

HERALD of HOLINESS

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LIBERTY AND LICENSE

LIBERTY is the right to do right, license is permission to do wrong. In the moral and spiritual sense, liberty is the heritage of the righteous, license is the presumption of the ungodly. Thus we are bidden to stand fast in the liberty wherewith Christ has made us free; while, on the other hand, we are warned not to use our liberty as an occasion for the flesh. That is, our freedom from the power of evil must not be perverted so as to become also freedom from righteousness. There is no law against bearing all the fruit of the Spirit, but the works of the flesh bring bondage and death; for no one ever had or can have the right to do wrong.

One man testifies that Christ has so delivered him from the power and pollution of sin that he is enabled to live without committing sin and to walk before God in holiness all the days of his life. A listener says within himself, "That must be a rigorous and difficult life." For the listener thinks of his own passions and tendencies and imagines the speaker feels and knows the same. Another testifies that he "sins every day in word, thought and deed," and the listener says, "That's the life! That does not require restraint and strain. That man is free." But the fact is that the first speaker, if his testimony is true, is the free man, the other has only license, Satan's substitute for liberty. Christ makes us free *from* sin, the devil makes us free *to* sin. Christ fills our hearts with the love of God and makes doing right a joy and pleasure, the devil depraves our hearts and excuses us from the demands of God's holy and righteous commandments. Christ makes us free from sin, Satan makes us free from righteousness. The former is liberty, the latter is license. Salvation from the earthward pull makes the saint free, while the shattering of the heavenward pull gives the sinner license.

The fruitage of liberty is individual peace, social quiet and order, and religious joy and blessedness. The consequences of license are personal turmoil, social terror and chaos, and religious sorrow and remorse. Liberty is born of heaven and leads to heaven. License is incubated in hell and leads back to the pit. True liberty implies and involves the regeneration and entire sanctification of the soul. License, full license, involves the rejection of God's remedy for sin and the progressive and final demonizing of the soul. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

HERALD OF HOLINESS

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WHAT NAZARENES THINK OF THE BUDGET PLAN

THE best comment that Nazarenes have made on the budget plan for the finances of the church was made in the year 1926, when they said they believed in it by bringing up the amount asked by the General Board. The next best we have heard was made during January, February and March of this present year when they brought in \$52,943.11 in a regular and systematic fashion, with no drives or special appeals at all.

And this "Quarterly Comment" is the more forceful when it is compared with the amount paid in during the corresponding months in former years, for it is \$20,000 or more better than we ever did before in the initial quarter of the year, and it is twice as much as our average for corresponding periods hitherto. This does not mean that we are going to give twice as much this year as formerly, although we could wish this were the meaning, but it does mean that we are now more regular and systematic than we have been. And it does mean that, if we keep this up, we are going to eliminate thousands of dollars in interest charges and in other overhead by the fact that we are able to "pay as we go." And it does mean that we shall know at all times practically where we are and that we shall not drift into any slough of "frenzied finance," as we go along.

We have talked the budget plan for some time, but last year was our first real trial of it in the general program of the church, and it was a wonderful success, bringing us to the end of the year in splendid shape. This year the budget is slightly higher than last, which is as it should be, and we have practically raised the full amount for three of the months usually considered the hardest of the year (see the General Treasurer's report in our issue of April 13 and note that the deficit for the three months is only \$2056.89 on a total budget of \$55,000). So we think there can be no misinterpretation. The Nazarenes have voted loud and strong for the budget plan. Of course the next three months will substantiate or nullify this showing in a large measure, and we will not be ready to give in the unanimous verdict until the close of the year. But so far as the "returns" go, as the politicians

would say, it appears that the budget has carried by a very large and highly pleased majority.

It is only now and then, any more, that one hears any Nazarene call the budget plan into question, and in such instances it is usually a misapprehension regarding its effect upon "spontaneous" giving. It is feared that the people will not enjoy giving to a "system" like they would to a cause. But the fact is that we have all the cause we ever had, plus an intelligent way of taking care of it. And as to spontaneous giving, there is no occasion for stifling that. We have the same great needs as ever and we should pray that God will stir us up to give in addition to the budget, which is the minimum required for taking care of our work, in order that expansion may be possible. And we must inform our people on the work of missions more than ever and must stir their hearts with recitals of the world's needs and of our opportunities. Our General Board stands willing and eager to enlarge our program anywhere and everywhere whenever we shall place the funds in their hands to enable them to do it.

There is every reason for having a budget in the church that there is for having one in the family and in the business, and we believe that if the General Assembly were this June, instead of June, 1928, our people would overwhelmingly sanction the budget plan for the General Interests of our church. And further, if we can keep up the record of the past three months until the General Assembly actually does convene, there will not be a single voice lifted in open council against the plan.

And all those who are interested in the enlargement of our program for World-Wide Evangelism should be encouraged by the fact that we are now sending missionaries back to the field, so that the present number is practically back to seventy-five, and, with the constant and regular payment of the budget, there is no reason why we should not set a new high mark for the number of missionaries on the field and for the general enlargement of our program in foreign lands within the next eighteen months. All things considered, we are in the safest and best condition both as to finances and as to program that we have ever been as a denomination. I say this advisedly, and from first hand knowledge and investigation. Now is the time for every Nazarene preacher and member to lift up his head in courage and to join in for the success of a plan and a program which, having required years for discovery and development, are by odds the best we have ever had.

And finally, may we not express the hope that no member, church or District will "rest on the oars." May we not "keep on keeping on" through April, May and June and all the other months which God shall give us? May we not very soon absorb the small deficit which was left us at the close of March and then climb on up that stairway by regular and uniform steps? I know we can, and I sincerely hope we shall.

A WEEK IN SOUTHERN INDIANA

Editorial Correspondence

April 4-10, the preachers, N. Y. P. S., Sunday school and W. M. S. workers of the Indianapolis District, which comprises the southern half of the state of Indiana, held their first annual convention, and the editor was invited as the special worker for the occasion. The convention was held in Vincennes, which is located on "The Banks of the Wabash," and is the site of "The Harrison House," known as the "Second White House." And this town furnishes the geographical background for "Alice of Old Vincennes."

The convention was characterized by the genuine "Nazarene Swing" for which our Indiana people are noted, and we enjoyed it to the fullest extent. One week in an Indiana Preachers' Convention will break up the conventionalities of the most conventional fellow in the land. And the best of it is, these people mean it. They not only sing lustily and shout loudly, but they pray earnestly, exhort fervently and give hilariously. It actually looks like Indiana Nazarenes feel the grind of duty a little less and enjoy the immunities of grace a little better than almost any class or nucleus of people that you can get together.

We had a number of splendid altar services and the spiritual tide was high all the way through. The house was full practically every night and the people of the town showed the utmost kindness in taking care of the delegates to the convention. Kerst, the local pastor, is a builder and is greatly loved and trusted by his people. He has done and is doing a splendid work in Vincennes, and we hope he will stay there for years to come.

Rev. C. J. Quinn, District Superintendent of the Indianapolis District, is a genuine spiritual leader. Like Wells of Kentucky, he has served a long apprenticeship in the pastorate and has added much to his natural qualifications for such a position as he now holds. He has done considerable home mission work and has served churches large and small; or perhaps I should say, small and large, for that is the order in which he has served them, and he is heart and soul in the task of promoting the work of God. He is so clean-cut and unselfish that it is a means of grace and education to meet with him and labor with him. This is his first year in the Superintendency, and he will make good and wear well. In fact I should not be surprised if the pastorate is a long time in getting hold of him again. We need men like Quinn to lead our Districts in aggressive and constructive programs.

Indiana is, you know, the leading state in the union now. Oh, of course New York has more money, Ohio has furnished more presidents and both Florida and California have more notable climates, but Indiana takes more copies of the *HERALD OF HOLINESS* each week than any other state in the world, and that's the way we compute the standing of states. Indiana is the leading state, not only in the American Union,

but in the whole world! When the count was made two weeks ago, Indiana wanted but a few over a hundred of having the three thousand that she was to gather for the 40,000 campaign, and I should not be surprised if the number has been reached by this time. And still there is no let up. Montgomery in the north and Quinn in the south, each backed by an enthusiastic body of pastors, are headed on for "higher ground." I suppose now they will set in to secure 4000 for Indiana. Chalfant of Chicago Central was at Vincennes, and, for the first time in a long time, he did not have any thing particular to say about the subscription list of the *HERALD OF HOLINESS*. However, he hinted to us privately that he has plans in the making to bring Illinois back to the head of the list, where he contends she really belongs.

President Willingham of Olivet College, was at Vincennes and made a splendid address on the work of the school. A year ago when I was in Indiana, many had weak faith as to the outcome of the campaign to raise the money to save Olivet. But now there is a note of optimism, and Olivet has the best backing on the part of her constituency that she has ever had. Willingham has put his very life into the school and is leading it on to new triumphs. We are to be with him for Commencement and Campmeeting at Olivet, May 19-29, and from all indications, there will be a record crowd there. Seems like practically everybody in the Middlewest who can possibly get off is planning to be at Olivet campmeeting. But Robinson is to be there the whole time through, and prayers and plans are for a genuine Pentecostal time.

Our prophecy is that it will not be long until both the Northern Indiana and the Indianapolis Districts will be as large as the original Indiana District, from which they sprang less than a year ago. In their present arrangement, the territory will have better superintendency than was possible before, and will be more intensely worked. The result will be a continuation of the numerical growth which took place there under the long and splendid leadership of Rev. J. W. Short, now of Pasadena, Calif. And Indiana Nazarenes are Nazarenes indeed, being fully lined up for their share of the General Budget and of every denominational interest. You can simply count on Indiana Nazarenes, and there are a lot of them too.

HOLINESS AND THE ETHICAL LIFE

John Wesley and his contemporaries had occasion to complain against the "Antinomians" of their times whose doctrinal error consisted in the separation of Christian testimony from Christian ethics. The claim was that salvation, being a matter of grace, was in no sense dependent upon good works and that sin in the practice was no indication of want of grace in the heart. And on the other hand, righteous living, being a matter of the human will in the light of the law, was accounted no special evidence of the presence of

inward grace. And thus it was held that the good are bad and the bad are good with such frequency that vital experience and ethical living are not essential counterparts.

And in spite of the fact that the crest of controversies pass, it seems that the substance of every past error is yet present in the world. And we are not now thinking of the whole wide wicked world and its inconsistencies, although this is deserving of the strongest possible reproof. We are not thinking of the rank and file of church members with their many paradoxes of profession and life. We are not even thinking of the "suppressionists" of the various "higher life" movements in the land. Frankly, we are thinking of our own dangers and tendencies. We are thinking of how holily and justly and unblameably a Christian professing to be sanctified wholly must live in order to be consistent.

Ask any accredited teacher of the Wesleyan doctrine of holiness to give you a working standard for the sanctified life and he will probably immediately refer you to the thirteenth chapter of First Corinthians. He will tell you that the love of First Corinthians thirteen is the perfect love of second blessing holiness and that the analysis, comparisons and standards found there are all implied in the experience of entire sanctification and the life that results from such an experience.

But the possessor of thirteenth chapter of 1 Corinthians love is able to suffer long without irritation. Therefore, "spells" and "fits" and "poutings" are ruled out. He is not envious of the prosperity, popularity and promotions of others, even though he may *know* that he is more deserving of such prosperity and popularity and promotion than their recipients. This bars out "place seeking," church politics and all sorts of wire pulling and fault finding. The possessor of this perfect love does not indulge in self praise, and is not tormented with an inflated evaluation of his own assets. He does not do "fool" (unseeming) things and does not stand on the lookout tower in the interest of "number one." Come what will, this man of perfect love is not provoked and he puts the best possible construction on the words and deeds of others. He has no joy in any unrighteous thing, even though that thing may serve to promote the interests of his party; but he rejoices only in what is right. This man can bear every burden that is thrust upon him without breaking beneath it, can believe in spite of every source of skepticism and every practical failure about him; he keeps out of the "blues" and the "dumps" every day in the week, and has ability to endure whatever he is unable to enjoy.

This thirteenth chapter of First Corinthians man is honest and truthful and clean and upright all the time and everywhere. He is not overcome of evil, but he overcomes evil with good. He lives such a good life that those who know him best believe most

strongly in his profession. The tree of his affections is good, and therefore, naturally and logically, the fruit of his words and deeds is good. He has the blessing and therefore he lives the life. If he were to break down in his life he would nullify his profession. He makes good because he is good. If he were to cease to be good then he would substitute making excuses for making good. For holiness of heart and holiness of life are joined together by the Lord, and no man can put them asunder. There is no divorce here, only death can take them apart.

JUSTICE MUST PRECEDE GENEROSITY

There were many reasons why Virginia should have reimbursed and remunerated George Rogers Clark for his splendid and heroic service in reclaiming the Northwest Territory for his native state. But, as is so often the case, there were impediments and delays and finally failure to properly take care of these matters. At last the old hero settled on a wilderness holding and adopted the lot of a pioneer. But his righteous soul rankled with thoughts of his country's neglect and his patriotism was subjected to the severest strains.

And then Virginia remembered, and the legislature voted its thanks and sent a committee with a beautiful sword with golden hilt to the man whom it now delighted to honor. But the old settler whose fortune had been spent in the service of his state and whose time had been squandered in conquests by which his country was enriched was not to be deceived by tinsel and show. He heard the committee's fair speech, and received the sword at its hand. But when the time came for him to make reply, he pushed the sword deeply into the ground and ruthlessly broke off its hilt of gold. And turning to the committee, laconically said, "Virginia must be just before she can be generous."

And this reminds us that some people acknowledge no duties, but make every thing gratuitous. They pay no tithes, but would lavish their offerings. They ignore the home church, but are liberal with independent missions. They shout loudly, but never enter into the agony of prayer for the unsaved and for the revival of the church. They would "put over" evangelistic programs without giving due attention to veracity, honesty and purity. They are ready always for the extra, but are forgetful of the normal and the regular.

And we ourselves would not be mere legalists. We would not occupy ourselves with new moons and feast days and with washings and ceremonies. We would accept and enjoy all the joys and immunities of our holy religion. But we would have all to be just before they are generous. We would require righteousness as a background for rejoicing. We would reimburse and remunerate before we praise and bestow gifts. We would do well, then nobly.

COUNTING THE COST OF NOT BEING A CHRISTIAN

By A. M. Hills, LL. D.

For which of you desiring to build a tower doth not first sit down and count the cost? . . . Or what king, as he goeth to encounter another king will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? (Luke 14:28, 31).

A FAITHFUL minister of the gospel always proclaims the cost of being a Christian. He does not wish converts to be deceived. Like Jesus he tells his hearers that it will cost the abandonment of the world, the forsaking of darling sins, the surrender of self to God, a lifelong conflict with evil, the forfeiture of the approbation and friendship of the wicked, the enduring of whatever cross the world may lay upon us. All these things are very real, as Jesus plainly taught.

But the text is suggestive of quite another turn of thought. What will it cost *not to be a Christian*? What will it cost to keep your sins, and hold yourself aloof from God, and break His commandments and reject His mercy, and scorn His love and challenge His wrath? There will be cost either way! Men and women drift along without thought into all manner of evil habits and associations, never thinking to what abyss of ruin it is all leading: never reflecting on the awful cost of their life of sin. Moses said: "Oh, that they were wise, that they understood this. That they would consider their latter end!" Jeremiah added: "In the latter days ye shall consider it perfectly" (Deut. 32:29 and Jer. 23:20). In other words God teaches that those who will not look *ahead* and turn from sin, will look back in anguish when it is forever too late. Consider, then, what sin costs.

I. A WICKED LIFE WILL COST THE ANNOYANCE OF A DREADFUL FOREBODING. You may try all you like to believe that a career of godlessness and vice will end well; but God has written some intuitive truths in your soul that you cannot get away from. In the deeps of your moral being you know better, as well as you know your own existence. The noise of your sinful revelry will never be loud enough to wholly drown the still, small voice of God. The insane laughter and mock heroics of vice will never be continuous enough to wholly overpower the chidings of conscience. There will be times when the music of sin will be hushed, the lights of the banquet will go out. The companions will be gone. You will be alone with your own wicked self, and will hear the mocking reproaches, and terrifying accusations of your own guilty heart.

The law of sowing and reaping, stern and inexorable, will confront you. Conscience will goad you and memory torment you. These are sorry feelings, indeed, to ever have on hand through life. But it is the exorbitant price that must always be paid for a career of sin.

II. IT WILL COST YOU THE LOSS OF AN ABIDING PEACE. God has said much on this subject. "The

Lord will bless his people with peace" (Psa. 20:11). "Great peace have they that love thy law: and nothing shall offend them" (Psa. 119:165).

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17).

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"The peace of God that passeth understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

The devil never makes such promises as these to his followers. He could not make his word good if he did.

But God says much more: "O that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea" (Isa. 48:18).

"There is no peace, saith Jehovah, to the wicked" (Isa. 48:22). Every man of experience knows that this is true. His observation tells him that it is madness to make war on God by a life of sin. It will cost the loss of all peace with God.

III. A CAREER OF SIN COSTS THE LOSS OF SELF-RESPECT. God has made us moral beings in His own image, with intuitions of soul that know right from wrong, and a judge sitting upon the judgment seat that speaks with awful voice in condemnation of sin. That inner judge will not be drugged into perpetual silence. It will be heard.

Now a man cannot go against those inner voices of his soul, and vote wrong on every moral proposition, and do wrong consciously, purposely, continually and maintain self-respect.

Shakespeare, that great master-mind, that knew so well the human soul, said: "His conscience has a thousand tongues, and each several tongue, condemns him for a villain." It is an awful condition for a man to be in, when he is not at home with decent people; when he cannot look a good man steadily in the eye; and carries the lines of guilt and vice on his own face, until he cannot look at his own image in the mirror with composure and self-approval. Even Solomon lived so foolishly and wickedly that he confessed, "So I hated life!" That is what his life of sin had cost him.

IV. A CAREER OF SIN COSTS THE SINNER THE SACRIFICE OF JOY. I admit that in the beginning of a life of sin there is a physical gratification, a delight of the senses. That is Satan's lure and habit to induce the young to swerve from the path of virtue. But these

pleasures are costly and deceitful and short-lived. Go to the hospital and asylums and prisons and see the latter end of these sinful careers. I learned from a nurse in a Detroit hospital of a rich young man who would not give his name or address for shame. He just moaned out his life. His body was so corrupt from vice that it could not be touched. He had to be ministered to with gloved hands; and his dead body with all the bed clothes were dumped into a pine box and buried together. That was the other end of a life of sinful pleasure. "The joy of the godless is but for a moment" (Job 20:5).

The Bible, however, is a hand-book of joy. The noun "joy" is in it one hundred and sixty times, and less than half a dozen times is it connected with sinners. Joy is the birthright inheritance of the children of God. "The joy of the Lord is their strength" (Neh. 8:10). "In His presence is fulness of joy" (Psa. 16:11). "With joy shall ye draw water out of the wells of salvation" (Isa. 12:3). "The redeemed of the Lord shall come to Zion with songs and everlasting joy on their heads and sorrow and sighing shall flee away" (Isa. 35:10). "The kingdom of God is righteousness and peace and joy in the Holy Ghost" (Rom. 14:17). "Ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

There are no such things said about the wicked in all literature. If sin makes happiness, great sinners ought to be conspicuously happy. Are they, the liars, blasphemers, gamblers, drunkards, knaves, murderers? Ask them and learn for yourself. And ask converts about the comparative joys of sin and piety. You will get a unanimous voice louder than thunder in favor of a godly life.

