Sunday services and having them attend the town appointment on this charge, which many of them were unwilling to do; and making a community center of the church building. May the Lord establish there a church that will be strong spiritually and glorify Him is our prayer. This meeting was attended by Ames people, four and five car loads going out at times in spite of bad roads. Brother J. S. Doggett, of Ames, had charge of the singing."—Mabel Evans, Secretary.

PASTOR CLARK E. NEWTON, NEWTONVILLE, OHIO—"Will give a short history of this work which is a few weeks old in the great Nazarene movement. I was saved in a little mission at Lockland, Ohio, June 22, 1919. After staying there about two years after being saved God called and led me out into the field of labor at Newtonville, Ohio. Settling near the little country town of Newtonville, God opened homes for my father, wife and myself where we conducted prayer-meetings. After laboring for two years through many hardships and dark places God led us victoriously through them all, enlarging our numbers to twelve or fourteen adults and about the same number of children. As we continued to worship in the homes, having as yet no church home, God enabled us to purchase a lot in Newtonville, Ohio, and it was not long until a church building was erected to His glory and to the salvation of precious souls. After two years I met Brother Ralph Haines, an evangelist of the Nazarene movement, at Lockland, Ohio, while he was holding a great revival

there. After hearing him preach, seeing he was a man that was standing by the 'old landmarks' I felt led to engage him for a meeting at Newtonville. It was to run over three Sundays, beginning December 26. But after Brother Haines came God did not let him leave until seven long weeks had expired. During the first two weeks of the revival I began to tell Brother Haines how I felt about the work organizing into some movement. So during the third week of meeting on Saturday night, January 9, 1926, Rev. Kelly, pastor of the Church of the Nazarene of Norwood, Ohio, came out and assisted Rev. Haines in organizing a Church of the Nazarene with twenty-seven charter members. As the meeting continued it proved to be one of the greatest revivals that has been known for many years. The Devil was stirred, many souls were saved, and many hundred people heard the old time gospel preached."

PALCO, KANSAS—"The mid-winter, convention of the Northwest Holiness Association met at Covert, Kansas, February 16 to 18. But on the second day came a big snow storm, blocking all roads. So the convention was continued until Sunday. God was with us from the beginning and poured out His Spirit upon us in the old fashioned way. Rev. Dunham was our evangelist and brought us true Holy Ghost messages twice each day. Many good papers were read and discussed, questions asked and answered, methods and plans talked over. But most prominent of all was the leading of the Holy Ghost at all times. The singing by Bro. and Sister Crane was a most enjoyable feature of the program. Covert people will long be remembered for kindness and hospitality. We are now looking forward to our campmeeting August 19 to 29, with Chas. Robinson as evangelist and Brother and Sister Crane as singers. Many other workers will be on there. Sister Edith Brandes will have charge of the children."—Minnie Burk, Secretary.

PASTOR LAWRENCE ANDREWS, MIDDLETOWN, OHIO—"God is still blessing the Nazarenes here. We thank Him for victory. This is a report of the last revival held by the late Dr. E.-T. Adams of Wilmore, Ky. Dr. Adams came to us on January 19 from a victorious meeting in our church at Georgetown, Ill. He was very tired and run down physically but the Lord gave him a new touch of strength for the last battle of his life. From the very start to the last service it was a real battle. The hosts of Satan seemed arrayed against us. At times it looked as though the Devil would gain the victory but God broke through and a number sought the Lord. I have never seen anyone that could get under the load and carry the burden like Dr. Adams did. He never left the church at night until the last seeker had prayed through or gone home. He was an untiring worker, giving his very life for the salvation of lost souls. He preached on two Sunday afternoons in a large hall up town to a full house each time. His sermon on the subject of 'Was Your Grandfather a

NEW LOCATION

The new address of the Publishing House and General Headquarters is 2923 Troost Ave. All mail for the Publishing House, for the General Treasurer, M. Lunn, and for the General Secretary, E. J. Fleming, should be sent to 2923 Troost Ave., instead of 2109 Troost Ave., and 2905 Troost Ave.

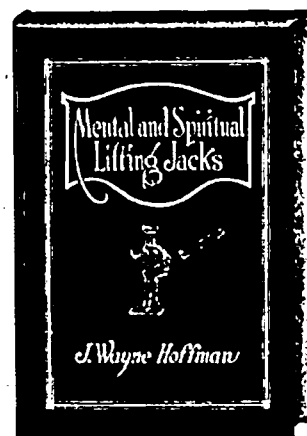
Monkey?' was a master stroke against the theory of evolution. He also preached twice at the group conference of Hamilton. One sermon in particular, on "Bible Holiness" was the best I have ever heard in any church. None of us shall ever forget his last sermon. It was on the 'Unpardonable Sin,' the last sermon he preached on this earth. In making his altar call he said 'This may be the last sermon I will ever preach and I'd love to meet you in heaven.' Only Jesus knew how prophetic that was. The news of his death was a crushing blow to us. The whole church was made sad because of his death. But still we can say 'all things work together for good to them that love God.' We feel that God had a purpose in giving the Church of the Nazarene at Middletown the last meeting of Dr. Adams' ministry. On the last Sunday of the meeting it was voted to sell our present property and purchase a site in the central part of the city and build a more adequate church plant. Dr. Adams then took charge of the church meeting while the vote was taken for the return of the pastor. The vote was unanimous and also the salary was increased \$500.00 more on the year. All expenses were met and the evangelist was given a splendid offering and voted back for the next meeting. But the next meeting with Dr. Adams will be 'just inside the eastern gate.' Pray for us that God may have His way in all that we undertake for Him."

PASTOR C. C. CLUCK, TEXARKANA, TEXAS—"Sunday was a great day with us at the Church of the Nazarene. We received two fine young people in the church at the eleven o'clock service, five at the altar Sunday night and three bright professions."

