

# Herald of Holiness



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WHOLE NO. 682

## Keeping Off the Side Tracks

**S**TANDING trains stay on the track, but their fault is they get you nowhere. Moving trains transport you toward your destination, but they must take care of obstructions and side tracks.

Some religious leaders would invite spiritual deadness and inactivity as a guarantee against hobbies and fads and fanaticism, and they will bring that immunity, but they bring nothing that is of positive value to complement it. Other leaders would tolerate the side tracks because they do deliver from stagnation. But the real train of life moves along the main line of Bible salvation, ignoring the side tracks which appear from time to time.

The Main Line has for its two rails spiritual regeneration and pentecostal sanctification. These rails rest upon the ties of Apostolic orthodoxy as it is expressed and in a measure interpreted in that ancient instrument known as "The Apostle's Creed." The road bed itself is the Inspired Word of God as found in the Old Testament Scriptures.

But there are many side tracks. These frequently start as though they were going to parallel, or even remain identical with, the Main Line, but they bear off ever so imperceptibly until they lead to wildernesses, swamps and deserts. Some are more pronounced in their departure from the Main Line than are others; some are even so identified with the Main Line that a train can actually run down them for a time and then be brought safely back to the parent line again. In other words, there are side tracks that lead to backsliding and soul loss, others which lead only to folly and diminished influence, and still others which parallel and rejoin the Main Line in such a way as to even be safe and useful. But even in the case of the last mentioned, it is easy to get the train far off schedule if you insist in stopping to throw switches in order that you may make part of the journey over the secondary tracks.

During our twenty-five years of identification with the holiness movement we have had occasion to observe a good many side tracks. In the days of our earliest connection with this work there was the side track of come-out-ism. True many claimed they were not come-outers, but were rather "put-outers," or "stay-outers," but the fact is that under whatever name it went, and regardless of the excuses offered, there was a long hard effort to promote a sane, substantial holiness movement without adequate organization. And many a holiness preacher left the preaching of Bible holiness to "fight churches" and many others allowed the fruit of their labors to go to waste by neglecting proper organization. This side track still exists, but there is rust on its rails and its right of way is largely grown up in weeds—the line is used so little.

Next in our experience (I speak of personal observations) came the third blessing or "Fire" movement, with its accompaniments of "demonology" and marital purity and other extremes of fanaticism. Its day was not long,

but its scope was rather broad and its zeal was intense. This siding has almost wholly fallen into disuse and has ceased to be a major menace.

The latest side track is the modern "Tongues" movement with its accompaniments of over stress on divine healing for the body, indefinite position on cleansing from all inbred sin, and the fascinating suggestion that it itself is the fulfillment of "the latter rain" which many believe is due before the close of the present dispensation.

And just as there is a "present truth" in the sense that some truths like the flood in the days of Noah, and the appearance of the Christ in the days when Herod was king in Judea, so there are "present errors" in the sense that certain errors present the major dangers of any certain period which might be named. Come-out-ism and the third blessing Fire movement are not present errors, since the crest of their force has now passed; but the pseudo-Pentecostal movement which ranges in doctrinal content all the way from Zinzendorfanism (you get it all at conversion) up through Keswickianism (inbred sin is simply suppressed or counteracted), on up to Wesleyan orthodoxy on entire sanctification (inbred sin is eradicated from the heart), and which varies in the social standing of its leadership from ignorant irresponsibles up to intellectual peers and organizing geniuses, but always accompanied with unscriptural emphasis on bodily healing (its principal fascination and major appeal), is only just beginning to show clear signs of deterioration, and frankly deserves acknowledgment as the ranking side track for holiness people of the present day.

This is not an attack upon the Pentecostal movement, it is a defense of the Wesleyan movement, which we believe to be the true Pentecostal movement. If the Wesleyan movement, of which the Church of the Nazarene is an acknowledged adherent and exponent, is to live and prosper, it must do so by acclaiming unswerving fidelity to its mission to "Spread Scriptural holiness." And in the Wesleyan creed, the creed of the Nazarenes, "Scriptural holiness" is by no means an indefinite term; but it means positively and emphatically that men are justified by faith and afterwards sanctified by faith; and that, being subsequent to regeneration, which is the first fundamental "blessing," sanctification is "the second blessing, properly so-called." Further, it is the position that "men cannot be saved," in the kingdom of the glorified (which was the sense in which Wesley used this phrase), "without holiness." And anyone who weakens on this doctrine or swerves from the purpose to give his time and money and talent and strength to support and to propagate it, even if the service to which he lends himself is of secondary importance, is (measured by the line of Wesley, Bresee and the Church of the Nazarene today) on a side track. This no one should even attempt to dispute or deny. And as for me, I shall stand by the "faith of our fathers."

## How to Get Subscriptions for the Herald of Holiness

SOME time ago Evangelist Jarrette Aycock, who is one of the most faithful and successful workers for the HERALD OF HOLINESS now in the field, visited a meeting where the editor was one of the evangelists and was asked to present the HERALD OF HOLINESS and get a list of subscriptions. He accepted the invitation with reluctance and in substance said: "I will do the best I can, but I have never had very much success by just springing the subject on the people and making an immediate and pressing drive for subscriptions. In my own meetings I wait until the meeting has been going on for a few days and the interest is increasing; then I distribute samples of the paper and ask those who want to subscribe to take the envelopes which the Circulation Manager furnishes me. I gather up a few, sometimes a very few, in this first representation. But each evening thereafter I spend a few minutes, frequently not more than five, in representing the paper and asking the people to subscribe for it. And each time I make a somewhat new representation and enforce what I have said and done before.

"I first try to get as many as will to subscribe for the paper for a year for their own home. Then I suggest that they send it to their mother or their mother-in-law, and to their other relatives and friends. Then I present the claims of hospitals, libraries and other places where the paper will likely be read and ask that someone volunteer to send the paper there for a year. Finally I present the 'get acquainted offer,' according to which the paper is sent to new subscribers five months for fifty cents, and on this last offer I gather up a good many who were undecided on the proposition for full year-subscriptions.

"Then I sometimes get hold of booklets which I can give as premiums with each subscription and this helps some. But my principal dependence is in the 'try, try again' plan. People have to be told over and over of the benefits to be derived from having the HERALD OF HOLINESS visit their homes fifty-two times every year. And they have to have time to think about it, and time to see that others are taking the paper. They have to get the matter on their hearts and feel its importance. Many of them must catch the spirit of enterprise which the continued gathering of subscriptions engenders.

"And then the repeated representations give me opportunity to enlarge upon the merits of the paper, and I am always glad to do this, for the HERALD OF HOLINESS is worthy of all the commendations which it receives. And it is a pleasure to invite comparisons and to demonstrate the claims which we make for the good qualities of the paper."

And now I am sure that Brother Aycock's plans are correct, for last week I was in a convention in Champaign, Ill., and saw District Superintendent Chalfant and Pastor H. B. Garvin demonstrate them. They distrib-

uted the samples and actually seemed to "fish the stream dry" the first time they tried, and they secured only ten subscriptions. But they tried again the next night and that time they got forty. Then they tried the third time and secured twenty-one on a stormy Saturday night. They tried again and secured twenty, and with the fifth attempt they secured enough to bring the list on up to one hundred and twenty-five.

The "try, try again" plan is also demonstrated by some pastors. For instance there is W. G. Schurman, Pastor of First Church, Chicago. I do not know just how he does it; but he sends in a list of subscriptions almost every week. There is, however, plenty of evidence that he simply keeps on continually after the subscriptions.

The other day we had a letter from Uncle Buddie in which he tried to apologize because he had let some opportunities for getting subscriptions slip. He said he should have done much more than he has. But when we looked up his record we found that from March 5 to April 7 this year he sent in 380 subscriptions, that during his itinerary in Arkansas he secured 365, and that since the close of our General Assembly in October, 1923, until April 7, 1925, he has sent in 3,193. So we thought that his apology was scarcely necessary.

But the secret is that Brother Robinson, like Aycock and our other evangelists and pastors, feels that he is actually building the kingdom of God when he is circulating the paper, and that makes it possible for him to find a way to present a request for people to subscribe for it even when he is crowded so that he has but one service in a church. He too follows the "try, try again" plan. Indeed, all who send in the large and frequent lists follow this plan.

## Brother Haynie in the Field

Rev. B. H. Haynie, for many years pastor of our First Church in Little Rock, Ark., and later pastor at Woodlawn, Chicago, and First Church, Denver, Colorado, is now in the evangelistic field. I do not know how fully his time is slated, but I look forward with pleasure to being associated with him in the camp at Racine, Wis., in July, and I would like to commend him as a sound preacher and one of the most successful evangelists. Camps and churches will do well to engage him for meetings. His address is 6548 Greenwood Ave., Chicago, Ill.

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## When Giving Is Yoked Up With Spirituality

A few days ago a man who is well known for his emphasis on the duty and privilege of Christians to give systematically, regularly and liberally to the work of God said, "Our giving must be yoked up with our spirituality if it is to be sufficient for our needs as a church." Then he went on to show that it is thus yoked up in the Bible. Bringing all the tithes into the storehouse is a Scriptural way of getting heaven open and its blessings down. Christians may give in order to get blessed and not be guilty of unholy motives; for certainly it is legitimate for one to give his earthly substance to God in order that his soul may receive heavenly grace. Then a Christian may give of his substance to God because he is blessed; for no one has ever yet been condemned for offering to God an offering which expresses thanksgiving and praise.

Yoking up our giving with the mere desire for added financial prosperity is unholy and dangerous. Yoking it up with rivalry in the hope of keeping up a good appearance and keeping up with others is likewise dangerous. But to yoke it up with spirituality and give in order to meet the conditions and obtain a spiritual blessing, or in order to fitly express appreciation for blessings already received is quite comely and safe. May we not all yoke up our giving in this way?

## Pity the Preacher

The following, clipped from the "*Cook County Nazarene*," which in turn borrowed it from "*The Churchman*," is too apt to be allowed to perish now, so we pass it on:

"A Texas paper comments as follows: 'The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stavs at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better.'"

## An Appreciated Approbation

The editors of the HERALD OF HOLINESS appreciate the following telegram sent to them from the New England District Assembly during its recent annual session at Lowell, Mass.: "New England Assembly sends you greetings and Christian love. Your work as editor of the HERALD OF HOLINESS is a delight to us all. We mean to get behind the paper more than ever. It is the best holiness paper in the land. God bless you."—J. Glenn Gould, Secretary.

*"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin [principle], when it is full grown, bringeth forth death" (James 1:13-15; R. V.).*

THE word "tempt" first meant to test or try a man in order to prove and perfect him. In that sense only, does God tempt or try men. If we endure these testings we receive the crown of life.

Then the word came to be used in a bad sense, meaning "to induce a man to sin, to lure him to his ruin." In that sense God never tempts nor is tempted; but the God-man, Jesus Christ, was thus tempted.

The word "epithemia," translated "lust," originally meant "desire," then very strong desire: then it came to mean strong, impure, unclean, unholy desire or lust. That is the meaning in the text—a something that draws a man from moral integrity, and entices to sin and ruin.

This opens up before us the sin question. Sin is the cause of all the evil in the empire of God. People shrink from the study or discussion of it. It is an unpopular theme in the pulpit. One of the eminent physicians of Manchester, England, told me that the uncleanest section of the city was around the University. I asked "why?" His instant answer was "Prudery." Parents, teachers and preachers are too nice and modest to point out of the perils and dangers of "fashionable sins." Jesus and His Apostles were not so modest.

There seem to have been speculating minds through all ages, who, by their theories, blamed God for sin. As:

1. Some asserted that "God eternally and unchangeably ordained whatsoever comes to pass."—All sin included, thus foreordaining sin and ruin.

2. God deliberately placed men in circumstances that would be fatal to virtue.

3. He created the race with such ungovernable passions that sin was unavoidable.

4. He made natural laws that work out the phenomena we call sin with the precision of fate. So those who hold this theory tell us that all pangs of conscience for sin or guilt, all sense of responsibility for wrong doing is a delusion, a foolish notion! If there is any responsibility, it lies with God. Adam started this theory, when he said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "Your gift was my ruin!"

Now James resents all these theories, as a libel on a holy God, as our text proves. His theory was that no outward circumstances constitute a temptation to sin apart from some lust in a man's own heart. So he said: A man is tempted only as he is drawn away by something within himself.

I. We find here, then, an explanation of all sin. Our first parents sinned by gratifying what was, at the beginning, innocent desire, instead of obeying conscience and moral reason. That brought depravity to our race:—"the sin-principle" entered into the world, and the death-principle through "the sin-principle" and so death passed upon all men"

## Finished Sin

By A. M. HILLS, D. D.

(Rom. 5:12). (N. B. Fifteen of the world's most Scholarly Commentators tell us that the Greek noun for sin—"hamartia" in the singular number, with the article "the" before it, means—"the sin-principle" or "depravity"). This "proclivity" or "inclination to sin" makes sin easy for any of us.

And how do we sin now? "Sin," according to my old teachers, Dr. Samuel Harris of Yale and President Fairchild of Oberlin, "consists in the surrender of the will to depraved desire against the protests of right reason."

The language of the text is very striking. As several commentators have noticed, "Epithemia," lust is personified as an enticing harlot. She persuades the understanding and will to yield to her solicitation and the result of the sinful union is the conception and birth of sin. "The sin principle" of the heart is the fruitful mother of all the sins and crimes that curse the earth.

We need not blame God—nor even blame the Devil, as Eve did:—"The Serpent beguiled me, and I did eat." Arch-bishop Tillotson said: "The worst devil is a man's own lust [or depravity] and more strongly inclines him to sin than any Devil without can possibly do." Dr. Theodore Cuyler said: "A man's worst foe walks in his own shoes." Every man is his own worst tempter, worst peril and worst foe.

II. We meet here sin's growth, or progress. Lust (very strong desire) when it hath conceived bringeth forth sin; and the sin (principle) when it is finished (full-grown) bringeth forth death. "The sin-principle"—the inclination to sin, or depravity, grows by what it feeds on. Every actual sin a man commits increases the strength of his inclination to sin. The lust grows, like a blacksmith's arm, by its own exercise. Unholy desires lead to unholy deeds: and the deeds feed and inflame the overweening desires. We were born depraved by nature: and we become more and more depraved by practice.

### I KNOW, I KNOW HE'S MINE

By ANNETTE DENNSTEDT

You may talk about your riches,  
And your jewels, bright and fine,  
I will talk about my Savior,  
For I know, I know He's mine.

Chorus

Precious Jesus,  
Blessed Jesus,  
Lord of life, and Light divine,  
I am happy  
That I found Him,  
And I know, I know He's mine.

You may talk about your culture,  
That, the soul cannot refine,  
I have found my all in Jesus,  
And I know, I know He's mine.

You may talk about your pleasures,  
I for them, do not repine,  
I have found my joy in Jesus,  
And I know, I know He's mine.

HEMET, CALIF.

A visit to the slums will prove this to any open-and-discerning mind to a demonstration. The horrible, loathsome creatures living there were once as innocent little boys and girls, and perhaps no more depraved, than your children or mine. The sin-principle grows, strengthens, increases in its relish for evil. Just as plants and animals begin to be, then grow, mature and ripen, so in the moral world and the realm of our soul life.

What then is the nature of the conception mentioned in the text? It is the surrender of ourselves to the voluntary slaves of desire, the victims of the uniform tendency to evil, born in us all. The perverted appetites and propensities grow to Herculean strength. The captive will nearly cease to struggle, and the turbid current of base passions rushes us on to inevitable moral death.

Illustrations of this mournful truth are everywhere. In my boyhood, my school-mates played games of chance for pins, and played marbles for keeps. Then other games, cards and billiards, followed until the gambler's passion was aroused and it ended in the gambler's doom in a gambler's hell. We have watched the sin of lying from the first conscious prevarication or evasion of the truth, to the finished habit of unblushing falsehood and deliberate perjury.

We have seen the first indulgence in the intoxicating cup in a few swift years end in delirium and death. Covetousness becomes finished in the swindler, the embezzler and the thief. Impurity of thought and dream and purpose has its maturity in the pollutions and obscenities and debaucheries of the brothel. An occasional irreverent word is finished in a stream of horrible blasphemy on the verge of death and hell. Such is the growth of sin, everywhere and always.

III. The sin principle, when she starts action, has no lesser aim than ultimate ruin. The final act of the tragedy which sin initiates is always spiritual and eternal death. She at least mothers "a grizzly terror," "a hideous monster," and final curse of an indignant God. She plans sin, then more sin, and worse sin! The pimple becomes a festering ulcer: the soreness becomes a consuming cancer! This is what Satan deliberately planned, when he planted depravity in the human breast.

It became my painful duty as well as privilege to pray over a dying girl in a rescue home. She had a Christian father and mother: but in a careless, frivolous hour, she launched out into a so-called life of pleasure. O, if young people would look ahead and see the end! How the Devil cheats them. Sin's first and best is soon spent: the worst is always at the end! This girl's career of pleasure was ending in two brief years, away from father and mother, in a home whither she had gone to hide her shame. No one dared touch her save with gloved hands! Hypodermic injections were given every hour to deaden the unendurable pain, while she was constantly praying for death! It was "finished sin!"

