

HERALD of HOLINESS

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WHOLE NO. 780

THE WORD AND THE SPIRIT

WHEN Jesus ascribed so many wonderful accomplishments to Truth, He was speaking of vitalized truth, for the word without the Spirit kills instead of making alive. And the Apostle Paul was concerned that men should hear the gospel preached in the power of the Holy Ghost sent down from heaven.

We fear that men sometimes think of abstract truth as possessing power to make new and lead aright, and that they emphasize education to the overshadowing of regeneration and vital religion. Truth in the abstract may be likened to the cable which, while ever so necessary, is cold and lifeless and powerless except the hot, burning, powerful electric current permeate it. But just as the cable which is permeated with the electric current is "alive," so also is the truth when accompanied by the Spirit.

And just as a cable of silver furnishes a much better path for the current than a log of wood, so does clear, definite, biblical doctrine furnish a better channel for the Holy Spirit than doctrine which is mixed with error and misapprehension. But just as a cable of the finest conductivity can do no useful work without the current, so the most flawless orthodoxy can accomplish no genuine work of salvation apart from the Spirit.

However, what the cable is to the current, what the foundation is to the building, such is truth in relation to the Spirit and His work for the vitalizing of the souls of men. And just as the current may do *some* work through the medium of a poor conductor, and just as a building may serve some brief and limited service, even on a faulty foundation, so the Holy Spirit may exercise some saving virtue in spite of some mixture of heterodoxy in the doctrines of the Christian.

But the fundamental needs of men demand that we shall have both the Word and the Spirit. The Word in its purity will correct our intellects and the Spirit in His power will purge and exalt our affections. The Word will lift up a standard of character and life for us and the Spirit will empower us to approximate that standard. The Word will reveal to us what we ought to be, the Spirit will make us what we should be, in harmony with the conditions made known by the Word. To be a Bible Christian is to be a Spirit-filled Christian, and to be a Spirit-filled Christian is to be indeed a Bible Christian; forever and without exception. "The Spirit and the Word agree."

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MALFORMED NAZARENES

WE have heard that when a young teller asked an old banker how he was to detect counterfeit bills, the old banker replied, "Get familiar with the genuine and you will know the counterfeit." Now, the Church of the Nazarene has been in this country long enough to establish something of a "type," so that a Nazarene is a particular sort of a person. It is not always easy to just exactly describe a Nazarene in so many words, but still when you meet one you are generally aware of it, and knowing the genuine helps one to detect any who profess the name and do not possess the qualities.

We are not thinking now of hypocrites—counterfeits; rather we are thinking of those who may have been stamped at the real mint, but who are in some instances not perfectly formed—malformed Nazarenes.

First, there are the "big meeting Nazarenes," who sit on the front seat or sing in the choir when the evangelist is there and the big tent is up, but who "crawl into their shell" when the meeting is over and "hibernate" until the next Big Meeting comes around. An occasional individual like this can be borne along, but now and then there is a church which is composed principally of these big meeting Nazarenes, and woe be unto the pastor who has to shepherd such a church. Of course it is better that they come to the big meeting than that they should not come at all, but Nazarenes—well formed Nazarenes, attend the big meeting and the regular services of the year also.

Second, are the "eleven o'clock on Sunday Nazarenes" who are in their places just once a week. Even if a special revival is announced, they are there at eleven o'clock, and that is all. The revival campaigns in churches where these eleven o'clock on Sunday Nazarenes are dominant are really just "two Sunday," or "three Sunday meetings." The days of the week between Sundays do not count, for the crowds are so small and the "tide" of the meeting ebbs so low that practically a new start has to be made when Sunday comes again.

Third, are the "spontaneous giver Nazarenes." These have not only never been convinced that the

devotion of the tithe of one's income is God's method of financing the church, but they have never been convinced that any plan at all is in operation. Their idea is that they are to give whatever and whenever they "feel led." If a certain call strikes their fancy they will subscribe to it rather liberally, but following this they may go on for weeks without contributing any thing at all to the regular running expenses of the church. They pride themselves in that they are liberal toward foreign missions, rescue work or the orphan's home, but they don't want any of their money to go to pay local coal bills, janitor fees or interest on the church debt. Of course they would not like to admit that it takes more grace to contribute to causes which have no emotional appeal than to others, and that therefore they are mutely testifying to the superiority of the "regular Nazarene's" religion.

Then there are the "Local Church Nazarenes," who do not want to do any thing for the District and General interests of the church; the "General Church Nazarenes," who don't want to do any thing for the local church; the "Churchy Nazarenes," who make their churchanity offensive; the "Broad Gauged Nazarenes," who give their time and attention to undenominational enterprises and independent missions; and many other types and semi-types "too numerous to mention."

We do not say that the sort we have named are not "genuine Nazarenes;" the rather we say they are genuine, but "Malformed Nazarenes." Or perhaps we can be yet a little more charitable and say they are "Incomplete Nazarenes." But even this last characterization requires an example for illustration, and the only one that comes to us just now is that of the small boy who had heard that the first man was made out of mud and he reasoned that another might, therefore be made of the same material. But although he worked hard in developing and arranging material and in constructing the most perfect man he could, he still lacked one arm when his mother called him to lunch. And while he was gone to lunch some passer-by carried his mud man away. But when the small boy returned and found his mud man gone, he thought he had walked away of his own accord, so he set out to look for him. On the village street he found a man who somewhat resembled his invention and who was also wanting the one arm. The boy stood near surveying the stranger, who himself became interested and asked, not unkindly, "And what can I do for you, my little man?" This word "my" in the question convinced the boy of the identity of his handiwork, so he said rather severely, "What made you go away before I got you finished?" It's a pity that some Nazarenes go away before they are finished. For the well formed Nazarene is a full hand in a big meeting, a faithful attendant at the regular services of his church, a spontaneous and also a regular giver, a believer in both the local and general church and their enterprises; he is loyal to his own denomination but

is considerate of the rights and feeling of others, and he combines within his life all the qualities and activities which are required in the making of a complete and well rounded Nazarene.

But any man who can be a Nazarene at all can be a "full-fledged" Nazarene if he will, and our purpose in writing these words is not simply to ridicule someone possessed of a natural and incurable deformity, but to inspire any who have as many as one genuine Nazarene quality to "move up" into the class of dependable and well-rounded Nazarenes.

FROM IDAHO TO TEXAS

This 40,000 campaign for the *HERALD OF HOLINESS* is sweeping the whole Nazarene movement. It is not yet as intensive as we want it to be, but it is extensive anyhow.

Frank Wiese, District Superintendent of the Dallas, (Texas) District, writes the editor, "I agree with you that we should run our subscription list up to 40,000. In our Northern Zone Convention in January Rev. I. L. Flynn aroused us to secure at least 800 new subscriptions on this District, and we are making March our month of concentration for this purpose."

During the recent Ministers' Convention of the Idaho-Oregon District the pastors there voted to go out and get 500 new subscriptions, and District Superintendent Sanner said to us: "We are with you to get the new subscriptions. Idaho-Oregon District believes in the *HERALD OF HOLINESS* and our pastors and people will make a special effort to circulate it."

Walter Carter, pastor at Knowles, Oklahoma, says, "We have the best religious paper I have ever read and I am in for going over the top with the 40,000 subscriptions. We are backing you with our efforts and our prayers."

And just after finishing the above words, a letter from District Superintendent Ward of the New York District was placed on our desk, and we read, "We are going to take up a plan for a special drive for subscriptions for the *HERALD OF HOLINESS* with the pastors on the New York District, and make a special effort to get the paper into the homes of all our own people and of their many friends. We shall go in for new fields for the paper, and thus aid the work of our churches on this great District. We believe the *HERALD OF HOLINESS* is one of the big factors in the progress of our work."

Now of course New York is not just exactly between Idaho and Texas, but these words of Brother Ward are so fitting and so much appreciated by us that we did not want to carry them over for another week. The 40,000 campaign is on, and men like R. L. Rich of Huntington, Ind., are bringing up their apportionments and are still going on. Well, we are encouraged.

HOLINESS IS INSISTENT

SOME people who profess to believe in holiness would nevertheless make the experience elective. They would account it a luxury rather than a necessity. They would allow a standard for "ordinary" Christians who simply want to live moderate Christian lives and go to heaven when they die, but they would offer holiness as a sort of "extraordinary" dispensation for those who want to be "righteous over-much," and who want promotion as well as life in the kingdom of heaven. To such, holiness is valuable if possessed, but, like a man's coat in the summer time, not an indispensable possession.

But the same Bible which promises holiness also commands it, and the clear assumption of the commandment is that failure to possess it is chargeable to the individual and not to God. In other words, holiness is provided and proposed by the Lord and is receivable on terms which the individual Christian can meet, and it cannot be disposed of as an incidental or passing interest.

How earnestly should a regenerated Christian seek the grace of holiness? Earnestly enough to obtain it. How long should he seek to be made perfect in love? He should never cease until the work is done. How urgent is the call of God to entire sanctification? So urgent that He makes no allowance for us to disobey Him in this matter.

It is possible for one to cease to "fight holiness" and still not get the blessing. It has often happened that one tolerates holiness and yet does not enter into it. One may even seek holiness and yet not be so bent on apprehending it that he will brook the difficulties and "make the landing." The sinful, carnal heart finds itself adverse to purity, but its preference must be put away and crucified. The natural human nature frequently suffers from inertia, but its reluctance must be overcome.

Half-heartedness is death to the urge to holiness. If you can get along without being sanctified, you are not near the place of victory yet. It was when Abraham actively beat off the birds of prey from his sacrifice and prayed and persisted until the hour when "a horror of darkness" fell upon him that he beheld the smoking furnace and the burning lamp. It was when Jacob had wrestled desperately until the break of day that he prevailed and was blessed. It was when the disciples had tarried until the time of Pentecost's full coming that they were baptized with the Holy Ghost and fire. And it is when the justified Christian reaches the full limit of his consecration and prayer and faith that God comes in sanctifying power. The language of the prevailing believer is, "I will not be denied."

Any man who denies the deity of Christ disputes God.

OUR FIFTEENTH ANNIVERSARY

THIS issue completes the fifteenth volume of the *HERALD OF HOLINESS*, and we pause to thank God for His mercies which have attended us from the beginning and to call once more to memory the godly men who "went out under the stars" to found the Nazarene Publishing House and to establish the paper. Surely we are rich in the heritage of our past and every recollection is a voice bidding us to carry on faithfully the work which our fathers started and which God has so signally blessed.

We think no one who knows the history of our movement would reject any reasonable estimate which we might make of the place the *HERALD OF HOLINESS* has filled in the propagation of our work and in the maintenance of unity among ourselves. And it is a joy to be able to say that the paper never had more loyal friends than now and that it never had a more whole-hearted endorsement among our people and a more enthusiastic support than it has today. And yet we are frank to say that we believe the principal part of the history of the *HERALD OF HOLINESS* is yet in the future. We have really just now fairly begun to get ready to begin to commence to fix to start.

We must make a better, stronger, more aggressive, more useful paper, and we must secure for it thousands of new subscribers. We must secure more experienced writers and develop more good ones among ourselves. We must lay more and more emphasis upon Bible holiness and upon vital Christianity in general, and we must all work together to give the paper a chance to do the good which it is capable of doing.

We notice that a very few of our Districts are attempting to publish District papers. We believe this is a mistake for all except our British Isles and certain foreign Districts to do this. These District papers cost money to produce and circulate and without doubt they militate against the general organ. We must all work together and work all the time to produce and maintain even one commendable paper.

We trust that every District Assembly which meets this year will vote to dispense with District papers and to accept our proposition to give each District an exclusive page once each month for the insertion of their "News and Notes." We want these District pages for the good they will do the paper and we want all our preachers and all our people to be interested primarily in the circulation of the *HERALD OF HOLINESS*. We need the whole field for just one paper and we can make the one paper serve our one grand purpose much better than two or a hundred could do it. We should come up to the General Assembly on June 13, 1928, with one strong, going paper with a subscription list somewhere between forty and fifty thousand, and if we all set in to this, keep at it all the time until then we shall do it.

HEAVEN

The *Evening Graphic* of New York City, in its issue of Feb. 3, says that Dr. S. Parkes Cadman, President of the Federal Council of Churches, speaking at the eightieth anniversary of the Cornerstone Temple Methodist Episcopal Church in Brooklyn, on Feb. 2, declared that "Hell and damnation are myths."

Of course nothing that Dr. Cadman or anyone else can say will actually change facts. But we rise to say that the same Bible that teaches there is a heaven teaches also that there is a hell, and no man who leaves the Bible out can have any intelligent conviction that there is a heaven. And yet Dr. Cadman is careful to say he believes in a heaven and that it is necessary for each person to make an effort to reach it.

Men like Cadman know all the arguments that Christian thinkers have brought out on this subject and they are not convinced by them. But for our own consolation we call attention to the fact that all the genuine soul winners of the ages have been believers in the existence of hell and have been settled in the conviction that the finally impenitent will go there. And on the other hand, we call upon any who have the information to tell us of a "no-hellite" preacher or church that has ever been sufficiently exercised over the exposed condition of unregenerated men to set in and pray down an old time Pentecostal revival. They may make proselytes out of members of other communions, and they may secure cold joiners; but what I am talking about is an old time revival where there are tears and moans and shouts of victory. Where and when did "no-hellites" ever hold meetings like that? And indeed why should they hold such meetings, if no one is going to hell any way?

The doctrines, experiences and ethics of Christianity are all interdependent and when any man removes the sanctions of the law he opens the flood gates to infidelity and to sin. History shows that days of unbelief in hell and retribution have been days of unbelief in all that is vital in connection with Christianity and also days of moral laxness. What shall the righteous do when the foundations are removed?

Modern Christianity is undermined and honeycombed with "no-hellism," and it is toothless and powerless and burdenless on that account. May God raise us up a whole generation of preachers like Charles G. Finney to restore to us the sound conviction of the sovereignty of God and the certainty of the execution of judgment upon Christ rejectors! And may He save us from that shallow, popular skepticism which would allay men's fears without actually and personally covering them with the blood of Jesus Christ!

Everything that culminates in the millennium has its incipency in the day of grace.

WHAT KIND OF HOLINESS?

By J. G. MORRISON, D. D.

IS there but one kind of holiness, or are there two kinds? Or, perhaps, there may be several kinds! We hear of the "old type" holiness, and then, again, we hear of the "new type" holiness. We hear the old saints testify that they got it in the old fashioned fire-baptized way, while said testimonies are accompanied with tears. Then we hear some little miss or little mister, with modern hair cut, modern dress cut, with face adorned *a la rouge*, and lips too ripe and red for nature's own production, arise with dry eyes and say that he is "saved and sanctified," and, of course, we suppose, that here is a sample of the "new style" holiness! Or we hear almost any man or woman, with no tears, no unction, no deep shine in the face, no glory in the heart, and parrot forth the shibboleth of the movement, and it looks as though we had several different kinds of holiness.

An interdenominational evangelist said to this writer recently, that, in his estimate, there should be a re-statement of the doctrine of holiness. At first we were inclined to censure, in a pious way, our brother for this audacious statement, but after pondering on the various testimonies we had sometimes heard, we inclined toward his view of the matter, and we now also feel that the doctrine of holiness ought to be re-stated!

What do we mean by holiness, anyhow? Is it merely the shibboleth of a religious party? Is it a pass-word, or countersign which admits one into the inner circles of certain kinds of religious thinking? Is it a doctrine and only a doctrine? Is it an experience that is susceptible of a half dozen gradations, from the deep life-crucifixion, carnal-nature-destroying, self-devoting drastic thing that is testified to by our "old style" holiness people, to the light, frivolous, almost jocular "testimony" of the modern bedecked, bedazzled, bespangled party who has been born into the movement because father and mother were holiness people, or carried in as froth and flotsam on some enthusiastic revival wave, and allowed to remain there because pastors were afraid to deal with that party for parents' sake, or because of the place that was held in Sunday school, or Y. P. S., or the choir, or what not?

What is holiness? This writer has attended camp-meetings that were advertised as holiness gatherings, and heard scarce a mention of this great matter, except to hear the changes rung on the verbiage. For down-right, clear-cut, keen, definitions of the purpose of the gathering, there were none. People came to the altar, and from inquiry we learned that several were uncertain as to what they desired, after they came

forward. There is a wide range of truths kindred to holiness, that lend themselves to a somewhat similar color, and which, when illumined with a bright intellect, and adorned with a few sparkling illustrations, may be almost mistaken for that great truth that we are considering. But when one came forward seeking for the actual experience of holiness, there was not enough in the kindred truth to enable the seeker intelligently to secure the blessing. We are wondering whether sermons, and church services are partaking, these days, of that same indefinite, and almost colorless kind of preaching? Not being situated where we hear anyone preach, very often, except ourselves (save at campmeetings), we are in doubt, but still feel as though this matter as to what holiness really is, had better be restated.

The experience of second-blessing holiness has always been associated with the destruction of the inherited depravity of the heart called carnality. Is it possible, then, for a person to be sanctified wholly, and *not* have the carnal nature destroyed? From testimonies and appearances, from dress and behavior of some so-called holiness people, it looks as though there could be. Well, then, here is our firstly in the matter of re-stating the question of holiness: There can be no experience of second-blessing holiness that leaves any sentiment in the soul that is tainted with carnality! Perhaps this strange nature, this peculiar disposition that is left behind in the heart when one is genuinely regenerated, can better be discovered by describing its marks and evidences, than by simply calling it carnality. One of the evidences that it is in the heart, is a disposition toward secret pride. Not open pride such as a display of modern dress, modern hair cut, the modern mural decoration of cheeks and lips. No, such a person has not yet come within a thousand miles of regeneration, to say nothing of approaching the mighty heart transformation called heart holiness. We said *secret pride!* Pride of appearance, pride of family, of descent, pride of attainments, pride of ability, or any other object of secret pride. If these are indulged, although secretly, or revelled in, or dwelt upon with delight and satisfaction, friend, you are not yet a suitable candidate for the second work of grace, you are still without a genuine case of justification. If you are truly born again, you will fight and oppose all such dispositions as above described that you find in your heart. The fact that you revel in them albeit in secret, announces to you that you are still in the "gall of bitterness and the bond of iniquity." Until one longs for deliverance from such carnal feelings, from such de-

praved tendencies, he still lacks the first blessing, and is in no sense a candidate for the second. Only in one who opposes the secret pride of his own heart, and prays to be delivered from it, and longs for "a heart in every thought renewed and full of love divine, perfect and right, and pure and good, a copy Lord of thine," will that sort of heart condition be found that will make the promises of deliverance, brought by perfect love, the cleansing that holiness brings, the beautiful freedom from inner pride that the burning baptism with the Holy Ghost gives, the most desirable and worthwhile thing that can be brought to his attention. Reader, until the stroke of the Holy Ghost, that brings death to secret pride, has been delivered in your heart, you are not sanctified wholly, but are still carnal. If there is secret pride in you, it will show in dress, behavior, appearance, or feelings.

Again, carnality is evidenced by anger, touchiness, resentment, peevishness, petulancy, sarcasm, an inner desire to utter sharp criticism, snappishness, giving sly digs, crabbed, cross, sitting on the judgment seat and haling your fellow-man, fellow-Nazarene, fellow-member of your own family, into judgment. Such an array of heart products is not perfect love. Indeed, it is not even decent converted love. One can well doubt his own justification, when he catches himself growling, complaining, slapping-back in his own home, or in the church, or in the neighborhood. If the subtle disposition to do these things, still adheres in your heart, after a desperate effort on your part to hold them down, and pray above them, and never let them be seen, known or recognized, then you are a suitable candidate for the second application of the atoning blood of Jesus Christ and ready for the sanctifying power of the Holy Ghost to burn these depraved things out of your heart. But if they break out on you in language or behavior, you are not even converted.

