

HERALD *of* HOLINESS

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WHOLE NO. 884

THE SYMBOLISM OF NATURE

WHAT a wonderful provision God has made for us, spreading out the Bible into types of nature! What if every part of your house should begin to repeat the truths committed to its symbolism. The lowest stone would say in the silence of the night, "Other foundation can no man lay." The corner stone would catch the word, "Christ is the corner stone." The door would add, "I am the door." The taper burning by your bedside would stream up a moment to tell you, "Christ is the Light of the world."

If you gaze upon your children, they reflect from their sweetly sleeping faces the words of Christ, "Except ye become like little children." If waking you look toward your parents' couch, from that sacred place God calls Himself your father and your mother. Disturbed by the crying of your children who are affrighted in a dream, you rise to soothe them and hear God saying, "So will I wipe away all tears from your eyes in heaven." Returning to your bed, you look from the window. Every star hails you, but chiefest, "the bright and morning Star." By and by, flaming from the east, the flood of morning bathes your dwelling, and calls you forth to the cares of the day, and then you remember that God is the Sun, and that heaven is bright with His presence.

Drawn by hunger, you approach the table. The loaf whispers as you break it, "broken for you," and the wheat of the loaf sighs, "bruised and ground for you." The water that quenches your thirst says, "I am the water of life."

Go forth to your labor, and what thing can you see that hath not its message? The ground is full of sympathy. The flowers have been printed with the teachings. The trees that only seem to shake their leaves in sport are framing divine sentences. The birds tell of heaven in their love-warblings in the green twilight. The sparrow is a preacher of righteousness.—HENRY WARD BEECHER.

HERALD OF HOLINESS

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THIS DO IN REMEMBRANCE OF ME

THE simple memorial rite instituted by Christ at the Last Supper which He celebrated with His disciples has the merit of lifting the common things of life to the place of a sacrament. The bread which sustains physical life, becomes the emblem of the spiritual life which the broken body of Christ sustains in us; the cup which contained the pure blood of the grape, became the new testament in His blood which was shed for us; and by this He taught us that the most common things of life glow with spiritual significance when touched by His hallowed presence.

But as the Passover Feast was a memorial celebrating the deliverance from Egypt, this memorial was to celebrate the deliverance from sin wrought by our Lord, which the Passover foreshadowed. It was the wish of our Master that we hold Him in loving remembrance. What then could be more pleasing to Him, than at this season of the year, when over nineteen hundred years ago He was suffering for us, to recall the sacrifice of His love and bow in humble reverence before Him and beseech anew His blessing. We know that there lurks a danger in attaching undue reverence to times and seasons, and that a superstitious reverence has grown up around Easter, but humble, blood-washed souls may keep the feast in its spiritual significance, and receive strength and grace by doing it in remembrance of Him.

THE EMBLEM OF LOWLY SERVICE

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:4, 5).

The goal of the Christian is not abundance of possessions but wealth of service. Man's life consisteth not in the abundance of the things which he possesses. If riches increase, it is treasured not for its own sake but for the opportunity of service which it affords. Jesus came not to be ministered unto, but to minister and to give His life a ransom for many. How fitting then, on that last night which He spent with His disciples, that He should gird Himself with a towel and wash the disciples' feet and wipe them with the towel

wherewith he was girded! What better emblem of Christian service than a towel! It exists not for itself, but solely for what it may render to others. No service is too menial for its use. It gathers to itself the stain and pollution, that it may be removed from those it serves. Those who are not like the towel, pliable in the hands of the Master, have yet to learn the wondrous secret of Christian service.

LET US GO UNTO HIM WITHOUT THE CAMP

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come (Heb. 13:12-14).

WHILE meditating late one night in preparation for preaching from this text on the morrow, our heart was warmed and our mind quickened by the gracious help of the Spirit as we struggled to comprehend something of the meaning of this beautiful text. A city seemed to rise before us with its temples and its towers, its courts of law, its halls of learning, its marts of trade and its elegant and comfortable homes. Lost in our meditations and entranced by the beauty of the scene, we were startled when from the text a voice seemed to burst forth in all but audible tones, saying, "Let us go forth unto him without the camp." So near was the Presence and so unmistakable the voice, that it needed no explanation. God had spoken to us through His Word. We followed our Guide as He led us past temples and halls and homes, until we stood at the outer gate. One glance backward toward the city and its fading splendor told us that its attractions for us were gone forever. In the depths of our soul there was the consciousness that we had died to all unholy ambitions for place in the church; had laid on the altar of our God our love for reading and study; had renounced forever any thought of worldly gain and had said good-by to comfort and ease. Our whole being seemed to be gathered up into a single purpose, which burst forth in the holy consecration hymn:

*"Jesus I my cross have taken, all to leave and follow Thee;
Destitute, despised, forsaken, thou from hence my all shall be;
Perish every fond ambition, all I've sought, and hoped, and known;
Yet how rich is my condition, God and heaven are still my own!*

*"Let the world despise and leave me, they have left my Savior too;
Human hearts and looks deceive me; Thou art not, like man untrue;*

*And, while Thou shalt smile upon me, God of wisdom,
love and might,
Foes may hate, and friends disown me; show Thy face
and all is bright.*

*"Man may trouble and distress me, 'twill but drive me
to Thy breast;*

*Life with trials hard may press me, heaven will bring
me sweeter rest.*

*O 'tis not in grief to harm me, while Thy love is left
to me;*

*O 'twere not in joy to charm me, were that joy un-
mixed with Thee."*

Standing outside that gate, we saw it swing on its hinges and as we heard the lock fall into place, we knew that our rights and privileges were gone forever and no further inheritance remained for us. What they from within called success, we must esteem a failure; Him whom they esteemed not, had become to us the One altogether lovely, whose reproach we gladly bore. Again the voice said, "Let us go unto Him," and the valley of darkness glowed with light as we caught again the vision of Him who hung on the middle cross. The valley of humiliation has now become the vale of Beulah. The vision of the city has grown dim with the years but the consecration of that moment has never wavered, and we now seek another city—one which hath foundations, whose builder and maker is God. And when the Spirit draws especially near oftentimes our eyes seem to be anointed and by faith we pierce the veil and see in the distance the city of God. "O that home of the soul, in my visions and dreams its bright jasper walls I can see, till I fancy but thinly the veil intervenes between that fair city and me."

MEMBERS ONE OF ANOTHER

So we, being many, are one body in Christ, and every one members one of another (Rom. 12:5).

The Church of the Nazarene in the earlier days of its struggles and persecutions, had a beautiful custom which might still be observed with profit. It was the custom of Dr. Bresee after the communion service to call the people to the front of the church and request them to gather around the altar and on the platform, with faces all turned toward the back of the church. He would then exhort us as Nazarenes to ever stand together with our faces in the same direction. With a heart bursting with tenderness he would plead with us, never to allow anything to come between us as we faced a world of sorrow and sin, but with purpose of heart cleave together and stand as one man in this holy warfare. And then in the sacredness of that hour we were accustomed to sing the familiar verses:

"I will sing you a song of that beautiful land,

The far away home of the soul,

Where no storms ever beat on the glittering strand,

While the years of eternity roll."

But the last verse was a pledge of loyalty and a

promise of faithfulness, for every Nazarene had an understanding with every other, that those who went on before would linger at the Eastern Gate.

"O how sweet it will be in that beautiful land,

So free from all sorrow and pain!

With songs on our lips and with harps in our hands,
To greet one another again."

What this has meant in the lives of those who in this manner stood together so often, can never be told, but the tenderness and love then expressed is still sorely needed in this world of strife and sin.

In this connection, Dr. Clarence H. Wilson has the following excellent paragraph in the Christian Advocate:

"A church united and harmonious is a wholesome support to the religious life. It incorporates us in itself, interweaving our several lives in its own fabric. These brethren in my church are a part of myself. In their faults as in their virtues I share. If I am critical and censorious, it is myself that I am attacking; my own strength that I am shattering. We are one body; and if one member suffer, all the members suffer with it. If my church is torn and weakened by any dissension, I am the loser. In patience, forbearance, yielding my will and opinion, I am contributing to my own good. So if occasion arises let me have the beatitude of the peacemaker."

STEWARDSHIP NUMBER OF THE HERALD OF HOLINESS

The April 10th number of the HERALD OF HOLINESS will be a special STEWARDSHIP NUMBER, attractively bound and filled with good things on the general subject of stewardship. Attention will be given to the stewardship of life, the stewardship of prayer, the stewardship of time and the stewardship of possessions. We are asking Superintendents, pastors and people to co-operate with the General Board in circulating this number of the HERALD OF HOLINESS and liberal terms are being made by the Publishing House. Here is an opportunity for everyone to assist in a worthy cause.

INAUGURAL CONSECRATION

Before his inauguration, President-elect Hoover in a communication to President Coolidge concerning the office of President said, "No man can think of that great office, save in terms of consecration." With this as his theme, Charles Cook Woods has written "The Inaugural Consecration," which was published in the February 28th number of the California Christian Advocate. The following is the last stanza:

"Voices have called thee not spoken aloud,

A greatness is on thee not born of the crowd;

O'er mountains and deserts, o'er prairies and plains

A still, small voice like whispered refrains

Has lured thee and led thee to this altar of power—

O Man of the People, for this is thy hour."

Perhaps there are but few instances in history where prayer was offered more generally for the success of

an election to sustain the cause of righteousness than in the one just passed. But is our task finished? Must we now cease our prayers for those upon whom so great a responsibility rests? God commands His people everywhere to pray for those in authority. Let us obey this injunction, not in a formal or perfunctory manner, but with sincere purpose of heart.

INTERNATIONAL SOCIETY FOR CRIPPLED CHILDREN

The Eighth Annual Convention of the International Society for Crippled Children will be held at the Curtis Hotel, Minneapolis, March 18-20. This convention will bring together persons identified with the care, treatment and education of crippled children from all over the United States, Canada and several countries of Europe. Rehabilitation will be the general topic of the Monday evening program, and will deal with vocational education, the attitude of the employer toward handicapped persons, rural education and convalescent care. Christianity gives special attention to the weak and the helpless, and especially to children, and those who love their Master like Him go about doing good.

CORNELL MEMORIAL CHURCH PLANNED

Rev. C. E. Cornell was for years one of the most successful evangelists in the Church of the Nazarene. He later became pastor of First church, Chicago, where he continued his evangelistic work in the pastorate. After leaving Chicago, he served First church, Los Angeles, First church, Pasadena, and the Ontario church. He was also an active contributor, and kept much material ahead in the files of the *HERALD OF HOLINESS*, which we are still using. It is fitting that a church should be erected to his memory, and Rev. U. E. Harding, in a letter which we have just received, states that such a church is being planned in Santa Ana, California. The following is taken from the church bulletin:

At a special call meeting of the church board a few days ago, the pastor suggested that in the building of our new church we erect it as a memorial to that great and good man, the late Rev. C. E. Cornell, and call it "Cornell Memorial." The suggestion was unanimously adopted by the church board and the secretary of the board was instructed to write the proposed plan to Sister Cornell. The following excerpts are taken from Sister Cornell's reply:

"Dear Brother Harding: Your kind letter and also the one of the church board was received. I cannot tell you how much your kind words have meant to me. I am sure that the greatest monument that could ever be erected to my dear husband, would be a Church of the Nazarene, and my children and myself will be so glad for you to be the one to build that church. He loved the Church of the Nazarene.

"Faithfully yours,
"MRS. C. E. CORNELL."

THE SUNDAY SCHOOL

Much has been said about the inefficiency of the Sunday school as a department of church work, and when compared with the elaborate public school sys-

tem may suffer much by comparison in many instances. But judged from the standpoint of its influence for righteousness, it may be more efficient than even its friends judge it to be. The following report from the Church Federation of Sacramento, California, will come with great encouragement to Sunday school workers:

At a recent Sacramento Church Federation meeting a federal official who had handled over 5,000 law enforcement cases was quoted as saying that more than 4,000 names of defendants therein indicated either a Mediterranean or an East European origin. He further declared that nearly one-half of these alleged law breakers were actually aliens. These, coming from areas of low economic standards, had not hesitated to abuse the hospitality of America. Their sole aim was "get-rich-quickly." This attorney's experience herein is not unique. Data from both the Atlantic and the Pacific Coasts vice survey confirm his statements. Studies of lists of bootlegging, also Mann Act defendants, in states as widely separated as Massachusetts, New York, Pennsylvania on one hand, and Texas, also California on the other substantiate said official's assertions.

Here, then, have we not data upon which to eliminate a chief cause of law breaking and of, what is more, disrespect for the law? The names of the law breakers indicated in each case an overseas origin in an area severely discriminated against in the Quota Immigration Restriction Act. The product of Protestant Sunday schools cost American taxpayers practically nothing in crime upkeep.

Mrs. C. B. Wales of Toledo, Washington, sends us clippings from the Portland Telegram giving some startling facts as to the increase of drug addicts in this country. Elenore Meherin is the author of the series of articles now being published. The following statements are taken from the report:

The nations of the old world which profit enormously through the narcotic drug traffic are using this country as in the past they used China, a rich and insatiable market for their surplus opium—a market among whose millions of people is an ever-growing number of addicts willing to pay high price for doom. In the six months just concluded, contraband narcotic drugs valued from \$25,000,000 to \$50,000,000 are known to have been smuggled into the United States.

An extract from the report of the U. S. Secretary of the Treasury states that "The committee is of the opinion that the total number of addicts probably exceeds one million at the present time. . . . The range of the ages of addicts was reported as from twelve to seventy-five years.

MEEKNESS

By H. O. FANNING

Meekness is not meanness. It is magnanimity, it is generosity. It is the opposite of pride. Jesus is the personification of meekness. "I am meek and lowly in heart." The devil is the personification of pride. A meek man is self-controlled under all circumstances. He is not one who lacks force, and fire, and power, but one who has these qualities, has them under perfect control, and uses them for the glory of God, and the good of his fellow-men. Meekness accepts God's dealings without murmur or complaint. It regards Him in all things as absolutely good and wise in all of His dealings with His people.

HAMLIN, TEXAS

SCRIPTURAL WITNESSES

By J. F. Harvey

ARTICLE TWO

HAVING noticed the nature of true scriptural testimony, we now shall emphasize the necessity of, and faithfulness in, that testimony. No one can live in the enjoyment of holiness who does not embrace the opportunity to tell what the Lord has done for his soul. He must testify for his own soul's good, and also for the good of other souls. A truly saved soul feels the urge to be a witness for his Lord, and he says:

"Then will I tell to sinners round,
What a dear Savior I have found;
I'll point to His redeeming blood,
And cry, Behold the way to God."

They who would repress or in any way discourage Christian testimony do great injury to the spiritual life of the individual as well as obstructing the spread of salvation to other souls. "Smothered fire goes out, but live coals, exposed to and swept by the winds of heaven, will glow and kindle into a flame. It is so with experimental grace. Lock it up in the heart, seal the lips, palsy the tongue, repress emotion, and the inevitable consequence will be the extinguishment of the Spirit's fire." So let the testimonies to the saving and sanctifying power of the blood of Jesus roll on in meekness, and love, and godly fear. And let those preachers and leaders beware how they speak against or discourage such testimony. "Ye are my witnesses, saith the Lord, that I am God." It is God's order. It is the divine plan, and we cannot be true to God unless we witness for Him in verbal testimony.

The people of God are often called upon to give witness amid unfavorable conditions. They are called to let their light shine in dark places. Especially after being sanctified, they find they are to follow Jesus and endure the scorn, the reproach, the misrepresentation and loneliness that fell to Him. Many, when they get into these unfavorable surroundings, cease to testify, or tone down their testimony until it means nothing, and thus escape the reproach that is always connected with the clear and definite testimony to holiness. This is the subtle temptation of Satan to rob the soul of victory, and to rob other souls of the benefit of the testimony to full salvation.

Clear testimony to entire sanctification as a second work of grace, has ever been attended by more or less

reproach and persecution. From apostolic days down to this present modernistic day it is a shame to give testimony to the sanctifying blood of Jesus. When Jesus said to His disciples, "Ye shall be my witnesses," He used the Greek word *martures*, from which comes our English word "martyrs." This teaches us that Christian testimony must often be given with sacrifice. Not always can we give testimony in the midst of those who say "Amen" to the testimony. There will be times when we will fail in loyalty to Jesus Christ if we do not witness in the face of scorn, hatred and opposition. A scriptural witness is to be a martyr whenever necessary.

The Lord's people may talk about fundamentals, discuss theory, and speculate all they please about salvation, and stir up no reproach. But when they turn witnesses and declare that the living, personal Holy Ghost has wrought within them a divine work through the blood of Jesus Christ, whereby they are saved from all sin and made holy in heart and life, then Satan and all the powers of hell arise to oppose and discredit such testimony.

Nothing on earth brings opposition like testifying to the sanctifying power of the blood of Jesus, and that such an experience is received as a second and divine work of grace. It has ever been so. Abel was killed for bearing testimony to the blood. Joseph was sold as a slave by his brethren because of his testimony. Jesus was crucified, not alone for being holy, but for testifying that He was God's Son. The apostles were beaten, stoned and imprisoned because of their testimony for Jesus.

Madame Guyon was tormented and afflicted, abused and imprisoned for years, all because she lived a holy life in the midst of an unholy ecclesiasticism, and gave testimony to the power of Jesus to cleanse from all sin. The Romish Inquisition killed millions of Protestants because they witnessed to a salvation by faith in Jesus Christ.

It is an encouraging fact to note that God has never been without His witnesses upon the earth. God has His saints in all ages, and while you and I may never be called upon to witness for Him in the face of physical suffering and martyrdom, yet our testimony always includes that element. There are other kinds of martyrdom than physical, and he who would be true to scriptural holiness today must possess the mar-

BOUNTIFUL BLESSINGS

By ANITA FITZ KNAPP

*When to Thy goodness, O my Lord,
My trusting heart doth gaze,
Transported with the view I'm lost
In wonder love and praise.*

*How can my feeble words express
The gratitude I feel
That flows within my trusting heart
Since God hath set His seal?*

*A thousand precious gifts now mine
My daily thanks employ,
Nor is the least a happy heart
That tastes those gifts with joy.*

*Through all the years of life, dear Lord,
Thy goodness I'll pursue
And after death in other worlds,
Thy glory I shall see.*

tyr spirit. These are awful days morally and religiously. Days of multiplied crime and wickedness in high as well as low places; days of hypocrisy, untruthfulness, shallow profession of holiness; days of impiety and iniquity of the vilest sort. Social life is rotten to the core. The churches are packed with masses of unregenerated souls. There is no line of demarcation between the church and the world. As in the olden days, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Truly it is a day of spiritual degeneracy, decay and death. What a day for clear, definite testimony to the saving and sanctifying blood of Jesus. What a glorious opportunity is afforded to the holy people today. Paul and Silas witnessed for Christ and were beaten and imprisoned, but God gave them songs in the night and a revival in the prison. When the apostles refused to obey the order of the council to not speak in the name of Jesus, they were beaten and again commanded to not speak in His name, and being let go, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

God's holy people should count it all joy when they are called upon to be witnesses for their divine Lord, even in the face of unbelief, scorn and ridicule. The more perilous the times, the heavier the reproach; the fewer the witnesses, the greater the need of faithful

testifiers. We can comfort ourselves with the knowledge that as God has had His witnesses in the most apostate days, so He will have to the end those faithful ones who will not kiss their hands or bow their knees to the idolatry of their times. The blessing and approbation of our divine Savior will be on all such.