EVANGELISTS G. F. AND BYRDIE OWEN—"Some of the brethren have written to know why we have not reported more often the past few weeks. Well, we have been kept very busy, our brethren in the British Isles are a hardy, energetic folk. They have kept us going with hardly a night off between series of meetings. When we arrived at Perth, Scotland, we were pleased to find such a prosperous and aggressive church as we have there. So many of our men there are associated with the railway service. Some are conductors, some engineers, some firemen, and some are engine cleaners, but we don't think there is a brakeman in the crew, at least we never heard of a single one working at that job in the church. Their pastor is Rev. J. M. Cubie, who has faith that the grades can be made, and already God has helped that church to pull some hills that have caused the

public to sit up and take notice. Well, our campaign opened with the usual Nazarene swing, with splendid crowds and with sixteen souls praying through to victory the first day. The Holy Spirit led on, and the brethren said they never saw anything like it in their church for crowds and results. Perth is a historic city. John

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Knox was preaching there in old St. John's church when the first outbreak against idols in the church occurred in Scotland. Knox had preached a sermon and the people were stirred. A priest started up the aisle when a lad threw a stone at him, missed him and the stone struck an image. At once the congregation caught the idea that the images were to be destroyed, and they all began and did not stop until the building was almost wrecked. It was also in this section where Sir Walter Scott wrote his 'Fair Maid of Perth' and 'The Lady of the Lake' and we may add the fact that Brother Charles H. Stalker, the great Quaker evangelist, has conducted some great campaigns in Perth. The saints

gave us a good send off at the station, and we hurried on to Port Glasgow where we found a noble band of faithful people who have accomplished much during the past few months. We had looked forward to being with these precious people in a real soul saving campaign but sickness prevented our being on the platform until the last day, yet they were so patient with us. We shall not forget their kindness, especially that of Sister Bellringer, who is a trained nurse and took the best care of us. Our next work was with our church at Blantyre, Scotland, the home town of David Livingstone. Here we have a noble band of young people, but they are greatly hindered on the account of their building being poor and in a bad location. Our work there was during Christmas week, and was somewhat difficult, yet a few precious souls were won and friendships formed, which we trust shall endure even with eternity."

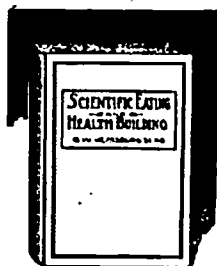
EVANGELIST GEO. BEIRNES—"Closed another good meeting in Antwerp, Ohio. This is a new field for the Nazarenes, about ten miles from Paulding, Ohio, and seven miles from Payne, where we have churches. Brother C. E. Herrell, pastor from Paulding for several months, had Antwerp on his heart. So during our revival in Paulding he secured the American Legion hall. It was an upstairs hall and considering this and the much bad weather the crowds were splendid. We had a number of seekers and happy finders. Closed Sunday night with four young men getting saved and a full hall. The meeting located quite a lot of hungry hearts. When we took an expression it was unanimous that they want the Nazarenes in Antwerp. We could get no permanent place to hold service, so deemed it not best to organize now, but this will be followed by a tent meeting in the early Lenten season. There is surely a splendid nucleus of a church here. The young converts from the Paulding meeting came over almost every night. Three of the girls are talented and already are singing the glory down. We have some open dates for spring and want to keep busy. We never enjoyed the battle so much. Preaching is a luxury and we are putting much in prayer, and God's tokens are many."

EVANGELIST P. P. BELEW—"Just home from two meetings in Michigan. The first one was with our church in Lowell, where Rev. E. L. Buck is the pastor. This is a young work, but is composed of

fine substantial people and is building solidly. We have known Brother Buck for several years and appreciated very much this privilege of working with him. He and his good wife are singers and musicians, which is an asset to their pastoral work. Owing to very inclement weather and snow which blocked the roads at times, the attendance was not large, but God gave us some good results. The pastor said it was the most substantial meeting they had conducted there. The other meeting was with our church at Caro, where Rev. A. T. Nelson is pastor. We have known Brother and Sister Nelson only a short time, but we so much enjoyed our work with them that we felt as if we had known them for years. God gave us a good meeting here with a goodly number of souls in the fountain and the church was greatly helped. It was said to be the best revival they have had there for five years. At each of these places we received a list of subscriptions for the HERALD OF HOLINESS, the evangelist was well taken care of financially, and the pastors were given a love offering. After a few days rest at home we leave for other meetings. Pray for me."

PASTOR A. C. TUNNELL, Boise, Idaho—"About a year ago I gave a report of the meeting that Rev. Lum Jones of Oklahoma had just closed with the Boise Church. At that time I had been with the Boise people about four months and the church was just beginning to move with signs of progress under a new leader. That meeting was a great help to us. The growth of the church has continued steadily during the past year. While there have been fluctuations in some departments the Sunday school shows the average attendance of the year more than double what it was the first few Sundays of our pastorate. The same is true of about every other department. God has been with us in precious anointing and His power has rested upon the most of our services. We had Rev. and Mrs. Jarrette Aycock with us in April for a three days' convention which God blessed with salvation. During June, an ex-nun, who had spent thirty-two years in hospital work, spoke to capacity crowds. This let a good many people know where the church was located in more ways than one. Rev. L. L. Pickett gave us several days in the fall that we enjoyed and created some interest for the church and for God. We have enjoyed the help of others who visited in our midst. We planned and prayed for a great meeting with the Aycocks in January and God surely answered our prayers. For several weeks the prayer meetings and cottage meetings were times of earnest prayer and the Sunday services were blessed with salvation. When the meeting began the third of January the church was vibrant with faith and expectation. The first evening service there were about a dozen hands for prayer and from then to the close of the meeting, January 17th, the altar services were never barren and we closed with fifty at the altar the last night. Backsliders, Mormons, Catholics and sinners were converted, sanctified and united with the church. Many said they were

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If after five days examination, you feel that it is not worth more than \$1.50, return it and your money will be promptly returned. The regular price of the book is \$2.50 but I have some of a light green color and while they last, you may have them for \$1.50. Write Dr. G. W. Remsburg, Hill Building, Independence, Missouri, or Nazarene Publishing House, 2923 Troost Ave., Kansas City, Missouri.



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Nashville, Tenn.

never in such a meeting and we have many new friends, some of whom, we hope to make Nazarenes some day. We have a great people who stand by the pastor and one another in pushing the battle. There has been no dissenting vote on any forward move of the church during the year and a half we have been pastor. A full basement at a cost of near one thousand dollars is being put in and it looks as if soon we will need more auditorium room for our regular crowds. This is a great country, an ideal climate and a hospitable people. Fruit and vegetables are raised in abundance and of the finest quality, while the country is thickly settled because of irrigation making a small farm all that is needed. Boise is called "Boise the Beautiful" and is situated on the Boise River at the foot of the mountains. Anyone looking for a home will do well to consider Idaho."

