

Herald of Holiness



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The Foundation of Our Hope

In its farther reaches our hope embraces eternal bliss and joy in the presence of God in the company of saints and angels in a world where there is nothing that can disturb or annoy. But we instinctively feel that such a goal is ultimate and that it must involve intermediate steps and conditions and that these must rest upon some foundation which is far beyond our natural selves.

Sin and its consequent, death, are in the world and are universal with the race of which we are all members. In order that we may reach our ultimate goal it will be necessary for us to be personally saved from the guilt and defilement and final effects of sin. We will have to be justified, sanctified and glorified.

And as though to make the last of these more difficult, we are not permitted to begin even with the frail, mortal bodies which we now possess, but must needs go lower still until our brows shall feel the damp of death and our flesh shall be destroyed by worms. And from that abject estate our faith claims resurrection to a state and position glorious beyond any dream of earthly wealth and splendor.

We part from the passing loved one at the river of death with the promise to meet again on the plains of light. We lay the pulseless clay upon the bosom of mother earth with the assurance that it shall revive and answer to familiar greeting after a while. In the face of the most distressing of human facts we refuse to crown death as king or to write victory upon the banner of the grave.

Tribulation, distress, persecution, famine, nakedness, peril and sword are each and all incapable of sinking us in the slough of despond or drowning us in the ocean of despair. And even when our own earthly house is manifestly perishing, we look confidently for the door which opens into the "house not made with hands." We may be troubled on every side, but we are not on that account

distressed. We may be perplexed, but we are never in despair. When we are persecuted we are forsaken, and when cast down we are not destroyed.

But what foundation is sufficient to sustain the weight of such a tower and burden of hope? And what guarantees can justify the maintenance of such a stupendous faith? It is even this, that He who raised up Jesus from the dead shall raise us up also by Jesus, and shall present us with Him as trophies of redeeming mercy and power.

The resurrection of Jesus from the dead is the best authenticated fact of the history of the past. In fact the witnesses of His resurrection are infallible in character and fully sufficient in numbers and force. And His resurrection acclaims the truth of His proper deity, proclaims the undimmed authority of His redemptive mission, sustains His claim of sin destroying power, vouches for His promise of the Spirit's outpouring, and gives unapproachable guarantee that He will come again and give us bodies like His glorious own.

Just as Jesus exalted labor by becoming Himself a worker, and sanctified us by His own dying, and suffering by His own suffering, and disarmed death for us by his own dying, and warmed the grave by Himself lying in it, so He opened the way to resurrected life for those who trust in Him by passing through its portals Himself.

Our faith and hope do not rest simply upon a theory, they rest upon a fact. Not upon a cold, sordid fact, but upon a glorious miracle which is unapproached in history and unsurpassed in fancy. A fact so true, so real, so vital, so all-absorbing that it sustains the faith and hope of a thousand generations, answers the quibblings of the doubters and in unshaken soundness abides at this our latest Easter season.

*"On Christ the solid rock I stand;
All other ground is sinking sand."*



"HE IS NOT HERE: FOR HE IS RISEN"

Dr. Bresee on Christian Education

ASIDE from the whole Church of the Nazarene as a denomination embodying his ideals of doctrine and life, and the old First Church in Los Angeles which he served as pastor for so many years and which he carried in the deep love of his heart until the hour of his death, there was no institution which Dr. Bresee loved more and for which he felt a fuller justification than "The Nazarene University," now "Pasadena College," of which he was the founder. In the Bulletin of the school for 1914-15, Dr. Bresee said:

"The institution grew out of great necessity and much prayer, and has been carried forward by faith and sacrifice, especially on the part of those who have been most closely connected with its interests and work. The great and urgent work of providing competent as well as consecrated workers—ministers, missionaries, deaconesses, and laymen who should be thoroughly grounded in the truth as it centers in holiness through the baptism with and the anointings of, the Holy Ghost, pressed hard upon those who had been providentially raised up and impelled in the carrying on of this great work. It was not a matter of general culture—there were colleges and universities many. It was a matter of instruction where Jesus Christ had come to His own as the center of all, and inspiring all, by the blessed Holy Spirit, making an enlarged avenue for Him to reach and possess the hearts of men. There has been and is but one aim: a fountain of unalloyed holiness pouring its limpid streams forth into this desert earth, to turn the wilderness into the garden of God. It is designed to give the best culture possible, but only to this end. It has not been, and is not sought, simply to make a school; but a fountain of holy power and influence, the streams of which shall flow on and on in perennial strength.

"The promoters of this work recognize that the training of the intellect is not the sole function of an educational institution. They recognize the greatest importance of the true culture of the heart, which is the fundamental principle upon which any system of true education must rest; that the true and legitimate purpose of education is to cherish and unfold the mentality with which God has endowed us in loyal relation to the divine. On every school, on every book, on every scholastic exercise should be stamped, 'Loyalty to Christ and the Bible.' The great need is an institution where spirituality is at the front, and where it is clearly seen that an intense and enthusiastic devotion is a help instead of a hindrance to intellectual development.

"The Nazarene University has a specific mission in the field of education, as stated in its history, and all patrons are expected to recognize the spirit and purpose of the institution, and to co-operate in promoting its

religious welfare. The same careful attention is given to the cultivation of the spiritual life of its students as is given to their intellectual and physical development. It proposes through its positive teaching and spiritual oversight to preserve its students in the glow of a personal religious experience, and to foster such enthusiasm and devotion as shall lead to active and aggressive Christian work."

This strong pronouncement of our beloved founder is strikingly applicable to the ideals held by every school and college in our connection today. The ideal is high and the effort to reach it is necessarily stupendous. But our schools have done and are doing a work for us and for the world that cannot be estimated in dollars. Let us rally to our schools and help to maintain and establish them as we never have done before.

When the Church Becomes Modernistic

ACORRESPONDENT writes the editor as follows: "When joining a church you vow to attend its ordinances and support its institutions; but if you find afterwards that the affairs of the church are in the hands and under control of Modernists, and infidel sermons are preached from its pulpits, and you further know that at least a part of your assessment will be misapplied in paying infidel teachers in the church schools and liberal missionaries in the foreign field, what course should you pursue?"