V. A CAREER OF SIN WILL COST YOU THE LOSS OF HOPE. Hope is the lamp of the soul that illumines the darkened night. It braces us to endure any sorrow however bitter, any pain however excruciating, any disappointment however cruel. But what hope ever comes to a sinner from all his past sins? Memory cannot forget them! Tears cannot obliterate them! His feet can never be swift enough to escape their consequences! He who will have sin and will not have the Savior has ahead of him a hopeless, rayless, eternal night, and even now is one "*having no hope, and without God in the world*" (Eph. 2:12).

Milton puts in the mouth of Satan, "Which way I fly is hell, Myself am hell!" Dante puts over the door of hell, on the inside, the words: "Abandon all hope who enter here."

How different from the Christian. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit" (Rom. 15:13).

"We are saved by hope" (Rom. 8:24). "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5).

VI. A CAREER OF SIN WILL COST YOU YOUR OWN IDEAL GREATNESS AND POSSIBLE SUCCESS.

Sin preys upon body, mind and heart, and consumes the strength and vitality of the whole being. How often we look at persons and say: "There is one who, but for his wrong doing, might have made a great man of himself."

There comes to me now the memory of Dick—a noble-minded man, a graduate of Yale, a son of one of the greatest Chief-Justices of the United States. He would stand in the streets of New Haven and speak with noble language and wondrous eloquence and quote the classics and exhibit flashes of imagination and genius, and then take off his seedy hat and pass it around in the crowd to get a few coppers to buy himself drink. His was a lost manhood and a noble career wrecked by wilful sin!

I was standing on Fourth Ave., Pittsburgh, one day, the famous banking street of the city, talking with Deacon Bailey. A tattered, dilapidated man passed by us with the peculiar shambling gait of an idiot. The deacon said: "Did you notice that poor fellow? A few years ago he was the brightest mind of the Pittsburgh bar." Instead of becoming one of the world's greatest lawyers he had become a shambling idiot through sin. Verily, it was high-priced!

VII. IT WILL COST YOU THE FRIENDSHIP AND APPROBATION OF GOD. What was the basis of the greatness of the Bible heroes? Call the roll and see. Abraham was "*the friend of God*." Joseph: "God was with him" and he became ruler of Egypt. Aaron was "*the saint of God*." Moses was "*the servant of God*." Joshua was "*God's chosen Captain*." Samuel was called of God to be "*his prophet*." David was God's chosen King. Daniel was God's Prime Minister. St. Paul, greatest man of the Christian Centuries, delighted to call himself, "*The doulos*"—"slave" of Jesus Christ. It was their relation to God that gave them all their fame and glory. Whoever has God is made for two worlds. But you cannot have a career of sin and God too.

Lastly: SUCH A CAREER WILL COST THE LOSS OF AN ETERNAL HEAVEN. What will it profit a man to gain the world, and lose his soul? This life is so brief!—a breath, a moment, "a vapor that appears for a little time, and then vanishes away!"

But eternity is so long! To those who have lost it, so awfully long! O, be wise. Count the cost. Break with this shameful, deadly, damning sin. Choose the better way. Get saved and sanctified, "And the end is everlasting life" (Rom. 6:22). Get Christ and God and heaven; and when suns have burned out and stars have forgotten to shine your eternity of bliss will be just begun.

PASADENA, CALIF.

Astonishing Spiritual Phenomena Manifested in Individuals and Early Revivals

Can the Modern Church have such Holy Ghost Outpourings today?

By REV. C. E. CORNELL

Article Five

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

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

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

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

JOHN WESLEY REDFIELD was born in Clarendon, New Hampshire, January 23, 1810. On the night of his birth an esteemed Christian woman dreamed that she was visited by an angel who told her to go to the home of the Redfields and she would find there a new born son; and that she must announce to the mother that he must be named John Wesley. She was also informed that this would be assented to immediately by the mother, who would respond, "That is his name." This woman did as she was bidden, and all came to pass as she had dreamed. In mentioning this in his journal, Mr. Redfield says, "By that unlucky name was I baptized and have been known through life."

At eight years of age he was called to preach. At fourteen years of age he had such alarming views of his sinful state that he feared he was past all hope of mercy. He heard of a campmeeting, and decided to attend, thinking he might get converted. He made his way to the mourner's bench, where numbers of seekers were praying lustily. The commotion completely absorbed his attention. He began to criticize, instead of praying. He thought, this cannot be the way to seek religion! Why can't they be more calm and rational about it? Certainly they will never be able to think their way through amid so much noise and confusion! At least he could do nothing without a quiet time to think. How little did he understand that all reasoning or human planning was useless here! He soon saw that this apparently irrational way and the vociferous manner were successful, for numerous seekers were *praying through* and getting saved.

He left the altar and went out into the woods alone. Under a large tree he knelt and vowed to take Jesus for his personal Savior. *Instantly*, as he ventured on Jesus, his burden was gone. He was filled with inexpressible delight, and before he was aware of what he was doing, he sprang to his feet shouting, Glory to God! His burden was gone and everything was radiant with glory. Trees looked glad, the birds sang glad, the world looked glad and he felt glad. Seemingly, he did not have the remotest idea that this was his conversion. He met a Christian woman, related

his experience and asked her, "What do you think is the matter with me?"

"Why," said she, "you are converted, and this is religion."

"But," said he, "I thought religion would make me feel gloomy!"

"Oh no!" said she, "it makes people feel happy."

"Well," said he to himself, "if this is religion, the world will now soon be converted; for," said he, "I shall tell it so plainly that everybody will certainly believe and seek, and find it."

Young Redfield stubbornly fought against his call to preach. His stubbornness cost him many hours of pain and anguish. He was finally whipped into line although always very timid and humble as far as preaching was concerned. After varied experiences he sought and found the great blessing of entire sanctification. This experience intensified his desire to preach, and furnished him spiritual equipment for the peculiar and great work of his life. His subsequent life as a revival preacher of the old time gospel, both of regeneration and sanctification is hardly without parallel.

The awful disease of consumption fastened itself upon him. In despair he supposed his days were shortened. But one night while he was pleading and praying, about three o'clock in the morning the answer came clear and distinct, "You may live while you preach, but no longer." From that hour that declaration was the inspiration of his life.

One Sunday night a strange impression came upon him. In substance it was this: "I will be with you in awful power; but you must open the service with the declaration that this night there will be such a display of divine power as they have never witnessed; and further, that eternity will reveal the fact that the probation of one soul ends this night, so that it is salvation for that soul now or never."

To him the proposition seemed extremely unreasonable. When he came to the church it was densely packed with people, gallery, standing-room, vestibule and all. At the last moment he made up his mind to venture all, and leave the results with God. At the proper time in a firm, clear voice, he said, "You may prepare for the greatest display of God's power that you have ever witnessed in this church; besides there is one soul here whose probation ends tonight, forever. With that soul it is salvation this night or never. I may not be able to prove this true, but that soul will tell me in the judgment that this Sunday night, in the year of our Lord 1841, was the last call."

He then gave out his text and began to preach. An awful sense of the divine presence pervaded the congregation. To use his own words, "*An unearthly power* so lifted me up that it seemed to me my feet only touched the earth, while my whole head, heart and body were above the skies and in heaven. The thrills of heavenly power which I then felt I can never describe. It was a power given me for the occasion, and it seemed to me that it could move a nation, or shake a world."

Before his sermon was finished, and without an invitation, the congregation arose and many flocked to the altar, screaming for mercy. When all the space was crowded with seekers, the preacher in charge asked all in the house who desired to become Christians to arise. Fully five hundred more arose for prayers. Hundreds were converted and for many years that night was commonly referred to as *the great night*.

An old class-leader told Mr. Redfield that a lady converted that night, and who afterwards joined his class, had told him that six weeks previous she dreamed three times during one night that in just six weeks her probation would end. That night the six weeks were ended and she was happily converted.

He was called to be pastor of a backslidden church. After much prayer and weeping before God he thus describes the beginning of a great revival that followed: "I felt *an unearthly thrill* charging me from head to foot while the place was filled with a sense of the *awful presence of God*. I soon saw that the minds of the congregation were in great commotion; and in a few minutes the power of God broke like a thunder-clap upon the people, and such screaming, falling, shouting, and crying for mercy I had no thought of seeing in that place."

This revival as described above continued without interruption for fourteen months, hundreds were converted and there were great manifestations of divine power. Persons under conviction would sometimes fly from the house to avoid yielding to Christ, and afterwards be lying upon the walks helpless. At first, the policemen would take them to the station house, and lay them side by side upon the floor, and watch them until they "came to." The first night this occurred it created no little excitement. Quite a number had thus been gathered in, and a large crowd stood around the door wondering what it meant. While they were gazing and commenting, and endeavoring to account for the strange phenomena, the head of one of the prostrate ones raised, and a shout of "Glory to God!" came from his lips. Then, another, and another, and another, did likewise, until all of them were at it at once. The station was made to resound with unaccustomed noise—the praises of God instead of cursing and blasphemy. When it was discovered that such persons were neither harmed nor harmful, the officers ceased to take them to the station, but watched

them where they fell, until they "came to" and were able to care for themselves.

The campmeeting at Newburg, N. Y., was wonderful. The preachers tried to get along without Redfield, but in vain, and finally Redfield was asked to preach. He presented the gospel of full salvation. Scarcely had they engaged in prayer before the *slaying power* fell upon them, and sinners, without an invitation, rushed forward to find a place to kneel as seekers. The tent was 80 feet long, with a row of seats running the whole length of the tent, through the center. During the remainder of the campmeeting, without cessation, that long bench was filled with seekers, and sometimes two and three rows on each side, the men on one side and the women on the other. As soon as they were converted, they were taken away to make room for others, and there seemed to be someone waiting to take the vacant place at all times. No one had to exhort or persuade penitents to come. *God was there in awful power*. Many testified that they were convicted at their homes two or three miles away. Nothing was said at any time on the subject of dress, yet fashionable ladies with their bonnets filled with artificial flowers, would struggle and weep and cry, and when all else failed, would put up both hands and tear out the flowers and in a few moments, smiling through their tears, they would make the woods ring with their shouts of joy.

During a great revival at Bridgeport, Conn., a young lady who lived opposite the church, amused the company at dinner, by relating what Mr. Redfield had said about God dealing with those who seriously hindered his work, and said, "I would like to know who will be the first to be knocked down in this place for ridiculing religion. Let us try it." She then began clapping her hands and shouting, "Glory, glory, glory," and instantly fell to the floor in great agony. Word went out that she was dead, and was smitten down while ridiculing religion. All opposition of this kind ceased, and the revival went forward with increased power. The young girl who was stricken down lay four or five days in that condition, and then was restored, but with a permanently impaired mind. In a few weeks more than five hundred were converted, and God's supernatural power rested on the community.

At New Haven and at Yale College revivals broke out under the ministry of Mr. Redfield and hundreds were gloriously converted. Sometimes there would be as many as one hundred seekers in one service. Multitudes were convicted, and scores fell to the earth as though shot through the heart with a rifle bullet. More than 1500 were gloriously saved in the Yale revival. The Methodist church in which the meetings were held, was so filled with members that more than thirty families were unable to find seats, and another church had to be built in another part of the city.

There were scores of remarkable occurrences as

strange as the following: While Mr. Redfield was preaching one night, on the subject, "Holiness as a state to be attained now," a young man, of a large and powerful frame, fell like a dead man to the floor. The people were alarmed, supposing he had fallen in a fit. Several went to him and carried him out of the hall. As soon as he could speak, he cried out, "Glory to God! You need not hold me. God has given me the great blessing!" He came in again, and walking up the aisle, testified as follows: "While Mr. Redfield was preaching, I said, 'O Lord, I never heard about getting the *second blessing*. Now if the doctrine is true, let me know it by laying me out on the floor.' Instantly I fell as if I had been shot. Now I know I have the blessing of sanctification, for I love God with all my heart."

Thousands were powerfully converted and afterward wholly sanctified. Astonishing power from God would sweep the congregation, hundreds would fall like dead men in battle. O that we might have such manifestations upon the churches of today!

LET US SAY IT AGAIN



The budgeting of finances is not intended as a limit or a brake on giving. It is rather intended as a limit, and a guide in the matter of spreading what has been given. In order to know about how much we can plan to spend in a given time, on the various causes that are under the care of the General Board, the money is budgeted as to expenditures. It is earnestly

hoped by the General Board that no one will allow himself to feel that his giving is limited when the budget is raised. Rather let us feel that we ought to give all we can spare. Your share is not merely your portion of the budget, but it is at least a tenth deposited in the "Storehouse," and then in gifts and offerings as much more as your generous sanctified heart can pour into the cause of spreading holiness at home and abroad.

One man said to this writer, when asked how much he had given, "Oh, I've paid my share of the budget, and that is all that is expected of me." We labored for some time before we could convince that brother that the budget was not intended as a limit to his giving, but rather as a guide and boundary to the expending of the money that was given. How can the General Board care for all the needy and increasing calls for help that are coming in from a hundred directions, unless the church pours into its hands for these pitiful needs? Let no statement of amounts apportioned cause you to limit your offerings just to

those amounts. Limit yourself only by your own aching heart that feels and suffers with the needs that your General Board is caring for.

The Board will eagerly undertake more and do something to satisfy the calls for advancing interests in home and foreign lands just as soon as more money is placed in its hands. If all limit themselves to the budget and pay only their "share," as that brother stated to us, then little or no advance can be made.

Shall we stand still in this holy business? Shall we face the Judgment Day with a "part of the price" withheld? Shall we scatter our tithe here and there, when the causes of the Church of the Nazarene are so needy and so embarrassed for a little more means? Shall we reserve our gifts and offerings and thereby allow many souls, easily within our reach, to be lost? Let the sanctified constituency of our church give their tithes and offerings, whether they exceed the budget or not, and then watch the splendid advance in the great World-Wide Evangelistic Program for which their headquarters men are planning.

THE GENERAL BOARD,
J. G. MORRISON, *Executive Field Secretary.*

PAYING THE PRICE

By DAVID TRELAWNEY

EVERY MAN whose name is enrolled upon the scrolls of the great, has become great because he devoted himself to one great purpose, whether it was politics, literature, science, or religion. Until we are willing to focus our every interest upon one objective, just so long must we content ourselves to be numbered with the mediocre. Success comes to those who will pay the price, and that price is one of sacrifice. Letting go of every secondary interest to the exaltation of the one great aim.

I believe it is Emerson who said, "The crime which bankrupts men and states is job work; declining from your main design to serve a turn here and there."

If this be true of the secular affairs of this life, how much more true is it of the Christian life. We have but one calling, to serve God with our whole heart, to love Him supremely and our neighbor as ourself.

If the Devil cannot get you and me to go into out-broken sin, will he not be perfectly content to have us devote so much of our time to other interests that Christ and His plan for us is put into a secondary place?

Man seems to be so constituted that he can do but one thing at a time. If our interests are continually with the ephemeral things of this life, how well do you think we will succeed in ascertaining the deep things of God? We will but grasp the superficial, and saddest of all, become satisfied with that.

God give us men and women whose one purpose is to know Him, and our church will never lack for spiritual leaders.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Fifteen

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

I. Read Your Bible Through Section

1. For the Morning Watch, Acts 7-12.
2. For Personal Meditation, Psalms 120-135.
3. For the Evening Devotion, Numbers 14-23.

The Psalmist's habits of devotion to God were wholehearted. His voice rose to God and his heart was open to the sacred law ere the dim morning broke. We read, "I prevented [went before] the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the night-watches, that I might meditate in thy word" (Psalms 119:147, 148). Before the watchman proclaimed the hour he was up praying and meditating upon the Word. Are we?

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

Supporting the doctrines of our church as given in the Manual.

The Doctrine of Repentance, continued

Sunday, 3, Ability is given to all to repent, Acts 11:18.

Monday, 3, For the same, Acts 26:20.

Tuesday, 3, For the same, 2 Tim. 2:25.

Wednesday, 3, For the same, Acts 5:31.

Thursday, 4, True repentance brings salvation, Luke 13:3.

Friday, 4, For the same, Luke 15:7.

Saturday, 4, For the same, 1 Peter 1:9.

PART TWO. THE VISION OF OUR LORD

Jesus Our Great High Priest

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Hebrews 9:11). Jesus is our officiating Priest. In His life here on earth He was the Offerer, in His death He was the Sacrifice, by the resurrection He became our Priest, and by ascending into heaven He became the great High Priest for us with the shed blood, entering within the veil to make intercession. The Hebrew term for priest (Cohen) denotes in the root meaning, "One who stands for another and mediates his cause." Reconciliation was the fundamental idea, and the object of this reconciliation was to produce a state of holiness. The High Priest stood between God and man wearing very conspicuously a crown bearing on it the words (Kodish Laihovah) "Holiness unto the Lord." The ministry of the priest

was to perform those functions in the Hebrew worship that produced holy things and holy people. The priestly intercessions of Jesus today are for the purpose of making holy saints. The first case of priesthood in the Old Testament is that of Melchizedek. That of Aaron was introduced later. Both of these types of priests point to the ministry of our Lord.

The Epistle of Hebrews as a Commentary on His Priestly Ministry. This epistle is the chief source of the priestly activities of Christ. We read in chapter one that He purged our sin (v. 3). In chapter two He becomes a merciful and faithful high priest that He might make reconciliation. In chapter three we are exhorted to consider this high priest. In chapter four He is the high priest that is passed into the heavens (v. 14). In chapter five He is a priest after the order of Melchizedek. In chapter six the same thought occurs. In chapter seven His priesthood is shown superior to that of any other. Chapters eight and nine show His priesthood to be eternal. In chapters ten and twelve He is the Mediator of a New Covenant.

Some High Priestly Peculiarities found in Our Lord. He enjoyed peculiar dignity. He alone could enter the Holy of Holies. He was the final arbitrator in controversies. He was the supreme administrator in sacred things. He was God's representative on earth. On his breast and shoulders he bears the names of the twelve tribes. So our Lord bears on His shoulders the government (Isaiah 9:6). As the priest was appointed of God so our glorious Priest came with divine commission. Jesus says, "He hath anointed . . . and sent me" (Luke 4:18). However a fit representative must be willing as well as able to take the place of the one he represents.

Aaron a type of Christ. Both were called of God (Hebrews 5:4; Leviticus 8:1, 2). The garments of glory and beauty worn by Aaron were a fitting expression of the manifested character of Christ. As Aaron was crowned with a gold crown so Christ is worthy of all glory and power (Revelation 5:12). The oil poured out on the priest when he was anointed (Leviticus 8:30; Psalm 133:2) pictures the Holy Spirit poured out on our Lord. As Aaron must have no physical defect so Christ was absolutely perfect. The priest could only marry a virgin. So Christ will take a bride, the church, that is without spot or blemish from the world.

The Superiority of the Priesthood of Christ to the Levitical. His priestly functions were far beyond any other priest in dignity, duration, object and power. It brought greater privileges and blessings. By comparing the Levitical priesthood with that of Christ we see the superior majesty of our Lord's priestly ministry.