"EVANGELIST S. T. SMITH closed a five weeks' meeting at the Church of the Nazarene in Harmon, Okla., on March 7. There were great things done for God. More than thirty bowed at the altar, most of them being wonderfully blessed. About twelve were sanctified and several were healed. About fifteen united with the church. Several were baptized and others are to be next Sunday. We are certainly rejoicing that God sent Brother Smith this way. He is certainly a great preacher of the old time religion which saves from sin. Brother Anthony is our much beloved pastor and he is certainly true to God on every line. We ask all the HERALD OF HOLINESS family to please remember us in your prayers, that we may all be faithful to the end."—Mrs. Lizzie Smith, Reporter.

PASTOR HORACE IRELAND, Webster City, Iowa.—"Our winter revival opened Feb. 16, concluding March 7, with Evangelist B. H. Edwards of Wichita, Kans. Our work here has suffered from an unfortunate local prejudice which has been hard to shake off. Our local public estimates Nazarenes as being of mediocre mentality, a kind of an 'anti-everything' crowd suffering from a diseased form of Puritanism; engaged in preaching the iniquity of tobacco, feathers, gold and movies to empty pews, and a sympathetic citizenry has left us alone. Edwards' preaching has done much to dissipate this idea. This preacher, in addition to sustaining Nazarene traditions of fearlessness, fidelity and non-compromise, possesses the unique quality of unadulterated good sense—surely a rare mixture. We have had crowds, convictions and conversions. An intelligent presentation of our pecuniary need to local business men brought in \$100.00 toward the offering, with a suggestion to come again. In addition the pastor was donated a splendid Ford car, so he feels like 'traveling on.' With a handful of Nazarenes plus a little faith, courage and effort, almost \$500.00 was raised during the nineteen day meeting. B. H. Edwards is a splendid general. He returns to us in July for a tent campaign. His broad visioned ministry should be in ceaseless demand."

PASTOR B. R. GOLIGHTLY, DALHART, TEXAS—"We came here the first of November last and found a class of fifteen very devoted Christians. Thank God, we have no evil report to bring at this time. However, while we have been doing what we could we have not turned the world upside down. We have had some real professions received from new members in the church. If I am correct, we have paid about \$55.00 on our budget. We are planning to build a house to worship in, which we hope to be able to report completed at the Assembly next fall. We earnestly ask an interest in your prayers."

PASTOR STEPHEN C. JOHNSON, GREENFIELD, IND.—"Since last reporting we have had some blessed seasons in our services of worship. We had a meeting in December with the help of Burl Sparks as singer. Our engaged evangelist could not get to us so the writer was compelled to do the preaching. We had some real cases of salvation. The closing service was one never to be forgotten. We could get no expression from the unsaved and dismissed the crowd, but both

saint and sinner stood like statues. No one moved, until one young man hurried down to the altar and soon five others followed. Of course, we closed with the heavens down upon us. February 28 we closed a good meeting with Rev. R. P. Fitch. We did not see the results we had hoped. But we know our dear evangelist did his part. He endeared himself to our people. As to our regular services we can say, they are real seasons of refreshing. Rev. J. M. and Mattie Wines are among our boosters. Sister Wines recently gave us a wonderful message, proving she was going to die at the battle front. Our Sunday school and Young People's Society are steadily moving on. Our people are some of the best of earth."

PASTOR RALPH S. GRISWOLD—"We are at present engaged in a revival campaign with the M. E. Church at Brown City, Mich., which gives evidence of becoming a fruitful effort. We are approaching the close of the first week with a gradual increase in attendance, and a deepening of the spirit of prayer and expectancy among the saints. The members of both the Evangelical and Mennonite churches

EVANGELIST E. ARTHUR LEWIS

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Pastor.

John Wesley Church of the Nazarene

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

are co-operating in a fine way, and we are expecting a gracious victory in the salvation and sanctification of souls in this town of about 1800 souls. We will be engaged at this place for about two weeks longer. Praying God's blessing upon the work of spreading holiness literature I am yours in the work of soul winning."

PENIEL, TEXAS—"The church here is steadily moving up the road. At the be-

ginning of this Assembly year things looked dark for us, but God is still on the throne and interested in our affairs. He sent us Rev. S. M. King as pastor. When Brother King arrived he found a discouraged people without a church in which to worship, and a gloomy outlook generally. But he got under the load and set about the job before him in his usual optimistic way, and the results have been marvelous. We now own the beautiful college campus, the old college

building and what was the boys' dormitory. God has wonderfully undertaken for us. We have nice, clean, comfortable quarters in the college building, for Sunday school, classrooms, and auditorium for preaching. Our Sunday school is steadily moving forward, our N. Y. P. S. is very much alive, and our work in general steadily moving on. We have just closed a very successful revival. The pastor was his own evangelist. This was a hard fought battle, but Brother King fears only God, loves lost souls, and knows how to preach the old time religion and hold on to the horns of the altar until God answers prayer. We had forty-two professions, reclamations, and sanctifications during the meeting, for which we give God all the glory. We believe there are better days ahead, and we mean to keep pushing on in the good fight until the battle's over and the victory is won. Pray for us."—Mrs. L. C. Worthington, Reporter.

EVANGELIST LEWIS J. RICE—"Since my last report I have held two meetings, one at Neenah, Wisc. This town with Manasha, being twin cities, have a population of 15,000 people. They are the two richest towns of their size in the country, and boasting of more millionaires than any other town or city of its size. With this comes the fine church buildings, but this does not bring salvation. God knows a holiness work is needed in that place. The meeting was held for the American Rescue Workers' Association who have a nice place of worship, but no following. We preached to four people the first night, but the crowds soon grew to a house full. We had good results for a small meeting. Our next meeting was with our good pastor and church at Rock Island, Ill. This was a splendid meeting, the church was prayed up after holding cottage prayer meetings for several weeks. Deep conviction settled on the people, and God came down in mighty power. It will be hard to find a better people and pastor than Brother Larrabee. Confessions were made, wrongs were righted, and a good number found God as their Savior and Sanctifier. Some were anointed for healing. They know how to sacrifice for the work. Brother Larrabee surely has the work on his heart.