Then, child of God, go on and be true to the blood that sanctifies wholly and thus saves from all sin. Walk in holiness and humbly, sweetly, faithfully tell what Jesus has done for your soul. Let the mockers mock and the scorers scorn. Some day it will all be forgotten like a dream. Some day we shall see Him who has redeemed us from our sins, and has washed us in His most precious blood; we shall look upon the visage that was "so marred more than any man," and yet, to the saints of God, the beautiful face of Him who is the fairest among ten thousands and the one altogether lovely. In that day we will join our voices with the multitudes which no man can number, in the testimony of the eternal ages: "Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. . . . For thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth." Hallelujah!

CHRISTIAN TORCH-BEARERS

By James Proctor Knott
3. MARTIN LUTHER. PART I

A BRILLIANT writer of strong Catholic convictions has recently published an interesting book entitled, "How The Reformation Happened." The primary meaning of happen is to occur by chance; to come about without previous design. While in modern usage the term may have lost much of its earlier implication of chance and may signify merely to occur, yet with reference to a great historical movement, such as the Protestant Reformation, the word is not appropriate.

This all depends, of course, upon the attitude one takes as to the meaning of history in general as well as to the meaning of the Reformation. To the one who believes implicitly that God is back of history, things of vital concern to the good of humanity do not happen in the sense of chance—they come to pass. Protestants naturally view the Reformation as a distinct blessing. Yet the above-mentioned writer, who undoubtedly believes thoroughly in God, but having Catholic views, would scarcely concur in the Protestant affirmation that the Reformation came to pass, for that would imply divine forces motivating it and directing it.

Moreover to him, as to any Catholic, the Reformation was not a bringer of good things to humanity. His book, therefore, assigns various causes for the success of the movement, which, had it not been for the presence of such causes, would have gone down to defeat. True enough. But the causes were there. And Luther was one of them.

But if Luther had never been born the Reformation would undoubtedly have come anyway. It is a truism to say that God could have raised up someone else to do the particular work Luther did. We read in the New Testament that in the fulness of time God sent forth his Son. We may paraphrase this by saying that also in the fulness of time God sent forth the Protestant Reformation.

No, the Reformation did not happen—it came to pass. Its roots lay deep in the religious, political, economic and social ills of the times. A clear-visioned watchman on the towers of spiritual Zion might have known some decades previous to its outbreak that it was on the way.

Martin Luther was born on November 10, 1483, in Eisleben, Germany. After preparatory schooling in

a number of places he entered the University of Erfurt in 1501, where he was known as an earnest and companionable student. After his graduation he was making preparations for the study of law when the sudden death of a friend and a narrow escape from lightning, coupled with a profound sense of sinfulness, caused him to enter a monastery—that of the Augustinians in Erfurt, 1505.

In spite of all monastic observances Luther did not gain the peace of soul for which he longed. He was overwhelmed with a sense of his sin. But he diligently studied the Scriptures and eventually he saw the light. He came to the conclusion that external efforts after righteousness were valueless in the sight of God and that justification is a divine gift received through faith alone. When he once saw this glorious truth it not only gave him peace of soul but became the central doctrine of his preaching and teaching.

In the meantime, whilst Luther was struggling for the light, he was rising in prominence and honor in his monastic order. By 1509 he was admitted to the degree of Bachelor of Theology and in 1512 he was granted the degree of Doctor of Theology and entered upon the full duties of a professorship in the University of Wittenberg. Instead of lecturing on the Catholic dogmatic theology he began the exposition of the Scriptures. He commenced with the Psalms and then proceeded to Romans and Galatians—a significant testimony to the course of his thought.

In addition to his University lectures Luther was preaching with authority and power to the people of Wittenberg. As yet he combined his beliefs in justification by faith and the supremacy of the Bible with unquestioning allegiance to the Roman hierarchy, the mediæval system of worship and his monastic order. Such a combination was possible for a time to him very probably because he put his own meaning into the duties of a confessor. He could not believe that mere man was able to forgive sins for that belonged to God alone. But he thought the human confessor could be a guide to show the penitents the true pardoning grace which is from God.

But in the very nature of the case Luther could not long hold such views as would enable him to remain faithful both to the mediæval Catholic theology and the new light. What was needed was a controversy which would expose the bearings of the principles he had reached.

The controversy was not long in coming. It was over indulgences. What were indulgences? Permission of the pope to his followers to sin? No. This is a popular conception but is not in accordance with the facts. The doctrine of indulgences, which was an ancient one, did not teach remission of sins or a release from eternal punishment by the use of indulgences. That God alone can give. But the doctrine asserted that the temporal consequences of sin, which must be repaired here by good works or else in purga-

tory, could be cut down or annulled. It was taught that the church has a treasury of good works made by the merits of Christ and the saints, from which transfer can be made by the priest to the penitent. This transfer is effected by an indulgence which is granted on such terms as those having the right to bestow it impose. Thus, it was held, one might have a certain number of days or years of purgatorial punishment removed by the acquisition of such indulgences.

Pope Leo X was badly in need of more funds with which to complete his \$200,000,000 church of St. Peter's in Rome. Moreover Albrecht, archbishop of Mainz and Magdeburg could use some extra money as well. So it was decided to put on what might be termed an "indulgence drive." These were to be sold and the proceeds divided.

One John Tetzel was commissioned to put on the campaign. He did it with a flourish and zest that quite took the breath out of Martin Luther. Tetzel told the people that as soon as their money clinked in the bottom of the chest the souls of their deceased loved ones promptly left purgatory for heaven. The sale of the indulgences was tremendous and became a crying abuse. Here was an opportunity for Luther to apply his doctrine of justification by faith. The sale of indulgences was so utterly alien to anything like New Testament salvation that Luther could no longer contain. On October 31, 1517, he nailed his ninety-five theses or declarations relating to indulgences to the church door at Wittenberg. The battle was on. The spark was applied to the powder keg.

THE SIGN OF THE CROSS

By WILLIAM G. HESLOP, LIT. S. D., D. D.

WE HAVE been helped much in our meditations on the Word of God by noticing the foreshadowings of the cross of Christ in the Old Testament. It is more than likely that when Adam was put into a deep sleep and his side opened to provide him a bride and helpmeet that his body was laid perpendicularly on the ground and that his arms were stretched out horizontally, thus presenting the sign of the cross. Adam the first man was a type of the second man and last Adam. Perfect, sinless, upright, innocent, wise and holy, he was put into a deep sleep and while in that deep sleep his side was opened and from his wounded side there was builded a bride who reigned and ruled with him in the new creation. While Christ was in the deep sleep of death on the cross of Calvary His side too was opened and from that wounded side there has flowed a crimson stream that even now is building a Bride who shall reign and rule with Christ over a restored and new creation. It is more than probable that as Adam lay on the ground with his arms outstretched and thus his body as well as the shadow on the ground would present to the eye of God the sign of the cross. The same may

also be true in the case of Abel for Abel also was a type of Christ. He was righteous and because he was righteous he was hated and slain by his own. His slain body with his arms outstretched on the ground would present before the eye of Cain, Adam, Eve and God the sign of the cross.

In the different offerings as set forth in Leviticus it is a well known fact that a spit or piece of wood was thrust into the victim from head to tail and then another spit from wing to wing or from shoulder to shoulder and thus the two pieces of wood crossed each other presenting the sign of the cross.

Very few people have noticed that a straight line drawn from the Ark of the covenant in the holy of holies to the brazen altar in the court of the tabernacle and then another straight line drawn from the candlestick to the table of shewbread presented before the eye of God the sign of the cross.

When Jacob was blessing the two sons of Joseph he was moved by the Holy Spirit to cross his hands as he placed them on the heads of Ephraim and Manasseh, and thus Jacob making the sign of the cross pronounced God's blessing upon them. When the people of God were saved from the destroying angel as he passed over Egypt God ordained that a lamb be provided, that its blood be shed and that the blood be applied to the lintels and door posts of their houses. The blood was sprinkled upon the middle of the lintel above and upon each of the two side posts and if a line be drawn from the lintel to the threshold and from post to post the sign of the cross will plainly be seen. There was no blood on the threshold for the blood is not to be trampled upon. The blood is to be between us and God (lintel above) and between us and a cursed world around (door posts). Thus while the blood is not underneath our feet it is above us and all around us, sheltering us from the wrath of God and from the pollutions of a sinful world. There are many other signs of the cross in the Old Testament and it is possible that when Rahab was saved the scarlet line in the window presented to the eye of God the sign of the cross.

COLUMBUS, OHIO

THE RELIGIOUS TONE

By C. W. RUTH, *Evangelist*

AS THERE are certain kinds of speech, and tones of voice, which are at once recognized as not being religious we presume it is proper to speak of "the religious tone." The voice of kindness, of sympathy, and compassion would most likely be recognized and acknowledged as religious, whereas the voice of harshness, and bitterness, and censoriousness would be recognized as irreligious. In other words, it is generally admitted by both saint and sinner, good religion in the heart will affect not only the speech, or conversation, but the very tones of the voice.

But this is not exactly what we want to speak of. The writer is thinking more particularly of Christian people who use one tone of voice in their daily conversation and altogether a different tone of voice in church and in religious gatherings. Indeed, there seem to be very few people, comparatively speaking, who speak in the same natural tones of voice in their religious exercises as they do elsewhere. We have wondered why this should be so! We think there may be at least two reasons for this: with some it may be purely the force of habit; while with others we fear it is indicative of a heart condition.

It is this latter phase of the subject that prompts the writing of this article. Real freedom of soul will give freedom of speech; and freedom of speech is most likely to produce natural tones in the voice.

We have known churches where nearly everyone speaking would use the same accents, or twang, or whine, and tones of voice, as did their pastors until it became the characteristic, apparently, of the entire denomination. We have no special objection to this, although we do not believe that such uniformity in tones is any more indicative of deep spirituality or piety, than speaking in their natural tones of voice would be. In fact, we think the use of their natural tones of voice would perhaps be the more impressive, as it would obviate the suspicion, or fear, that it was simply an assumed tone, in imitation of others, and just brought into use for the occasion.

Somehow, anything that savors of affectation or pretense or that which is simply "put on" merely for effect, does not seem to harmonize with the spirit of "true holiness," at any rate, it usually has just the opposite effect, in the mind of the public, to that which was intended. We have known some thoroughly good people; and a few Christian workers, and ministers, who, we verily believe, have greatly hindered, and almost defeated their own ministry and usefulness, by what might be termed, their religious tones of voice; for they invariably gave the impression that either they were lacking in sincerity or that they were assuming and "putting on" that which was wholly unnatural to them. The assumed tone of voice gave the impression of affectation, and therefore repelled by its very tones; had they spoken and prayed in their natural tones of voice the impressions made, and the effect would have been wholly different. No one can feel comfortable, or at ease, in the presence of affectation, or that which they feel is merely pretense.

We know that carnality in the heart is the root of a man-fearing spirit which frequently hinders freedom of speech, in testimony or preaching—and because of this, may garble, and affect the tones of voice; and we also know that the carnal mind in the heart is the source of deceit, and affectation, and pride—whereby a person may be tempted to assume a religious air, and a religious tone of voice, in order to impress others that we are more religious than the heart experience

would really warrant. In any case, we think on general principles, it is always best to be just ourselves, as we really are.

We believe that "true holiness" will always enable its possessor to serve God with a supernatural naturalness. It destroys all cant, and deceit, and pretense, and delivers the soul from all carnal self-consciousness, and man-fear, and seeking to be like others, and thus develops a sanctified personality which is not a mere imitation of someone else, but has in it the marks of a divine workmanship that makes it both attractive and effective.

One of the most charming and outstanding features of a true holiness meeting, where men and women are really sanctified wholly, and filled with the Spirit, is the variety in unity, and the unity in variety, as expressed in the various personalities; they are all different, and yet all alike. There is no feeling that they are seeking to imitate each other; nor that they are "putting on" for the occasion that which is unnatural to them. In other words, they do not wear a religious garb nor a religious tone of voice for a religious gathering, and then wear some other garb, and a different tone of voice elsewhere. Hence, with the true Christian the religious tone should be his natural tone, and his natural tone should be his religious tone. Why not?

STEWARDSHIP CAMPAIGN AND MONTH OF PRAYER

The General Board realizes that thousands of our people are not giving to God's cause in any constantly proportionate manner, and that the whole church needs a baptism of intercessory prayer. That many of these are lax in respect to intense prayer and generous giving, is because of a lack of information and united effort. It has, therefore, joined with the General Superintendents in requesting that the month of April be set aside for a great month of prayer and a "Stewardship Campaign."

Through its Stewardship Committee it is placing suitable literature in each pastor's hands, that will enable him to enlist all his people in prayer and a consideration of giving, and thus create a gracious atmosphere which will result in greatly quickened devotion to the needs of the church on the part of all.

The desperate needs of the foreign missionary funds, which must be markedly recouped before July 15; the pathetic calls from hosts of people in unreached home mission regions, which cannot be answered unless we can secure a greatly enlarged General Budget; the empty, outstretched, palsied hands of some of our retired ministry, that shames us as a people; the pressing need of building a thousand chapels to house our new congregations, now meeting under tents, in halls, and basements, the development of general Sunday school interest, through conventions, literature, and means for special training, and the clarion call of our statesman-

like General Superintendents, makes such a month of Prayer and Stewardship as is planned for in April, one of the finest bits of spiritual strategy that has been undertaken in many days.

A hearty tribute is due the leaders who thought of and planned this. Great prayer and support are due the committee that is earnestly prosecuting the plan. Co-operation from all is needed to accomplish the end in view—to precipitate a connection-wide awakening; viz., the total burial of the specter of retrenchment that perennially stalks forth in the foreign mission fields; to satisfy the church's own sense of obligation that the home work demands, to put roofs over our unsheltered congregations, support our aged and retired ministry, and adequately carry out the divine program for our people.

We beg of each pastor to observe April for special Prayer and Stewardship information. We plead with each Sunday school superintendent to swing the splendid forces of his department into line for this holy business. We entreat of each Young People's Society leader to unite with the pastor to stir all hearts to deep prayer and devotion in the sacred cause of giving proportionately to God's work.

STEWARDSHIP COMMITTEE,
J. G. MORRISON, *Executive Secretary*.

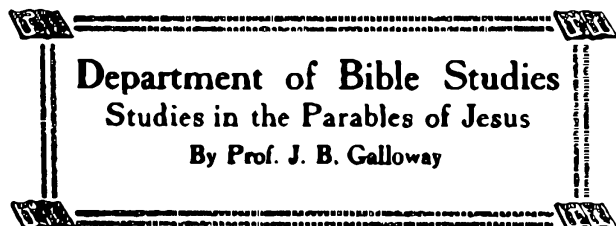
VALUE OF THE BIBLE

It has long been known the devotional study of the Bible as the Word of God has had a wholesome effect upon the physical as well as the mental and spiritual condition of man. The following, however, taken from the California Voice, comes from a somewhat different point of view and will prove interesting to all who love the Word of God:

"Strong Plea for Bible in Schools: Eighty-three German neurologists and insanity specialists have published a pressing call not to take Christian teaching from the young, i. e., in the German public schools. 'In the present lamentable struggle of political parties over the schools,' they say, 'attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We, the undersigned insanity and nerve specialists, who have daily opportunities to look into the deep abysses of psychic need and suffering, earnestly warn against allowing the belief in Christ even in the least degree to lapse in the hearts of our youth, since this it is that is the real anchor in the storms of our time. The Christian religion is now and will remain the philosophy, the ethics, the socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as her sons, and who have taught us to recognize the nature and ends of Christianity in its infinite wisdom, truth, freedom, and strength.'"

"We need to remember that it was the 'acts' of the apostles and not the resolutions, that moved the first century."

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things, his turn will come at last.—W. McCUNE.



Department of Bible Studies
 Studies in the Parables of Jesus
 By Prof. J. B. Galloway

Lesson Twelve

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

(What Jesus said about Himself)

First Day—John 6. "I am the bread which came down from heaven" (6:41). Jesus is our spiritual food. Seven times in this chapter He said He came from heaven. If your soul is hungry feed on the manna from above.

Second Day—John 7. "I am from him" (7:29). Time and time again He indicated that He came from and was one with the Father. If you would know God you can only know Him through Jesus.

Third Day—John 8. "I am from above. . . . I am not of this world" (8:23). Jesus was from heaven and a stranger to this world. If you would go to heaven get your directions from the One who knows the way there.

Fourth Day—John 9. "I am the light of the world" (9:5). Jesus is the world's only spiritual light. If you would walk in the light keep close to the Sun of righteousness.

Fifth Day—John 10. "I am the good shepherd" (10:11). The Lord is our Shepherd. If you would feed in green pastures and lie resting by the still waters, follow your Shepherd.

Sixth Day—John 11. "I am the resurrection" (11:25). Jesus is the only source of spiritual life. If you would have eternal life believe upon Him.

Seventh Day—John 12. "I, if I be lifted up from the earth, will draw all men unto me" (12:32). Jesus is the world's greatest magnet. If you would be lifted up, submit to His drawing influence.

PART TWO. A FRIEND IN NEED AT MIDNIGHT

"In the case with God, no time is unseasonable with respect to hearing and giving."—BENCEL.

Luke has more to say concerning prayer than any of the gospels. He records three parables on the subject. This one about the importunate friend at midnight, and the one about the widow and the unjust judge and that of the Pharisee and the publican. The parable in Luke 11:6-13 of the friend at midnight is connected with the answer that our Lord gave to the request of the disciples, "Teach us to pray, as John also taught his disciples." They had seen Him in His private devotions and heard His fervent prayers from the hillsides of Judea and they realized that there was a need in their lives.

An Illustration from Oriental Hospitality.

"We prevail with men by importunity because they are displeased with it, but with God because He is pleased with it."—HENRY.

This parable contains many details that are characteristic of the eastern customs. The arriving at a late hour was not unusual, as much of their travel was in the night-time. In the Eastern countries hospitality is shown to all travelers, even though they are strangers. For a traveling friend to come to a home and find no food was unthinkable. It is a common practice in those countries even today for friends to borrow bread in an emergency. The bread was usually baked every day in small thin cakes and three was the usual allowance for a person.