I. The Levitical Priestly Ministry

1. Limited to the Jews, Hebrews 7:27.
2. Offered often, Hebrews 9:25.

II. Christ's Priestly Ministry

1. For the whole world, Hebrews 9:26.
2. Offered once only, Hebrews 9:26.

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| 3. The sacrifice was a beast,
9:12. | 3. It was His own blood,
9:12, 26. |
| 4. It was from men, 5:1. | 4. It was from God, John
8:42. |
| 5. The priest was sinful, Heb.
7:27. | 5. The priest was sinless, Heb.
7:26. |
| 6. He atoned for self, Heb.
7:27. | 6. He atoned for others, Heb.
9:28. |
| 7. He entered holy place, Heb.
9:6. | 7. He entered heaven, Heb.
9:24. |
| 8. Made without an oath,
Heb. 7:21. | 8. Made by an oath, Heb.
7:21. |
| 9. Conquered by death, Heb.
7:23. | 9. Conquered death, 2 Tim.
1:10. |

Our Great High Priest is ever living, the Life-Giver. The budding of Aaron's rod looked forward to this more perfect office. What the high priest was ceremonially and symbolically our Lord was in truth and reality. He who had no sin wedded Himself to sinful nature to deliver from sin. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). He was made a priest, "after the power of an endless life" (Heb. 7:16). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The last vision of our Lord pictures Him clothed in priestly robes officiating in dignity. Rev. 1:12-18.

THE LESSON ILLUSTRATION

Upon the tower of an old church in Norway is carved a figure of a lamb. A beautiful story is told about it. A workman fell from a high scaffold while the church was being built. His fellow-workmen hastened to him expecting to find him dead. But they found him almost unhurt. A flock of sheep were passing the church at the time and he fell among them, lighting upon a lamb, which was crushed to death. So this lamb was carved in memory of his rescue.

There is another lamb, the Lamb of God, who was crushed for us as a sacrifice on the cross. What memorial shall we chisel or lift up in gratitude to Him?

INTERESTING NEWS FROM THE WIDE FIELD TERSELY TOLD

By REV. C. E. CORNELL

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—PHILIP BROOKS.

The famous artist Raphael was not one of the benighted,

penniless members of his craft. At the young age of thirty-five he was rich and on an equality with the greatest and noblest men of his time. His hand lost its cunning, however, after his proposed marriage with Marie de Bibbiena was postponed by the pope's command and she died within two months. Raphael never was so great an artist afterwards and he died alone in his home just outside Rome.

Pacific Coast states exceed all other sections of the country combined in the value of the fruits and vegetables handled by co-operative associations, according to a recent bulletin issued by the United States Department of Agriculture. In 1925 ninety-eight farmers' organizations on this coast marketing fruits and vegetables had a return of \$194,000,000 on their business.

For patience, when the rough winds blow!

For patience, when our hopes are fading,—

When visible things all backward go,

And nowhere seems the power of aiding!

God still enfolds thee with His viewless hand,
And leads thee surely to the Fatherland.

—N. L. FROTHINGHAM, from the German.

Mrs. Karl Rankin, who for five years has been doing relief work in the Caucasus Mountains country of Russia and Armenia, has reported that the gorges of the Russian Caucasus Mountains hide a "lost nation" that claims descent from Jason and the Argonauts, wears chain armor and worships trees. Mrs. Rankin, prior to her recent marriage, was Pauline Jordan of Welchville, Me. The country where the strange tribe was found is reached only after going through a series of mountain passes. The tribe has fair skin and blue eyes, she says.

German students of economics are making an intensive study of the American apartment house with the idea of developing that plan of living in Germany. The German housewives have shown a great interest in the compactness and convenience of this almost typically American plan of family living. Changing economic conditions in Germany are responsible for this desire to adopt the American idea.

Miss Nora Wilkins, of Powell county, Kentucky, is a snake catcher by vocation and she makes a good living out of the job. She is only twenty-three years old, and she has caught and sold some rare specimens to circuses, zoological gardens and private collectors.

Let no one think that the world of horticulture is standing still. Constant improvement is being made in the most common flowers. Should anyone think no progress has been made with the old time garden favorites, let him buy seeds or plants of them now—the best obtainable—and note the difference between these and the ones of his childhood days.

Whatever we ask which is not for our good, He will keep it back from us. And surely in this there is no less of love than in the granting what we desire as we ought.—H. E. MANNING.

A process has been patented for making a flour for bread from a mixture of wheat and cotton seed, from which the oil has been extracted.

Leather believed to be at least six centuries old that was unearthed at London was found to be serviceable enough for the soles of workmen's shoes.

Those in charge of a French rose garden in which there are 14,000 varieties are not sure that the collection is complete.

While petroleum is being obtained from only about 15,000

acres in Mexico, geologists have estimated the potential oil bearing area covers 150,000,000 acres.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).

Wales and the north of England are preparing to entertain thousands of visitors to see the first eclipse visible from the British Isles in more than 200 years. The eclipse will be on June 29, 1927, and will be total for about twenty seconds.

With good will doing service, as to the Lord, and not unto men (Eph. 6:7).

A servant, with this clause,

Makes drudgery divine:

Who sweeps a room, as for Thy laws,

Makes that and the action fine.

—G. HERBERT.

The bones of all flying birds are said to be hollow and filled with air, thus showing that nature knew what it was about when it designed them for the air. This plan, as any physicist will confirm, makes for not only lightness, but for the greatest strength. A solid bone, besides being heavier, would be less strong against strain such as a flying fowl is put to.

Ye shall fear every man his mother, and his father, and keep my sabbaths; I am the Lord your God (Lev. 19:3).

Many musical organizations are celebrating this year the two hundredth anniversary of the invention of the piano. Bartolommeo Cristofori is credited with having perfected the prototype of the modern piano in 1726. He conceived the idea of having the hammers strike the strings and rebound so as not to stifle the vibration by remaining in contact. On the harpsichord, the predecessor of the piano, the player could only make the music faster or slower. Cristofori made it possible to get expression with soft and loud notes, hence the original name, "Piano-forte," from the Italian "piano," meaning soft, and "forte," meaning strong.

I am the Lord your God . . . Sanctify yourselves, and ye shall be holy; for I am holy (Lev. 11:4).

That prayer which does not succeed in moderating our wish, in changing the passing desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves we have not the spirit of true prayer.—F. W. ROBERTSON.

With the liberty of the British Museum, where copies of all books published in Great Britain must be preserved, already overcrowded, officials of that institution are puzzled as to what to do with the 200,000 new publications that, it is estimated, will be put out this season. With the number issued growing at a rapid rate each year, plans for the handling of the deluge are being made.

"SWEET HOUR OF PRAYER"

And Jesus said, All things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

By BASIL W. MILLER

BY NOBLE example, by matchless exhortations, by promises more precious than gold, Jesus taught us the beauty and necessity of prayer. The keynote of His glory-filled life is His secret communion with the Father in prayer. When He lifted His eyes to the heavens above demons trembled, sinners despised their utter vileness and the forces of nature obeyed the silvery ripples of His incomparable voice. He spake "as never spake man," distilling gracious words of life for all those that may dwell on the shores of the stream of

time. For the life of our Lord was one of constant, unbroken fellowship with the Father.

In hours of darkest trial, Jesus prayed; before the dawn heralded the coming of a new day of righteousness, the Master prayed; before great temptations, fierce battles with the cohorts of hell, He prayed! Christ prayed amidst the trying cares of dusty roads, of hungry multitudes, of demons to be cast out, of bodies to be healed and of souls to be redeemed. He prayed all night. When disciples failed, when their eyes became heavy, when the bitterest cup of all was to be drunk, the Savior prayed. On His knees our Redeemer moved heaven and earth, stirred all hell, and raised the lost sinner from the lowest realms of doom and destruction to the highest peaks of saintliness! He closed His life with the voice of prayer.

Friend of the road of life, our hope is the "sweet hour of prayer." The heaviest loads are thus carried, the darkest nights are thus passed through. The only shield against the fiery darts of the enemy of our souls, the only star of promise amid the overhanging clouds of fate, the only ray from the glory world, is prayer. Your prayer will dispel the gloom; it will achieve the impossible; it will break the fetters of sin; it has power to free you from the galling chains of iniquity.

Is your soul heavy? Then pray. Are the loved ones unsaved? are financial burdens too great? is the world lost? do you seem to be waging an unsuccessful battle against the enemy of the soul? have you not found "the Pearl of greatest price"? Pray until the heavens open, until the pearly gates swing wide, until the sweet voice of Deity speaks. Come ye apart and pray. Separate ye yourselves from trying, vexatious cares, and wait on God. Say goodbye to duties, to the call of the mart of business, to the hum of traffic, to the click of the machine, to the wild swirl of modern life, and commune with thy Redeemer, thy Creator.

May thy soul learn to share the bliss of casting thy cares upon Him. Through the starless night, through the sunless ray—when burdens oppress and foggy doubts o'erwhelm—in face of raging winds and sweeping tempests—softly mayest thou sing,

*"Sweet hour of prayer, Sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known;
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."*

A BUNCH OF CLOVER BLOSSOMS

By REV. C. E. CORNELL

Humility never struts.
Bombast and egotism are twin brothers.
Perfect love casteth out destructive fear.
An India rubber conscience is not a safe guide.
I will make my boast in the Lord, not in myself.
Pride goeth before destruction. Many are headed that way.
There is sunshine somewhere when the clouds cover the sky.
The best cure for spiritual nausea is the Balm of Gilead.
A sweet disposition is quite often spoiled by a sour stomach.
A sour-looking countenance is not an attractive ad for happy Christianity.

The cause of your spiritual inertia and inactivity is not your liver but your heart.

What's the use sitting on the safety valve all the time? Let the thing "blow off." So many people are so afraid that something will happen.

To feel bad prayermeeting night and Sunday morning are symptoms that very seriously need attention. The Great Physician has a sure cure.

Many individuals dream dreams, and not a few put an interpretation thereon. But most dreams smell so much like boiled cabbage or mince-pie, that they are discredited.

ECONOMICS OF PROHIBITION

(Round Table at Annual Meeting of American Economics Association, St. Louis, Dec. 28, 1926.)

Discussion by Leroy D. Peavey, President of the Babson Statistical Organization.

I agree with Professor Carver that on the grounds of social utility and business efficiency alone can prohibition be argued intelligently. Most of the opponents of prohibition base their argument on the lack of enforcement. Without contending whether enforcement will be solved in this decade or not, it is a reasonable assumption that it will be solved in the next. I think Professor Fisher and the other speakers this morning have given us some unanswerable facts on the increased efficiency of the majority of workers since the passing of the law. What Mr. Leland says concerning the Cadillac plant is true of hundreds of others.

The loss of time under the old regime can scarcely be appreciated. Suppose a man lost a half day per week, receiving a weekly wage of \$40.00. His weekly time loss would be \$3.00 or more, an entirely too large a percentage, and making a total waste amounting to billions of dollars per annum in our productivity.

In addition to the time loss, there was the loss in individual efficiency of operation when the worker returned, even though he was able to come haltingly back to his job without actual absence. There is also an unmistakable array of evidence that accidents to men and materials on account of unsteady nerves and muscles reached a very high total as compared with the present day. Liquor is an enemy to health and skill. To this must be coupled the fact that thousands of workers were actually thrown out of a job, entailing great loss in the industrial aggregate through increased turnover and lowered efficiency on the part of the man in question.

What of the results in disease and impaired health when liquor reigned supreme? The increased saving under the new regime is enormous. To this must be added the expense in the old days of courts, municipal charities, reformatories, and private charities—a very considerable sum in the aggregate. To extend the analysis still further, there is the inconceivable disadvantage of impaired initiative which otherwise would have borne fruit in invention, and in improved methods and ideas from the man at the bench. This loss to industry was irreparable. Along the same line was the deleterious effect on succeeding generations. Heredity is absolute. What about the thousands of children of the pre-prohibition workmen brought up in poverty and sorrow, the feeble minded, the heart broken—what of the lost morals, compared with present day vigor among the families of labor.

On the merchandising end of business there is the present greatly diversified distribution of the wage versus the old concentrated spending in one industry. The other speakers have called attention to this, and also to the fact that the worker's money at present is going into articles which are not lost in a moment. To a great extent the money now takes a fixed capital form or goes into savings accounts. Can anyone believe that home building would have reached its present volume or that merchandise credit and the installment business would have reached existing proportions without prohibition? Such an aid to the business structure depends for its life not only on the quantity of money diffused into merchandising channels, but also on the reliability of the buyer to whom credit is granted. That reliability in the old days was very much less than now is a fact which is disputed by none.

Moreover, through actual contact with leading business firms throughout the country, I deduce the following: While a small minority believe that production conditions are today no better than in pre-Volstead days, about 35 per cent of those whom I have met report that the present situation is immeasurably better than the old. They state that this is true both from the standpoint of profits and also for their employees. They

THINGS CONCERNING ZION

China

Furloughed Immediately

READERS of the Herald of Holiness have noticed in the last two issues that special attention has been directed toward the disturbed conditions in China and the information obtained by the exchange of cables. We are just in receipt of a cable recommending that Rev. and Mrs. A. J. Smith, and their children, Lois, Bethel and Marian, and Miss Blanche Himes, Miss J. Hester Hayne, Miss Glennie Sims and Miss Ida Vieg be furloughed immediately.

We conservatively estimate that this will be an extra expense of about \$4,000. Please, will all pastors and friends kindly see that the full amount of the General Budget Funds are kept paid up and if you can possibly do so help us with an "extra" gift at once.

**H. F. Reynolds, Secretary,
Department Foreign Missions.**

report an increase in efficiency in all its ramifications. Of the adverse minority, less than 5 per cent express an unqualified disapproval of prohibition. A few employers say that they see no appreciable difference, as they always kept the drinkers rather carefully weeded out.

As to the attitude of organized labor, my organization has also by personal contact obtained certain reactions from the labor leaders. In our interviews with labor we find that this endorsement of light wines and beer is at best only half-hearted and does not actually state the real viewpoint of the majority of the labor leaders. The fear is prevalent among forward looking labor officials that while they do not object *per se* to the legalizing of light wines and beer, yet they feel that such modification would weaken the entire structure of the Eighteenth Amendment and pave the way for the return of the saloon.

The sweeping prosperity of the American wage earner since prohibition went into effect is realized by labor leaders to be in great measure due to prohibition. The recent business venture of organized labor in the fields of banking, investing, and life insurance, have been fortunately undertaken at a time when labor has had an abundance of surplus funds. Those leaders who have been responsible for this new and increasingly important phase of labor development are particularly unwilling to endanger the continued prosperity of these activities by letting down the bars to liquor.

Strict enforcement of the law should be insisted upon, but the essential value of prohibition to the worker is a matter of education and not legislation. Already the wage earner is beginning to realize that he is better off in every way. What employers and employees alike can testify to is that industrial efficiency has increased, production been speeded up, a higher wage level been achieved, and steadier employment conditions made possible by prohibition.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

RUTH, OR THE BOOK OF YOUTH PUTTING ITS FAITH IN GOD

DO you know young people that the Bible is really a library made up of sixty-six volumes? They deal with the most important and vital questions which touch the human race. One of them is a book of law. What a tremendous influence that little book has had upon human life, and history! It has been speaking, with authority, through the centuries, since it was written. It speaks today in the court rooms of every civilized nation on earth. There are books of history, which look back and tell us all we know of the dim and far-distant past; there are books of prophecy, which look forward and tell us all we know of the future. There are other books which tell us all we know about salvation. This Bible library, then, is the most important one on earth, the only one which is absolutely necessary to our welfare and knowledge. Evidently the Lord had this library most carefully prepared. It is extensive enough to cover every question which is vital to humanity, yet so condensed that the sixty-six books can be bound into one volume, not too large to be carried in a man's pocket. You can see then that space was a real question in the making up of this library. And yet, though every inch counted, the Lord devoted one whole book out of His sixty-six to *youth*, and to the problems which beat against the heart of youth, and throb within it. That is very beautiful, though it does not surprise me, for youth, not mature or old age, is the time of choice. Life is spread out before it; varied things beckon to it, and youth chooses, thus deciding what the course of life is to be. God is mightily interested in the choices youth makes. The little book of which I have spoken, the Book of Ruth, is the true story of a young woman making her choice, of how that choice changed the whole course of her after life, and influenced the lives of her descendants for centuries to come; and of how, because she took God into account in making her choice, God was faithful to her in seeing that it worked out the best possible thing for her.

The Book of Ruth is usually spoken of as a beautiful and touching story of human devotion. It is that. But if that is all we see in it, we have missed that something which makes it the living story of *Youth and God*; as living and true of Youth and God today as it was in that long ago day in which it was written. I like to call this little book the Book of Youth, or the Book of Youth *Having Faith in God*, and it is so marked in my Bible. I also have the book divided into three sections as follows:

PART ONE. The Choice of Faith. (Chapter 1).

PART TWO. The Working Out of Faith.

PART THREE. The Result of Faith. (Chapter 4).

Let us take part One. The first part of the story comes under this head. You are familiar with it. Elimelech, who was

of the tribe of Judah and lived in Bethlehem, takes his wife Naomi, and his two sons Chilion and Mahlon, and goes to the land of Moab, because there is a famine in his own country. They remain there some years, and very naturally in course of time, the sons find themselves wives among the young Moabitish maidens. The name of one of these girls was Orpah, the other Ruth. Now it is a well known fact that in heathen homes the mother-in-law rules with an iron hand over the young girls her sons bring into the family. She herself was once a slave to her mother-in-law, and now it is her turn. Orpah and Ruth found this Israelitish home very different. The book does not give us the idea that Naomi was a woman of very unusual or even very victorious faith, but she did know and worship the one true God, and that of course had its influence upon her character and daily life. She was kind in her home, and good to the two new daughters, heathen though they were. How do we know? *Because they loved her*, with all the devotion of their young hearts. Not many women make such a success of the mother-in-law business as did Naomi.

Ruth, in particular was impressed with her mother-in-law's religion. Was that what made her different from other mothers-in-law, so sweet to live with, so kind and lovable? Perhaps Naomi told the girls many things about her God, what sort of Being He was, and how He wanted His people to live. It is certain that Ruth's heart began to reach out after Him, and that the time came when she believed in Him, the God of the Israelites as the one true God; the book clearly reveals this.

Then death came into the home. There was a funeral, then a second one, and a third, and the three grief stricken women were left alone clinging to one another in their sorrow. After a while it became clear to Naomi that the thing for her to do was to go back to her own people in Bethlehem. The young women could not bear the thought of the separation, and both declared that they would return with her.

Naomi discouraged them; she is just a poor widow now, getting along in years. What can she do for these two who are still so young, with so much of life and hope yet before them?

Orpah gave one last tearful kiss and turned back, but Ruth clave unto Naomi, and then she spoke those words, which have become immortal, words whose beauty, and tenderness, and devotion have never failed to touch hearts wherever they have been repeated. And Ruth said, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Perhaps the majority

of people have seen in this passage an instance of the most faithful, unselfish, and devoted love which one human being can have for another. And that is true. But Ruth was doing far more than giving utterance to her beautiful and unquenching love for Naomi. Ruth was making a choice. Ruth was choosing God, the God Naomi had taught her about. She was taking Him to be her portion. She was putting her life, young and ardent, and full of longings as it was into His hands. Ruth, a stranger, a Moabite by birth, dared to have faith in this one, true God, and having faith, made her choice accordingly. "Thy God shall be my God," I will cast in my lot with His people, and what their destiny is, that shall be mine also.

It is clear that Boaz, the wealthy kinsman of her dead husband so understood it. For later, when Ruth came to Bethlehem we find him saying to her, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust." Bible students tell us that if we will put in enough reverent painstaking study upon any one of the volumes of this sacred library we will come to see that some verse or phrase in it is the key of that book. My own conviction, after years of study of the Book of Ruth is that we find its key in these beautiful words,—"The God of Israel—under whose wings thou art come to trust."