Another evidence of this fatal in-bred carnality is a disposition to let down in gospel message or in testimony, to round off the corners, to excuse yourself, and possibly others, from the crucifixion-route, to testify without being definite in the matter of death to the "old man." Anything, anything to get by easy, to move along the lines of least resistance, to arouse as little opposition as possible, both within yourself, and also within the community. A disposition to be lazy about attendance on church services, or prayermeeting, in agonizing for souls when the revival meeting is on. A disposition to hire the choir to sing for you, and the preacher to sweat and agonize over the church burdens for you, and to allow your fellow members to pay the bulk of the church bills, and for you to slide along, mumbling your shibboleth "saved and sanctified," but not bending your back, or breaking your heart over the awful crowd that is streaming into hell all around you. Brother, such a disposition is carnality. Until you have had that lazy, indulgent, indolent disposition replaced by one that stirs your heart, arouses your

mind, keeps you on your face in prayer, starts you hurrying to the prayermeeting, puts you in your place at church some minutes before time so that you can spend that much time in prayer, makes you lift and sweat and agonize for the lost, you have no sanctifying experience! You are not baptized with the Holy Ghost! You are still dragging that old "dead body," that St. Paul talks about, around after you, and the awful thing is that you are content to do it! Awake, man! You haven't the old type holiness! You haven't any kind. Anyone who could be content in these awful days to live as you have been doing can well doubt whether he is enjoying a real sense of forgiven sins, a genuine case of the new birth.

Still another evidence of carnality is a lack of liberality in finances. We do not mean stinginess. That is only found in one who is not regenerated. But if you believe that you are truly converted (and it is barely possible that you have been professing holiness), and yet find in your heart a disposition toward being "close" financially, a tendency to grieve over the expenses incident to the carrying on of the Gospel, secret regret over your tithe, as you part with it, a wish that you could hang onto it, a proclivity to measure your offerings by those of others in the church, and to cut them down to the size of your neighbor's gifts, a proneness to see your own needs through the magnifying end of the telescope and the needs of God's cause through the minifying end. Reader, that is carnality, and a very dangerous strain of it at that. If you have not yet reached the place where you frankly tithe your income and pay that tithe to the church, you can well doubt whether you are saved. If there were a demand in any other organization, of which you were a member, for a tithe, like the demand that God makes for it, and you as persistently slighted that demand as you do the matter of paying an honest tithe into the cause of God, the members of that organization would flatly call you a *thief*. How can you escape that appellation when you do the same in the cause of religion?

But assuming that you do tithe, do you do it cheerfully? Do you bring it eagerly? Do you carry your gifts to God's temple joyfully? Do you run with a heavy bag of tithe-dues to God's altar hilariously? Reader, if your feet drag, when carrying the tithes to the house of God, there's carnality in your heart! If you secretly quote: "A fool and his money are soon parted," when you make payment to God of what He has asked of you, your heart still carries the yellow streak. In order to be genuinely sanctified, you must have that streak of illiberality burned out of you. You would never tolerate it in a minister of yours, and allow him to claim that he was sanctified wholly with that money-pull in him. You would vote at once to turn the application of a missionary down if it were easily proved that his feet dragged when he came to pay his tithe to God's cause. Well, how about yourself? Are there two standards in the Church of the

Nazarene—one for the ministry and the missionary field, and another for the laity? We can find but one taught in the Bible. That standard declares that a tithe belongs to the Lord, and none of us has any claim on it at all. It also declares that of the nineteenth God is still Sovereign. That, if He wants a portion of it, all He has to do is to tell you. That He can check on anything you have, and you are bound cheerfully to honor the draft! If you have not reached that stage, beloved reader, you are still carnal, and far from being sanctified wholly! If, when He calls for a special offering, above and in addition to your tithe, and under that call you squirm and whine and whimper and talk back to the Spirit, reader, in all honor, you ought to take down your sign board of entire sanctification and honestly confess that there is carnality in your soul, and be frank and genuine enough to go forward as an agonizer before God so that you might bring your experience up to your profession!

As the sand clogged the wheels of the chariots of Pharaoh when he attempted the passage of the Red Sea in pursuit of Israel, so carnality, manifested in dress, appearance, language, temper, paying tithes, giving gifts, faithfulness and devotion to the house and cause of God, makes the wheels of our beloved Zion drag heavily, and we make scant progress toward the great destiny to which God called us, viz., that of spreading scriptural holiness over these lands.

Just as much as we tolerate carnality in ourselves or in others, and yet allow ourselves to go on professing to be right with God, just so much we give the lie to the standards and doctrines of our beloved church and give the enemies of God occasion to blaspheme and pious people in other communions, that have long since ceased to profess any spiritual standards, the opportunity of saying that the Nazarenes are becoming like their own dead denomination, and of adding "of what is the use of my uniting with them!" Thus they will remain on board a sinking ship and perish, whereas did they see us all hilariously living up to the glorious standards of our great founders, they would hurry to us, and save themselves, and assist us in saving many more.

Our secondly, in the matter of re-stating the doctrine of holiness, is that not only must all carnality be utterly slain within us, if we are honestly to profess entire sanctification, but that there is also a gracious fulness of the Holy Ghost bestowed upon us when we receive the experience of heart holiness. The normal, New Testament experience for the redeemed soul is fulness, which overflowing condition is supposed to be reasonably steady and continuous.

Reader, is the grace that you offer at the table new and unctuous? Are your prayers constantly touched with a deep strain of earnestness and almost of agony? Are your testimonies fresh, new, red-blooded and generated lately, or are they old and stuffy and musty and

smell of that great revival that was held "forty years ago"? Few of your hearers, friend, care what happened to you forty years ago. What they want to know is what happened to you that was new and rich and stirring and rousing, either last night or this morning. If you can say grace with the same solemn mumble that has characterized you in the last dozen years, if you can pray in the same uproarious fashion that is more noise than agony, if you can testify that you "are saved, sanctified and kept," in that same sleepy, stereotyped, reminiscent, dry-as-sneezing-in-an-ash-barrel manner, oh man, you know no more about holiness than a Hottentot knows about the aurora borealis. Wake up, friend, you are not an asset, you are a liability! A disgrace to the cause of full salvation! Your experience is as much like the real thing as Pharaoh's mummy is like a flesh and blood man! Take down your sign! Search your heart! You will find that you are not only not sanctified, but that you have lost your justifying grace!

Holiness is spiritual enthusiasm. It puts a ring into your testimony! It paints your face with a shine that is imported from that land of light whence our divine Lord got the shimmering rays that transfigured Him on the Mount. It makes your heart glad—"then was our mouth filled with laughter and our tongue with singing!" It makes you kind, sweet and tenderhearted at home, in business, and all other wheres! It overflows your heart with generous liberality. No tithe can express its gladness, nothing short of all one's heart, all one's soul, all one's property can remotely express what the burning baptism with the Holy Ghost means to the genuine recipient! It puts spring in your step, as you start for the house of God, whether the skies are overcast with storm, or are sunny with cordial invitation! It makes you weep over sinners, agonize under the burden with the pastor, carry the missionary cause on your heart, weep in unctuous testimonies, tarry long in burdened prayer, possess Jesus' obedience to the Father, His lowliness of behavior His humility, His otherworldliness, His self-sacrifice.

Holiness! It is the atmosphere of heaven. It is the coin current in the eternities! It is perfect love, of which the Godhead is composed! It is the motive that brought our divine Lord to make an atonement for a lost, and rebellious race! It is the spirit of Gethsemane! It is the heart of Calvary! It slays carnality as completely as Jesus' body was slain when He expired on the cross!

HOLINESS! HOLINESS!! HOLINESS!!! There is but one kind, the old fashioned, instantaneous, carnality-killing, perfect love imparting, Holy Ghost filling kind! All others, so-called, are spurious, sired in the pit by that old Serpent the devil and Satan, to stop the on-march of the greatest movement since the Apostolic day, not by fighting it, but by imitating it; and that, too, within the sacred confines of the sanctuary of God.

"ANOTHER COMFORTER"

REV. J. F. KNAPP, M. A.

EXPERIENCE," reasoned Maltbie D. Babcock, "precedes explanation." Each set of separable phenomena in nature has produced its own definitely segregated science of interpretation. Because we have rocks there is geology, stars give us astronomy and telescopes, flowers furnish botany and jobs for teachers who talk about botany. Without events there would have been no history; without human life, no biography. The mind is rich in books because the world was first rich in facts. Even infidelity argues for God since every negative rises out of a positive. To deny anything is to admit that someone has first asserted something.

So when Jesus talks of the Comforter, the Holy Ghost, He did not forget, though by but a word, to remind His listening disciples of the One who had meant to them first just what the Comforter was to mean to them, even Himself. If there had not first been the "Another," there would have been no "Comforter." Christ taught men their need of a personal divine Being, always at hand, always ready to help, never leaving them alone.

The "Comforter" is the "explanation" of the "Another." Henry Ward Beecher said he could not have understood God had there been no Son of God coming to "show us the Father." And believers can only fully understand Christ when they enlist the Holy Spirit to reveal Him. This is true in doctrine as well as in life. More nonsense, some of it blasphemous nonsense, has been written about Jesus by the Renans, the Strausses, the Papinas, the Bruce Bartons and all the rest of His critics as well as friendly well-wishers than about anybody who ever lived. To say, for example, that He is "the Man That Nobody Knows," is to betray a pitiable spiritual ignorance and emptiness; for there has been active in the world ever since the day of Pentecost a Revealer of Jesus who is only waiting an invitation not alone to show us what Jesus is, but to write into the "fleshy tables of our hearts" the very thoughts of Jesus, "Not with ink, but with the Spirit of the living God" (2 Cor. 3:3). We need not be so concerned about "What Would Jesus Do?" for we can look all about us into redeemed and sanctified character and get an unmistakable answer to the burning question, "What Is Jesus Doing?"

It is not too much to say that the Holy Ghost as the Comforter fills the place of Jesus as the Comforter, since the Savior went away. That Jesus was a Comforter, the most wonderful Comforter, Consoler and Sympathizer that the world has ever known is amply evidenced by the record of His life. How, for in-

stance, it must have helped His disciples to hear Him say, "Rejoice because your names are written in heaven." But for us, "The Spirit itself beareth witness with our spirit that we are the children of God." With what wonder they must have listened to His promises relative to the Second Coming when they were told, "Then shall the righteous shine forth as the sun in the kingdom of their Father." But ours is the greater privilege, for with the Comforter, "He will show you things to come." It was indeed marvelous consolation to those grieving women at Bethany to hear Him say, "I am the resurrection and the life," but is there not something even greater for us than that—for "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." And again Jesus Himself declared, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you."

The First Comforter, the Savior, seems to have been limited by His physical form to the world of time and space. At least there is no record of His occupying more than one place at the same moment. But the days were soon to come when to establish His church it would be necessary for His disciples to be so scattered as well as so multiplied that His personal presence could no longer be their comfort and their strength. In Jerusalem they were, before many months or years passed by, to be stoned and slain with the sword, in Damascus they would be haled to prison, in Lystra they would be left for dead, crossing to Europe they would be held in the stocks at Philippi, dragged before the judgment seat at Corinth, jailed, crucified and thrown to the lions in Rome, and martyred in every land from India to the Straits of Gibraltar. Later they would cross all the oceans and explore all the jungles, and scale all the mountains of this planet heroically and persistently seeking the lost and obeying the command, "Go ye into all the world and preach the Gospel to every creature." And when Jesus added, "And lo, I am with you alway even unto the end of the world," remember that He had just said to the apostles and it was fresh in their minds, "And behold I send forth the promise of the Father upon you but tarry ye in Jerusalem until ye be endued with power from on high." IT IS IN THE PERSON OF THE HOLY GHOST, THE PRESENT COMFORTER, THAT THE FIRST COMFORTER IS WITH US TODAY.

The rejection of the Holy Ghost is becoming increasingly apparent throughout the world. The ideals of Jesus are everywhere lauded as a necessary ethical

basis of personal and universal society. But scarcely anywhere among courts whether royal, legal, or ecclesiastical; colleges whether secular or denominational; churches whether liturgical or evangelical, is there an understanding of the fact that Christ, apart from the Holy Ghost (Rom. 8:11), is still in Joseph's tomb, a pitiful Figure of religious romance but not for a moment the living and real Christ who is still in the midst of the candlesticks of His Church and whose living stream of cleansing blood still flows undiminished in volume and in power. To modern men the Holy Ghost is a myth and just in proportion as this is true is Jesus Christ taken out of reality and made the product of fancy and legend.

In this sense, though not often recognized, there is an added truth to our slogan, "Without holiness no man shall see the Lord." No man ever saw Jesus except as He accepted and appropriated the Holy Spirit. There is no other window into the biography of Christ any more than there is any other requisition upon the power of Christ. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory *even as by the Spirit of the Lord.*"

And now for the practical truth. The Holy Spirit has taken up the work where Jesus left it and is doing exactly what He did. In fact Jesus did His work because of God's Spirit that directed and empowered Him. "The Spirit of the Lord" "anointed" Him to "bind up the broken hearted, to proclaim liberty to the captives," "to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning." Pentecost set free this Spirit which heretofore had rested

only upon a few chosen prophets and upon Christ Himself so that Peter declared, "The promise is unto you and your children and to all that are afar off and to as many as the Lord our God shall call," as Jesus Himself interceded, "Neither pray I for these alone, but for them also which shall believe on me through their word."

It is your privilege to have the Holy Spirit as Comforter with you all the time. These lines are written in the home of a lady whose husband died just about six weeks since, after many years of the most happy wedded life. About two years ago it was her sad duty to bring home the body of her only son from the far West and bury it—a young man in the very prime of life who had succumbed to consumption. Naturally as I heard this, I expected to see a home where the curtains were drawn and where every other sentence would evoke a sigh if not a tear. Instead I found a little gray haired mother going swiftly and surely about her tasks, sleeping peacefully at night, sharing her home with another less fortunate than herself, her face with the peace of heaven upon it. Struck at once by the unusual facts, I asked her the reason. Without a tremor she replied, "It is the Comforter."

*"I asked the lonely mother whence
Her helpless widowhood's defence
She whispered, 'Christ is all!'"*

And a clearer understanding of the truth concerning the Savior's presence shows us that as Comforter as well as Sanctifier, it is in the Holy Ghost that He so manifests His tenderest influence, "walking in the fear of the Lord and the comfort of the Holy Ghost."

CINCINNATI, OHIO

DISTINGUISHING BETWEEN THE "HUMAN" AND THE "CARNAL"

By Rev. Fletcher Galloway

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

But I keep under my body, and bring it into subjection (1 Cor. 9:27).

HOLINESS is reasonable and scriptural, and is the requirement for heaven. There are three reasons why all Christians do not seek and obtain this blessed experience of heart purity:

1. Lack of light, 2. Lack of desire, 3. Prejudice.

A clear understanding of the difference between carnality, and the "human" will relieve some of the prejudice against the doctrine of holiness. Then also, it will help those who are sanctified. It will strengthen and encourage the newly sanctified Christian and will put even the more mature Christian on his guard.

The experience of holiness is not something strained or abnormal. It is not some great power, or mystery,

or demonstration, but simply spiritual health. Although the infilling with the Holy Ghost is accompanied by a burning, holy passion, a fulness of joy, a new power in service, a new spontaneous love, demonstration, and a blessed freedom in the Lord, still the central and essential purpose of sanctification is wholeness or spiritual health.

In sanctification the abnormal in the appetites, desires, and passions, is destroyed, and the legitimate is brought into subjection to the will of God. Carnality is destroyed, and our humanity is brought into proper relation. The downward tendency, the world pull, the moral corruption of depravity is destroyed, still we do not become automatons but must "Keep the body under and bring it into subjection" to the will of God. Carnality is not to be suppressed but our humanity is to be suppressed. I fear that some who were really sanctified have become unsettled and have

gone to an altar of prayer because they failed to recognize this truth. On the other hand there are those who have tried to excuse the really carnal in their lives on the ground of human weakness. A very careful discrimination is necessary.

Let us notice a few examples.

I. Anger and wrath are carnal. Wrath and strife are called works of the flesh or in other words carnal (Galatians 5:20). "They that do such things shall not inherit the kingdom of God."

The man who has "spells" is not delivered from carnality. The internal "stirrings" and "boilings" even though they may be restrained are a sure sign that carnality is still in the heart.

On the other hand a sense of justice is human. It is human to feel wronged, and to feel "hurt" when injured. Self protection is natural and instinctive. But Paul says, "I keep my body under"—I will not allow myself to brood over that injury. It is not wrong to feel the injury but if I do not restrain it, it will become sin.

II. Irritability is carnal (1 Cor. 13:5). We read that perfect love "is not provoked." That spirit that caused you to say those ugly things and kick the cat out and punish your child hastily and unjustly was carnal.

The human parallel to this is nervousness and "tension." A lady who is a member of my church was recently in the hospital. She was very nervous because of her physical condition. The nurse told her there was no medicine or treatment that would relieve it very much. She said "You will just have to take yourself in hand" and overcome it yourself. It is not wrong to be nervous but you may pity yourself and sympathize with yourself and allow that nervousness to be unrestrained until it becomes sin. Paul says "Make no allowance for the flesh."

III. Envy and jealousy are carnal. "Whereas there is among you envying . . . are ye not carnal" (1 Cor. 3:3).

The human parallel is the natural desire for proper recognition and remuneration. If I see someone, less deserving and less able and with less effort, receiving the position that I should have received it is natural for me to see the injustice. However I cannot afford to think of the injustice. I must put it out of my thoughts and restrain that natural tendency or it will grow into a wrong spirit.

IV. Malice and hatred are carnal (1 John 3:15). "Whoso hateth his brother is a murderer." That hatred in your heart will damn your soul.

Dislike is human and natural. You may even dislike a brother in the church. You may not like the way he dresses, or the way he talks. His mannerisms may be repulsive to you. Still you must restrain that dislike. If you allow yourself to brood over his shortcomings it may become fatal to your own spiritual

life and to the harmony of the church. "I keep my body" my natural tendencies "under." Even though that dislike is human and natural, still it must be restrained in order that I may glorify God.

V. Carnal pride is a manifestation of the "Old Man." In Mark 7:22, pride, is classed with lasciviousness, and blasphemy, as one of the evil and defiling things that proceed out of the heart of man. Pride was the carnal manifestation that brought discord in heaven and caused the downfall of Lucifer. There is nothing more damnable than carnal pride.

On the other hand, human pride, properly regulated, is not only innocent but desirable. A man ought to have enough self respect to dress becomingly and act respectably. The statement, "I don't care what folks think of me," is all right as a statement of consecration, but is a poor rule of conduct. However that natural pride, although innocent and even desirable must be restrained in order that we may glorify God.

VI. A man-fearing spirit is carnal. That was the failing that caused Peter's denials. Notice the difference in Peter after Pentecost. Acts 4:13. The Jewish ecclesiastics *marveled* at the *boldness* of Peter and John, and took knowledge that something supernatural had happened to them. That man-fearing spirit was gone.

Timidity may be natural. Sanctification does not destroy a man's individuality or personality. The timid person is still timid and the quiet person is still quiet after he is sanctified (Be sure though that, that timidity is not the brand that is in evidence only at church). Paul says "I bring my body into subjection." Even that natural timidity can be overcome and brought into subjection to the will of God. A person may give way to timidity until he limits his usefulness in the work of God. On the other hand by constant effort and practice, he may overcome it and enlarge his usefulness.

VII. Strife and division are carnal (1 Cor. 3:3). "Whereas there is among you . . . strife, and divisions, are ye not carnal?" Strife and division have done more to defeat the church than all the persecution and opposition on the outside.

Disagreement and misunderstanding are human. Even of Paul and Barnabas we read "the contention was so sharp between them, that they parted asunder" (Acts 15:39). It is human to disagree and to fail to see the other man's viewpoint. We will never be able to see things exactly alike so long as we are human but we can "agree to disagree agreeably." A man may backslide contending for the right, or he may grow in grace by yielding to those who are in the wrong where there is no real principle at stake. At any rate he will have to curb that "feeling of difference" and restrain it or it will grow into a wrong spirit.

VIII. Rebellion against, and disobedience to, the known will of God are carnal and sinful. "Rebellion is as the sin of witchcraft."

A drawing back from suffering is human. Mistakes, and a failure to understand the will of God are human. These are not overcome by the experience of holiness, but experience in holiness, by the process of holy living.

The list of parallels between the carnal and the human might be multiplied almost indefinitely but enough have been given to illustrate the point. God gives absolutely no quarter for sin, either outbroken or inbred. Holiness is a complete remedy. Carnality is to be destroyed—not suppressed but *expressed*. When a man is sanctified the abnormal is destroyed and the legitimate brought into subjection to the will of God. And not only that, but the Holy Ghost is enthroned in his heart, possessing and directing him. He teaches and guides and impels and restrains. By Him we are sealed unto the day of redemption. "Thanks be unto God which always causeth us to triumph in Christ."