Now to any person who is unable to distinguish between standing in a particular denomination and membership in the true Church, this might be a question of "life and death." And to a person who has not been delivered "from the people," it might seem an exceedingly perplexing problem. And to one who thinks of a backslidden denomination as a "missionary opportunity," there might be hesitancy. And no one should "jump at conclusions" and quit a church in which he is satisfied and in which he has found an opportunity for spiritual service just because certain evil reports are afloat. But if he is convinced that the principal pastorates in his denominations are usually filled by preachers of "liberal" tendencies, and that the leaders in the church wink at destructive criticism and even show preference for Modernists, and if the schools of the denomination allow evolution and modernistic notions to be instilled

into the minds of the youth, and if the course of study for preachers has a decided bias toward modern infidelity, and if a considerable number of preachers in the denomination spout out their blatant unbelief unrebuked; if, in short, the balance of power and influence has passed from the "old time religion" crowd to the "new fangled," modernistic faction, the only wise thing to do is to quit and "join a better church."

Of course there is such a large human element in any church, and humanity is so weak and faulty at its best that we are not to expect a really idealistic church in this world. But history does not show any instances of where a backslidden church, as a church, has ever come back to the standards of the faith; and church organization, like any other organization, is a good thing only so long as it is dominated by the proper spirit and purpose. And if its direction falls into the hands of the enemies of the gospel of Christ, those who vowed to attend its ordinances and support its institutions are released from their vows, because the church itself has not kept its part of the contract.

There are a good many denominations whose special "protest" is of an incidental character and such would serve the cause of Christianity if they would surrender their denominational separateness and become incorporated in larger kindred bodies. But the plan and effort to have a church big enough and broad enough to provide a congenial home for people who believe in the full inspiration of the Bible, the Deity of Jesus Christ, the necessity of a blood atonement, the imperative nature of the new birth, and in the old fashion tenets of heaven for the faithful and hell for the impenitent, and at the same time make it a congenial place for those who deny all these things is foolish and impossible. It looks like a pity to abandon any of Protestantism's time honored denominations to the Modernists, but the invasion has been so subtle and the present situation in many cases is so hopeless that we cannot but believe that the true work of God would be better propagated and conserved if spiritually minded people would "flock together"—and make themselves felt for the truths of that blessed Revelation which has come down to us as a heritage from Christ and the Apostles. And we offer as evidence of our sincerity in this position the fact that we have devoted twenty-five years to the work of God in a church which does not tolerate any skepticism, ancient or modern. And our testimony is that we expect to live and die in a church of this type.

It is remarkable the number of problems that an old-fashioned revival will solve for a church. It promotes unity in the membership, invites the interest of outside people, awakens a spirit of liberality in giving, dissipates the tendency to unkind and useless criticism, and takes the friction out of the machinery of the church.

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The Message of Easter

By REV. A. M. BOWES

I BEAR you the joyful message which has gladdened the hearts of the multitudes of Christian believers down through the centuries. There is no more pleasant and hopeful season in the year than Easter. Everything seems to tingle with new life. All nature is expressive of this, the greatest season of the year. Today the seed which was sown yesterday in death has become possessed of a new life, and life smiles upon the hillsides and in the valleys. It is the opening of a new season, one of life and growth. We glory in life. We all want life. That is why we like Easter. No one wants to die, but since we must die, we glory in the hope of the resurrection to the life which is immortal.

The resurrection of Christ is the most important event in Christian history. It is the supreme assurance of our faith in Christ. It is mentioned 104 times in the New Testament. The fact of the resurrection is the corner stone upon which all our faith rests; it is the keystone in the arch of all our eternal hopes. "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain," "But now is Christ risen from the dead, and become the first fruits of them that slept."

The resurrection of the Lord Jesus was the central point of the fundamental theme of the Apostolic preaching. The Apostles were eye witnesses of His resurrection, and such a wonderful and miraculous event so overpowered them with awe that this became triumphantly the focal point of all their preaching. No incident in the life of Christ was more abundantly proven than His resurrection. He said, "I lay down my life that I may take it up again." All His claims were based upon His resurrection. When asked, "What sign showest thou unto us, seeing thou doest these things?" He gave the sign of His resurrection, "Destroy this temple, and in three days I will raise it up again." "As Jonah was three days and nights in the whale; so shall the Son of Man be three days and three nights in the heart of the earth." If He remained in the grave His teaching was false; He was a deceiver; death was victor; our faith is vain and our hope of the future is blasted.

To safeguard our faith from the assaults of unbelief which would say, "His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive," the fact of His death was made unquestionably certain. Every precaution was taken by the Roman soldiers to make sure of His death. When they went to break His limbs they found Him dead. The spear thrust into His side gave unmistakable assurance. No disciple or friend might take away that body secretly from the tomb, which was made secure by the Roman seal, and guarded by Roman soldiers. But on the third day "there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." And Christ arose and said in the face of death and the grave, "O death, where is thy sting? O grave, where is thy victory?"

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Mary Magdalene has come to the garden on the first day of the week to complete the ceremony of anointing His body, wondering who will roll away the stone. She looks into the tomb, for the stone has been rolled away already and a light shines within, and an angel there speaks unto her, "Be not amazed; ye seek Jesus, the Nazarene, who hath been crucified: He is risen; He is not here: behold the place where they laid Him." Turning about, weeping, her Lord met her. "Mary," he said. And she fell at His feet to worship Him. Then followed other ten appearances, one to as many as five hundred brethren, attesting His glorious resurrection. Thus the resurrection of Christ became the most tremendous and momentous fact of history, the greatest evidence of Christianity, the greatest exhibition of God's power, the greatest truth of the gospel, the greatest reality of faith, the greatest assurance of coming glory, and the greatest incentive to holy living. "It is Jesus Christ that died, yea, rather, that was raised from the dead." Because "He lives we shall live also." Dr. Campbell Morgan said, "The resurrection gave meaning to all that had preceded it. By it the cross was proved to be more than a tragic death, and the life of Jesus infinitely more than an example. Upon the fact of the historic resurrection stands or falls the whole fabric of Christianity. Unless Jesus of Nazareth actually came back from the grave, then indeed have we followed 'cunningly devised fables,' and been hopelessly deceived."

Then I come to the most comforting assurance possible to the individual, that the evidence which we have by faith in His word, "If thou shalt confess with thy mouth

the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Thus Paul places the resurrection before the mind as the anchorage for faith unto salvation.

Finally, Christ's resurrection is the pledge of the resurrection of all His followers, as Paul the Apostle said, "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Because this is a mystery, do some reject the doctrine of the resurrection? Do they ask, "Can a thinking man believe in miracles? Why not? Such men have believed in almost everything else. Yet some will ask, "How are the dead raised up? and with what body do they come forth?" Nature gives the answer by illustration. A grain of wheat is sown; it dies, but by some process it is quickened and becomes a beautiful stalk of wheat. The mystery of its new life no scholar can explain. The caterpillar encloses itself within a cocoon, and by some process it soon comes forth a beautiful butterfly. So our body is "sown in corruption but it will be raised in incorruption." "It is sown in dishonor, it is raised in glory. It is sown in meekness, it is raised in power. It is sown a natural body, it is raised a spiritual body." And what is that? Tell me what the body of our Lord is like and I can give answer, for "We shall be like Him, for we shall see Him as He is."