They so unlock the story for us that we see a higher meaning in it than ever before, and they give us an exquisite insight into the heart and life of this young woman which is as fresh and clear as if she lived but yesterday.

This, then, was Ruth's choice of faith, to return with her mother-in-law to the land of Israel, where she might fully place herself and her all under the wings of the Lord God. And Naomi seeing that she was *steadfastly minded* to go, said nothing more, and the two went on together until at last they came to Bethlehem.

It may have been the time of day when the women gathered about the well at the gate, filling their water pots. If so, it would in all probability be the same well whose waters were so sweet and cool to the taste of David years afterward.

Old friends and neighbors crowded around Naomi. They were greatly moved as they looked at her, "Is this really Naomi?" they asked. "Call me not Naomi [Pleasant], call me Mara [Bitter] for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." wept poor Naomi.

And because they had come back empty, two widowed women, with neither husband, nor son to lean upon, they must look about them quickly and see what could be done in the way of making a living.

(To be continued)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Shreveport, Louisiana and I boarded the northbound Missouri Pacific at 7:50 o'clock Wednesday evening, March 30. I pulled into St. Louis on Thursday at 11:00 a. m., and waited until 6:30 p. m., and then boarded the eastbound over the Wabash for Ft. Wayne, reaching there on Friday morning about 4:30, April 1. I went to the home of our beloved pastor, Brother Morris Himler and stayed with them until after dinner. Then I boarded the interurban for Elwood, where I joined Brother J. W. Montgomery and we opened the Northern Indiana District campaign on time at our church in Elwood where we have a most wonderful pastor, Rev. Walter Reese. He is pure gold and we have a good church and parsonage at Elwood. The house was packed to the doors and we had one great service. As the readers will remember, we are touring this District in the interest of gospel tents, to work this field in and it is wonderful how we are making progress. God is on hand to bless us and we have people to peddle. Their heels almost stick out of the windows, but thank the Lord we are getting the goods just the same.

On Saturday afternoon we left Elwood for Atlanta and here we have one of the smallest churches on the District, but our good pastor, Brother Talbot, had secured the beautiful Methodist church. Their good pastor, Brother Love, and his good people were as kind to us as people could be. Brother Love is a perfect Christian gentleman, and a brother beloved of the Lord. They stood by us nobly with a great crowd and everything came up fine. We had the honor of taking supper with Mother and Father Innis, the mother and father of Miss Etta Innis that went to Africa several years ago and while over there she married Brother Shirley. We have no finer missionaries on that great field.

On Saturday night we made a run after preaching to Anderson and our beloved Brother Townes was looking for us. We had a fine bed all ready for us and after a fine night's rest, we were up early and at 9:30 their Sunday school was opened. My, my, what a crowd and they have completely outgrown their church. They are planning to remodel and enlarge their church and make room for at least five hundred in Sunday school. We had one great day. In the

morning service Brother Montgomery raised over six thousand dollars to enlarge their church. Well, we had as fine a day as I have spent in many a year. With Brother Jessie Townes as pastor, Brother Fox as Sunday school superintendent, and not less than twenty fine teachers, they have a great school and people. The tent campaign was put on in the afternoon, and at each place, of course, we are pushing the **HERALD OF HOLINESS**. But the readers will remember that the old boys of the North Indiana District are now in the lead of every district in the nation by several hundred. They carry the banner now. Some of the churches that were assigned as many as fifty have already gone over one hundred and some that were assigned three hundred have gone over four hundred. As the field has been so well worked it doesn't leave me very much to work on, but during the thirty-eight days on this District we will roll up a fine list.

Well, our stay in Anderson was one of delight and profit. In the afternoon after I had preached we made a run to Alexandria and had a fine Sunday night service. Our good Sister Bouse is the fine pastor at Alexandria. She has just had a fine revival and had many precious souls saved. The work is in fine shape. Many of the **HERALD OF HOLINESS** readers will remember that there is a large holiness camp ground at Alexandria, and it seems strange, but some of the hardest places in the United States to build up a holiness church is in the towns and cities where they have holiness camp grounds. I judge that one reason is that the peo-

ple have got in the habit of having holiness once a year and then go back to the churches and not hear another sermon on the subject for another year and come up to the camp the next year starved to death and have one annual feed that lasts for ten days and then back home again to starve for another twelve months. It looks to some of us that if it is worth having for ten days, why not have a church home where they can have it the year round? They pay well to have it preached for ten days and then go back home and pay another fellow equally as well to fight it for 355 days and then wonder why they don't make progress and because they go to campmeeting ten days in the year, they seem to think that they don't need any more holiness for a year. Then all get ready to go to the campmeeting and have one more annual feast, then back home to starve for one more year. It does seem to some of us old fellows that they would see the folly of trying to live on the ten days' proposition when they could be well fed every Sunday of their lives.

But, thank the Lord, some of the good people are finding out that if holiness is worth paying for for ten days then they ought to have it for the other 355. Well, we had a fine time at Alexandria and spent the night with our good pastor and family. They are a fine family. On Monday, April 4, we were up and had a fine breakfast and did some work, and left for a day's run over the state to attend to several things that needed the attention of the District Superintendent. He arranged for two small churches to have pastors, and at about six o'clock we pulled into Gaston, and went to the home of our good pastor. There they had a great supper ready for us. We had blessed fellowship with the good family. Brother Rahbar is a most beautiful brother and he took the hardest place last fall in the Northern Indiana District, but he is bringing the work up in fine shape. He has two fine sons that are preachers down in Brother Quinn's District. They are planning to come up in a week or two and give their father a good revival.

Well, the work on the Northern Indiana District is going over the top on every line. Glory to Jesus for what He has done for us and for what He is doing and for what He is going to do. Glory to His great name. Well, I will ring off for this time and promise you another good letter next week. In perfect love,

UNCLE BUDDIE.

THE RIVER ROAD

*Oh, the road that follows the river
Is the road that is calling to me!
Skies seem brighter out there, cooler
bloweth the air,
And how green is each riverside
tree.*

*In the gold morning light, and
'neath stars of the night,
Sings the stream as it flows to
the sea.*

*Like the road that follows the
river
Is the life given o'er to God's
sway;*

*There is beauty and song as the
soul fares along
With the Savior and Friend day
by day.*

*Although trials may come, by the
road that leads Home
The deep river of grace flows
away.*

—MAUD FRAZER JACKSON in *Sunday School Times*.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



JUST AN APPEAL TO COMMON SENSE

MOST people have a "hobby" or a pet theory of some kind that they feel called to advance, but in this instance we shall deviate from what may be considered our "hobby" and ride the other fellow's for awhile. It has never been our habit to preach much upon the thought that will be presented in this article, but an occasional mention of it has seemed to be sufficient. I have always heard from a boy that people with enough religion would dress right, and that if they did not have enough religion to dress right, our telling them about it would not help the matter in the least, but rather tend to bring a barrier between yourself and those you were trying to help. But while this may be true to some degree, still teaching along these lines is necessary in order to form a public conscience as to what shall be the proper standards. If the church does not set a standard before its adherents, they will have to be dependent upon their own judgment, which too often is swayed by the standards of the people with whom they live and associate. So we make an appeal to common sense in the matter of dress, both for men and women.

We have often heard it said that clothes do not make the man, which is true; but too often is it the case that clothes mark the man or woman, and tell to some degree the crowd to which he belongs. It hardly seems consistent to see a man stand in a holiness meeting with an "eyebrow" mustache, side-burns to the bottoms of his ears, dressed in the latest cut suit, bell bottom trousers, with enough goods in one trouser leg to make a modern girl an entire skirt, balloon shoes and a "sheik" style of a hair cut, and testify to the experience of salvation. It does surely look like if he had an experience of salvation he would be ruled by his common sense and religion sufficiently to cut away from the fads and fashions set by the stars of moviedom. For men are as much slaves to fashion as the women are, and the demand is as much for common sense in dress for the men both young and old as for the women. But there does not seem to be so much at stake in the matter of dress with regard to the men as there is in regard to women.

But it surely does not look any more consistent to see the modern "flapper" type girl,—with painted cheeks, penciled eye-brows, red lips, sheik-bobbed hair, knee-length skirts, flesh colored hose, high French heels and all that goes with it—to profess salvation and have place of leadership in the choir or other departments of the church. I am not in the least intimating that all the girls who follow the whims of Dame Fashion are immoral, or even desire to be; some no doubt are as pure in their thinking as one could be, but they are simply the victims of the spirit of this age and from the lack of teaching have never seen the wrong

of it all; but we will surely have to admit that such are dressing like the crowd who are not high in their standards of morals nor pure in their thinking.

There is little doubt but that the freedom of action, the neatness in appearance, and the attractiveness of the pattern of the modern modest dress has added much to the physical comfort and health of the women, and is much better than the "wasp waists," and long trailing "dirt and germ catching" skirts, that our grandmothers wore. But why overdo a good thing? Is it just the proper thing to have a number of young women in the choir, women in their late teens and on into their thirties, with their knees exposed; and sitting in what seems to be mortal agony, pulling and jerking at their skirts to find sufficient goods in their skimpy dresses to cover the upper part of their knees? Do you not think that common sense, religion and modesty would demand that the length of the skirts would be sufficient to cover the knees and have some to spare? There is more at stake in this condition than one would think on the surface. The woman thus dressed lays herself open to advances by evil minded men that she would never have if she was dressed in a more modest manner. As a rule men do not have respect for the type of women a dress of that fashion signifies, so men lose respect for some good, moral, and self-respecting women just because they dress in a manner, and many times unthoughtedly, not becoming women of their standing and profession. It looks like the time has come when the sane, modest, common sense, self-respecting womanhood of America should rise up to set their own standards for dressing, and refused to be ruled by a few people in Paris, who apparently have no regards for respectable womanhood, or the religion of Jesus Christ.

But the young ladies think that unless they dress like the other young ladies they will never have the company of the young fellows. But you are sacrificing a mighty lot, young lady, to get no more in return than you receive when you get one of these modern sheik-type dudes of the present day. There are still a number of young men who have respect for young women and modesty who would have greater respect and more appreciation for the young women if they would do as they know they should. And after all that fellow isn't worth having who wants a girl only at the expense of her own self-respect and modesty.

I wish some young lady would foster a movement among the young women of church circles that would reform the dress of young people professing Christ. There should be sufficient length in the sleeves, the necks should be high enough, and enough material in the skirts to modestly cover the knees and plenty left for good measure, so that person is not

needlessly exposed. You will command more respect from people of both sexes. You will spare yourself numbers of improper advances from evil minded men. You will be dressed more becoming professors of Christianity.

Does this not appeal to your common sense? Why should we, both men and women, be slaves to the fashions of this age? Why not be ruled by common sense, religion and modesty and let the world go on with their extremes? A person is not always known by the clothing he wears, but let us be determined, young people, that so far as we are concerned we will dress in harmony with the experience of Christianity within our hearts.—D. S. C.

IDAHO-OREGON DISTRICT N. Y. P. S.

It is with thankful hearts to our blessed Lord that we send in this report of four meetings. To him be all the glory.

March 11, 12, and 13 was our first rally, which was held at Enterprise, Ore. This was a rally of the Oregon division. And, oh, what a heaven sent time it was. We found the pastor, Rev. Gilmore and his flock of young people, pushing the cause of holiness. We started from Nampa Friday afternoon and returned Monday, having had a safe journey. Friday and Saturday nights and Sunday morning we held services in the Church of the Nazarene and on Sunday afternoon and night, in the Methodist Episcopal Church. Here we found a large number of young people ready for the gospel message. Six denominations were represented, and, oh, how God did bless. We closed with a wave of victory and deep conviction on the unsaved. The pastor, Rev. Grisson, surely welcomed us to his church that day. The District President, John Mandtler, did the singing and the writer the preaching and God blessed and saved souls. About twenty-nine seekers sought God and were most happy finders. A rally indeed, it was of young people for the cause of holiness. They have called us back for a tent meeting in June and if the Lord is willing we'll be there. May the Lord visit us in holy power. Pray for this meeting.

Our next three meetings were week end meetings in local churches and ones blessed of God.

On March 18, 19 and 20 we were at Ontario, Oregon. God surely was with us. The battle was on and the interest and attendance were fine. The pastor, Rev. Finch, and his young people are coming up the road and moving on. We were entertained royally and had blessed times in our Lord. Nothing better than holiness for young people. On Sunday night the meeting closed with tremendous conviction, and about six seekers were at the altar. To God be all the glory.

On March 25, 26 and 27 we were at Emmett, Idaho, with the pastor, Rev.

Nolte and his young people. The battle was on and the interest and attendance fine. There was a fine spirit on the saints, but hard to get folks to the altar, although God was surely dealing with souls in convicting power. One soul sought God and that was worth the whole of the meeting.

The last meeting which was at Kuna, Idaho, on March 30 to April 3, was with the pastor, Rev. Williams and his young people. These folks are pushing ahead in the battle. We had a fine meeting and wound up with campmeeting glory. There was deep conviction on the people. Five souls were at the altar and after the heavenly goods. Praise God, it is for any one of us if we will dig in and get it.

All these churches made it real pleasant for us in the midst of the battle. They are rising by the help of the Almighty. They all gave us good offerings and helped all they could in every way.

Truly the N. Y. P. S. of Idaho-Oregon District is catching the vision and we can say God is with us and the battle is on for souls to get and obtain the old fashioned kind of red-hot, second blessing holiness.—John Mandtler, District President; C. T. Corbett, District Evangelist.

LINCOLN, NEBR.

A very profitable and successful evangelistic revival campaign sponsored by the N. Y. P. S. of Lincoln came to a close Sunday, March 27th. The evangelist, Rev. H. C. Miller of Fairbury, gave the many attentive and thoughtful listeners messages that in turn bore fruit for God's kingdom. These messages were spiced with many interesting illustrations drawn from his life's history. Rev. Miller is a leader of young people, and has a vision with such a wide horizon and clear atmosphere that he leads in harmony with the purpose and will of God. The programs including special music each evening were given by the members of the society. The chorus leader had the help of the orchestra and a large choir each evening. Among the many interesting numbers was an object lesson for children, a chart talk, history of songs, and dialogue showing the purpose of the N. Y. P. S. The programs were helpful and instructive and promoted the ideals of a holiness N. Y. P. S. The "mourner's bench" was occupied and a goodly number prayed through to victory. Credit is due our pastor, Rev. H. N. Haas, who can see far ahead into the future of his church and discerns that young people need responsibility and training in the things pertaining to God and His kingdom.—Mrs. Ruth Kubitz, President.

RALLY, ZONE FIVE, WESTERN OKLAHOMA DISTRICT

Zone five enjoyed the best rally it has ever known at Campcreek church, Lenora, Okla., April 3.

We were fortunate enough to have Brother and Sister Bracken with us and after a good Sunday school and a rousing song service, Brother and Sister Bracken brought us a wonderful message in song after which Brother Bracken delivered a soul stirring message.

At noon we were served a bountiful lunch prepared by the good ladies of the zone.

At 2 p. m. our afternoon session began with another good song service. Rev.

J. W. Curtis gave the address of welcome and Rev. W. W. Emmertt the response. A well arranged program was rendered by the Bridgewater, Campcreek, Harmon, Lively, and Woodward societies. Brother Bracken delivered another splendid address and we had a great day together and the Lord was there to own and to bless.

Brother Curtis and his good people had everything in readiness for us and had advertised the rally far and wide and there was only room enough in the church for about half the people.

Our next rally will be held at Woodward, June 2.—Mildred Lucas, Zone President, Woodward, Okla.

NEWS AND NOTES FROM NEW ENGLAND

NEW BEDFORD, MASS.

Each Sunday night our church is broadcasting its services from 7:30 to 9:00 p. m. We are fortunate in having some splendid consecrated talent and our people are sounding our their testimonies to full salvation, so that thousands of people listening in are realizing that we are a happy people. The pastor is preaching straight Bible messages. Many people are much surprised to find out that in this day and age there is a church who believes the whole Bible and that seekers go to the mourner's bench. Last Sunday night two earnest souls were at the altar. Each Sunday night we are having thirty or more new folks in the audience who have listened in and thus got interested. Some people are turning their radio horns out in the street and having a street audience. One man told us that his house was full and some people sitting on the floor. He also had a street audience of as many as 150 people. In fact, one Sunday night, they had to have a traffic officer to look after the large crowd. Some of our singers are singing three spiritual songs each Thursday night at 7:10 p. m. from station NNBH. In a few days we go to the Assembly. Our district and general budgets are all paid in full. Last year we had eighty members; this year we have added thirty-nine to our roll. Through death, letters, and so forth, our membership stands at 105 active members. To God be all the glory for the victories won. We are looking toward the future with great anticipation as we believe New Bedford is a great field.—R. J. Kirkland, Pastor.

SOUTH ELIOT, MAINE

With great thankfulness to God "who always causeth us to triumph in Christ," we review the past few months since we last submitted a report. The anointing of God has been upon our services. In one of our midweek prayer services, a hungry soul sought salvation. On March 27 five members were received on probation, each of whom will make a strong Nazarene. Our Sunday school enrollment shows 100% increase since one year ago at this time, which is most encouraging. Of the two midweek services, one each week has been turned into a Bible study session. Around the first of March a Young People's Society was organized in which the young folks are taking good interest. We are anticipating and believing for a rich season in the Lord when Floyd W. Nease, President of Eastern Nazarene College, comes with us Sunday, April 30th. God is still on the throne and we are believing Him for an old time

revival in South Eliot.—Irva G. Phillips, Pastor.

SPRINGHILL, NOVA SCOTIA

We have recently closed revival meetings with Rev. Levi Ecker, Free Methodist evangelist, of Perry Station, Ontario. This man is a holiness preacher of the old-time, rugged type. But while he hits hard at sin, yet he preaches in such a manifest spirit of kindness that those who listen cannot but feel that his purpose is to win souls to God. He gave us an excellent meeting which was owned and blessed of God and resulted in seekers for both works of grace. The saints are encouraged and have moved up the line spiritually. The attendance and interest at all our services has increased and we are looking forward to greater victories. We can recommend Brother Ecker as a godly, Spirit-filled evangelist who will do our churches good.—Mary A. Custance, Annie S. Allen, Pastors.

BEVERLY, MASS.

After four years of pleasant and profitable fellowship with our Beverly church during which we believe, with the Lord's help, some progress has been made and some fruit gathered for the kingdom, we have felt led to make a change, and to allow another to take up the work here. Accordingly we tendered our resignation in February, and since then have received a cordial call from our church in Fitchburg which we have accepted. Rev. Trevor G. Gray of Dover, N. J., was given a unanimous call by the Beverly church, and our brother came over and had a blessed service with us on Friday, April 8th. After meeting the church board he accepted the call and will move to Beverly with Sister Gray and their two children some time in May. We believe Brother Gray is God's man for this place, and more will be heard from Beverly later, for there are some royal souls here who stand by and hold up the pastor's hands loyally, and are true to God and holiness.—Tom M. Brown.

The sweetest type of heaven is home—nay, heaven is the home for whose acquisition we are to strive the most strongly. Home, in one form and another, is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom; and life would be cheerless and meaningless, did we not discern across the river that divides us from the life beyond, glimpses of the pleasant mansions prepared for us.—J. G. HOLLAND.