PUEBLO, COLORADO

EVANGELISTIC BIBLE CONFERENCES GREATLY NEEDED IN THE CHURCH OF THE NAZARENE

By DISTRICT SUPERINTENDENT WORDSWORTH

HERE seems to us to be a great need of Evangelistic Bible Conferences in the Church of the Nazarene. Let us emphasize the first word, "evangelistic." That such conferences should take on the evangelistic ardor and spirit is indeed essential. We see no reason why evangelistic fervor and Biblical exposition under the anointing of the Lord, cannot be happily combined. In fact we know it can. In the February issue of the *HERALD OF HOLINESS* we note a report from Pastor O. J. Nease of Columbus, Ohio, anent an Evangelistic Bible Conference. He mentions Brother Heslop's Bible expositions and interpretations. He says, "His Old Testament pictures of Christ enriched the Book to every believer and brought conviction upon the unsaved." This then is what we mean by "evangelistic."

We believe that conferences of this kind throughout the length and breadth of our movement would be of incalculable value as a stabilizing factor, and for the permanent enrichment of the church. We do not want nor need stereotyped lectures, cold and formal, nor do we need the technical, classical and critical examination of the text as pertains to the schoolroom, but exposition with fire, unction, glory, holy passion and soul burden. Unless we indoctrinate our people more and more, so that they can give an answer for the hope within, and so that they will not be carried away with every wind of doctrine, we will fall an easy prey into the hands of the sensational and emotional proclaimer; our people will be sidetracked; we will not have the spiritual poise that becomes us, and the work in some degree will suffer in the hands of its custodians.

The suggested Evangelistic Bible Conferences would furnish inspiration to the church, buttress her faith, establish its membership by rooting and grounding them in things divine, give spiritual and mental ballast to the voyagers on life's stormy and tempestuous sea, train its soldiery for successful conflict with satanic powers, strength and confirm the saints in true Pentecostal doctrine and post-pentecostal experience, and give us a solidity and substantiality and depth of Christian experience and life as would challenge the myriads of hell's forces, counteract heterodox teachings, hold us steady in the midst of the sensational, ephemeral, superficial, time-serving, mercenary and high-pressure evangelism, and give us equilibrium and settledness in God that is not moved by the sleight of men and cunningly devised fables.

God has given the Church of the Nazarene a host of godly, Spirit-filled and well-balanced pastors, evangelists and leaders, and for these we devoutly praise God, but many of our great army of noble pastors and evangelists are becoming exceedingly weary of destructive methods. We want fire, unction, glory and holy passion for souls to characterize us. We want the full gospel preached in its power and purity. Mollycoddles and spineless pulpiteers must never have any quarters among us. An uncompromising gospel *must* be faithfully and fearlessly proclaimed. The high standard must ever be uplifted. The beautiful banner of holiness must never be allowed to trail in the dust. The cause of truth must march on to yet greater victory. Preaching is robust business. The preacher is not a man of cartilage: he is a man of bone and sinew. He feels the riot of mighty deeds. He is a stormer of fortresses. His battle line is drawn. He feels the sullen antagonisms of unrighteousness, but his voice dare not be envenomed and embittered; the triumph of right he carries in his bosom. It is masculine business to marshal and lead to God's ultimate and objective.

In closing we would suggest for your consideration, if this appeals to you, that pastors and churches, and especially those situated in the larger centers of population, arrange for one such conference annually and that such competent Bible teachers and evangelists be secured as will indoctrinate, inspire, confirm and establish the churches in the truth of sacred Writ. Neighboring pastors and churches could be invited to attend and the conference would go down in the history of local and sectional evangelism as a great factor in the edifying of the body of Christ and the salvation of men.

MINNEAPOLIS, MINN.

Whatsoever it is that presses thee, go tell thy Father; put over the matter into His hand, and so thou shalt be freed from that dividing perplexing care that the world is full of.—
R. LEIGHTON.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Ten

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

I. Read Your Bible Through Section

1. For the Morning Watch, Luke 18-24, a chapter each day.

2. For Personal Meditation, Psalms 87-96.

3. For the Evening Devotion, Exodus 35-Leviticus 4.

As we linger in our early morning devotion before God with an open Bible, we may be assured He looks on. Possibly even now He is pointing down from His throne in Glory to His tried, tested and toil-worn pilgrims on earth, while the angelic hosts look on with admiration and hear Him say, "They have kept my commandments, My words have they hid in their hearts. They are my peculiar people. They know my word but the world knows them not. In my name they have suffered and toiled, poor and despised, persecuted for righteousness sake. I will reveal unto them glorious visions of truth from my word."

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

Proof verses supporting the doctrines as given in our church Manual.

The Doctrine of Original Sin—Depravity, Continued

Sunday, 3, Scriptural terms used for depravity.

3, (a) Carnal mind, Romans 8:7.

Monday, 3, (a) For the same, Romans 7:14.

Tuesday, 3, (b) Old Man, Colossians 3:9.

Wednesday, 3, (b) For the same, Ephesians 4:22.

Thursday, 3, (c) The flesh, Romans 8:5.

Friday, 3, (c) For the same, Romans 8:8.

Saturday, 3, (d) The sin that dwelleth in me, Romans 7:17.

PART TWO. THE TENTH WEEK'S VISION OF OUR LORD

The Rod of the Lord and Our Lord

"And there shall come forth a rod out of the stem of Jesse" (Isaiah 11:1).

"And a scepter shall rise out of Israel, and shall smite" (Numbers 24:17).

In ancient times the rod was used much more extensively than at the present day. As we read of patriarch, prophet, priest or apostle we can hardly think of them without a rod or staff. It meant much to them. And as they leaned upon the staff and meditated upon the coming Messiah it is not surprising that imagery drawn from this useful article occurs. The word rod occurs about one hundred times in the Bible and staff almost as many times. Several original words are used. Some of the same words are trans-

lated both rod and staff, so little distinction is made between them. We read, Zechariah 8:4, "Every man with his staff in his hand." The last mention of staff in the Old Testament occurs in Zechariah 11:7-14. This scene of the two staves points to the first advent of Christ where He was rejected and sold for thirty pieces of silver.

Particulars About the Rod that Point to Our Lord.

1. The rod was used for protection and direction. To guide the sheep and to beat down the enemy. Of the Good Shepherd we read, "Thou art with me, thy rod and thy staff they comfort me. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness . . . even in the shadow of death. He prepareth a table before me, anoints my head and causeth my cup to run over. 2. It was used for strength and support. In every journey the staff was necessary. If the way is hard lean upon the Rod out of the stem of Jesse, our Lord. Even the old may lean for support, for with declining strength the staff was more needed (Hebrews 11:21). 3. The rod was used for chastising and correction (Proverbs 13:24; 22:15). Paul says, "Shall I come unto you with a rod, or in love?" (1 Corinthians 4:21). May not our Lord enquire the same? 4. The rod was used for separation and consecration. Whatsoever passed under the rod was holy (Leviticus 27:32). In separating God's part of the tithe the flock passed under the shepherd's rod and every tenth one was marked by the rod possibly dipped in blood. The one marked by the rod was the Lord's whether good or bad. The Good Shepherd chooses whom He will. 5. A rod is used as an instrument of measurement (Revelation 11:1; Ezekiel 40:3, 5). But unto everyone of us is given grace according to the measure of the gift of Christ (Ephesians 4:7). A perfect man is one measuring unto the stature of the fulness of Christ. See verse 13 of same chapter. 6. The rod stood for power and authority. It might be a scepter for ruling. It was often used for smiting. Jesus shall rule the nations with a rod of iron (Psalms 2:9; Revelation 15:5; 19:15). 7. The rod was a sign of God's presence. Moses performed wonders with the rod before Pharaoh and Israel. It was a badge of office. It was used for identification. God showed whom He had chosen when the rods were placed before the Lord, and Aaron's budded and bore blossoms and fruit. The same words translated rod are translated tribe several hundred times in the Law of Moses. Holy things of the tabernacle must be borne upon staves. The fruit of Canaan was borne upon a staff between Caleb and Joshua. The angel of the Lord touched the offering and fire came up out of the rock and consumed it (Judges 6:21). We also read of wells being dug with staves (Numbers 21:18). The prophet Elisha using his staff to restore the life of the child (2 Kings 4:29).

The Rod of Moses and the Two Smitings of the Rock. The rod of Moses is mentioned many times.

When God called Moses to deliver Israel from bondage he made excuses because he thought they would not heed him. Thinking he was not sufficient for the task. God answered his excuses by showing him that the insufficient would be sufficient when consecrated to God. "What is that in thine hand? A rod." Not enough to deliver Israel. "Cast it on the ground." Surrender it to the Lord. It becomes a mighty power, a miracle worker. Enough to subdue the hosts of Egypt, and deliver God's people from bondage.

Moses was commanded to smite the rock with his rod the first time (Ex. 17:5-7). But God was grieved when he struck the second time (Num. 20:7-13). Why this difference? This would ruin the lesson and symbolism to be given. In Ex. 17 we read, "The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river (cf. Ex. 7:20). Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." The rock representing Christ could only be smitten once. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once" (Rom. 6:9). "Christ was once offered to bear the sins of many." "For Christ also hath once suffered for sin." In Num. 20:8 he was only commanded to take the rod,—Aaron's rod,—the priest's rod, and to speak to the rock. Our Savior should not be crucified afresh. Here Moses made a grave mistake. When Jesus was smitten the atonement was finished. Now the priestly rod is to be used. For our Great High Priest has passed into heaven to make intercession for us. His Word is sufficient to bring streams of spiritual refreshing unto our souls. To smite with Aaron's rod which had just budded would have shattered the lovely blossoms and fruit (See Num. 17:8). It is grace from our High Priest we need. Law and authority could only smite. The smiting rod could not take them over into Canaan. Moses was forbidden to enter the land because he failed to sanctify Jehovah before the people.

THE LESSON ILLUSTRATION

"Ptolemy once had a great building erected and wanted his name engraved upon it. Sostratus, the architect, did not feel the King should receive all the credit since he had done nothing but put up the money. However, he had the King's name engraved on the plaster on the front of the building but underneath in the eternal granite, he caused his own name to be carved. Years afterward when the elements had gotten in their work, the plaster fell away, revealing the name of Sostratus in the solid stone beneath. So the waves of time may chip off all human names from the church, but the name of Jesus is engraved in its eternal foundations and no power on earth or hell can efface it."—MACINNIS.

CHOICE BITS OF NEWS, NOTES AND COMMENTS GATHERED FROM THE WIDE WORLD

By REV. C. E. CORNELL

The following news item from Washington would indicate that Japan is forging ahead with her aviation program.

Japan's commercial aviation program calls for the expenditure of 20,000,000 yen, or about \$9,600,000, according to advice to the Department of Commerce. It is stated that the communications office of the Japanese government is preparing for submission to the next diet a bill granting 11,500,000 yen for the purpose of promoting the development of commercial aviation, and a further sum of 9,500,000 yen for the cost of opening air routes. There will be 450,000 yen available the first part of next year, the total amount extending over a period of seven years.

It is clearly shown that women are more careful automobile drivers than men. Here is a news item:

Women auto drivers are more cautious and courteous than men, it is shown in a nation-wide survey. The outstanding features of the findings were:

Women are not generally speeders.

Married women appear more careful than single girls.

Few women are "one-arm" drivers.

Drunken drivers are not in the feminine class.

The inventive genius of man is constantly being displayed. All kinds of modern machinery and equipment are being perfected until one stands in amazement and astonishment. But old time religion remains the same. There is no getting it without repentance, there is no retaining it without devotion and working at the job. It is a life transformer, a happier of the soul, the *very best thing in this world*. All new fangled kinds are sure to be counterfeited. If you desire the very best, embrace the old time religion, that is, the Christian religion.

Many Americans do not realize that there are mosquitoes in England as well as in the United States—only not so many of them. Sometimes this remedy proves very helpful: Take a piece of common alum and dissolve it in a little water. Moisten the face and hands with this or sprinkle it about the ankles.

Fishers of men should remember that a good fisherman never slashes his hook and line through the water or creates a big disturbance on the bank to attract attention to himself.

The holiness preacher who gets into stock promotion and other get-rich-quick schemes probably forgot that the Bible says, "They that will be rich fall."

Every year thousands of harvest hands flock into Central and Western Canada to help handle the harvest in the expansive wheat fields of the Dominion. In four days 7840 men arrived in Winnipeg and were distributed from that place. Many Americans are in the small army and a great many of them are expected to remain in Canada.

All sorts of people buy stocks. In a recent issue of public utility stock offered for sale, it was found that among the subscribers were 1058 factory workers, 558 engineers, 601 chauffeurs, 2978 clerks, 4029 housekeepers, 499 laborers, 530 mechanics, 347 policemen, 274 nurses, 335 printers, 623 domestics, 483 carpenters, 155 barbers, and 314 secretaries, as well as numerous men and women representing various classes of wage earners.

The erection of three more broadcasting stations in Sweden has stimulated interest in radio in that country.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the close of my stay at beautiful Pasadena, but on Wednesday, February 23, I boarded the east-bound Southern Pacific, headed for Dallas, Texas. I was to open there on Friday the twenty-fifth in the First Church of the Nazarene with one of my best friends on earth, the Rev. P. L. Pierce. For about thirty years we have been brothers in the love and fellowship of true brothers. Our beloved Brother Ben Sutton had been called to take charge of the music and those that know Ben Sutton know what kind of singing that we are having. On Tuesday, March 1, we were joined by Dr. R. T. Williams, as the readers know that at the time we opened here Dr. Williams was in a great revival in First Church of Little Rock with that untiring worker and miracle worker, Rev. M. E. Borders. He came to us Tuesday, March 1 in the fullness of the blessing and he is doing some of the greatest preaching that I have ever heard him do and we are having a fine time, and the Lord is on hand to bless and to save.

As many of the readers know, Brother P. L. Pierce has been in Dallas for several years and since he came to Dallas, their little old church burned down and they bought one of the beautiful churches of Oak Cliff from the Christian Church. I think that they were called the Firm Foundation Christian Church. But let that be as it may, they sold to our people a most beautiful church right in the heart of Oak Cliff. I don't think that it is one block from the center of the city of Oak Cliff, and at this time Oak Cliff has a population of more than eighty thousand people and the best street car lines in the city pass within one block of the church. Not one of them passes by the church, so they have all of the city conveniences, and yet are relieved from the noise and rumble of the passing street cars.

Well, I landed in Dallas, Texas, on September 18, fifty years ago, and my, my what a change that can come to a city in fifty years. Think of the lots that could have been bought fifty years ago for \$50, today could not be bought for \$500,000. See how a young man could have bought a lot fifty years ago and his tobacco bills and his liquor bills often in one night's carousal would have bought and paid for a lot and yet those same men have lived and died in the lowest

depths of sin and poverty and crime and have long since gone into outer darkness, leaving nothing to remember them by but the fearful crimes that they committed. Well does the old Book teach us that men are blinded by the god of this world and led captive by him at his will, and well did the Psalmist say that the devil bound them in fetters of iron and brass and yet, men with supposed good judgment are shaking their puny heads at God and His Book and trying to make themselves believe that they are shrewd enough to compete with the devil and make good without God and salvation. This land of ours is loaded to the water line with the wrecks of wrecked humanity. We have, at least in many places, drifted to the place that if a little girl fifteen or sixteen years old obeys her mother, she is almost certain to be laughed at and branded as a back number and a little old fogey. Well, what do they want now in society? After studying the conditions in every state in the United States and a large portion of Canada, they want to see the little half grown girls of the nation half dressed with bobbed hair and mouth painted red, and a cigaret in their mouth, and they call that womanhood. My Father, are they blinded in one eye and deaf in one ear? Don't they ever stop to think of the words of the Almighty where God said, "Whatsoever a man soweth that shall he also reap." That is just as true today as it was when it was written. If we sow to the wind we always reap the whirlwind; sow wild oats and harvest an awful crop of thorns and thistles. Every seed sown will produce an hundredfold of misery and woe and often disgrace. I have known young men right here in Texas to say that they would do as they pleased or die and go to hell, and it would not be twelve months until they would die at the end of a hemp rope. Well, why? Because God has already said, "Be sure your sin will find you out." No man has ever lived on earth that could do just as he pleased very long and get by with it. The only good men and the only happy men and the only free men on earth are the law abiding men. Show me a man that breaks the law and I will show you a man in trouble. Show me a man that obeys the laws of his country and I will show you a free man and a happy man and a splendid American citizen with all the protection on earth that a gentleman is in need of. Every officer is duty bound to protect the law abiding citizen and every officer is sworn to capture the guilty and punish them. There-

fore we are a million times better off by living the lives of the righteous. Maybe some people did not know that the Bible said that the little that the righteous man has is better than the riches of many wicked; and maybe some good people did not know that the Bible has said that the memory of the wicked shall rot. Why is it that everybody knows the good men that have done so much in the world to bless humanity and how few people ever think of those that lived wicked lives and have left a dark trail from the cradle to the grave. Well nobody wants to remember them.

Multiplied thousands of boys have been named Paul, but who on earth would name a boy Nero. Well, the reason for that is Paul lost his head and saved his soul, while Nero saved his head and lost his soul. Paul glorified God and Nero glorified the devil. Each man went to his own place and received his own reward. Let us remember that there is no way of escape. We must meet ourselves and not another at that great day. Therefore we must have the witness of the Spirit that we have been born again and that is not enough. We must have the baptism with the Holy Ghost and fire to cleanse our fallen and sinful natures, and make us holy and give us a clear insight to the blessed old Book. The Bible was written by holy men and it takes holy men to preach the Book and, in fact, no other kind is fit to preach the Bible. The curse of this nation is men in the pulpit with D. D. to their names and filling the pulpit with poison gas and it is more dangerous than any that was made by the Kaiser and his gang. Well, we have the best job on earth, and let's keep at it red-hot, day and night. On with the great holiness movement.

UNCLE BUDDIE.

THE VESSEL OF LIFE

O Lord our God, steer thou the vessel of our life toward thyself, thou tranquil haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit within us. Let thy Spirit curb our wayward senses, and and guide and enable us unto that which is our true good, to keep thy laws, and in all our works evermore to rejoice in thy glorious and gladdening presence. For thine is the glory and praise for ever and ever. Amen.—St. Basil, A. D. 379.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."—Romans 8:1.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

DISTRICT SUPERINTENDENT'S NOTES

It is indeed gratifying to sometimes see our theories vindicated. It is being done in our present meeting at Beverly, Mass., with Brother T. M. Brown, Beverly has a consistent reputation for being a difficult field. The entire city is generally indifferent to religious appeals. In spite of these facts, however, God is blessing because His own people are getting under the burden of the battle. We are now having 6:30 a. m. prayer meetings. The reaction is evident in the evening services. Attendance is splendid and a goodly number are really getting through. Revivals will come if God's people will pray the issue through. We have few, if any churches but where we can have the victory if there are enough to pray until the victory comes.

We expect to spend the balance of the Assembly year catching up on church visitation as well as to conduct a short meeting with Brother H. P. Jett at New Haven, Conn. Pray for us.

H. V. MILLER.

SPRINGHILL, NOVA SCOTIA

We have been praying and beseeching God to send us an evangelist who should be used of the Lord to promote an old-time revival in this town. In answer to our petitions, we are now in the midst of a series of meetings with the Rev. Levi Ecker, a Free Methodist evangelist from Ontario. Brother Ecker is a man who lives close to God and preaches in the demonstration of the Holy Ghost and power. Conviction is on the people and our hearts have been gladdened by seeking souls. The meetings are increasing in interest and power and "The end is not yet, praise the Lord." We are continuing to fast and pray, entreating God for such a mighty outpouring of His Spirit that there shall be a sweeping revival.—Mary A. Custance, Annie S. Allen, Pastors.

OXFORD, N. S.