A Friend in Need.

"For perhaps He delays purposely, to redouble your earnestness and coming to Him, and that you may know what the gift of God is, and may anxiously guard what is given. For whatever a man acquires with much pains he strives to keep safe, lest with the loss of that he should lose his labor likewise."—BASIL.

The man who was benevolently disposed to the weary traveler goes to a neighbor for bread, and is refused, for the man is in bed with his children. He will not be denied. Travelers tell us that it is almost incredible how a native in the East will urge his application for what he wishes, and the results almost always prove successful, for the person applied to is usually glad to grant his petition in order to get rid of him. The reluctant, selfish grumbling man of the parable is intended to stand out in contrast with God's glad, cheerful willingness to grant us the petitions that we make of Him. If such a man can be prevailed upon, how much more will our heavenly Father answer our prayers. The door of heaven is never bolted against those who come aright; He can answer without arising from His place; He is never impatient; the only reason that He keeps us waiting when we cry is for our sake, and not His. The man requested to give bread is addressed as "Friend," and it is important that we remember that the One that we pray to is a Friend.

God's Willingness to Answer Prayer.

"He would have thee ponder in thy heart the blessing thou art praying for, He would have thee ask and receive what His goodness is longing to impart."—CHRYSOSTOM.

The Magna Charta of prayer is, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give," is the conclusion to this message to His disciples.

While He is more ready to give than we are to receive there are conditions necessary to successful praying. He may deny what we ask that by His denial He

may open our eyes to a higher need. Not every kind of asking is acceptable to Him. No prayer prompted by a gratification of malice, or the satisfying of selfish ambition, or the pampering of an abnormal appetite, or the achievement of carnal desires will be answered.

The Bible gives the following conditions for successful praying:

1. Submission to God's will (Matt. 26:42).
2. Pray with thanksgiving (Phil. 4:6, 7).
3. Confess your faults (James 5:14, 15).
4. In the name of Jesus (John 14:13).
5. According to His will (1 John 5:14, 15).
6. In faith (Heb. 11:6).
7. To pray and not to faint (Luke 18:1).

Successful praying is the fruitage of a holy character. A wholehearted surrender of our wills to Him places us in a condition to get whatsoever we ask.

PART THREE. WHAT THIS PARABLE TEACHES ME
That God will answer importunate prayer.

THE DIVINE INVESTIGATION

By A. W. ORWIC

The psalmist David wanted every nook and corner of his heart searched by the Almighty. Perhaps he felt that some evil habit or taint might not have been detected by himself, and so he wanted God to probe his heart to the very core. He desired not only his words and actions weighed, but also his most secret *thoughts*. He knew that to harbor evil thoughts in the least degree was very unsafe and likely to lead to the commission of actual sin. It is in the

REALM OF THOUGHT

that Satan achieves many a victory. It is here that many become ensnared and defeated. Oh, what craftiness our great enemy employs to debauch our minds and to blacken and pollute our hearts! How adroitly he enters the field of lawful appetites to allure men into unlawful indulgences! What havoc he sometimes makes among professors of religion who do not constantly watch and pray against the encroachments and power of evil thoughts!

Our habits of thought have much to do in molding and shaping our lives. Many persons seem to overlook this important fact, and hence are not as careful about their thoughts as they should be. Good thoughts always have an elevating and purifying tendency, while bad thoughts have a degrading and polluting effect.

While we may not be able to prevent evil thoughts from flitting across our minds, we certainly can and must refuse them a place in our hearts. We must give them no welcome whatever. Even Christ had evil suggestions presented to His mind by Satan, but He instantly and completely rejected them. And so can we, by His help, which He has promised. We must rely on Christ for victory over all forms of evil.

But whatever our experience is, it will be well for us often to utter the prayer of David, "Search me, O God, and know my heart; try me, and know my thoughts," etc. And when God undertakes to search us, let us not shrink from the ordeal, but let us willingly submit to His blessed, purifying work. Surely, we ought to be anxious that all evil be eradicated from our hearts. We should desire

HEART PURITY

above everything else. No matter how powerful the besetting sin, or how deep the depravity with which we must contend, God is able to deliver us from both.

But if we are unwilling to give up all sin, our case is hopeless. If we are unwilling to be searched by the Almighty, and are covering up or harboring any evil, we shall never know

the blessedness of heart purity, nor can we ever reach heaven. Sin will forever exclude us. Oh, may the Spirit of God find out all who are clinging to any evil! And may we keep up the prayer of David until every spot and blemish is entirely removed!

THE OTHER SIDE OF THE RECORD

By U. E. HARDING

One day while calling on one of my members, the little girl in the home insisted on my hearing a new record on the phonograph. Her mother protested by saying, that I might not like what she liked, etc., but the child contended that it was a laughing piece and she was sure I would enjoy it, and so it was played.

It was a double record, and in this case, the other side was a more serious number. The mother now continued by saying, "You must now hear the other side of the record," so the disk was reversed and the piece played.

As we walked away from that home it rang through our mind, "Hear the other side of the record." O brother, you have heard a great deal in this age when gossip is cheap and news travels so fast, with phone and press, road and radio, the air is fairly freighted with voices, but have you heard the other side?

We once heard of a Dutchman who was elected justice of the peace of a little village, and the first case he was called to hear caused him to be so wrought up over the side the prosecution presented that he at once began to pronounce sentence. When the defense called the court's attention that he had not heard the other side, he exclaimed, "It makes no difference. My mind is made up."

Far, far too many, like this justice of the peace, hear only one side and make up their minds and at once pronounce sentence and broadcast their decision. The other side is heard later but too late to stop the wagging tongues. A life is blighted, a heart broken, an influence hurt, a home broken up, a breach that cannot be repaired, a stream opened that can't be run down. All because we did not hear both sides of the record. A preacher has been sent from his charge with a broken heart, his family hurt and children turned against religion. A business closes its doors, a girl leaves her happy home, a murder is committed in the neighborhood. A church divided. A doctor gives up his practice. A teacher quits his school. Pals of life, parted fast friends, become foes. Nation rises against nation. All because we did not turn the record over and hear the other side.

SENTENCE SERMONS

Compiled by HENRY BELL

Evolution is an anesthetic to relieve one of suffering while his religion is being taken away from him.

"Keep telling them and after a while they will believe it."—
DR. P. F. BRESEE.

Almost every church member who does not tithe his money to the Lord, tithed it to the devil when he was serving him.

Whenever a church member comes to the pastor and says, "Now I am your friend and I want to tell you something," that is a good time to watch as well as pray.

APRIL THE MONTH OF PRAYER

By N. B. HERRELL

Satan is the universal opposer of prayer.

Sin is the universal foe of prayer.

Worldly lusts are the universal enemies of prayer.

Doubts are the universal disease of prayer.

Regard for iniquity is the universal hindrance to prayer.

Asking amiss is the universal weakness of prayer.

Carnal fear is the universal cause of defeat in prayer.

Meet me at the throne of grace in prayer.

Our Suffering Chinese Members

An Emergency!

Some of our own brothers and sisters in the Chinese Church of the Nazarene are starving! Read the following letter, just arrived from the field written by Brother C. J. Kinne. Think, reader, since last the sun has looked upon us, he has looked down on starving, dying Chinese Nazarenes! On fathers looking with eyes of despair upon wives and babies perishing from hunger. Our missionaries there are doing all they can out of their own meager salaries to relieve this dreadful situation. But shall we make them bear this awful burden, and endure this sacrifice alone? Can we not, in addition to underwriting the necessary General Budget, contribute a little to give one bowl of millet mush a day to save our brother and sister Nazarenes in China from starvation? We believe ten thousand of our people can and will, when they know. Send money to M. Lunn, 2923 Troost Ave., Kansas City, Mo., marked "For China famine." Send any amount, but send quickly.

J. G. MORRISON, *Missionary Secretary.*

"So we, being many, are one body in Christ, and every one members one of another" (Romans 12:5).

"The members should have the same care one for another. And whether one member suffer, all the members suffer with it" (1 Cor. 12:25, 26).

IT seems to the writer to be a duty to set before the Church of the Nazarene some conditions which vitally affect some of her members. In order to do that we will mention some general conditions which prevail in this region. This is purely an agricultural region where everything depends upon the products of the soil. Three years ago there was but a very poor crop and the last two years the crops were almost a total failure. To make matters worse, last year the grasshoppers came in clouds and ate up what little there was. Late in the season there was some rain so that some late crops were started but an extremely early frost came and killed those before ripening.

It is impossible to really picture the situation to people who have always lived in a land of plenty. When, at the best there is barely enough to feed the dense population, a short crop means hunger and a crop failure means starvation. The country in which we are located had a population of 600,000. Possibly one-fifth of that num-

ber have gone. Some who had a little to go on have emigrated to more prosperous regions. Thousands have left to wander about the country and beg for bread. In the villages around here most of the girls have been sold and now they are selling the boys. You may think them utterly inhuman to do that. I wonder what you would do if you were faced with sure starvation and had an opportunity to sell your children to go to places where they would be fed and you yourself could exist for a little while on the money thus secured. However, this rarely occurs among Christians.

At least two-thirds of the population of this county are destitute and there is no prospect of any food crop under six months. Those who in normal times are considered rich (in land) are suffering with the others. There is no sale for their land. Who could buy? Many who have brick houses are tearing them down to try to sell the bricks and timber so as to get food. But there are few buyers for but few have any money. We are besieged daily with people wanting to sell bricks or timbers from their houses. There are also many begging for work, but we can employ only the few we can use and pay.

What about our Christians and their families? They who, with us, are one body in Christ and members one of another. In the part of our district which is so sorely affected by famine our Christians and their dependents number about 1,500 persons. Fully ninety per cent of them are suffering. During a recent meeting of the workers of the district, while a native pastor was away from his station attending the meeting, *some of his people died from starvation.* These people did not beg, or we would have found out about their condition in time to try to help them. No one can tell how many cases like this there may be unless we can find some way to carry on general relief work among our people.

This is a very grave problem for our church to consider. Shall we who live in a favored land of plenty go on spending money for pleasures and luxuries, or to keep up with the fashions, or to provide ease and comfort for ourselves, while other members of the body of Christ and of our own church are starving? We surely have great need for all the native Christians to live and help evangelize the great mass of their people.

It might be well to add that one dollar American money will save one person from starvation for a month.

C. J. KINNE, Tamingfu, Hopei, China.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our service at Waukena. On Wednesday in the afternoon we drove from the ranch, the home of my children, to Tulare and heard Dr. Bulgin in the afternoon at the Church of the Nazarene and he brought us a fine message, as he was in Tulare in a meeting. We had supper with Brother and Sister South and then we all drove to Waukena and had a fine service and then went back to Tulare and spent the night at the South home. We spent the forenoon at their home and heard Dr. Bulgin again on Thursday in the afternoon. We heard him on the last two days of February.

After the closing up of the afternoon service we made a run to Lindsay and preached at night for Brother W. L. Fear and also on Friday night. We had two great services in Lindsay. On Friday in the afternoon we went back to Tulare and I preached for Brother Fred Weatherford. We had a fine crowd and Dr. Bulgin and his workers also were with us. We all had a fine time together and then drove back to Lindsay and preached at night. This was Friday of March 1st.

After preaching Prof. L. C. Messer and I made a run to the ranch at Richgrove, and joined the Welch family, also Sister Messer and Miss Ruebena had gone to the ranch with Brother and Sister Welch from the all day meeting at Porterville. So on Saturday the 2nd of March Brother and Sister Smith and Professor Roscoe Carrell drove to the ranch and we all had one fine day with my children.

After dinner we made a run to Bakersfield and preached on Saturday night and over Sunday at Bakersfield. Brother and Sister Sturgis are the fine pastors and we have no finer young people in the church than this fine young couple. We had a fine time in Bakersfield and preached to a packed house at each service. On Monday we spent the forenoon listening in on the great address delivered at Washington, D. C. by Mr. Hoover. Thank the Lord for every word that he spoke.

After dinner we made a run to Arvin, that is, we boys; as Sisters Smith and Messer had gone to Pasadena on Sunday in the afternoon, from Bakersfield. Young Brother Frank Smith had come up on Friday night and stayed over Sunday morning with us and he drove back to Pasadena on Sunday in the afternoon to be in school on Monday. His mother and Sister Messer and Ruebena drove back with him. We had a great time at Arvin. Brother Willbanks is our good pastor at Arvin. We have only twenty-two members but they gave us twenty-eight subscriptions for the HERALD OF HOLINESS. To the number of members the Arvin

church is the banner church of the district, but for the largest number of subscriptions that any one church gave us on the district our church at Fresno is the banner church. They gave us forty-five subscriptions for one day. That is the best on the district for one church for one day. Brother and Sister Whitcomb have done wonders at Fresno and then Brother O. B. Ong was there in a great revival and people do just about what Brother O. B. Ong tells them to do.

Well, we left Arvin on Wednesday the 5th and drove up through Bakersfield and on to the ranch at Richgrove and spent a part of the day with my children and after dinner we made the last run on the district, which was to Wasco to close up the campaign. This has been a great campaign. We have no church at Wasco but some as fine people as walk the dirt. Our Nazarenes there secured the First Methodist church, Dr. John Soule is the fine pastor and he is a brother beloved of the Lord. He was so kind to us. Here we finished the campaign and made the last pull for the HERALD OF HOLINESS.

Some of the HERALD OF HOLINESS readers will remember that on the Pittsburgh District we secured 606 subscriptions and on this district we made a pull to get 607 and we got them. We beat the Pittsburgh District by one subscription. When you think of it, that we have less than two thousand members on the district, that is by far the largest number of subscriptions to the number of members that I have ever received on any one district in the United States. We had a fine service at Wasco. Brother Sturgis came

up from Bakersfield and brought up a car load or two and we had a fine time in the nice Methodist church. The pastor and board were as kind as men could be. Thank the Lord for good men and kind men and good friends in all the different churches. We have had such a lovely time here in this great valley at Wasco. It is a garden spot and out at Arvin, is a paradise.

While at Arvin Brother Smith and Brother Carrell stayed with Brother and Sister Willbanks and Professor Messer and I stayed out at the lovely country home of Brother and Sister Galland. We had two days with them and we called it the Galland Hotel, as they fed us like we had been kings.

Well, I have just told you that we have no church at Wasco but we will soon have one as we have four or five good families and we will soon have a good church there. Brother Smith and I stayed at the home of Brother and Sister Wright and Brothers Messer and Carrell stayed at the home of Brother and Sister Glover. On Thursday morning of March the 7th we are leaving the beautiful San Joaquin Valley and are now headed for Whittier, California, for a four days' convention with Brother Frank Stephens.

After working this district with Brother Frank B. Smith and good Sister Smith, I am convinced that we have no finer people on the face of the globe than the Smith family. This has been a great campaign. We have secured 607 subscriptions and the finances have come up fine and we are leaving the district in good shape and no bills to pay after we are gone, and everybody in love with the work and I think with each other as a whole, a district could not be in a much finer shape for love and harmony. Brother Smith has got up here as fine a bunch of boys as can be found on the top side of earth. They must make good, for such a fine band of boys could not fail.

I am expecting the Northern California District to make great headway this year. At this writing Dr. A. O. Henricks and Brother O. B. Ong and Brother W. P. Jay and Dr. U. E. Harding are all now in good revivals so that means success on this great district. As I have traveled over the nation I haven't found a country in the nation as fine as the Northern California District.

This is without a doubt one of the most beautiful countries in the nation. I don't wonder that they call it the garden of the world, for it is all of that and then some. Well, may heaven smile on Dr. Frank B. Smith and the good angel that travels with him, for when it comes to love and kindness Sister Smith is as much like an angel as any human being on earth.

In perfect love,
UNCLE BUDDIE.

ROBINSON AND MESSER ON THE DALLAS DISTRICT IN INTEREST OF HOME MISSIONS

Central Church, Dallas	.....	April 7
..... Sunday, 11:00 a. m.	.....	April 7
Cedar Hill	.....	April 7
..... Sunday, 2:30 p. m.	.....	April 7
First Church, Dallas	.....	April 7
..... Sunday, 7:30 p. m.	.....	April 8
Greenville	.....	April 8
Sulphur Springs	.....	April 9
Grand Saline	.....	April 10
Tyler	.....	April 11
Corsicana	.....	April 12
Orange	.....	April 13
Port Arthur	..... 11:00 a. m.	April 14
Beaumont	..... Sunday, 2:30 p. m.	April 14
Houston	..... Sunday, 7:30 p. m.	April 14
Lufkin	.....	April 16
Jacksonville	.....	April 16
Martin's Chapel	.....	April 17
Johnson's Chapel	.....	April 18
Bivins	.....	April 19
Texarkana—Sat.	..... 7:30 p. m.	April 20
..... Sunday, 11:00 a. m.	.....	April 21
Halesboro	..... Sunday, 3:30 p. m.	April 21
Blossom	..... Sunday, 7:30 p. m.	April 21
Rocky Point	.....	April 22
Pleasant Grove	.....	April 23
McKinney	.....	April 24
Cullenka	.....	April 25
Bonham	.....	April 26
Sherman—Saturday	..... 7:30 p. m.	April 27
..... Sunday, 11:00 a. m.	.....	April 28
Whitesboro	..... Sunday, 3:30 p. m.	April 28
Denison	..... Sunday, 7:30 p. m.	April 28



LESSON FOR MARCH 31, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Future Life.

LESSON TEXT: Luke 24:1-12; John 14:1-6.

GOLDEN TEXT: *Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2:10).

JESUS came to fulfill a well-defined program, the closing act being the cross, the tomb and the resurrection. These three incidents bear upon each other, making a complete act, none of them being satisfactory without the others.

The proof that the work of the cross was perfect lies in the fact that He not only laid down His life, but that He took it again, thus carrying out the divine decree to its utmost limit.

The resurrection is the divine seal upon the work of Jesus as perfectly meeting the purpose of God. It was the great culminating event on the program of our Lord, which marked the perfect approbation of God. It was also the final act marking man's rejection of God's plan, and God's rejection of man. We also find here the divine ratification of "the new and living way," by which rejected man could be accepted of God.

But acceptance with God is conditional upon man's acceptance of and trust in Christ. To those who thus believe eternal life has begun with them. "This is the new and living way," at the end of which is the many mansioned home spoken of in this lesson.