NEWS FROM THE DALLAS DISTRICT

DISTRICT NEWS

The first Sunday of March was a notable day with us as we dedicated our new church at Texarkana. God gave us a gracious service in the morning on account of His wondrous manifest presence. The article connected with the church building explains why God came.

A few days were then spent in the revival at Dallas with Dr. Williams and Brothers Bud Robinson and B. D. Sutton. Such preaching and singing we have seldom enjoyed. We also spent a few days with the family at Berachah where we are living and attended another great revival there. God was on the scene from the beginning. Brother Daul is being used by the Lord in a wonderful way.

Wednesday, March 16th we left home to be gone a month. We spent the first night with Brother Kidd at Grand Saline, where he is pastor, and also Alba. It is wonderful what Brother Kidd has been able to do since coming to these churches Dec. 19th.

Thursday we stopped at Tyler, where J. E. Williamson is doing a good work with the burden of a new church building on his hands. The church was organized last July with eleven members and now they have about twenty-one. They are building a church 32 by 56 with a stucco finish. Brother Williamson is undertaking a big job, but God is helping and blessing. We broke dirt that afternoon for the new church.

From Friday over Sunday we were with Brother Harmon. He has just closed a good revival with Brother Roper and

Brother Harmon has taken in more new members this assembly year than he has the two preceding years in his pastorate there. The outlook for Lufkin is fine. God bless Brother Harmon.

The following Monday we stopped off at Sister Kelly's at Kirbyville for dinner. We enjoyed our few hours stay at that place. Sister Hopson, who was in school in Peniel while we were there came over and we talked of bygone days, then we had a good season of prayer and journeyed on our way to Orange where we spent a few days with Brother and Sister Lowrey. They are having a hard pull financially, but they are staying with their job and looking to God to give them a great church.

The following Friday over Sunday were spent with Brother Hampton at Port Arthur. They were under the load of building their new church which God is so graciously giving them. We are planning on dedicating the new building some time in May, D. V.

The following week three days were spent with Brother McGraw and his dear people at Beaumont. It is nothing short of miraculous what Brother McGraw has done at this place. About 18 months ago they had a membership of about eighteen; now they have a membership of seventy-five. Praise the Lord.

We are now spending a few days with our pastor, Brother J. E. Moore in Houston. They have just sold their old church building and have bought in a more desirable location and will start the building at once. The building will be a brick structure 60x90, with a basement

for Sunday school purposes. Their Sunday school attendance Sunday, April 3rd was 195. Their aim for Easter Sunday is 250.

I am also having the privilege of being with my mother who lives in Houston. Mother prayed for me that I might be a preacher of the Gospel before I was born. More next time.

F. E. WIESE, District Superintendent.

OUR TEXARKANA CHURCH

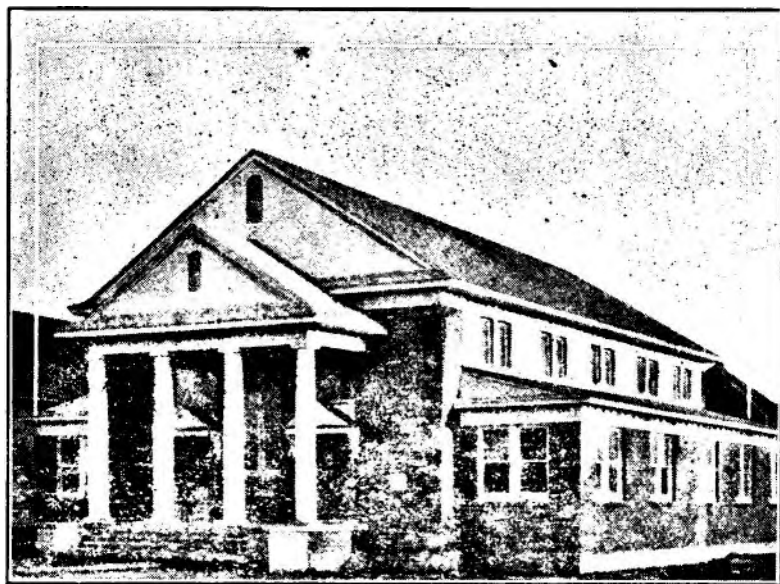
Many have been the burdens and problems of our church at Texarkana since its organization by Rev. W. Y. Phillips twenty years ago. Many of our faithful pastors have done a great work in previous years of which we are not unmindful and which we appreciate very much.

When the church board called our present pastor, W. B. Walker, some members of the board felt they might not be able to pay him \$25.00 per week, which however was finally agreed upon. The first Sunday the new pastor was there the church barely raised \$16.00 on his support. The next Sunday Brother Walker began preaching tithing. When we arrived eight weeks after the assembly he had increased his tithers list from four to fifty-six. The regular offerings averaged during the eight Sundays, including the first Sunday of \$16.00, fifty dollars and a few cents.

The church soon became too small to accommodate the crowds and they drew plans for a new building 56x62 feet. The building is brick veneer with stucco trimmings in gable and sides. The building has eight Sunday school rooms, a pastor's study and two rest rooms. Three contractors have appraised it at fifteen to twenty thousand dollars. The total incumbrance on the property at present is \$5650. The pastor's salary has been raised from \$25.00 to \$30.00 per week with all bills paid to date including all apportionments. THIS IS WHAT A TITHING CHURCH CAN DO, AND HAS DONE IN TEXARKANA.

We had the privilege of dedicating this new edifice on March 6th. The present membership is about one hundred with the tithing band increased to a membership of sixty-five. The Sunday school which has been handicapped so long for lack of room is bound to succeed under the wise leadership of one of the best Sunday school superintendents any where, N. O. Catterton. The last report we had was for March the 20th, when they had the largest attendance in its history, in spite of the downpour of rain at the Sunday school hour. The Sunday school offering was also the largest which was \$16.26.

We would not fail to mention the fact that in addition to the above the ladies of the church furnished the parsonage with good substantial furniture. The spiritual atmosphere is excellent and souls



NEW CHURCH BUILDING AT TEXARKANA

are constantly praying through and already about twenty new members have been added since the assembly in October. God's blessing is sure to rest upon a people that pay their obligation, the tithe, and make their freewill offering beside.—F. E. Wiese, District Superintendent.

LUFKIN, TEXAS

We are praising God for His presence in the services here. Since our last report we have had Rev. Mansel Roper of Denver, Colo., in a few days' meeting. He was formerly a citizen of Lufkin, and has many friends here, and large crowds came to hear him. He is a preacher with faith and unction, and about thirty prayed through. Fifteen came into the church, and the revival spirit is still on the services. District Superintendent Wiese was with us and brought three great messages with souls in the altar. All departments of the church are pushing forward. Some are conducting prayer-meetings out of town. I have been preaching at Nacogdoches, the county seat of Nacogdoches county, on Thursday afternoons, and the Lord has opened the way for a revival there. We expect to begin there April 8th with Rev. H. A. Gregory as evangelist. We expect to organize a church at the close of the meeting. Join us in prayer for the work.—W. S. Harmon, Pastor.

BEAUMONT, TEXAS

Last week we gave a series of lectures on the book of Revelation in our church here, and the interest was good, and Sunday at 11 o'clock we had a wonderful service. Several prayed through gloriously, and the people shouted until one o'clock. We have some bright cases of salvation since the revival closed, and some are coming into the church. Brother W. H. Phillips from the Hamlin school came by and gave us a good message Sunday night. The Sunday school is growing, and with the Auto Race contest on we are expecting a large increase this quarter. Personally I never saw better days spiritually, and God is encouraging us to do our best in His sweet service.—W. D. McGraw, Pastor.

PORT ARTHUR, TEXAS

Just a few words from us this month to say, the work on our new church is progressing satisfactorily, and we hope to have it completed by the last of May at which time our District Superintendent is to hold us a revival meeting and dedicate our church. He was with us for a few services recently, and God honored his ministry, giving us several bright professions. The new church is 40x70 feet, and will have a seating capacity of approximately five hundred. It will contain two balconies. The Sunday school, Y. P. S. and W. F. M. S. are all doing good work, and prospects for a year of victory are bright.—S. W. Hampton, Pastor.

ORANGE, TEXAS

The work of the Lord in the Orange church is moving steadily forward. Immediately after the close of our revival, our District Superintendent, Brother Wiese, came to us with some soul stirring messages which fed our souls. Also Brother W. H. Phillips from Hamlin, gave us

one service which was an inspiration to everyone present. Our Sunday school is increasing in attendance and interest, and all other departments are encouraging. We are pressing on in spite of the financial strain, and we are expecting things for Orange.—M. M. and Sadie Lowrey, Pastors.

NEW HOME AND PLEASANT GROVE

We have no evil report to bring from our churches for God has been smiling on our work here since the assembly. God gave us a good day at New Home March 6th. One man came forward to be sanctified; although he did not get through he promised to continue until he found the Lord in His sanctifying power. The finances of the two churches have been somewhat discouraging but we have a plan on foot which we believe will put the financial part over. The spiritual condition is fairly good and on account of much rain we have not been able to meet as regularly as we would like to. We are expecting better times when the weather clears up and spring opens. The Sunday school, with B. W. Vines as Superintendent of the Pleasant Grove church, is moving along splendidly for which we praise the Lord. We are looking up and expecting the Lord to give us a great year.—Floyd Pendleton, Pastor.

WHITESBORO

We are glad to report that God has been with us in a gracious way in spite of many hard battles we have had to go through. We have had two revivals since the assembly and God has given us some results, for which we praise Him. Rev. R. J. Starr held one of our meetings in which five or six prayed through to definite victory. On March 5th, we began another meeting with Rev. J. A. Stephens doing the preaching. This meeting ran to the 13th with twenty-one or twenty-two praying through to definite victory. Our membership has increased six since the assembly and we are looking up and expecting God to do greater things for us during the summer months. We are in a hard battle and we invite your prayers that God will help us over the hill.—S. J. Bond, Pastor.

Sunday School Lesson

May 8

By M. EMILY ELLYSON

LESSON SUBJECT: Peter and the Risen Lord.

LESSON TEXT: John 20:1-10; 21:15-17.

GOLDEN TEXT: *Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead (1 Peter 1:3).*

In the Scripture verses of this lesson we have the first proof of our Lord's resurrection which is, that the tomb was found empty when Mary Magdalene early on that first Sunday morning visited the sepulchre. Not to find Him there meant one of two things, either He was risen, or someone had removed

the body and placed it elsewhere. The anxiety of Mary centered around the fact that they had removed the body of her Lord. Apparently she did not think of the fact of a risen Lord, but feared that enemies had stolen Him away.

The purpose of this lesson is not for a study of the Resurrection, but to show Peter's experience in connection with that event, for since we are studying his life, such a biography would be very incomplete without a study of his relationship to the Master after Jesus had risen from the dead. The fact of the resurrection Jesus Himself appealed to as the last and most cogent proof of His Messiahship. For this reason His enemies were most solicitous to prevent notice being taken of such an occurrence, should such an event transpire, for then they would be murderers of the Messiah. Now since Peter was to be the first to open the doors of the church, and he together with the other apostles the foundation upon which the church rests, it was a matter of great importance that he be able to produce substantial proof of the resurrection of their Master, who was the great Head of the church.

We note that Peter received the news of the empty tomb from Mary of Magdala and she makes quite a narrative out of it. But though her's was indeed a great grief, and her devotion to Christ is seen by her being the first one to come to the tomb on Sunday morning and getting there before daylight, yet she did not stand and pore over her sorrow, but thought of those who also loved the Master and would feel as she felt about their loss, and immediately she ran to communicate the knowledge to them. Peter and John were together when she reached them and informed them of what she regarded as a great loss to all of them.

Though Peter had denied his Master, yet he had not deserted his Master's friends. We gather from this that his repentance was genuine, for had he not been sincere he would not have desired association with John, for he above the others was known as "the disciple whom Jesus loved." Then, too, the willingness on the part of the other disciples to fellowship, Peter after his base denial of their Lord, teaches us a lesson on restoring those that have been at fault, and doing it with a spirit of meekness. If God has forgiven and received them when they have truly repented, why should we refuse to take them back into our fellowship?

Peter and John start with all haste for the tomb and though Peter arrived last, yet he was the first to enter and made a more exact discovery than John had done, and though John outran him, yet he did not get discouraged and turn back, nor stand still, but went as fast as he could, and while John with much caution looked in, Peter came with great courage "and went into the sepulchre." John could outrun Peter but Peter could outdare John. There is no need of Christians being fearful of the grave since Christ has lain there. "O grave where is thy victory?"

The discovery that Peter made was a good proof of the resurrection, for if a friend had removed the body he would not have stripped it of its clothing, and if any enemy had stolen it, he would

not have been so particular to remove and fold the napkin and lay it in a place by itself. The whole situation showed plainly that the Sleeper had risen from His couch, arranged the clothes and departed. There was no indication of haste or violence, but on the contrary calmness and order. We never find confusion in the movements of Deity, but always order, and it would seem that system and good order among God's people is pleasing to Him, for we read "let all things be done decently and in order."

It would seem that John was not only swifter in the race to the tomb than Peter, but he was also swifter in his faith, for verse eight tells us that he saw and believed and Peter beheld and wondered (Luke 24:12). Often a mind given to contemplation will accept the evidence of divine truth quicker than a mind disposed to action. For this reason if for no other we should maintain our times of meditation, thus giving the blessed Holy Ghost an opportunity to reveal God's purposes and plans to us, while we become better acquainted with Him, and permeated with divine personality.

It is quite apparent from verse nine that the disciples merited the reproof of the Master when He told them upon another occasion that they were slow of heart, for they knew not the Scripture. Not that Jesus had kept His resurrection a secret from them, but rather that they had not taken time for consideration and improved their opportunities for knowing the Scripture, that, He must rise again from the dead. It would seem that we have an acknowledgment by the evangelist of his own fault as well as the rest.

But is it not true that we have often failed just at this point where the disciples failed? God never allows a great event to come into our lives that He does not give us ample time and opportunity to become sufficiently qualified, to rightly interpret the event in the light of the Word. If we do not know, it is not because there has not been ample revelation given, but because we have been too lazy of mind, and slow of heart for the truth to penetrate into our spiritual natures, and become a fixed belief, that by faith we expect to see accomplished and will not be in a state of wonderment when it comes to pass.

The disciples left the tomb without making further inquiry. Just why they went so abruptly we can only conjecture. Possibly they did not want to be seen in that vicinity since the body of Jesus had disappeared, for fear of being charged with its disappearance, and suspicion very naturally rested upon the disciples. So instead of improving their faith, which would have been rewarded they secured their safety by going to their own homes. Mary lingered at the sepulchre weeping, and saw angels, and heard them speak, but better than the comfort of angels, the Master stood beside her, and called her by name, and made her the bearer of the first resurrection message. Sorrow here is turned to joy, beauty is given for ashes, and the comfort wherewith she is comforted she has the privilege of communicating to others who are troubled as she was.

Let us not censure Peter and John but ask ourselves the question, would we

have done better than they? In difficult and dangerous times, it is hard even for good men to go on in their work with the resolution that becomes them. May God grant us courage to stand our ground when we know not what to do next, for we will surely be rewarded with a revelation of Himself and directed in the way He would have us to go, whereas if we turn back, we may lose a wonderful manifestation of Himself, together with the comfort that accompanies His presence.

We have in the latter part of this lesson the special commission of our Lord to Peter. This was not the first conversation that they had had since the resurrection of Jesus, for we are told by Luke that Jesus appeared to him alone on the resurrection Sunday but we do not know anything about the conversation at that time. It was, however, the first word our Lord had with Peter since the fearful denial. But now in the presence of six disciples we have the questions and answers recorded here. This might be termed Peter's examination day and Christ after examining him as to his devotion, his love for Himself, gives him his charge concerning His flock. After the Master had appointed him his work, which was a great honor—a feeder of the flock—He next appoints him his suffering work, the honor of a martyr. Let us take note of this, that when Christ forgave Peter He trusted him with the most valuable treasure He had on earth. What Christ said to Peter, He says to all of us, "Feed my lambs, feed my sheep."

WHAT WE ARE DOING AT AND FOR TREVECCA COLLEGE

By PRESIDENT A. O. HENRICKS

The great revival that swept over Trevecca College in the month of February immediately following the Preacher's Institute lingers with us yet. Ever since that glorious outpouring of the Holy Spirit, when all but two students in our dormitories were either converted, reclaimed or sanctified, the boys and girls with members of the faculty have been carrying on special noon-day prayer-meetings in addition to all their regular Sunday activities. They go in bands to the city and county jails, state penitentiary, hospitals, old peoples' homes, county farm, old soldiers' home, and many other places for regular services on Sunday.

Our students, deans, and members of the faculty are tireless in their efforts to render Christian service through every open door in the great city of Nashville. They sing, play instruments, pray and preach the everlasting Gospel of Christ wherever opportunity affords. Scores, yea, hundreds of unfortunates have been pointed to Christ and many have found Him as their personal Savior through their faithful ministry. The city officials of Nashville are co-operating beautifully with the school and splendid results are being accomplished.

Trevecca College is the only institution of its kind in this great Southland. Much credit is due Prof. S. W. Strickland, dean of the School of Religion, who is untiring in his efforts to keep this glorious salvation work going. He is very ably assisted by the deans of men and

women and other members of the faculty.

All those connected with the school are co-operating nobly in the debt raising campaign. Many have made liberal personal subscriptions to meet Brother John T. Benson's offer of \$25,000 by October 1st, 1927 and are writing letters to their personal friends urging them to do likewise. We could not ask for a more loyal and self-sacrificing faculty and student body. They are crying to God day and night that He will lay this burden of the debt on the hearts of our people and friends everywhere and cause them to help us. The campaign will not fail if they can prevent it. They are doing their very best, and if all would pray and give as they do, we would soon go over the top.

We have been campaigning on the Alabama District the past couple of weeks, trying to lay the interests of Trevecca on the hearts of the people. Some are responding nobly, but we will have to speed up if we make it within the allotted time. To fail will be nothing less than a tragedy. If we ever evangelize this great Southeastern country, we will have to have a school like Trevecca here on the field in which to train our workers. Our church in this part of the country will be no stronger twenty-five years from now, if Jesus tarries, than Trevecca College. If this school goes down, holiness preaching in these southern states will receive a terrible blow.

We go to North Carolina the first week in April, and then to the Kentucky District to visit all the churches there in the interest of Trevecca and the debt raising campaign. We call upon all our loyal Nazarenes and other friends to rally to our support in this trying hour. We simply must not fail. Will you not make this matter an object of earnest prayer?

We are crying and praying night and day, traveling from place to place, and preaching and exhorting our good people to come to the help of the Lord at this time of greatest opportunity, when one man offers to pay dollar for dollar up to one-half of the entire indebtedness. No school in our entire connection has ever had an offer like this, and if we fail to avail ourselves of this opportunity we may never have another one like it. Every dollar you give now means two dollars in place of one.