Leo Frank of Atlanta, Georgia, graduated from Cornell University. He was a millionaire at the head of a great factory. One day he summoned a girl, who was working in his factory, into his private office, and because she tried to protect her honor, he struck her

and killed her! When he was sentenced to be hung his wife and mother swooned, but five thousand people in and around the courtroom cheered. When he was swung into eternity at the end of a rope on the scaffold, it was amidst the execrations and approval of millions of people—a case of “finished sin.”

Intelligence from America, reached me in England, that ran as follows: “There lived a young woman in Boston, unusually gifted and highly educated, cultured to the highest degree. She used the most charming English I ever heard. She had traveled through every civilized country of the world, and was as familiar with many foreign countries as most people are with their own state.

“She read in God’s Word, ‘The wages of sin is death.’ She decided to prove those words untrue. . . . I was sitting on my porch in the city of Denver, Colorado, when a little boy rushed up and cried: ‘Come over quick, there is a crazy woman at our house.’ Hastening over, I found this same woman, insane with drugs, emaciated, unkempt, hollow-eyed, sunken low in sin. We got her into the city hospital. She escaped in her night-robe, and wandered to the home of a lady physician. She was then placed in a home and her true character became known. . . . She was again taken to the city hospital where she lay for days too weak to escape.

“She was now so wasted in form that she weighed only fifty-five pounds, while a year previous she had weighed one hundred and fifty pounds, and her physician told me that when he first knew her she had the most perfect form he ever saw. She lay for days in the hospital between an old lady, seventy years of age who had convulsions every thirty minutes, and an old Indian woman.

“Begging not to be allowed to die there,

she appealed to the sympathy of some kind ladies of the Trinity Methodist Church, and was removed to a home in North Denver. She died cursing, while from her lips there issued one vile obscene sentence after another, with not a friend to close her eyes. She was hurried to the Potter’s field, in a box costing \$1.50”—It was finished sin! !

. IV. There is no human security against the ravages of the sin-principle. As we have just seen, all the refinements of culture and noblest education, and wealth and foreign travel, and social position afford no protection whatever from its insidious assaults. Its secret lust can be hidden in the noblest soul, and stir and excite, and spread and grow and develop, until the whole being is one mass of corruption and death. If there were no other than human defense from its ravages we might well despair of our race.

But, thank God, the Omnipotent Christ can save to the uttermost (Heb. 7:25). The blood of Christ can cleanse from all unrighteousness (1 John 1:7 and 9). The fire of the Holy Spirit can burn out the carnality and corruption of the sin-principle and make us pure and holy (Matt. 3:11; Mal. 3:2, 3; John 1:29; Rom. 6:22).

“Be ye holy [now at once] for I am holy” (1 Peter 1:16). Will you have deliverance, and have it now?

“O that I was to lie on the fire that never is quenched a thousand years to purchase the favor of God, and be reunited to him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity! forever and forever! Oh, the insufferable pangs of hell!”—Sir Francis Newport’s “Finished Sin.”

PASADENA COLLEGE, PASADENA, CALIF.

## The Greatness of Motherhood

By PROF. A. S. LONDON

MOTHER’S DAY in America is of comparatively recent origin. Miss Anna Jarvis, of Philadelphia, conceived the idea of setting apart the second Sunday in May as a special day in which the members of her Sunday school of that city should particularly honor their mothers living, or the memory of their mothers dead.

It was not long until other Sunday schools and churches were taking up the idea and in 1914 Congress recommended that the President of the United States designate a particular day as Mother’s Day. Accordingly President Wilson directed that on the second Sunday in May the stars and stripes be displayed publicly and in the homes, by way of showing love for our mothers.

At first it was proposed to wear on Mother’s Day, a white carnation, symbol of purity and love; a custom traced to President McKinley, who wore this flower in memory of his sainted mother. For a time it was a popular idea to wear the white carnation in memory of the mother dead, and the red for the living mother. But with the wide observance of the day the white flower of any kind is considered appropriate for the Mother’s memory and a colored one for the living mother.

The object of this day is to honor and uplift motherhood. It is said that God could

not be here Himself, so He just left on this earth the greatest agency for good—Mother. She is the one earthly mirror of immortal love and the most refining ennobling influence in all the world.

Tolstoi, the great Russian philosopher, has said “Mothers, in your hands lies the salvation of the world.” And someone has well said that a good mother is worth a hundred school teachers.

What does the word “Motherhood” mean to the average person? Does the child associate the idea of perfect motherhood with something tender and beautiful in his own experience? If not he has missed one of the greatest joys of life.

The great mother sees the man in the child, as the gardener sees the bush in the tiny sprout. She provides proper conditions for her child to develop according to the best there is in him. She helps him to develop judgment, improve his morals and strengthen his character.

The human soul is the only thing of supreme importance in the world. And it is the problem of motherhood to mold this plastic life and give the final shape so as to turn out a product of worth and beauty.

John Wanamaker, the great merchant prince of Philadelphia, has well said, “The

years roll on, Mother dearest, that bring me nearer to you, but you have never seemed very far away. The wheels of time have left their tracks all about us, but your dear face has remained just the same. What you said to us and the memories of what you did for us come back to your children in the silent seasons of the night and the busy hours of the day, and never is there a sickness or trial nor a joy that you are not present in some form. More than a thousand times since you journeyed on we have said, ‘If only Mother were here as of old that we might say the word and do the thing we postponed or forgot.’”

Mother love hath this unlikeness to any other love; tender to the object, it can be infinitely tyrannical to itself, and thence all its power of self sacrifice.

Theodore Cuyler, the great divine once said that he could not remember the day when he was converted. His mother’s steady and constant influence that led him gradually along and by the power of the Holy Spirit working through her agency brought him into a religious life and the fifty-six years spent in the ministry of the gospel of redemption was the direct outcome of that beloved Mother’s prayers, teaching, example, and holy influence.

Henry Ward Beecher said, “A Mother’s prayer, silent and gentle, can never miss the road to the throne of all bounty.” Chauncey Depew voiced the sentiment of millions when he said, “The simple faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of our future?”

Our mothers may vote if they so desire. This is their privilege. They may hold an office if they choose; but no power can be given them that will be one millionth times as great as the power of Motherhood. This is her one great force in this world. Her task is not easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy, known to mankind. Her work lies at the very foundation of all national happiness and greatness.

Washington Irving, the great writer said that a mother is the truest friend we have. When trials heavy fall upon us; when adversity takes the place of prosperity; when friends who rejoice with us in our sunshine desert us when trouble thickens around us; still will she cling to us, and endeavor by her kind precepts and counsels to dissipate the clouds of darkness, and cause peace to return to our hearts. Robert Browning, the great poet said, “Womanliness means only Motherhood; All love begins and ends there.”

Thank God, my mother still lives. She no longer can write. Her eyes are growing dim. But her holy influence blesses and inspires me on in life.

John Quincy Adams was once asked how he was getting along. He replied, “The house I am living in is well worn and ready to decay; even the roof is poor; but I am all right.” So, it is with Mother, she is all right.

Henry Ward Beecher once placed his hands on his old father’s head, while the famous old preacher wandered in his words and said “My father is like a man who, having long dwelt in an old house, has made preparation

for entering a new and larger home. Anticipating a speedy removal, he sent on beforehand much of his soul furniture. When later the day of removal was postponed the interval seemed so brief as to render it unnecessary to bring back his mental goods." So it is with Mother. It seems that God is packing up her soul-furniture and getting her ready for the long journey. I sometimes wish I might be privileged to take the trip with her. I love her so dearly.

HUTCHINSON, KANS.

## Jesus, the Emancipator

By EVANGELIST W. R. GILLEY

PEOPLE of this nation often herald Abraham Lincoln as the great Emancipator, because he prosecuted a war and signed an act that set a few million black slaves free. But there was an Emancipator long centuries before Lincoln was born. Jesus the Christ had freed ten thousand times ten thousand slaves. Lincoln gave political freedom but Jesus gives freedom of every kind including the highest of all, moral and spiritual freedom. For if it were not for the fact of the teachings of the Man of Galilee we would not have the political freedom we have today. When the last great summing up of the affairs of this old world comes to pass and the final awards are made it is Jesus who will have the crown of glory as the Great Emancipator of the race.

"Whosoever committeth sin is the servant of sin." "If the Son, therefore shall make you free, ye shall be free indeed." These scriptures state some age old truths but the world seems determined to get away from them as fast as possible these days. All kinds of panaceas and patent remedies are offered for the political, social, economic and moral troubles of the age, but so long as the servitude of sin and Jesus the Emancipator are ignored they will never be cured.

Let us get a gospel vision of Jesus emancipating from some of the bondages of life and let it awaken us to the fact that there is no galling tie that binds but that He can loosen them and set free. Mark 7:32-35 gives us the picture of a deaf and tongue tied young man to whom Jesus says "Ephphatha," that is "be opened" and immediately his ears are opened and the string of his tongue is loosed and he speaks plainly. How illustrative this is of the power of the Son of God to so touch hearts that the physical lips can speak right things and the soul can hear the voice of conscience and of the Holy Spirit. Sin deadens and benumbs the soul until the voice of conscience cannot be heard clearly and the voice of the Spirit is unknown. The beautiful sweet melodies of the Kingdom of God with their messages of the mercy, love and sympathy of God for lost souls are unheard until the ears are opened. And the tongue, how it is bound and tied to speak blasphemies, falsehood, proud boastful things, smutty vulgar stories and jokes and the praise of earthly things only. How impossible to speak words of praise of Christ and his salvation. How impossible to speak spiritual things. Hear that preacher trying to articulate the word "sanctification," but he is so tongue tied that he stammers out something no one under-

stands, about "more religion and higher ground." See that carnal, worldly minded professor trying to say "hallelujah," and he says instead something about not believing in "noisy religion" and blubbers out something about living it rather than testifying to it. What is their trouble? They are tongue tied and need Jesus to set them free. When the soul has met the Emancipator how clearly the praise rings out and how plain the words are.

Another vision of Jesus in the gracious work of making free is seen in Luke 13:11-16. A woman who had had the spirit of an infirmity eighteen years and was bowed together so that she could not lift herself up, at the word of Jesus was made straight and glorified God. Think of the miserable condition of this woman whom Satan had bound with

head bent toward the feet until in her helplessness and distress she was weary of life. How tired she must have gotten looking always toward the ground as she went about the world. No vision of the stars, sky or clouds. She simply could not take an upward gaze nor even look about at the beauties of nature as she walked about. Then too, how she was handicapped in the labor of life. How like this is of the moral and spiritual condition of many. That bent to sinning has become a settled habit of sin. That moral stoop has gotten worse and worse until the whole life and vision is one downward in sin. When the soul would gaze into the heavenlies of hope and promise the binding slavery of sin has bowed them double and they cannot look up. So, helpless and despairing, they go on, a slave to passion

## With the Greek New Testament

By PROF. E. WAYNE STAHL  
"The Nazarene"

EDWARD EGGLESTON wrote a delightful and profitable book entitled, "The Hoosier Schoolmaster." Its two chief characters are "Bud" Means and Ralph Hartsook. Ralph is teaching district school in semi-civilized Flat Creek, where "Bud," a young man, burly and rough and ignorant, is one of his pupils. But he aspires to better things, intellectually and spiritually. In this masterpiece by Eggleston we read the following conversation; Means is speaking to the Schoolmaster:

"Do you think Jesus Christ would help a poor, unlearned Flat Creeker like me?"

"I think He was a sort of Flat-Creeker Himself," Ralph said slowly and very earnestly.

"You don't say," said Bud, almost getting off his seat.

"Why, you see the town he lived in was a rough place. It was called Nazareth, which means Bushtown."

"You don't say!"

"And He was called the Nazarene, which was about the same as backwoodsman."

In the twenty-third verse of the second chapter of Matthew we read of our Lord, "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

In the Greek the word by which our Savior is here designated is *Nadzoraioi*, and means an inhabitant of Nazareth. Nathanael evidently voiced the general attitude toward this place when he said, "Can there any good thing come out of Nazareth?" It was, apparently, a sort of "Flat Creek."

It is held by many scholars that "Nazareth" comes from a Hebrew word meaning "brush," or "sprout," or "shrub." In the name there is the suggestion of inferiority, almost of reproach. How appropriate, therefore that Jesus should be called "Nazarene." He who humbled Himself and took the form of a servant, and endured all slanders and contumelious speeches of men; He who is now exalted to be a Prince and Savior. The contrast between the early environment of Abraham Lincoln and his later power and glory and service is only a suggestion of the lowliness of the town of Christ's infancy and the splendor and the might and the renown to which He has attained as the Redeemer of the world. "Out of the eater came forth meat, and out of the strong came forth sweetness."

How Jesus glorifies and ennobs and makes precious everything with which He is associated. He turned the common water into delicious wine. He took Peter the coward and made him "the bravest of the brave." He died on the cross, the instrument of the most shameful death a man could die, so shameful that Roman citizens could not by law be crucified, and today that cross is a reminder of all that is beautiful

and holy and glorious. He lived at Nazareth, and "Nazarene" today, instead of suggesting "hill-billy" or "rough-neck," or "cracker," or "hard-boiled," tells of those who belong to the aristocracy of the skies:

*"The glorious, holy people,*

*Who evermore relied*

*Upon their chief and father,*

*The King, the Crucified,*

*The sacred, ransomed number,*

*Now bright with endless sheen,*

*Who made the cross their watchword*

*Of Jesus Nazarene."*

In Acts 24:5 the Christians are called *Hoi Nadzoraioi*, the Nazarenes (I write the nominative plural, though in the text the words are in the genitive), followers of the Man of Nazareth, those who bear the reproach of the proud ones of Babylon, but who will shine forth as the sun in the New Jerusalem. We follow him to triumphs more glorious than any those French soldiers knew who were led by Bonaparte to such magnificent conquests. Our Napoleon is the Nazarene.

Following are some verses of my composing, which I am able to offer through the kind permission of the editor of the *Evangelical Messenger*, in which paper they appeared. I have dedicated these lines to Rev. W. O. Nease, of Olivet, Illinois, father of Brothers O. J. and F. W. Nease, of New England; he, in my opinion illustrates more perfectly than anyone else I know, the strength and gentleness, the beauty and the brotherliness, the unselfishness and the holiness of Jesus of Nazareth.

THE NAZARENE.

*What luminous and lovely words*

*In Matthew's holy book are seen,*

*Where he of Savior Christ records,*

*"He shall be called a Nazarene."*

*Almighty Father, Father mine,*

*Be it my purpose, strong and keen,*

*Continually to bear the sign*

*Of Calvary's martyred Nazarene.*

*So humbly and so lovingly*

*Ever may I myself demean,*

*That all the world may see in me*

*One like the gentle Nazarene.*

*Of me may others knowledge take*

*That with this Jesus I have been;*

*And Him let me my pattern make,*

*The lowly, princely Nazarene.*

*Let every thought and action be*

*Like finest linen, white and clean:*

*O may I know the victory*

*Of Christ, the conquering Nazarene.*

OLIVET COLLEGE, OLIVET, ILL.



and vice seeing only the physical and material things. The spiritual kingdom of God is above and they cannot look toward it. But one day the voice of Jesus the Emancipator is heard and the bound ones utter a cry for mercy and help and He immediately speaks the word of freedom. They can now look up and see the beauties of God and the glories of His kingdom. The moral stoop no longer keeps the gaze on the sordid empty joys of the sensual, earthly, devilish but with a vision of the Rose of Sharon and a look at Mt. Pisgah's lofty height, the soul starts for the highlands of glory. Instead of being a helpless object of pity, now with erect moral character and spiritual strength and position he takes his place in the church and begins to help in the great work of saving others.

Let us look at the incident of the raising of Jairus' daughter (Luke 8:49-56), and see how this wonderful Man has power to loosen the bonds and free the cords of the terrible monster death. Notice the maiden herself was helpless in death's bonds. She could not even call for help. But Jesus the Emancipator is on the scene, and though some of the people said it could not be done and that she was dead and there was no use to trouble the Lord, yet He said to the father and mother, Believe only and she shall be whole. And taking a few of them with Him He went in where she lay and took her by the hand and said "arise" and she arose immediately. Many are the fathers and mothers who have sons and daughters bound with the death grip of sin. Not a sign of spiritual life is visible. They are almost swallowed up in the tomb of worldliness and carnal pleasure. But if such parents would only go to Jesus and tell Him about them, and do it so persistently, and with so much faith that He must hear, He will come and take the loved one by the hand and say "arise," and there will be a change. Conviction will come upon them. The soul will hunger and thirst for righteousness. They will look forth from the tomb of sin and the darkness of unbelief, see the kingdom of God and arise to walk in newness of life. When the Emancipator gets on the scene all the bands of sin shall be broken as Samson broke the cords of the Philistines. It would seem, that with all the visions of His power there are in the Book; that no Christian father or mother would be content or let Him rest until He come to their children and raise them to lives of usefulness and blessing in this world and joy and happiness eternal in the next. That more do not do so only reminds us of the fact that too many of them have too limited a vision of the Son of God themselves. They have not studied Him under the guise of Emancipator. They have not followed Him long enough, nor far enough themselves to cultivate that intimate acquaintance that recognizes in Him one who is able to help them at all points of their need. As a result faith is dull, the voice of prayer is low, vision is blurred, and courage and hope to press their case with that importunity that cannot be denied is weakened. Oh fellow Christian, continue in the Word of the Lord and ye shall know the truth, and the truth will set you free from the handicap of little faith.

OLIVET, ILL.