Our lesson tells us it was "very early in the morning" that the women went to the tomb of Jesus, and found it empty. John says "It was yet dark." Their business there was to finish embalming Jesus' body, and they waited only long enough for the Jewish Sabbath to end, to perform their affectionate service. They were surprised and perplexed to find the hindering stone removed when they arrived. This was really a thing to rejoice over for they could not have removed it. But how often Christians perplex themselves over some thing that should be a comfort to them, for like the removal of the stone, it indicates that God's angels are not far away (Matt. 28:2). While neither they nor any of His disciples saw Jesus rise from the dead, heavenly messengers were there and lingered to tell them that, "He is risen" and refresh their minds by calling attention to the fact that He had plainly told them of this even while He was with them.

We note that these angels from heaven did not speak any new gospel truth, but just put these searchers' minds in remembrance of the sayings of Christ, which brought satisfaction, for "they remem-

bered His words" when they were put in mind of them. When we are in confusion concerning the workings of Providence, if we will recall the words of Jesus, it will help us to a right understanding, just as it did these women. They "returned from the sepulchre, and told all these things unto the eleven, and to all the rest." These women were the first to tell the story of a risen Savior. But O the stupidity of their hearers! Disciples though they were, they heard this marvelous truth which to them seemed as idle tales, and they believed them not."

We marvel that they did not believe, they who had more than once seen Him raise the dead, and been eye witnesses of His power. Why should they be so slow to believe He would raise Himself from among the dead? There seems to be but one answer, sorrow had so overwhelmed them that they could not rise above it for their faith was weak. Often Christ's followers are sad and sorrowful, when they have reason to rejoice, but the weakness of their faith prevents them from taking the comfort that is offered them.

The story these women told should have brought them not only great comfort, but it should have caused great rejoicing, for His words and promises were verified, and He had triumphed over death and was *alive forever more*. No longer need they think of Him in a sepulchre nor seek Him among tombs for "He was risen indeed." He had quit the grave to return no more. Having died once He cancelled the full debt, and brought life and immortality to light through the gospel. Since He lives His followers live also. The latter part of our lesson is a continuation of Christ's discourse with His disciples after supper. When He had discarded Judas, He set Himself to comfort the rest who were full of sorrow because of what He had told them concerning His going from them.

The scope of this entire chapter is in the first verse and the design is to give them and all Christians a remedy for trouble. Ample provision has been made for the Christian for this world and the next to guarantee a victorious life here and a calm and restful termination.

The remedy Christ prescribes here against distress of mind and a troubled heart is to *believe in God*, trust Him for future happiness as long as the immortal soul shall last. This eternal home, this glorious place will make amends for all the distresses of the present life. In heaven there are accommodations for all and the Christian's estate is not for a term of years but perpetual. These precious men had quit their business and homes to follow Him who had not where to lay His head, but the mansions above in the

Father's house, will compensate them—and us—for all the homeless journeying of this earth life.

He was right then on His way—for He was going away—to take possession for them as their attorney, and secure their title. Heaven would be an unready place for a Christian, if Jesus were not there. He tells them about the home and then reminds them that they know *the way*. But when Thomas confessed that he did not know the way, Jesus said, "I am the way" and I only, for "no man cometh to the Father (or to His house) but by Me." Christ's mediation cleared the way to the Father, made known the truth, and has made possible eternal life instead of eternal death to all who believe.

THE OVERHEAD

Overhead expense need not be waste. A certain amount of what is known as overhead work is necessary to the success of any institution or organization. The extent of the value of this overhead work does not depend alone upon the work done by the overhead workers, it depends even more largely upon the response that is made to these overhead workers. There is much waste, there is increase of expense, there is killing of plans, by the casting aside of letters, the refusal of requests and the ignoring of suggestions sent out from the central office. Successful business where money is involved will not stand for such things. Why should we have to put up with it where character is involved.

No one has complained, we have received no criticisms, it is simply a concern of our own. We are pained because we cannot help more largely. We want to help, we try to help, we do not want to waste time or money. But we cannot do much without co-operation. We ask for a list of names and addresses and do not get them. The postage and material and time spent in writing the letter is wasted and we are denied the privilege of doing the work we had planned to do. We send out suggested plans and they are cast aside without a trial and the effort is wasted and the money involved brings no return. We send out a survey in order to study certain situations in order to determine what actions to take or plans to put on and but a small per cent are returned and again there is a waste of means and time and a partial defeat in program.

If we could have a better co-operation from pastors, superintendents and all local workers the headquarters force could be of much greater help, and there would be a saving of money and time. Here is one of our greatest weaknesses. Think of this, will you?



Foreign Missions

FOREIGN MISSIONS—ADVANCE PROGRAM

Sister S. N. Fitkin, at my request the other day, gave me a contemplated advance program for foreign missions. Here are some of the needs, as itemized by Sister Fitkin:

A church in Jerusalem, costing \$15,000. Why not put a church in Jerusalem, where our blessed Lord was born, and thus help Brother and Sister Kauffman in their work there? These missionaries are from Chicago Central District. There are persons, or families, on this district who could donate to the budget and thus enable it to build this church if they so desired and never even feel the loss of their money. A depleted general treasury alone prevents this.

Then Sister Fitkin told me concerning Peru. Not only Sister Fitkin, but Brother Guy McHenry, told me about the field down there where there are multiplied thousands of Indians in South America; where we have an open field, and already a good start. There, we are in need of a church building and a mission station. The only reason this could not be done is the deficit in our general funds at Kansas City.

Then Sister Fitkin, and also Dr. Morrison, told me about the great need of a Bible Training School in Japan. Many young men and native workers are there asking for Bible training. This would cost only \$150 a month. Also we need a Bible training school in Peru. We need a Bible training school in India, which would cost about \$3,000. And a Bible training school in Mexico, which would cost about \$6,000. The Missionary Department would hurry to satisfy these crying needs, if the General Budget were all paid.

We have come to the place in our foreign missionary activities, where we are producing converts, many of whom are called to preach and to special work. If we are going to keep pace with the foreign missionary interests in our fields we must build Bible training schools in all of our mission fields, and give our missionaries money with which to carry on their work. I know that we can do this, and by the help of God, Chicago Central District is going to assist in this great undertaking. Let us all push for the enlarged budget suggested by the Columbus General Assembly—\$318,000 is none too much for all our general interests.

E. O. CHALPANT.

As we approach the end of this present evil age, a greater manifestation of the power of Satan is noticeable. This is necessarily so if the power of God is

hindered and limited by His people. When God withdrew His presence and power from Israel because of their sin and disobedience, they were overcome by their enemies; but when God showed His power in their midst, none could stand against them. What is needed today is the saving, keeping, enabling, counteracting and victorious power of the eternal God manifested anew through His people. Nothing else will avail.

One reason for lack of power can be found no doubt in a lack of prayer. As long as Moses lifted up his hands in prayer, the Israelites under Joshua prevailed over Amalek; but when he weakened and let down his hands, Amalek prevailed. His hands were finally stayed by Aaron and Hur until the going down of the sun, and the victory was won by the people of God. *If we want power, we must be constantly in touch with the source of power.*

The great need for this year is a new manifestation of the mighty power of God. We need it for a victorious life, and for a fruitful ministry. Without it there is bound to be defeat; with it we can be more than conquerors. Without it there is bound to be barrenness; with it there will be abundant increase.

Hezekiah prayed when Jerusalem was compassed about with the armies of Assyria. As a result the power of God was manifested in the destruction of his enemies and the deliverance of Israel. It was the zeal of the Lord of hosts which gave this victory, because Hezekiah's prayer was heard in heaven.

That a loving Father is willing to give His power to His believing children who delight to do His will, none will deny, for He has declared, "The people that do know their God shall be strong and do exploits;" but that most Christians today lack this power is sadly apparent. What is the reason?

It is when God's people recognize their helplessness, and humble themselves under His mighty hand, and call upon Him, that He delights to show His power on their behalf. *We need the pull of prayer upon the power of God as never before in the history of the church.* Shall we not really give ourselves to prayer until there is a new manifestation of the power of God? What is your answer?

"Let every young man, whose eye rests on the heights of distinction or usefulness, understand that they will not be reached by the broad and easy road of acquisition which is opened in modern times, but by the old-fashioned narrow way, ascending ruggedly, where toil will harden the tendons of the soul; . . . such sinews will deal out heavy and effectual blows."

"Foreign Missions," says one, "*demand our ablest men.* They must stand before kings. They must confound learning and adroit sophists, demolish ancient systems of philosophy, uproot religions which have stood a thousand years."

Like all the requirements of God, paying the tithe benefits us most of all; it brings system into our business and enables one to realize more benefit out of the nine-tenths than he used to get out of the ten; then it brings a spiritual blessing by introducing a sense of divine sovereignty and Fatherhood into our temporal affairs.

Sundar Singh reminds us that the essence of prayer "does not consist in asking God for something, but in opening our hearts to God, in speaking with Him, and living with Him in perpetual communion," and that "prayer is continual abandonment to God."

Let us pray, therefore: For a closer and more vital connection between prayer and daily living; for power to weave adoration, communion, thanksgiving, and intercession into the texture of the day's experience; for all our work in foreign lands.

If any pastor desires fatally to tie the hands of the world-wide spread of holiness, and to prostrate the work of the foreign missionary, let him fail to raise his General Budget. That will do it quicker than anything else, except to fail ever to pray for this sacred business.

Five cents out of each Nazarene dollar is not being top heavy on missions, is it? Can we not raise up and make it ten cents—a tithe of that Nazarene dollar to spread holiness in foreign lands? **WE CAN IF WE WILL. WE CAN AND WE WILL.**

Provide for yourself a life income, and at the same time leave your money where it will preach holiness in foreign lands after you are dead. Ask us how. Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.



NORTH CAROLINA AND VIRGINIA DISTRICT

(A change of district boundaries enacted by the last General Assembly, made the states of North Carolina and Virginia a district.)

After having been closely connected with pioneer, or Home Mission work for the last fifteen years, and having studied the several fields from various angles, the writer is persuaded that the old historic states of Virginia and North Carolina afford the Church of the Nazarene the greatest opportunity of any states in the United States today for many reasons.

Virginia, the old mother state, has barely been touched by the holiness movement and she is truly "white to harvest." There are twelve cities in Virginia with a population of from 10,000 to 70,000 with no holiness church at all and with a good tent and a couple of hundred dollars a church can be organized in any one of these cities.

North Carolina has been making the most rapid progress the last four years of any state in the whole South. She now has the best roads, and more of them, than any other state in this Southeastern Zone. She has consolidated modern schools of the highest type in the rural districts and along with all other improvements, the old line denominations in many, many places where there are two or more churches of the same faith in the same city have united and built great and beautiful structures, thus leaving from one to two good church buildings vacant in each such city and these are for sale cheap. We know of several vacant church buildings now in some of the best cities and centers. North Carolina has twenty cities with a population of from 10,000 to 80,000 with no Church of the Nazarene. There are also many smaller places with no holiness church. Thousands are literally crying for the gospel we preach. If the readers of this article were permitted to look in on the scene and see the situation as we who are carrying the burden see it, you would be driven to your knees in prayer. The people are just now beginning to learn of the Church of the Nazarene through here. Just a little over three years ago we organized the first church in North Carolina, at Greensboro, N. C. God has blessed and helped until today we have fifteen churches, for which we praise Him, and we have gotten these with practically no campaign money. What could we have done had we had access to \$3,000 or \$4,000 a year? We believe with this amount and the needed tents, we can come up to the General Assembly in 1932 with sixty or seventy churches. It can be done. In these three years we have acquired \$55,000 worth of property.

We are buying and building as we go. Only one of our churches is worshipping in rented property. Our success has not been due to financial aid, that is, for campaign purposes, but has come through the guiding hand of God and the untiring labors of our collaborators: First, God who blesses every honest effort. Second, men and women who know how to sacrifice; who seem to forget their own every interest and see nothing but a broken-hearted Savior and a lost and ruined world.

We have as good a grade of, and as efficient preachers, in our little district as will be found anywhere. They are loyal in every way—true as steel and are the very essence of determination. If any one of them has ever been defeated they never knew it. They all have sacrificed until it has, and still, hurts. I have been made to wonder how they lived and supported their families. Wife and I sometimes think we have sacrificed but we are ashamed to mention it around

The tents needed for the summer campaigns of the Department of Home Missions and Church Extension can be secured if everybody will send in the General Budget money without delay.

these dear ones. Some of them are driving old Ford cars, many would be ashamed of, but still they push on. Not once to my knowledge has one of them ever murmured or complained. There have been times when I have advised some of them to give up and go look for something better, but their reply has been, "Brother Harrison, we propose to see you through and help out old North Carolina on the Nazarene map." Oh, the devil can't defeat a crowd like that. We propose by the grace of God to keep the banner of full salvation unfurled to the breeze of a lost world till Jesus comes. Praise Him!

Now, beloved, in spite of the martyr spirit these dear ones have manifested, we will have to have some financial aid if we ever get over this great, needy field. We have, a few times in the past, put on meetings and had to close before we realized any definite results on account of the lack of funds. With from \$150 to \$250 we can put on a campaign and organize a church in almost any good sized city in North Carolina or Virginia, but we will have to have outside help to do so.

The Department of Home Missions and Church Extension at Headquarters will be only too glad to assist in financing

some of these projects if the funds are only sent in for that purpose. The Executive Committee of the General N. Y. P. S. is endeavoring to raise \$25,000 this year for this line of work and we are sure if some of the local societies would send in their contribution to the General Treasurer at once, some of this help might be sent for campaign work on the Carolina District. The district is in great need of gospel tents. The district itself is buying one tent but needs at least two others. We feel sure that the Department of Home Missions at Headquarters is anxious to assist us in securing tents if the money will only be sent in to enable the Department to do so. We can get plenty of willing workers if we can only get the equipment. We truly believe that with such aid and equipment we can come up to our District Assembly next November with at least ten new churches. We believe it can be done. We urgently request that all join us in believing prayer to that end.

CHARLES M. HARRISON,
Superintendent, Carolina District.

TENT SEASON NEAR AT HAND

We are now nearing the harvest time for outdoor meetings. While it is zero weather here in Chicago, District Superintendent Watson informs me that he can start meetings in Louisiana in April. I am told that in Florida and in California tent meetings can be held throughout the entire year. However, we are to that season now where tents should be bought in every section of the country. I am sure I have a little judgment on this important subject, and I believe that there is no work in which the Nazarenes are more interested than in tent evangelism. Our first great job is to preach the gospel and get people saved and sanctified. Our first job is not to organize—that is secondary. Salvation of souls should always be first. Our most important job is to run the mourner's bench.

It is very easy to interest people in this great work of tent evangelism. Every church of any size and strength can buy a tent if the people will bestir themselves. Quite often people with means will buy a tent themselves. Every district should own from two to twenty tents. The district of which I happen to be Superintendent has used as many as twenty-five tents in one summer and still did not have enough. With people literally starving for the gospel and begging for services, it behooves every Nazarene pastor, and every officer of our denomination to get back of this great cause and make the summer of 1929 the greatest in the history of our church.

Tents can be had from \$250 up. The ideal size is 40x60. The larger sizes are 30x50; 30x60; 40x60; 50x70; 50x80; and 60x90. Anyway let us buy the tents and do the job.

Rev. E. O. Chalfant
Danville, Ill.

My Dear Brother:

I am writing you as Secretary of the Department of Home Missions and Church Extension, earnestly requesting you to take the matter up with the General Board and get a tent for Louisiana.

Here is the situation. In all these years the cities of Baton Rouge (the capital) and New Orleans, which is the largest city in the state, and Monroe, another one of the principal cities, have remained untouched. I have a letter here this morning from a good woman in Iowa, telling me that her son and his wife now reside in New Orleans; she says they are both graduates of Olivet College, brought up in Nazarene homes, and she is interested in a church there. In Baton Rouge we have some good friends who are interested in a church there. I am doing my uttermost and mean to press the battle to the end, but it will be practically impossible to enter those cities and do the job without a tent. Brother Chalfant, we need a tent at least 50 by 70, would rather have a larger one. You understand in putting on large campaigns, we need a tent large enough to take care of the crowds, besides it removes that cheap appearance.

It is a mistaken idea that has gone out that these southern states are too hard for putting in the Church of the Nazarene. There are great doors here that can be entered, but to go on the battle field only half equipped often means defeat.

Brother Chalfant, please forget everything but Louisiana until you get us a tent and then pray for us and watch us climb. I am praying to God to help you in this matter.

I want to enter Baton Rouge in April if possible. If you can get a tent soon please ship to Baton Rouge to me and write me.—R. H. M. WATSON.

EASTERN OKLAHOMA ZONE RALLY

The Zone Rally of Zone number two, Eastern Oklahoma District, met at the West Tulsa church for an all day session February 22, 1929.

Every church in the zone was represented except two and they gave good reasons for not being present.

Visitors were present from the Bartlesville church, Dewey church, Collinsville church and from the Slick church.

The program was divided, one part being given to the Sunday school, and one part to a Young People's work. Then at night the Young People's Society from the Sapulpa church took full charge and gave a program of readings and music. The readings were taken from Dr. John Matthews' book, "The Last Eight Days of the Life of Christ," and songs appropriate were sung.

NEW CHURCH BUILDING AT GARDEN CITY, KANSAS



The accompanying picture is the new property of church at Garden City, Kansas. This church has been somewhat like the tabernacle of the children of Israel while wandering through the wilderness; it has been pitched at many locations. Rev. Allie and Solomon Irick conducted a revival meeting in an old blacksmith shop before the Nazarenes organized a church here. Rev. V. P. Drake was pastor here for several years and they worshipped in a mercantile building for a while and later purchased the building now being used for a parsonage. After taking out the partitions it was used for a time as a church. In April, 1927, Rev. E. B. Hackley, while pastor, traded their property in for the old Presbyterian church paying \$6,000 for the church and

receiving \$1,800 for the equity we had in our property. Rev. A. B. Bracken, our present pastor, undertook the raising of the indebtedness, which amounted to \$5,750, and while Rev. Allie and Emma Irick were here during the revival, Sister Irick preached the last Sunday afternoon on "God's Financial Plan," and took pledges to the amount of \$1,025. Rev. Bracken and our people took subscriptions from the business men of the city amounting to \$1,500, thus leaving a balance of \$1,250. We were fortunate to get a five years' loan at 8 per cent. Our church has a seating capacity of three hundred with partitions to make Sunday school rooms. We have an option on a two story building for a parsonage.—K. M. Keith, Reporter.

At the end of the program an altar call was given and five persons came to the altar. The presence of God was marvelously felt during the service. At the end of the program some were weeping some shouting and some under deep conviction. We are praising God for our young people.

Since that time a number of churches have asked the pastor of the Sapulpa church to bring his young people over and put the program on for them. They have promised to do it. We are all planning big on the District N. Y. P. S.

and Sunday School Rally which is to be held at Ada, Oklahoma, May 28 to 31. Our District Superintendent, Rev. S. H. Owens, was present and preached for us at the morning service. We all love Brother Owens.