It is some time since we reported in these columns, but we are still in existence, hearing from heaven, church and pastor receiving the blessings of God. We are enjoying, not a theoretical, but an experimental knowledge of salvation. The human warp is being interwoven with the divine woof and the church prepared for the imminent coming of the Bridegroom. Our prayer league, prayer circles are seasons of refreshing and glory and power. These are days in which we find that prayer is the all available recourse. Without fellowship with the blessed Holy Ghost we can do nothing. Rev. Levi Ecker of Perry Station, Ontario, will begin a protracted meeting with us on March 13, and we request our churches to unite with us in prayer for this local work. So many people are leaving their homes and going away, in search of better industrial conditions that we have

absolutely no means of carrying on this work, but in answer to mighty, soul-travailing prayer. Please join us in one great prayer league.—Elder Joseph Richardson, Pastor.

CAMBRIDGE, MASS.

The Church of the Nazarene in this city is making real progress. Our people are growing in grace and the fear of the Lord, because we are walking by the same rule and minding the same things. Satan has tried us severely and is still doing so, but like Nehemiah of old "we have a mind to work" and because it is the steady work which accomplishes results which will stand, we are determined to go on to the end. "We know in whom we have believed and are persuaded that he is able to keep that which we have committed unto him against that day." As we approach the end of our Assembly year, we look back over the battlefields of the year and realize how wonderfully God has undertaken for us, in causing us to triumph against every foe. Our souls cry out, "blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever." Our pastor is preaching with unction and success. At nearly all of our services some raise their hands for prayer or go to the altar. Last Sunday morning three went forward and prayed through.—Reporter.

FITCHBURG, MASS.

We were delighted to entertain President Floyd Nease of Eastern Nazarene College at the parsonage over Sunday, Feb. 27. The Lord gave him several great messages for us that day. At six o'clock in the evening his address to the young people in their devotional service was timely and inspiring on the advantages of an education especially as may be obtained in our holiness schools. Our choir sang melodiously and harmoniously both morning and night and added great interest and blessing to the services. We have enjoyed training these young people to sing with expression and understanding. In April, we shall have served the church faithfully for two years and now feel that our work here will close then. During this time our people have paid off a five thousand dollar mortgage against the property and made extensive improvements on and in the buildings. We have had several seasons of refreshings from the presence of the Lord by way of special revival campaigns, led by holiness evangelists. A goodly number of persons have been added to the church, some coming from the Sunday school and Young People's Society, and some new acquaintances. We have one family coming regularly who lives twenty-three miles away, and one brother fifteen miles. Last Sunday we received two probationers into full membership who are stable young people, and others

are on the way. So we travel on in the kingdom of God, "endeavoring to keep the unity of the Spirit in the bond of peace."—Pastors Arthur and Lura Ingler.

PORTLAND, MAINE

We closed a most excellent series of revival meetings in our church last night. It would be easy to say that it was the best meeting thus far during our pastorate in Portland. We had as evangelists Rev. Preston Kennedy of New York state and Miss Lula Barnard of Lowell, Mass. I have never seen a meeting go as deep in our church as did this one. Conviction was tremendous and tears and strong crying were common at the altar. Brother Kennedy is one of the old-style-plow-deep type of evangelists and his messages were subsoilers indeed, with no apology for the naked truth, and the Holy Ghost honored his sermons with fearful conviction on many and a well filled altar almost every service. With his tremendous, piercing messages Brother Kennedy would frequently sob while he was thundering the gospel. Sister Barnard delighted the congregations with her solos and was a great booster in afternoon prayer meetings. It was an old-fashioned meeting, reaching numerous people who were new to our work and the desire of many was that the meeting continue another week or two but the evangelist had given us seventeen days and had to get to his next meeting. The church board voted to call him back for a three week-four-Sunday campaign in November next.—C. P. Lanpher.

BEVERLY, MASS.

We are glad we have no evil report to bring since last writing. God is with us and we are on the upgrade by His grace. One young woman received a divine touch on her body, and was blessedly sanctified shortly before undergoing a serious operation; her husband wondered at her joy and she tells how beautifully the Lord poured His Spirit upon her through the trying experience. One Sunday morning Miss Ruth Thurston of the Friends Holiness Church of Newport, R. I., gave us a very interesting and touching account of missionary adventures among the mountaineers of Kentucky. On Feb. 20th our District Superintendent, Rev. H. V. Miller began revival services, and God has been greatly blessing our brother's ministry among us. Attendance and interest have been good, the spirit of prayer is increasing, conviction is on, and quite a number of souls have been blessed at the altar. Not only Brother Miller's preaching but his singing of full salvation songs has been much appreciated; and Brother Alton Perkins of E. N. C., has assisted well with the music on Sundays.—Tom M. Brown, Pastor.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

GENERAL N. Y. P. S. SECRETARY'S REPORT

During the past six weeks it has been my privilege to make a trip West in the interest of the N. Y. P. S. work. We had a group rally in the First Church of the Nazarene of Pasadena, California. Rev. H. B. Macrory, a member of the General N. Y. P. S. Committee is the pastor of this church. He is a good young people's man and is bringing this church to the front as a soul winning institution. While here we had a conference with Brothers Aycock and Macrory with regard to some future work of the N. Y. P. S.

Our next stop was at the First Church at San Francisco with Rev. I. W. Young as pastor. We were here only for one night but enjoyed the fellowship of the people there. This is a good young people's church, with live enthusiastic senior and junior societies.

From San Francisco we went to the Northwest country. It was our privilege to hold a short meeting with the church at Ridgefield, with Rev. John S. Parkins as pastor. God graciously blessed us here and gave us a number of precious souls finding the Lord. Ridgefield is a small town with several other churches but the attendance was good, although it rained nearly every night just at service. But it seems that Western Washington and Oregon folks do not mind the rain as much as some do in other parts of the country. We are grateful to God for the victories at Ridgefield. Following this meeting we had a short convention with Rev. John Croft and the Sellwood church in Portland. There were several definite seekers and finders, some backsliders reclaimed and some sanctified.

The last meeting was held in the First Church of Portland, where Rev. Donnell J. Smith, the president of the General N. Y. P. S., is the pastor. We had a very gracious time of blessing and salvation. We found this church to be in fine condition, with as fine spiritual atmosphere as we have found in any church for months. It was easy to preach, and comparatively easy to get the people to move, and with the good band of faithful prayers the First Church has, it was not much trouble to pray them through when they came.

This church at Portland has performed the seeming impossible under the leadership of their pastor, Brother Smith, with the co-operation of a good loyal band of members in the erecting of a fine church basement as the first unit of their church building. Under the leadership of Rev. A. M. Bowes this church bought one of the finest corner lots in the down town district of Portland. During the years that have intervened there has been some hesitancy upon the part of some of the members to build on this lot considering the already large debt to be too much for the church to

handle. But in the two and one-half years that Brother Smith has been the pastor they have been able to so arrange their finances and rally their forces until they have today one of the finest and best equipped basement churches I have seen anywhere in any denomination. This has been done only at the cost of great sacrifice upon the part of both pastor and people. If there is a church that gives more hilariously, and more liberally than the Portland First Church, I haven't seen it yet. God bless them; they are surely a loyal, spiritual, and aggressive band of people.

The trip may be considered a very successful one from many standpoints. There were over one hundred twenty-five people at the altar. It gave us a splendid opportunity to consider with some other members of the committee some important matters relative to the N. Y. P. S. work, which we believe will mean much for the future welfare of this department. Remember to pray for the N. Y. P. S. of the Church of the Nazarene, an army of young people nearly twenty-two thousand strong.—D. S. C.

WEST NASHVILLE, TENNESSEE

Under the leadership of our efficient president, Brother Eron Boyette, our N. Y. P. S. is flourishing. We have forty active members and fifteen or twenty honorary ones. We are enrolling new ones constantly. We attribute our strength to unity. Each member takes his part willingly. Our aim is to reach "higher ground" this year.

Our society is in far better financial condition than ever before. We run it on a budget plan. We can boast of some as fine young people as can be found anywhere.

On Sunday, February 20, our young people gave a play entitled "Tithing," which brought some fine results. The first Sunday night in each month is our missionary night and we have returned missionaries from the different fields to speak for us and they always bring us something good, and we can realize more than ever before our task to help get the gospel to a lost world.

Rev. R. B. Rawls, our pastor, being a young man, we consequently put him and his good wife through. Our church is in a prosperous condition as well as our N. Y. P. S. We shall continue to forge ahead in spite of the enemy. We are expecting God to give us a glorious revival in the early spring. Brother Henry Hamby will be our evangelist. Pray for us.—Elsie Simmons, Reporter.

COFFEYVILLE, KANSAS

Our special revival campaign held under the auspices of the N. Y. P. S. January 23 to February 8 was a decided success. Rev. Lum Jones was the evangelist and Professor Messer, the singer. Brother Jones certainly brought some wonderful sermons which we will never

forget. Professor Messer gave us the gospel in song, which inspired and blessed our souls. There were eighty young people who sang in the choir that he conducted. This was the greatest revival ever held in Coffeyville, by the young people of our local church. There were earnest seekers at the first service and not a barren altar service through the entire meeting.

Much credit is due to our faithful pastors, Brother and Sister Brandyberry, by having cottage prayermeetings and by having a twenty-four hour "chain of prayer." God was with us and gave us a great time. One young people's society is getting along fine spiritually, and we are expecting greater things in the future.—R. D. Terry, Secretary.

RALLY, ZONE THREE, EASTERN OKLAHOMA DISTRICT

Zone three enjoyed the rally which was held at Bartlesville, Oklahoma on March 4 and 5. This was the first rally in this zone.

We began the rally on Friday evening by a rousing song service led by Brother Barlow of Hominy; the orchestra from Hominy was enjoyed by all. Rev. C. E. Smith of Wann, conducted the devotional service, and Mrs. Ethel Scott of Hominy, sang a solo, "Zion's Hill." We were very fortunate in having Rev. L. R. Butcher of Lyman, to bring the message. He so described the experience of holiness by a clear distinction from the old life that it meant the sanctifying of one young man.

Saturday morning we met at 9:30 and were again led in a song service by Brother Barlow, after which Paul Barlow reviewed the fatal diseases to any N. Y. P. S. and successful remedies. Four girls of Bartlesville sang, "In the Kingdom of the Lord." Mrs. Heck of Owasa Church gave a reading on "The Church and the World," which would encourage any church to hold up the standard of holiness. Brother Whitney of Collinsville, brought us the message on prayer taken from the text "But I give myself unto prayer" (Psalm 109:4), urging our people to be more prayerful if we want a live N. Y. P. S. At noon we were served a beautifully arranged lunch at the Young's Cafe. The dinner was well prepared by the Bartlesville people.

We met again at the church at 1:30 in a good song service. The afternoon program consisted of an essay by Miss Foust of Collinsville on "Character Building," a song by the Wann Y. P. S., a paper on "The Last Eight Days of Christ's Life" by Mrs. Ethel Scott of Hominy, a quartet by Paul, Ruth, Carl and Aubrey Barlow, an essay by U. V. Russell on the "Value of Early Consecration." At this time Brother Fisher who is assisting Rev. Ray Davis in a revival at Collinsville, sang a solo and Miss Cecil and Viola Baldwin of Dewey, sang a duet, after which Rev. Davis gave us a short talk. We were certainly delighted to have

the co-operation of the good pastors and evangelists of zone three during the rally. The Bartlesville girls gave us another one of their good quartets, "Home of the Soul," which made everyone present more anxious to realize our new home of the soul. The afternoon service was closed with a duet by Miss Mae and U. V. Russell. By request they sang that old favorite of all Nazarenes, "God is Still on the Throne." The dear people shouted and wept until we were convinced that He was also dwelling in the hearts of the people. The victorious faith of the service seemed to add faith to Mrs. T. C. Brashear of Bartlesville, who was instantly healed, for which we thank God alone.

The evening service which was well attended by people anxious to hear Rev. C. E. Smith of Wann bring the last message of the rally which followed a special song by Mae and U. V. Russell.

We were so delighted with the results of our first rally that we at once selected Hominy as the place and May 6 and 7 as the date for our next rally.—Mae Russell, Zone President, Bartlesville, Oklahoma.

ZONE RALLY, WASHINGTON-PHILADELPHIA DISTRICT

The Nazarene Young People's Washington Zone Rally was held at Park Lane Nazarene Church, February 25, Washington First, Washington Second and Capitol Heights being represented and Brother E. McCowan, zone leader in charge. The meeting was opened with song led by Brother A. Armbruster, Park Lane Young People's chorister. The Scripture lesson for the evening was read by Brother M. H. Cave, District Young People's president, after which Brother C. R. Mateer, pastor of Park Lane Church gave an address of welcome. Brother Herrell, pastor of Washington Second church, offered a prayer.

Brother McCowan gave a few interesting remarks about our District Young People's paper, of which Brother M. H. Cave, is the editor. Washington Second church had a very interesting program prepared, which included a song by several of the members, "I Ought to Know Him," a violin solo by Brother Myers, and a reading by Miss Pixton, "What is the Price of My Soul?" Brother Myers sang several of his favorite pieces. Two members of Washington First Church Junior League, sang a duet. The Misses Woods of Park Lane Junior League, surprised everyone by playing a very beautiful piano duet. A very interesting talk was given by Rev. Parker.

The main and most entertaining feature for the evening was a debate. Brother C. R. Mateer, pastor of the Park Lane Church and Brother M. H. Cave, District Young People's president, resolved: That Abraham was a greater man than Moses. Brother Everett McCowan, Washington Zone leader, and Brother A. Armbruster took the negative. Many points were brought out by both sides. After a brief time the judges, Mrs. Marcella Dickey, Mr. A. Smith and Rev. Parker, reported that the debate had ended with the negative side being the winner.

At the close of the program refreshments were served.—Maude M. Mintzell, Acting Secretary.

Sunday School Lesson

April 3

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Becomes a Disciple of Jesus.

LESSON TEXT: Mark 1:14-18, 29-31.

GOLDEN TEXT: *Come ye after me and I will make you to become fishers of men* (Mark 1:17).

LAST quarter's lessons were studies in practical Christian living. This quarter we are to study the life of Peter. We are indeed delighted that we have this opportunity in our Sunday schools of studying the biography of Simon Peter, and we predict that he will rise in our estimation and admiration, for none of the apostles has been so misunderstood as he.

Peter stands in a very peculiar position. On one side are the cavaliers who have found fault with his low origin, his impulsive disposition, his rough manner, and especially his great sin of denying his Lord. On the other side, tradition-makers have exalted him to the head of a hierarchical system, and have so surrounded his biography with tales of foolish fancy, that the real man is lost. Yet there never was a more honest, plainer, or more thoroughly genuine man than Peter the son of Jonas.

We will discover as we study his life, that this man's battles are our battles; the human mistakes he made are those we need to be warned against. There is not one of all Peter's failings that is away from our reach. Our exposures are perilously like his. In times of self-examination our sensibilities call for the guidance of his experiences. We take no offense at the verses of an old hymn that classes us with Peter whenever we sing it:

"Jesus, let Thy pitying eye call back a wandering sheep;

False to Thee, like Peter, I would fain like Peter weep!

Let me by Thy grace restored; on me be all long-suffering shown;

Turn, and look upon me, Lord! and break my heart of stone."

This first lesson in the life of Peter has to do with his call as a disciple of Jesus. The Master was evangelizing in Galilee, having gone there after John was put in prison. The ministers of Christ may be silenced but that does not suppress the "Good News." If some be laid aside, others will be raised up, and those that take their places may be more powerful in their ministry, and the carrying forward of the work begun. Christ's message in Galilee was a message of repentance and faith, both of these must go together. Repentance will quicken, and faith will cause repentance to bring forth fruit. Both must be accompanied by a conscientious obedience to all God's commandments. The call is still the same, repent and believe and live a life of repentance and faith.

It appears by the reading of this lesson that Jesus had been working alone for some time, but "as He walked by the sea of Galilee"—probably a favorite place in an hour of meditation—"He sees Simon

and Andrew his brother casting a net into the sea for they were fishers." These had been with the Lord Jesus for more than a year, but had spent only a portion of the time with Him. But now a second time the Master speaks, calling them from their nets to a closer walk with Himself.

We are told that our English translation is poor and tame when compared with the ejaculatory vigor of the expression Christ employed in this call. What is rendered in Mark's gospel, "Come ye after me" is the same as that in Matthew's gospel, "Follow me." But the original words are simply two particles of calling—as it were, mere gestures of language—"Hither! Behind!" In other words our Lord exclaimed: Here! after me! probably gesticulating as He spoke. So the lesson may go compactly together for all time. Two gestures of the hand, a beckon, and a pointing, and two words of the Master—that settles forever a Christian's place, that demands instantly a Christian's acquiescence, that insures positively a Christian's success. Christ says to each one of us: "Come here, put yourself behind Me!"

It is evident when we place along side of Mark's narrative the few details of the other evangelists, that our Lord included in His call not only Simon Peter and Andrew, but also James and John, their business partners on the lake. Oh, the unseen future which lies just before them all! Most strangely have those great lives come close to a Life which is greater still, and they will never be entirely swept away from their Lord and each other again. For weal or woe, for silence or speech, for joy or sorrow, for earnest work or quiet resting, these four—Jesus and Peter and the two Boanerges are one, Jesus and Peter in the end will be crucified, James will be beheaded; John will still live on long enough to see all the rest die, and will await his summons in exile upon a rock island of the sea.

But they do not surmise this now—none but the Master. The water sparkles luminously while the day advances, the sunlight falls over the white buildings on the shore, the hills of Gadara across the sea are brown and hazy, villagers are coming down to the beach to listen to the wonderful news, there stands Immanuel with the chosen three of the chosen twelve.

"Jesus said unto them, come ye after me" and straightway they forsook their nets and followed Him." That word "straightway" is most significant, for it shows the quickness of their response to the peremptory summons of the Master. Without so much as consultation together they broke their partnership, took up instant duty and followed Christ. Oh, these inconspicuous fishermen of Galilee! What more could they have done if they had been versed in all the knowledge of the Orient? All that is heroic in humanity was stirred in their breasts, and calmly they gave up all they had without one sign of foolish bravado or ostentatious display, in consecration to sober sacred service.

Such people move the race. They arouse the age in which they live. These fishermen did it, a little later we read of an accusation brought against them as

preachers among the heathen, that "they turned the world upside down."

The healing of Peter's mother-in-law occupies the latter half of this lesson, and while the record is brief the instruction it affords on some unexpected points is very welcome. We are met with the astonishing statement of some, that *celibacy* is the true saintly condition for all New Testament ministers, even though the Bible tells us plainly that "marriage is honorable in all" and "Let every man have his own wife and let every woman have her own husband." These unscriptural statements regarding celibacy, are enforced by a great hierarchy which openly pronounces such as do not adhere to it, heretics and at the same time proclaim this good fisherman to have been the first pope. Six hundred years after Peter's death and burial the Roman Catholic church deliberately placed on record that Peter divorced his wife on entering the priesthood. But more than twenty years after Christ's resurrection when Peter was an old man, Paul alludes to her in one of his epistles. He says, "Have we not power to lead about a sister, a wife, as well as other apostles and as the brethren of the Lord, and Cephas?"

Paul predicted this prohibition of marriage and said it belonged to an apostate church mentioning with this a number of other characteristics. It is numbered among the "doctrines of devils." No one will deny that celibacy is a "doctrine of devils" who has read the testimony of those who have known the private records of nunneries and monastic orders the world over for near one thousand years. The results of such unscriptural teaching have been appalling.

But besides being valuable in refuting a "doctrine of devils" this incident of healing affords us some excellent lessons. Dr. Luke tells us she was sick of a "great fever." Mark says "Anon they tell Jesus of her." Luke adds "they besought Him for her." Matthew says our Lord "touched her hand." Mark adds that He "lifted her up," and Luke says "He rebuked the fever." Mark says "immediately the fever left her and she ministered unto them."

We note that Peter's home was consecrated to the Master's use. Also this desperate case teaches us that not only Jesus is the sure help but He is always that, in every time of need. We note the faith of the disciples when they "besought" the Lord for her. We know the work of healing was perfectly done for the cured woman at once began her grateful service.

TREVECCA COLLEGE AS SEEN BY DISTRICT SUPERINTENDENT AND TRUSTEE

It was my happy and profitable privilege to attend the Second Southeast Nazarene Institute held at Trevecca College, Jan. 25 to Feb. 3rd. The attendance this year was double that of last year, and still it was under what an institute like this merits. If all our ministers and Christian workers would take advantage of these institutes from year to year they would prove an untold value to this great Southeast and the church at large. It would mean more efficient workers, a better organized program, greater spir-

ituality, and the solidifying of our efforts to put over the Nazarene program in the Southeast. We all recognize that our greatest need is trained spiritual leadership. With the proper backing Trevecca College will meet this need. She is heroically and unselfishly trying to do this now by the generous offer of free tuition and board yearly to all Christian workers. This offer should stir the church to see that their pastor, Sunday school superintendent, all teachers and president of Young People's Society attend the institute next year.