### BROTHER JEFFRIES, WRITE SOME MORE

Dear Editor:—I have often felt like dropping you a word of appreciation for the timely and helpful editorials which the Lord has helped you to bring from week to week. I also want to express my own, and I am sure other's appreciation for those wonderful articles of Dr. Jeffries on "Jesus Christ the Unapproachable." God spare him for many more such articles. God bless you Brother Jeffries.—WILBER H. PARKER, Pastor, Boulder, Colo.

### A TALK TO MOTHERS

By MRS. J. WARREN SLOTE

Some years ago, while at an Eastern camp-meeting, I overheard two ministers talking. One was telling the other of a young song evangelist whom he knew. He said, "She was married a year or two ago; now she has a baby, and she is at home wringing her hands over the fact that her life's work is ruined."

Before my own marriage, I spent five years in evangelistic and mission work. I loved the work, and God gave me souls. I married, in the will of God, a missionary. He came home from Japan, in the spring, to be married, intending to return in the fall. Only two days after the ceremony he went to the hospital with what the doctor diagnosed as typhoid and climatic fever. He was two months in the hospital. Of course he was then in no condition to return to the field.

At the time that I overheard the conversation between the two ministers, God had sent to bless our home two of the dearest, sweetest baby girls I ever saw. I found plenty to do to keep my hands and head and heart busy. We now have three girls, two of them in High School, and never has there been a minute when I have felt like wringing my hands. I find that the task God has given me takes more wisdom, more grace, and more physical strength than any task I have ever attempted, but if undertaken as a life work, I believe there is no task that brings greater and more lasting results, greater reward, and more happiness.

I have just finished reading, in the HERALD of HOLINESS, Professor London's article on "The Heart Sobs of Parents," and I am wondering if the reason so many of our holiness children go wrong is not that mothers fail to take the task of child rearing seriously. We have been taught that the work that counts is the work done in, and for, the church. The great woman is the one who can stand before an audience or do any kind of public work. You will find that the only place in the Bible where a woman is spoken of as great is in 2 Kings 4:8, and this woman was a hospitable home-maker. I believe the Bible teaches that there is no greater work for woman to do than that of home-making and child training.

Last week my laundress, who is a member of a holiness church, said to me, "I would love to give some of my time to deaconess work." This woman has two girls. One of them ran off with a married man; the other has been expelled from school. Lord help us! She has a greater task in her own home than any deaconess ever undertook. If we mothers neglect our girls and boys when they are small, and permit them after school to run the streets, or leave them to their own devices while we attend the best of missionary meetings, or do any other kind of noble work, pretty soon all the preachers on God's earth can't do anything with them.

The Roman Catholic priest said, "Give me a child until he is seven, and you can then have him." What can we expect of our girls and boys at eighteen if at eight they are not given proper supervision and care? I am not criticizing women like Mother Booth of the Salvation Army who have wonderful God-given talent for soul winning and who can afford to get capable women to fill their places in their homes so that they may be free to spend part of their time in public service. But, if the strength of our nation is in her homes, what is going to become of it if our daughters are taught, or unconsciously imbibe from our attitude, the idea that housework and child-rearing, the task of home-making, is a little beneath them? We instill into them the idea that we want them to be teachers,

doctors, evangelists, anything so long as there is no menial work attached to it.

In the last generation, girls were taught to be home-makers. They were expected to marry and bear children, but now they are prepared to go out into the world and take their places as wage-earners. The God-given instinct is there. They will marry. But because of the idea absorbed through life that the work of home-making is not a noble work, they will refuse to bear children; they will live in apartments or hotels and keep their hands soft and their finger nails long by doing any kind of work they are capable of doing, from clerking in a store to being secretary to the president. And may God help America in the next generation!

I want to say, too, that I have not found the task of child rearing anything like the comic page of our newspapers represent it to be.

I wanted my babies and was eager to know how to care for them; consequently I secured all the good books I could find dealing with the care of children.

Moreover, my husband and I tried earnestly to give our girls their birthright, good healthy bodies. We knew the Great Physician; we practiced the laws of health; and, naturally, we have not had our rest disturbed by sick, crying babies. No one has ever walked the floor for five minutes with any of them. Of course they have had the children's diseases, measles, scarlet fever, whooping cough, etc., but in so light a form that they were scarcely any care at all.

There will, of course, be the usual stages of development. I have three girls just at the adolescent age. They will no doubt have the various symptoms other children have. I am arming myself with all the information I can get relative to the care and training of children in this important period of development, and I have confidence that God, whose guidance and help I constantly seek, will enable me to bring them safely to womanhood.

My great problem is to know how much good, clean pleasure they ought to have, and how to teach them to choose between the good and the evil. When I say, "This is not good for you," I want to be able to give them something in its place to satisfy. Our grown girls and boys are not unlike what they were when they were babies. Then, for the sharp knife which we slipped out of their hands, we quickly substituted a rattle. We did not leave them to scream for the thing they ought not to have, and so, now, when we take from our older girls and boys the degrading show, the dance, and other harmful amusements, may God help us to know what to put in place of these things so that our young people will not want the harmful diversions. That God-given instinct for pleasure, for social life, must be satisfied. Talk about "big jobs"! We mothers, as mothers and home-makers, have the biggest task on earth. May God make us big enough for it! Nor do the duties incident to home-life and the care of children render it impossible for us to have a part in soul-winning. Thank God we can always find some time for intercessory prayer—the greatest need of the world today. Moreover as the children grow older and leave our homes and hands empty, we shall, if God spares us, have years to give to church work or to any work we may care to do.

Of course there are women who are called to different kinds of work, women to whom God has not given children. God bless them! We admire them, but let us not, as mothers, envy them their call and neglect our own task to try to help them with theirs. May we never have to say, "They made me the keeper of the vineyards; but mine own vineyard have I not kept."

PASADENA, CALIF.

### CHARACTER

By H. O. FANNING

There is a vast difference between Moses as a helpless babe in his ark of bulrushes, and the grand old hero, looking over the promised land from the heights of Mount Pisgah, with eye undimmed and strength unabated a hundred and twenty years later. What made the difference? The things that happened during the interval and the way Moses responded to them. What was the difference? Character. The helpless babe had the possibilities of character; Moses, the meekest and mightiest of God's servants, had developed those possibilities.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## DISCUSSION OF N. Y. P. S. TOPIC FOR MAY 17

By REV. DONNELL J. SMITH  
*Jesus—King of Kings, and Lord of Lords*  
Phil. 3:7-10

We come to the last of our studies of the "Titles of Jesus and their significance." We have marked His life and work as Son of Man, Son of God, and Lamb of God. We have caught a glimpse we trust of Him who of old was called, "Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." Well may we say "there never was one like Jesus." Good and great men bless every generation, but what is the impact and significance of their life and work as compared with that of Jesus Christ? He the unfathomed Christ is the indispensable Christ. There is nothing within the reach of man that will reward him so much as an ever deepening, widening knowledge of and fellowship with Jesus Christ. Oh that the passion of the Apostle Paul for Him were the passion of every member of the N. Y. P. S. Real Philippians 3:7-10.

The title that we consider in this topic, while running through all the prophecies concerning Him, marking the earliest as well as the latter part of His life, is nevertheless a title that pertains more specifically to His revelation. When asked by Pilate if He were a king, He replied, "For this cause came I into the world." "But now," says the writer of Hebrews, "we see Jesus who was made a little lower than the angels for the suffering of death, crowned with honour and glory." What is that glory and honor? A part at least is that some day He shall stand "King of kings and Lord of Lords." Great was the ignominy and shame of His death, but unsearchable were the riches He procured for the race, and glorious will be His exaltation.

1. Prophecy represents him as a King, the ruler of a kingdom. (Isa. 9:7. Jeremiah 23:5, 6; Daniel 2:44, 45. Matt. 2:6).

2. In the angel's annunciation to Mary He is the successor to the throne of David, the possessor of a kingdom that shall never end (Luke 1:31, 32).

3. He himself, while refusing to be crowned or made king by sinful men does not deny that He is King, and refers to his kingdom and the throne which he shall ascend (John 1:49, 50; Matt. 19:28; John 18:36, 37; Matt. 25:31; Rev. 3:21).

4. The Apostles regarded Him not only as Savior and Redeemer but as a King and Lord (Acts 2:29, 30; 3:20, 21; 5:31; 15:16; 2 Timothy 4:1; Hebrews 1:8).

5. As Maker of worlds He is Lord of Creation, but as victor in the conflict with sin, death and hell, with Satan and his armies, and his redemption of this world He is exalted to the position of King of kings and Lord of lords (Rev. 5:11-13; 6:15, 16; 11:15; 17:14; 19:16).

## JOINT RALLY OF N. Y. P. S. OF ZONE SIX AND SEVEN AT MANGUM, OKLAHOMA

The Nazarene Ministerial Convention met at Mangum, Oklahoma, April 1-5, and had some wonderful services each day and night.

Saturday, April 4, was Young People's Day. At 10:00 a.m. we had a good prayer and praise service, led by Brother Raymond Southall. Brother M. M. Snyder talked on "The Young People's Society and the Local Church," which was splendid, after which Dr. Reynolds delivered an interesting message to the young people. At 2:30 p.m. Rev. R. M. Parks gave an unusually profitable lecture to the young people. A very good musical program was furnished by the young people of the zones at 3:00 p.m. A good report was given from each of the following Societies: Altus, Canute, Erick, Jester, Mangum, and Spring Valley. Brother Ellis of Dodsonville, Texas, gave a survey of the churches in the Southwest, and of how the Lord used him and others to blast out and organize these churches. The service was devoted to preaching by General Superintendent Reynolds.

Sunday was indeed a good day. We met at 9:45 a.m. and had a fine Sunday school. Dr. Reynolds delivered the morning message, after which he and District Superintendent Parks held the Dedicatory Service which was a blessing to all. Many shouts of praise were heard. In the afternoon Dr. Reynolds gave an account of his missionary tour. In the evening, Brother Snyder had charge of the N. Y. P. S. and spoke on a general line of activity, which was fine. The preaching service was held by Brother Parks. The day closed with many young people at the altar.

The Erick young people departed immediately after Dr. Reynolds' account of the missionary tour. They came by way of Jester and had a wonderful meeting with the Jester N. Y. P. S., which had just been organized by the organizing committee of Zone Six. The Lord wonderfully blessed all. There were about fifteen who gave their hands for prayer, three knelt at the altar, and two prayed through.

Pray for our Joint Rally to be held at Erick, May 1-2-3. We are expecting one of the greatest rallies ever held in the Western District.—E. G. Gibson, Organizing Committee of Zone 6.

## FLOWER MEMORIAL N. Y. P. S.

These past six months have been months spent in busy service for our King. The Master's blessing has rested continually upon the Society and the harmony and unity among the members is remarkable indeed.

The following are a few of the things which with Jesus' help the Society has been able to accomplish since the first of the Assembly year: The organization of a Junior Society and purchasing a piano for that Society, paying expenses of the delegates to the Assembly, taking care of one third of the budget, paying about one half of the revival expenses, distributing tracts, making calls, and many other activities that help to make the load lighter. The Lord has blessed also in our financial problems. Since Sept. 1 we have raised \$444.00 and have paid \$153.00 on the budget.

In the fifty-four evangelistic services we have had, eighty-four souls have been either saved or sanctified. The membership committee reports an enrollment of fifty-four active, seventeen associate, and twenty-two honorary members, in the Society.

The Y. P. S. has just closed a twelve-day campaign at the home church in which God abundantly blessed.

As a Society and as individual members we are doing our best to make our lives fit our motto, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."—Doris Philips, Reporter, St. Louis, Mo.

## SOUTH CENTRAL KANSAS N. Y. P. S. GROUP MEETING

The first South Central Kansas group meeting of the N. Y. P. S. was held at Augusta, Kansas, March 21-22. Prof. E. P. Robertson of Newton, called the meeting to order and throughout the two days we had a wonderful refreshing from the hand of God. One precious soul found victory during the meeting.

We feel since the first group meeting was such a great success, that all the twelve churches on this District will make a greater effort to make the next meeting to be held June 20-21, one that will be long to be remembered. We have a record attendance of fifty-four who came from the various churches and a number did not register.

We were greatly blessed in having Rev. B. F. Griffith, Wichita, with us, who gave a stirring address Saturday afternoon on the "Relationship of the N. Y. P. S. to the Local Church." Brother Griffith also gave a wonderful message at night.

The special music throughout the group was of the best quality and we appreciate the fact that

we have young people who do things for God and his cause.

Mrs. H. D. Barbour and Mr. Roy Stevens, of Wichita, attended a part of the meeting and we appreciated their special songs.

We were so glad to have so many pastors present. We need more pastors today that will work with us and for us and we are bound to be a body of young people that will stand the test.

The officers for the group are Prof. E. P. Robertson, President; Rev. E. L. Duby, Brownstown, Vice-President; Inez Vance, Augusta, Secretary and Treasurer.

Our District President E. S. Pickens, was with us the two days and gave a very stirring address on "The Aim and Purpose of the Group Meeting."

Miss Erdman, Wichita, returned missionary from China, gave a very interesting talk Sunday afternoon on the subject "Debtors." We had a splendid missionary rally, the Wichita Society giving a very helpful program.

Rev. J. H. Vance, pastor of Augusta Church, preached Sunday night. Brother Robertson gave the benediction and we sang that good familiar song "God Be With You Till We Meet Again."

Pray much for the next Group and start making plans to come. Watch the HERALD for announcements.—Miss Inez Vance, Sec'y. and Treasurer S. C. Group.

## NEW ENGLAND ASSEMBLY

The eighteenth Annual New England Assembly came to a triumphant close Sunday evening with twenty-five seekers at the altar.

The entire Assembly was marked by a spirit of evangelistic fervor and desire for the salvation of souls. Rev. Geo. B. Kulp, the Assembly Evangelist, brought the message each evening, and not a service passed without scenes of salvation about the altar.

The reports of the pastors indicated a splendid increase in membership. The business sessions presided over by General Superintendent Goodwin were like praise services, such a spirit of unanimity and joy pervaded them all.

Howard V. Miller was re-elected as District Superintendent on the nominating ballot, it being declared the official ballot of the Assembly.

We were favored with the presence of Dr. John Matthews of Kansas City, and Dr. Thompson of Prince Edward Islands, both of whom brought messages of inspiration.

The entertaining pastor, Rev. E. E. Martin, and his able corps of workers gave us the finest in the city. The local church was filled to capacity each evening, and on the closing Sunday, the Assembly convened in the Lowell Memorial Auditorium, seating five thousand.

The morning love feast, led by Rev. A. B. Riggs, was a time of blessing. Dr. Goodwin exalted Christ in one of his characteristic sermons. At 2 p.m. an impressive ordination service was held.

Rev. J. E. Bates, our Superintendent of Missions in the Far East, was the speaker at the afternoon Missionary Rally. He took for his theme, "China and China's Needs." The music was a feature of the day. A fifty voice chorus composed of District singers, sang to the delight of all.

New England is about to enter upon a co-operative plan of intensive evangelism without a precedent. Remember this great District in your prayers.

RALPH D. SCHURMAN, Assembly Reporter.

## NORTHWEST KANSAS GROUP MEETING

The Northwest Kansas Nazarene Group district grew and increased until the Lord put it in the hearts of some of the brethren to let it swarm, hence we organized a new district, while in session at Burr Oak April 16 to 19. This district will be known as the North Central Kansas Group. Pastor Thomas Keddle and his good people gave us a royal welcome and entertained us like kings. The Lord gave us a blessed spirit of unity and harmony and in honor preferring one another. Ministers and laymen came in from the Wesleyan and Methodist, Friends, and Christian churches. Nazarenes from other churches and districts came to enjoy the season of refreshing and inspiration. They all bid us God speed in our new district.

Pastor F. R. McConnell of Covert, Kansas, was elected chairman or president, Pastor Thomas Keddle of Burr Oak, Kansas, vice-president, and Pastor Wm. Millard of Wayne, Kansas, secretary and treasurer. The expenses of the Group were met.

# The Sunday School Lesson, May 17

By M. EMILY ELLYSON

LESSON SUBJECT: Saul becomes a Christian.

LESSON TEXT: Acts 9:1-18.

GOLDEN TEXT: *If any man is in Christ he is a new creature* (2 Cor. 5:17).

THE lesson before us is one of deep interest, first, because of the outstanding character of Saul in New Testament history, and, second, it portrays to us the dealings of God with a deluded soul. We are safe in saying that it takes as much grace to save a soul today, as it took to redeem Saul the persecutor, and make of him Paul, the most brilliant propagator of the system for which he caused many to suffer and some to die.

Without a doubt the man Saul possessed one of the clearest minds of all world history. He was capable of intense hatred and prejudice, and full of the deepest loyalty and affection for the faith of his fathers. His cultural privileges, which he had taken advantage of, opened wide the door of opportunity to him, and made him one of the leading men among his people, indeed, a master mind on all questions pertaining to religious thought as well as Hebrew jurisprudence.

Whatever traits of character contributed to the making of an influential citizen, and a trusted religious leader in the Jewish economy, would also, when dedicated to the cause of Christ, place him in the forefront of battle as a standard bearer and leader of the sect once so despised by him. In studying the history of this man, we see that, in company with many of the Old and New Testament leaders, his preparation for the performing of his great life task, antedated by many years his call. He has been called the Moses of Christianity.