Dear reader, will you not be one who will assist us in saving and perpetuating this great institution of the church, and so assist worthy young men and women to secure a Christian education in a truly Christian school? Your help may make possible the education of some preacher or missionary who will win thousands of souls to Christ. Please get down on your knees and earnestly pray over this matter and then sit down and write a check for what God tells you to give the school. Remember you are not giving to an institution that is an experiment, for Trevecca has already sent forth fifty-six trained missionaries to the foreign fields and hundreds of preachers in the home land. It is estimated that there are more than a thousand active preachers and missionaries at work in the world today who received at least part of their training in Trevecca. What a host of toilers in God's vineyard! Will you allow this

(Continued on page 22)

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

WASHINGTON - PHILADELPHIA DISTRICT, ANNUAL ASSEMBLY

DARBY, PA., APRIL 5-10, 1927

While quietly at home reflecting upon the happenings at the twentieth annual Assembly of the Washington-Philadelphia District there is a radiant afterglow surging through my soul. Prayers of faith undoubtedly made this the greatest annual gathering ever witnessed on our District. The first service—that of the Women's Missionary Society, which will be reported in the *Other Sheep*—indicated that we were headed for a big time in the things pertaining to the kingdom of heaven. In every way this proved to be true: in attendance; in the reports; and best of all no cross-currents manifested themselves, but a spirit of unity and harmony with the most buoyant Christian fellowship pervaded throughout the Assembly.

General Superintendent John W. Goodwin was a great blessing in every way with his overflow of the glory of God, and his most able leadership in the business sessions. The Sunday morning sermon was powerful, but could not be heard by many who were turned away on account of the crowd. Sister Goodwin's presence was enjoyed and appreciated.

District Superintendent J. T. Maybury was especially healed and anointed by God's Spirit for the Assembly, making it possible for him to have "strength according to his days." Our appreciation of his faithful and efficient services was expressed in the first nominating ballot, which was the largest ever cast. It was well over the two-thirds majority, and Brother Maybury was unanimously elected District Superintendent. His District report showed the following increases: four new churches organized; two new preaching places; three church buildings dedicated; 177 net increase in membership, bring up the total number of members to 1277; net increase in money raised for all purposes, \$10,733, or a total of \$86,658. It was believed that much of this growth was due to channels of faith made possible by the summer tent campaigns, and in consequence thereof each one was urged to do his best on District Home Mission Day, May 22nd to raise funds for the furtherance of the tent work.

District Treasurer, Rev. D. E. Higgs, and District Secretary, Rev. B. H. Maybury, were re-elected on the first ballot.

Dr. J. G. Morrison, General Field Secretary, with his fund of information and power in the Holy Spirit, was a great inspiration in telling of the situation and needs of the General Board, and moreover with his forceful sermons rekindled and strengthened our faith. He was given the vote of the Assembly that each member on the District would pay \$1.00 in addition to the Budget, toward liquidating the General deficit.

The N. Y. P. S. especially was delighted

to have General Secretary D. Shelby Corlett present. He stimulated our thinking along lines of N. Y. P. S. work; preached once with unction and power; and sold good books.

Mrs. Esther Carson Winans, frontier missionary among Indians in Peru, South America, told of her pleasures and plagues. The Assembly, and the W. M. S. gave her a cash offering sufficient to pay for the printing of the first gospel tract to be published in the language of the Indians among whom she labors. She returns to Peru with a primer and this tract, which she and Brother Winans have put into writing from the language they obtained from the Indians.

Eastern Nazarene College was represented by the Business Manager, Rev. John Gould, and the District's apportionment of Temporary Endowments was pledged.

A spirit of sadness prevailed over the Assembly when word was received that Mrs. Maggie Dolbow had passed on to heaven. Brother "Andy," so well known on this District, was with us for one day before she died and in his unique manner testified and prayed. A liberal love offering was taken for him.

A special season of prayer was observed upon receipt of a telegram telling of the safety of our missionaries in China.

The Assembly accepted the invitation of our new church at Allentown, Pa., for the 1928 Assembly.

Our Darby church is in a healthy growing condition and most graciously provided for our temporal needs.

REPORTER.

TRENTON, NEW JERSEY

Thanks be unto God who giveth us the victory through Christ. God is taking the saints at Trenton through a flight of afflictions to the praise of His glory. The end of the assembly year at hand finds us in better financial and spiritual condition than this time last year. Though we have suffered many losses, the pastor held a very successful revival at Chatsworth, New Jersey. Sixty-eight seekers bowed at the altar. Forty-seven new members were received into the church after the revival closed. Pray for us, brethren.—G. W. Andrews, Pastor.

PHILADELPHIA, PA.

Our hearts are abounding with thanksgiving to God for the new church building he has given us, we had prayed for it so long. We are going ahead endeavoring to keep step with Jesus. Everyone seems to be on the firing line. We have just gotten together a singing band of fifteen voices, and to the delight of the people they sing the glory down. Come and hear them when you pass through Philadelphia. Lots of other good things, too. Revival begins with Mr. C. Stalker May 1 to 15. You are invited.—I. M. Jump.

BLOOMSBURG, PA.

We bless our God for constant victory. We are on the firing line for Jesus until He comes again. I was called as pastor of this church last September to finish out the assembly year, and in January was unanimously recalled for another year. We have some of the best saints in the Church of the Nazarene. Fifty-five of our people gathered in the parsonage on the pastor's birthday and brought in many good things to eat. They certainly took after the parson. In many of our meetings the fire falls and the glory rolls, which only goes to show that God is in our midst. Many outsiders are coming in to worship with us, therefore we are looking for greater things in the future. To God be all the glory. Amen. We are looking forward to a great time the coming summer, when we expect to take our street organ and visit the surrounding country telling to others the story of what a dear Savior we have found. Pray for us.—James M. Price, Pastor.

DISTRICT SUNDAY SCHOOL NOTES

Boost the Sunday School

The Sunday school as a general rule enjoys a membership of approximately twice that of the church membership and is without a doubt the most important auxiliary of the church. And it therefore follows that this institution should require and demand thought, consideration, and effort on the part of the church proper commensurate with its standing. It is not believed that this has ever been done. We have realized all along the important work being done by the Sunday school yet we have been content to sit by, more or less idly and let the school struggle on in its own strength to reach a point of efficiency and effectuality. Young hearts and lives can be reached through the Sunday School when perhaps they can be reached in no other way, and the effect of an efficient Sunday school upon the lives of its people can only be determined in the great beyond.

Should we not then get behind our Sunday schools to a man and see that each of our local schools are made highly efficient organizations for the bringing of our little ones to the Savior and implanting in their minds the principles of eternal life?

Let each one of us Nazarenes line up behind our local Sunday school officers and teachers and make them feel that in the congregation as a whole they have a loyal backing and band of boosters who are with them and ready to do anything possible to help them in their work.—Marvin H. Cave, Secretary District Sunday School Association.

LANSDALE, PA.

The spring revival of two weeks with C. C. Rinebarger as preacher and singer drew good crowds and was productive

of gratifying results. There were about forty seekers and eleven additions. Undoubtedly larger results would have resulted if we had continued another week. The spirit to do things is on us and slowly but surely Lansdale expects to forge ahead. Co-operation is the keyword and it could truly be said of this church "behold how they love one another." We are now closing the assembly year and it is with a sense of pleasure we are looking forward to attending our first assembly on the Washington-Philadelphia District for we have learned to love these eastern brethren and then we shall be more than pleased to report souls saved, all departments growing and "everything paid in full." How easy and blessedly this is done when pastor and people pray, plan and work and "bring all their tithes into the storehouse." No more "pulls" and "embarrassments" in our finances for "them days are gone forever"—so long as we keep on keeping on after this fashion. The best of all is that

HOLINESS

Q Are you rooted and grounded in the doctrine of Entire Sanctification? Do you understand the why and when and how of this experience which was stressed as essential by Wesley, Fletcher, our own Dr. Bresee and other saints? If not any one of these books will help you.

Q If you are thoroughly indoctrinated yourself, what are you doing to "give the gospel to others in the same measure as you have received it?" Are you seeking to lead others into this blessed experience? One of these books supplemented by your personal testimony may lead a hungry believer into the experience of perfect love.

A Cloud of Witnesses. By L. M. Campbell. Various aspects of holiness as taught in the Scriptures with comments thereon by recognized leading Bible scholars.

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the glory falls and God is saving and convicting souls. One happy funder last night—others under deep conviction. With Stewart Schectz, Sunday school superintendent; Mildred Grosse, Y. P. S. president, and Grace Keene W. M. S. president and a co-operative constituency and God with us we see success ahead. Amen. —C. E. Ryder, Pastor.

WHAT WE ARE DOING AT AND FOR TREVECCA COLLEGE

(Continued from page 20)

great school to close her doors for the lack of a few dollars that you can give, or will you have a part in keeping this good work going?

If we had a thousand lives to give we would invest them in our youth. Our children and young people are our real treasures. They are the hope of our church of tomorrow. If we fail to give them a chance and to train them for a life of Christian service and usefulness, who will carry on the work of our beloved church and lead the multitudes to Christ when we are gone? Please, for Jesus' sake and for the sake of our own young people as well as for the sake of lost humanity let us rally and put our schools out of debt. We can and we must do it. This is the opportune moment for Trevecca. We have all lifted and pulled together in other campaigns to save other schools. This is the time to help Trevecca.

We believe you will help us and we shall look for a contribution from you within the next few days. We are depending upon you. Send check to Rev. H. H. Wise, care Trevecca College, Nashville, Tennessee, and God will most richly bless and reward you for it.

NASHVILLE, TENN.

BRIEF FACTS CONCERNING THE NAZARENE SEMINARY OF MEXICO

The Seminary was organized to meet the great need of training young people so that they may be our future workers in the field of Mexico.

It was opened on the ninth of February, 1922, having a good acceptance by our brethren and by the young people.

Every year we have had an enrollment of about forty pupils, and in the examinations at the end of the year about twenty-one.

At present we are having a theological course of music and instruments and some free classes.

As a result of our night course, on the fifth of December, 1926, we had the Commencement day of our seminary, with the graduation of six young people, three women and three men.

One of these had to leave the school to enter the pastorate of a church, due to the lack of preachers, but he continued studying and has been graduated.

The Lord has moved the heart of the teachers and they have been working some during five years, without any salary.

Since last year our pastors of the whole Missionary District have been supporting a young man from Guerrero, Pedro Barrera, and in his examinations he has made good.

At the end of the school year, a sister from Oaxaca came to Mexico with the

purpose of studying at her own expenses in our Seminary, proposing to return to her residence and preach the Gospel, due to the lack of preachers that may go there.

This year another young man was brought from Guerrero to study in the Seminary supported and helped by one sister from our church.

Beginning with this year, we have arranged to have a course for preachers and one for deaconesses during the night classes.

Up until the present, the young people graduated were members of the church in Mexico City. Now it is urgent to help some of our young people of other of our churches that are called to the ministry, but have not funds for their training. We have lost about ten young people because we could not offer them a school for their training. Will some dear brethren help some young person in this sense by providing fifteen dollars monthly for their board and tuition? Write about that matter to Dr. H. F. Reynolds.

Every day we are seeing a wider vision of the will of the Lord and we are feeling the encouragement of our God to continue this work. We are prompt and ready to do it, but, will the brethren help us in this work so important and precious? Our plea today is, "Come over into Mexico and help us." Will you come, dear reader? The Lord will reward you.—C. E. Morales, M. D.

WHERE ARE THE DEAD? READ

Bible Doctrine of Punishment and Reward

BY REV. F. M. MESSENGER

A thorough yet concise treatment of the teaching of Scripture on the future abode of the wicked. A pointed, pithy message that every Christian and unsaved person should read. We urge our pastors and people to send for quantities of this book and to scatter them broadcast. We have only about 1500 to distribute and are offering them at just what it would cost to reprint this publication.

Get your order in at once. We are sure that many will write for copies after the supply is exhausted. First come, first served.

While they last these thirty-two page booklets are offered at 60c a dozen and \$4.50 a hundred prepaid.

Sample copy, 10c prepaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

ALBERTA DISTRICT ASSEMBLY

The Seventeenth Annual District Assembly of Alberta convened in Calgary, March 22; General Superintendent Williams occupied the chair. A hearty welcome was extended to the visiting delegates and friends by the Calgary pastor, and the District Superintendent spoke in response.

This was the largest Assembly ever held on this District. There were in attendance over one hundred representative Nazarenes from the various fields of Alberta. As a whole the various reports showed advancement along all lines. The total membership of the District shows an increase of over one hundred. The District paid to the General Interests about three times the amount set in our budget for that purpose. There is also a marked advance in pastoral support throughout the District.

Rev. Chas. E. Thomson, who has served us so faithfully as District Superintendent for the past four years, was re-elected to that office. He is assured of the hearty support of the entire district for another year. Plans were laid for a most aggressive year in Home Missionary activity. The Assembly voted to move the Calgary Bible Institute to Red Deer, where dormitory quarters are to be rented.

Throughout the Assembly there was a spirit of aggression and consideration shown, and though at times the discussions were heated there was always an undercurrent of perfect love. When the voice of the majority had spoken there was no division.

Dr. Williams, our beloved General Superintendent, further endeared himself to all. The writer has never seen him preside more acceptably. His kindly patience characterized him as indeed "an example of the believers." He entered into every problem peculiar to this Canadian constituency, as deeply and considerately as if he were one of us by nativity.

We had secured the Regent Theatre, which is located in the heart of the city, in which to hold the Assembly; Dr. Williams preached every night during the Assembly and the building was well filled each evening. The last night there were about seven hundred people in attendance. His messages were characterized by the unctuous presence of the Holy Spirit, and brought great blessing to many. The first service was broadcasted by radio, and as a result of the hearty enthusiasm and response, an Alberta Nazarene radio club is in the making.

As we begin the work of another Assembly year our hearts are encouraged to make it the greatest and the best.

PASTORAL ARRANGEMENTS

The following are the pastoral arrangements:

District Superintendent, Charles E. Thomson; District Secretary, E. H. Osborne; Brownvale, To be supplied; Calgary, Roy F. Smes; Claresholm, A. H. Eggleston; Craigmyle, C. R. Luling; Delburne and Cumberland, J. D. Fowler; Didsbury, A. T. Jenner; Drumheller, J. R. and Mary I. Spittal; Edmonton, E. S. Mathews; Ferintosh, Wm. Humble; Hespero, To be supplied; Oklohomu, B. M. Gale; Lethbridge, P. J. Bartram; Loughheed-Hardist, D. A. Prescott; Mantario, A. R. Herrling; Medicine Hat, (Mrs.) O. E. Beam; Red Deer, To be supplied; Rimbey, O. G. Brooks; Stettler, W. G. Collier; Wetaskiwin, To be supplied; Youngstown-Colholme, E. H. Osborne; Tent Work, N. Z. Woodruff.

Roy F. SMES, Reporter.

NEWS IN BRIEF

Rev. William Heslop of Allentown, Pa., is launching into a series of Evangelistic Bible Conferences. This is a line of work for which there seems to be considerable call in our movement, and we notice that Brother Heslop has slated until July 17, already. We are publishing his slate among our evangelists and shall await with interest reports from this special line of work.

Prof. J. B. Galloway of Olivet, Ill., who has been furnishing the splendid Bible study series for the HERALD OF HOLINESS, is available for a few dates for Bible Conference work during the summer months. Prof. Galloway is the Bible teacher at Olivet College, and will be glad to furnish information to any who are interested in securing his services for conference work. Prof. Galloway asked us to say that the memory verse for Lesson two, Jan. 26, should have been I John 5:7, and the one for Lesson Four, Feb. 9, should have been Romans 9:5.

A card from Mrs. Dietz and daughter

ters informs us of the death of Mrs. William H. Dietz, manufacturer and dealer in church and Sunday school supplies, of Chicago, Ill., on March 29.

Evangelist Ural Hollenback, whose address is 258 West Green St., Frankfort, Ind., has an open date for June, one for July and one for August, which he would be glad to place very soon.

Evangelist J. M. Wells and wife of Roby, Texas, spent the winter in California, where they were privileged to attend services in a number of our churches. At last report they were in a meeting at Las Cruces, N. M.

Evangelist Orville Donaldson and wife of Richland Center, Wis., recently closed a splendid revival in which there were seventy at the altar in Bozobel, Wis. They have a pianist in their party and expect to have a quartet soon. They are open for engagements for evangelistic meetings and offer Rev. E. O. Chalfant, Danville, Ill., Superintendent of the Chicago Central District, as reference.

Mrs. Annie H. Bauer, a Deaconess and

DON'T YOU LIKE TO HEAR

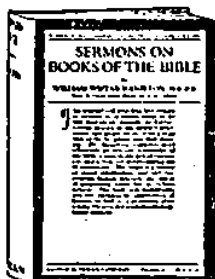
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Second Blessing Phonograph Records and Songs—Sheet Music
NOTICE—A handsome \$25.00 portable Gennet Phonograph and twelve of my Records for \$35.00 postpaid, or with twenty-four Records \$45.00.

Get one and take it with you when you go calling on the sick or the poor or those who have no phonograph. Preach the gospel through the little phonograph.

Evangelist E. Arthur Lewis
1400 E. 57th St., Chicago, Ill.

Any church or camp anywhere in the United States or Canada, in matters pertaining to my services as an evangelist wire or write me at above permanent address.

SERMONS ON BOOKS OF THE BIBLE

By Wm. W. Hamilton, D. D. Something new in a book of sermons! The result of the author's experiment in preparing and presenting a series of sermons on the books of the Bible in such a manner as to hold the attention of an audience so varied in age and interest as the usual Sunday morning congregation. The venture was received with unusual interest and unexpected appreciation, followed by request and urgings to publish the series in book form.

Volume 1 has eighteen sermons, one on each book from Genesis to Esther; 300 pagesPrice \$1.75

Volume 2 has ten sermons, from Job to Daniel inclusive; 237 pagesPrice \$1.75

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

member of Maplewood (Missouri) Church of the Nazarene, has been doing home missionary work in the Ozarks for the past seven years. She and Brother Bauer became interested in our movement through the reading of the *HERALD OF HOLINESS* and so are interested in the 40,000 campaign. They especially find help in the writings of Dr. Ellyson and Prof. London, for they give considerable attention to Sunday school work. They preach to many people who seldom hear real Gospel sermons. Their home is in Houston, Mo., and they hope to have a church there some day. They say, "We have just rented the parsonage of the M. E. Church, so we are living next door to the church-house which stands empty, a mute challenge to us, that the Nazarenes come in and take possession, so we are praying that the Lord will send

us a few other earnest, loyal Nazarenes to locate here and help us make it possible to see a Church of the Nazarene established here, and make this town the spiritual center of the county, as it is now the geographical, political, and commercial center of the county. The closing of one of the banks of our town has caused the price of real estate to drop, and homes can be had very cheap now; who will answer this call from Macedonia, and come over and help us?"

The World's Fundamentalist Association meets in Atlanta, Ga., May 1-8. Dr. C. B. Widmeyer, Theological professor in our college at Pasadena, Calif., is on the program to speak on Christian Education.

Dr. H. C. Morrison, Editor of *The*

Pentecostal Herald, and one of the "old war horses" of the holiness movement, while in a meeting in one of the Methodist Churches of Kansas City, was a caller at the Publishing House on April 19. Dr. Morrison is a true friend of the Church of the Nazarene and never fails to say a good word for our work whenever there is suitable opportunity.

CHURCH NEWS

EVANGELIST J. V. COOK—"Since our last report we have been in three revivals, Troy, Logan, Port Clinton, Ohio. At Troy, Ohio, God gave us a great revival. They say it is the best they have had for years. We had old time praying through. Some sixty or seventy different ones prayed, but we didn't count them as they came. I can say of a truth that Brother Fitch and his people are the greatest church I ever worked with. He stands back of the evangelist. Brother and Sister Geil from Indiana, were with us. We got fifty subscriptions for the *HERALD OF HOLINESS*. Now our meeting at Logan was a good one, not so many at the altar, though. I do not know how many, but the pastor said fourteen different ones got through. They love God and old time truth and did their best by me in a way of finance. We raised six hundred dollars in pledges and money to build a new church. They have a nice lot. I took a nice class into the church. We are at Port Clinton now. I believe God will give a new church. Let all people say 'Amen.' I am so glad I am with some people that are doing things."