The teachers this year were Dr. J. B. Chapman, editor of the *HERALD OF HOLINESS*; Dr. E. P. Ellyson, editor-in-chief of the Sunday school literature; Miss Kate Reese, Expression teacher in Trevecca College, and Rev. C. B. Jernigan, District Superintendent of the Tennessee District. Courses were given in Church Administration, Sunday School, Nazareneism, and Oral English. Each teacher was a specialist in his line.

Those who attended expressed themselves as being well pleased with results. One evangelist from Alabama said, "I would not take five hundred dollars for what the institute has meant to me." A pastor said, "I am going home with a greater vision to put over my church program in a more efficient way." If Jesus tarries the day will come when the church will arise and pay homage to Trevecca for these splendid institutes which contributed so much toward her trained leadership.

Trevecca College is a training school, but spirituality is given first place. This is proved from the fact that a revival broke out during the closing days of the institute which resulted in every student in the dormitories except two getting saved and many of them were sanctified, while many were reached on the outside of the school. We have never seen more thorough work done. The revival came as a result of all night praying and soul passion on the part of some of the faculty and friends. This resulted in conviction which produced all night praying, trips, letter writing, confessions, restitution, and a tidal wave of pentecostal salvation which swept the school and community.

Thank God for a standardized school with every member of the faculty in the experience of salvation, who believe the whole Bible for the whole world and that is perfectly in accord with the church whose program revolves around the doctrine of entire sanctification as a second work of grace. The personnel and scholarship of the faculty measures up to par, and their love and sacrifice for the school are unsurpassed. As a trustee, I have been going to Trevecca for several years, and the personnel of the present student body is the finest I have ever seen. They would grace the halls of any school. Surely, money invested in these noble young lives count for the most. To see the product that Trevecca College is turning out is to forever become her devotee.

President Henricks is God's provision for the school. He is loved by student body and constituency. His scholarship, deep spirituality, passion for souls, broken heart, and zeal for the kingdom of God make him an ideal president. If there can be found one hundred men in

the Southeastern Educational Zone with the same zeal for the school that Dr. Henricks has Trevecca will be paid out of debt, another building put up and a student body of not less than six hundred will grace her beautiful campus within five years. This should not be looked upon as a dream. It ought to be done, and can be done.

There was a meeting of the Board of Trustees the closing days of the institute which was the most harmonious and far reaching of any yet. We all hailed with gladness the magnificent offer of John T. Benson to give \$25,000 on the condition that the Zone would raise \$25,000 in cash by Oct. 1, 1927, but his offer is to be withdrawn then if the condition is not met. To fail to meet this would be a tragedy and a crime that we cannot afford to have charged to our zone. We must find the men that Dr. Henricks is hunting for—ten to give \$1,000 each, and one hundred to give \$100 each. I want Alabama to furnish three of the thousand dollar men and ten of the one hundred dollar men, and then we want every Nazarene and friend to give smaller amounts as God would have you and get your offering in at the earliest date possible.

Remember, when we have paid this debt that we have done the greatest thing that could have been done in a material way to put the cause of holiness across in this great Southeast. What ought to be done can be done, and I believe it will.

H. H. HOOKER, District Superintendent

THE MRS. ETHEL DULING MEMORIAL

WHEREAS, Mrs. Ethel Duling left in her will a munificent legacy to this church, amounting to almost twenty thousand dollars, with the request that we use one-third of it directly for the benefit of First Church of the Nazarene, the Mother Church of our denomination, and arrange that the other two-thirds be devoted in equal portions to the cause of Foreign Missions, and the best interests of our Pasadena College, leaving to the sanctified wisdom and discretion of this Board all of the details involved in giving practical expression to Sister Duling's desires; and,

WHEREAS, upon the passing to her heavenly home of this noble Christian lady, her devoted husband, Col. Wm. W. Duling, who was in hearty sympathy with her wishes in this great benefaction, made sacrifices of time, energy and money to place this large sum in the hands of this Church Board at the earliest possible moment; and,

WHEREAS, had it not been for these efforts and sacrifices on his part, combined with rare business sagacity and good judgment, the litigation which arose in connection with the probate of Sister Duling's estate would probably have wholly defeated her benign and benevolent object, and, with the most favorable outcome, would doubtless have delayed for many years the application of her bounty to the work of the Kingdom of God, therefore, be it

RESOLVED, That the Church Board of First Church of the Nazarene of Los Angeles, California, unanimously express

its heartfelt gratitude, and that of the entire church membership, to the elect lady who so signally honored us in the disposition of her estate, and to her noble husband, Col. Wm. W. Duling, for his unwavering determination to give the promptest possible effect to the dying purpose of the faithful Christian wife, who for so many years was his true yoke-fellow and comrade in the Church of the Nazarene; and be it further

RESOLVED, That one copy of these resolutions, after its adoption by the church in the Sunday morning congregation on February 20, 1927, be signed by the pastor, the secretary and the treasurer of this church, and be transmitted to Col. Wm. W. Duling; and that another copy thereof be mailed to the editor of the **HERALD OF HOLINESS**, with the request that it be printed in full in a prominent part of that paper.—C. E. Hardy, Pastor First Church of the Nazarene; Mrs. Paul Bresee, Secretary First Church of the Nazarene; C. E. Jones, Treasurer First Church of the Nazarene.

SUNDAY SCHOOL ZONE RALLY, PONTIAC, MICHIGAN

The Pontiac Group held its midwinter convention with First Church, Detroit in January. We had a pleasant day for delegates to get to the place of the meeting and while only a few gathered for the opening service at nine o'clock, before the assembly rose from their knees in prayer quite a number came in, and such praying. Brother F. T. Hurry of Lansing, our convention president, was convinced that we were there for a great day in the Lord. The papers on Sunday school work from the several churches were well prepared and the day was too short to deal with each subject. Perfect freedom was ours and some wondered if we were in a campmeeting or a Sunday school convention. Rev. Charles Strait of Saginaw gave some splendid help and also was speaker for two evenings. We were convinced that every delegate present will be a booster for Sunday school conventions from now on. Our convention committee will send posters to each church announcing their convention, so no one need to miss, saying they did not know about it, and the good news of such a convention will stir our teachers and officers to an activity surprising to themselves. Our next convention will be with Brother Finch at Ridgeway, April 5 and 6.—Mrs. A. Hosner, Reporter.

A PRECIOUS GOD-SENT REVIVAL

Praise God for a most glorious revival in God's Bible School, Cincinnati, Ohio! The outstanding feature of this revival is that it was sent from God. Who brought it? God! What was the secret of the great success? God! To whom belongs the glory and praise for this, the most precious revival in the school in more than ten years? God! Yea, all concerned are glad to fall on our faces and in loving praise and adoration ascribe all the glory to our God.

The blessed Holy Spirit most graciously put the burden on our hearts for an old-fashioned revival that would glorify Him. The burden became more and more in-

tense. We must have a revival for the glory of God! To God be the praise for the burden of soul!

After putting this great burden upon our hearts, He put upon us the spirit of prayer. Cries, pleadings, were poured out through the intercession of the Spirit in our hearts. He helped our infirmities! It was our God who gave the burden! It was our God who gave the spirit of prayer! The Father heard the cries, the intercessions, the groans, and glorified His Son by pouring out the blessed Holy Spirit upon us. Many were the difficulties, but the coming of the Spirit upon us swept them all away like a mighty flood sweeps away everything in its path. Oh, how the Holy Spirit hovered over the whole "Mount of Blessings" in a most precious way!

Our hearts were filled with praise and broken up in adoration, as we saw how God most precious anointed His messenger, Brother Standley. He was so worn out, to the end of himself physically, but the anointing of God gave him new life and strength, and the longer the meeting lasted the greater was his strength. It was marvelous in our eyes! It was God who carried him through. There is no God like unto our God! Then how precious was the way he was led to just the right Scriptures and to use the right illustrations! It was not the wisdom of man, but of God. He said, "God gave me the wisdom to keep out of the way, and let God move on." Oh, it was so refreshing to get away from set forms, from "big" sermons, and just have the simple Bible talks! It was certainly a scriptural revival. Truly it was "preaching with the Holy Ghost sent down from heaven." It was manifest to all that the Holy Spirit did the preaching through His servant, and God had all the glory.

About the first Scripture was in regard to daubing with untempered mortar. Some began to feel that their experiences had been daubed up by some carnal dauber. They felt shaky when the storms began to rage. The Lord applied this most graciously to many hearts. The Lord led to use Ezekiel's vision of the valley of dry bones. As the Spirit began to reveal and apply this truth, many found that they were dry, yes, very dry, and "very dry" was a very common expression for a few days. Soon the Lord led to move on to Ezekiel 37:12-14: "O my people, I will open your graves, and cause you to come out of your graves . . . and ye shall know that I am the Lord when I have opened your graves." As the Spirit applied this truth through many telling illustrations, many saw themselves buried deep in graves, and began to call upon God to dig them out. Among the many graves in which the Lord found them we might mention a few: The grave of: "Doubt," "Uncertainty," "Indifference," "Neglect," "Pride," "Me-first," "Selfishness," "A long tongue," "Jealousy," "Selfwill," "Unkind criticism," "Unbelief," "Unbridled tongue," "Foolishness," "The sin of the world," "Formality," "Bondage," "False profession," "Excuses," "Think so," "Seeking easiest jobs," "Suspended animation," "Carnal satisfaction," "Stumbling over others," "Good opinion," "Itching ears for evil reports," "Every grave."

One morning service the Lord led to have a recess, so that those who had been speaking unkindly or criticising could go to the ones they had spoken to and ask forgiveness. It was a busy recess! Then all gathered in the Tabernacle and the power of God came down, and a glorious scene was witnessed as souls prayed through and got the glory.

One of the most striking talks was on "Me-first." It was taken from the incident where Jesus called the man to follow Him, but he said, "Let me first go back and bury my father." This was indeed an old-fashioned searching time. The Holy Spirit used this to locate a great many, and "Me-first" was a popular person for a while, as you will see farther on in the report.

Soon the Lord moved on, and we took up First Corinthians, thirteenth chapter, and this was the climax of the digging. Some who had gone through the daubing came out with the feeling of security, began to feel the foundations being undermined as the Spirit searched hearts. On Love "suffereth long and is kind," "envieth not," "is not puffed up," "seeketh not her own," "is not provoked" and on through the chapter.

The last few messages were on "Faith," and the Holy Spirit was as faithful on giving a foundation as He had been in digging many out of their graves. God blessed in a most precious way in these messages, and only eternity will tell of the good done through the law of faith.

This was a revival, from first to last, where the Holy Spirit was in charge. Where the Spirit of the Lord is there is liberty. What a precious time this was with the Lord! How sweet the Word became to everyone! Seekers sought God by the job. Some would come to the altar to pray; some would go off to their rooms, or some other secret place. But one beautiful thing was, they all continued to seek until nearly everyone could say, "I have found him whom my soul loveth." Some of those who got through the clearest came through from midnight until three or four o'clock in the morning. There was no strain; there was no forced moves, but such a glorious spirit of liberty all through. Many said they never witnessed such a revival.

Those who were established were so enriched, so deepened by the revival that they can never be the same. Oh, how precious was Jesus to those who had been established for years! One precious token that the revival was of the Lord was the missionary spirit that came upon us toward the close, and should Jesus tarry, the revival will send forth its influence to the ends of the earth.

Again we want to bow our heads in utter humility and praise God that He has sent forth such a glorious revival. Without any doubt or question it was by far the most precious and successful revival we have had for years. But it was God! His is the praise. Brother Standley and the other Trustees, the teachers, the students, the workers, all, thankfully cast all the glory at His feet, and stand before Him in praise and adoration.

The following are some of the sayings from students who testified afterward: "I was dry, very dry."

"I thought I was all right, but there was always a doubt, a question-mark."

"I saw that 'Me-first' came ahead of God in my life."

"'Me-first' bothered me; I just couldn't hold it down."

"'Me-first' is now dead, and the Holy Spirit rules and reigns in my heart."

"Big things did not bother me; it was just the little, unexpected things that stirred up the 'old man.'"

"The Bible lesson on 'Me-first' showed me up, but 'Me-first' is dead now, thank God!"

"The 'old man' was so suppressed in my heart that all he could do was to wiggle a little."

"When going after dishwater, if someone did not get out of my way, something in my heart did not keep sweet."

"'Me-first' died a hard death, but 'God-first' now lives and reigns in my heart."

"One day I was listening to the sermon when someone behind me (filled with holy joy) hit me on the back of the head. And, oh, how provoked I was!"

"I saw that the 'old man' was still in my heart because I got at outs with one of my friends, went up the 'miff tree' and would not speak to her for four days."

"God found me in the 'grave of bondage.' I just could not get out for fear of what folks would think."

"I thought I was sanctified. The big things did not bother me. It was just the little things, like someone kicking the back of my chair, and I thought it was nerves. But now the 'old man' is dead, and they can kick my chair and there is no stirring."

"Oh, I wanted to be a big preacher, and preach great sermons. But now I am so dead that I am willing to carry the Gospel to the smallest place."

"I did not get angry. God gave me grace to hold that down. But I was bothered with jealousy. I did not like to have some people around, for I knew that people thought more of them than of me."

"I had the theory, but not the experience."

"The 'old man' was so held down in my heart that he seemed to all draw up and just fill a little corner of my heart."

"I thought that I was sanctified until we read that 'Love thinketh no evil' and 'is not puffed up.' I am a candidate for the Holy Ghost."

One seeking the experience of entire sanctification was in trouble. She was asked: "What is the trouble?" She said: "I'm afraid that I will have to go back home and testify on the streetcar." At last, she got so hungry that she said a big "Yes" to the will of God, and the fire fell.

One service, during a sermon on Faith, one who had been struggling got up and said, "It is so plain that I can't help but believe and receive the Holy Spirit." In a few minutes the clear, definite witness of the Spirit came to his heart.

"I praise God for opening my grave, the grave of pride and indifference. And I know that He is the Lord, because He has dug me out of my grave."

"I saw that my heart was not sanctified, because I felt the stir of anger, and had been criticizing."

"My unbridled tongue proved to me that the 'old man' was still alive."

"The thoughts that I entertained in my mind revealed the 'old man' in my heart."

"The 'old man' would fly up when things did not go right."

E. G. MARSH, Reporter.

GENERAL SUPERINTENDENT WILLIAMS IN REVIVAL MEETINGS

I have not reported many meetings to our church paper for a number of years. I feel that I should report one or two this time for the inspiration it might prove for others. Our church was born in revivals and if it is to live, it must live in a revival spirit and atmosphere. We cannot be too revivalistic. Evangelism is our great calling, and our churches can prosper only as we get men and women to God in the old fashioned way. This is our hope and foundation.

We had the pleasure of spending three Sundays with the Fort Wayne, Indiana First Church, of which Rev. Morris M. Himler is pastor. Our people generally know that this is one of our good and great churches. The dear Lord was present from first to last. The opening Sunday witnessed seekers and finders at the altar and this continued all through the meeting. We had no dry and hard pulls. The meeting was unctuous and victorious. The attendance was good, and our people, together with the visitors, worked faithfully and successfully.

We have a very fine class of people in this church, and they stand by the local church, the district and the general church in every effort and emergency. God bless them. On the last Sunday, all local finances having been cared for earlier, the morning hour was devoted to the cause of foreign missions and the people gave fifteen hundred dollars to this cause. They gave gladly and joyfully, and God honored the service with His blessings and presence.

We love our great Indiana churches. The preachers and members of nearby churches helped us in the fight. God bless them. We shall not forget the faithful, clean, aggressive, Spirit-filled Fort Wayne people.

Brother Montgomery was with us as much as his duties on the district would permit him. He is a mighty fine District Superintendent and God is surely using this splendid, clean, intelligent young man. To know him is to love and appreciate him.

Brother Himler, another young man, one of the products of Olivet College, is making a great pastor, and strong preacher. He has always succeeded and will do so more and more, we prophesy. He is doing excellently here. We are counting on him. God bless him. Brother Howard Paschal, now pastor of First Church, Indianapolis, preceded Brother Himler here and was pastor several years. His success here was outstanding. May the good work continue.

My co-worker in the meeting was Rev. E. A. Lewis. Brother Lewis was a faithful and good brother and was greatly used of the Lord. He continued several days after I had to leave. His work and spirit were both wonderfully appreciated by myself and by the people and will

be rewarded of the Lord. May the Lord continue to use him.

AT LITTLE ROCK FIRST CHURCH

One of the most outstanding revivals I have ever witnessed has just closed at First Church, Little Rock, Arkansas, with Rev. M. E. Borders, pastor.

The meeting included three Sundays beginning on Sunday morning and closing the third Sunday night. The first Sunday morning the house was filled to capacity, and the altar was lined with earnest seekers, and this situation continued every day until the revival closed. The morning services through the week were unusually well attended, and at night the house was packed and often people were turned away. The altar was filled at both services each day, and during the entire time, only a very few of our own church members were at the altar. More than four hundred seekers came forward and few of them came but once. Almost all prayed through the first time they came. It was easy for people to get saved and sanctified. The spirit of victory was always present.

The second Sunday of this meeting was one of the most impressive days I have ever seen. At the eleven o'clock hour, the people came forward and laid down in cash more than five thousand dollars toward the erection of the great new church to begin construction soon. As they came, they looked serious and determined and devoted to God and holiness, and with joy they laid down their offerings, which in many cases represented the deepest of sacrifice. The spirit of this service was too heavenly for description. We had no preaching at this service.

On the second Sunday the altar was packed with seekers and finders all day, the last service being one of the most wonderful one could ever hope to witness. Some prayed through and joined the church that night that had been prayed for and wept over for many months. At the morning service, Brother Borders took into the church almost forty of the finest looking and most promising people I have ever seen. More came in at night. The day was a climax in every sense. The glory of God was on everything that was done.

This revival was one of the most normal, far reaching, I have seen. There was not one objectionable thing present at any time, which is unusual. The divine was always in evidence, and the flesh was never at the front. The Holy Spirit seemed to have His way in this meeting.

The Little Rock church takes her place in the front line of our best churches. It is strong in membership and the personnel cannot be surpassed anywhere. We have here the very best type of men and women. I think I have never seen so many wonderful young people Spirit-filled and consecrated and aggressive in one place, where holiness is preached red hot. The Sunday school is of the first class with a high grade of teachers and officers, and some wonderful classes and outstanding instructors. The Little Rock church has every mark and characteristic of a normal New Testament holiness church. There may be as good churches but it would be difficult to find a better. They are soon to begin the construction

of a fifty or sixty thousand dollar church in a very splendid location. The church has a fine standing in the city with all classes.

The mayor and one of the judges made inspiring talks to the Sunday school during the meeting, and expressed themselves as great admirers of this spiritual work.

Brother Oliver, our good District Superintendent was with us a great deal and was a real blessing, together with his good wife. This good man is always a help and a blessing, and God has used him greatly in Arkansas.

Brother Borders, the pastor came here from Chicago, as the most of the readers know. His success here is unquestionable. He is loved by the people and the church lets him be the head. There is perfect harmony in every department of the church. The Board and all members are loyal to their pastor and to the district and the general church. Brother Borders will be remembered and loved for his work for God and the church at this place. He is a great pastor and leader. He is doing a work here with which no fault can be found, according to all reports. He has the confidence and love of all. His success is only in its beginning here in my judgment. May God bless him and his queenly wife, Sister Borders.

.. He and the church are standing by every interest and liberally subscribing for the HERALD OF HOLINESS.

May God bless Brother Borders and the Little Rock church. We would add one word, namely that the church not only laid down the five thousand dollars cash for the new church, which was the second time they had done this wonderful thing, but they cared for the expenses of the meeting in a very liberal and magnanimous manner. Yours for salvation.