Saul, we judge, was never a man of impure morals. His badness of character, seen in his attitude toward Christ and His followers, for he was a blasphemer of Jesus, and a persecutor of the Church, but as touching the law he was blameless. He seems not to have had any qualms of conscience, for he says he believed he was rendering a service to God. He has no personal feeling toward these unfortunate ones, but carries on this terrible work because they are disciples of Jesus Christ, and for that he hated them.

The manner of persecution was threatening and slaughter. Threatenings terrify and break the spirit, and though that in itself might not produce death, yet if they did not desist through fright from following Christ, the threatenings were soon followed by slaughter. The statement is that he breathed it out, intimating that it was natural to him as if it were his constant business. He even breathed in this as in his element. There was heat, and vehemence; his very breath, like some venomous creature, or poisonous gas was pestilential. He breathed death to the Christians wherever he came, and, unsatisfied with the blood of those he had caused to be slain, he moves on toward other new points, whither the gospel had been recently carried, by those who had fled from Jerusalem on the stoning to death of Stephen. Some of these, hoping that they might be safe and quiet at Damascus, went there. Poor hunted creatures! Their enemy will not rest, if he knows of one Christian that is restful. Leaders in sin are the

worst of sinners. The proselytes which the Scribes and Pharisees made were seven times more the children of hell than others.

With what trepidation and fear do these refugees learn of the coming of their foe, who carried with him the official papers empowering him to use most drastic measures if any are found there of the way. Not even delicate women were exempt. Orders were to bring them all bound to Jerusalem. It is quite evident that Saul had command of the forces. His word was law, and his mind was set to accomplish this terrible design and give quarter to none. He is nearing the city. How eager he gets. Soon he will give his orders. But, lo! some One meets him in the way, right in the high road, not in the temple, not in the synagogue, not even in the meeting place of the Christians, but in the middle of the highway. We observe here that the work of conversion is not tied to the church. Thoughts are free, and there is as good an opportunity of communing with our own hearts on the highway as at a church altar. In the case of Saul, pursuing his wicked design and almost at the journey's end, the Spirit halts him. The cruel edict is about to be executed against these defenseless ones, who are apprehensive of their danger, and trembling as poor lambs at the approach of a ravening wolf; when lo! the same power that transformed their lives laid hold on their persecutor and he falls prostrate under the sin killing power of God. Why should we ever despair of regenerating grace for the conversion of the greatest and vilest sinners? God's pardoning mercy can, and does, reach to the farthest extent of sin. Often God's grace works upon sinners when they are at their worst and hotly engaged in the most sinful pursuits.

We note also that Christ has many ways of delivering the godly out of temptation. In this instance Saul's conversion meant the security of these persecuted ones for the present. Also it was a very great mercy to Saul himself that he was hindered from carrying out his design which, if he had accomplished, perhaps would have been the filling up of the measure of his iniquity. It is always a signal token of divine favor if God, either by the inward operations of His grace or the outward occurrences of His providences, prevent us from executing a sinful purpose, or following some desire of heart, which, though perfectly legitimate and not wrong in itself, yet would keep us from accomplishing the larger purpose of God for our lives either in depth of spirituality or usefulness.

We note here that it was a sudden light which Saul saw, and that burst of light was brighter than the sun, for it outshone that orb at its meridian splendor. Also, it was all around him, not just in his face. Turn which way he would, he could not extricate himself from that radiance. The work of conversion is sudden, instantaneous, and illumines every part. The Devil comes to the soul in darkness but Christ is glorious light, for He is "the light of the world."

Not only was there light, but there was a voice. Wherever there is the glory of God, there is the voice of God. Seeing and hearing are the two learning senses, but neither nor both of these can save the soul unless there is the soul response and capitulation without reserve; also a readiness to receive orders and fulfill them.

promptly. A love offering was given by the church and Group to Pastor Keddie. Sunday morning in just three minutes money was raised to pay for the newly installed piano at the Burr Oak Church of the Nazarene. Brother McConnell gave an address to a full church of young people Sunday afternoon and the writer preached the closing sermon Sunday night. Just before the sermon, a beautiful new Bible was presented to pastor Keddie by our new President, F. R. McConnell in behalf of the local church and Group as a token of love and remembrance. About this time the spirit of the Lord melted, blessed and refreshed the whole congregation. "Behold how good and how pleasant it is for brethren to dwell together in unity." Amen.

I. C. DUNBAR, Evangelist.

## NORTH DAKOTA-MINNESOTA DISTRICT

Well, we are still on the map and God is blessing in a wonderful way. There is a great revival spirit on this District; people are hungry for real salvation. A few weeks ago we closed a great revival at Surrey, N. D., where Brother Dixon and wife have charge as pastors. Brother Dixon took this

work last September when it was in a run down condition, but through their faithful labors and prayers, they have one of the finest classes on the District. The revival just held resulted in twenty-six professions, either saved or sanctified, and ten united with the church. We have just closed a great revival at Minot, N. D., with Brother Warren Lowman and wife. There were about 150 professions, and eighteen united with the church. This was in some respects one of the greatest revivals I ever witnessed. The house was filled the first night of the meeting, and crowds continued to increase until scores had to be turned away. The long altar was filled at every service and people prayed through in the old-time way. Brother Lowman is in a meeting at present with Brother Gough at Van Hook, N. D., and we are praying for great victory there. The Lord is surely blessing on this District. We had at last Assembly 298 members on this District. We now have over 400 and we are expecting 450 by the next Assembly, which convenes June 3 to 7, at Sawyer, N. D. We ask the prayers of the HERALD Family for the work on this District.

L. E. SWANEY, District Superintendent.

## COMMENTS ON PAGE TWO IN HERALD OF APRIL 22

By PROF. A. S. LONDON

DR. CHAPMAN'S editorial writings on page two in the HERALD of April 22, should be read by every preacher and layman over and over again.

"God does not make full settlement in October," shows clearly that "What we sow, we will reap" sooner or later. No getting around this question. A reckoning day will come and I believe a great harvest will be reaped in this life. The earlier in life we learn this lesson, the better it will be for us. The saying "Chickens come home to roost" is true. No escape from the penalty of this law.

"Being Fair with the Hard Pressed" should be pondered over by every evangelist in the field and by every pastor in the church. The most of our people are having about all they can stand. There are domestic problems that confront every family. Financial difficulties are before many of our best people and it takes time and thought to work out many of the problems arising from this angle of life.

Our mothers are tied down with the problems of the home and most of them are doing the best they can, and a skinning by a pastor or evangelist does not help them in their burdens of tomorrow. Their nerves are shattered. Sleepless nights have taken some of the old hilarity out of them and many of them have more patience in one minute than some preachers show in a two hours' sermon. Some of these mothers have but little to say in public, but, the test of one's Christian experience is made in the home. I trust every care-worn, nervous, timid, quiet-natured woman will get this issue of the HERALD of HOLINESS and read this one article again. I trust the skinning preacher who prides himself in getting our people to throw aside their confidence because they do not do and act as he does, will read this article and then thank God that our editor has called our attention to this matter and that all will go in from now on to "Feed the Sheep." Many of them are hungry.

"Problems Everywhere" calls our attention again to the fact that we are still in this land and problems are to be confronted. Our patience will be tested and but very few things will reach our ideal. Especially will we be tried while dealing with the youth of our church. But probably no more by them than by the older ones. This editorial is a call to patience in Christian work and to the showing of brotherly love in our dealings with humanity. And friends if we cannot produce the goods under test and while dealing with our fellow-man, what will we have to show that the other crowd does not possess? No use to go to pieces and have spells and blow up and quit. We had better meet the issues before us like men and do the best we can. Better not be too quick to judge and condemn. We are dealing with the human, though saved and sanctified. Why not all be brethren and love one another and show the Christian spirit as we touch on life's way? Everybody please read page two in the HERALD of April 22.

## EASTERN COLORADO-WYOMING DISTRICT

We are glad to report victory on the Eastern Colorado-Wyoming District. The past weeks have been very busy ones for us and our workers, yet very blessed because of the decisive victories won.

We cannot give a detailed report of the meetings recently held over the District, but the following are among the places that have been blessed with revivals of salvation. Denver Church with pastor Haynie as evangelist and Prof. Johnson of Chicago, singer. Boulder Church with Rev. M. C. Campbell of Greeley as evangelist, and Greeley Church with Rev. W. H. Parker of Boulder as evangelist. Weldona Church had a five weeks' meeting, first with Rev. J. N. Smith of Wray, then followed by the Littrells, of Nebraska. We were permitted to be with them the last Sunday, dedicate their nice new church building and raise sufficient money to cover the indebtedness. The Littrell evangelists have also conducted good meetings at Stoneham and Brush. They will soon be in Ft. Morgan. Yuma revival closed last Sunday night with J. A. Phillips of Olivet Church. Evangelist D. I. Vanderpool conducted the revival with Bethel Church. Rev. M. M. Short of Denver held the Boone meeting. Mrs. Davis and her sister recently conducted meetings at Laird and Armel. The writer was with them part of the time in the meetings. We organized a Church of the Nazarene at Laird the last Sunday of the



meeting. Rev. J. N. Tinsley of Canon City, had a good meeting with our Pueblo Church.

Evangelists H. C. and Mary Lee Cagle, those old warriors from Texas, are now engaged in a good revival with our Trinidad church. They go next to Loveland church. All the above mentioned workers have proved themselves faithful and efficient. Also the pastors have worked hard. God blessed in the salvation and sanctification of souls, also quite a number have been received into the church.

Our pastors and churches are looking well to the finances, many of them working the budget system, which is proving a real success where it is diligently worked. Some District debts are being paid which is an encouragement to our people. A new forty by sixty khaki tent is being purchased by the District, for use in opening new fields, especially. Campaigns are being planned for the leading towns where we now have no churches. Altogether we feel that the outlook was never more promising for the work on the District than at present. We are holding to the "old paths" and insisting upon the good old-fashioned, unpopular, rugged way of holiness.

Our Assembly convenes at Boulder May 20-24 with General Superintendent Reynolds presiding. Rev. Howard Sweeten will do the night evangelistic preaching. Let every church have delegates to the Assembly on time. Bring up apportionments. Then let us pray, plan and believe for a mighty time of salvation and blessing. Amen!

C. W. DAVIS, District Superintendent.

### EASTERN OKLAHOMA DISTRICT

We have just closed the second quarter of the Assembly year and the second round of Group Meetings of the District.

In the second round we held Group Meetings at Kingston, Boswell, Poteau, Tecumseh, Friendship, Sulphur, Dewey, and Muskogee. Most of the Group meetings were well attended, and were considered very helpful and inspiring to all.

Most of the churches on the District are enjoying very gracious manifestations of the favor of God. Good revivals have been held in several churches, and almost all of the churches report souls being saved, reclaimed, and sanctified, and many joining the church at the regular services.

The new stone church at Madill, (though not entirely finished) is being occupied now. They had a very fine opening service March 23, with Dr. J. B. Chapman, preaching both morning and evening. The Henryetta church with Brother Harmon in the lead, are pressing forward with their new brick church, and expect to be in it before the next Assembly. Holdenville has also added some more room to their new church, which was very much needed. In fact, all over the District, there is a general spirit of progress, and I never saw a more zealous bunch of pastors in my life. Everyone seems to have caught the vision, and are pressing forward with a conquering tread.

We also attended the annual Board meeting of Rest Cottage Association, at Pilot Point, Texas, during the quarter, and found Brother and Sister Roberts in fine spirits and pushing the work of rescuing and caring for the poor unfortunate girls, as never before.

I believe that Rest Cottage, is in the best condition, and doing the greatest work of its history, and God is certainly blessing in an unusual way. Amen.

S. H. OWENS, District Superintendent.

### REPORT OF GROUP MEETING, MUSKOGEE OKLAHOMA

Group meeting of Zone Number 3 met with the Muskogee Church Thursday, the 16th. The meeting really opened Wednesday evening, the 15th. Rev. Lum Jones and Prof. L. C. Messer had charge, Brother Messer leading the singing. Brother Jones brought us a great message on Repentance, and had a good altar service; two prayed through.

The Convention opened Thursday at 7:45 a.m. with a rousing song service and Brother Wade L. Nelson preaching, and to say he did it well is to tell the truth.

Papers were read Friday and Saturday, and Table discussions were had. Papers were read by the following, Rev. M. M. Lowery, Mrs. I. D. Farmer, Rev. J. W. Dodd, Rev. A. M. Gilbert, Rev. G. H. Harmon, Mrs. J. W. Dodd, Rev. S. H. Owens. Those outside of the Zone present were Rev. Joe Tyson and wife of Bentonville, Arkansas; Mrs. Laura Wright, Mrs. J. W. Berry, and Miss Cyble McCord also of Bentonville, Arkansas; Rev. C. C. Johnson of Holdenville, Oklahoma; Rev. Wade L. Nelson of Wapanucka, Oklahoma; Rev. Seaton of Stroud, Oklahoma; Rev. S. H. Owens of Ada, Oklahoma. Those filling the Pulpit were Rev. Nelson, Rev. Harmon, Rev. King, Rev. Lowery, and our dear District Superintendent Rev. S. H. Owens. The presence of the Lord was with us and a spirit

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you in my last letter, number four, just as we had driven back to Little Rock from Conway, where we had such a glorious convention.

The highway from Conway to Little Rock is one of the finest in the state and the pride of this beautiful old state.

This was Sunday night of March 15th and early Monday morning we were up and attended to some little business, and Brother and Sister Oliver and our good singer, C. C. Rinebarger and this old soldier were off for Prescott, Arkansas. This is quite a hard day's drive but we had almost all day and a fine hard road. We passed through some of the most beautiful country, almost, in the state, and we passed through several nice cities and county seats. During the day we passed through Arkadelphia where I had a fine meeting in the fall of 1900 and I had not been back in twenty-five years. But we were only there long enough to get gas and oil. From Arkadelphia to Prescott we passed through some of the finest country in the state and late in the afternoon we pulled into Prescott and secured good rooms in a beautiful old hotel where we had everything that heart could wish, fine rooms and good beds and such splendid meals, and those black boys with their white suits on were at their best.

We have only a few Nazarenes in Prescott but our fine young pastor had secured the large Southern Methodist Church. They told us that it seated seven hundred fifty and I suppose that it would. We opened on Monday night with a fine crowd and on Tuesday morning we had another beautiful service and ate dinner, then started for Westmoreland, some twelve miles in the country where the Westmoreland brothers live. I think there are eight of them and all of these fine men and their wives and children belong to the Church of the Nazarene and with their neighbors they have a fine church out in that beautiful country.

We had an early supper at the home of one of these good men and most of the others were there and our good pastor, the Rev. J. E. Moore, from Houston, Texas, had brought his wife back home for a few days' visit and they were with us at Prescott and also at Westmoreland, as his wife was the daughter of Brother George Westmoreland, and we all had a kind of a family reunion. We ate supper at five o'clock in order to drive back to Prescott.

The Westmoreland brothers are good farmers and such flocks of fine chickens and good Jersey cows can hardly be found in the state. The supper was large enough for a great wedding and just right-down goodness personified, but what the Olivers and the Rinebargers and Robinsons did to it was plenty.

Although we were twelve miles in the country every seat in the church was taken and a fine interest and a good list of subscriptions for the HERALD.

And now supper is over and we are headed for Prescott to hold our last service in that beautiful little city. But just think of this, Brother George Westmoreland brought an auto truck into Prescott with twenty-three persons on it and they were the finest band of boys and girls that you ever put your two eyes on, and on Tuesday night every seat in the church was taken and all the standing room was taken and plenty of those people stood for more than two hours. We had a fine service and a great clos-

ing up and secured a fine list of subscribers for the dear old HERALD.

We had a fine night's rest and early Wednesday morning we are up and hotel bills all settled, a fine breakfast served and our car loaded and this happy Holy Band is now off for Hot Springs. Here we have to back-track as far east as Arkadelphia and there we leave the Little Rock highway and turn north and travel through a broken, rugged country, but many miles of it are already made into a great highway and in a few months it will all be completed and we drove into Hot Springs about one p.m., and for the first time I was in the famous Health Resort. It is one of the beautiful places in the United States. We have a small church there but a fine pastor and a splendid people and we had five days with our Hot Springs Church. There is no finer young pastor than Brother Dawson, our good faithful pastor in the beautiful city. Every day there was a great day. Brother Rinebarger and I took three of those wonderful baths. They are surely fine.

Our home in Hot Springs was with Brother and Sister Stewart. They left Arkansas some thirty-five years ago and settled on the plains of Northwestern Texas, and I suppose that they made good, as they still own a fine farm out in that great Western World, but they finally decided to move back to Arkansas and locate at Hot Springs and spend their last days here in this beautiful city. Our entertainment was as fine as ever a tired preacher and singer sat down to. Brother Stewart has his pigs fattened out on his farm and ships his meat to Arkansas and they have a smoke-house, the things that used to be common and are almost nowadays out of use. But think of a family with plenty of fine cured hams and bacon, and they even make a large barrel of soap every year and they told me that they had not bought fifty cents worth of washing soap since they went to housekeeping. For five days we had the fine cured ham and the best old-fashioned red gravy, that we used to call red sop, that ever a tired preacher put down his neck.

Well, our stay there could not be improved on and we closed out there on Sunday night of March 22nd, and our beloved Brother Rinebarger had to leave the party and go to Olivet. His little wife and precious old mother were both very sick. Let me say right here that Brother Rinebarger is not only a great singer but he is making a great preacher and he will make some good church a great pastor. No church that wants a great singer and a great preacher will make a mistake in calling Brother C. C. Rinebarger as their pastor. He and his wife are almost the finest singers in the great holiness movement, and with their fine family of children Brother Rinebarger should take a church and stay with his family, as his old mother is very feeble and it is almost too much for his little wife to take care of the children and the precious old mother. Let some good church that is in need of a fine pastor give Brother Rinebarger a call. He will make good.