The following churches on the zone were represented: West Tulsa, Tulsa First, Muskogee, Shamrock and Sapulpa. The Muskogee church had the largest delegation coming from a distance. All appreciated the good time and the welcome given us by the Tulsa church.

Reporter.

NEWS AND NOTES FROM CANADA

CALGARY, ALBERTA

It has been some time since we have had a report in the Canadian page but it has not been because we were not interested. These days have been extremely busy days for us. After returning from a two months' trip to California last summer we began at once the building of our new church and parsonage. The church was completed for the opening campaign in November with Rev. J. E. Bates and the Male Quartet from Nampa as special workers. The meetings were well attended and a number received definite spiritual help. The workers fit in well and were greatly appreciated by all. At the dedication of the church which took place the last Sunday of the opening campaign there was raised in cash and pledges about \$2,300, this makes about \$6,000, which has been subscribed to the building fund here this year. The people have done nobly. There is yet considerable to be raised before the property is free from debt but the people are very courageous and with such financial arrangements as we have been able to make we will be able to carry our indebtedness. Anyone who has had a doubt as to the advisability of our building the new church should attend one of the services and note the new faces in the audience. There is scarcely a service when there are not from twenty to fifty new faces. This certainly adds to our possibilities as well as to our responsibilities. But, best of all, God is with us. His presence is very signally felt in the services and we are trusting Him for many cases of salvation as the work goes on. We have recently moved into the new parsonage built adjacent to the church. We have a very comfortable home. The Calgary folks take pride in caring for their pastor and his family. The work moves on, and under the stress and strain of the biggest building program that we have ever been engaged in God has wonderfully kept us blessed in our own soul. We are giving Him all the praise for all that has been done.—Roy F. Smce, Pastor.

LOUGHEED-HARDISTY, ALBERTA

Greetings to all in the household of faith: We appreciate our good paper, the **HERALD OF HOLINESS**, and read the Canadian page with much blessing and interest. Spiritually this has been a good year. We have felt the presence of God in the services, especially the prayer-meetings. There is a spirit of intercessory prayer upon our people for the unsaved in our midst. The Sunday school sessions are bright and interesting, although the attendance is small during the winter months. Our Woman's Missionary Society has again proved its worth to the church and the community. The Chil-

dren's Day Missionary Program, put on as a means of interesting the community at large in the missionary enterprises of the church, proved a success. The program was of real spiritual and educational value. It meant considerable sacrifice for the members of the society to gather the children together and train them for this program. May God's richest blessing rest upon the noble women of the Woman's Missionary Societies everywhere in their work of sending the gospel to the other sheep. In answer to prayer, we have been able to open up a new appointment, making this a three-point circuit. Pray that this new work may be established and God's name glorified by the salvation of many precious souls. Last fall we received a Macedonian call from a district lying to the south and west of us some fifteen miles, the Wyoming District. They asked to have a Nazarene evangelist come to give them a meeting in their school-house. On the recommendation of our good District Superintendent we wrote to Evangelist Kaechele of Wetaskiwin, and were fortunate in securing his services for a three Sundays' campaign. Brother Kaechele preached the Word faithfully and God honored his labors and answered prayer with some souls bowing at the altar and in the building up of the saints in the most holy faith. Financially, this has been a hard year in this locality; severe frosts in August injured the ripening grain. But we have managed to meet the claims of our budgets. Thanks to the assistance given us by the W. F. M. S., our General Budget is more than paid, and our District assessment is well under way. As pastor, we can truly say, "The lines are fallen unto us in pleasant places." We have here a liberal, loyal and sacrificing people who love God and holiness. We are praying for an old-fashioned revival that will bless the church and reach sinners.—W. F. Cross, Pastor.

FERINTOSH, ALBERTA

Sorry that I have not a good report this year but praise the Lord for what He has done, as it has been far from a barren year, but my hands have been tied to a certain extent. I find these days that there is not the spirit of sacrifice among the people that there should be. Oh, it grieves me when the people have not time to come to prayermeeting but yet have time to visit. Let us pray for a greater spirit of sacrifice that we may again witness the scenes of the dawn of the Nazarene movement. I started prayermeetings at the next station north of Ferintosh. We started at one home and now we have an invitation to different homes and a wonderful spirit in these meetings. The best I have ever

witnessed in any prayermeeting. We are trusting the Lord to work mightily through these meetings. I praise the Lord at this time because the blood of Jesus Christ cleanseth from all sin and that He hath power to keep. The Lord willing, I shall be down at God's Bible School in Cincinnati at the opening this coming fall. The Lord has marvelously opened up the way so that I can go to school. Pray for us for we will be running an engine on the road this summer with a gang of ungodly men.—William Humble.

DRUMHELLER, ALBERTA

Greetings to all our great Church of the Nazarene family and many friends in Jesus' name. Amen! We are glad to report victory through Jesus' precious blood in our souls. Hallelujah to His matchless name and grace. As the poet has said, "Wonderful grace, how it saves even me." Since our last report in these columns we have had some hard battles and tests to go through in the work here. But we believe heaven has heard the cry of our hearts, and that a wonderful victory is on the way for all who are willing to walk in the light God has sent us. We are believing God for a new and greater day of victories for our church and people here. Praise the Lord forever. In spite of the old devil who would have it otherwise if he could, we are having good meetings, and feel God is blessing in our Sunday schools, prayer-meetings, N. Y. P. S. meetings, W. F. M. S. and preaching services. "Best of all God is with us." We have just closed a two weeks' revival meeting with Rev. Peter Clark of Scotland as evangelist. Brother Clark is a splendid preacher, a man in touch with God. The Lord surely helped him to bring us some wonderful messages. Oh, that all who heard the truth of God will walk in the great light of God's truth. I say amen. What do you say? This meeting was not marked with many seekers, but we are thankful for the two young people who sought and found God in this meeting. They are standing true and have a real good testimony of God's power to save and keep through Jesus our Savior. We are determined to keep on keeping on in this good old-fashioned way. May God help us all to fight sin and the devil and tell souls of God's power to save from all sin until Jesus comes. He's coming back to earth again for His re-deemed people. Hallelujah! "Behold he cometh" (Rev. 1:7). Amen! "Even so, come, Lord Jesus" (Rev. 22:20).—A. R. Herring, Pastor.

NORTHERN INDIANA DISTRICT PREACHERS' CONVENTION

The Annual Preachers' Convention of the Northern Indiana District convened at Frankfort, Indiana, February 26 to March 1, 1929.

Rev. J. G. Fortress, host pastor, gave the welcome address. This was responded to by Rev. J. W. Montgomery, District Superintendent, who introduced Dr. R. T. Williams, General Superintendent.

Dr. Williams was the special speaker of the convention. Surely the pastors and evangelists on the Northern Indiana District have a greater vision of the privileges, possibilities and responsibilities which rest upon those called to preach the glorious gospel of full salvation, after bearing his messages. In his morning lectures to preachers Dr. Williams stressed three characteristics of the successful pastor, viz., (1) He must win the people to the cause he represents; (2) He must be able to finance that cause successfully; (3) He must keep the church intensely spiritual. The Spirit of the Lord was upon him as he preached in the evening services, and there were some definite victories as seekers sought God for pardon and purity. In a forceful and impressive way Dr. Williams presented the needs of the mission fields and the congregation was made to realize that truly "the fields are white unto the harvest but the laborers are few."

The convention was especially favored with the presence of a number of special visitors, among whom were E. O. Chalfant, Superintendent of the Chicago Central District; C. J. Quinn, Superintendent of the Indianapolis District; C. Warren Jones, Superintendent of the Pittsburgh District; R. V. Starr, Superintendent of the Michigan District; T. W. Willingham, president Olivet College; A. K. Bracken, vice president Olivet College; Dr. J. H. Sloan and wife, pastors Akron, Ohio.

Dr. J. H. Sloan spoke to us on "Church Loyalty," Rev. Mrs. Carrie Sloan, spoke on "The Conversation of the Preacher;" Rev. C. Warren Jones gave us some pointed thoughts on "The Preacher's Debt to the Church;" Rev. Haldor Lillenas spoke on "What Is a Proper Test of One's Standing with God?" Rev. Mrs. Bertha Lillenas gave a very interesting paper on "The Women Preachers, and Their Contribution to Christianity."

Without an exception the papers by the pastors and evangelists were interesting and helpful. These papers covered a wide list of subjects which showed much careful thought on the part of the Program Committee. The papers were presented in such a way that proved they had been carefully and intelligently prepared.

Rev. T. W. Willingham, president of

STEWARDSHIP CAMPAIGN —MONTH OF APRIL

By direction of the Board of General Superintendents and the recent session of the General Board, the month of April, 1929, was designated "Stewardship Month." This is to be done in conjunction with the program for the month of prayer.

The Stewardship Committee of the General Board is planning to place within the reach of every Nazarene pastor literature covering every phase of the holy business of stewardship. This is to be done in time for the month of April to be fully utilized for education and inspiration in connection with the grace of stewardship.

The management of the **HERALD OF HOLINESS** is also planning a special Stewardship Number to reach our constituency April 10.

It is planned to make this issue of service to pastors and churches in bringing a vital Christian truth to renewed emphasis.

Olivet College, gave a very stirring address concerning Olivet College, telling how marvelously God had answered prayer in behalf of our Olivet College along financial lines and how God had also blessed the school spiritually.

The music was in charge of Rev. Haldor Lillenas and wife. Their singing was a great blessing to the convention. Waves of glory and blessing swept over the congregation as the beautiful songs of Zion were sung by them. We were also favored by special selections by some of the visitors and pastors.

The Church of the Nazarene at Frankfort, under the leadership of their pastor, Rev. J. G. Fortress, cared for the convention in a beautiful way.

Our hearts have been blessed and stirred, we have a greater conception of the opportunities within our grasp and the responsibilities, committed to us as "ambassadors for Christ."

MARIE CECIL, Reporter.

PITTSBURGH DISTRICT N. Y. P. S. CONVENTION

The Young People's Societies of the Oil City Zone, Pittsburgh District, held an all day convention February 22, 1929, at Oil City, Pa.

In spite of the heavy snowfall the night before, there were about 125 delegates present, the following churches being represented: New Castle, Corydon, Warren, Bradford, Dubois, Sligo, Cherry Valley, Claytonia and Ashtabula, Ohio. There were also six visitors from Stockdale, Pa.

An attractive feature of the convention was the eleven piece orchestra from New Castle, Pa. Special vocal numbers were also presented by the different churches represented.

Interesting and helpful talks were given on the following subjects: "Minding God," Rev. C. B. Clark; "Our Obligation as a Society to our Local Church," Rev. Wm. Sloan; "The President's Relation to the Society," Rev. G. B. Schlosser; "Recreation for Young People," Rev. Maybury.

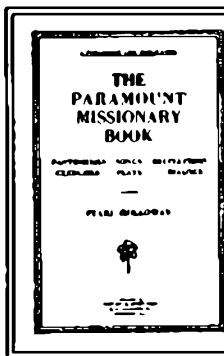
Rev. C. Warren Jones, District Superintendent of the Pittsburgh District, was present and had charge of the business. Rev. Wm. Sloan of Dubois was elected zone chairman.

Rev. Byron Maybury preached a very inspiring sermon in the evening and a number of young people responded to the altar call. Truly God was good to us.

IRENE TUTTLE, Secretary of the Convention.

NOTES FROM THE NEBRASKA DISTRICT

On February 26th we were very pleasantly surprised by about seventy-five of our people, representing a number of the churches which are nearest Hastings, when they came in to spend the evening with



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the folks at the district parsonage. They not only brought to our hearts the cheer which comes from association with our folks on the district, but also very substantial cheer in the way of many splendid gifts. "Gifts without the giver," they say, "are bare," so we appreciate the ones these dear people gave us the more highly because we know that there was love and thoughtfulness back of each one of them. Take it all in all, we spent one of the most pleasant evenings it has ever been our privilege to enjoy, and we feel deeply grateful to Brother Dech who made possible this privilege, and also to each church and each individual for the kindness and generosity shown. The Lord only knows how thankful we are to all our splendid people over the district for their love, their loyalty and their wonderful co-operation during this assembly year. May the Lord richly bless them all, is our prayer.

MARVIN S. COOPER,
District Superintendent

CABLEGRAM
Tamingfu, China,
March 10, 1929
Famine appalling. Christians
suffering.—Kiehn.

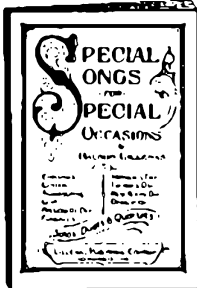
CHURCH NEWS

PASTOR F. R. McCONNELL, SAPULPA, OKLA.—"This assembly year has been one of the best years of our life. God has been blessing us and we do appreciate it. Since our assembly there have been ninety-nine persons either converted, reclaimed or sanctified. We have had an average in Sunday school of 219. Our Sunday night crowds have been good, in fact as large as the churches in town who have four and five times our membership. We thank God for this and we give Him all the glory and praise. It was our privilege

as a church and pastor to attend the missionary rally at West Tulsa. We need these rallies. We need the inspiration. Our church is doing much better with our General Budget. It has a greater vision than before. Miss Belew was with us over one Sunday evening and Monday which was a great blessing to our church. February 25 to March 2 Rev. F. R. Morgan preached each evening and God blessed his ministry. Brother Morgan is a good preacher and our people enjoyed it greatly. On March 3, Mrs. Dell Aycock was with us and gave us three of her object lectures. We have never seen anything like them. We have visited several churches giving Sunday school lectures and have several dates ahead of us. We are thanking God for victory and looking to Him for greater things yet.

EVANGELIST PERRY R. ROOD, SHELBY, OHIO—"We are now in the third week of our Home Missionary campaign with about fifty prayed through to pardon and holiness and we expect a strong Church of the Nazarene to be organized here tomorrow night when District Superintendent Gibson comes. I have now about fifteen lined up and possibly that many more will come. This is a beautiful little city of 8,000, factories, mills, railroad junction, etc., and a splendid opportunity for our church now as there is no other holiness movement in this city or near sections. Yesterday eighteen prayed through, the afternoon and night services were held eight hours with a crowded house. Praise God, I love pioneer work. Pray for me and this city."

AUBURN, ILL.—"I came here as pastor in September last and found the church in a very bad condition both financially and spiritually. Last year's taxes on the parsonage had not been paid, and the last year's and this year's street tax came in on us. We did our best to preach and love the people, until they became encouraged to go forward and do things. The folks stood by us as Christians ought to do. On January 28 we called Brother and Sister Milby to hold a meeting. It was a hard fought battle all the way through but let up Brother Milby would not. Well, we won out and folks say it was the best meeting they have had in the church for years. A goodly number of seekers at the altar, eight fine members taken into the church, pastor's salary raised five dollars on the week, \$200 raised the last night to pay all back bills, church left in a mighty fine shape. Brother Milby's preaching is great and sane. Sister Milby's messages to the Sunday school and young people a great blessing to all. She is a deeply spiritual woman and is loved by young and old. We never were any more determined to go through and push the battle than we are now. We are looking for God to do greater things for Auburn."—G. W. Cornelius, Pastor



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The "standard" church has the Herald of Holiness going to every home in the church.

MIDDLEPORT, OHIO—"Another new church organized on the Ohio District at Shelby. Twenty charter members. Pastor called by Rev. Charles A. Gibson, Superintendent. Great revival stirring city of eight thousand. Perry Rood fiery evangelist; Floyd Gale, song evangelist, conducting revival. Many want to come who can't qualify now. God is with us."—S. K. Ramsey.

LANSING, MICHIGAN—"The church here is steadily marching on. Great day Sunday! The glory of the Lord filled the place. Fourteen seekers during the day. Not so bad for our regular service. The tide of glory is steadily rolling in, many new people coming to us. Congregations are increasing, in spite of the fact that we have recently swarmed into a Second Church of the Nazarene of about twenty-five good staunch influential members, with a fine new church building, seating two hundred. We are to begin a revival campaign in that church next week."—F. W. Domina.

NEW CASTLE, PA.—"We recently closed a good revival with Evangelist H. N. Dickerson of Ashland, Ky., and Prof. Burl Sparks of Seymour, Ind. Evangelist Dickerson preaches the old fashioned gospel with no uncertain sound and insists upon the seekers praying clear through. Prof. Sparks sang to the delight of all. He is also a great altar worker. There were about 120 seekers, and a fine class received into the church the last Sunday night of the meeting. The altar service the last night was one of the greatest we have ever seen. Every department of the church is in a good working condition and we are looking forward for greater victories."—C. L. and Vada Davis, Pastors.

VEEDERSBURG, INDIANA—"After six months as co-laborer with our blessed Savior we want to report real victory through the precious blood, as this is our first pastorate. The first Sunday we came to Veedersburg, we had eleven in attendance at Sunday school. Last Sunday we had seventy-six and many are looking this way. Closed a week's revival February 17 with Brother Howard Welsh as evangelist. We believe him to be a Holy Ghost preacher who can reach all classes of people. We closed the meeting with altar full of seekers. We have had some ninety different seekers since we came to Veedersburg, and have taken in eight new members. As our tabernacle is being crowded, pray that God will help us build a larger one. To God we give all the praise, and we are made to say, 'Behold, what God hath wrought,' as we have seen some old time Holy Ghost conviction and some real praying through."—T. J. Beam, Pastor.

PASTOR JOE BISHOP, SAN ANGELO, TEXAS—"We are glad to report that God is still blessing our hearts. We arrived here September 5 and have been doing our best to plant a church here. We have a little band here of about twenty and the church was organized in May. We have bought a lot and we plan to build a church as soon as we are able. We

have rented the old Presbyterian church and our crowds are increasing. We have about seventy enrolled in Sunday school, and have had fourteen at the altar since Christmas. We plan a revival the 29th of this month. Also Uncle Buddie and Prof. Messer will be with us the 29, 30 and 31. The revival will continue for some time with Rev. Lawson Brown as evangelist. This is a beautiful little city of about 30,000 people. We need a revival here of old time religion. Let the saints who read these lines pray for a great outpouring of God's Spirit. We believe God is going to help us in this great field of labor. If anyone reads this and has a friend or relative in San Angelo that is interested in our work please notify the pastor, Rev. Joe Bishop, 21 W. 14th St."

SHAWNEE, OKLAHOMA—"Glad to report victory for our church. Each department continues with victory. Our Sunday school is progressing wonderfully under the leadership of our highly appreciated superintendent, Brother Smith, and his consecrated teachers and faithful co-laborers. The church was crowded last night. Good attention was given to the great messages our pastor brought from the 20th and 21st chapters of Revelation. He drew a beautiful picture of our heavenly home. At this very moment, I have His Spirit bearing witness with mine that I am ready to go."—Mother Tetrick.