R. T. WILLIAMS.

KINNE-BRESEE WEDDING

On Friday evening, March 17th, at 8 p. m., at the home of the bride in Los Angeles, long the residence of her father, the late Rev. P. F. Bresee, D. D., founder of the Church of the Nazarene, Rev. C. J. Kinne and Miss Sue Bresee were united in marriage, Rev. C. E. Hardy, pastor of First Church of the Nazarene, officiating.

The ceremony was performed in the presence of relatives of the bride and groom and a few friends. Professor J. E. Moore sang "Love's Old Sweet Song" and Mrs. J. C. Ennor played the bridal march.

The bride is the youngest of the family of Dr. and Mrs. Bresee, and is a charter member of the Mother Church of the Nazarene. In all of the work of the church she has taken an active part, since its organization in 1895.

The groom is well known to the Church of the Nazarene as the first Publishing Agent of the church, establishing the Nazarene Publishing House in Kansas City several years ago. In recent years he has become equally well known in missionary work as the builder of the Bresee Memorial Hospital in Taiming-fu, China.

Rev. and Mrs. Kinne will proceed to the China mission field of the Church of the Nazarene as soon as war conditions permit. Until that time they will

be at home at 1126 Santee street, Los Angeles, where a reception in their honor was held on Friday evening, March 18th.

NEWS IN BRIEF

EVANGELIST E. C. ALLEN, whose address is 714 North Monroe St., Hutchinson, Kansas, writing to Dr. Ellyson, says that he has some open dates which he would be glad to give to pastors wanting evangelistic help. Brother Allen is a loyal Nazarene and a successful evangelist. He should be kept busy.

EVANGELIST R. F. WHITEHURST of Wilmore, Ky., who came to the Church of the Nazarene just a year ago, after twenty years spent in the pastorate and in evangelistic work in the Methodist church, and who has had some splendid meetings among our churches during the year, has recently been confined to his home for five weeks, nursing a case of the smallpox. But Brother Whitehurst is out again now and ready for immediate evangelistic engagements. Being a new man among us, he is at considerable disadvantage, but he has good recommendations and we trust our brethren who want evangelistic help will get into touch with him at once.

REV. JAMES E. SHANNON, pastor of the Spencer Ave. United Brethren Church, Marion, Ind., has recently had the Nazarene singer Burl Sparks of Seymour, Ind., for a meeting and says of him: "When I first heard him sing, I said, 'We must have this man for a meeting.' So we engaged him for the month of February. He had the hearts of the people from the beginning and it was evident that the hand of the Lord was upon him. People repented and prayed through and shouted in the good old way. Brother Sparks is not only a good song leader and soloist, but he is a safe, sane and faithful personal worker. People of all churches and of no churches recognized his worth and unanimously voted to have him return next year."

THE PARSONAGE AT WATERTOWN, VERMONT, helped Grandmother Stebbins celebrate her 85th anniversary on Feb. 25. The cake was baked by Mrs. Mann, a daughter, and Grandmother Stebbins received 116 cards, letters and packages and ten dollars in money from friends in twenty-five towns and cities in five states. She also received callers and entertained guests at dinner. She is an active Sunday school and church worker and a class leader, and testifies that she has proved Christ's saving power for over fifty years. She desires to thank her many friends who helped to make her birthday anniversary such a happy occasion.

A THREE WEEKS' MEETING at the Austin Tabernacle, Chicago, Ill., closed Sunday, February 27th. Pastor Rev. Frank E. Arthur was assisted by John F. Knapp of Cincinnati, Ohio, preacher, and Willard Hallman and wife of Chicago, singers and musicians. Concerning this revival, Brother Arthur writes, "We had a splendid meeting, everyone was so pleased with the results. It has meant much to

our church in and among our men. They met last Sunday afternoon and prayed for two solid hours. There were four at the altar Sunday night. Everyone entered into the meeting with real interest and loyalty to the end and now all are happy. The meeting proved to be a great blessing to many from other sections of the city. No record was kept of those who came to the altar but splendid work was accomplished."

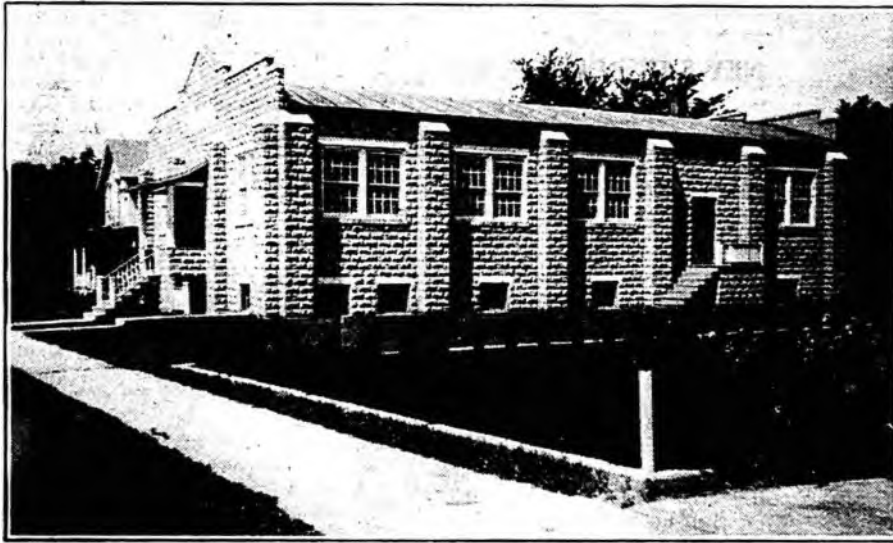
EVANGELIST S. A. LOGAN, who has been in the holiness movement for twenty years has recently moved to Whitesboro, Texas, and reports finding our church there in splendid spiritual condition with souls praying through at the altar. He is especially pleased with the work of Rev. S. J. Bond, our pastor at Whitesboro and declares that he is the right man in the right place.

THE GENERAL SUNDAY SCHOOL COMMITTEE says: "We have just received a copy of some resolutions passed at the recent meeting of the New England District Sunday School Convention which is very interesting to us. These resolutions begin with appreciation of the fact that the General Sunday School Committee has begun the publication of helps for the graded lessons. No doubt it is generally known that we are now putting out a teacher's quarterly and a pupil's lesson leaf of the group graded lessons for the Primary department. The resolutions express the hope that the General Sunday School Committee will issue additional units of this graded work as soon as possible, and urges every Sunday school in the New England District to use such graded literature as our Publishing House now puts out, and states that their schools stand ready to use every additional unit that shall be put out by our own denomination. We are wondering how many other Districts or even local Sunday schools are like-minded. There are many advantages to the graded work, but it is impossible for the General Committee to get out the helps for these until the demand is sufficient to financially justify the undertaking. We must not run behind financially with our Sunday school publications, but we shall be delighted to take up this work as soon as the conditions will justify. In order to help us to know these conditions we will be glad to hear from as many as feel inclined to write us. Address Dr. E. P. Ellyson, editor of Sunday School Publications, 2923 Troost Ave., Kansas City, Mo."

CHURCH NEWS

EVANGELIST M. M. BUSSEY—"God brought us safely from New Jersey to California on a fast train. The day after our arrival we went to Redlands to continue a revival begun by Dr. Goodwin. The tide rose high and the meeting continued a week longer than was planned. On the second Tuesday night I was shouted out and did not get to preach. God gave us some souls there. Brother and Sister Daniels are fine people with whom to live and labor. Our two children are in school in Pasadena and Mrs. Bussey is with me in the revivals, singing and

OUR NEW CHURCH AT ELGIN, ILL.



The beautiful church at Elgin, Illinois, a picture of which we are herewith presenting to readers of the *HERALD OF HOLINESS*, is worth \$30,000, and was erected by the labors and sacrifices of an earnest little body of Nazarenes who were organized less than three years ago. The beautiful and comfortable edifice is a special monument to the faithful labors of Rev. Ralph Bauerle, who as pastor has led his people to the accomplishment of this worthy undertaking. A church, just like a family, is not permanent in the community until it is housed in its own quarters, and it cannot hope to enlist the interests of the most substantial citizens until it has thus become a "fixture." Therefore, the Elgin Church of the Nazarene is just now ready to put on an old-fashioned, Pentecostal, Nazarene program.

preaching. God has enabled us to purchase a good Dodge sedan car in which we travel. Six years ago, under the direction of the Home Missionary Board of Southern California, I went to San Bernardino with a district tent and held a five weeks' campaign and a Church of the Nazarene was organized. Recently we visited them and found them housed in a beautiful building and in the midst of a revival conducted by Brother Cox, their pastor. After the church at San Bernardino was organized we took the tent over to Riverside, and spent another five weeks after which the Church of the Nazarene was organized there. Now they have a beautiful church and parsonage on a fine corner. Rev. G. S. Hunt is the pastor. They had recently closed a splendid revival. Surely God has done great things for both of these places. Both of these campaigns were held under great pressure and financial difficulty. One night in the San Bernardino meeting I succeeded in taking a fairly good offering. The same night a thief entered my room and stole the offering and my trousers neither of which I ever recovered. The work of God has greatly prospered throughout Southern California. Answering some calls in Oregon we turned our Dodge northward and crossed the mountains. Great storms and landslides had made travel dangerous. Large trees stood upright in the highway, but God brought us out safely. We gave six days to Medford, Oregon. God gave us souls, greatly blessed the church, and we closed with a full house. Rev. Chas. King is pastor. Then we came to Grants Pass, Oregon. Mrs. E. M. Arnold is pastor. This is a new work, they worship in an upstairs hall. We had almost a full house the first night. We are trusting for victory. Pray for us."

PASTOR I. V. MAKEY, GRANDVIEW, WASH.—"On Feb. 22nd we closed our special effort with Rev. B. F. Neely as evangelist and Bro. Turner as song leader.

We had the greatest real revival our church has ever had. About 130 bowed at the altar in the sixteen days. Some notorious sinners were saved. Some record audiences were had. Neely is so simple that children can understand him and yet so profound that the deepest thinkers enjoyed his messages. His array of Scripture in proof of facts is marvelous. His premises are well laid and his conclusions are veritable cyclones over the soul in the power of the Holy Spirit. We all loved him so that we felt homesick when he left. Surely a humble holy man of God has come our way. Brother Turner was such a blessing to our church, his life so Spirit filled and humble. His solos often greatly moved us toward God. We had a two weeks' meeting in November with Rev. Nathan Swabb, pastor at Kennewick, who gave us some great messages. We have won the victory in the church and we are victors in the town. We have some of the greatest people in all the movement and are closing our fourth year. We are ready now for an abundant harvest. Our people live well. Here is the proof of the blessing."

EVANGELISTS LEWIS J. AND EDYTHE RICE—"We closed a real good meeting in our church at Georgetown, Ky., the good pastor being, Rev. Samuel Muse. He had things well in hand before we came. It rained about ten days straight during the meeting, but we had souls nevertheless. Men quit using tobacco, confessions were made, wrongs righted. One farmer got back to God, and said he would not raise any more tobacco on his farm. In all we had what the people said was the best meeting the Georgetown church has ever had. We had a good pounding for the pastor, and also a love offering of thirty dollars. Rev. I. T. Wells, District Superintendent of the Kentucky District, was present several nights, and some of the pastors of the district. Sister Wells was also with us several nights, and sang to the delight of all. This was our first

revival in old Kentucky, and we surely enjoyed being there. We go from here to Pittsburgh, Pa. Pray for us when you go before the throne of God, that He will keep us true, humble, and on fire for Him, and busy in the Master's work. Anyone wishing to correspond with us address us, 2923 Troost Ave., Kansas City, Mo."

PASTOR J. E. KEMEL, Church of the Nazarene, Salt Lake City, Utah—"The climatic conditions in connection with the Spirit's work here in our church are very pleasing, pleasurable and delightful. There is something ideal and charming in this 'Big Outdoors' section of our country. The Lord has indeed blessed us here in Salt Lake, the famous city of Utah. We have a noble band who are pure gold and genuine Nazarenes. They are intensely concerned that this work shall prosper. In a small measure it has been prospering. A few months ago we were favored with the presence and ministry of Rev. J. C. Henson, business manager of Pasadena College. He is a big man both spiritually and physically. Sometime following we were blessed with an address on the 'Holy Land' by Evangelist G. F. Owen, who recently visited that sacred section of so many illustrious characters. This church did its part nobly in the Christmas love offering. Although a small company we gave more than twenty dollars. The new year started with a watch night service. We have attended many but this was one of the very best. We have some fine Swedish people who worship with us. The meetings continued every night for three weeks, the pastor doing the preaching. The crowds were not large but there were some scenes of glorious victory at the mercy seat. A few souls sought and found God. In our first and only report from this church we asked if there were those who had friends or relatives in or near the city to inform us of same. We received reply and succeeded in securing two fine families as a result

of this request being answered. The possibilities are fine for a Church of the Nazarene in this city. But on account of insufficient finances we are curbed in a measure. Yet we have some of the very best givers in the world. This is a needy field and intensive work is required to build it. At the present we worship in the Swedish Baptist Church. Dr. C. B. Widmeyer in passing through, stopped off and preached three times for us, which resulted in two souls in the altar. We are expecting our District Superintendent A. E. Sanner to be with us next Sunday. He is greatly interested in the church in this city. We are figuring on having Dr. and Mrs. E. P. Ellyson with us in April for a brief Sunday School Convention. During our time here we have enjoyed a variety of the rarest of the land. We appreciate the godly army of men and women with whom we are associated in this Christian warfare. Ogden is coming along slowly on account of an internal perplexing situation that has been there for several months. However the people have been blessed and encouraged to a good degree. Some souls have sought and found the Lord in Ogden. It is no small task to take care of two churches, but yet it has been the delight of our heart to work among the people in both these cities with a population above one hundred thousand. We earnestly solicit your prayers for these two cities. If you have the names of any whom we might interest here, send them on to 332 Westminster Avenue, Salt Lake City, Utah."

MARKSVILLE, LA.—"Since coming to this neglected field, about two years ago, we have been very busy and are still on the firing line. It is our privilege to work with some saints here who are among the cream of the earth. They have a burden for souls and stand loyally by the work, and I believe had rather die than surrender, or be defeated. About four months ago, we organized the Church of the Nazarene and moved into a commodious church building. Since that time we have had some real opposition, but our little band has stood the fire courageously. The Lord is blessing and encouraging us in the work. Every department of the church is growing and we are spreading out to broader fields of service. We closed our first revival, under the auspices of our church, last Sunday night. Rev. H. T. Isgitt of Converse, La., was the evangelist, and using his own expression, one that 'gets them told.' He is of the John the Baptist type. With the Bible as his only sermon book, and a large portion of it committed to memory, he cries out against sin, preaches full salvation until many are convinced of God's power to save and cleanse from sin. He makes many friends and is a loyal Nazarene. The blessed Holy Ghost was with us all the way through the meeting, convicting many of sin, righteousness, and judgment, regenerating those who repented of their sins, and sanctifying those who fully consecrated their lives to Him. How wonderful it is for the Holy Ghost to have charge of a meeting. I say, in these last days of hypothetical towers and science elucidation, let's obey the Holy

Spirit, entreating Him to come in such convincing force that people will have to acknowledge that the God who answers by fire is still on the throne. The last night of the meeting will long be remembered by all those present. The evangelist, using 2 Peter 3:11 as a text, preached with streaming eyes, warning and pleading with the people to prepare for the inevitable. The altar was filled and a number knelt at the front seats. All seemed to get the desire of their hearts, evidencing same with shining faces and clear testimonies. We received six members into the church. To Him be the praise! Please pray for us. We are in an almost foreign land. The most of the people are Creole French and the population 98 per cent Roman Catholic."—Rev. and Mrs. L. L. Latham and family.

EVANGELIST P. P. BELEW—"My last meeting was with our Second church at Cleveland, Ohio, which was organized some six or seven months ago. The number of unsaved people that attended the services made it impossible to have a great revival, but it was a good and profitable meeting. A number sought the Lord, among whom was a Catholic family; some were received into the membership of the church; and \$700 was pledged toward a church site. The church remunerated me well for my services and expressed a desire for me to return. Pastor E. W. Payne and his good wife, who is a daughter of Rev. H. G. Trumbauer, are doing splendid work. Brother Payne was president of the N. Y. P. S. at Ashland, Ky., a part of the time that we were pastor there, and we were glad to again be associated with him. We were royally entertained in his pleasant home during the meeting. Mrs. Esther Williamson, head of the Voice department in the Cleveland Bible Institute, and her students rendered valuable assistance in music; and the writer spoke once to the student body at chapel service. On our way home we stopped and preached two nights for Rev. W. V. Sharp, our aggressive pastor at Galion, Ohio. We had a good time and seekers both nights. We hope to be with them in a tent meeting next summer. While at home we preached one night for Dr. J. E. Shannon, pastor of the U. B.

Church, and had one seeker for the second blessing. We have just started a meeting with our Richfield church near Otisville, Mich. Your prayers are requested."

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"God has been very gracious to us since our last report. Few Sundays have gone by without souls praying through at the altar. Our Sunday school and church attendance have greatly increased and the outlook seems good indeed. In fact, the future prospects were never so bright for this church as now. Another six months' increase like the past six months and a new and larger church will become an actual necessity to meet the needs of our work. On the last Sunday evening of February we closed a very good meeting. Rev. H. N. Haas, pastor of our Lincoln, Nebraska, church (my wife's father) did the preaching and did it in the old fashioned way. The gospel plow went deep but the people seemed to like that kind of preaching, with few exceptions. Many people were convicted of sin and a goodly number prayed through to salvation and holiness of



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heart. On Saturday evening, which is an 'off' night here, we had almost a full house and fifteen seekers, almost all of them for the Second Blessing. I am greatly encouraged; I am sure that if people will fill a church night after night to hear such close preaching as was done in this meeting that it will be little trouble to rally them to hear any other preacher we may deem it wise to call. God blessed every message and we rejoice in the results. On the closing night we received seven new members and have about that many more coming our way. We presented the HERALD OF HOLINESS and took subscriptions and sold some Nazarene books and booklets. We want to perpetuate the revival in this way."

PASTOR ISABEL MYLER, OIL CITY, PA.—"Just closed a good revival with Rev. James Rogers as the evangelist. Rev. Rogers preaches the truth in a way, all his own. Miss Elsie Harry, one of our own girls, who is an evangelistic singer, had charge of the song service and the pastor helped her in the specials. Miss Harry is a good song leader and carries the burden for souls. A sweet melting time was manifested in the love feast and

also in the communion service. A class of seven was taken into the church with more looking our way. Our Sunday school is growing and God is truly answering prayer for the Oil City church. To Him be all the glory."

PASTOR C. W. HENDERSON, MITCHELL, IND.—"We began an old fashioned revival Jan. 26th and closed Feb. 27th. Rev. F. P. Cassidy of Lexington, Ky., acted as the evangelist. Truly, we can say that he is a man of God, one who prays and waits upon the Lord to renew his strength. Not many evangelists these days will stay a month in a meeting regardless of the progress, but this good man will stay until he has a revival. During this meeting there were approximately 125 at the altar counting them as they came. Twenty-one united with the church. The house was full for a solid month with only a few exceptions. On Sunday nights every available space was occupied and yet we were unable to accommodate the crowds. The church paid the evangelist well and presented the pastor with a new suit, overcoat and hat, which he highly appreciated. The Sunday school attendance was real good. The last two Sundays of the meeting it was a little below the 300 mark. Many

of our members have been out of work most of the winter, yet God is supplying our needs. No where will you find a more sacrificing people. They love each other, stand by their pastor and perfect harmony prevails."

AUSTIN CHURCH, CHICAGO, ILL.—"The Sunday morning service was turned over by the pastor, Brother C. H. Strong, to the W. M. S., the president, Miss Zilpha Winn in charge. Brother and Sister Kauffman, missionaries from Palestine, were with us and brought a most inspiring message, telling of the conditions and need of the gospel there. They and their two children were dressed in native costume which added much to the interest of the service. A free-will offering of \$49.61 was taken for work in Palestine. At the close of the Sunday school the Indian head pennies that the W. M. S. and Sunday school had been collecting were turned in for the evangelization of the Indians in South and Central America. The amount was \$58, of which the Sunday school gave \$46.57."—S. Merrihew, Corresponding Secretary.