On Monday morning of March 23rd, Brother and Sister Oliver and this old subscription hustler are off to Eldorado with our hearts all on fire for God and lost humanity, but don't forget that we hustled a fine list of subscriptions at Hot Springs.

In perfect love and all for Jesus,  
UNCLE BUDDIE.

of love and harmony prevailed throughout the convention. Brother Tyson had charge of the song service and his good wife the piano and they did good work. This was the first representative gathering that our church ever had here and it was a great uplift to us. Brother Owens preached for us Saturday night, Sunday and Sunday night and broke up with a good altar service, one praying through.

I. D. FARMER, Reporter.

### THE ALABAMA DISTRICT

Since our last report many good things have taken place on the Alabama District. Our people are working, praying and believing for the greatest year we have known. The efforts are beginning to tell for it seems that a mighty revival is now on throughout the District. Reports of victory are coming in and ministers and laymen are pushing the battle for greater things. The revival meeting at the Jasper church with Evangelist Manasco was a success. The only thing that was little about it

was the time. A number prayed through and the church was greatly blessed.

The Preacher's and Worker's Convention at Parrish was the best I have ever attended. The preaching, lectures, papers, and talks seem to be just what we needed. Dr. Hardy was our special worker and he was greatly used and much appreciated. He is a native of Alabama and is much loved by the natives.

Rev. Clyde Perry and wife report a good beginning in the Huntsville meeting. They plan to take charge of the work there at the close of the revival, the pastor having resigned.

Rev. Rob. B. Rawls of Nashville held a very successful revival with Pastor Lane at Tuscaloosa. Rawls is a coming young preacher and will hold several other revivals on the District during the year.

Rev. T. B. Dean has just closed a good revival at Carbon Hill. The last report was that many were requesting prayer.

Pastor Kemp has just closed a great meeting with

Rev. P. M. Covington as evangelist. About two score souls prayed through and eleven united with the church. We hope to see Brother Covington more regular in the work.

Evangelists St. Clair and Self are in the midst of a month's revival at Phenix City. Reports are that great crowds are attending and some are praying through. Surely great things will come from this revival with these faithful men.

Pastor Frost at Jasper has things moving. Jasper has never had a better pastor, and the church was never in better condition. Rev. I. M. Ellis begins a revival with them the 4th Sunday. We are asking for great things. By the time this reaches the readers, this with five other revivals will be in full blast on the District. Please take time to pray some for these campaigns.

If the laymen will look after the pastor's salary, the pastor look after the budget, and all pray there is no way to keep us from succeeding. If God be for us who can be against us? If He is with us we are as strong as He. Isaiah 41:10-16.

H. H. HOOKER, District Superintendent.

### SOUTHERN CALIFORNIA MISSIONARY CONVENTION

A Four-day World Wide Missionary Convention has just closed in Pasadena, California. This truly was a great meeting. The Holy Ghost was present in power from first to last. Waves of glory swept over the audience from time to time. Missionaries from all parts of the world were here. California seems to be the Mecca for rest and recuperation of missionaries. All desire to see the fruits and flowers of this second Palestine before returning to their various fields. Representatives from Africa, India, Turkey, Japan, China, Latin-America and California were all on the program. Rev. U. E. Harding, pastor of First Church, Pasadena, and his able assistants, are to be heartily commended for bringing together such a band of spiritual workers. All of the papers and addresses were worthy to be in print and would be an inspiration to all of our people scattered over the world. Rev. U. E. Harding gave the address of welcome which was responded to by Rev. J. D. Scott, our Missionary Superintendent of Latin America.

Papers were read by Prof. L. A. Reed, Mrs. H. M. Kirk, Rev. B. W. Miller, Rev. J. Proctor Knott, Mrs. Paul Bresce, Mrs. O. P. Deale, Rev. Fred M. Weatherford, Rev. J. E. Wallace, Miss Myrtle Belle Walters and Mrs. Richards.

Addresses were given by our own and visiting missionaries. Mrs. M. L. Staples, who has spent fifteen years in Japan, and has built up a wonderful work there, told us how the gospel was working today. Rev. O. P. Deale, of China, spoke on the methods of work and results. Rev. E. P. Ashcraft of the Free Methodist Church addressed us on "Do Missions Pay." Dr. J. P. Graham of the Presbyterian Church, who spent fifty years in India, spoke on "The Cheerful side of a Missionary's Life." Mrs. J. P. Graham, on the "Joy Side of a Missionary."

Dr. Wanless of the Presbyterian Church, head of a hospital in India, gave us a wonderful address, "On the Cleansing of the Leper" and said that he was acquainted with many of our missionaries there, having treated them in his hospital. Miss Elizabeth Usher, from Turkey, spoke on Turkey's closed doors and said that the time was at hand when she would have to open them. Rev. W. P. Dodson of the Methodist Church, thirty years in Africa, having gone out under Bishop Taylor, had for his subject, "An Appeal for the Dark Continent." Prince Blayechaetta, Colored M. E. Church, a colored man of royal blood, who gave a wonderful address from "The Jungle to Jesus," said that he was once a heathen but now a Christian. He played and sang a song in his native tongue.

Mrs. E. G. Eaton gave a short address on India. Prof. S. D. Athans, on "The Foreigner in America." Rev. U. E. Harding, on the "Relations of Home and Foreign Missions." Mrs. C. S. Berridge, on "What the Indian Head Penny is Doing." Rev. J. D. Scott on "Our Neglected Field." "Thirty Years in Africa" by Rev. W. P. Dodson.

At the morning service on the Sabbath a great missionary offering was taken amounting to over \$1,700.00. Mrs. Young, wife of our pastor at San Francisco, sang "The Ninety and Nine." When she came to the last verse, "Rejoice, Rejoice, for I've Found my Sheep,"—well! You ought to have been there. This was a marvelous day throughout, with twenty or more seekers at the altar during the day. Rev. J. D. Scott spoke at the morning service.

Rev. Cecil Troxel of China, spoke in the afternoon on "The Challenge of the Age," which was a wonderful address.

At the evening service Mrs. H. G. Howard, Methodist, spoke on "Twenty Five Years in India," her three children in costume, singing in Hindu. Mrs. M. L. Staples spoke for twenty minutes on Japan,

followed by Rev. J. D. Scott on "The Great Commission." Mrs. Fitkin, President of our General W. M. S., was introduced and spoke on "Be still and wait on the Lord," emphasizing the need of much prayer.

A Japanese lunch was given one day and the next a Mexican, which was much appreciated.

There was also an exhibit in separate booths of all nations, represented. They were wonderful and drew large attendance.

Thus closed one of the greatest Missionary Conventions ever held in Southern California. There were those who said that it ought to have lasted a week.

MRS. LESLIE F. GAY, Reporter.

### NEBRASKA DISTRICT

We are coming to the close of a fairly good year on the Nebraska District. Revival activities and results have not been all that we hoped for, but we are sure that Assembly reports will show growth, progress, and a good measure of spiritual victory.

The pastoral arrangement meetings have all been held. Few changes are likely. These meetings were characterized by brotherly consideration and kindly spirit. Surely, if our people catch the connective vision and spirit, this will open the way for larger local success.

We have rejoiced that we have been able to secure Rev. H. J. Beaver for the pastorate at Chadron, and Rev. A. M. Sprague for Litchfield. Excellent reports are coming from both places.

Rev. V. P. Drake is leaving Nebraska to take the pastorate at San Diego, Cal. We are loath to part with Brother Drake and his wife and family. They have been a real credit and blessing to our work in Nebraska. We bid them God speed to their new field.

We are getting in touch with new prospects and probable opportunities for new churches, and are much burdened by these needs. We are far short of the necessary funds to adequately pioneer this great field, but we have faith in a mighty God. The reader of this report no doubt has plenty of ways to use the Lord's money, but he can at least contribute prayers that God's saving power may visit Nebraska.

On the whole, the Nazarenes in this country are a lovable lot, and are coming on in spirit and vision. The "district pastor" appreciates them, and the privilege of having been their companion in labor, very much. Faith in a great God and mutual faith and love among God's people ought to get us ahead.

H. M. CHAMBERS, District Superintendent.

### REVIVAL AND CHURCH NEWS

EVANGELIST DWIGHT M. PEFFLEY: "Since becoming a licensed song evangelist in the Ohio District of the Church of the Nazarene I have assisted in several meetings, the first being at Troy, Ohio, with the pastor Rev. H. C. Little, who is one of the most spiritual men I have ever met. This was a deeply spiritual meeting where many souls prayed through to definite victory, bringing the church into excellent condition. To God be all the glory! The next was at Norwalk with District Evangelist H. W. Welsh. Here a goodly number of souls prayed through to victory. The pastor, Rev. Clark J. Forcey, stood by the truth nobly. He is a well educated and very valuable pastor in our church. Next went to Sidney, Ohio, to assist Rev. S. L. Flowers for ten days. As he became ill Rev. H. W. Welsh came for the last five days. A few prayed through and quite a number held up their hands for prayer the last night. Just closed a meeting at Cincinnati with Rev. H. W. Welsh at the Liberty Mission. Here we found some of God's choicest saints. This was one of the best revivals we have ever been in. District Superintendent N. B. Herrell came the last day and organized the Central Church of the Nazarene here with a nice class. After assisting Brother Welsh in these three meetings I find him to be one of the most fearless and uncompromising of evangelists. He preaches the truth with love and the unction of the Spirit. No church will make a mistake in calling him for a meeting. The writer will be at the Ohio Assembly at Marion, Ohio, April 29 to May 3, after which he will be open for calls."

PLEASANT GROVE, ARKANSAS, Church of the Nazarene: "Sunday, April 19, was a great day, the Sunday school at 10 a. m. well attended and interesting. The eleven o'clock services well attended, but services about as usual. But in the evening service the

Lord was present in mighty power, and a time of rejoicing was the result, with two saved, and two sanctified. Praise His name. And the saints were greatly encouraged. We are having cottage prayer meetings, preparatory for our summer meeting, which is scheduled to begin the second Friday in July. The preachers of the meeting will be Rev. Lige Winfield and our beloved pastor, W. O. Felts. We are greatly encouraged at the outlook, for a great revival in the coming meeting. We are praying and believing God for an outpouring of His Holy Spirit. We are asking the HERALD family to pray for us away down here in Southwest Arkansas."—Mrs. Jessie Meek Adams, church secretary and treasurer.

PASTORS J. P. AND ROSA INGLE, Wichita Falls, Texas: "We are still in the land of the living and are pressing the battle for God and souls at this place. God is giving us some real victories. Rev. I. M. Ellis held us a good five-days' (April 3-7) convention, preaching on the Book of Revelation. He brought us wonderful messages which were used of the Lord in the salvation of a number of souls. He was unanimously invited back for a meeting some time. We have four prayer meetings a week as follows: Sunday 6-7 a. m., a cottage prayer meeting Tuesday, and church prayer meeting Thursday, and Ladies' prayer meeting Friday. The Junior's meet each Sunday, also, the N. Y. P. S.; both are making some progress. Four souls were blessed at the altar yesterday, and four were received into the church. Others are looking our way. Our Sunday school is on the increase. The people are good to us, and we are doing our best under God to be real pastors unto them. Pray for our summer meeting, June 30 to July 17. We want to build a new church this summer, D. V. Enjoying both blessing and the Blessor. Amen."

PASTOR J. S. EMMERT, Quanah, Texas: "We are glad to report for the Quanah and Elm Grove Churches. These are the only churches in Hardeman County. We go to Elm Grove Church a fourth of the time. God gives us good services each time. Father Hayhurst still loves Bible holiness and the church and is supporting it loyally. We are to have our meeting there beginning the second Sunday in August. We serve the Quanah Church three-fourths time. God is blessing us at Quanah. The fifth Sunday rally in March was a blessing to us. We were glad for the visiting preachers and laymen who came. The messages preached by Rev. Lee Gaines and Rev. H. W. Hanselman and Mrs. H. W. Hanselman, Rev. J. W. Hipp and Rev. W. J. Hart were enjoyed by all. The church surprised the pastor with a nice pounding and love offering. Our Sunday school is growing with our faithful superintendent, Brother B. W. Caldwell. We have bright prospects for the school. We have recently organized our little folks and young folks into a N. Y. P. S. We have been very busy the last two months raising money and building a new parsonage. We thank God that the people of the two churches and our friends have responded. We have bought a lot, built a nice bungalow with four rooms and bath, and it is now complete. We have moved in and some of the church folks and our friends have bought nice furniture and furnished one room complete. The people of the town can see that the Church of the Nazarene has come to stay and preach Bible holiness. We are praying for a great revival, we must have it. God is for us and is blessing us."

"AT HURDLAND, MO., the Church of the Nazarene is still forging ahead. The God of Battles is with us and we are looking up and trusting him for victory. Last Sabbath, the 19th, was a good day. We observed the Lord's Supper, which was a very gracious hour. God's presence was so real to our hearts. We are praying and believing God for an old-time revival. God has some of the salt of the earth here who are standing nobly by us and they sure love the truth. All praise and glory to our blessed Christ. Pray for us. Amen."—C. C. Sellards, Pastor.

EVANGELISTS MARION AND DEAN DEVOLL: "Our first meeting after the Assembly last fall was at Algona, Iowa. As the result a church was organized. Our next meeting was at Marshalltown, Iowa. In this meeting we were singers and per-

sonal workers. This was a good meeting. Our next meeting was at Centerville, Iowa—only a five days' meeting but a good meeting for that time. Our next meeting was in our home church, Knowlton, Iowa. This was our sixth meeting with these dear people and they said the best one yet. Our next meeting was at Toledo, Iowa, a three weeks' meeting, a real battle and only a few saved and sanctified. Our next meeting was at the Darby Church, a Community Holiness Church, seven miles north of Centerville, Iowa. This was a very good meeting. We are in a revival at Webster City, Iowa, at this writing. Each meeting has been a success, except one. God is with us and the glory holds."

PASTOR F. G. STRICKLER, Monongahela, Pa.: "We have been in labors abundant and can say that this has been the best year of our lives. This work here is not yet two years old, but have a well established work in a good pressed brick church with only \$5,000 debt on it, which if built now would cost \$20,000. This church has supported its pastor well and held up his hands while he preached the old-time gospel. You will not find a more loyal hand anywhere. We had three special revivals, which were all fairly good meetings. In June we had Evangelist R. J. Kiefer, who did his work well and is a safe man to employ. In October we had the Ludwigs who preached and sang and we had a salvation time. In February we had Evangelist Roy L. Hollenback, who preached well and gave us a good meeting. In all these meetings finances came easy. Evangelists were well paid, money was also raised on the church building, and pastor and wife were remembered by love offerings. The Lord has been gracious to us, as in the last three months we have had souls each week at the altar in our regular services. We have taken seventy new members into the church this year while the old ones shouted, prayed and boosted. We have had a unanimous call to stay another year, and if we do we intend, by the grace of God, to keep the battle hot by making it hard for the Devil to manipulate. The pastor's good wife has prayed, boosted and cooked for the workers and says she too never intends to stop. For all this we give our dear Lord all the glory, for he is worthy of anything we might do. We also want to mention we had Uncle Buddie with us one night in November with the church crowded, turned folks away, and he says he is coming back to give the boosters a boost. Sister Sloan also gave us one night, while she and the District Superintendent sang. Souls were at the altar and we surely received a great uplift."

PASTOR J. SCOTT BLYSTONE, Webb City, Mo.: "The Lord surely is with us here and every phase of the work of the church shows progress. Our revival with Brother Hamric was one of the best the church has ever had. We made many friends with the outside people, crowds were large and interest was good. We had twenty-six clear cut definite professions. We received two into the church and there are about six more to follow soon. This makes fifteen we have received into the church this Assembly year. We certainly enjoyed working with Brother Hamric. Seldom have we found one who so 'rightly divides the word of truth' as does this man of God. The church called Brother Hamric back for a tent meeting next year. Finances came easy; we raised \$127.00 for the evangelist in about six minutes. The pastor was given a nice love offering. On the last Sunday we were blessed in having the editor of the HERALD of HOLINESS with us, also the president of the N. Y. P. S. of Kansas City, Mo., First Church, Mr. Wm. Fields, and the pastor's brother, Mr. E. Gordon Blystone, the convention chairman of the District N. Y. P. S. Dr. Chapman preached for us in the morning service and needless to say we had a glorious time. God surely did bless us. In the afternoon we drove to Carthage to the N. Y. P. S. convention. Several of the District officers were present. Six of the local churches were represented. Our young people were greatly helped in this convention. The following Sunday we had two sanctified in the evening service. Easter Sunday we had the largest Sunday school attendance the church has ever had—156, with an offering of \$90.50 cash. This was to pay a \$50.00 pledge on the church debt. This was raised by the Sunday school scholars. The Lord surely did bless us in the morning service, the glory

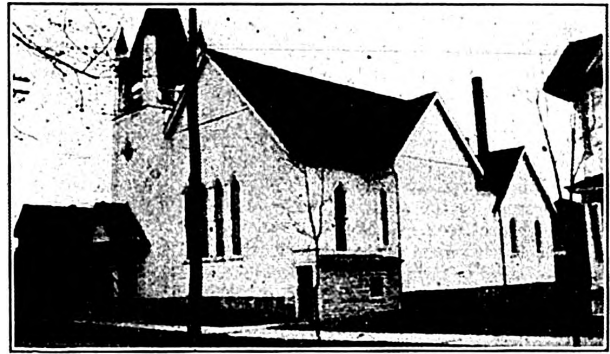
## It Can Be Done

Yes, even in the East! This is a picture of our new church in the city of Berwick, Pa. It is in this city, that the subway cars, for the city of New York are manufactured, and other industries are enlarging their plants.