KANSAS CITY, MO.

Easter and Its Meaning

By EVANGELIST T. S. MASIBURN

EASTER is the greatest festival in Christendom, and is observed in commemoration of the resurrection of our Lord Jesus Christ. According to Bede, the name is derived from Eostre, a Saxon goddess, whose festival celebrated in the spring, from whence April was called Eostur month. Its ancient name was Pascha (i. e. Passover), "Pascha, of the Resurrection." The first Christians naturally observed the Jewish festivals with a new interpretation in accord with their faith, and in this spirit the ancient Passover brought to mind Christ as the Paschal Lamb and the first fruits from the dead. After a long and bitter controversy between Jewish and Gentile Christians as to the day of the week, the Gentiles chose Friday as the date of the Crucifixion, so that the Easter festival always came upon the first day of the week. This was finally settled at the Council of Nicea (325) which decided that Easter should always be the Sunday nearest to the calculated anniversary of the actual resurrection. The festival is celebrated by elaborate service in the Roman and Episcopal Churches, and is more and more observed by Christians of every name. (Cyclopedia of Religious Knowledge.)

Primarily the mission of Jesus Christ while here was to save sinners, not to condemn the world, but that the world through Him might be saved. During His ministry He resurrected souls spiritually, and literally raised dead bodies. Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins

SECRET PRAYER

By MRS. J. W. STORT

*There's a place, to me, that's sacred,
'Tis the secret place of prayer,
Where the atmosphere is holy
And my Lord, my Lord is there.*

*All day long, I seek its solace;
Crave its meditations, sweet.
Here He tells me how He loves me,
While I'm weeping at His feet.*

*I could never tell another
All that grieves and troubles me,
But within this inner chamber
All, dear Lord, I can tell Thee.*

*Here the burdens for earth's lost ones,
For the heathen in distress,
Lift like incense from dim altars,
At my urgent, oft request.*

*Once the saints who live in Heaven,
Came to drink at prayer's deep pool;
Quenched their thirsty souls forever,
With its crystal waters, cool.*

*When the evening's purple shadows,
Fall like curtains o'er the day,
Then I find my Faith triumphant
If I've taken time to pray.*

*Place of prayer! so sweet and secret,
May I always know thy peace;
Know this fellowship with Jesus,
'Till death gives the soul release.*
INDIANAPOLIS, IND.

according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once. . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as one born out of due time." Thanks be unto God, He conquered death, hell and the grave, and ever liveth to make intercession for sinners. Yes He is alive for evermore. And because He

lives we may live also. Yea when the trumpet of God sounds, we shall all come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of damnation. "Behold I come quickly and my reward is with me to give to every man according to his work." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." — VAN NUYS, LOS ANGELES, CALIF.

Here our Christian hope and confidence rest, anchored within the veil. He, in the form of complete humanity, is the fundamental fact of revelation, and of immortality.

The death of Christ manifests His willingness, but His resurrection manifests His ability to save us from all sin. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This is what enables Him to be an "Uttermost Savior."

His resurrection is a pledge of our resurrection, and serious Christianity is impossible without faith in a risen Christ. All else is empty babble. This forms the assurance of the perfection of His saving work. Then dry up your tears of sorrow and shout for joy, for "He is Risen."

"He over lives above, for me to intercede
His all redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds he bears, received on
Calvary;
They pour effectual prayers, they strongly
plead for me;
'Forgive him, O forgive they cry,'
Nor let that ransomed sinner die.

"The Father hears Him pray, His dear anointed
one;

He cannot turn away the presence of His Son:
His spirit answers to the blood,
And tells me I am born of God."

PASADENA, CALIF.

The Joy of Easter

By A. O. HENRICKS, D. D.

*He is not here, but is risen (Luke 24:6).
But now is Christ risen from the dead,
(1 Cor. 15:20).*

WE have here the gladdest news the world has ever heard, telling of the greatest miracle of all ages, preceded by the darkest day the world ever saw.

Easter is the feast of the resurrection, the crown and head of all feasts. It represents the Passover of the Old Testament. This feast held a very large place in the early Roman and Greek churches, and properly so, for the resurrection of Christ is the citadel of the Christian position. It is the Gibraltar of our Christian faith, and occupies the center of the gospel of Christ. Well did the apostle Paul say, "if Christ be not risen, then is our preaching vain, and your faith is also vain, yea, and we are found false witnesses of God."

The shadow of the cross fell over the very cradle of the Christ. Even amid the glories of the transfiguration He spoke of His decease which he would accomplish at Jerusalem. This was ever before Him from the manger to the grave.

Almost nineteen hundred years ago, as the light of the morning was breaking around the walls of Jerusalem, a guard was placed about a sepulchre in a small garden near the walls of the city. They were guarding a lone grave. Some strange things had happened on Friday while Jesus hung on the cross. He had said He would rise again, and for that reason His grave was sealed and guarded.

Yonder some women come wending their way from among the tents. They were among the devoted followers of the Christ during His earthly ministry. They loved the crucified one, although the world hated Him, and the Jews crucified Him and put Him to death. They came to the tomb with spices to embalm his broken body.

"He dies, the Friend of sinners dies, Lo, Salem's daughters weep around;
A solemn darkness veils the skies, a sudden trembling shakes the ground;
Come saints and drop a tear or two, For Him who groaned beneath your load;
He shed a thousand drops for you, A thousand drops of richer blood.

"Here's love and grief beyond degree; The Lord of glory dies for man.

But lo, what sudden joy we see; Jesus, the dead, revives again.

The rising God forsakes the tomb, In vain the tomb forbids him rise;

Cherubic legions guard Him home, And shout Him welcome to the skies.

"Break off your tears, ye saints, and tell How high your great Deliverer reigns.
Sing how He spoiled the hosts of hell, And led the monster death in chains,
Say 'Live forever, wondrous king, Born to redeem and strong to save;'

Then ask the monster, 'Where's Thy sting? And where's thy vict'ry boasting grave?'"

Almost nineteen hundred years have passed, and all the world is turned toward that grave; and why? What is the cause of this great change? The answer lies in our Easter Message, "Christ is Risen," The empty tomb is a silent but eloquent testimony of His resurrection.