PASTOR J. E. THREADGILL, Austin, Texas—"God has given us a great meeting which closed last Sunday night. There were about seventy-five professions. Probably fifty individuals were blessed, either saved or sanctified. If we had counted them as they came, there would have been more than two hundred probably, but we don't believe in leaving the wrong impression with our readers. Eleven are coming into the church. Rev. Holland London, a boy evangelist (Prof. A. S. London's son) did the preaching. I hope our church will keep this boy busy. He is a fine, polished young man and preaches well. His life and spirit are beautiful. Rev. Lawson Brown and wife assisted as much as they could and as some of you know, they are good. Our local help did well. They got under the burden and pulled every pound they could. Our crowds were fine throughout the meeting. We paid the evangelist well. So far we are badly behind on our district and general budgets, but we believe we will come in on the home stretch. Our outside friends who came to the meeting helped us in a financial way which was very much appreciated. Pray for us."

PASTOR A. H. LAMBERT, Searcy, Ark.—"We are now in the midst of our third year pastorate with the good people of Searcy. We have just closed a real good meeting with the District Superintendent, John W. Oliver as our evangelist. The meeting was a great blessing to all, especially the church is greatly encouraged

Spending the General Board Dollar

THE General Board of the Church of the Nazarene has arranged an intelligent, economical program of expenditure which will enable the church to carry on a world-wide evangelistic program.

Do you know that every dollar you give for General Interests is apportioned as shown below?

75¼c for Foreign Missions

To evangelize ten million, for whom the Church of the Nazarene alone is responsible.

4½c for Church Extension

Not to give but to loan to churches until they can get on their feet.

3⅛c for Home Missions

To start churches in important centers that they may help later on a larger program.

3⅛c for Ministerial Relief

To care for our worn out preachers. "Thou shalt not muzzle the ox when he treadeth out the corn."

5½c for General Superintendents

"The laborer is worthy of his reward." We must sustain these pastors who pour out life energy for us.

1½c for General Contingent Fund

Every going concern needs to make such provision.

3½c for General Assembly Fund

"That there be no gatherings when I come." This provision is excellent.

3½c for Administration and Publicity Fund

A moderate allowance for this necessary overhead expense.

100c for The Whole

To provide for the General Interests of the Church of the Nazarene. "None of us liveth to himself, and no man dieth to himself." We have community, corporate interests. Let us pay for them.

The General Board of the Church of the Nazarene
2923 Troost Avenue, Kansas City, Mo.

and has a greater vision. Brother Oliver's preaching was logical and blessed those who heard him. Sister Oliver, our District Treasurer, was also with us and was a great blessing to the meeting. Our Sunday school is progressing nicely under the efficient leadership of Rev. Charlie Dewberry. Also, our Woman's Missionary Society is on the go and doing things for God. So we are marching on and expecting greater things."

PASTOR HOWARD S. HURD, Patchogue, New York—"The work here at old Patchogue is moving, not by leaps and bounds, but steadily gaining ground. When we came here as pastor we found it difficult to find a place to live, there being no parsonage, and rent for suitable quarters was prohibitive. However, we had a parsonage fund of thirty-five cents, the offerings of one or two prayer-meetings. So with this splendid start we set about to purchase or build. In the

meantime we secured rooms and stored most of our goods. We had a small attic apartment consisting of a living room, small bedroom, and still smaller kitchen, so small that there was hardly room to eat. Living under such conditions proved a strong incentive to redouble our efforts parsonageward with the result that we are nicely housed in a neat little bungalow of six rooms with every modern convenience, located in a good residential section of the town. The house was purchased on the easy payment plan for \$5,000 on which we have already paid \$1,000. Thank God for the thirty-five cent parsonage fund. Does not the Word tell us not to despise the day of small things? The people have a vision of larger and better things. The church and Sunday school are growing. People are being converted and sanctified in class meeting, prayermeeting and in the regular church services. Prejudice is being dispelled to a certain extent. We have had revival meetings with such workers as the Suffields, Tillie Albright, and J. A. Ward. God blessed. We have just closed a ten days' meeting with Evangelist Fitch from Cincinnati, Ohio, blessedly owned of God in the healing of souls and bodies. I have accepted a call to slay my third year with these dear good people—none better on the earth."

PASTORS FRANK AND HELEN LEHMAN, Barberton, Ohio—"Just closed a gracious revival with Evangelist John Thomas of Wilmore, Ky., and the C. M. A. Colored Gospel Quintet of Cleveland, Ohio. Brother Thomas is a clear preacher of Bible truth. His messages gripped the hearts of his hearers. Thousands of people heard the gospel of holiness, many for the first time in their lives. The quintet sang beautifully and blessedly. To really appreciate them one must hear them. Besides being talented, they are consecrated men. The services were held in the Y. M. C. A. auditorium. The crowds increased until many were turned away. At one service the Y. M. C. A. secretary counted 1026 persons present besides babies. There were a goodly number of seekers and seed was sown that will bring a reaping in the months to come. The expenses of the campaign were met easily. We look forward to the first week in May when the Pittsburgh District Assembly meets with us in Barberton. Join with us in praying that God will give a heavenly downpour all through the Assembly. Glory."

PASTOR AURELIA MOORE, Pano, Ga.—"We feel like saying with the Psalmist, 'O sing unto the Lord a new song; for He hath done marvelous things.' So far this has been a good year indeed with the church here. God has been blessing in many ways. For several years it has seemingly been almost all that could be done to pay the insurance and the interest on the church indebtedness as it came due. Last Wednesday night, April 6, we had a called meeting of the church for the purpose of again raising at least the insurance and interest, about \$75.00 in all, that was due on the seventh. Considering existing conditions and circumstances, this amount looked large. But we have a great God and He had been laying it on the hearts of some to raise



NO matter what worthy project anyone ever initiated, someone was there to say, "It can't be done." Thank God for the men and women from the beginning of things who have rolled up their sleeves, doubled up their fists and have knocked the "T" out of CAN'T. It has been said that the only difference between the difficult and the impossible is that the latter takes longer.

In the past seven years the Herald of Holiness subscription list has climbed from 7,000 to 25,000. Now the campaign for 40,000 is on. Pastors, evangelists, District Superintendents, General Superintendents, churches, districts, and individuals are working at the task.

We don't say it's an easy job but it is not an unreasonable goal. 40,000 by next General Assembly. What a victory! 1,280,000 pages of a full-salvation paper being sent to the ends of the earth every week. Eternity alone will reveal the results. Surely God will bless his truth as it goes out.

Have you friends, relatives, acquaintances, neighbors who need the message that the Herald of Holiness brings? Why not send them the paper or persuade them to subscribe. A "Get Acquainted" subscription brings the paper for five months and costs only 50c; annual subscriptions are priced at \$1.50, less than three cents a week.

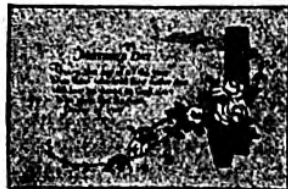
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Mothers' Day Service No. 1. A simple and effective service divided into three sections—Beginners and Primary, Junior and Intermediate Senior, Young People and Adult. Plenty of material here from which to arrange a well balanced program of whatever length is desired. Price per copy, 8c; per dozen, 85c; per 100, \$6.00.

INVITATION POST CARD



No. 783. On one side a beautiful design in colors and an appropriate poem; on the other an invitation to attend Mothers' Day service and space for name and address. Price 25c a dozen; \$1.50 a hundred.

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By the Composer of
"THE PEARLY-WHITE CITY"

Containing

"THE PATH TO THE HEARTS OF MEN"

and two other new select songs, with a picture of the Composer and his wife.

15c per folder; two for 25c; \$1.00 per dozen

REV. ARTHUR F. INGLER
Jackman, Maine


(Do not send stamps except for sample copies)

the whole debt and quit paying interest. After singing a hymn and waiting on God in prayer, we called for pledges to be paid at once. Before the meeting closed there was paid in and arranged for nearly five hundred dollars, thus wiping out the entire indebtedness. Glory to God. It called for real sacrifice on the part of everyone who gave. We believe this spirit of sacrifice is the beginning of a revival in our midst. Pray for our meeting that is to begin April 22. These are loyal people and I am finding delight in serving them as pastor. We are hoping to arrange for a 'home coming day' before very long and have the church dedicated. Pray for us."

EVANGELIST ELWOOD TAYLOR—"My last report was written when I was at Sheridan, Ill. We found a strange con-

dition there. The other churches there had made a covenant together never to attend the Church of the Nazarene, and they had kept the covenant from the time the church was organized until the last week of the meeting. But God came on the scene and blessed and they began coming and we closed out with good crowds and good interest. God gave some souls and blessed the church greatly in the two weeks we were there. Sister Mary Cooper is a fine pastor and is greatly loved by her church. She is an old time prayer. They had prayer for weeks before the meeting. They sure have some fine people in the church there. And dear Brother McPherson of Ottawa, Ill., and many of his good members came over and helped us in the battle. Money came easy in the meeting and the pastor was presented with a new Corona as a pres-

ent to her for her faithfulness in the work. We went from Sheridan to the Roseland, Church of the Nazarene of Chicago, Ill., where God met with us in great power. There we had some great cases of conversions and sanctifications. And what a time of rejoicing we had with the church. The people took things in sections part of the time. Sister Cora Ryan is a good pastor and they are moving on fine in the new church. It is wonderful how God is blessing them. This is a church of the old time type who believe in God having His way. May God bless them and lead them on to great victory. We are now in Huntsville, Alabama, and God is blessing. We are getting a pretty good start and are praying for God to give us many souls. We go from here to Hopeston, Ill., where God gave us a good meeting last year with dear Brother R. L. Morgan. Pray for us there."



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This \$2.50 Bible is bound in real leather with overlapping edges; the leaves are finished in gold; it is anything but cheap in appearance or make-up. It is not a large Bible; page size is only 4 1/2 x 6 5/8 inches; 1 1/4 inches thick. The Bible Student's Helps are: full marginal references; a complete concordance; 16 colored maps with index; a condensed cyclopedia of interesting and valuable information about the Bible; and 96 full-page illustrations of Bible lands, Bible antiquities, etc.

Ask for No. 3499 B. W. Price \$2.50. (We pay the postage).

Sample of the print—small but clear.

<i>God defends his church.</i>	ZECHARIAH, 9, 10.	<i>The coming of Christ.</i>
<p>these are things that I hate, saith the LORD.</p> <p>18 ¶ And the word of the LORD of hosts came unto me, saying,</p> <p>19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts;</p>	<p style="text-align: center;">E.C. 487.</p> <p style="text-align: center;">CHAP. 9.</p> <p style="text-align: center;">a Pro. 6, 16.</p> <p style="text-align: center;">c Jer. 32, 6.</p> <p style="text-align: center;">d Jer. 41, 1.</p> <p style="text-align: center;">e Isa. 33, 10.</p> <p style="text-align: center;">f Or, enemies, or, set mock.</p> <p style="text-align: center;">g going, or.</p>	<p>8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.</p> <p>9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee:</p>

PASTORS WILLARD AND LIDA BRANDY-BERRY, Coffeyville, Kans.—"Evangelist L. G. Milby and wife have just closed a three Sunday meeting with us. They proved to be a great blessing to us and to our church. The object of this meeting was not only for the salvation of souls but also to help us launch a financial campaign to build a new church. Brother Milby is an exceptionally good solicitor and booster for a church enterprise, but in this meeting we had many obstacles to overcome. During the first week of the meeting, the city was under military rule because of a fearful crime which had been committed, and of course the people's minds were greatly agitated over this. Among our own congregation there was an epidemic of measles and the last week of the meeting, while we were soliciting funds, the American Bank closed, but in spite of all we marched forward and gained some signal victories for the Lord. We have known Brother and Sister Milby for a number of years but had never been associated with them before in a meeting. We truly enjoyed having them with us and found them congenial and lovable people. Brother Milby preaches the truth plain and forceful and above all has the anointing and unction of the Holy Ghost. Sister Milby is an exceptionally fine worker in the Sunday school. Her address given in the Sunday school, 'How to Conduct a Successful Sunday School,' was excellent. We made substantial gains in our building fund and attendance in the Sunday school, also have added a new class of members to our church roll and the end is not yet. We have a loyal class of people here to serve and they are co-operating with us in every endeavor to advance Christ's kingdom. Our greatest need here at the present time is a new church. Our people are the working class, many of whom do not own their homes but we believe they will sacrifice and what ought to be done can be done by the grace of God. We are encouraged to press the battle on."

CHARITON, OHIO—"We are glad to report that the Chariton church is moving on to victory. Our pastor, Rev. I. W. Buchanan, and wife have been with us two years, and are rendering good service. Brother Buchanan preaches under the anointing of the Holy Ghost, and his

messages are an inspiration to the saints, and also bring old time conviction on hardened sinners. Sister Buchanan is a good song leader, and brings messages in special songs. We had a three weeks' revival in January. Sister Keel of Des Moines, was the evangelist. Brother Puderbaugh of Chariton, led the singing. Sister Keel preached the old time gospel that puts conviction on poor lost sinners, and several knelt at the altar and prayed through to victory. The meeting was a great help to the saints. The Lord has been with us in a wonderful way at our regular church services, and in our cottage and church prayermeetings. It seems the last few weeks the Lord has been giving us a greater vision of the lost souls about us, and some have been finding the Lord in our regular church services. We are looking to Jesus for a great revival. Pray for us."—Gae Milten, Reporter.

PASTOR E. C. ELMORE, Churubusco, Ind.—"Good revival just closed with Rev. L. G. Milby as evangelist. The largest crowds ever known, no shifting of crowds. The people came regularly in bad weather. Deep conviction was on the people and much lasting good was accomplished along spiritual lines. Brother Milby is an interesting preacher and the people love to hear him. Mrs. Milby did excellent work among the Sunday school scholars and young people. Her address the last Sunday afternoon, 'A Successful Sunday School,' was heard by a full house and appreciated by all. The last night of the meeting a great crowd filled the church and lingered to bid the evangelist goodbye while quite a number turned away because of lack of seating room. The finances came easy. \$350 was raised. Brother Milby was well paid for his services and left much encouraged to press the battle on every line."

EVANGELIST FRED ST. CLAIR—"The last twelve months have been peculiarly trying but the greatest blessings I have seen in years. The meeting in Atlanta, Ga., while not a large one, yet it was a big one. The tide turned for the good while we were there, and soon we will have a great church in that wonderful southern city, provided no serious blunders are made in regard to location. Then we went, at our own charge, to South Carolina. That is my native state, where I was 'twice born,' and called to preach. Our dear Brother Harrison, District Superintendent of the Carolinas, let us have a tent and we did our own cooking, laundry, and so forth; but it was a glorious victory. We continued there nine weeks, and organized the first Church of the Nazarene in South Carolina. I had there as co-workers, Walter O'Harra and Evangelist W. O. Self. They are unbeatable, each in his own peculiar sphere. Then we went back to California. We arrived just in time to get into the atmosphere created by the trial of that arch deceiver, Mrs. McPherson. It militated greatly against our meeting, but God gave signal victory anyhow. Wallowa, Oregon, Lewiston, Idaho, La Center, Washington, were terrific conflicts; but the devil received a black eye in each place. I see a grave danger for our denomination unless we can get more peo-

ple to praying. Too many have lost three things—vision, burden, and glory. I will be in Potlatch, Idaho, until May 1."

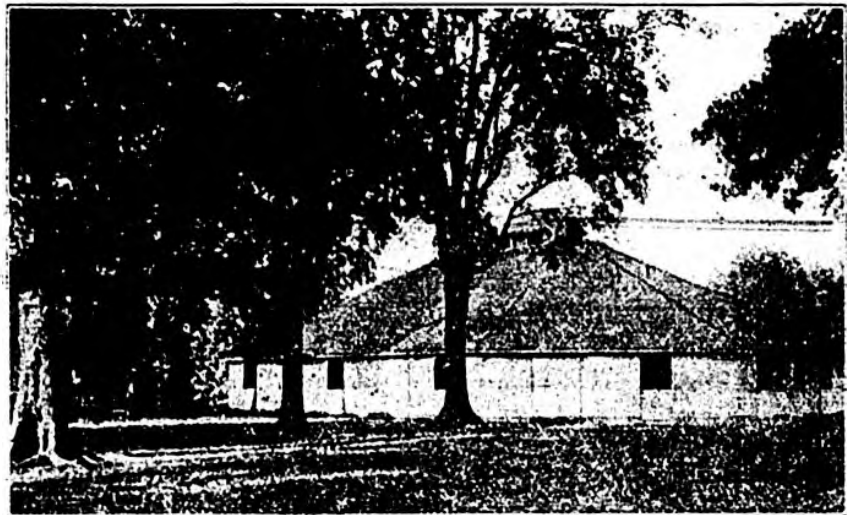
EVANGELIST W. F. CLEGHORN—"We will report our last two meetings which were held in the state of Missouri. Our first meeting was held at Bradleyville, Missouri, in a schoolhouse. We were the first

Nazarene preacher they ever saw in that part of the country, and you may know that it took all of our time to get acquainted, and we did not do much good as far as we could see. There were a few that claimed to get saved, and one got sanctified. Our next meeting was held at a Union church called Good Hope, three miles from Roy, Mo., and twelve

OLIVET COLLEGE

Camp Meeting and Commencement

May 19 - 29



OLIVET COLLEGE, next semester opens Sept. 13, 1927. For particulars concerning the school, write President T. W. Willingham, Olivet, Illinois.

SPECIAL WORKERS—Dr. J. B. Chapman, Kansas City, Mo.; Rev. Bud Robinson, Pasadena, California; Rev. Bona Fleming, Ashland, Kentucky, Evangelists; and Revs. Haldor and Bertha Lillenas of Indianapolis, Indiana, Song Evangelists. Other workers are Pres. T. W. Willingham, Rev. C. A. Gibson, District Superintendent of Ohio; Rev. S. D. Cox, District Superintendent of Michigan; Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District; Rev. C. J. Quinn, District Superintendent of the Indianapolis District; Rev. D. W. Dobson, District Superintendent of Iowa; Rev. N. B. Herrell, District Superintendent of the Kansas City District, and Rev. J. A. Williams, District Superintendent of Missouri; Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, pastors, laymen and friends of the middle west of the Church of the Nazarene.

ENTERTAINMENT—Lodging for all who may come free. Meals to all visiting Ministers and wives free; all others will be charged a reasonable amount for their meals.

OBJECT OF THE CAMP MEETING—Preaching a vital gospel, the conversion of sinners and sanctification of believers, edification of God's people, healing the sick, promoting Home and Foreign Missions and advancing the importance of a Christian education.

Under the auspices of the Church of the Nazarene
For particulars write Rev. T. W. Willingham, Olivet, Illinois

miles from Ava, Mo. Here we found some as fine folks as there could be found anywhere on earth. Our meeting here was much better than the first for we had more help. There were a number prayed through and we could have organized a church with fifteen or twenty members, but we did not think it best. We had a young preacher and his wife with us from Ava, Mo., who directed the music in both meetings. We need a Church of the Nazarene in that part of the country. We put the **HERALD OF HOLINESS** in several homes and that will be a help, we are sure. Pray for us. We have two open dates, one in June, and one in July. Address, Bethany, Okla."