DEEPWATER, N. J.—"Just closed revival meeting here which ran from January 31 to February 24. Evangelist Aug. N. Nilson helped us. A number of backsliders were reclaimed, some sanctified and the whole church benefited. We will get some new members from this meeting and are looking for better things ahead. We are glad God sent Brother Nilson our way, and hope to have him again some time."—C. L. Woolson, Pastor.

WASHINGTON, D. C., FIRST CHURCH—"Since our last report a service was held at the Union Station in the Railroad Y. M. C. A. The men appreciated the gospel message as delivered by Brother Parker and a number of hands were up for prayer at the conclusion of the service. Truly what the people want and need is the old time gospel. At our annual meeting for the call of a pastor, we were much disappointed to learn that our present pastor, Rev. J. H. Parker, would not consent to return for another year. We regret that Brother Parker and his family are leaving us, as during their stay they have proved a blessing to many people in Washington. By their labor of love, encouragement and sacrifices, the church has been greatly blessed and helped. Wherever they go, we pray God's richest blessings for them."—Reporter.

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BELLMORE, L. I., NEW YORK—"We rejoice to report a two weeks' meeting of victory for the Lord with Evangelist G. Howard Rowe of Brooklyn, N. Y. After much prayer and genuine gospel preaching God broke down prejudice and pride and seekers found pardon and purity in the old fashioned way. Conviction is still on and indications are that the revival spirit will remain with us. The messages in song by Brother and Sister Rowe were an uplift to us all. The Methodist church invited us for one Sunday evening service. The results of this well attended meeting will be revealed at the judgment. The finances came easy. The evangelist was well paid and six new subscriptions were taken for the **HERALD OF HOLINESS**. We have invited Brother Rowe to return for another meeting during the fall. He is the type of preacher that gets sinners to a decision. May God use him and continue to bless him as never before."—Chas. F. Bingler, Pastor.

MALDEN, MASS—"We are praising the Lord with grateful hearts for the gracious two weeks' revival which we had at Malden with Evangelist Stella B. Crooks of Chicago. Sister Crooks came to us like a friend sent from God with a ringing message of salvation for the sin-

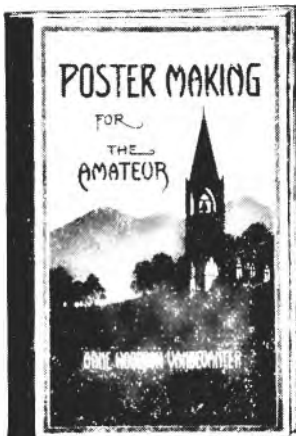
ner, sanctification for the believers, and growth in grace for every Christian. We had a great time. The attendance was excellent. There was a wonderful spirit in the meetings, which could be felt from the singing of the first hymn until the closing of the last altar service. It was a time when it was easy to pray and easy to believe, and God poured out blessings in every service. More than seventy-five seekers were at the altar during the two weeks. Besides that, it seemed from the testimonies of the people that everybody that wanted anything from the Lord received what they asked for, so that old and young were helped and strengthened. Our friends, Rev. and Mrs. George Noble of S. Sutton, N. H., occupied the parsonage during the revival and were a great help in the meetings, besides entertaining Sister Crooks, and we were so glad they could be with us at this time. Pastors and members of the nearby Nazarene churches helped us with their presence and their prayers, and we also entertained the District Sunday school and Young People's Convention which fitted right in with the revival and was a great benefit to us. Blair Ward, of E. N. C., Wollaston, was the song leader and soloist, and we feel that we have found a new friend and a valuable leader in him. The money needed to finance

the meeting came in easily and quickly. We expect to receive a group of new members into the church as a result of this revival. For several Sundays now Prof. F. W. Nease, president of Eastern Nazarene College, will be with us morning and evening. Is not God good to send Brother Nease along to follow up this revival and help us to conserve the great work which has been done. We are thanking Him for this help, and are praying that He will lead the church definitely in the selection of a new pastor."—Bertha M. Todd, Reporter.

CITRUBUSCO, IND.—"We began prayer-meetings over a week before our revival, and continued every night after services through three weeks' meetings and two all night prayer-meetings. The ground was covered with ice the first two weeks and Brother Paul Geil, one of the song evangelists, was sick and is yet in bed. But Sister Norene Grummens of Ft. Wayne, Ind., assisted Sister Geil in singing. Their songs were crowned with many shouts. We had thirty-eight seekers for conversion and sanctification. All claimed victory but two. This is the most seekers we have had in a meeting in four years. We took ten into the church and more are looking this way. This is my second year here. Everything is in perfect harmony and all the saints are burdened to see great things come to pass."—Evert Baker, Pastor.

SONG EVANGELISTS JACK AND RUBY CARTER—"We are now in a meeting at Muskogee, Oklahoma. Eight were in the altar Sunday night. Rev. Thos. Starnes, the pastor, is doing the preaching. The Lord is blessing and helping in the preaching of His Word and helping us in the singing of the gospel. This promises to be a good meeting and we are praying that it shall be so. Things are moving along nicely under the leadership of Brother Starnes. The church is co-operating and getting under the load as never before. We closed a good meeting at Sherman where seventeen joined the church the last day of the meeting, February 24. We are enjoying the blessings of our dear Lord and encouraged to press on."

LAUREL, DEL.—"Thank God I am still on the firing line. The battle is on and God is giving us precious souls. God has been blessing us right along, but on Sunday evening, February 24, God came on the scene in a wonderful way. We started with a Young People's meeting which turned into a praise service and wave after wave of glory came. The pastor did not get to preach but amidst the demonstration nine souls came to the altar and eight prayed through. Then in our prayer-meeting, one was sanctified. Then yesterday morning, March 3, three souls came to the altar and two prayed through. It surely was a blessed meeting. God came on the service in such a melting way. Then in the evening service six more came to the altar for holiness and five prayed through. So you see God is helping us. Nineteen seekers with seventeen praying through. Brethren, we can have old fashioned revivals if we really pray and pray through. Pray for us that God will keep us unspotted from the



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world. The saints here are surely coming up the road. Much land ahead to be possessed, let us go on."—Walter Cheesman, Pastor.

EVERETT, MASS.—"Last night, March the 3rd we closed a very successful revival with Evangelists Theodore and Minnie E. Ludwig of St. Louis, Mo., in the Grace Evangelical Church. God used them in a very special way in this meeting. Their Spirit anointed messages presented in such a forceful, clear and simple way were used of the Lord to bring deep and pungent conviction to many souls. The meeting was well attended by outsiders from the immediate community. This was largely the results of the good preparatory work done by our good pastor and wife in making a religious canvass of the community and thus getting in touch with many people and inviting them to the revival. Our pastor, Rev. L. E. Darling, and his wife have labored with us for the past four years and have done an excellent work in this section of the city. They have the confidence of the people and are doing much in spreading the full gospel in Everett. They have a large field with a radius of nearly a mile without another church. If the church will keep walking in obedience with God they have a great future in building up a strong constituency of spiritual people who will stand for God and holiness. The object sermons that the evangelists gave to the Sunday Bible school were very effective and on the last Sunday many of the children and young people were at the altar in a gracious service and many beautifully praying through to a real heart experience. A special feature of the Ludwigs' work is the illustrating of songs. Mrs. Ludwig gives in drawing a picture while someone sings one of the good old hymns. It has been very helpful in attracting more people to the services. The Lord used the evangelists to help build up every department of the church. We had a gracious closing day with four services, closing with seven at the altar."—Reporter.

EVERETT, MASS.—"As pastor of Grace Evangelical Church, I wish to add a word of report concerning our revival. I have enjoyed laboring with Brother and Sister Ludwig. They have been a blessing to my church and have left behind many who love them and we are a better church for their being with us. I am glad to recommend them to any of our New England people as evangelists. Sister Ludwig's illustrated songs will help bring out the people; their messages will get them under conviction and then you will get them saved. Our altar results have been the best since I became pastor of this church. I expect to get several fine members—many that I have worked for for months. May God bless Brother and Sister Ludwig!"—L. E. Darling.

NEWELL, W. VA.—"We have just had a very fine meeting with Rev. E. C. Oney as our evangelist. This is the third successive year that Brother Oney has been with us. In all there were 130 to 140 seekers counting them as they came. The

meeting ran three weeks and is still going. Brother Oney was with us two weeks, or over three Sundays. Rev. Lawrence Reed of Damascus, Ohio, was then secured to carry on the meeting for another week. We had with us over the week ends, the Barnett Sisters Quartet, of Ellet, Ohio. The house was filled again and again with eager listeners and the community for miles around turned out to see and hear and many remained to pray and find God. There were many preachers and workers from the surrounding churches who came in for a share of the feast. On Friday of the last week of the meeting a Zone Convention of the N. Y. P. S. was held and an all day session of good things was the order. Our church has been greatly helped by these meetings and ten new members were added to the membership of the church. New homes were entered and we look forward to a greater scope of activity among the people of our community. Our Sunday school is a great factor in our church. Under the leadership of our efficient superintendent the school has gone steadily forward. Brother Roy Thompson has filled this important position for nine or ten years and is a success in the work. Our N. Y. P. S. is doing good work under the leadership of Brother Donald Parsons. There is a fine outlook for our church. We are in the greatest pottery center in the U. S. if not the world."—Rev. Freese, Pastor.

GARDEN CITY, KANSAS—"We are rejoicing in the victory that God is giving us at this place. Our people here are on the upward march. God has heard and answered our prayers and sent us a pastor filled with the Holy Ghost, Rev. A. B. Bracken and family. We surely praise God for these good people who have come our way. They preach the old time gospel and souls are getting saved and sanctified in our regular services. Last November the churches here united in a union revival for four weeks, with Rev. Jas. Rayburn to conduct the services. Our pastor and wife attended every service and God used the opportunity to get the Church of the Nazarene before the people of this city. Then we began a meeting with Rev. Allie and Emma Irick, closing January 13. God marvelously honored their labors with signal victory on every line. God graciously blessed in every service and their messages were uplifting and refreshing to all. About fifty were forward for pardon or purity and practically all were definitely blessed of the Lord. Sister Irick conducted a Sunday school rally the last Sunday of the meeting which was a great boost to our school. We had 165 present and an offering of \$12.00. Mrs. Irick's sermon on Sunday afternoon on "God's Financial Plan," was a fitting climax to the campaign. We had an indebtedness on our church property amounting to \$3,750 which was burdensome and we could not get a loan sufficient to carry the mortgage, and immediately after the message, \$1,025 was pledged. Our pastor and others went to the business men and raised \$1,500, leaving a balance of \$1,250 which we readily made a five year loan at 8 per cent to cover. We have a fine church

Easter

Cards, Crosses, Etc.

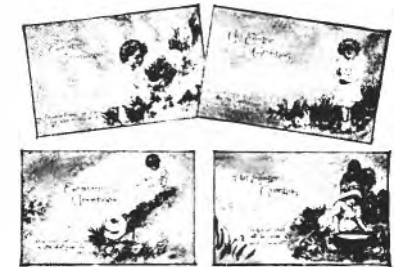


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property valued at \$6,000, and will soon have it paid out. We also raised our pastor's salary \$5.00 a week. We feel greatly encouraged to press on and see the end of the Christian race."—K. M. Keith, Reporter.

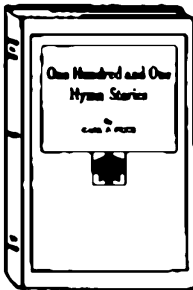
DISTRICT SUPERINTENDENT J. W. SHORT—"We closed our labors as pastor of Bresee Ave., Pasadena, California, Sunday, March 3, and are on our way to our new field of labor, as Superintendent of the Iowa District. The few years we have been pastor in California have been good, busy years in the Lord's work. We have enjoyed being pastor of that great church very much, and the Lord has given the victory all along the way. God has poured out His Spirit in the work constantly and usually souls have found the Lord every week in our regular services. Many scenes, as the blessings of the Lord would fall on His people, cannot be put on paper. We left a united church with the blessings of God in all departments. Great Sunday school manned by efficient officers and teachers, and the large, splendid class of young people that have a spiritual vision for our church. We have been pastor two years and a half and have received into the church 256 new members. However, we are in a college community where many are changing. I

have given about 100 church letters. The records show a net increase of about 100, at present there are 460 on the church roll. The last fall and winter have shown marked improvement on all lines. We had a glorious revival with Evangelist C. B. Fugett. Dr. Wiley told you of the first part of the meeting, the interest and old-time revival power increased, many sought and found the desire of their heart. Over one hundred at the altar the closing Sunday night. The revival was on and the meeting should have continued. Much prayer and fasting preceded the meeting. That will bring God on a church. Brother Fugett is a soul winner and preaches the truths that are dear to our hearts in the unction and power of the Spirit. Our last Sunday we will never forget. How near heaven we were. No preaching Sunday night, but the Lord swept down on us and the program was the Spirit's leadings. We closed with several in the altar and praying through. The debt on the beautiful new church building has been reduced from about \$20,000 to about \$7,000, for which we praise the Lord. Bresee Avenue has paid nearly \$7,000 on the Pasadena College debt campaign. Amen. The church as a whole has stood by and co-operated with the pastor in every way. They have a clear vision of the Nazarene program and great oppor-

tunity lies before this good people. We went there feeling that that was God's field for us, and now as our train is hurrying us over the mountains to Iowa, we are conscious that the Lord is with us, and we believe we are going in the will of the Lord to help carry forward the good work in Iowa. Our soul is on fire for old-time revivals, tent meetings, the new field and helping the churches. Pray for us, we have spent nearly ten years in Superintendent work in our church and know a little of the problems and burdens that await us, but we love the battle and our church and the urge is in our very soul. We must see the glory on our people and Holy Ghost revivals and centers of fire established. My noble companion has stood by beautifully and has enjoyed her work as Sunday school teacher of a large class of fine young women, also as president of the splendid W. F. M. S. and other activities. Now hers will be a harder field, carrying the heavy end of the district work at home, raising the children and many duties of the home. So don't forget to pray for our evangelists' and Superintendents' wives and children, while their husbands are out trying to build up God's kingdom and establish our church as a burning and shining light in this world"—Jim Short.

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EVANGELIST A. O. HENRICKS—"We are glad to be back in the line of battle again. On January 21 we fell and dislocated the left hip and have been laid up for some six weeks or more. But through it all God has been with us and we have learned some valuable lessons of patience and prayer. We still live in Romans 8:28. This is our first meeting since our accident and we are glad to say that God is giving us a real revival. The altar has been lined again and again with hungry, seeking hearts and many have prayed through to real victory and have ringing testimony to His saving and sanctifying power. Others are under deep conviction, and we hope to see many more press through to God before the close. This is our second meeting with this live Porterville church in less than three years. Just before we went to Trevecca College as president we held a revival here in a tent with Rev. Albert F. Laing, the present pastor, who had just taken over the work. God gave us a gracious revival, and the church under the efficient ministry of this excellent young pastor and his faithful wife and people have purchased a fine corner lot one block from the main street, built a splendid church and just recently put a basement under it for Sunday school purposes and young people's work. Every department is growing by leaps and bounds and the good pastor received a unanimous call to return next year. Truly God is blessing this people and pastor and they are moving on to victory and planting holiness in this beautiful city and valley. Our next meeting will be with our Brother Akers and his good people of Bloomington, Ind., March 15-31, over Easter Sunday and then we go to Mt. Sterling, Ky., with Brother Logsdon and his fine church. Pray for us."

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EVANGELIST C. T. CORBETT AND WIFE—"Most of the month of February we were at Tuttle, N. Dak. The meeting was held in a new church building which is one of the finest that we have ever preached in. The crowds were good, interest splendid, finances came easily, and we were given royal entertainment in the Gorsline home. Best of all, the glory fell and over twenty souls prayed through. Many came the second time and were sanctified wholly. A promising N. Y. P. S. was organized and a number of **HERALD OF HOLINESS** subscriptions were taken. We say glory for the old-time power. Rev. Hart, District Superintendent of North Dakota, was an inspiration to the meeting as he came to us on the last Sunday. We traveled home to St. Paul for a short rest, feeling that God had given a successful time of solid victory. Our next meeting is at Flint, Michigan, with Rev. E. E. Wordsworth. Pray for us; we must have a land slide of glory."

LAKELAND, FLA.—"Praise the Lord. To those who do not know, Lakeland is on the map of good old U. S. A., and also on the map of God's kingdom. Since the organization of our church in June, 1927, Mrs. V. C. Crawford has led the people on to definite achievements. May God bless her for her faithful efforts. Realizing she must resign, special prayer was offered for someone to take the work. God has answered prayer and led from little Rhode Island to sunny Florida state. We praise God for His leadings and a place to work in His vineyard. At present we have 25 loyal, true, self-sacrificing Nazarenes and others looking this way. Congregations are increasing, spirit of revival is rising and we are expecting an outpouring of the Holy Ghost when every weak one among us will be made strong. The future holds nothing but glorious victory."—Chas. E. Deware, Pastor.

FT. WAYNE, IND.—"Our revival again last Sunday, March 10 with Rev. I. G. Martin doing great preaching. Much interest manifested in first service. We are broadcasting over WOWO Sunday morning from eight twenty to nine, central standard time, using frequency of eleven hundred sixty kilocycles. Pray for us."—Morris Himler.

EVANGELIST ERNEST ARMSTRONG—"Since I reported last I have not had an idle week. I have held six meetings in which there have been 120 definite professions or saving or sanctifying grace, and a number of the people who prayed through in these meetings united with the Church of the Nazarene, for which we praise God. The first meeting was with our church at Okemah, Okla., with C. W. Parnell, pastor; the second was with our Olivet church with J. W. Bruce, pastor; the third was with our church at Holdenville with C. C. Johnson, pastor; the fourth with our church at Stonewall, Okla., with Rev. Fox, pastor; the fifth was with our church at Denison, Texas, with B. A. Fox, pastor, and the sixth was at Castle, Okla., just out from the Okemah church. I have never worked with better pastors and

churches than I have this year. The association with them has been blessed, and we have witnessed some mighty spiritual awakenings and some old-time Holy Ghost filled services with them. This has been the best year of my life so far; am looking for better things ahead. Please put and keep me on your prayer list."

SOUTH PORTLAND, MAINE—"God has given our work here at South Portland, Maine, a very gracious year indeed. There has been a sustained interest in all our services, an evangelistic tone that has given the atmosphere of revival in our Sunday evening meetings, and some seekers from time to time. A number have been added to the church, and more are coming. Our Sunday school, under the superintendency of Brother John G. MacDonald, has been forging ahead in a most gratifying manner, and shows the largest regular attendance of any period on record. To God be the glory. Last fall we had Rev. Charles W. Griffin of the Southern California District, with us in a revival campaign. Brother Griffin was one

of the founders of this church some thirty years ago. He was then a layman, and proprietor of a barber shop. Meanwhile God has called him to the ministry and he has enjoyed many years of successful pastoral work in the West. It was something of an event to have him with us, and large audiences came to hear him, many of whom were his own kinfolks. God gave us some blessed victories in that campaign, and a healthy after-effect was enjoyed. Next week we launch into another campaign with Rev. D. Shelby Corlett as our visiting preacher. Our heart-cry is for a mighty revival during these meetings. Pray for us."—J. Glenn Gould, Pastor.