The resurrection of Christ is the great doctrine on which Christianity rests. Many were the speculations of men before His resurrection as to immortality and a life beyond. Men had stood for generations on hither shore of eternity, wondering where their loved ones had gone. No one ever returned to tell them. Jesus rose, returned, and leading captivity captive, granted immortality to men, and forever settled the question of the home of the soul.

The resurrection of Christ is the most certain fact in history. Anything less dismisses it to the realm of unreality. It is a supernatural rock, built on eternal facts, that the gates of hell cannot prevail against. This revolutionary revelation of the reality of immortality has dismayed the rulers of darkness from that very moment to the present time; and always will.

The reality of Christ's bodily resurrection forms the center of the faith of the founders of Christianity. It was attested by the Roman Guard; the women and angels; the apostles; five hundred brethren at one time; and by the great Apostle Paul, as one born out of due time; the Christian Sabbath is a perpetual memorial to its reality; the visible resurrection power of Christ in the hearts of millions of His true followers during these nineteen hundred years; and the divine progress of the gospel of Christ; these all are unquestionable and irrefutable and eloquent testimonies to this the greatest of all historical facts. Thus is the divine origin of Christianity left without a single question mark.

The resurrection of Christ is a demonstration of all Christ's claims, and the trustworthiness of all His promises and teachings. Without this what have we to offer to a sin-stricken world, and a human soul? It alone can meet the need of sinful man. This is fundamental to the Christian's assurance that Christ's work is complete, and redemption is accomplished. Upon this depends our assurance of His grace and salvation from all sin.

The Resurrection in Modern Thought

By HAROLD PATRICK MORGAN

BY modern thought we do not mean everything that might come under that head. We rather use the expression in the loose sense in which it is commonly found in the periodicals of the day. It signifies a mode of thinking about religious questions which is supposed to be peculiar to the present era. As such it takes a lofty stand, and looks down upon old-fashioned methods and time-honored beliefs. It is strangely lacking in reverence for sacred persons and for sacred things. It treats the Bible, not merely as an infallible human production, but as an obsolete compilation, displaying the limitations and crude inaccuracies of an unscientific age. It sets aside miracles as impossible, because they contradict the assured results of up-to-date scholarship. The phrase "assured results" is a favorable one with it, and nothing could describe better its dogmatic attitude and self-sufficient confidence. Curiously enough, however, while it talks of "assured results" it revels in conjecture and speculation. Its votaries seem only to be agreed in rejecting what the learned piety of bygone generations believed and taught. It seems to be obsessed by one theory, the theory of evolution. Accordingly it sees evolution everywhere, in nature and mind, in the physical universe as well as in opinions and doctrines. And here again we are met by strange inconsistency, for if we are in the midst of an evolutionary process we have not arrived at any certainty in sentiment or research. There is no guarantee that

what is declared to be impossible today may not be almost regarded as a truism in days that are to come. We cannot say that, with all its boasted superiority, "modern thought" commends itself to the impartial judgment of reasonable men.

Now, as might be expected, the generally accepted view of our Lord's Resurrection is a thing that "the assured results of modern thought" cannot away with. For centuries believers have accepted the Gospel record without question and without equivocation. With the eye of the soul they have seen the life returning to the body of the Lord Jesus Christ that was laid in the tomb. They have beheld that body issuing forth in the reality and glory of its renewed and immortal being. They have, as it were, gazed with the women into the sepulchre, looked on the vision of angels, and heard the heavenly message, "He is not here, He is risen." They have walked with the two disciples on the road to Emmaus and listened to the gracious words proceeding from the very lips that had a little while before been speaking from the Cross. They have been among the company in the upper room, when He presented Himself in the midst and said, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And again, in the same company, they have witnessed the risen Savior turning the skepticism of Thomas into the sublimest faith by offering the evidence of His own Person in attestation of His claims. They have learned from Paul that just as the bodily death of Christ was necessary to make atonement for sin, so His bodily resurrection was necessary to prove the divine acceptance of that atonement. They have acquiesced to the full in the same apostle's declaration, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not." It was foretold that He should see no corruption; it was impossible that the bands of death should hold Him; it was ordained that He should show Himself alive after His passion by many infallible proofs; it was revealed that the fabric of Christianity should rest upon this fact; and they accepted the great reality knowing well that, whatever difficulty it might present to finite intelligence, it was gloriously possible to the God and Father of our Lord Jesus Christ.

In these days, however, the great thing which is called "modern thought" looks down upon the Christian belief of ages as little better than decrepit and senile credulity. It has made up its mind that the resurrection, in the proper sense of that term, could not have taken place. It has discovered that the Gospel records are unreliable, because the writers were not only subject to the usual limitations of uneducated witnesses, but were also deluded by "emotion," by the unquestioning assent to wonders, and by the materialistic eschatology of their time. Two theories to account for the origin of the evangelical story may be mentioned here. One is that of subjective vision. The apostles

and others who professed to have seen the Lord are supposed to have had mental pictures of the Risen Life which were creations only of their fancy. They projected these into external fact, and so the tale was started which has captivated and deceived pious souls ever since. The other theory supposes that the Master convinced His disciples of His victory over death through some psychological channel similar to that which explains the mysterious means of inter-communication known as mental telepathy.

So we are left to take our choice, either to suppose that the disciples were so extraordinarily constituted as not to have the power of discriminating between subjective fancies and objective facts, or that our Lord was only impressing Himself in some mysterious manner upon their inner consciousness when He claimed to be showing His body to their senses as an external reality.

Probably there is nothing very surprising in these suggested alternatives to clearly revealed Christian truth. In a sense they are as old as the Docetic heresy or the Gnostic fantasies. But the startling thing is that they are put forth by men to whom we might reasonably look for the defense of the faith.

The Lamb Despised, and The Lamb Exalted

By HENRY BELL, *Evangelist*

ABOUT six years ago I read an article by G. D. Watson in which he stated that there were two different words for "Lamb" in the original Greek. Ever since then I have wanted to trace it out through the original, and have lately done so.

I found that the word "amnos" is used four times and means "a sacrificial lamb," about a year old. The four places are as follows: "a lamb without spot" (1 Pet. 1:19); "Lamb of (consecrated to) God" (John 1:29,36); and "led as a lamb to the slaughter" (Acts 8:32).