THE ANNUAL MID-WINTER CONVENTION of the Smith Mills Campmeeting Association was held February 15 to 17 at the Church of the Nazarene, New Bedford, Mass., with Rev. Tom M. Brown of Beverly, Mass., president of the camp, presiding at all services. The convention was one of the best that has been held there in years and deep spiritual truths were preached. Rev. Martha Curry of Lowell, Mass., was the preacher for the convention, although Rev. Arthur F. Ingler and Rev. Lura A. Ingler of Fitchburg, also preached. Brother Ingler led the singing and was the special soloist in each service. Brother Ingler's messages in song were sung in the Spirit and found a place in the hearts of God's people. With these well known evangelists it is almost unnecessary to say that they were a blessing to our people. We believe Sisters Curry and Ingler are in the foreground as women preachers of holiness. They have a message and know how to present it with force that appeals and attracts. As the New Bedford Church has been having almost a continuous revival for months with their successful pastor, Rev. R. J. Kirkland, these evangelists did not find things dried up spiritually, but rather found receptive hearts to the gospel. Several sought holiness and are walking in the new light received. The New Bedford Church is about three and a half miles from the Smith Mills Campmeeting and so naturally attend the summer camp in large crowds. Already they are boosting and beginning to advertise the camp which will be held July 8 to 18. We were pleased to have with us at this convention Rev. A. B. Starbuck of Newport, R. I., and Revs. Adda and Elizabeth Trout of Portsmouth, R. I., Friends ministers and preachers of scriptural holiness. A blessed time was enjoyed from start to finish of the convention 'in the church where you are never a stranger.' Praise God from whom all blessings flow for these times of refreshing sent from above through His messengers of truth."—Miss Annie M. Cunningham, Secretary.

EASTER SERVICES

April 17th is Easter Sunday



THE PARAMOUNT EASTER BOOK

NO. 2. Sixty-four pages of Exercises, Dialogs, Drills, Recitations, Playlets and Songs. This book is invaluable as a source of supplementary material for a regular Easter Service. Some of the material will not be suited to the needs of your program but you will find an abundance of usable numbers. Price 25c.

SPICES FOR THE VICTOR KING. A beautiful Easter Service for Sunday Schools. Ten songs, not too difficult; eleven recitations and exercises. Prices 8c a copy; 85c a dozen; \$3.25 for 50; \$6.00 a hundred. Orchestration \$1.50 or single parts 25c each.

LIGHT OF HOPE. A double-size service of 32 pages, for the Sunday School with selections for the choir. The music in this service is of exceptionally high quality. Twenty-two songs and choruses; nine exercises and recitations. Prices: 1 to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each.

Left-Over Services at Reduced Prices

We have about 250 each of two services left over from last year. These we offer at substantial reductions.

Easter Worship. A sixteen page service of eleven songs and nine recitations and exercises. Regular price, 7c each. **SPECIAL PRICES:** 5c a copy; 55c a dozen; 50 for \$2.00.

Resurrection. A double-size service of 32 pages. Very high grade. Twenty-three songs; several special songs for the Primary Dept. Extra good music. Regular price, 10c each. **SPECIAL PRICES:** 1 to 24 copies, 8c each; 25 to 49 copies, 6c each; 50 or more, 5c each.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

LIGHT, ARKANSAS—"Rev. J. Ernest Moore, pastor, held a meeting beginning January 2. There were no souls saved but two gave their hand for prayer and a number raised their hands to be prayed for. Sinners wept and were under conviction. Brother Moore delivered fine Holy Ghost sermons with such liberty the saints were blessed. There are a few looking our way. The church is small in membership, with no church building. We just worship in the school house. Pray that our church will grow. We are not discouraged for we know the Lord is with us."—Annie Legg, Reporter.

ASHLAND CITY, TENN.—"Rev. Charles F. Pegram, Dean of Trevecca College of Nashville, Tenn., held a meeting for our neighborhood February 26 to March 6 three miles from Ashland City. We feel that our neighborhood is greatly benefited by his coming here. There were eight seekers in all. Two were converted and two consecrated. Brother Pegram is a good preacher and worker. Anyone will be greatly benefited to secure him as a pastor or evangelist."—R. H. Wilcoxson.

ST. JOSEPH, MO.—"We had a good meeting in our Nazarene Mission with Dr. Minnie Laverman of Lincoln, Neb., as our evangelist. The revival spirit was good. There were about forty seekers at the altar, of whom twenty-four seemed to be real finders of either pardon or purity. We had a good healing meeting which God wonderfully worked. Besides these, there were several people saved in their homes, two of whom were Roman Catholics. Dr. Laverman is herself a converted Roman Catholic. Since she has gone into the evangelistic work, she has been wonderfully used of God. She preaches well and imparts the Word in a wonderful way. We expect to have a tent meeting in May with Evangelist Nerry and wife of Spokane, Wash., as our workers. Your prayers would be appreciated."—Edna Simmons, Secretary.

TOPEKA, KANS.—"Brother R. S. Ball has brought a new vision to the Topeka Church. The weekly offering the first month of \$69 per week has reached in February, \$93. With one or two exceptions the bills are all paid including a note of one hundred dollars that was due when he came. The average attendance of the Sunday school has increased from 140 to 166 with 188 in school last Sunday. The spiritual tide is good. Good old fashioned class meeting is sure moving on in real Nazarene fashion. A week ago Wednesday night at the prayermeeting the people broke out in real old time shouts of victory, everyone shouting in old fashioned way. We are putting on a home mission campaign in an old Methodist Church nine miles south of Topeka. We are striving to reach 200 in Sunday school by the first of April."—C. E. Williams, Reporter.

PASTOR F. P. HOSNER, PONTIAC, MICH.—"Report good victory here all along the line. Never had a better Sunday school or Missionary society. Everybody at work makes everyone happy. We have

a growing young people's class and a fine class of Junior boys. Our Primary department expects to report best year for them. We have had some special occasions that have been great blessings to us even to saving souls. Our Cradle Roll program was so impressive that we have not been short of teachers since and mothers and little tots are attending regularly. The Sunday school offerings are a surprise to us, running nearly, if not more, than fifty dollars per month. We had a splendid special missionary meeting on Sunday evening. Our own women were the speakers and were dressed for Bible women of India, and the men's quartet and ladies' quartet helped in the messages of song. We are now planning for a Rally Day of mission work for March 22, in which all the churches in our zone will be invited. The church board are enjoying Christian fellowship and conducting their part of the

work like men of God. In February, we held a two weeks' revival with Rev. L. C. Davis of Milltown, Indiana, as evangelist. We surely enjoyed Brother Davis. He won the hearts of young and old alike and has an invitation to come back soon. The church was strengthened and some were saved and sanctified. We don't know just how many, but some happy faces we shall never forget, as they broke through to victory. We want to say that Brother Davis is one man who

WANTS

NURSE AND STENOGRAPHER WANTED—A Doctor in the Rocky Mountain district will soon require the services of a registered nurse and anesthetist, and also an office girl and stenographer, both of whom should be members of the Nazarene church. Please write stating experience, qualifications, age, etc., to S. A. H. care the Herald of Holiness, 2923 Troost Ave., Kansas City, Mo.

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The Publisher's price is \$1.55. We are offering these Bibles in lots of ten or more at 90c each, postage or express extra.

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Specimen
of
Type

CHAPTER 1
1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.
THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'h'rā-hām.
2 A'h'rā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;
3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mar; and Phā'rēs begat Es'rom; and Es'rom begat

This Bible contains the Old and New Testaments in the Authorized or King James version with Self-Pronouncing proper names. The print is bold and clear (See type specimen). It is a handy size 4 3/4 x 7 1/4 in. and only 1 in. in thickness. In the back are five colored maps of Bible lands. The binding is of full cloth boards with gold titles; the leaves are finished with red edges.

Ask for No. 6851

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

leaves pastor and people closer united and working together. He is safe and sane, no church need fear with him as worker. He lets God direct in the revival. Finances came easily. We have some precious fruit of the meeting that will last."

HOQUIAM, WASH.—"We are on the progressing line, looking up and believing God. February was a wonderful month. Some wonderful services and wonderful conversions. Our congregation continues to grow and is greatly interested in the Wesleyan teaching. We are thankful that our pastor, Brother Mack Cahill, is one that is not letting down the bars on preaching holiness. Holiness is his hobby. When people come to our church a while and hear the messages our pastor gives, it simply means they will get in or get out, and thank God, the most of them desire to get in. Our Sunday school is fine, with an average attendance of about seventy-five. Young People's meetings are going ahead. The men's prayer band is wonderful. There are two women's prayermeetings each week and our midweek prayermeeting, and we have people that know how to pray things through. We give God the praise for all that has been done and we are trusting Him for greater things. Pray for us."—Reporter.

PASTOR E. M. SMITH, WESTSIDE, WICHITA, KANS.—"Our N. Y. P. S. with Sister Stice, president, closed a two weeks' revival March 6. Brother Ray Williams, chairman of the Evangelistic Committee did the preaching. He is one of our local preachers and a brother of our Pastor H. E. Williams of Chase, Kansas. Brother Williams did some real Holy Ghost preaching and the Lord honored with twenty seekers and finders during the revival. The church was greatly blessed. This revival proved that we can hold a revival without any outside help. We have a real live wide awake young people's society. Our church has grown from thirty-three last May to seventy. Our crowds are getting larger all the time. We have raised \$600 on our debt since the Assembly. We have real victory in the camp and it is a common thing to have shouts among the saints. Praise the Lord for His saving and sanctifying power."

TELEGRAMS

YORK, NEBRASKA
Just closed one of the greatest revivals in history in York, Neb., with Marvin S. Cooper as evangelist. Sunday school attendance trebled. Many seekers throughout meeting. Some good members united

with church, more to follow. March 13 was indeed a day of victory. Praise the Lord for victory.—A. R. MacDonald.

EAST LIVERPOOL, OHIO

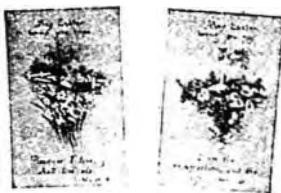
Great revival East Liverpool, Bona Fleming, evangelist. Ninety-seven seekers yesterday. 532 in Sunday school without effort. Downpour of glory last night, such singing, shouting, crying, and praying to God seldom seen. God with us in unusual power. Services all week. Ward and Marsh, song evangelists, arrive today.—O. L. Benedum.

Chicago, Ill.

Attention Chicago Central District: All pastors bring up quota, beginning Sunday, March 27th for Herald of Holiness. Chicago Central first—let us get 4,000.—E. O. Chalfant, District Superintendent.

LANSDALE, PA.

Closed good revival with Rev. C. C. Rinebarger, preacher and singer. Great messages and singing. Many strangers attend. Larger crowds than any previous revival. About forty seekers, eleven additions. All expenses for evangelist given freely. Blessing attends storehouse tithing. Rinebarger builds up church and reaches outsiders.—C. E. Ryder, Pastor.



Easter Post Cards No. 1121. Twelve different designs, very artistic and attractive; printed in colors. These could hardly be surpassed. 20c a dozen; \$1.25 a hundred.



Easter Cards for the Children No. 1126. Two cards in this series as shown in illustration; designed especially for children. Size $2\frac{1}{4} \times 3\frac{1}{2}$ in. Packed ten in a set, five of each design. Price 30c a set.

Easter

[April 17th]
Post Cards, folders, etc.



Easter Crosses No. 122. (As illustrated) Small size, $2\frac{1}{4} \times 4\frac{1}{4}$ in. An unusually beautiful series of four designs each with gold border. Verse of Scripture on each cross. Price 2c each; \$1.75 a hundred.

Large Easter Crosses No. 300. (Square corners) Size $3\frac{1}{2} \times 5$ in. Gold borders; sprays of beautiful flowers. 3c each; \$2.75 a hundred.



Easter Folders No. 1112. With Envelopes; size $2\frac{1}{2} \times 4\frac{1}{2}$ in. Designs of Easter flowers in full colors and with gold edges. Each folder contains appropriate verse and Scripture quotation. Set of 10 folders with envelopes, 40c.



Easter Cards No. 1102. With envelopes; size $2\frac{1}{2} \times 4\frac{1}{2}$ in. Beautiful designs of birds and Easter flowers in colors; gold edges. Set of 10 cards with envelopes, 20c.

HOUSTON, TEXAS

London lecture course revival during month of February was great success. Seventy-five additions to Sunday school, twenty additions to church. J. W. Montgomery of Indiana, closing last few days and raising over five thousand dollars subscription on new church. Old church sold for good price. New location purchased. Will build immediately. Church gives unanimous indeterminate call to pastor.—J. Erben Moore.

ARKANSAS CITY, KANS.

Just closed best revival in history of our church here. Great crowds. 108 professions. Twenty-one came into church, others to follow. Edwards' Evangelistic Ladies' Quartet great workers. I highly recommend them. All expenses raised, good offering for party. Pastor's salary increased. On with the revival.—J. G. Demore, Pastor.

ANNOUNCEMENTS

SPECIAL NOTICE—On account of the election of Dr. J. G. Morrison as Executive Field Secretary, the Northwest Nazarene College Board has arranged to release him from immediate care of the College, but to retain general supervision of its affairs. Prof. Russell V. DeLong, recently from Eastern Nazarene College, has been elected Acting President, at the Nampa, Idaho, School, and will take complete local charge of the institution. Prof. DeLong brings a well trained mind, and active participation of some time in connection with our educational institutions to his present task, and will no doubt lead the College there on to success.—E. J. Fleming, General Secretary.

NOTICE—There will be a Preacher's and Worker's Convention of the Western Oklahoma District at Oklahoma City, West Side Church, corner of Park Ave., and Penn. St., March 29 to April 1. To reach this church from the business center, go to street car terminal, take Linwood or Las Vegas car, get off at Park Ave. If in an auto, drive north to Tenth St., turn west on Tenth, and keep due west to end of paving, then north one block. Parsonage at the rear of church on Park Ave., No. 2110.—E. N. Pitts, Pastor.

RECOMMENDATION—I wish to recommend Rev. C. E. Peacock of Medford, Okla., who is a licensed minister in the Western Oklahoma District. He is a real good preacher and wants to do some evangelistic work and is ready to answer calls now. He has had experience as pastor and evangelist, and will do you good. Give him a call.—I. D. Farmer, Pastor, Cleveland, Okla.

NOTICE—I have one open date, April 8 to 17, that I can give someone for a spring meeting. If anyone wishes my service for this time, wire me at Okmulgee, Okla., 901 S. Florida St.—W. H. Minor, Evangelist and Soloist.

NOTICE—Western Oklahoma District W. M. S.: Miss Hatch who was elected District President at our annual meeting has accepted position with our school in California, thus taking her from the district. The First Vice-President, Mrs. R. G. Fitz, will act in her place. Those wishing to communicate with the president, write Mrs. R. G. Fitz, Bethany, Okla.—Mrs. Bessie Wood, Corresponding Secretary.

NOTICE TO PASTORS AND CHURCHES—I have some open dates for revivals after May 29th, which I could give to pastors needing evangelistic help. I am planning some campaigns for the Southwest for July and August. Have two dates for Eastern Oklahoma District and shall be glad to place two or

three more. Address me at 512 North 18th St., Birmingham, Ala.—C. H. Lancaster, Evangelist.

NOTICE—We have open dates for the latter part of June and all of July. Those desiring a song evangelist, pianist and evangelist, kindly write either Rev. G. VanHook, evangelist or Rev. E. S. Jones, Song Evangelist, 1810 Young St., Cincinnati, Ohio.

REQUESTS FOR PRAYER—A distressed wife asks special prayer that her husband may be saved. An urgent request. Readers, please pray.—Pray for revival meeting at Mataga, N. Mex., a new field and needs a Church of the Nazarene.—"Pray for the salvation of a daughter

and husband."—Mrs. P. E. K., Ohio.—"Pray for me that I may be healed of ear trouble from which I have suffered for twenty-five years."—Mrs. J., Wis.—"Pray for me that I may be healed, for the salvation of my fifteen-year-old boy and for the church at Ozark, Ark."—Mrs. A., Ark.

WEDDING BELLS—A very pretty, simple wedding took place at the parsonage March 5th, at 8 p. m., when Miss Carol Kathleen Spell was united in marriage to Mr. Delbert Gish. Mrs. Gish has charge of the piano department at Bresee College, and Mr. Gish is one of our promising young preachers. Both of these young people are fine characters.

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By Martin Wells Knapp

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There is in these pages an intimacy, a sense of sincere sympathy for the perplexed, a deeply spiritual tone, a knowledge of the wiles of Satan and a profound assurance of the efficacy of God's grace to those who will but trust, that appeals to every reader and makes you feel that the sainted author is right there by your side seeking to help and instruct.

CHAPTER TITLES: (1) Impressions—Their Origin (2) Impressions From Below—continued (4) Impressions From Below—Results of Following Them (5) Impressions From Below—How to Test Them (6) Practical Application of Preceding Principles (7) Impressions From Above—Divine Guidance Guaranteed (8) Impressions From Above—Conditions of Being Led By Them (9) Convictions From Above—Results of Following Them (10) Man's Perfect Model.

Note the unusually low price for a book of this size—146 pages

Paper covers, 35c; Cloth board covers, 75c

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and we are expecting God to use them. The writer officiated at the ceremony. —A. L. Hipple, Pastor.

RECOMMENDATION—Victor L. Abbey, a member of the Council Bluffs Church, is open to song evangelism. Brother Abbey is a good director of song, and a splendid soloist, a congenial worker to labor with, and evidences a life of consecration to Christ. Brother Abbey has had some pastoral experience. Calls for meetings can be addressed to 217 4th St., Council Bluffs, Ia.—E. R. Barton, Pastor.

NOTICE—Dr. G. A. Pegram, one of our fine teachers in Olivet College may be available for a number of one and two days' Bible conventions after campmeeting and before the opening of school again in September. He has wonderful

success in getting people started to read the Bible, and will teach them how to study so that they will always be interested in it. All need a greater knowledge of the Word. Get in touch with him, brethren.—J. W. Montgomery.

NOTICE—In our Chicago Central District Assembly Minutes, under the head of Commissioned Evangelists our address is given as Auburn, Illinois. This is not correct. It should read Lewis J. and Edythe Rice, address 2923 Troost Ave., Kansas City, Mo. Anyone desiring to correspond with us in regards to revival or campmeeting work, write us at the Kansas City address.—Lewis J. and Edythe Rice, Evangelists.

RECOMMENDATION—It is a pleasure to me to introduce Rev. E. T. Cox, an

elder in the Church of the Nazarene, who has spent some fifteen years in this district as pastor of several circuits and five years at Paris Station. In each and all of these places Brother Cox has made good both as a pastor and as an evangelist, often conducting his own meetings. Rev. Cox is now entering the evangelistic field, and can be addressed at 947 McClurkan Ave., Nashville, Tenn. Anyone needing the service of an evangelist will make no mistake in securing the service of this good man. He will not only hold you a good meeting, but will build your church. He knows how to build your Sunday school, N. Y. P. S., Men's Bible class, etc. Give him a call.—W. F. Collier, Former Superintendent, Tennessee District.

→ Just Out ← Bees In Clover

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Our Preachers and Laymen Approve the 40,000 Campaign

PASTOR M. E. BORDERS of First Church, Little Rock, Arkansas, sent in a nice list of subscriptions at the close of the great revival with General Superintendent Williams, and attached a note to the editor saying, "We will try to run this list on up to 100. We are with you in the drive for 40,000 subscribers."

Brother Thomas Noble of Bentonville, Arkansas, sends his subscription (renewal) and another for which he is also paying.

Brother Hostetler of Texarkana, Texas, recently ordered one hundred and fifty copies of the Herald of Holiness for distribution there the day that Brother W. B. Walker opened his new church.

Thomas M. Graves, Chairman of the Literature Committee of the Iowa District N. Y. P. S., has recently sent a letter to each Sunday school superintendent, N. Y. P. S. and W. M. S. president on his District asking that all co-operate to place the Herald of Holiness in the homes of all the Nazarenes and their friends in the state of Iowa.

Evangelist Jessie M. Hundley of Freeport, L. I., says, "We are interested in the 40,000 campaign, are praying for it and shall do our best for it everywhere we go."

District Superintendent Davis says, "We are in the midst of our Herald of Holiness campaign on the Colorado-Wyoming District, and our pastors and people are co-operating splendidly. It looks like we will succeed."

District Superintendent Cox of Michigan says, "I am 100 per cent in favor of the 40,000 campaign, and we shall do our very best."