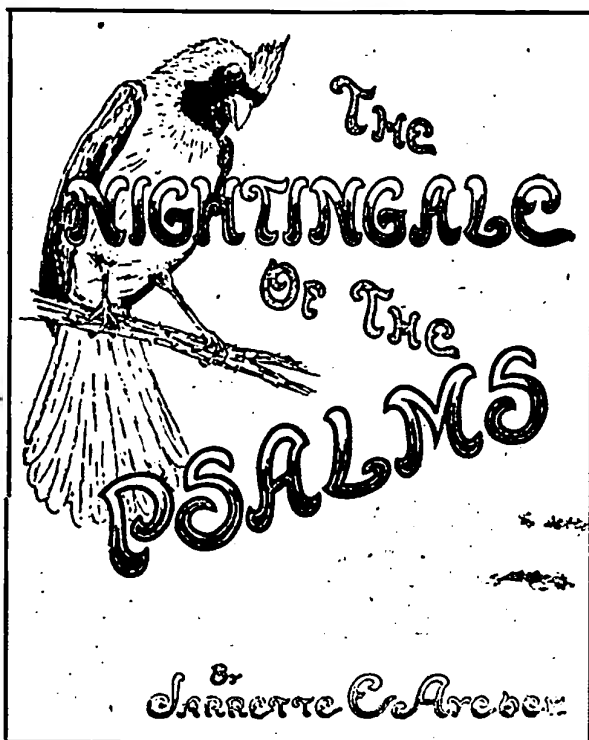
MOTHER'S DAY PROGRAMS

So many expressions of appreciation came to us last year for the Mother's Day Programs we sent out that we have prepared one for this year giving color scheme for decorations, recitations and readings and a suggested sermonette in honor of Motherhood.

The program this year provides for boys and girls to take part in the services as a loving tribute to Mother. These programs will be ready for distribution about April 1 and will be sent free to those who request them.

It is more important to protect a girl from falling than it is to pull one out of the wreck after a moral smash-up. Let us use Mother's Day as a means of encouraging Mothers for larger effort in protecting the daughters of our land. Address Berachah, Arlington, Texas.—J. T. Upchurch, Arlington, Texas.

"The Nightingale of the Psalms"



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

Dr. H. C. Morrison says: "It is a charming booklet and an able discussion of this great Psalm. It is deep and clear thinking beautifully expressed. It is a spiritual tonic and an intellectual quickening."

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

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

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

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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.

ATLANTA, GA.

Organized church in Atlanta. Good class of substantial members. C. M. Harrison and Aurelia Moore with the writer just closed a good meeting. Next District Assembly invited here. The Lord wonderfully provided the necessary finances. We are getting our feet down in this great city, and by the help of the good Lord we will soon have a strong church here.—A. B. Anderson, District Superintendent.

EAST LIVERPOOL, OHIO.

Closed great revival yesterday, seven hundred fifty in Sunday school. New church full last night, folks turned away, lost record of seekers, fifteen joined church, 120 subscriptions to HERALD OF HOLINESS. Church greatly blessed. Rev. Stella B. Crooks, evangelist. Preaching of high order, under the anointing of the Holy Ghost. Glory.—O. L. Benedum.

MOSCOW, IDAHO.

Aycock meeting very successful, ninety definite professions. Attendance large. Several joined church. Thirty-seven subscriptions to HERALD OF HOLINESS. Object lectures by Mrs. Aycock heard by crowded house. Evangelists recalled for third meeting. Start soon building new church, seating a third more than present church. Finances came easy, love offering for pastor.—Anderson, Pastor.

MURPHYSBORO, ILL.

Old fashioned Holy Ghost revival has broken upon us here. Large crowds, pungent convictions, altar lined. They put up their hands and pray with penitential tears until the fire falls, then make the welkin ring with shouts of victory. Pastor Young pushing the work nobly. Continue this week.—Oscar Hudson.

HUTCHINSON, KANS.

Sunday began the campaign to liquidate indebtedness of. Bresee College new building. School board asked Hutchinson church to temporarily release Pastor F. H. Bugh for the campaign, church agreed, continuing salary. He began here, over four thousand dollars raised. We are confident of success if pastors and people co-operate.—V. L. Smith, Church Secretary, Emerson Pickens, Church Treasurer.

SAN DIEGO, CALIF.

Closed greatest meeting in history of church. C. B. Fugett and Earle Wilde workers. Twenty-one new members and another class coming in Sunday.—I. C. Mathis, Pastor.

SARATOGA SPRINGS, N. Y.

Attention, Pastors, delegates and visitors: New York District Assembly changed to Saratoga Springs. The time being so short to prepare you must send

in your name at once if you expect to attend. Send to Rev. R. J. Kunze, 118 Woodlawn Ave., Saratoga Springs, N. Y.

CINCINNATI, OHIO.

We are as usual glad to report victory. The Lord wonderfully blessed early Sunday morning before Sunday school could get started, and continued

throughout the day. Our District Superintendent, Rev. J. W. Montgomery, took charge of the evening service and came through with sweeping victories. Twelve souls prayed through. We gladly give the Lord all the praise and by His grace we intend to press the battle on.—Newport, Kentucky; Church of the Nazarene.

Oxford Testament and Psalms



Here is good news for every one who would like to obtain a specially high-grade Oxford New Testament and Psalms at a remarkably low price. Through a special arrangement with the Oxford University Press, publishers of the famous Oxford Bibles, we have secured a limited supply of these beautifully-bound Oxford India paper New Testaments and Psalms (King James Authorized Version). The instant we saw a copy we knew we would quickly dispose of all we could secure. In every regard they are the last word in bookmaking, and best of all, they cost no more than the ordinary kind because of the special arrangement we have been able to make.

SPECIMEN OF TYPE

Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

SPECIAL FEATURES

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ANNOUNCEMENTS

REQUESTS FOR PRAYER—Pray for a sister in Oklahoma who is suffering from a cancer.—“Pray that our God will heal me of stomach trouble, and remember our family in prayer. There are seven of us and we desire to get located where there is a Church of the Nazarene.”—R. T. P., Texas.