The word "arnion" is used twenty-eight times in connection with Jesus and one with anti-christ. The references to Christ, all in the book of Revelation are as follows: "in the midst of the elders stood a Lamb" (5:6); "fell down before the Lamb" (5:8); "worthy is the Lamb" (5:12); "blessing and honor unto the Lamb forever" (5:13); "the Lamb opened one of the seals" (6:1); "hide us from the face . . . of the Lamb" (6:16); "a great multitude . . . stood before the Lamb" (7:9); "salvation unto the Lamb" (7:10); "made them white in the blood of the Lamb" (7:14); "Lamb is in the midst of the Throne" (7:17); "overcame him by the blood of the Lamb" (12:11); "Lamb slain from the foundation of the world" (13:8); "the Lamb stood on Mount Zion" (14:1); "these are they which follow the Lamb" and "first-fruits unto God and to the Lamb" (14:4); "in the presence of the Lamb" (14:10); "the song of the Lamb" (15:3); "make war with the Lamb" and "the Lamb overcame them" (17:14); "marriage of the Lamb is come" (19:7); "marriage of the Lamb" (19:9); "the Bride, the Lamb's

wife" (21:9); "twelve apostles of the Lamb" (21:14); "Lord God Almighty and the Lamb are the Temple of it" (21:22); "the Lamb is the light thereof" (22:23); "written in the Lamb's book of life" (21:27); "proceeding out of the Throne of God and of the Lamb" (22:1); "and there shall be no more curse, but the Throne of God and of the Lamb shall be in it" (22:3).

You will notice that the word "amnos" is used four times. Four is the world number, the number used for the world of mankind. The "amnos" is Christ dying for this world of mankind, and hence the number four.

And you will further notice that the word "arnion" is used twenty-eight times in connection with Jesus. Only one other time is it used, and that is in Rev. 13:11 where anti-christ has "two horns like a lamb," imitating Christ.

Twenty-eight can be divided into 4x7. Just as the number twelve, the church number can also be divided this way into 3x4, three being the divine number and four the world number. The world coming in contact with the divine makes the Church. The number seven can also be divided the same way into 3 plus 4. When you add the divine to the world, you have perfection, and that is the significance of the number seven. And so we have twenty-eight divided into 4x7, or the world coming in contact with the Perfect One, Jesus the "arnion."

"Arnion" means "a little lamb," one perhaps under three months of age. At that age they are usually used as pets, and are the subjects of affection. Jesus therefore is no longer "amnos," a hated lamb, but an "arnion," a little pet lamb, ours to love and to give our affections to.

Three of these references may need some explanation. They are Rev. 7:10 and 12:11 where the words "Blood of the Lamb" is used; and Rev. 13:8 where "Lamb slain" is used. I stated that "arnion" is not used in connection with Jesus as a sacrificial lamb, but that "Amnos" is so used. But you will notice that the above three references assume that Jesus is now the "arnion," the slain "amnos" having become the pet "arnion."

You will further notice that the "amnos" is led (Acts 8:32); but the "arnion" leads (Rev. 14:1). The "amnos" is in the hands of sinners (Acts 8:32); but sinners are in the hands of the "arnion" (Rev. 6:16). The "amnos" was rejected by sinners and despised (Acts 8:32) but the "arnion" is hailed by the saints as King (Rev. 7:9). The "amnos" was humiliated (Acts 8:32); but the "arnion" was exalted (Rev. 7:12). Do you see how carefully the Holy Ghost guided the inspired writers to use just the right word at the right place? Yes sir, I believe in verbal inspiration. I just can't get out of it.

Pre-millennialists will be interested in knowing that the first advent of Jesus was as "amnos," sacrificial lamb; but His second advent will be as "arnion," little pet lamb (Rev. 19:7).

Gospel song leaders will be interested to know that when Jesus first came to earth he "was dumb" in his capacity as "amnos" (Acts 8:33); but when He comes again He will teach us "the song of the 'arnion'" (Rev. 15:3). That music will be a million times sweeter even than that of the birds in

the spring time after the howling winds of winter have gone their way.

People who have to worship in dingy little halls ought to be blessed when they find that the "amnos," who Himself had no place even to lay His head (Mt. 8:20), will some day, when He comes as "arnion," furnish a place of worship; and it will be the most wonderful Temple in all the world, for "The Lord God Almighty and the 'arnion' are the Temple of it" (Rev. 21:22).

DENISON, IOWA.

WHY I GO TO CHURCH

By N. B. HERRELL

MY first reason for going to church is that God is the author of the Church as well as of my spiritual nature; and He through the Church promises to abundantly supply my spiritual needs. If I fail to attend the means of grace I am the loser.

As a husband and father, I have promised to support my family, and my family has need of spiritual support as well as of physical and mental, and the Church is the only place where I can get the needed supplies. Therefore I must attend the means of grace just as faithfully as I do the grocery, dry goods, or clothing store.

Then the sin question is the greatest issue in the world, and the Church is the only institution that makes any pretense to dealing with it. Therefore if I desire a cure for this moral malady I must attend the place where it is dealt with.

Example is the strongest way in which to instruct others. If I go to church, my influence leads Godward, and I hereby add to the ennobling qualities of the community in which I live.

Theodore Roosevelt gave nine reasons for going to church, as follows:

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community that is on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for the most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year, therefore on Sunday go to church.

4. Yes, I know all excuses, I know that one can worship the Creator in groves of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man, who, with his good wife, is engaged all week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling more charitably toward all the world, even toward all those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his work.

There are but few real excuses for not attending the means of grace. The present day pleasure madness of the people is alarming in the extreme. Why should people forget God and forsake the Church? The harvest that springs from such sowing will be appalling.

Are the pastors doing their duties? Are we failing to arouse and interest the sleeping multitudes? Small Sunday Schools and a smaller number at Sunday morning worship is the rule and not the exception. Are the pastors and people stirred about their failure to reach the people?

Why not adopt the following poem and every member of the church be a committee of one to invite a friend or neighbor to Sunday services?

MEET ME AT CHURCH NEXT SUNDAY

*If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet
At church next Sunday.*

*Each one intends to do what's fair,
And treat his neighbor on the square,
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.*

*This world is sure a busy place,
And we must hustle in the race,
For social hours some are not free
The six week days, but all should be
At church next Sunday.*

*We have an interest in our town,
The dear old place must not go down,
We want to push good things along,
And we can help some if we're strong
At church next Sunday.*

*Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room
At church next Sunday*

—Selected.

COLUMBUS, OHIO.

SUNDAY SCHOOL DAY

By E. P. ELLYSON, Chairman General Sunday School Committee

WHEN the General Assembly appointed a General Sunday School Committee they evidently thought there was need for such a committee, that there was something special that needed doing and expected this committee to do it. To make it possible for them to do the work it was directed that Sunday schools raise an amount equal to five cents per enrolled member annually. Is this a work worthy of this money, and how shall it be raised if it is worthy?