This church was formerly a Methodist Protestant church, and had been standing idle for some time, waiting for someone to start a fresh fire. Truly, this is our job as Nazarenes, to start fresh holy fires blazing in every city, town and hamlet.

Our church at Bloomsburg, under the leadership of their present pastor, Rev. J. H. Parker, caught the vision, and even though their own work was prospering they were not content to "settle down" but felt to "reach out" and "spread the fire." Learning that this church building was empty, they arranged the deal, and purchased the property placing one of their own brethren, namely A. A. Price as pastor. During our meeting at Bloomsburg, we preached at Berwick once, and found an excellent congregation present when we arrived.

For several years the Bloomsburg church has stood, all alone, at the Northwestern corner of the Washington-Philadelphia District, the nearest Church of the Nazarene being many miles



CHURCH OF THE NAZARENE, BERWICK, PA.

away. However, now that the Lord is blessing their own church with blessed victory, the church being too small to hold the crowds in revival seasons, they are planning to place a Church of the Nazarene in every nearby city, and town, and surely they have made a fine beginning.

In these northern Allegheny hills are numerous hamlets and towns, embracing dozens of cities, without one Church of the Nazarene, so when you pray remember the faithful band of Nazarenes at Bloomsburg and Berwick, and pray that the Lord of the harvest will send forth laborers, and bless this people as they spread holiness in this section of Pennsylvania.

Every empty church-building is a challenge and opportunity. THEO. ELSNER.

fell and we had a feast of good things from the Lord. And the end is not yet, praise the Lord! Pray for us here at Webb City. No victory is won without a battle, and the Devil hasn't forgotten us, but bless God we are following a Captain who never met a defeat so we are pressing on to greater things. With the help of the Lord we want to enter the next Assembly year with seventy-five out and out Nazarenes in the church and 200 in regular attendance in the Sunday school. We are going to have a Sunday school rally May 14-17 with P. H. Lunn and workers. We are looking forward to a great time."

"BROTHER BUD ROBINSON arrived at the First Church of the Nazarene of Washington, D. C., on the 9th of April instead of the 8th as we had announced. We just feel that the Lord withheld these good things in order to increase our appreciation. As is Uncle Buddie's custom he is spreading the table with the good things which the Lord has provided. He seems to be familiar with the Lord's storehouse where there is 'abundance of love, joy and peace.' According to Uncle Bud's own statement he has a beehive in the back yard of his soul that hasn't been robbed this year, and thank the Lord we have no reason to doubt. In fact, it is so contagious we are all catching that easy comfortable feeling about the heart that makes us love everybody and Jesus Christ supremely. Glory to God for this wonderful salvation! The reporter has kept no record of the seekers at the altar, but thank the Lord the truth is reaching hearts and they are acting under conviction and praying to God who hears the sinner's cry for mercy and sanctifies the believer with the baptism of the Holy Ghost."—Sarah M. Kitchens, Reporter.

EVANGELIST IRL C. DUNBAR, Miltonvale, Kansas: "Since our last report the Lord has blessed us in assisting in two meetings with other churches also in a Holiness Convention and one groupmeeting. We had the privilege of being associated with pastor Huddleston of McPherson, Kansas, and re-organizing the church there with a nice class of twenty-six members. Then we went to Palco, Kansas for a revival with Pastor Tryon at the Canaan Chapel church. Truly the Lord has some choice saints up in the land of Canaan. We preached, prayed and wept and the Lord truly made his word a blessing.

We expect to meet a goodly number at the great marriage supper from this place. Our slate is not full for this spring and summer so we would be glad to hear from any one needing evangelistic help."

PASTOR L. O. GREEN, Princeton, Ind.: "Having felt that our work was done at Elwood I accepted the call to the pastorate here and arrived on the field April 8th. We found one of the most spacious and comfortable parsonages we have ever occupied and a nice little church building in which to worship God and preach the gospel. Our property is well located in this town being only a few blocks from the court house square in a good residence district and just across the corner from the school house. We also found a loyal band of Nazarenes who can pray, sing and shout until heaven and earth come together. Souls have been getting saved and sanctified at nearly every service for the past few weeks and a good spiritual atmosphere is prevalent. The people here are not only local in their vision but stand loyally by the district and general interests of our great movement. At a recent visit of a returned missionary an offering was taken for missions that more than covered the apportionment for the year. The prospects for the work here are very satisfactory along all lines and we are determined to press on to victory by the help of the Lord. Pray for us."

PASTOR J. C. ALBRIGHT, New Philadelphia, Ohio: "During the ten months we have served the church here, God has given us some splendid victories. Eighty-five seekers have bowed at our altar and twenty-seven were added to the church, bringing the membership roll from twenty-one to forty-eight. These were all adults except one, and twelve were men. The people were somewhat discouraged, but they have stood by us with perfect loyalty, love and co-operation. A short revival was held in connection with the dedication of our new tabernacle church. District Superintendent Sloan and wife, Rev. Carrie Sloan and Rev. E. E. Johnston of Alliance and others were the workers. Their splendid work is still bearing fruit. Rev. J. A. Rodgers was the evangelist for our mid-winter meeting. God gave us a splendid revival. We were unanimously recalled for another year and given a splendid increase in salary. We solicit the prayers of the HERALD family."

"RAY STREET CHURCH, Indianapolis, Ind., has just closed what we believe was, in many respects, one of the most successful revival campaigns we have ever had. Brother L. W. Collar, pastor of our Seymour church, was our evangelist, while the music was under the direction of Brother Wright, our own pastor. We did not have to wait for the usual 'break' to come in the meeting, but from the very first evening there were seekers at the altar, the last night being one of the best. From the first the tide of conviction was strong, and, under the inspired preaching of Brother Collar, many voluntarily came to the altar, without any invitation from personal workers. We were ably assisted by our friends from some of the other churches, and we wish to extend to them our thanks, and especially to the young ladies' quartet and the men's quartet from the West Side church. We are glad to report that Ray Street is pulling up the grade. Brother Wright is making us a wonderfully good pastor, being ably assisted in his work among the people here by his excellent wife. We have all learned to love them and are sure that their coming marked the beginning of a steady, healthy growth of the church. All departments of the church and Sunday school are showing marked improvement, with promise of better things to come. While there is no evidence to indicate that Satan has left our community, there are signs that it is getting a little warm for him in some places. God has promised us all the land that we would take possession of, and on the strength of that promise we are taking some territory and expect to take more. We have a great and needy field here, and for that reason we expect Satan to contest every inch of the way, yet we rejoice in the conflict, having the promise that the crown is for them that overcome."—Reporter.

PASTOR I. L. FLYNN, Austin, Texas: "The Lord is blessing us at the First Church in an unusual way. In the fall Brother Threadgill held us a good meeting. Then in February-March, Brother French held a meeting here for the Y. P. S. with good results. On Easter Sunday we had a local Sunday school convention in the afternoon which is stimulating interest in our Sunday school work. Our attendance in Sunday school is better than it has been for years. The attendance at the church services is also better than it has been for years. This in spite of the fact that we have very close competition with four other churches in this immediate neighborhood. On Easter Sunday there were three revivals going on in this neighborhood, but in spite of that we had a better attendance than usual, and has continued so. There is hardly a Sunday goes by but what somebody prays through. And also someone or more joins our church. We have received seventeen new members into the church since the first of March, this year. The Sunday school, under the superintendency of Brother Buchanan, is doing nicely. The Y. P. S. under the presidency of Mrs. Phillips, is in good condition. In fact, the Y. P. S. is in a fine spiritual condition. We have some of the best workers I know of among the young people. The W. M. S. under the leadership of Mrs. Nora Dodge is doing splendid work. Take it all in all our church is in splendid condition. We are expecting a great revival with Lee Hamric June 7-21. And then for the Assembly with us in November. Come by and see us."

EVANGELISTS V. W. AND MARGUERITE LITTELL: "We have just recently closed three good meetings in Colorado. The first was held at Stoneham. This meeting was put on in the Methodist Church, but

under the auspices of the Church of the Nazarene, as we have a small work out from that place in the country. It was said to be the best meeting that they had in that place for a number of years. The attendance was good, and although we were only there in the church ten nights, yet seekers were at the altar almost every night, and a fine number prayed through. Our next meeting was with Brother Geo. Vogt and his good people at Weldon, Colorado. Brother Vogt (who came here from Nebraska) has done good work and in the one year God has enabled him to build a fine church edifice. This was dedicated by District Superintendent C. W. Davis the last Sunday of the revival. Our crowds here were just fair, but after the break came in our part of the meeting we had seekers at the altar right along every night. Rev. J. N. Smith, pastor at Wray, Colorado church, had been here in meeting for some time and the harvest was right for a reaping. A nice class of members came into the church. Our third meeting was held at Brush, Colo. The class here was small and somewhat discouraged, but they had been waiting on the Lord for a revival and He surely answered prayer. Our crowds were splendid, the best they said of any revival since the organization of the work here. And the third night seekers at the altar and seekers every night after that. Some folks came a distance of nineteen miles, got sanctified and came into the church. Around forty were at the altar and enough members came into the church to double the membership. We are now at Hemingford, Nebr., which was one of our first pastorates. This work has suffered in many ways, and the battle is hard but some have prayed through. Pray for us."

"THE CHURCH AT BENTONVILLE, ARK., has just closed a campaign which began Mar. 22 and closed April 5. From Mar. 22 to April 1 the pastor did the preaching. The Lord wonderfully blessed our hearts and so prepared us for Uncle Buddie's coming April 1. Uncle Buddie preached twice a day from Wednesday until Sunday. His main subject being 'Holiness Unto the Lord.' As the old soldier of the cross stood before us with his heart overflowing with love and his face beaming with the light of heaven, it inspired us to move out, take a new grip on God, strengthen within our hearts the determination to fight the battle against sin and Satan clear through to the end and come out shouting and shining for Jesus. Praise His name! Several knelt at the altar and wept their way through to God. One of the most beautiful services during the campaign was Sunday morning, when about twenty-three boys and girls between the ages of seven and fifteen knelt and surrendered their young hearts to Jesus. Uncle Buddie not only preached many beautiful sermons on Holiness but also preached many on the HERALD OF HOLINESS and made us realize more than ever what a blessed privilege it is to have this fine paper in our homes. We also had with us, our faithful District Superintendent, Brother John W. Oliver, who brought us a heart searching message Sunday morning. These men were not embarrassed by having to preach to empty pews because the house was well filled almost every service and we were unable to seat all the people. We feel that this campaign has meant much to our people and it closed with everyone looking up and expecting great things of the Lord this year. Rev. Lee L. Hamric of Hamlin, Texas, is giving us a week's convention. Brother Hamric is of the old type holiness preacher who blesses you and at the same time sinners feel their need of salvation. He has brought us some great messages and there have been several saved and sanctified. We are expecting great things this week under this great and good man. Pray for us."—Joe M. Tyson, Pastor.

EVANGELIST W. P. JAY: "With Rev. J. S. Warren as assistant I went to Victorville, Calif., to help Rev. William Kopp and wife open up a mission which they expect will result in a church before long. They are both whole souled workers. We were there over three Sundays, then to Fifth Street Mission in Los Angeles for Jack Sanders and wife. I never met more earnest workers in my life than they are. Brother Service, who is the superintendent, and Sister Hollowell the pianist certainly know how to pray folks through at the altar. I don't think there was a barren service while we were there. From one to eleven prayed through every

night. We are now at Bellflower with Brother John D. Cart and wife who have a fine little mission with a live Sunday school of about sixty enrolled, and almost all present every Sunday. Ford cars are certainly indispensable in the work as they have it in hand in Bellflower. They do more calling, praying and helping the needy than any pastors I have worked with in California. We will start to Manitoba-Saskatchewan District in a car about May fifth where we will spend the summer in evangelistic work with Rev. A. C. Metcalf, District Superintendent."

PASTOR W. F. RUTHERFORD, Clarksville, Tenn.: "We have recently closed a very fine five weeks' meeting with Rev. A. O. Henricks, of Los Angeles, Calif., as evangelist. This is one of the best meetings this church has had for some time. The evangelist is a forceful preacher of full salvation, in the demonstration of the Spirit, and in love. There were some seventy professions of either pardon, reclamation or sanctification. One lady was instantly healed of tuberculosis and shouted and praised God for His healing power. We have a splendid people here and God is blessing in every department of the work. We received a nice class into the church Easter Sunday, which makes twenty-five since the Assembly, while others are inquiring the way. Our people are loyal to their pastor, and know how to make him feel that his labors are appreciated. This is our third year in Tennessee, and the Lord has given us many souls for which we praise Him."

PASTOR A. E. MEEK, Tucumcari, N. Mex.: "We just closed a gracious revival last Sunday night with Rev. Will H. Lynn as evangelist. He stayed with us more than four weeks and did some good preaching. There were a few conversions and reclamations and six definite cases of entire sanctification among which were Nazarenes, Baptists and Methodists. The people were drawn and held by Brother Lynn's series of sermons on 'The Revelation' and voted to have him return for another meeting some time in the future."

"BURR OAK, KANSAS, church is still on the firing line and are united in the bonds of peace and holy fellowship. The church has been greatly blessed under the faithful ministry of our pastor, Rev. Thos. Keddie, who is a man of much study and prayer, a blessing in the public service and in personal work. He also enters into the problems of the school and community, having his influence felt in no uncertain way, yet withal commanding the respect of the best people. While we can rejoice among ourselves, we are not satisfied in the number of souls being saved. Yet we dare not grow weary nor faint. Our Sunday school is growing some, having reached one hundred, and we hope to make the gain permanent. We have recently been blessed in having a four day convention of the nearby Nazarene churches. The two Friends churches and the Wesleyan Methodist people also came and helped much in the program and in fellowship. An organization was made with Rev. Frank McConnell, president. Let everyone interested in Burr Oak join us in prayer for a revival."—Mrs. R. L. Decker, reporter.

EVANGELISTS H. C. AND MARY LEE CAGLE: "In January we were called to McAllen, Texas, to hold a meeting for Pastor Dilley. The Nazarenes there had no church building but had a tent on a good

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corner lot close in where they expect to erect a nice house of worship in the near future. Brother Dilley is doing a great work there, and has the respect and co-operation of the business men. He runs on the mission style. There were about thirty professions in the meeting. Pastor Dilley has had long experience in that kind of work and we speak for him and his good wife a great year there. Our next meeting was at Mt. Zion which was the second church we organized in West Texas thirty years ago. All these years it has stood as a lighthouse for God and holiness. We were there only ten days and had services only at night. God gave us twenty of as bright professions as you ever see. We took nine into the church and there are others to follow. The pastor, Brother Pryor, is only three years old in the Lord, and this is his first pastorate. He and his wife are fine young people and are doing a good work for God. Our next meeting was at O'Donnell with Pastor Montandon and wife and their good people. God has wonderfully helped Brother Montandon at O'Donnell. He went there with nothing but a call from God. There was no church organization nor building. God has helped him to build a nice new church building, and we had the privilege of holding the first meeting in it. God blessed from the very first song, and in ten days thirty-five prayed through to definite victory. We never count seekers but only those who pray through and testify definitely to either regeneration or sanctification. A nice class of seventeen came into the newly organized church to help push the battle for God and holiness. From there we went to Grassland, a big nice new church twenty-five miles in the country, where we found Pastor Shelton and his good people all prayed up and paid up and ready for a revival. God came on the scene from the very first. Such praying and fasting as was done there is not very common in these last days. Some fasted for a week and refused to eat till the break came, and of course it came, and such shouts of victory. The song service was shouted out and on the last night the altar was filled with earnest seekers. Many prayed through and shouted until past 1 a. m. There were twenty-five or thirty professions and a nice class is coming into the church. Pastor Shelton and his good wife know how to fast and pray and work and bring things to pass. This church is always ahead on its apportionments, and has its pastor's salary in the bank a year ahead, and he draws it out monthly. We are now at Trinidad, Colo., with Pastor Land and his good wife and people. This is a new work, and it is wonderful what God is helping these dear people to do. There is only a handful of them, and when Brother Land came here they had no place to worship, only an old boiler room, now they have a nice basement for a good church building all finished and seated and centrally located. We began the meeting last Sunday. There is good conviction and some good clear cases prayed through. Brother and Sister Land are fine young people, and this is their first pastorate. We feel that there is a great field of usefulness before them. The end is not yet. Praise the Lord!"

EVANGELIST F. P. CASSIDY: "At Harris Chapel, after some days of crying mightily to God, the power came upon the church, and such confession and digging through was great to behold. Something like forty or fifty were at the altar. Dear Brother Robbie Johnson, the pastor, stood by us till he was taken down sick and was out of the meeting most of the time. We were treated fine, paid well, and the last night took a love offering for the pastor. We love the people there. After staying at home a few days we were called to Muncie, Ind., to help in a revival, Rev. I. M. Ellis being called away on account of death of his mother. We stayed there three weeks and the Lord helped us much in preaching, something like sixty or more were at the altar, one remarkable case of healing. A child of twelve years, whose parents belonged to the church, called us in to pray with her, suffering from an attack of appendicitis. The Lord raised her up and she went to church that night. The people and pastor, Brother Davis, treated me fine and wanted me to return. On the last night after a message on unpardonable sin the altar was full. The Lord surely did bless. We are at Jeffersonville, Indiana, now. Please pray for me."