Pastor R. A. Cunningham, Fulton, S. D., says, "We plan to have the Herald of Holiness come to the home of all in the church and to many others in this community."

Pastors R. L. and Pearl Rich of Huntington, Ind., write, "The Huntington church expects to reach 300 as their part in the 40,000 campaign before the summer is over. We appreciate the service the Herald of Holiness is rendering."

Pastor A. K. Scott sends in a list of subscriptions and says, "This makes a few over a hundred we have sent since the 40,000 campaign and we shall send another list soon. We agree to raise as many subscriptions as any church in the state of Texas. Come on pastors and meet this challenge."

And so the letters and the subscriptions continue to come. This week we are sending out the largest number of papers to paid subscribers that has ever gone out since the paper was founded. Pastors and evangelists are sending in the subscriptions from all quarters. Bud Robinson has been at home for six or eight weeks, but is out again now and will soon be on tour of some of our best Districts and will be sending in huge lists every week. Jarrette Aycock, J. B. McBride, B. F. Neely, Bona Fleming, Marvin Cooper, Allie Irick, the Ludwigs, Lum Jones and scores of others of our evangelists are making every effort to advance the subscription list. Some of these send in the lists themselves and others have the pastor to do it. But no matter, so the people subscribe and the paper goes out with its message of life.

Next week we hope to print the map and show how many Heralds of Holiness go to each state. This, we think, will be interesting to many of our friends everywhere. Be sure to renew your subscription and get some one else to take the paper.

BIBLES AND TESTAMENTS for Easter Gifts and Awards

SUNDAY SCHOOL SCHOLAR'S BIBLE NO. 26653

THE GOSPEL ACCORDING TO
SAINT MATTHEW

CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misleading thoughts are satisfied.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 And Judah begat Phares and Zerah of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boaz of Ruth; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias;

10 And Ezechias begat Manasse; and Manasse begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zerubbabel;

13 And Zerubbabel begat Abi-

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her firstborn

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Office, 2923 Troost Ave., Kansas City, Mo.

British West Indies March

Rev. J. I. Hill, Presiding

British Isles, Uddingston, Scotland April 13 to 18

Rev. Peter Clark, Presiding

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. Schmelenbach, Presiding

Chicago Central (Olivet, Ill.) August 31 to Sept. 4

Meeting of the Department of Foreign Missions

..... September 19 to 24

Texas (Texarkana, Texas) October 12 to 16

Hamlin (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

Central America Rev. R. S. Anderson, Presiding

China Rev. Peter Klehn, Presiding

India, Eastern Rev. Geo. J. Franklin, Presiding

India, Western Rev. A. D. Fritzlan, Presiding

Japan Rev. Hiroshi Kikagawa, Presiding

Palestine and Syria Rev. A. H. Kaufman, Presiding

Peru Rev. D. H. Walworth, Presiding

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EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON

Howard, Kans. March 25 to April 10

JARRETTE AND DELL AYCOCK

San Francisco, Calif. March 22 to April 3

Banta Ross, Calif. April 1 to 17

C. H. BABCOCK

Pasadena, Calif. March 27 to April 13

Rentonville, Ark. April 21 to May 1

Ft. Wayne, Ind. May 8 to 22

Cincinnati, Ohio May 27 to June 5

Jamestown, N. D. June 18 to 26

Mt. Lake Park, Md. July 1 to 11

Douglas, Mass. July 14 to 24

Toronto, Ohio (Hollow Rock Camp) July 28 to Aug. 7

Wakefield, Va. Aug. 5 to 15

Wichita, Kans. Aug. 18 to 28

F. P. BELEW Ottisville, Mich. March 6 to 27 Jackson, Mich. (1212 Lansing Ave.) March 28 to April 3 Vincennes, Ind. (Preacher's Meeting) April 4 to 7	RALPH S. GRISWOLD Melvin, Mich. (Speaker Church) March 23 to April 3	B. W. MILLER Albuquerque, N. Mex. March 14 to 27 Wagon, Pa. March 31 to April 17
FRED BOUSE Portland, Ind. June 5 to 26 Whiting, Ind. July	LEWIS E. HALL Oak Harbor, Wash. March 11 to 27 Portland, Ore. (424 Fourth St.) March 29 to April 10	JAMES MILLER Modoc, Ind. April 10 to 24 Hope, Mich. (Camp) July 31 to Aug. 14
C. C. BUXTON Hollens, N. Mex. May 2 to 15 Monterville, Ind. June 3 to 18 Kendallville, Ind. June 21 to July 17 Parker, Ind. July 20 to Aug. 14 Schma, Ind. Aug. 17 to Sept. 4	LEE L. HAMRIC Fort Worth, Texas March 27 to April 10 San Diego, Calif. April 17 to May 8 Fort Smith, Ark. June 10 to 26 Altam, Okla. July 3 to 17 Wellington, Texas (Camp) July 22 to 31 Sulphur Springs, Texas Aug. 19 to Sept. 4	JULIUS MILLER Rosholt, S. Dak. April 10 to May 1 Claire City, S. Dak. May 3 to 15 Rosholt, S. Dak. (Rural Charge) May 16 to June 5
W. H. CAIN Jamestown, N. D. March 27 to April 10	R. F. HARRIS Durant, Okla. April 3 to 17	L. G. MILBY Chester, W. Va. March 20 to April 3
JAMES E. CAMPBELL Flint, Mich. March 27 to April 17 Columbus, Ohio April 24 to May 15 Marion, Ohio June 5 to 26 Vermillion, Ohio (Camp) July 19 to 24 Johnstown, Pa. (Camp) July 26 to Aug. 7 Alexandria, Ind. (Camp) Aug. 12 to 21	LEE HILL Alto, Ark. March 25 to April 10	WILL H. AND LILLIE B. NERRY Carthage, Mo. May 8 to 22 Canton, Ill. June 26 to July 10 Minto-cro, Iowa June 5 to 19
ROSCOE C. CARRELL Cisco, Texas (708 Ave. A.) May 14 to 29	ROY L. HOLLENBACK Wollaston, Mass. (Assembly) April 26 to 27 Chadron, Nebr. (Tent) May 27 to June 12 Marion, Ohio (Camp Carmel) June 16 to 26	B. F. NEELY Dayton, Wash. March 20 to April 3 Sulphur, Okla. April 10 to 21 Jonesboro, Ark. June 5 to 19 Cato, Mich. (Camp) June 23 to July 3 Pontiac, Mich. July 10 to 24 Claremont, Va. (303 R. R. Terrace) Camp, July 29 to Aug. 7 Batesville, Ark. (Camp) Aug. 11 to 21 Antlers, Okla. Aug. 23 to Sept. 4
C. C. AND FLORA CHATFIELD Ellet, Ohio March 20 to April 3 Lowell, Mich. April 10 to 24	URAL T. HOLLENBACK Rising Sun, Ind. March 18 to April 3 Vincennes, Ind. April 4 to 8 Kylertown, Pa. April 11 to May 1 Auburn, Pa. (Camp) June 16 to 26	A. G. N. NELSON Modesto, Calif. April 1
W. F. CLEGGHORN Roy, Mo. (care Mrs. C. A. Harrens) March 16 to April 3 Cloud Chief, Okla. (care Rev. H. P. Burch) April 8 to 24 Carnegie, Okla. (care Rev. Mrs. Minnie Mannin) April 25 to May 15	OSCAR HUDSON Rochester, N. Y. May 1 to 15 Ottawa, Kans. June 10 to 26	EDWARD C. ONEY Kokomo, Ind. March 13 to 27 Ashtabula, Ohio April 3 to 17
MARVIN S. COOPER Muncie, Ind. March 15 to April 3	J. E. HUGHES Kingswood, Ky. March 8 to April 1 New Canille, Ohio April 7 to 21 Havana, Ill. April 28 to May 22	G. F. AND BYRDIE OWEN Holyile, Calif. March 21 to 27 Somerset, Ariz. March 28 Council Bluffs, Iowa April 3 to 17
F. W. COX Goodland, Kans. (care Rev. C. C. McNall, Box 485) March 23 to April 17	ALLIE AND EMMA IRICK El Paso, Texas March 27 to April 10 Pilot Point, Texas April 25 to 30 Guthrie, Okla. May 4 to 15 Elvance, Ala. May 22 to June 8 North Little Rock, Ark. June 5 to 19 Jasper, Ark. June 23 to July 3 Olive Hill, Ky. (Camp) July 8 to 18 Goddard, Ky. (Mt. Hope Camp) July 21 to 31 Cambridge, Ill. (Camp) August 4 to 14 Bountie, Ill. (Camp) August 19 to 29	FANNIE PAYNE Everton, Mo. (Route 1, care Eula Cox) March 6 to 27
C. C. AND MARGARET CRAMMOND Constantine, Mich. April 3 to 17 Walled Lake, Mich. April 10 to May 1	ANDREW JOHNSON Germanstown, Ky. March 18 to April 3	DWIGHT M. PEEFLEY Cushton, Ohio March 13 to 28 Greenville, Ohio March 31 to April 17 Cincinnati, Ohio April 20 to May 8 Clinton, Ill. May 15 to 29 Dayton, Ohio June 5 to 19 Leis, Ind. (Letts Camp) July 29 to Aug. 8 Ooperdale, Ohio Aug. 14 to 29
WILLARD B. DAVIS Grand Island, Nebr. March 27 to April 10 Garrison, Iowa April 24 to May 8	LUM JONES Antlers, Okla. March 28 to April 10 Hominy, Okla. April 16 to May 1 Norman, Okla. May 2 to 15 Cisco, Texas May 17 to 29	J. E. AND ADA REDMON Auburn, Ind. March 25 to April 10 Bloomington, Ill. April 15 to May 1
H. N. DICKERSON Adrian, Mich. April 17 to May 1 Mitchell, Ind. June 5 to 19 Maryville, Ill. June 26 to July 10 Bloomington, Ind. July 17 to 31	J. A. KRING AND WIFE Kalamath Falls, Ore. May 29 to June 19	LEWIS J. AND EDYTHE RICE Oklahoma City, Okla. March 29 to April 3 Olivet, Ill. May 19 to 29 Whitcomb, Wis. June 1 to 10 Mattoon, Wis. June 12 to 20 Madill, Okla. July 17 to 31 Kingston, Okla. Aug. 4 to 21
CHARLES DYE Lockland, O. March 27 to April 10	C. H. LANCASTER Wester, Okla. March 15 to 27 Alabama City, Ala. April 3 to 17 Columbus, Ga. April 19 to May 1 Alexander City, Ala. May 2 to 15 Birmingham (Avondale) Ala. May 18 to 29	J. A. RODGERS Trichville, Ohio March 20 to April 3 Bradford, Pa. April 10 to 24
THEO. ELSNER AND WIFE Hammond, Ind. April 1 to 17 Newport, Ky. April 24 to May 8 Pittsburgh, Pa. May 15 to 29	V. W. AND MARGUERITE LITTELL Richland, Ore. March 24 to April 10	BILL SPARKS South Bend, Ind. March 12 to 28 Springfield, Ill. April 17 to May 1
H. P. FITCH Derry, N. H. March 13 to 27 Patchogue, N. Y. April 1 to 10	W. W. LOVELESS Lake Charles, La. (322 Oakland St.) March 31 to April 24 Pittsburgh, Pa. (Everybody's Mission) May 14 to 29	FRED ST. CLAIR Portland, Idaho April 3 to 24
BONA FLEMING Mt. Pleasant, Iowa April 15 to 24 Clearwater, Kans. May 1 to 15 Olivet, Ill. May 20 to 29 Mannington, W. Va. June 3 to 13 Kennard, Pa. June 14 to 26 Dallas, Texas July 15 to 24 Little Rock, Ark. July 29 to Aug. 7 National Park, N. J. Aug. 12 to 21 Ingersoll, Okla. Aug. 26 to Sept. 4	J. WARREN AND MAYBELLE LOWMAN Oklahoma City, Okla. (Cannon Gospel Taber- nacle) March 21 to April 3	E. H. STILLION Terrace, Pa. April 3 to 27 Cherry Valley, Ohio May 17 to 29 Macksburg, Ohio June 1 to 19
JOHN FLEMING Decatur, Ill. (First Church) March 22 to April 10 Alliance, Ohio April 20 to May 1 Ohio Assembly May 4 to 8 Cincinnati, Ohio (Camp) May 27 to June 6 Barberton, Ohio June 8 to 19 Balem, Ohio June 21 to July 3 No. Little Rock, Ark. July 29 to Aug. 8 National Park Camp, New Jersey, Aug. 12 to 21	THEODORE AND MINNIE E. LUDWIG Greeley, Colo. March 30 to April 17 Merrill, Wis. May 15 to 29 Montevideo, Minn. (camp) June 3 to 13 Conisca, S. Dak. (camp) June 11 to 26 Eitchfield, Minn. June 28 to July 10 Baelne, Wis. (Spring Park camp) July 20 to 31 Hector, Minn. August 2 to 11	B. D. AND MARGUERITE SUTTON Dayton, Ohio March 20 to April 3
C. B. FUGETT Stockton, Calif. March 13 to 27 Portland, Ore. (First Church) April 3 to 17	ERNEST B. MARSH AND GEO. H. WARD East Liverpool, Ohio March 11 to 27 Terrace, Pa. April 3 to 17	H. W. SWEETEN South Bend, Ind. March 12 to 28 Palo, Ohio April 2 to 18 Gary, Ind. (First Church) April 23 to May 9
FLOYD GALE Lima, Ohio March 27 to April 10	J. C. MATHIS Caramonga, Calif. March 23 to April 10 El Centro, Calif. (Gen. Del.) April 12 to 24 Ventura, Calif. (Gen. Del.) April 26 to May 15 Santa Barbara, Calif. (Gen. Del.) May 18 to June 5 Los Angeles, Calif. (Gen. Del.) June 14 to 19 Bunton, Okla. (Gen. Del.) July 22 to Aug. 7	ELWOOD TAYLOR Huntsville, Ala. April 6 to 24 Argo, Ill. June 5 to 26 Crab Orchard, Ky. July 31 to Aug. 14
PAUL AND DORA GEIL Elkhart, Ind. March 6 to April 10 Ridgeville, Ind. April 10 to May 1 Argo, Ill. June 5 to 26 North Manchester, Ind. July 1 to 26 Kokomo, Ind. Aug. 7 to 28	J. B. McBRIDE Arlington, Kans. (M. E. Church) March 27 to April 10 Johnson, Kans. April 12 to 24	T. L. TERRY Decatur, Ill. March 29 to April 3 Vincennes, Ind. (Indianapolis District Preach- ers' Meeting) April 4 to 10 Troy, Ohio (Ohio Assembly) May 11 to 15 Olivet, Ill. (Camp) May 10 to 29
PHILIP DEYER Washington, Pa. March 16 to April 3 Hamorton, Pa. April 10 to May 1 Tarentum, Pa. May 15 to June 5 Cleveland, Ohio June 7 to 28 West Chester, Pa. July 3 to 31	J. A. MAC CLINTOCK Elkhart, Ind. March 21 to 27	JOHN THOMAS Barberton, Ohio March 23 to April 4 Cleveland, Ohio April 7 to 24
ARTHUR WM. GOULD Stockton, Calif. March 13 to 27 Sacramento, Calif. March 29 to April 10 Richmond, Calif. April 15 to May 1 Milton, Calif. May 3 to 15 Santa Rosa, Calif. May 17 to 22 East Liverpool, Ohio May 29 to June 12 Milhoel, S. D. (camp) June 15 to 26 Moore, N. Y. (camp) July 31 to Aug. 14 Providence, R. I. Aug. 17 to 28 Bakersfield, Calif. Sept. 11 to 25	F. L. McDONALD Nashville, Ind. April 12 to May 1 Benton, Ia. March 1 to 31 Tingley, Ia. April 3 to 24	I. W. TOOLE Flint, Mich. (First Nazarene Church) March 29 to April 10 Roch City, Mich. April 15 to May 1
	L. C. MESSER Antlers, Okla. March 28 to April 10 Hominy, Okla. April 16 to May 1 Norman, Okla. May 2 to 15 Cisco, Texas May 17 to 29 North Little Rock, Ark. June 5 to 19	N. B. VANDALI Oil City, Pa. March 27 to April 17 Alliance, Ohio April 20 to May 2 St. Wayne, Ind. (First Church) May 5 to 22 Carrington, Ohio May 27 to June 5
		WEAR EVANGELISTIC PARTY Colorado-Wyoming District March 10 to April 6 Ensign, Kans. April 10 to 24
		EARL F. WILDE Fresno, Calif. March 10 to April 3 Oregon April, May, June

THE GENERAL BOARD OF THE CHURCH OF THE NAZARENE
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR PERIOD BEGINNING JANUARY 15, 1926, AND ENDING DECEMBER 31, 1926

General Funds	Total	Foreign Missions	Home Missions	Church Extension	General Supts.	Ministerial Relief	General Contingent Fund	General Assembly Fund	Admin. & Publicity Expense
RECEIPTS									
Designated	\$ 96,783.19	\$ 87,785.71	\$ 1,431.57	\$ 2,201.66	\$ 2,546.02	\$ 2,415.82	\$ 144.48	\$ 177.88	\$
Budget Apportionment	104,486.90	77,405.98	4,472.74	5,224.35	8,983.09	3,479.41	1,159.80	867.24	2,894.29
Budget (Without Foreign Missions) Apportionment	1,866.07	.....	274.63	352.99	470.89	235.08	78.35	58.59	195.54
Prayer and Fasting League	1,933.77	1,933.77	.....	.....	.....	.....	.....	.....	.....
Total Receipts (Schedule "A")	\$204,789.84	\$167,125.46	\$ 6,178.94	\$ 7,779.00	\$ 12,000.00	\$ 6,130.31	\$ 1,382.61	\$ 1,103.69	\$ 3,089.83
Balances Jan. 15, 1926	13,318.22	2,947.57	.....	8,217.14	.....	868.81	974.95	309.75	.....
Total	\$218,108.06	\$170,073.03	\$ 6,178.94	\$ 15,996.14	\$ 12,000.00	\$ 6,999.12	\$ 2,357.56	\$ 1,413.44	\$ 3,089.83
DISBURSEMENTS									
Direct Expenditures (Schedule "B")	\$154,547.02	\$128,410.42	\$ 5,254.68	\$	\$ 12,000.00	\$ 7,487.00	\$ 1,050.00	\$ 345.00	.....
General Fund Receipts	.....	.....	.....	.....	.....	.....	.....	.....	.....
Applied on Church Extension Loans (Schedule "C")	9,900.00	.....	.....	9,900.00	.....	.....	.....	.....	.....
Administration Expense (Schedule "D")	29,273.78	16,724.47	903.12	1,707.73	.....	938.46	.....	.....	.....
Publicity Expense (Schedule "E")	5,019.12	4,644.23	108.06	144.07	.....	122.76	.....	.....	.....
Total	\$189,739.92	\$149,779.12	\$ 6,265.78	\$ 11,751.80	\$ 12,000.00	\$ 8,548.22	\$ 1,050.00	\$ 345.00	.....
.....	.....	20,293.91	—86.84	4,244.34	.....	—1,549.10	1,307.56	1,068.44	3,089.83
Additional Administration and Publicity Expense Proportion of General Fund Receipts .....	.....	2,780.85	92.70	123.58	.....	92.70	.....	.....	—3,089.83
Balances Dec. 31, 1926	\$ 28,368.14	\$ 23,074.76	\$ 5.86	\$ 4,367.92	.....	—\$1,456.40	\$ 1,307.56	\$ 1,068.44	.....
SPECIAL FUNDS									
Receipts (Schedule "A")	\$ 30,807.45	\$ 30,130.00	\$ 52.00	.....	.....	\$ 625.45	.....	.....	.....
Balances Jan. 15, 1926	15,590.53	15,590.53	.....	.....	.....	.....	.....	.....	.....
Total	\$ 46,397.98	\$ 45,720.53	\$ 52.00	.....	.....	\$ 625.45	.....	.....	.....
Disbursements	24,693.80	24,168.80	.....	.....	.....	\$ 525.00	.....	.....	.....
Balances Dec. 31, 1926	\$ 21,704.18	\$ 21,551.73	\$ 52.00	.....	.....	\$ 100.45	.....	.....	.....


General Treasurer.