PASTOR F. R. MCCONNELL, Sapulpa, Okla.—"Sunday, April 3, was a banner day with the Sapulpa church. Mr. A. B. Bracken, the founder of this local church, was leaving to go to take the pastorate of the newly organized church in Tulsa, and we had a great day in their honor. Some six years ago Brother and Sister Bracken moved here from Newton, Kans. When they saw this city of nineteen thousand people and no organized holiness church they immediately asked God to help them in the organiza-

tion of a church. In due time Rev. Charles Robinson and Lawson Brown were called and a campaign was launched and a church organized. Brother and Sister Bracken have been the backbone of the Sapulpa church since that time. The church has grown until it is among the best churches on the district and the human credit largely goes to the untiring efforts of Brother and Sister Bracken. Through their efforts the church purchased one of the most desirable pieces of property in the city and it is hoped that before many days a new church will be built. The writer has now been the pastor of the Sapulpa church for the past nineteen months and he has never worked with a more congenial and untiring set of boosters than Brother and Sister Bracken. It has been with their help that we have seen our Sunday school grow to be one of the largest in the district and considering church membership about four times larger than any in the city in that we average from two to three times as many in Sunday school as we have church members. As Brother and Sister Bracken leave us we recognize that we have lost a very efficient Sunday school superintendent and also two very efficient teachers; one, Sister

Bracken and the other, Frances, their daughter. As they go we as a church and pastor pray God's richest blessings upon them and expect them to push the work of God in the newly organized church in Tulsa."

SONG EVANGELIST B. D. SUTTON—"One of the best meetings I have been in for a long time was at Dayton, Ohio, where Rev. W. R. Gilley is pastor of one of our best churches. More than 150 were at the altar and most of them found God. Brother Gilley had everything in good shape when we arrived, and there was nothing to do but to drive on and have an old time revival. Our good pastor, Rev. O. J. Nease from Columbus First Church, was the evangelist and he did some of the best preaching I ever heard. At this time we are in a meeting with our Central Church, in Cincinnati, Ohio, with our good Brother W. Sherman as pastor. To say that he has done a great work here would be putting it in mild terms. Brother and Sister Sherman, under God, have done a wonderful work. While the work is only two years old, yet it has the appearance of a church that has been running for ten years. It will do our old boys good to visit the Central Church as you go through the city. Brother Sherman will always be glad to see you."

April 6, 1927.

AN OPEN LETTER TO YOU.

Dear Friend:

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

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

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

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EVANGELIST, URAL T. HOLLENBACK, Frankfort, Indiana—"Praise God from whom all blessings flow! His love is flooding my soul and I feel the fire burning in my heart. He just gave a good meeting in the old conservative town of Rising Sun, Indiana, which is on the Ohio River and away from the railroad. The meeting was held in the Pilgrim Holiness Church, of which Rev. Mary Friend Bolton is the pastor. Her husband is the assistant pastor. They had a very small congregation and it was not very lively when these people took charge, but by patience and kindness they are winning their way into the hearts of the people. Several members of the church were revived, reclaimed or sanctified, and there were about twenty seekers for pardon or holiness in all. Nine united with the church, which is a good per cent of the seekers. The people responded to an appeal to raise enough money to pay down on a used car for the use of the pastors. So they now have that to use and, think about. We were entertained nicely, paid fairly well, treated fine and sent away with several donations of provisions in the car as we started home, my family being with me. Personally I am enjoying salvation. Have been busy, and have prospects of keeping busy for the coming year and more. I love the Church of the Nazarene and belong to one of the best districts in it. Hallelujah!"

EVANGELISTS A. B. AND ETHEL BARHAM, Sallisaw, Okla.—"It has been more than a year since we have reported through the **HERALD OF HOLINESS**, but God has been with us and blessed our labors for Him. We left the pastorate and entered the evangelistic work last spring. We have enjoyed some gracious revivals since then. At present we are at Sallisaw, Okla., serving the pastorate here. How-

ever our work here in the pastorate does not interfere with our evangelistic work, except that only one of us can be away at the time. The church grants us the privilege of either one being away at any time and either of us may serve the church as pastor. The church has also voted us a month's leave of absence, when both of us may be away at the same time, the time to be selected by us if we wish to take it. These are very precious days to our souls. God is signally blessing us here at Sallisaw. The Sunday school, under the superintendency of Brother Horace Brock, is growing. We have from seventy on rainy days to a hundred and thirty on bright days in Sunday school although measles, whooping-cough, mumps and chicken-pox are among the people and cause many to be absent. The earnest desire for a revival seems to be gripping the hearts of many and God is answering prayer. Waves of glory swept the evening services the last two Sundays and two people prayed through to beautiful, joyous victory last evening. About 250 people attended the evening service the last two Sundays, and there were many requests for prayer. We have only a few Christians among the young people, but the few are deeply spiritual and can pray glory out of the heavens and sing until it seems one is listening to the angel choir. A large number of young people attend our services. We are informed by members of other churches here that a far greater number of unsaved people attend the Church of the Nazarene than attend any other church in town. Some who attend Sunday school at other places attend preaching service at our church. Will those who read these lines please pray that we may be able to get them to yield themselves to God? If there are those who desire our services in the evangelistic work, address us, Sallisaw, Okla., Box 635."

PASTOR FRANK K. SMITH, Grand Island, Neb.—"We have just closed one of the best revivals that we have had in a long time. Rev. G. B. Williamson, our pastor at Farmington, Iowa, did the preaching. Brother Williamson is a young preacher with unusual ability whose preaching is spiritual, educational and inspirational. He has not lost faith in the efficiency of the plain gospel. He proclaims the truth with sweetness, strength, earnestness and love. God made him an untold blessing to our church and city. We will be glad to welcome him among us again. Prof. Willard B. Davis was our song leader and proved his efficiency as a soloist and chorus leader. His music is all in accord with a religious service, no rag-time nor jazz. I do not know of a better song leader in our movement than Brother Davis. He is a great help to a meeting not only in his special singing but he carries a burden for the work and the salvation of the lost. Our church in Grand Island will be glad to have Brother Davis with us again. One great encouragement that has come to us through this revival is the great number of friends that it has made for us. This is my fourth year with the good people of Grand Island. I have received a unanimous call to serve them

another year. The outlook was never better for our work in this city. Brethren, pray for us."

EVANGELISTS LEWIS J. AND EDDYTHE RICE—"Since our last report we have held two meetings, one at Pittsburgh, Pa.,

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at Everybody's Mission. This is a holiness work, in the heart of the city, and is doing a great work. All who know about this mission know that it stands for holiness. Rev. O. O. Watson is leading them on to blessed victory. We had good results and enjoyed being with them very much. Our next meeting was at Osage, Okla., with our church. This was a hard fought meeting but God gave victory. We had a good round up the last week, and closed with souls at the altar, and with a request to return next year. Here we met some of the pastors from the nearby towns. We enjoy being in Oklahoma; will hold two more meetings then go north, and return again next fall. We are in the fight to stay, are enjoying good health and good religion. Remember us when you pray that God will keep us on fire, humble, and true to our calling. Any one desiring to correspond with

us, write us at 2923 Troost Ave., Kansas City, Mo."

EVANGELIST P. P. BELEW—"We spent from March 4 to April 3 with three of our churches on the Michigan District. The first two weeks were put in with the Richfield church of which Rev. C. I. Harwood is pastor. As this is a country church and the roads became very bad during the meeting, the attendance was not large. However, a number sought the Lord, and some found Him. It was said to be the best meeting the church there has had for several years, and was continued by Rev. W. G. Martin of Lapeer after we left for our next appointment. Following this we spent a profitable week with Rev. L. A. Wilson and his church at Durand. Here we had souls in the fountain and blessings on the saints. The last week we were at Jackson. Rev.

A. J. Bush, who is District Treasurer, has been pastor of this church for eight years and still has the love and respect of the congregation. Jackson is the home of Miss Margaret Catterlin, who is considered the best singer on the Michigan District. Her special singing and the music rendered by the orchestra were a great blessing to the meeting. We had a splendid week here with seekers and finders. While here we visited the state prison; and henceforth we shall appreciate even more the liberty vouchsafed by salvation. Our association with each of the above named pastors was pleasant, and we found them to be congenial yoke-fellows. God bless them. We are at this time in a battle at Warrington, Indiana, and see indications of victory. Pray for us."

PASTOR D. L. BRANDENBURG, Franklin, Ohio—"We have just closed a precious and God-given revival, lasting through a period of three weeks. Mrs. Stella B. Crooks was the evangelist and we surely feel indebted to God for her faithfulness and Spirit filled messages. She carried a burden for souls and particularly stressed the old-fashioned prayer and fasting method of bringing about a real revival. The church spent two nights in prayer and the results were wonderful. Large crowds were in attendance throughout the revival and on a few nights even with extra chairs some were compelled to stand. Special messages were delivered on Missions, The Second Coming of Christ, and to the young people. Quite a few backsliders were reclaimed, sinners converted and believers sanctified. However we feel that the greatest blessing has been to the church, who received a new vision and a burden for the lost, from which we hope never to recover. On Easter morning we will receive a class of members from this revival."

EVANGELIST B. M. KILGORE—"I closed out last Sunday night at Hugo, Oklahoma. God answered prayer and a few souls prayed through in the old time way. I find that it is hard to get the people down to old time fasting and praying but when they do God will give victory. Rev. J. H. King is the noble pastor at Hugo. He will go elsewhere another year. He is a fine pastor and a good man, very lovable and has a fine family. Any church wanting a pastor would do well to correspond with him. We begin here tonight. Broken Bow is a town of about three thousand people in the southeastern part of Oklahoma. They have a good church here and a fine pastor in the person of Brother H. W. Hanselman, so we look for a great revival of old time religion. Pray for me."

TELEGRAMS

NASHVILLE, TENN.

We have just received a letter from Mrs. Benson stating that Brother John T. Benson is very seriously ill and requests prayers of all for his recovery.—H. F. Reynolds.

ASHTABULA, OHIO

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A Devotional Sermon on the Blood



THE AUTHOR

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ing to the lovers of truth, the believers in the fundamentals of the faith once delivered to the saints, a publication full of interest, light, and essential facts bearing upon a right attitude toward God, the Bible, and personal salvation. He has placed emphasis where it is most needed. 'The Crimson Stream' should be widely scattered and read by thousands of honest and earnest seekers after truth and righteousness such as will stand the test of time and eternity." R. T. Williams.

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Jul. Evangelist Edward Oney is a great preacher. Not one barren service. 103 different seekers. Received nine new members, more to follow.—W. F. Miller, Pastor.

REDLANDS, CALIF.

After June 1 we will be in the evangelistic field. Will be glad to hear from any church desiring our service. Since the death of our boy, the only child at home, we feel that we may be better satisfied in the traveling work. Will go east in June.—Frank Daniel and wife.

FT. WAYNE, IND.

Young People's Rally great. Freddie, boy preacher, special worker. Many seekers. Robinson and Montgomery tent campaign going big. Record Sunday school, 610 on time, 56 late. Over two thousand at three services Sunday. Electric sign dedicated. Paul Giel and C. S. Harter and wives, special workers, united with church.—Rev. Morris M. Himler, Pastor.

TOPEKA, KANS.

April 17, 1927 a great day in Topeka church. \$50 in Sunday school with a collection of \$29.69. Praise the Lord.—C. E. Williams, Reporter.

TROY, OHIO

One thousand dollars raised for home and foreign missions at close of successful three days' convention with Stella B. Crooks.—Millard R. Fitch, Pastor.

DENVER, COLO.

Great day at First Church. 456 in Sunday school. V. H. Knight, our superintendent, plans and works for victory and is being rewarded. District Superintendent C. W. Davis gave great Easter message. Doctor Wiley from Pasadena, gave a message Sunday night that we will never forget. Seekers both morning and night. Harmony prevails and victory is assured.—D. I. Vanderpool, Pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

New Mexico (Portales) April 27 to May 1
Nebraska (Hastings) June 8 to 12
Colorado-Wyoming (Denver, Colo.) June 15 to 19
South Africa July
Rev. H. F. Schmeizenbach, Presiding
Chicago Central (Olivet, Ill.) August 31 to Sept. 4
Meeting of the Department of Foreign Missions ...
..... September 19 to 26
Georgia Sept. 29 to Oct. 2
Florida Oct. 5 to 9
Dallas (Texarkana, Texas) October 12 to 16
Hamilton (Wichita Falls, Texas) October 19 to 23
Mississippi November 2 to 6
Louisiana (Shreveport) November 9 to 13
San Antonio (Waco, Texas) Nov. 16 to 20
Southwest (Deming, N. M.) Nov. 30 to Dec. 4
Arizona (Somerton) December 7 to 11
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India, Western Rev. A. D. Fritzman, Presiding
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Pittsburgh (Barberton, Ohio) May 4 to 8
Ohio (Troy) May 11 to 15
Manitoba-Saskatchewan (Regina, Sask.)
..... July 27 to 31

FALL ASSEMBLIES

North Dakota (Jamestown) August 4 to 7
Minneapolis August 10 to 14
Iowa (Marshalltown) August 17 to 21
Kansas City (Webb City, Mo.) August 24 to 28
Missouri August 31 to Sept. 4
Kentucky Sept. 7 to 11
Tennessee (Lawrenceburg) Sept. 14 to 18

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SPRING ASSEMBLIES

Northern Pacific District May 18 to 22
Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

FALL ASSEMBLIES

Kansas August 24 to 28
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ANNOUNCEMENTS

RECOMMENDATION—Rev. Mrs. S. A. Keel, evangelist, 34th and Broadway, Des Moines, Iowa, is doing splendid work on my district and has held some very fine revivals for our pastors. Anyone calling her as an evangelist will have good work done. Let us all use her.—E. O. Chalfant, Superintendent Chicago Central District.

BORN to Rev. and Mrs. George W. Gatecliffe, Stinesville, Ind., a daughter, Marydell, Feb. 16th. Mrs. Gatecliffe is very seriously ill at this writing. Please pray for her recovery.—G. W. Gatecliffe.

SPECIAL NOTICE—Great Holiness Assembly and Annual Meeting of the National Association for the Promotion of Holiness at Chicago, Ill., May 9 to 15. All holiness associations, churches, schools and other like doctrinal organizations, all holiness evangelists, pastors and people are invited to participate, whether auxiliary to the National, affiliated or independent. Holiness in relation to Education and to the gifts of the Spirit will be considered. New policies for the National in this second rise of the Holiness Movement may be discussed and a great evangelistic campaign inaugurated. For information relative to entertainment, address Mrs. Iva D. Vennard, 1754 Washington Blvd., Chicago.—Joseph H. Smith, President; Millie M. Lawhead, Corresponding Secretary.

RECOMMENDATION—Rev. W. L. Shell is an ordained minister of the Florida District, Church of the Nazarene. He is also a member of the First Church of the Nazarene, Miami, Fla. He is a strong preacher, and in every way well

qualified and equipped to do the work of an evangelist. To those wishing the services of an efficient preacher and singer for their evangelistic meetings, I most heartily recommend Rev. W. L. Shell, 1175 W. Flagler St., Miami, Fla.—Howard Eckel, Pastor First Church of the Nazarene, Miami, Fla.

NOTICE—Rev. A. C. Metcalf, and the Church of the Nazarene will broadcast a service over CKCK, Regina, Sask., Canada, wave length 312.3, Sunday, May 1st, at 9 p. m., Mountain time. A card in care of CKCK from any who get the service will be appreciated.

NOTICE—Unable to get back to China at present, we desire to take a pastorate and shall be glad to get in touch with any church needing a pastor. References: General Superintendent, Dr. H. F. Reynolds; Dr. J. E. Bates, 1179 Breese Ave., Pasadena; C. A. McConnell, Dean of Theology, Bethany, Okla.; or A. K. Brackon, college president, Bethany, Okla.—H. A. Wiewe, Bethany, Okla.

NOTICE—Pastors of Kentucky District: Those who attended the Preacher's Meeting at Richmond recently will remember that there was much interest shown about boosting the HERALD OF HOLINESS subscriptions between now and the first of June and the pastors pledged themselves to raise over a thousand new subscriptions. Now let us be sure and do this right away so we will get among the Big Twelve as a state. This is a worth while business—it will help every phase of your church. Let us all boost.—L. T. Wells, Superintendent Kentucky District.

AN APPRECIATION—We take this opportunity to thank all those who had any part in securing the nice new

Corona typewriter for us at the recent Preacher's Meeting. This came as a surprise but was badly needed and greatly appreciated. Again we heartily thank each one who helped in any way and assure you that we will use it to the glory of God. We understand that the one who was to present it the last night of the convention could not be present.—L. T. Wells, Superintendent Kentucky District.

WANTS

TEACHERS WANTED—For the Alberta Bible Institute. Board of directors desires to correspond with teachers who may be available for service this coming season. Prefer young married man, graduating from College who can teach and preach. Please state experience, salary required, willingness to contract for term of years and as full information as possible. Ernest S. Mathews, Secretary, 11112 95. A St., Edmonton, Alta.

NOTICE—Would like to get in touch with party driving to Oliver, Ill., or to Hutchinson, Kans., to attend District camp meetings. Will help pay expenses for passage. Miss Nona Davis, Box 471, Albion, Neb.

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

WANTED—Set of books required for first year licensed preacher's course. If you have set for part of set for sale, please write. G. E. Bradley, 413 W. Jefferson St., Mishawaka, Ind.

WANTED—Second hand books in 4th year course of study for licensed preachers. Rev. Geo. M. Roark, 211 Extension St., Worthington, Ind.

EVANGELIST AND SINGER WANTED to help help me in summer revivals. Great opportunities. Rev. C. W. Sooter, R. F. D. 2, Iberia, Mo.

ONWARD TOWARD THE GOAL

THE goal of 40,000 subscribers for our Herald of Holiness set by our esteemed editor and his co-laborers is a worthy undertaking. It should not be a long nor hard pull to reach this goal, if all our District Superintendents, pastors, evangelists, members and friends will take the interest they should and put a little time and effort into this campaign. It has come to me this way: We have now over 60,000 members in our church, and if an average of three members would secure one yearly subscription in the next sixty days, it would mean an increase of 20,000 subscribers by the first of June. Then too, there would be many friends of the Church of the Nazarene who realize the purpose of this good paper and its influence for the propagation of the Gospel of Full Salvation along definite second blessing lines, who would be glad to help in securing new subscribers and help us reach the goal within the next sixty days. The District Superintendents, pastors and evangelists cannot do this alone, but if every member will put forth an honest effort and go after one yearly subscription and get it within the next two months, we shall surely reach our 40,000 goal. Why not make it an every member canvass campaign, and all get into this march with a will to reach the goal? It ought to be done, and what ought to be done can be done. And if each member of the church will do his part it will be done. We should by all means reach the 40,000 by June the first and then set our goal for 100,000 within the next Quadrennium. Why not? We are preaching a gospel of which we need not be ashamed, "for it is the power of God unto salvation to every one that believeth." The world needs this gospel; it must have it or be lost forever. Let us as a church clear our conscience in doing our part to spread this glorious gospel in every way possible, by the preaching of the Word and through the printed page, and by holy living. Let us all pull together and we will reach the goal.

EVANGELIST THEODORE LUDWIG.