FOR SALE

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EVANGELIST HENRY BELL—"I am assisting in the raising of funds for the new \$60,000 church that Rev. J. E. Moore and his congregation are erecting in Houston, Texas, and which will be completed May 1. It will be among the five finest buildings in our denomination, and probably none is better financed. If the church continues to pay above the regular expenses as it has the last three years, it can take care of the interest and payments on the principal without any drives, and each year the principal will be lessened too. Brother Moore is not only a fine pastor, a good leader, but an excellent financier as well. The church in Houston is only eight years old, and Brother Moore has been here six years. It is truly marvelous what has been accomplished in that time. And the spiritual tide is good. Last Sunday morning before Brother Moore preached, the saints shouted for several minutes. Rev. B. H. Haynie, evangelist, and the Suttons as singers begin a revival May 5. Uncle Buddie will be here April 14. Dr. J. W.

Goodwin will be with us the last few days of the revival to assist in the formal opening of the church. I go from here March 31 to try to start a new church near here. I have two other cities near Houston in view that have no Nazarene church, and plan to hold revivals in them also."

EVANGELIST D. M. PEFFLEY—"Since my last report I have held revivals at several places. At Fayette, Ohio, the flu was so bad it was impossible to get a crowd, but God came on the scene and gave us a good revival. Rev. Shank, the pastor, stood by us nobly and we had sweet fellowship. From here we went to Lancaster, Ohio, where we found the pastor, Verlin Robison, down with the flu and pneumonia. He had been sick for several weeks and could not do the advertising he wanted to do, but he lay in bed, praying and holding us up to the throne for one week, then he got into the battle. God surely did come on the scene and the altar was lined. The crowds

were large and hungry for the truth. Next we went to St. Bernice, Ind., where Rev. Harry Carter is pastor. This was reported to be a hard place to get souls but God came on and we never had a barren altar service in the whole meeting except a night or two when we didn't give a call, but the altar was lined from one end to the other nearly every night. Some of the hardest cases were transformed by the power of God. Offerings came easily, the evangelist was paid well and the pastor received a fine love offering. A good number of the new members were taken into the church at each place and fine list of **HERALD OF HOLINESS** subscriptions received. Next we went to Sunshine Mission, Columbus, Ohio. Here God gave us the best meeting, the old people say, they have been in for thirty years; the house was packed every night. We are now in the battle at Franklin, Ohio. God is on the scene and altar is lined. Pray for us in this battle."

PASTORS ARTHUR AND LURA INGLER, NORTH ATTLEBORO, MASS.—"We have just closed a profitable fifteen days' campaign in Guild Memorial Hall with District Superintendent Miller, as the evangelist. To say that we appreciated him and his pungent messages would be putting it too mildly, we fear. His work among us was kindly and timely and thorough, and will remain, no doubt. To God be all the glory. Amen. In all there were about twenty persons who sought the Lord at the altar and most of them were definitely helped. Some are still seeking for complete cleansing and we expect soon to see them in the experience of entire sanctification. The church orchestra was on hand as often as possible and played inspiring music and accompanied the congregational singing. Brother Miller gave us some splendid solos and joined with Brother Ingler in several duets. Uplifting songs were sung by the latter with Sisters Cunningham and Dunnell also. Visiting delegations from Providence, Wakefield and Central Falls, R. I., and friends from Wollaston, Wrentham and Franklin, Mass., cheered us much by their presence and unctuous songs. Some of our faithful members have been out of work this winter, embarrassing them not a little, but God has given grace and helped us to meet our local, district and general budgets regularly, and we expect to go to the assembly with all bills paid and salvation in our souls. The church has called us to remain and we are looking forward through eyes of faith toward another year of victory and conquest. Brethren, pray for us, and oblige. Amen."

TULSA, OKLA.—"Now about our Sunday school. We are climbing the ladder but we have almost reached the top, until we get a new church building which we plan to build this spring if the good Lord wills. Our superintendent is doing everything possible to keep good interest in the school and she is succeeding. Our District Sunday School President was with us a few nights ago and gave us a lecture on Sunday schools, which was a great help to us. He also told us our Sunday school was the best in offerings

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on the district, according to our number, and that made us feel fine. Our school hardly comes under ten dollars a Sunday and will average that for the entire year. You ask how can this be done. I will give you a Bible answer. The husbandman must be partaker of the fruit. I hardly ever give less than a dollar in my class besides what I give my children (and sometimes other children who have none to put in). Some time ago I wrote a report as to how good my folks were to tithe, unsaved and all. I received some letters asking how I got them to tithe that way. Answer was as above, let the husbandman first be partaker of the fruit. We put into our church from twenty-five to forty dollars a month in tithe and offerings, so that makes the folks feel that they should do as much (not all do it). However, I don't want you to think that we have no burdens and trials, for we do, and don't think all my members have all the grace that they can take on for they have not and neither does their pastor have all he can stand yet. We believe there is lots of room to improve and grow in grace. Neither do I want you to think we are turning Tulsa upside down, for we are not. We are doing very little comparatively to what we should do. We don't have all the bankers and lawyers and doctors coming to our church yet. Neither are all the rich men looking our way, but we are blessed of the Lord and we try to stay humble so He can keep us blessed. I have read reports in time past that would lead you to believe they were about all the folks that were doing things and sometimes I happen to know about them and it so disgusts me, I think, sometimes I will never write another report. I have heard so many good preachers say the same thing, and add that you never know whether they are true or not. I was holding a meeting for Brother Erdman one time and a report came out of a certain meeting held in Texas, saying it was the greatest meeting in the history of the church, 250 professions, and I did not know but what it was so, until he called my attention to the fact that he had received a letter from a personal friend who lived there and belonged to the church, saying that they had had a very great meeting in which eighty some odd got blessed and somehow or another I have never enjoyed that man's report as well as I did before. I am just trying to say, brethren, let's make our report so it will stand at the judgment, and we will be willing to meet it as we gave it."—F. R. Morgan, Pastor.

DEATHS

PETERS—Tyndal A. Peters was born at Terre Haute, Indiana, June 27, 1849. He departed this life Feb. 14, 1929, at the age of 79 years 7½ months, leaving his widow, Carrie B. Peters, his son, Charles S. Peters, both of Pasadena, California, his daughter, Mrs. Z. M. Dickey and two grandchildren, Frances and Margaret Dickey, of Dinuba, California. His mother, Mary Peters, died while he was a child, and while he was still a boy, his father, Mark Peters, came to California as a prospector, leaving

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<p>CHRONICLES, 24</p> <p>2 And Jô'ash did that which was right in the sight of the LORD all the days of Jê-hoi'a-dâ the priest.</p> <p>3 And Jê-hoi'a-dâ took for him two wives; and he begat sons and daughters.</p> <p>4 And it came to pass after this, that Jô'ash was minded to repair the house of the LORD.</p> <p>5 And he gathered together the priests and the Lévites, and said to them, Go out unto the cities of Jû'dah, and gather of all Is'ra-el money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Lévites hastened it not.</p> <p>6 And the king called for Jê-hoi'a-dâ the chief, and said unto him, Why hast thou not required of the Lévites to bring in out of Jû'dah and out of Jê-ru'sâ-lêm the collection, according to the commandment of Mô'ses the servant of the LORD, and of the congregation of Is'ra-el, for the tabernacle of witness?</p> <p>7 For the sons of Ath-a-li'ah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Ba'al-im.</p> <p>8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.</p> <p>9 And they made a proclamation through Jû'dah and Jê-ru'sâ-lêm, that they bring in to the LORD the collection that Mô'ses the servant of God laid upon Is'ra-el in the wilderness.</p> <p>10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.</p> <p>11 Now it came to pass, that at what time the chest was brought into the king's office by the hand of the Lévites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.</p> <p>12 And the king and Jê-hoi'a-dâ gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of</p>	<p style="text-align: right;"><i>Jerash repairs the temple.</i></p> <p>the LORD, and also such as wrought iron and brass to mend the house of the LORD.</p> <p>13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.</p> <p>14 And when they had finished it, they brought the rest of the money before the king and Jê-hoi'a-dâ, wherof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jê-hoi'a-dâ.</p> <p>15 But Jê-hoi'a-dâ waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.</p> <p>16 And they buried him in the city of Dô'vid among the kings, because he had done good in Is'ra-el, both toward God, and toward his house.</p> <p>17 Now after the death of Jê-hoi'a-dâ came the princes of Jû'dah, and made obedience to the king. Then the king heartened unto them.</p> <p>18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Jû'dah and Jê-ru'sâ-lêm for this their trespass.</p> <p>19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them; but they would not give ear.</p> <p>20 And the Spirit of God came upon Zêch-a-ri'ah the son of Jê-hoi'a-dâ the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper; because ye have forsaken the LORD, he hath also forsaken you.</p> <p>21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.</p> <p>22 Thus Jô'ash the king remembered not the kindness which Jê-hoi'a-dâ his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.</p> <p>23 And it came to pass at the end of the year, that the host of Sû'ri'â came up against him: and</p>
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four children in Indiana with neighbors. Mr. Peters, therefore, really earned his own living from a very early age, and obtained an education only with great difficulty and much hardship. He was able to attend school only a small part of each year. One year he was in school only eleven days. While he had eventually a splendid education, teaching in the high schools of Battle Creek, Michigan, Black River Falls, Wisconsin, and Chicago, Illinois, for many years, yet most of his education he literally dug out for himself, outside of any school, and later in life. He was converted when fourteen years of age, and united with the Methodist Episcopal church, and much of his early life was spent in that

church. However, in 1904, he visited the First Church of the Nazarene in Chicago, and God spoke very definitely to him through Ezekiel the 36th chapter and verses 25, 26 and 27. From that time till his death he was active in both church and Sunday school in the First Church of the Nazarene in Chicago, and for the last eight and one-half years in the First Church of the Nazarene and the Breeze Avenue church, Pasadena. His home going came suddenly. His last Sunday on earth, he taught his men's Sunday school class at Breeze Avenue, where he was a faithful and much loved member. On Wednesday before God called him home he walked up to the college chapel and listened to Brother Ruth preach. The next morning as he walked in his garden, where he loved to be, the Lord came by and like Enoch of old, he was not for God took him, to walk with his Savior through the garden of God. The funeral service held at Breeze Avenue, conducted by his pastor and Brother Macrory, was very impressive, more like a triumph, a home going, a victory gained, than a funeral. His going is our loss and we know where to look for him—J. W. Short, Pastor.

LITKIE—Mrs. Caroline Litkie, of 1018 W. 12th Ave., Denver, Colo., passed away at her home November 24. The deceased leaves to mourn her homegoing, her husband, Mr. Chas. Litkie, two children, Walter and Elsie, all of Denver, Colo., also five brothers and one sister whose homes are in other states. Sister Litkie was born in Township Hay, Canada, was converted at the age of sixteen and lived a good Christian life thereafter. Those who came in contact with her were blessed by her godly walk and talk with the blessed Master who had redeemed and washed her in His own precious blood. Sister Litkie traveled this way for almost fifty-nine years, and testified to the keeping power of God up to the last. She would have been seventy-five years of age Feb. 7, 1929. She was a member of First Church of the Nazarene, Denver, Colo., at the time of her death. Rev. D. I. Vanderpool, her pastor, being out of the city on account

of the sickness of Sister Vanderpool. Rev. H. F. Ahrens of Colorado Springs, an old friend of the deceased and Rev. T. P. Dunn, pastor of the South Side Church of the Nazarene, had charge of the service.—Rev. T. P. Dunn, Pastor South Side, Denver.

SCHRADER—Mrs. Mattie Mae Schrader departed from this life on January 25, 1929, at the age of 67. She was born in Ashland, Ohio, on May 27, 1861. On April 14, 1891, she was united in marriage to Robert Schrader in Denver, Colorado. She was converted in the Haymarket Mission in Denver, Colorado, December 16, 1894, and was later sanctified. Besides her husband and loved ones, she leaves many friends to mourn her loss. She was one of the charter members of the First Church of the Nazarene, Houston, Texas, and the church has lost one of its most active members; nevertheless, her influence will live on and one day we shall meet to part no more. The funeral service was held in the Fogle-West Chapel in Houston, Texas, on Sunday afternoon, January 27, with the pastor, Rev. J. E. Moore, officiating. Two hymns were sung, "There's No Disappointment in Heaven" was sung by the girls' quartet, and "Just Beyond the River," by Mrs. W. McArdle and Mrs. Nettie Rogers—T. F. Beharrar, Church Secretary.

EDWARDS—Mr. M. M. Edwards was born at Greenbrier, Arkansas, and died in Tobe, Colorado, January 8, 1929, at the age of fifty-nine years. His wife, Mrs. M. E. Edwards, is left to mourn his loss. A precious one has gone and a voice we loved has been stilled. While a place has been left vacant in the home which can never be filled, yet we realize that it is God in His wisdom who has called him home. He had been sanctified and loved to read the reports of the brethren in the paper. He died a triumphant death in the faith of Jesus whom he had loved and served.

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ANNOUNCEMENTS

NOTICE—As the Toledo, Ohio, church has just changed pastors my date with them was canceled as the new pastor is unable to have a meeting this spring. Therefore I have a spring date open. Any church desiring my service, please wire or write me at once, 804 East Jefferson Street, Bloomington, Ill.—Evangelist Fred Thomas.

NOTICE—There will be an old-fashioned revival meeting conducted in the Pilgrim Holiness church at Lewistown, Pa., March 31 to April 14. The engaged evangelist and singer is Rev. Alvin Young of Northville, New York, who is well known to the holiness people. We extend a hearty invitation to all. Come and enjoy the feast of good things with us. We will appreciate the prayers of all of God's dear children for this meeting.—Rev. Francis H. Lushman, 300 S. Brown St., Lewistown, Pa.

RECOMMENDATION—We desire to recommend to our churches, evangelists and camps, Mr. Leo Hinley. He is an accomplished pianist, of the type we need. He is a single man, very spiritual, and feels a call to God's work. His ability and appearance make him suitable for a traveling partner for some good evangelist or party. Correspond with him at 1400 Gold Ave., Albuquerque, New Mexico—Edwin E. Hale, District Superintendent.

SPECIAL REQUEST FOR PRAYER—Rev. Floyd Pendleton has had to give up his pastorate at Boswell, Oklahoma on account of bad health. Pray for his healing that he might be able to get back on the field for his Master.—Mrs. Pauline Pendleton, Route 5, Willis Point, Texas.

PRAYER IS REQUESTED for Brother Lum Jones, recently in an auto accident, and whose arm has had to be reset; by a sister in Oklahoma for the salvation and healing of a friend; by a brother in Chicago for the salvation of an aged mother and two brothers.

NOTICE—I understand that Rev. J. V. Cook of 408 Scranton Ave., Marion, Ohio, has some open dates for spring and summer. I have known this man of God and can say he is a fine preacher, clean, and any church that calls this man will never be sorry. Keep this good man busy.—Evangelist D. M. Peffley.

NOTICE—Owing to flu in our own home and elsewhere I have been forced to rearrange my slate, therefore we are open for calls. Anyone wishing my services for meetings may write me at Raven Rock, W. Va.—Evangelist Charles Kiggins.

SPECIAL NOTICE—My church board at Bentonville, Ark., will give me a vacation this summer and I can give the date to anyone who wants me for a revival at that time. If you are interested, write me at 15th and 10th Streets, Bentonville, Ark.—C. C. Cluck.

NOTICE—The Central Northwest District will hold its annual Preachers' Convention at Hecla, S. D., March 25 to 28. Rev. E. W. Bush and wife are the entertaining pastors. Our beloved General Superintendent, Dr. J. B. Chapman, will be the special worker. All departments of the church will be represented. We urge all churches to send their pastors and delegates. Come praying and believing God for a mighty outpouring of His Spirit upon us.—S. C. Taylor, District Superintendent.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.
Georgia Oct. 16 to 20
Alabama Oct. 23 to 27
Mississippi Oct. 30 to Nov. 3
Carolina-Virginia Nov. 6 to 10
Florida Nov. 13 to 17
Barbauls, J. I. Hill to preside
Trinidad, J. I. Hill to preside
Central America, R. S. Anderson to preside
Cape Verde Islands, J. J. Dias to preside

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.
Alberta (Calgary, Alta.) March 27 to 31
Washington-Philadelphia (Lansdale, Pa.) April 10 to 14
New York (Richmond Hill) April 17 to 21
New England (Wollaston, Mass.) April 24 to 28
North Pacific (Seattle, Wash., Central Church) May 23 to 26
Northwest (Walla Walla, Wash.) May 29 to June 2
Idaho-Oregon (Nampa, Idaho) June 5 to 9
Rocky Mountain (Billings, Mont) June 27 to 30
Manitoba Sask. (Moose Jaw, Sask.) July 4 to 7
North Dakota (Sawyer, N. D.) July 10 to 14
Central Northwest Aug. 14 to 18
Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri Sept. 4 to 8

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.
Pittsburgh District Assembly April 24 to 28
Northern California (Porterville) June 6 to 9
Southern California June 12 to 16
New Mexico (Clovis) June 19 to 23
Michigan (Indian Lake, Vicksburg, P. O.) August 7 to 11
Northern Indiana August 14 to 18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 4 to 8
Tennessee Sept. 11 to 15

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.
British Isles March 27 to 31
Nebraska (Fairbury) June 11 to 16
Colorado (Montrose) June 18 to 23
Kansas September 3 to 8
Kansas City (Topeka) September 10 to 15
Western Oklahoma September 24 to 29
Eastern Oklahoma October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Hamilin October 22 to 27
San Antonio Oct. 29 to Nov. 3
Louisiana November 5 to 10
Arizona December 3 to 8