PASTOR G. N. WICKENS, Davenport, Okla.: "Just closed a successful revival with Sister Fannie Payne as evangelist. Several prayed through in their homes, pastor and church are much encouraged to fight on and by His grace keep the battle hot. This is a new oil town, and has every symptom of becoming a real metropolis. We are doing our best to be able to help those who come our way. We wish to say that Sister Payne is an able evangelist of the apostolic type. She fasts and prays until things come to pass. She comes to us prayed up, and is not long in getting others prayed up. She will prove a blessing to any church, desiring a revival of old-time power and victory. On the last night of the meeting \$40.00 was pledged to free the new parsonage from debt. Surely the Lord has been good to us to give us a nice new parsonage, which in two or three weeks will be entirely free from debt. We are trusting God for victory as we go along. Sister Payne expects to begin a revival in Chandler May 15. This is a county seat town and we are to use the court house. We believe a work can be established here. Let everyone who reads this please join us in prayer for the meeting at Chandler, and if you are passing this way, help us pull for this meeting."

"AT ARNIEL, COLORADO, we just closed a ten day revival with Brother and Sister C. W. Davis, our District Superintendent and wife, as evangelists, and Sister Ruth Peck of Bethany, as song evangelist. We had a splendid meeting and the Lord revived and blessed the church. Some souls were saved, backsliders reclaimed and quite a number received the blessing of entire sanctification. The Holy Ghost was surely with us and the fire truly fell. We raised a good offering for the evangelists and gave Sister Ruth a love offering. She was truly a help and a blessing to us all. We thank God for sending these blessed people this way and for the work they did in our midst. We are planning that the revival spirit will not die down, but that we may keep the fire burning. We closed the meeting Sunday, April 19, with three splendid services. Pray for us."—Vada Shirdey, Church Reporter.

PASTOR D. RAND PIERCE, Canby, Oregon: "A most gracious revival campaign was held with our church, March 15 to 29, conducted by Evangelist Martha E. Curry of Lowell, Mass., assisted by the Northwest Nazarene College quartet. This splendid team drew large audiences and its labors resulted in some splendid cases of salvation. We have never heard Sister Curry preach with greater ability and unction, and as for the quartet its popularity was remarkable. No church or campmeeting will be disappointed that is fortunate enough to secure the services of either Sister Curry or the 'Nampa Quartet' or both. The work here is progressing favorably. To God be the glory."

THE SUBSCRIPTION LISTS for the past week include the following: Pastors: C. E. Fritsch, Havana, Ill., 10; E. W. Larrabee, Rock Island, Ill., 9; Geo. B. Munns, Richland Center, Wis., 6; Roy L. Nolt, Mukilteo, Wash., 4; J. L. Cox, West Side, Indianapolis, Ind., 27; M. F. Grose, Decatur, Ill., 66; W. P. Olin, Grand Junction, Colo., 3; A. M. Wells, Woodlawn, Chicago, Ill., 60; W. M. Fitzgerald, Griggsville, Ill., 11; Chas. Bauerle, Canton, Ill., 12; Earl E. Stevens, Effingham, Ill., 6; S. W. Gregory, Jacksonville, Texas, 5; L. C. Brown, St. David, Ill., 12; Albert Williams, Mt. Vernon, Ill., 20; J. P. Ingle, Wichita Falls, Texas, 9; M. H. Brown, Glendale, Arizona, 6; S. D. Cox, Olivet, Ill., 33; E. E. Robinson, Mansfield, Ill., 18; F. H. Bugh, Hutchinson, Kans., 11; W. A. Carter, Bonham, Texas, 3; Eva Shepard, Lomax, Ill., 3; J. W. Waltz, Menomonic, Wis., 11; C. A. Gedding, Central Church, Racine, Wis., 10. Evangelists: Theo. Ludwig, 5; Lum Jones, 12; P. A. Dean, 6; Lawson Brown, 19; W. F. Cleghorn, 6; Lewis E. Hall, 4; Lee Hamric, 4; W. R. Gilley, 12; Uncle Buddie, 17. Others as follows: District Superintendent Montgomery, Ky., 4; Mrs. Ina Hunter, Pana, Ill., 13; C. M. Covert, Rockford, Ill., 9; District Superintendent Hooker, Ala., 3; Mrs. Grace Bailiff, Stinesville, Ind., 5; J. F. Eddy, Weston, W. Va., 6; J. H. Drake, Rantoul, Ill., 11. District Superintendent Hipple, Kansas, 10; Ida M. MacMillan, Elgin, Ill., 12. Mrs. Annie Tetrick, Shawnee, Okla., 5.

PASTOR P. L. PIERCE, Dallas, Texas: "Easter Sunday was a 'Red Letter Day' with First Church. The Sunday school had an attendance of 243 and gave a liberal offering to Peniel Orphan's Home, closing with a short program by the Junior class. The eleven o'clock service opened with a full house, the Church Board seated on the platform. After song and prayer, the members of the Board stood while the Treasurer, Mrs. Brooks, read a brief address from the Church Board to the congregation, which was, in part, as follows: 'We come to you with the glad announcement that, at last, we, as a church are free from debt. A brief retrospect may help us to more fully appreciate this victory. Beginning the Assembly year, Oct. 22, 1923, we checked up our financial affairs and found the church struggling under a weight of obligation that was staggering, in comparison to the force we had to carry it. We were behind \$300.00 on current expenses, owed \$1,400.00 secured by a mortgage note covering our entire property, bearing interest and payable \$25.00 a month, principal and interest, making it a long term note covering more than eight years, and we were two months behind on these payments. We had a combined budget for the ensuing year of \$4,500.00 and a constituency of 135 members to pay these obligations. At the suggestion of Mrs. Pierce, the wife of our pastor, a Do-Without-Band was instituted: each subscriber agreeing to do without something each week enabling them to put 25c on the church note. By this method we made double payments on the note, each month last year and up until Feb. 1 of this year, when, at the close of Uncle Buddie's meeting it was proposed that we raise the \$1,050.00 balance due and take up the note before Easter Sunday. Our people responded freely to this proposition and in a few minutes \$1,400.00 was subscribed. These pledges have materialized, the mortgage is cancelled and in our possession, so that instead of the Loan Company foreclosing on us, as it seemed they might do a few months ago, we have foreclosed on them by taking up the note nearly seven years before its final maturity. For this victory we humbly acknowledge the good providence of God and the presence of the Holy Spirit. . . . We take pleasure in committing this Liquidated Bond to the flames, that it may be consumed and forgotten, while we turn our faces to the future which opens to us a door of opportunity.' Following the burning of the mortgage we received a class of five into the church and baptized one baby. Rev. J. T. Upchurch, superintendent of Berachah Home, preached a great sermon, his subject being 'The Crucifixion, the Resurrection.' A musical program was arranged for the Y. P. S. at 6:30 p. m. in which the Berachah Brass Band had the principal part. Then followed another great gospel service, as our District Treasurer, Rev. F. E. Wiese, brought the message, closing with a fine altar service. The following Sunday, attendance was above normal, other souls were blessed at the

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altar and four members received into the church. We are financing all our regular obligations on the Budget plan, and it is working fine, never take a special offering, and have every obligation paid to date, with a balance in the treasury. We have more than one hundred Covenant Tithers, including a number of children that we are endeavoring to 'train up in the way they should go!'

## TELEGRAMS

### HAMLIN, TEXAS.

A great feast at Hamlin, Texas. Central Nazarene Academy is offering one of the greatest treats in its history on commencement week, May 18-24. Doctor C. H. Babcock of Los Angeles, California, will be present for a revival and preacher's meeting. The program as follows: Academy graduating exercises, Monday night, May 18th; musical program by Professor C. E. Rhodes and pupils Tuesday night, May 19th; Doctor Babcock will bring the opening message of the revival Wednesday morning, ten a. m. There will be three services daily; the afternoon services will be given to preachers; Doctor Babcock will give lectures and conduct a school of the prophets each afternoon at two o'clock. Doctor Babcock is one of the great preachers of our nation. You cannot afford to miss this treat. Begin now your plans to attend. Entertainment free. Baccalaureate sermon will be preached by Doctor C. H. Babcock Sunday morning, May 24th. The Academy will close its year Sunday night, May 24th—J. C. Horger, Acting President, William H. Phillips, Pastor.

### EMPORIA, KANS.

Rev. A. F. and Lenora T. Balsmeier closed here Sunday with great victory. Quite a number of souls were at the altar either for pardon or sanctification. There were some very remarkable cases of conversion. Over \$500.00 were raised, church indebtedness and expenses. Nice love offering for pastor. The Balsmeier evangelistic party are great workers. They are invited to come again.—Aaron Hulse, Pastor.

### TEMPLE, TEXAS.

Having packed houses in revival with Rev. E. W. Wells, pastor. Musical treat Prof. J. J. Douglas and Miss Ruth Lanier singers and Prof. C. C. Carrell, pianist. Number seekers already, meeting continues another week. Wells much loved by Temple people. Some open dates summer and fall will give to brethren in Middle West. Address me Owensboro, Ky., 523 Center St., May 8-24, Care Rev. C. F. Pegram.—Evangelist J. E. L. Moore.

### LITTLE ROCK, ARK.

Great campaign at Little Rock, Ark. The Grover Cleveland tent outfit holding 2,000 has been purchased for this meeting. Date May 10 to 24—location 17th and Main, center of the city. Workers: Dr. John Matthews, M. Edward Borders. Singing led by Prof. J. A. Reid and his great choir and orchestra. Mayor Moyer and Judge Newton will make addresses first Sunday. We are planning to reach 25,000 different people during this meeting. Hundreds should come from a distance.—M. Edward Borders.

## ANNOUNCEMENTS

**RADIO PROGRAM**—First Church of the Nazarene, Kansas City, Mo., will broadcast from the Sweeney Auto School, WHB, Sunday evening, May 10th, from 9:10 to 10:10. Music by the choir, message by Dr. J. B. Chapman.—A. M. Bowes, Pastor.

**NOTICE**—The Seventh Annual Assembly of the North Pacific District will convene at Centralia, Wash., May 20-24, 1925, General Superintendent Williams, presiding. The first business session will open at 9 a. m. Wednesday morning. On Tuesday preceding the Assembly the Annual Convention of the Woman's Missionary Society will be held with services at 10 a. m. and 2 p. m. On Tuesday evening at 7:30 the customary service of welcome will take place. Every church should send a list of all delegates and prospective visitors to the pastor, Rev. D. P. Henry, Centralia, Wash., as soon as possible. The pastors should also see that the statistical and other specified blanks are in the hands of the District Secretary by Wednesday, May 13th. Let earnest prayer be offered for an Assembly of great spiritual uplift.—D. Rand Pierce, District Secretary, Canby, Oregon.

**NOTICE**—*Eastern Colorado-Wyoming District*: All preachers and deaconesses who desire to take the examinations are requested to meet the Board

of Examinations at the seat of the Assembly at Boulder, Colo., Tuesday afternoon at two o'clock, May 19th. We urge all who can to get their examinations out of the way before Assembly time, by sending for questions. Bring your grades and credits with you. Also it will greatly help us if pastors will send names of members of the Assembly expecting to come. Reasonable room and board will be arranged for any visiting members of any churches who desire to attend. Evangelist Howard W. Sweeten will be with us May 10-24.

**NOTICE**—On account of my wife's health, I feel that the good Lord will have me to take a pastorate another year. I have been in the ministry for eighteen years, ten of which have been in the evangelistic work and eight as pastor. For reference, write or see General Superintendents Reynolds and Goodwin, J. E. Aycock, S. H. Owens. I could move about October 1st.—F. R. Morgan, 712 9th St., Ada, Okla.

**NOTICE**—The District Assembly of the North Dakota District will convene at Sawyer, N. D., June 3 to 7. The examination of licensed preachers will be held at Sawyer, N. D., June 1. Let the examining board and all licensed preachers be present.—L. E. Swaney, District Superintendent.

**A CORRECTION**—In the telegram from District Superintendent Jernigan, recently published we made it say that "we have 5 new churches to present to the Assembly with a combined membership of 12" whereas it should have been 125.

**NOTICE**—There will be a N. Y. P. S. Rally held at Lubbock, Texas, May 28 to 31. We have secured Prof. Clyde Rhodes, teacher of music, of C. N. A., Hamlin, Texas. He will render one of his splendid programs in music and expression, also Rev. W. H. Phillips, President of C. N. A. will be with us. Let every pastor and N. Y. P. S. president plan now to be with us and bring as many of your young people as possible with you. We are expecting some great things at this convention. Come.—R. M. Hocker, District President.

**NOTICE**—One of my meetings has been unavoidably cancelled, and I have some dates open—the last two weeks in May, all of June and all of July. Anyone wanting my services may write me at Greensboro, Ind., Box 23.—Evangelist C. R. Pearson.

**PRAY** for a revival near Colbrook, Ohio; for the healing of a sister in Arkansas; for a husband who is unsaved and afflicted with tuberculosis; for the healing of a sister who has a cancer on her eye.

**NOTICE**—Brother Dennis Rogers and wife from California and I are now ready to answer calls for meetings anywhere within four or five hundred miles of Denton, Texas. We have a car and will make the trip in it. All we ask is that there are hungry hearts to hear the gospel of full salvation.

We are ready for the neglected places. We refer to the editor of the *HERALD of HOLINESS* and to District Superintendent Allie Irick, Pilot Point, Texas.—W. L. Rogers, 1702 West Sycamore St., Denton, Texas.

**NOTICE**—*North Pacific District*: The District Board of Examinations will meet all those desiring to take examinations, or get credits, at 9 a. m. Tuesday, May 19, 1925, in the Church of the Nazarene, Centralia, Washington. Candidates must not expect any examinations to be conducted after Tuesday.—G. S. Hunt, Sec. Board of Examinations.

**WANTED**—An evangelistic party to do pioneer Home Mission work in the New York District. A good tent well equipped will be furnished. We need a good preacher and a song leader. Both must be willing to trust God and endure hardness. Must come well recommended. There is a good opening and plenty of work for the right party. Can begin at once.—C. B. Jernigan, 424 Bainbridge St., Brooklyn, N. Y.

**RADIO PROGRAM**—Professor Paylor's Glee Clubs of the Northwest Nazarene College will broadcast from Boise, Idaho, station KFAU, wave-length 275, on Monday evening, May 11th, from 8:30 to 9:30 p. m., Mountain Time.—R. J. Plumb.

**NOTICE**—I am entering the evangelistic work, having had several years of experience in this kind of work. God has always given me revivals and souls where I have preached.—Craig G. Weathers, care of F. A. Boyer, Centerville, Iowa.

**NOTICE**—Evangelist Lee L. Hamric of Hamlin, Texas, will conduct a revival meeting at the First Church of the Nazarene at Austin, Texas, June 7-21. Brother Hamric needs no introduction from us. He is well and favorably known throughout the states as a great soulwinner. Let all who can come and attend this meeting. Write us if coming.—I. L. Flynn, Pastor.

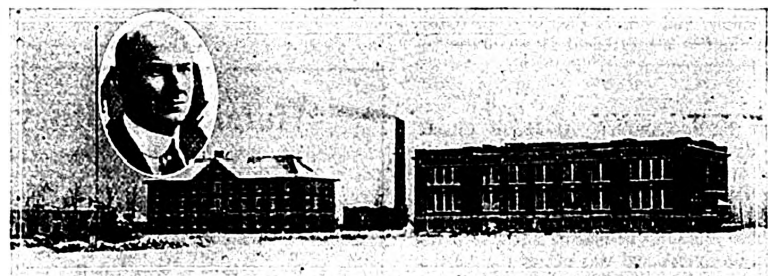
**NOTICE**—*Churches of the North Central Kansas Group*: The next Group meeting will be held at Wayne, Kansas, with Pastor Wm. Millard and his church, in June, 1925. Definite date will be announced later. Let us pray, plan, and go; invite neighbors and friends of every tribe, kindred and people and make this coming group a real old-fashioned time of salvation.—I. C. Dunbar, Evangelist, Miltonvale, Kansas.