1. It is worthy. There is no department of church activity of greater value. It is pastoral, evangelistic, missionary, and social; by educational methods it is to train for all lines of Christian work. The Sunday school holds the greatest possibilities for character and church building. Nothing will contribute more to the success of the church than the success of the Sunday school. Statistics show that 87 per cent of the churches organized are first Sunday schools. The Sunday school membership is more than that of the church and from it comes much of the church increase. The church with the "strongest Sunday school" is doing most both for the present and future. There is no more worthy work than that of the Sunday school.

For the success of the Sunday school certain correct connective relations are necessary. But these can function successfully only by local support. They are not an end but a means to an end, and the end is the local work for which they exist. The object of the general work is to make more efficient local work, all general activity has for its final purpose the helping of the local work. To hinder the general activities is to retard the local interests. The largest local success calls for the largest general success. Certainly it is worth while to support the general connective work.

The general Sunday school organization being new, the General Sunday School Committee has had to feel its way slowly but it has gone ahead some in this its first year just closed. The reports given at the recent meeting were quite satisfying, under the conditions. At this meeting plans were made for some much needed forward work which will greatly help the local schools and churches. This program will be carried forward just as quickly as time, support and finances will permit. The next move is that of the local school.

2. How shall this fund be raised? It would be ideal to raise it through the church budget. This may be possible sometime, but that time does not seem to be now. We attempted this last year and largely failed. With our present education relative to the budget we work it in such a way that the small funds lose out. Also, at present the church and school do not seem close enough together in organization to go under the same budget. If the General S. S. Committee gets the necessary funds to carry

out its program other methods must be used. Shall we drop the program or use the other method for the present? To drop the program is suicidal. The funds must be secured that the work may be done. Of course we can do it, and we will do it, won't we?

The General Assembly authorized the raising of this amount from the Sunday schools and the General Board has instructed us to go direct to the local school. We might ask that this be raised through the regular Sunday school offerings and paid in monthly or quarterly, if it were not forgotten or neglected by so very many when such a method is followed. Having fallen short last year, we are already behind with our plans. We need funds at once: On this account we have set May 3rd as Sunday School Day, asking that on this day each local Sunday school take a special offering and seek to bring up its portion. Some who failed to raise their amount last year might also make that up at this time and thus secure the more rapid working out of the program.

Please note two things: 1. This is not a church drive, it is a Sunday school offering. 2. It has no connection with the issuing of the lesson literature, as that is already provided for; it is to put over the program of work planned by the General Sunday School Committee. Do you want to know what that program is? Watch the next week's HERALD OF HOLINESS and we will tell you.

The final question now is, Shall we make the work of the General Sunday School Committee a success? Who will answer? The correct answer must come in deeds as well as words.

THE GLORY OF GOD'S PEOPLE

By H. O. FANNING

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but have now obtained mercy (Peter 2:9, 10).

In this text Peter tells us something of the glorious privileges of the saints of God. He tells us who we were. "Which in times past were not a people." We were poor, lost, undone sinners. We were without God, without Christ, without hope in the world. We were numbered among the disobedient. We had not obtained mercy.

He also tells us who we are. "But are now the people of God." The people who have obtained mercy. We did not merit it, we obtained it. Not justice, but mercy, is man's need and God's provision.

He tells us what we are. "But ye are a chosen generation, a royal priesthood, an holy nation, a purchased people." A race of noble stock, of select kindred, children of God by the new birth, a royal priesthood, kings and priests unto our God, priests destined for the throne. God made us for holiness. He designed us for holiness. Holiness is our normal condition, our native atmosphere. A purchased people—We belong to God by creation, by redemption, by providence; by every token we are His, and His alone.

He tells us why we are. "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." God communicates to us His grace that He may make of us channels of communication to others.

DRUMHELLER, ALBERTA, CANADA.

SENTENCE SERMONS

By HENRY BELL, Evangelist.

It is better to go so high you will fear to fall than to stay so low it would not hurt you to fall.

Some people see their rights plainly, but to their duties they are blind.

Some men think themselves inspired when they are only inflated.

Life, like the waters of the sea, is purified when it ascends toward heaven.

Self-made men usually have a good deal to say about their architects.

There is only one bone of contention in the world, and that is the jaw-bone.

The highest charity is when you are charitable toward the uncharitable.

To enjoy a thing exclusively may exclude you from really enjoying it.

For All the Family

Conducted by Mrs. J. T. Benson

THE STORY OF A FRIEND OF JESUS

"Now in the place where they laid him was a garden—and in the garden a new sepulchre." John 19:41.

THIS week I want to tell you the story of a man named Joseph. He was not the Joseph who was sold into Egypt by his brothers.

The Joseph I am going to tell you about was a wealthy Jewish citizen, who lived in the days when Jesus was on earth. But though he had great possessions, he was a good man, who loved God and kept His commandments.

He first lived in a little town named Arimathæa. It is very likely that this is where he was born and grew to manhood. Then he decided to move to the great city of Jerusalem. The Scriptures do not tell us why. It may be that business matters influenced him to take this step. But whatever the reasons may have seemed to be, I believe that underneath them all the real one is found in the fact that God wanted Joseph in Jerusalem, and led him to move there. Does not the Bible say that the steps of a good man are ordered of the Lord? But why should He want Joseph there? Well, you see, He was going to need a man in Jerusalem pretty soon to do some things He wanted done there, and Joseph seems to have been that man.

"But," you say, "were there not already scribes and priests, and religious rulers in the big city whom he might have used?" Yes, they were there, but they were proud, and self-willed, and wanted their own way. And the Lord cannot use people no matter how wise or great they are unless He can manage them. And while Joseph seems to have been somewhat slow about understanding things, just as we are, and a bit timid too, at least the Lord could manage him. So we find him settled in Jerusalem. Perhaps he was already well known there. At any rate the leading men of the city soon recognized him as a man of wealth and character and he was elected a member of the Sanhedrin. This body was the highest council of the Jewish people, and had seventy-one members, counting the president. All of them were very eminent men of wisdom and experience, priests, scribes, doctors of law and the high priest himself. You can see that a very great honor was bestowed upon Joseph when he became a member of this Council.