RECOMMENDATION—News has just come to me that our good friend and brother, John Edgin, formerly of Ozark, Ark., but now of Bethany, Okla., is entering the evangelistic field. I am glad

to say to you that Brother Edgin is a fine man, a loyal Nazarene, and one who will do you good. He is a brother beloved. By all means, keep him busy. Address, Rev. John Edgin, Bethany, Okla.—John W. Oliver, Superintendent—Arkansas District.

MISSIONARY OFFERING—In the report of the Special Offering for the General Deficit, Park Lane, Va., Church was omitted. Their offering was \$100.00.

NOTICE—The Annual Assembly of the New England district is to be held at Eastern Nazarene College, Wollaston, Mass., April 20 to 25. The churches are

requested to forward names of delegates at once to the Secretary of the Assembly.—Rev. Lloyd B. Byron, 20 Compton St., New Haven, Conn.

NOTICE—For more than ten years I have been active in evangelistic work, mostly in Kansas, but I am ready now to go anywhere, in any state. I am to be in Illinois April 1st for two meetings.—C. J. Garrett, 835 Princeton St., Ottawa, Kansas.

RECOMMENDATION—This will introduce to you Rev. W. L. Shell, our good Nazarene pastor at Brewton, Ala. He came to us a few months ago from another church and wants to stay at Brewton until he builds a strong work, but the little church at present is not strong enough to take care of him and his family and so he must have a few meetings this spring and summer to help him to put that little city and church on the map. He has a young preacher there who is able to hold down the work while Brother Shell runs in and out and holds a few good meetings. I have known Brother Shell for the most of his life. He led the singing for me in some meetings eighteen years ago and I can recommend him to any church. Let the brethren who need a fine preacher or singer, give him a call.—Bud Robinson.

WEDDING BELLS—At the Kewanee Church of the Nazarene, Kewanee, Ill., on March 11 occurred a beautiful and impressive wedding when Miss Flossie Fultz was united in marriage to the Rev. Marvin L. Brown, the pastor of the church. Rev. Brown is a man of faith and a man of prayer, and the God of heaven has honored his prayer and labor. The bride is an accomplished young lady with a wonderful Christian experience, with a vision of the work of the kingdom, a worker in the church, a real helpmate. They were married at 7:00 P.M. and after the ceremony the writer preached, and a number of hands were raised for prayer. At the close of the service the large congregation joined heartily in congratulations and best wishes presenting the bride and groom with a number of useful gifts.—J. M. Huff, Pastor-Evangelist of Calvary United Evangelical Church, Hoopole, Ill.

SPECIAL NOTICE—Ohio District Assembly will be held April 28 to May 2 at the First Church of the Nazarene, Cincinnati (Norwood Branch). The church is located at the corner of Smith Road and Floral Avenue. If you come into Cincinnati by train or bus, take the South Norwood street car or the South Norwood bus and get off at Smith Road and Forest Avenue and then go one block north on Smith Road to the church. For further information write Rev. Selden D. Kelley, 4424 Floral Ave., Cincinnati (Norwood Branch), Ohio.

NOTICE—To the pastors and preachers of the Dallas District, please send all your reports for publication in the HERALD OF HOLINESS to Rev. W. A. Carter, Bonham, Texas, on or before the 5th of each month. He is District Editor for our page.—J. W. Bost, District Superintendent.

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SPECIMEN OF TYPE

<i>Vision of the horns.</i>	<i>ZEPHARIAH.</i>	<i>Redemption of Zion.</i> 833
trees that were in the bottom; and behind him were three red horses, speckled, and white. 9 Then said I, O my lord, what are these? And the angel that talked with me said unto me.	BA. 223. CHAP. I. 1 ch. 6. 2 Or, 697.	fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it. CHAPTER 2.

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NOTICE—We are looking forward to the best preachers' convention we have yet enjoyed on the Kentucky District April 26-30 at Science Hill, Ky. The first morning will be spent in prayer, and the noon hour in fasting and prayer. We must have the Holy Spirit in charge. Rev. Bud Robinson (Uncle Buddie) will speak twice each day. Let every pastor and evangelist arrange to be there. All visiting preachers and their wives entertained free. Come Monday and stay until Saturday. Special Missionary program all day Thursday in charge of Mrs. Anna J. Stover. Rev. Miss Elta Muse from India Special Missionary worker.—J. W. Montgomery, District Superintendent.

SPECIAL NOTICE TO KENTUCKY PASTORS—Be sure and advertise "Uncle Buddie's" coming well. Make it count for your church as well as for Home Missions outside. Let your people know good offerings will be expected. Continue to preach the greatness of the privilege they will have to contribute to this great cause. We have plenty of men, and plenty of open fields. To do a great work we must have tents. This is no time to shirk, we must have soldiers. We expect a blessed and successful visit with you very soon.—J. W. Montgomery District Superintendent.

NOTICE—I have some time left between June first and October first that I can give to some churches or camps. I hold revivals for any church or society that will let me preach a full gospel.—H. A. Erdmann, Nampa, Idaho, Care N. N. C.

NOTICE is hereby given that Edmund T. Campbell of The Dalles, Ore., formerly of Winnipeg, Canada, has withdrawn from the church and surrendered his credentials as an Elder, and is no longer a member or a minister in the Church of the Nazarene.—Jos. N. Speakes, Superintendent Northwest District.

NOTICE—Arkansas—Let all lovers of Bible holiness take notice that "Uncle Buddie" Robinson will tour the Arkansas District again in the month of May. Thousands of people heard him last year, and thousands will hear him again this year.—John W. Oliver, District Superintendent.

READY FOR EVANGELISTIC WORK—Rev. D. M. Coulson who for 30 years has been a successful pastor and evangelist in our church is giving up his pastorate at Binghamton, N. Y., on account of the health of his wife, and is ready for meetings any where in the Middle West. He is a preacher of the old type, and will be a blessing to any pastor who needs a good evangelist. Address him at 271 Oak Street, Binghamton, N. Y., for the present.—C. B. Jernigan.

NOTE CHANGE IN PLACE OF NEW YORK ASSEMBLY—The New York Assembly will be held at Saratoga Springs instead of Binghamton, April 14 to 18, 1926, General Superintendent Williams in charge. New York District W. M. S. will meet on Monday before the assembly convenes at Saratoga Springs and

continue in session over Tuesday. This is their Annual Business Session.—C. B. Jernigan, District Superintendent.