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W. Col.-Utah, (Grand Junction)..... May 14 to 17  
E. Colo.-Wyoming, (Boulder)..... May 20 to 24  
Southern Pacific, (Mexican)..... May 28 to 31  
Northern Calif. (Stockton)..... June 2 to 7  
Southern Calif., (Los Angeles 1st Ch.)..... June 9 to 14  
Evangelistic service Tuesday night preceding the Assembly  
which will open at nine a. m. Wednesday except Southern Cali-  
fornia District which will have opening service Monday night and  
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North Dakota-Minnesota..... June 3 to 7

## CONVENTIONS

Convention Louisville, Ky. .... May 12 to 17  
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evening, and the Assembly session will open Wednesday morning  
at 9 o'clock. Members of the Assembly should be prompt in  
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## SPRING ASSEMBLIES

Scandinavian, (Portland, Ore.)..... May 13 to 17  
North Pacific, (Centralia, Wash.)..... May 20 to 24  
Northwest, (Walla Walla, Wash.)..... May 27 to 31  
Idaho-Oregon..... June 3 to 7  
Manitoba-Saskatchewan..... June 10 to 14  
Nebraska..... June 17 to 21  
Montana, (Laurel, Mont.)..... June 24 to 28

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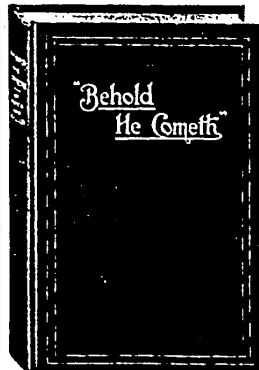
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Yorktown, Ind. .... May 31 to June 14  
Amelian Quartet, 1754 Washington Blvd., Chicago, Ill.  
Mrs. G. M. Aikin, Jonesboro, La. .... May 6 to 17  
Jonesboro, La. .... May 21 to June 7  
E. C. Allen, 714 Monroe St., Hutchinson, Kans.  
Ottis, Kansas .... May 6 to 20  
Pittsburg, Kans. .... May 24 to June 11  
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.  
Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.  
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.  
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.  
Centralla, Wash. .... May 10 to 24  
Anahelm, Calif. .... May 28 to June 7  
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.  
A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.  
Brownston, Minn. .... May 3 to 17  
Auburn, Ind. .... May 24 to June 10  
Lula E. Bernard, Song Evangelist, 447 Fifth St., Lowell, Mass.  
M. L. Ballezore, Box 0107, Milton, Ore.  
George Belmes, Kingswood, Ky.  
Henry Bell, Denison, Ia.  
P. P. Belwe, 110 S. Forest Ave., Marion, Ind.  
Forest, Ind. .... May 29 to June 14  
James M. Bell, 8316 New Hampshire Ave., Washington, D. C.  
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.  
Fred Bouse, Alexandria, Ind.  
J. E. Brasher, Crestview, Fla.  
Bressee Male Quartet, Bressee College, Hutchinson, Kansas.  
Mrs. Lois Wise Branninger, 833 E. Center St., Marion Okla.  
J. A. Broomfield, Lockesburg, Ark.  
Lyman Brough, Pottersville, Mich.  
Rev. W. T. Brewer and daughter, preacher and singer, 517 Inca  
St., Fresno, Calif.  
F. C. Brown, Box 152, Sciotoville, Ohio  
Lawson and Irene Brown, Bethany, Okla.  
Hooker, Okla. .... April 24 to May 10  
North of Hooker .... May 15 to 31  
W. Erans Burnett and wife, Lake Charles, La.  
C. C. Burton, Delmer, Ky. .... May 3 to 24  
Poor Fork, Ky. .... May 3 to 24  
Harry B. Surky, Barboursville, W. Va.  
M. M. Bursey, Grand Crossing, Florida.  
Philadelphia, Pa., 3240 N. Carlisle St. .... May 10 to 24  
H. C. and Mary Cayle, Buffalo Gap, Texas.  
W. R. Cain, 515 South Vine St., Wichita, Kansas.  
Grinnell, Kansas .... May 3 to 17  
J. H. Callaway, 3104 Nussbaumer St., Dallas, Texas.  
Edmund T. Campbell, The Dalles, Oregon.  
James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,  
Kokomo, Ind.  
Rescoe C. Carroll, Pianist, Cedar Hill, Texas.  
Port Arthur, Texas .... May 8 to 24  
Lula B. Carter, 101 High Ave. W., Oskaloosa, Iowa.  
M. B. Case, 1708 Grove St., San Diego, Calif.  
W. Ward Caskey, Pianist and singer, 685 Blanch St., Akron,  
Ohio.  
F. P. Cassidy, 433 E. 4th St., Lexington, Ky.  
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio.  
Bowling Green, Ohio .... May 3 to 17  
Jackson, Mich. .... May 18 to 31  
Kalamazoo, Mich. .... June 3 to 21  
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.  
C. C. Childers, 622 W. Central Ave., Ashland, Ky.  
Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.  
J. A. Collier and wife and Coffey Band, Pilot Point, Texas.  
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.  
E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.  
J. H. Crawford, Hooker, Okla.  
W. F. Cleghorn, Bethany, Okla.  
Ernest Corryell, Box 105, Ogajile, Minn.  
F. W. Cox, Box 441, Lisbon, Ohio.  
Earl E. Curtis, 141 Dargan St., Lowville, N. Y.  
Willard and Edith Davis, Singers, Box 263, Enid, Okla.  
P. A. Dean, St. Croix Falls, Wisconsin  
T. B. Dean, London, Tenn.  
Marion and Dean Devoll, Diagonal, Iowa.  
Webster City, Ia. .... Apr. 9 to May 10  
Pierston, Iowa .... May 17 to June 7  
Mrs. Agnes White Diffie, Box 448, Durant, Okla.  
Jack Donovan, Tipton, Ind.  
G. R. Dosier, Box 41, Meridian, Texas.  
Johnnie and Jackie Douglas, Singers, 120 No. Ewing Ave.,  
Dallas, Tex.  
R. E. Dunham, 101 West 13th St., Hutchinson, Kansas.  
Charles Oye, 430 Williams St., Troy, Ohio.  
Edwards Evangelistic Party, 3117 Magnolia Ave., cr. J. R. Morris,  
St. Louis, Mo.  
C. P. Ellis, Box 34, Montrose, Colo.  
I. M. Ellis, Box 1067, Bethany, Okla.  
Jasper, Ala. .... April 27 to May 10  
Durant, Okla. .... May 15 to 31  
W. E. Ellis, Box 185, Dodsboro, Texas.  
Theo. Elsner and wife, 1451 Pacific St., Brooklyn, N. Y.  
C. C. Ellsworth and wife, R. 9, Greenfield, Ind.  
Indianapolis, Ind. .... Apr. 19 to May 10.  
Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.  
Geo. W. Erskine, Millfield, Ohio.  
L. C. and Laura Hasley Fere, Albertson, P. E. I., Canada.  
Kitty Fields and wife, Song Evangelists, 2819 Monroe St.,  
Anderson, Ind.  
R. P. Fitch, 2508 Ida Ave., Norwood Branch, Cincinnati, Ohio.  
B. T. Flanery, Star Route, Cumberland, Wls.  
Cumberland, Wls. .... Apr. 28 to May 11  
Dickinson, N. D. .... May 13 to 31  
Bona Fleming, Ashland, Ky. .... May 1 to 10  
Detroit, Mich. .... May 15 to 25  
John Fleming, 317 Holt St., Ashland, Ky.  
Connersville, Ind. .... April 30 to May 10  
Olivet, Ill. (camp) .... May 21 to 31  
S. L. Flowers, Wilmore, Ky.  
F. G. Forrest, Vicksburg, Mich.  
J. E. Gear, 1502 46th St., Des Moines, Iowa.  
C. J. Garrett, 208 North Agate St., Paola, Kansas.  
J. P. Gardner, 724 36th St., Cairo, Ill.  
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.  
George W. Gatecliff, 2348 Locust St., Terre Haute, Ind.  
W. R. Gillay, Olivet, Ill.  
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas  
Arthur W. Gould, 91 Larch St., Providence, R. I.  
Providence, R. I. .... May 6 to June 15  
Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.  
Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.  
Lee L. Hamric, Hamlin, Texas.  
G. M. Hammond, Wilmore, Ky.  
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.  
J. C. Hefley and wife, Collinsville, Okla.  
Paul Hegstad, 209 Sereneth St., West, Jamestown, N. D.  
A. O. Henricks, D. D., 1436 Washington St., Pasadena, Calif.  
Monrovia, California. .... April 19 to May 10  
W. F. Herbig, Alexander, N. D.  
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.  
R. T. Hodges, Bethany, Okla.  
Edna Wells Hoke, 617 Barr St., Carterville, Ill.  
J. D. Hoffman, Box 47, Beech Grove, Ark.  
Seagoville, Texas .... May 22 to 31  
Roy Hollenback, Mansfield, Ill.  
Trenton, N. J., 172 Passaic .... May 22 to June 6  
A. Columbia Hudson, Groverville Park, Beacon, N. Y.  
Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.  
Santa Rosa, Calif. .... April 23 to May 10  
Council Bluffs, Iowa .... May 14 to 17  
Indianapolis, Ind. .... May 20 to 30  
J. E. Hughes, Kingswood, Ky.  
J. W. Hunt, No. 4, Nampa, Idaho.  
J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.  
J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.  
David L. Hutton, song evangelist, Care N. Y. Federation of  
Churches, 71 W. 23rd St., New York, N. Y.  
Arthur F. Ingler, 248 Bayles St., Providence, R. I.  
Allie and Emma Irick, Pilot Point, Texas.  
Rev. G. F. Jacobs, University Park, Iowa.  
W. P. and Myrtle Jay, 1950 N. Sierra Bonita Ave., Pasadena,  
California.  
A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,  
Akron, Ohio.  
Lum Jones, Ada, Okla.  
Port Arthur, Texas .... May 8 to 24  
C. W. Kennedy, R. D. 5, Nampa, Idaho.  
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.  
E. W. Kimmel, Sylva, Kansas.  
W. D. Killingsworth, Tuscaloosa, Ala.  
J. A. Kirkman, 691 East 46th St., Los Angeles, Calif.  
Millicent Klee, Pianist and Singer, 2008 S. 6th St., Ironton, O.  
J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.  
Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.  
H. R. Lee, 518 E. Sears St., Denison, Texas.  
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.  
H. B. Lewis, 217 Holly St., Nampa, Idaho.  
M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.  
Jack Linn and wife, Oregon, Wis.  
Stone Lake, Wis. .... May 15 to 24  
Hammond, Minn. .... June 7 to 21  
J. T. Little, 105 Ivy St., Nampa, Idaho.  
Brea, Calif. .... April 10 to May 10  
V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.  
Garden City, Kansas .... May 7 to 24  
J. Warren and Maybelle Lowman, Singers and Preachers, 7123  
Indiana Ave., Chicago, Ill.  
W. W. Lovells, London, Ohio.  
Theo. and Minnie E. Ludwig, 722 N. Euclid Ave., St. Louis, Mo.  
St. Louis, Mo. .... May 1 to 21  
Olivet, Ill. .... May 22 to 28  
Fergus Falls, Minn. .... May 31 to June 31  
Will H. Lynn, Route A, Box 5a, Quanah, Texas.  
W. E. Lytle, Troy, Ohio  
Mabel R. Manning, Nahant, Mass.  
T. S. Mashburn, Van Nuys, Los Angeles, Calif.  
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.  
C. R. Mattison, 720 Silver Ave., Greensboro, N. C.  
Chas. Waggoner, 814 Newell St., Walla Walla, Wash.  
J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.  
R. A. McCann, The Ardmore, Indianapolis, Ind.  
J. L. McLendon, High Springs, Fla.  
Robert L. McLendon and wife, Sebastopol, Miss.  
A. McNaughton, 1627 E. 10th St., cr. Rev. J. W. Croft, Port-  
land, Ore.  
W. T. Meares, 1802 Park St., Keokuk, Iowa.  
I. B. Medler, Brewton, Ala.  
L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.  
Hominy, Okla. .... May 4 to 17  
New Haven, Conn. .... May 31 to June 23  
Edward W. and Selma W. Miller, Troy, Idaho.  
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.  
James Miller, 1249 N. Holmes, Indianapolis, Ind.  
Spencer, Ind. .... May 18 to 31  
Frankfort, Ky. .... June 7 to July 5  
W. H. Minor, 323 Elmira St., Muskogee, Okla.  
Osage, Okla. .... May 8 to 31  
Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.  
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.  
J. E. L. Moore, 243 N. Wilcott St., Indianapolis, Ind.  
John E. Moore, Song Evangelist, 553 Wall St., Los Angeles, Calif.  
Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,  
Calif.  
A. M. and Minnie Morris Moorehead, Paulding, Ohio.  
R. L. Morgan, 2206 Central Ave., Anderson, Ind.  
F. R. Morgan, 713 West 9th St., Ada, Okla.  
Shamrock, Okla. .... May 8 to 24  
Eslie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.  
Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.  
Ellendale, N. D. .... May 14 to 31  
Herschel Murphy, Klondike Texas.  
Isabelle Myler, Children's Evangelist, 13517 Milan Ave.,  
Cleveland, Ohio.  
Wm. O. Nease, Olivet, Ill.  
B. F. Neely, Bethany, Okla.  
Will H. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City,  
Mo.  
Aug. N. Nilson, 1125 Kirkwood Ave., Pasadena, Calif.  
Dr. A. O'Bannon, LaBelle, Florida  
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado  
Springs, Colo.  
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.  
L. M. Payne, Bethany, Okla.  
C. R. Pearson, Box 23, Greensboro, Ind.  
Dwight Peffey, Song Evangelist, R. 6, Brookville, Ohio.  
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.  
Joe and Helen Peters, Olivet, Ill.  
A. A. Price, Denton, Md.  
F. E. Putney, 201 B. Millwood, Wichita, Kansas.  
P. C. Ramsey and wife, Ozark, Ark.  
Robert B. Rawls, 912 West Cahal Ave., Nashville, Tenn.  
Lawrence Reed, Newell, W. Va.  
Beaver, Pa. .... May 10 to 21  
Hydettown, Pa. .... June 4 to 21  
J. E. Redmon and wife, Brookville, Ind.  
C. A. Reney, Patchogue, N. Y.  
S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.  
Oliver A. Rife and Mina Dean, Thomson, Ga.  
C. C. Rinebarger, Song Evangelist, New Albany, Ind.  
Oscar F. Ring, Newell, W. Va.  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.  
Chas. Robinson, Bethany, Okla.  
Hooker, Okla. .... April 24 to May 10  
North of Hooker .... May 15 to 31  
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.  
Hammond, Ind., Gen. Del. .... May 5 to 10  
Cincinnati, Ohio, Care Gen. Del. .... May 13 to 18  
Wilmore, Ky. .... May 28 to June 1  
W. O. Self, Brewton, Ala.  
R. A. Shank and wife, 191 N. Ordan Ave., Columbus, Ohio.  
Columbus, Ohio .... May 3 to 17  
William Seal, Des Arc, Missouri.  
E. E. Shellhammer, 5119 Isleta Drive, Los Angeles, Calif.  
Los Angeles, Calif. (camp) .... May 10 to 21  
Ensign, Kans. .... June 4 to 11  
E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St.,  
Ironton, Ohio.  
F. A. Smith, Sharon, Okla.  
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.  
Olivet, Ill. .... May 21 to 31  
C. K. Spell, Bethany, Okla.  
D. M. Spell, 218 S. Seminoles, Bartlesville, Okla.  
Ollis M. Spinks, Song Evangelist, Box 506, Shreveport, La.  
Andrew and Sena Spoolstra, Holt, Mich.  
A. M. Sprague, Manchester, Okla.  
E. L. Striegel, Norman, Okla.  
Fred St. Clair  
Corra, Mont. .... May 17 to June 21  
H. G. Stebbins, Waterville, Vermont.  
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.  
M. E. and Della B. Stretch, El Paso, Ill.  
B. D. and Margaret Sutton, 2109 Troost Ave., Kansas City, Mo.  
Howard W. Sweeten, Ashley, Ill.  
E. C. Tarvin, California, Ky.  
Freddy Thomas, 214 E. Douglas, Bloomington, Ill.  
Danville, Ill. .... May 7 to 11  
Olivet, Ill. .... May 21 to 31  
John Thomas, Wilmore, Ky.  
J. D. Thompkins, 148 West 6th St., East Liverpool, Ohio.  
Teney Evangelistic Party, 2117 Wall St., Dallas, Texas.  
W. H. Tullis, 1550 Atchison St., Pasadena, Calif.  
M. E. Tyler, Route 1, Rogers, Texas.  
D. C. W. Tetrick and Mrs. Annie Tetrick, Shawnee, Okla.  
Rev. Jesse Uhler, Clearwater, Kansas.  
Wm. C. Urschel, Artesia, Calif.  
H. B. Vandal, Song Evangelist, 824 Merton Ave., Akron, Ohio.  
East Liverpool, Ohio .... May 6 to 10  
D. I. Vanderpool, Joes, Colo.  
D. J. Waggoner, Hamlin, Texas.  
J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.  
J. C. Walker, 1330 W. 3rd St., Hastings, Neb.  
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.  
Mrs. Lena Montgomery Wallace, 1115 E. Whitaker, Shawnee,  
Okla.  
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.  
Werkhauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.  
Carbondale, Pa. .... May 1 to 10  
C. C. White, 4454 Conn. St., Fary, Ind.  
Kendall S. White, Song Evangelist, Bethany, Okla.  
Charles Whitley and wife, Electra, Texas.  
J. E. Williams, Olivet, Ill.  
Mrs. Esther Williamson, Singer, University Park, Iowa.  
Cleveland, Ohio, Bible Institute, until May 31st.  
S. B. Walls, 723 North P St., Bedford, Ind.  
E. H. Wrede and Chas. Regal, singer and pianist, Cleveland, &  
Elmer Yoh, R. 2, Van Wert, Ohio.  
A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.  
Dale G. Zeits, 518 Linden St., Lima, Ohio.

Your letter telling us that we would get the HERALD of HOLINESS another year through the Good Samaritan Fund has been received. We certainly enjoy the paper and get soul food from it. And we thank you for sending it to us again.—I. E. Dayhoff, Missionary in India.