EVANGELISTS' SLATES

E. C. ALLEN
Johnson, Kans. March 20 to April 7
MACK AND ETHEL ANDERSON
Hutchinson, Kans. (510 E. 8th St.) March 15 to 24
Plainville, Kans. March 28 to April 14
T. M. ANDERSON
Portland, Oregon March 12 to 24
Lansing, Mich. March 29 to April 7
Kansas City, Mo. April 14 to 28
Wichita, Kans. April 30 to May 12
Muncie, Ind. May 17 to 26
JARRETTE E. AYCOCK
Canton, Ohio March 19 to 31
Alliance, Ohio April 2 to 14
HARNETT SISTERS QUARTET
Hammondville, Ohio March 24, 31
Toronto, Ohio April 7, 14, 18
FRED ROUSE
North Platte, Nebr. Feb. 21 to March 24
Scottsbluff, Nebr. March 28 to April 28
Wayne, Nebr. May 5 to 26
C. H. BADCOCK
W. Asheville, N. C. March 10 to 24
Atlanta, Ga. (St. Paul's M. E. church) March 31 to April 21
Cincinnati, Ohio April 24 to May 2
Toronto, Canada May 5 to 19
Cleveland, Ohio May 27 to 30
Cincinnati, Ohio (Camp) May 31 to June 9
Charleston, W. Va. June 14 to 23

MR AND MRS. B. E. BRIDGWATER
Liberal, Kans. March 17 to 31
A. B. BROOKS AND WIFE, Preachers and Singers
Delphia, Ind. April
CLON C. BROWN
Carrolla District March to September
FRED T. CANBY
Burnside, Ky. March 10 to 24
Camp Nelson, Ky. April 7 to 21
Delmer Circuit, Ky. May 1 to June 16
Glasgow, Ky. (Home Mission Campaign) June 23 to July 7
Somerset, Ky. July 14 to Aug. 4
Irvine, Ky. Aug. 6 to Sept. 1
RUSCOE C. CARRELL, Pianist
Long Beach, Calif. March 19 to 24
East San Diego, Calif. March 26 to 31
Wichita Falls, Texas April 3 to 5
A. R. CAREY
Everett, Mass. March 12 to 31
JACK AND RUBY CARTER, Song Evangelists
Clarendon, Texas April 18 to May 5
P. E. COLE
Osation, Ind. March 10 to 24
C. T. CORRETT AND WIFE
Flint, Mich. (210 W. 8th St.) March 17 to April 7
REV. AND MRS. E. M. CORNELIUS
Kokomo, Ind. March 19 to 31
New Albany, Ind. April 3 to 22
Williamsport, Pa. April 24 to May 12
CHAS. R. COX
Richmond, Va. (Barton Heights Church) March 20 to April 7
Cookeemee, N. C. April 10 to 28
Lincolnton, N. C. May 1 to 28
Belmont, N. C. June 5 to 30
Monroe, N. C. July 9 to 28
Greensboro, N. C. Aug. 1 to 25
S. D. COX
Sidney, Ohio March 17 to 31
STELLA E. CROOK
Springfield, Ill. March 24 to April 7
WILLARD B. DAVIS
Walla Walla, Wash. March 17 to April 7
Spokane, Wash. April 8 to 21
WARREN M. AND BERTHA F. DAVIS, Ministers and Singers
Waydenville, Ohio April 14 to 28
M. E. DEVOLL
Parnam, Nebr. March 17 to 31
H. N. DICKERSON
Wilmington, Del. March 17 to 31
JOHNNIE AND JACKIE DOUGLAS, Gospel Singers
Anshelm, Calif. March 17 to 31
Burbank, Calif. April 3 to 12
Trinidad, Colo. April 14 to 28
Lamar, Colo. May 5 to 19
C. M. DUNAWAY
Anderson, Ind. March 17 to 31
Eldorado, Kans. April 7 to 14
Augusta, Kans. April 25 to May 12
Olivet, Ill. (Camp) May 18 to 26
Macon, Ga. (Nazarene Tent) June 2 to 23
Mt. Lake Park, Md. (Camp) June 27 to July 7
Nashville, Tenn. (Terecca School Camp) July 11 to 21
R. E. DIINIHAM
South Hutchinson, Kans. (Methodist) March 17 to 31
Abbeville, Kans. (Methodist) April 1 to 14
CHARLES DYE
Murphysboro, Ill. March 20 to April 7
Springfield, Ohio April 14 to 28
J. R. EDWARDS AND WIFE
Greentown, Ohio March 10 to 24
Mt. Vernon, Ohio April 4 to 21
Delphi, Ind. (P. H. Church) May 5 to 26
Columbus, Ind. (Brown County Camp) July 4 to 14
Fronton, Ohio (Sunrise Nazarene Church) Aug. 4 to 18
EDWARDS QUARTET
Buffalo Gap, Texas (Hamilin District, care Rev. H. C. Cagle) March 21 to May 6
Dallas, Texas (Dallas District, care Rev. J. M. Ellis, 815 N. Carroll Ave.) May 10 to June 30
Dewey, Okla. July 5 to 21
Hugo, Okla. July 20 to Aug. 11
Rayne, Okla. Aug. 10 to Sept. 1
TUFO. ELSNER AND WIFE
Ontario, Calif. March 17 to 31
Riverside, Calif. April 7
San Francisco, Calif. April 7 to 21
Berkeley, Calif. April 23 to May 5
Los Angeles, Calif. (First Church) May 12 to 26
Eureka, Calif. June 9 to 23
Brooklyn, N. Y. July 1 to 18
Schenectady, N. Y. July 21 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists
 North Platte, Nebr. Feb. 21 to March 24
 Scottsbluff, Nebr. March 28 to April 28
 Wayne, Nebr. May 5 to 26
 Fairbury, Nebr. (District Camp and Assembly) .. June 2 to 16
 Indianapolis, Ind. (West Side) .. July 21 to Aug. 4

BONA FLEMING
 Bombay, Okla. March 21 to 31
 Holdenville, Okla. April 2 to 14

JOHN FLEMING
 Detroit, Mich. (First Church) March 17 to 31
 Dayton, Ohio April 7 to 21
 Henryetta, Okla. April 22 to May 5
 Newport, Ky. May 8 to 19
 Cincinnati, Ohio (Camp) .. May 31 to June 9
 Conway, Ark. June 12 to 24
 Beady, Ark. June 26 to July 8
 Reading, Pa. (Camp) July 19 to 29

C. B. FUQUETT
 St. Louis, Mo. March 24 to April 7

PAUL AND DORA CEIL
 Uhrichville, Ohio March 31 to April 14

E. A. OREGORY
 McKinney, Texas March 24 to April 7

E. H. GEORGIUS
 Streeter, N. Dak. March 15 to April 1

ERNEST J. BAERR
 Ft. Recovery, Ohio March 10 to 24
 Lynn, Ind. March 31 to April 21

LEWIS E. HALL
 Fargo, N. Dak. March 10 to 31

LEE L. HAMRIC
 Stamford, Texas March 15 to 31
 Clarendon, Texas April 5 to 21

B. H. RAYNIE
 Port Arthur, Texas March 17 to 31
 Houston, Texas April 7 to 21
 Beaumont, Texas April 28 to May 12

A. O. HENRICKS
 Bloomington, Ind. March 15 to 31

WILLIAM G. AND NORAH HESLOP
 Columbus, Ohio (1st church) .. March 19 to 31
 Williamsburg, Pa. April 5 to 14
 Fitchburg, Mass. April 21 to May 5
 Providence, R. I. May 9 to 19
 Norfolk, Va. May 26 to June 23
 Mountain Lake Park, Va. (Camp) .. June 27 to July 7
 Columbus, Ohio (Camp) July 18 to 28

LEE HILL
 Alva, Okla. March 13 to 31
 N. Little Rock, Ark. April 7 to 21

HUFFEDY EVANGELISTIC PARTY
 Catsanqua, Pa. March 31 to April 21
 Shamokin, Pa. April 24 to 30

ALLIE AND EMMA BRICK
 Mineral Wells, Texas March 17 to 31
 Sublette, Kans. April 7 to 21

ANDREW JOHNSON
 Roundup, Mont. March 10 to 24
 Billings, Mont. March 25 to 30

LUM JONES
 Trinidad, Colo. April 14 to 28
 Lamar, Colo. May 5 to 19
 Hutchinson, Kans. (Camp) .. May 23 to June 2
 La Junta, Colo. June 4 to 18
 Lytton Springs, Texas June 18 to 30
 Tyler, Texas July 2 to 14
 Sulphur Springs, Texas July 17 to 28
 Post, Texas (Grassland Church) .. Aug. 2 to 11
 Dandsonville, Texas (Camp) .. Aug. 18 to 25
 Tishomingo, Okla. Sept. 1 to 15

THE LEHMAN AND SON JAMES, Song Evangelists
 W. Somerville, Mass. March 24 to April 7
 Barberton, Ohio May 5 to 28
 Lima, Ohio June 16 to 30
 Muncie, Ind. (First Church) .. July 14 to 28
 Steubenville, Ohio Aug. 4 to 25
 Pittsburgh District Sept. 1 to 29
 Alliance, Ohio Oct. 6 to 20

JACK LINN AND WIFE
 Spartanburg, S. Carolina (Gen. Del.) .. March 10 to 24

J. E. LINEA
 Rector, Ark. March 10 to 24

W. W. LOVELESS
 The Plains, Ohio (Gen. Del.) .. March 8 to 24
 Columbus, Ohio (Gen. Del.) .. March 31 to April 14
 Walbridge, Ohio (Gen. Del.) .. April 18 to May 5
 Lowell, Mich. (Gen. Del.) .. May 10 to 28
 Cincinnati, Ohio (1810 Young Bldg.) .. May 31 to June 9
 Pittsburgh, Pa. (97 Fulton St.) .. June 20 to 30

THEO AND MINNIE E. LUDWIG
 Lawrence, Mass. March 20 to April 7
 Lansdale, Pa. (Dist. Assembly) .. April 8 to 11
 St. Louis, Mo. (reserved) .. April 12 to 30
 Cadillac, Mich. May 1 to 15
 Reed City, Mich. May 16 to June 2
 Corcoran, Minn. (Camp) .. June 8 to 16
 Rosholt, S. D. (Tent) .. June 18 to 30
 Garden City, Kans. (Tent) .. July 25 to Aug. 11
 Batesville, Ark. (Camp) .. Aug. 15 to 15

ERNEST B. MARSH AND RALPH D. SCHURMAN
 Canton, Ohio March 19 to 31

I. C. MATHIS
 Anaheim, Calif. March 17 to 31
 Olympia, Wash. April 2 to 14
 Curamonga, Calif. April 16 to 28
 Salina, Kans. May 12 to 26

J. B. McBRIDE
 Dodge City, Kans. March 17 to 28
 Cincinnati, Ohio (Carthage Church of the Nazarene) .. March 31 to April 14
 Henderson, Ky. (Church of the Nazarene) .. April 16 to 30

L. G. MILBY AND BERTHA MILBY
 Highland, Mich. (Gen. Del.) .. March 12 to 27
 Bloomington, Ill. (Gen. Del.) .. March 31 to April 14
 Logansport, Ind. (Gen. Del.) .. April 21 to May 12
 Janesville, Wis. (Gen. Del.) .. June 9 to 23
 Durand, Wis. (Gen. Del.) .. June 30 to July 14
 Ossian, Ind. (Gen. Del.) .. July 17 to Aug. 4

WILLIAM O. NEASE
 Millington, Mich. March 10 to 24

WILL H. AND LILLIE B. NERRY
 Mukilleo, Wash. March 24 to April 7

AUG. N. NILSON
 Wilmington, Del. (719 E. 7th St.) .. March 20 to April 7
 Lansdale, Pa. April 10 to 13
 Brooklyn, N. Y. (269-93 St.) N. Y. Assembly .. April 17 to 20

FANNIE PAYNE PARTY
 Comanche, Okla. March 6 to 24

D. M. PEFFLEY
 Columbus, Ohio (Parsons Ave. Church) .. April 14 to 28
 Royalton, Ill. May 5 to 19
 Morristown, Ind. June 11 to 30
 Cherry Grove Camp, Ind. Aug. 4 to 18

R. H. POCOCK
 Wellsville, Ohio April 12 to 21
 Pittsburgh District Assembly .. April 24 to 28

LESTER AND EUNICE PRICE
 Post, Texas (Grassland) .. March 22 to 31
 Childress, Texas April 5 to 21

H. O. PURKHISER
 Norwood, Mo. (1st Methodist church) .. March 7 to 24
 Webb City, Mo. (Tower Light Congregational) .. March 28 to April 14

B. B. POCOCK
 Hammonsville, Ohio (East Liverpool) .. March 17 to 31

J. E. AND ADA REDMON
 Red Key, Ind. (General Delivery) .. March 24 to April 7
 Hooperston, Ill. (General Delivery) .. April 14 to 28

LEWIS J. RICE
 Olivet, Ill. May 17 to 26
 Corvick, S. Dak. May 28 to June 9
 Augusta, Ky. June 18 to 30
 La Fayette, Ind. July 7 to 21

JAY AND VIRGINIA RICE
 Parnon, Neb. March 17 to 31
 Vona, Colo. April 7 to 28

J. A. RODGERS
 Somerville, Mass. March 24 to April 7
 Terrace, Pa. April 14 to 28
 Barberton, Ohio May 5 to 28
 Wellsville, Ohio May 27 to June 14
 Ashland, Ky. June 23 to July 7
 Muncie, Ind. (First Church) .. July 14 to 28
 Steubenville, Ohio (Pioneer Meeting) .. Aug. 4 to 25

W. M. ROFER
 Vona, Colo. March 31 to April 17

PERRY ROOD
 Long Holton, Ohio (Eden Nazarene) .. March 11 to 24
 Logan, Ohio (Nazarene church) .. April 1 to 14
 Old Fort, N. C. (Collegiate Bible Institute) .. April 20 to May 5
 Gallipolis, Ohio (Tent) .. May 23 to June 2
 Dexter, Ohio (Camp) Aug. 1 to 11
 Cardington, Ohio (Camp) .. Aug. 15 to 25

G. HOWARD ROWE
 Columbus, Ohio (2225 Dartmouth Ave.) .. March 10 to 24
 E. Liverpool, Ohio April 7 to 21
 Pittsburgh District Assembly .. April 24 to 26
 Toledo, Ohio April 28 to May 12
 Lockland, Ohio May 13 to 20
 Lima, Ohio June 16 to 30
 Tronton, Ohio July 7 to 21

E. E. SHELIAMER
 Abilene, Kans. March 17 to 31
 Ramona, Kans. April 7 to 21
 Indianapolis, Ind. April 25 to May 5
 Akron, Ohio May 12 to 28
 Cincinnati, Ohio (Camp) .. May 31 to June 9
 Montevideo, Minn. (Camp) .. June 7 to 16
 Des Moines, Iowa (Camp) .. July 4 to 14
 Monroe, Ind. (Camp) July 17 to 29
 Indianapolis, Ind. (Camp) .. July 29 to 31

E. D. AND WINNIE SIMPSON, Song Evangelists
 Alva, Okla. March 10 to 31
 North Little Rock, Ark. April 7 to 21
 Wichita Falls, Texas April 28 to May 12

DURL SPARKS
 East Liverpool, Ohio March 21 to April 7

E. H. STILLION
 Dubois, Pa. March 20 to 31
 Toronto, Ohio April 7 to 21
 Barnesville, Ohio May 26 to June 16
 Wooster, Ohio (Wayne Co. Holiness Association Camp) .. June 20 to 30
 California, Pa. July 7 to 21
 Portland, Maine Oct. 8 to 27
 Bath, Maine Oct. 30 to Nov. 17

B. D. AND MARGIE SUTTON
 Port Arthur, Texas March 17 to 31
 Houston, Texas April 7 to 21
 Beaumont, Texas April 28 to May 12
 Olivet, Ill. May 15 to 20
 Havin, Kans. (Camp) .. May 23 to June 2
 Gordon, Neb. (Camp) .. June 27 to July 7
 Pasadena, Calif. (Camp) .. July 11 to 21
 Little Rock, Ark. (Camp) .. July 25 to Aug. 4

HOWARD W. SWEETEN
 Cleveland, Ohio March 16 to 31

T. L. AND GERTRUDE TERRY
 Belgrade, Mo. April 21 to May 12
 Olivet, Ill. May 17 to 26
 Clinton, Ind. June 2 to 23
 Sullivan, Ind. July 1 to 28
 Huntingburg, Ind. July 28 to Aug. 18
 Indianapolis, Ind. (District Assembly) .. Aug. 21 to 25
 Quaker, Mo. (Wash. Co. Comp) .. Sept. 1 to 15

FREDIE THOMAS
 Ponca City, Okla. (care 315 Cherry St.) .. March 18 to 31
 Evansville, Ind. (Gen. Del.) .. April 24 to May 5

I. N. TOOLE
 Chester, W. Va. April 7 to 21
 Ragnaw, Mich. June 2 to 18
 Allentown, Pa. (Beulah Park Camp) .. July 5 to 14
 Denton, Md. July 18 to 28
 Gladwin, Mich. Aug. 8 to 18

E. E. AND ORA J. TURNER
 Cambridge City, Ind. (Gen. Del.) .. April 7 to 21
 Oskaloosa, Iowa (602 S. 7th St.) .. June 14 to 30

N. B. VANDALL, Song Evangelist
 South Bend, Ind. March 17 to 31
 Dayton, Ohio April 1 to 7
 Detroit, Mich. April 14 to 21
 Macon, Ga. June 2 to 23
 Ottawa, Ont., Canada .. June 29 to July 7
 Sharon Center, Ohio July 26 to Aug. 4
 Findlay, Ohio Aug. 8 to 18

HAROLD L. VOLK
 Haxton, Colo. March 6 to 24
 South Vona, Colo. March 28 to April 14

J. P. WEAR
 Cimarron, Kans. March 24 to April 7

H. W. WELSH
 Mansfield, Ohio March 11 to 24
 St. Louis, Mo. May 5 to 19
 Olivet, Ill. (Camp) May 20 to 26
 Lancaster, Ohio June 16 to 30

MUSICAL WHITES
 Chicago, Ill. March 24 to 31

EAULE F. WILDE AND WIFE
 Portland, Oregon March 21 to April 7

LOU R. WOODRUM
 Post, Texas (Grassland) .. March 22 to 31

MISS LOLA YOUNG AND MISS LOUISE CORNELL
 Sidney, Ohio March 17 to 31
 Carthage, Ohio April 1 to 14
 Springfield, Ohio April 15 to 28

HERALD OF HOLINESS DAY

On Chicago-Central District

Sunday, March 24th

1. Every pastor is to make an effort to reach his quota of a subscription list totaling one-half his local church membership. And MORE if possible.
2. Every subscriber is to get at least one new subscription in Illinois or Wisconsin.
3. Four thousand (4,000) subscriptions is our goal on old Chicago Central. Three thousand (3,000) new and one thousand (1,000) renewals in this campaign.
4. Chicago Central District Co-operates in reaching the goal of forty thousand (40,000) which has been set for the entire church.

IT CAN BE DONE--WE WILL DO IT--DO IT NOW!



REV. E. O. CHALFANT
District Superintendent



DR. J. B. CHAPMAN
Representing the
General Superintendents



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Asst. Mgr. of the Publishing
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