After living in Jerusalem awhile Joseph made another decision. He determined to build a suitable vault for a burial place for himself and family. I've wondered if one morning after breakfast was over he said something like this to his wife. "Wife, we are now settled in Jerusalem and it looks as if we are going to stay here and make it our home. That being true it has been upon my heart for some time to prepare a sepulchre for our family." Perhaps his wife looked somewhat distressed at those words so that Joseph hastened to say, "We will hope that there will be no need of it for a long time to come, yet I have been looking at a plot of ground lying outside the city wall, which seems to be what I want. At the back, under the rise of the hill is a ledge of solid rock out of which the sepulchre can be hewn. The ground in front slopes gradually and can be made into a garden, for somehow it is in my mind to beautify the spot."

And perhaps the wife answered dutifully, "Your idea is a wise one husband. I would see about the property at once."

Having made this decision, it is likely that Joseph proceeded without delay for the matter had taken a very deep hold upon him. I think we know why, don't you? The Lord was going to have need of a new tomb in Jerusalem ere long and was laying it upon the heart of His good faithful servant to build just such a one as He wanted. Of course Joseph did not understand this. It wasn't necessary that he should. When we are in the Lord's hands He often uses us to carry out His plans when we are not conscious of it.

Thus it was that one morning a group of workmen with an overseer appeared on the plot of ground

which had met with Joseph's favor and the work was begun.

It must have taken some time to cut the chamber of the vault from the solid rock, to fit it with tables or shelves of stone upon which to lay the bodies of the dead, and to hew into shape a massive circular rock which closed the entrance. But at last it was completed, and the stone cutters gathered up their tools and departed. Joseph was now ready to begin the task of making his plot of ground into a garden which would be in keeping with the handsome sepulchre he has built.

We are not to think that the people of that day knew nothing of landscape gardening. Some of the most famous gardens of history were the work of men of bygone ages. And Jerusalem since the days of David had been noted for the beauty of its gardens. King Solomon tells us in his own words: "I made me gardens and orchards. And I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees."

In Joseph's day Jerusalem was a very large and rich city and much money had been spent to adorn it. Outside its walls, the steep slopes whereon Solomon's vineyards and orchards had once flourished had now been terraced by landscape gardeners and planted in tropical trees and shrubs. The art of ornamental gardening then was well known at this time as it had been all along, and a wealthy man such as Joseph would have no trouble in hiring skilled men to plan and carry out his ideas. So after the stone cutters had gone, a second group of workmen appeared in the plot of ground. These men cleared it off thoroughly and carted away the rubbish. It was then laid out and made ready for planting, perhaps with cypress, myrtle and olive trees, and oleanders; with flowering and aromatic shrubs, with beds of lilies and blooming plants. As is the custom with such gardens, the whole was probably enclosed with a hedge or rock wall for privacy, and when all was completed, Joseph placed it in care of a gardener. (John 20:15.)

Being so near the city it is likely that the work had attracted a great deal of attention, and that people had much to say about it. For while it was expected that a prominent wealthy gentleman would build a costly family burial vault; yet, it was plain that Joseph was doing something beyond the ordinary. He seemed quite taken up with the idea, which has fastened upon his mind and was sparing no expense in carrying it out. But we understand, don't we? For we know that Joseph was not building for himself, though he thought he was. In reality he was making ready a tomb for the body of a prince of royal blood, and it was fitting that the sepulchre be a suitable resting place for one who was the direct descendant and heir of King David and of a long line of Jewish kings.

The work must have been finished during the public ministry of Jesus for the tomb was still new and unused at the time of the crucifixion. And this brings us to another part of the story. For as the young prophet of Nazareth came to Jerusalem from time to time, and spoke in the court of the temple to the crowds who thronged about him, Joseph heard too. In spite of his wealth and high position, Joseph was a spiritual man, with a hungry heart. Listen to Mark's description of him: Joseph of Arimathæa, an honorable counsellor, which also waited for the kingdom of God. Nothing like this is said of any other members of the Sanhedrin and it explains to us why the words of Christ found a ready lodgment in his heart. He believed in Jesus. It was very different with the other members of the Sanhedrin. Except Nicodemus they pitted themselves against Christ with a hatred that grew daily. This did not change Joseph's belief, though it must have shocked and grieved him deeply for he had been brought up to revere the men who composed this august body.

But he continued to listen to the preaching of Jesus, that one who spoke as never man spoke, before and finally became His disciple. Ah, you say,

but he did it secretly for fear of the Jews. Yes but let us not condemn Joseph too quickly. At least he spoke his views at the mock trial of Jesus and refused to give his consent to their counsel and deed. (Luke 23:51) And in the hour of Christ's deepest humiliation when He hung lifeless on the cross, seemingly accused and forsaken: when His disciples were bewildered and helpless to do anything for Him, Joseph came to the front and took matters in hand. He went boldly to Pilate and asked that he might take away the body of Jesus (John 19:38) And when the governor commanded that it be given up (Matt. 27:58) Joseph with his permit hastened back to the scene of the crucifixion, where he was joined by Nicodemus. Nicodemus was another wealthy member of the Sanhedrin who believed in Christ but had not declared his faith publicly. Perhaps he was strengthened by the example of Joseph's courage for he threw himself wholeheartedly and with a splendid generosity with the plans of the other man. They did not have much time. The day was already drawing to a close, and all arrangements must be completed before the Jewish Sabbath began at sunset. Men like Joseph and Nicodemus however, would have well-trained servants to bring with them, so the soldiers and on-lookers gave way as the two took charge and had the body taken down from the cross.

Joseph's garden seems to have joined the place of the crucifixion (John 19:41) and it was into the privacy of his own grounds that he had the body carried, for his mind was fully made up as to the course he was going to take. The prophet's body should be prepared according to the strict laws of the Jews, which required first a thorough cleansing. Then it would be wrapped in folds of linen cloth sprinkled with spices, and laid in his own new tomb wherein as yet no man had been laid. (Luke 23:54)

This step would complete the breach with his fellow members of the Sanhedrin. It was almost certain that he would be excommunicated. But Joseph did not falter for a moment. His heart burned against the cruelty and injustice of the crime which had been committed that day, and Nicodemus was of a like mind with him.

Servants were sent hurriedly therefore for basins of water and towels, and willing hands washed away the caked blood, the dust and foul spittle with which He had been insulted. Joseph had hastened to purchase a roll of fine linen and this was richly spread with the hundred weight of spices which Nicodemus brought as his offering. The body was then placed upon one of the stone slabs within the tomb, the stone was rolled into place, closing the entrance securely, and the little group of men quietly departed.

Three days have passed, dark sad days for those who loved Christ, and then in my fancy I hear Joseph again as he speaks to his wife. He has just come in from the city which is in a state of wild excitement and alive with rumors.