NOTICE—W. M. S., Eastern Oklahoma District—Please "without fail" all local secretaries send in report the first week in April. Our District Secretary has mailed report blanks. Fill them out at once and send them in. Would be so glad if all pastors who are expecting to organize in the near future would do so and get your society included in our report to general officers. With co-operation we can make the work go for our Lord. Send report to the District Secretary.—Effie Edwards District President, 400 Jefferson, Muskogee, Okla.; Mrs. I. D. Farmer, District Secretary, 519 North F, Muskogee, Okla.; Mrs. Josie Bell, District Treasurer, 712 E. 7, Ada, Okla.

"We have had the privilege of reading the HERALD OF HOLINESS for several months and we do not intend to be without it again. It is the biggest and best paper ever published we think."—M. V. S., Maine.

WANTS

To the sin-sick, troubled and doubting who desire help in prayer, counsel and advice, write Elder L. F. Cassler, Foss, Okla.

WANTED—First Class barber with an experience of full salvation. Good steady job with a Christian man. Write A. H. Langdoe, 417 Jefferson St., Elkhart, Ind.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2801 Troost Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 19 to 23
Northwest (Spokane 1st Church).....May 26 to 30
Idaho-Oregon (Nampa, Idaho).....June 2 to 6
Manitoba-Sask. (Winnipeg, Man.).....June 9 to 13
Montana (Laurel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

FALL ASSEMBLIES

Michigan.....Aug. 11 to 15
Minneapolis (Dickinson, N. D.).....Aug. 18 to 22
Iowa.....Aug. 25 to 29
Indiana.....Aug. 30 to Sept. 5
Chicago Central.....Sept. 8 to 12
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
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SPRING ASSEMBLIES

New Mexico (Capitan).....May 26 to 30
Northern California (San Francisco).....June 2 to 6
Southern California (Bresce Ave., Pasadena).....June 9 to 13
Colo.-Wyo. (Florence, Colo.).....June 18 to 20
Nebraska (Lincoln).....June 23 to 27
Young People's Convention (Buffalo Gap, Tex.).....July 1 to 4

FALL ASSEMBLIES

Kansas.....Sept. 1 to 5
Eastern Oklahoma.....Sept. 8 to 10
Western Oklahoma.....Oct. 6 to 10
Louisiana.....Oct. 20 to 24
Mississippi.....Oct. 27 to 31
Alabama.....Nov. 3 to 7
Georgia.....Nov. 10 to 14
Florida.....Nov. 17 to 21

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SPRING ASSEMBLIES

Wash.-Phila. (Lansdale, Pa.).....April 7 to 11
New York (Saratoga Springs, N. Y.) April 14 to 18
New England (Wollaston, Mass.).....April 21 to 25
Ohio (Cincinnati, Norwood, Ohio) April 28-May 2
Pittsburgh.....May 5 to 9

EVANGELISTS' SLATES

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

ERNEST C. ALLEN
Lindsborg, Kans.....March 31 to April 21
Garden City, Kans.....June
MACK ANDERSON
Wray, Colo.....April 2 to 18
JARRETTE AND DELL AYCOCK
Walla Walla, Wash.....March 23 to April 11
Everett, Wash.....April 11 to 25
Portland, Ore.....May 2 to 16
A. F. AND LEONORA T. BALSMEIER
Monrovia, Calif.....April 6 to 18
Santa Rosa, Calif.....April 25 to May 9
GEO. BEIRNES
Nashville, Mich.....March 22 to April 7
Detroit, Mich. (First Church of Nazarene) April 8 to 25
Indianapolis, Ind. (2nd Naz. Church).....June 13 to July 4
P. P. BELEV
Cass City, Mich.....March 29 to April 11
Marion, Ind. (110 S. Forest) April 12 to 17
Utica, Kans.....April 20 to May 9
EDNA BEOUGHNER AND PEARL E. WILCOX
Columbus, Ohio.....April 18 to May 2
BEULAH QUARTET
Cadillac, Mich.....March 21 to April 11
LAWSON BROWN
Tegarden, Okla.....March 20 to April 5
M. M. BUSSEY
Tarentum, Pa.....April 1 to 18
Baltimore, Md., 800 Woodley St.....April 25 to May 9
W. R. CAIN
Port Arthur, Texas.....April 11 to 25
JAMES E. CAMPBELL
Ina, Ill.....April 11 to May 2
Witwen, Wisc.....May 30 to June 6
Bucyrus, Ohio (camp).....June 20 to July 4
JACK AND RUBY CARTER
Texarkana, Texas.....May 1 to 16
Altosa, Texas.....July 1 to 11
F. P. CASSIDY
Brazil, Ind.....March 29 to April 18
Indianapolis, Ind. (North Side Church).....April 20 to May 9
R. C. CARRELL
San Antonio, Texas.....April 18 to May 2
C. C. AND FLOA CHATFIELD
Akron, Ohio.....March 28 to April 11
Mifflinville, Pa.....May 30 to June 13
Berwick, Pa.....June 20 to July 4
Bloomsburg, Pa.....July 5 to 18
Shelbyville, Ind.....July 23 to Aug. 8
Felicity, Ohio.....Aug. 13 to 29
Hamilton, Ohio (At Home) Aug. 30-Sept. 18
J. V. COOK
Kenton, Ohio.....March 24 to April 9
Perrysville, Ohio.....Aug. 1 to 15
J. H. CRAWFORD
Ft. Collins, Colo.....March 29 to April 18
Loveland, Colo.....April 19 to May 2
A. F. DANIEL
Stonewall, Okla.....August 1 to 15
MARION AND DEAN DEVOLL
South Sioux City, Neb.....March 15 to April 11
H. N. DICKERSON
Muncie, Ind.....March 23 to April 11
Columbus, Ga.....April 18 to May 2
North Little Rock, Ark. (State Camp).....July 30 to Aug. 8
Hazelton, Ind. (Wheeling Camp) Aug. 9 to 16
Columbus, Ind. (camp).....Aug. 26 to Sept. 5
ROYAL E. DUNHAM
Hoxie, Kans.....June 13 to 27
HARRY JOSEPH ELLIOTT
Baker, Ore.....March 15 to April 11
Richland, Ore.....April 16 to May 2
John Day, Oregon.....May 6 to 23
THEO. ELSNER AND WIFE
Bloomington, Ind.....April 11 to 25
Crawfordsville, Ind.....April 27 to May 9
Indianapolis, Ind.....May 11 to 23
Akron, Ohio.....May 30 to June 13

Brooklyn, N. Y. June 20 to July 11
Reading, Pa. July 16 to 25
Winchester, Ind. July 27 to Aug. 8
Richmond Hill, N. Y. Aug. 22 to 29

BONA FLEMING
Alliance, Ohio. April 1 to 11
Cleveland, Ohio. April 14 to 25
Indianapolis, Ind. May 1 to 16
Ashtabula, Ohio. May 20 to 30
Andover, Ohio. June 4 to 13
Barberton, Ohio. June 18 to 27
Jackson, Ohio. July 2 to 11
Bloomington, Ind. July 14 to 25
Oakland City, Ind. August 27 to September 5

JOHN FLEMING
Decatur, Ill. April 1 to 11
Cleveland, Ohio. April 14 to 25
Mitchell, Ind. June 3 to 13
Canton, Ohio. June 16 to 27
New Philadelphia, Ohio. July 1 to 12
Princeton, Ind. July 14 to 25
North Little Rock, Ark. July 30 to August 8
Oakland City, Ind. August 27 to September 5
Andover, Ohio. Sept. 15 to 26

C. B. FUGITT
Richmond, Ind. April 11 to 25
New Castle, Ind. (camp) June 1 to 13
Mansfield, Ill. (Camp) June 20 to July 4
Yakima, Wash. (Camp) July 9 to 18
Muncie, Ind. (Camp) July 25 to August 8

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

LEWIS E. HALL
Twin Falls, Idaho. April 2 to 18

LEE L. HAMRIC
Elkhart, Kansas. April 9 to 26
Hillsboro, Texas. April 30 to May 9
Eldorado, Ark. May 16 to 30
Hickory Plains, Ark. July 4 to 14
Butterville, Ark. July 15 to 26
Webb City, Mo. August 1 to 16
Post, Texas. Aug. 22 to Sept. 5

J. C. HAFLEY
Joplin, Mo. April 6 to 25
Whitesboro, Texas. July 11 to 25
Caddo, Okla. July 30 to August 15

B. F. HARRIS
Texarkana, Texas. May 4 to 16
Altoga, Texas. July 1 to 11
Valdosta, Texas. July 15 to 25

JOHN T. HATFIELD
Kansas City, Mo. April 25 to May 16
Des Moines, Iowa. July 9 to 18
Independence, Neb. Aug. 6 to 15
Greenfield, Ind. Aug. 26 to Sept. 5

A. O. HENRICKS
Arlon, Calif. April 25 to May 9
Porterville, Calif. May 16 to 30
Pasadena, Calif. (Dist. Assembly) June 8-15
Jasper, Ala. July 4 to 18

ROY L. HOLLENBACK
Iola, Kans. March 25 to April 11
Montrose, Iowa. April 19 to May 9

URAL T. HOLLENBACK
Cincinnati, Ohio. June 2 to 4
Cardington, Ohio. June 5 to 13
Auburn, Pa. (camp) June 18 to 27

OSCAR HUDSON
Gary, Ind. (4381 Massachusetts St.) March 29 to April 11
LaJunta, Colo. (1018 Raton Ave.) Apr. 12-25
Meridian, Miss. (College Heights), May 2-16
McComb, Miss. May 17 to 30
Hattiesburg, Miss. May 31 to June 7
Hammond, Ind. (210 Standard Ave.) June 13 to 27
Nauvoo, Ala. (camp) Aug. 1 to 15

MRS. NETTIE HUDSON
LaJunta, Colo. April 4 to 25

W. P. JAY
Northern California District. April, May

LUM JONES
Dodsonville, Texas. March 26 to April 11
San Antonio, Texas. April 16 to May 2

J. A. KRING
Seattle, Wash. April 1 to 18
Bellingham, Wash. April 22 to May 2
Des Moines, Wash. May 5 to 16

E. ARTHUR LEWIS
Taylorville, Ill. April 23 to May 9
Missoula, Mont. June 6 to 20

V. W. AND MARGUERITE LITTELL
Marshfield, Ore. April 1 to 18

W. W. LOVELESS
Greentown, Ohio (Gen. Del.) April 8 to 25
Zanesville, Ohio. June 4 to 20
Warsaw, Ohio (camp) July 23 to Aug. 1

J. WARREN AND MAYBELLE LOWMAN
Toledo, Ohio (City Auditorium) April
Hammond, Ind. June 11 to 27
South Bend, Ind. June 28 to July 11

M. M. LOWREY
Dallas, Texas. May and June
Fate, Texas. July 14 to Aug. 1
Beech Grove, Texas (camp) Aug. 4 to 16

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

J. B. MC BRIDE
Hannibal, Mo. April 4 to 43
Grand Junction, Colo. April 25 to May 9
Colorado Springs, Colo. May 16 to 30

J. A. MAC CLINTOCK
Louisville, Ky. April 4 to 18
Wurtland, Ky. April 20 to May 2
Mackville, Ky. May 9 to 23
Tollesboro, Ky. May 30 to June 13

L. C. MESSER
Joplin, Mo. (1109 Central Ave.) April 6-25
Pasadena, Calif. (So. Calif. Dist. Assembly) June 9 to 13
Joining Bud Robinson Coast to Coast Tour June 14
Conventions. June 14 to July 1
Calgary, Alta., Can. (Dist. Camp) July 2-11
Manitoba-Sask. (Dist. Camp) July 16 to 25
Weiser, Idaho (Ida.-Ore. Dist. Camp) July 30 to Aug. 8
Wichita, Kans. (camp) Aug. 13 to 22
Dodsonville, Texas (convention) Aug. 27 to Sept. 5
Columbus, Ind. (camp) Sept. 10 to 19

V. C. MARTIN AND W. M. MILLARD
Le Roy, Kansas. March 28 to April 25

JAMES MILLER
Indianapolis, Ind. May 30 to June 13
Albion, Neb. June 16 to July 4

WADE L. NELSON
Henryetta, Okla., at Spelter City. April 23 to May 9
Davenport, Okla. June 25 to July 11
Jester, Okla. July 16 to Aug. 1
Reed, Okla. Aug. 1 to 22

WILL H. AND LILLIE B. NERRY
Jeffersonville, Ind. April 11 to 25
Tilden, Ill. May 2 to 16
Georgetown, Ky. May 23 to June 6

O. B. ONG
Tillamook, Ore. March 29 to April 11

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

GEORGE S. OWEN AND WILLARD B. DAVIS
Ashtabula, Ohio. April 11 to 25
Omaha, Neb. May 21 to June 8
Neodesha, Kans. June 11 to 27
Elk City, Kans. July 1 to 18
Cherryvale, Kans. July 23 to August 8
Independence, Kansas. August 13 to 29

FANNIE PAYNE EVANGELISTIC PARTY
Bedalia, Mo. March 24 to April 11

DWIGHT M. PEFFLEY
Kenton, Ohio. March 24 to April 11
Perryville, Ohio (camp) August 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp) Aug. 20 to 29

HELEN PETERS
Bloomington, Ill. (Preacher's Meeting) April 6 to 11

J. E. AND ADA REDMON
Newark, Ohio. March 26 to April 11
Oakland City, Ind. June 11 to 27
Anderson, Ind. July 2 to 18
Chenango Falls, N. Y. (Care Lilly Lake Campground) Aug. 5 to 15
California, Ky. (Carthage Campground) Aug. 20 to 30

LEWIS J. RICE
Bloomington, Ill. April 6 to 11
Forest Center, Wis. June 20 to July 11
Olivet, Ill. May 24 to 30
Chicago, Ill. (Dist. Assembly) Aug. 31-Sept. 5

J. A. RODGERS
Pittsburgh District. May 14 to 28

N. B. SHADE
Wakulla, Fla. April 28 to May 3
Plant City, Fla. May 4 to 10
Waycross, Ga. May 11 to 18
Chester, S. C. May 20 to 25
Alberene, Va. July 1 to 6
Park Lane, Va. (camp) July 29 to Aug. 8

MR. AND MRS. R. A. SHANK
Farmington, Iowa. April 4 to 18
Council Bluffs, Iowa. April 22 to May 2
Toronto, Ont. May 9 to 30

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

E. E. SHELHAMER
Los Angeles, Calif. (College Church) March 28 to April 18
Pasadena, Calif. (All Nations Camp) April 25-May 9
Los Angeles, Calif. (Holiness Convention) May 16 to 23
Sioux Falls, S. D. May 30 to June 13
Youngstown, Ohio. June 17 to 27
Syracuse, N. Y. July 1 to 11
Cattaraugus, N. Y. July 15 to Aug. 1
Houghton, N. Y. Aug. 12 to 22
Waumeta, Neb. Aug. 26 to Sept. 6

E. H. STILLION
Kent, Ohio. May 23 to June 6
East Wood, Ohio. June 8 to 20
Ellet, Ohio. July 7 to 18
Warren, Ohio. Aug. 11 to 29
Warwick, Ohio. Sept. 1 to 19

H. W. SWEETEN
Dayton, Ohio. April 3 to 19
Murphysboro, Ill. April 25 to May 10
Ashley, Ill. May 10 to June 10
Abilene, Texas (camp) July 2 to 14
Eula, Texas (camp) July 16 to 29
Buffalo Gap, Texas (camp) July 30-Aug. 12
Carthage, Ark. (camp) Aug. 20 to 30
Huntington, W. Va. Sept. 1 to 20

ELWOOD TAYLOR
Monticello, Ky. March 28 to April 25
Florence, Ala. May 9 to 23
Frankfort, Ind. May 26 to 30
Morristown, Ind. June 5 to 20
Chicago Heights, Ill. June 27 to July 11
Louisville, Ky. July 18 to Aug. 1
Highway, Ky. Aug. 8 to 22

W. A. TERRY
Ralls, Texas. April 3 to 18
Tokio, Texas. July 30 to Aug. 14
Lorenzo, Texas. Sept. 2 to 12

FREDDIE THOMAS
Auburn, Ind. April 7 to 18
Bluffton, Ind. April 22 to May 2
Huntington, Ind. May 6 to 16
Olivet, Ill. May 21 to 31
Bedford, Ind. June 17 to 27
Monterey, Tenn. July 31 to 25
East Liverpool, Ohio. Aug. 8 to 22

C. E. TONEY
Comanche, Okla. April 1 to 18

WERKHAUSER EVANGELISTIC PARTY
New York City. May
Brentwood, Mo. June 6 to 20
Paris, Mo. Aug. 1 to 15

KENNETH AND EUNICE WELLS
La Junta, Colo. April 4 to 25
Huntington, Ind. May 6 to 16

EARLE F. WILDE
Brea, Calif. March 18 to April 11
Pasadena, Calif. April
Bakersfield, Calif. May

DALE G. ZEITS
Mendon, Ohio. April 6 to 18

DEATHS

VAUGHN—Mrs. Fannie Bell Osborne Vaughn was born at Tazewell, Virginia, November 28, 1880. She died March 3, was the daughter of Ibsen B. and Nancy Osborne. She was married in 1900 to Elisha W. Vaughn and was the mother of five children, three of whom died in infancy. One son only is now living, Jack Vaughn of Portales, New Mexico. Sister Vaughn was for the past three years a faithful member of the East Pasadena Church, and her passing leaves a place hard to be filled. She was sick for seven weeks, but during the entire time and down until her death had a victorious testimony which was a blessing to all who came into her presence. —Paul Goodwin, Pastor.

GRAHAM—On February 28, 1926 Mrs. J. T. Graham, one of God's faithful servants, went to be with Jesus. Sister Graham had been a member of the Church of the Nazarene in Shreveport, Louisiana for several years, although, her illness was of such a nature that she was not able to attend regularly. She was patient and submissive to the will of God until the end came. Rev. G. M. Akin preached the funeral sermon at Wellman's Undertaking Parlor, Shreveport, Louisiana. She leaves a husband, several children, and many friends who will miss her patient, hopeful spirit. —G. M. Akin and wife, pastors.