"It is true wife, there can be no doubt but that He is risen from the dead," he is saying. "There is not only the empty tomb, and the soldiers fled, but He hath been seen by Mary Magdalene, then of the other women and by Simon Peter. He is indeed the Messiah, the Son of God! And Oh, wife," continues Joseph, wiping tears of joy from his eyes, "I understand now why the impulse so drove me to prepare the tomb and the garden. Surely the hand of God was in it." "Did not the profit write, 'And he made his grave with the wicked and with the rich in his death?'" asked the wife of Joseph reverently. "Yea, and to me was given the unspeakable privilege and honor of preparing that grave, thrice blessed man that I am," said Joseph between smiles and tears.

Dear Joseph of Arimathæa. Dear Nicodemus. To the memory of these friends of our Lord, whom God slowly but surely drew into His plans to save the sacred body of His Son from further indignities and give it honorable burial, these lines are lovingly inscribed.

*Some estimate that these spices and ointments were worth thousand dollars.

It is wonderful what peace and joy the Lord gives to those who believe on His Name. He gives an abundance of peace and joy each day. He fills the soul with a Divine joy which we cannot know until we know Him, "whom to know is life eternal." He gives joy unspeakable and full of glory.—L. P. WATSON.

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

REPORT

February 19, 1925.

To the General Board,
Church of the Nazarene.
Dear Brethren:

We, the Department of Foreign Missions, beg to submit the following report to The General Board of the Church of the Nazarene, with the request that its contents be conveyed to Rev. and Mrs. Paul Goodwin.

The resignation of Rev. Paul Goodwin as a missionary of the General Board of Foreign Missions was tendered to the Board some time ago. Official action was not taken, since Brother Goodwin returned to the States immediately upon tendering his resignation and therefore the Board did not have opportunity to give the matter consideration till he had actually reached the States. The matter was therefore unintentionally neglected by the Board of Foreign Missions.

It is with considerable regret that we received the resignation of Brother Goodwin. He had served the church efficiently as a missionary in Japan, and it was hoped that he would be able to continue in the work. His letters indicate that the physical condition of both Mrs. Goodwin and himself were such that it would not seem to them advisable to continue in Japan. They therefore tendered their resignation and immediately returned without waiting for action on the part of the Board.

May we take this occasion to express our sincere regret that Brother and Sister Goodwin found it necessary to leave Japan. May we also state that all of our dealings with them have been entirely satisfactory to us and we hold them in the very highest esteem. No action has ever been taken by the Board of Foreign Missions that in any way reflects upon these splendid young people, and it is our sincere desire that the Lord may richly bless them in their work in the homeland and so lead, if it be His will, that they may again engage in the great work of giving the gospel to those who sit in the regions beyond in darkness and despair.

Respectfully submitted,
Department of Foreign Missions,
Church of the Nazarene,
E. G. Anderson, Secretary.

BUSY IN AFRICA

We are glad to report to you from Africa that we have arrived safely on the field and are again in the harness doing our best to get the gospel to the people to whom God has called us. You no doubt have learned before this that we have been stationed at the John Short Memorial Station at Stegi, Swaziland. We have been encouraged, since reaching here, in seeing a number seeking the Lord and we trust that some of them have been happy finders. On Saturday night a girl came to us from some distance, who had run away from those who were forcing her to go to an old man to become his wife. She had been sleeping out in the grass and bushes, trying to get away from her pursuers. Yesterday she gave her heart to the Lord and today seems happy in the fact. It is the custom among the Swazi girls before they go to their husbands to arrange their hair in a cone on top of their head. This they had forced this poor girl to do, but today she took the scissors and clipped off her hair. She was a raw heathen girl and like thousands of others, who loathe the life which seems to be their inevitable fate from which there is little hope of escape. A few have learned that the missionaries are their friends and some have availed themselves of this door of hope. Some others, rather than submit to this cruel custom, have taken their lives by their own hand. Heathenism in this part of the world is strongly entrenched.

One of the sad facts of which we are continually reminded is that very, very few men after they have passed the age of eighteen or twenty give themselves to God. Living as they do, lives of little or no restraint, having their own way and little to do, they seem to give themselves over to hardness of heart that is rarely touched even by the power of the gospel. Surely the admonition of Solomon is timely warning to youth: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We covet the prayers of the Lord's people in the homeland that a mighty revival shall sweep over this part of the great white harvest field.

May God ever bless and increase the vision of the churches in the homeland of a heathen world gripped by the hand of Satan, without God and without hope.

Yours for Africa's lost,
H. A. SHIRLEY.

GETTING STARTED

We have now been in the Sunrise Kingdom two months. It does not seem so long as that since we bid farewell to homeland friends and loved ones. Time has flown so fast that it seems but yesterday since we steamed quietly in to this Oriental port to be received by friends. Brother Bates, Brother Kitagawa, Brother Isayama and wife, members of other churches and outside friends were there to greet us. Brother Southland of E. N. C. was there also. How glad we were to meet these good friends. It made us feel that we were once more back home.

The New Year holidays and festivities are past and we have settled down to work. A short, but very good revival in one of our Kyoto churches, which ran over the holidays, closed with a sweep of victory. The evangelist who was called, as we call our evangelists in America, was cared for by free will offerings. God blessed as the people gave.

While we have not had time to go over the district to visit it, yet good reports are coming in which indicate that things are moving along and our work is gradually shaping into a district like that of America. This pleases us very much and we are anxiously awaiting the coming of spring, so that we might take a trip over the entire work. Not long ago a man high in the business world came to one of our pastors here in the city and begged that he be prayed for. As pastor and wife prayed, the man, weeping like a child, found the Lord. In one of his large silk factories near his home, where a thousand or more people work, he is asking that we send a man to give his laborers religious instruction and open a work. This is just one of the many splendid opportunities opened to us. Someone will take it, will we? At the present time there is not a mission in all of Kyoto. Just now in a good district the people are asking us to open a mission. We are holding prayer meetings in that community. Shall we open? Just today we received an invitation to visit one of the colleges here in the city and speak to them. Thus it goes. This is Saturday night. Tomorrow will be a busy day. Pray for us. Regards to all our friends in the homeland. Address us Gajohashi Higashi 6 Chome, Kyoto, Japan. Write us.

W. A. ECKEL AND WIFE.

A GOOD REPORT

Our two schools were opened the middle of January, with good attendance. Brother and Sister E. Y. Davis are in charge of the boy's school and Miss Neva P. Lane is in charge of the girl's school. The Bible school was opened three days after the other two were opened, for its second year's work. Miss Sarah M. Cox is in charge of this important school and is doing a fine work.

All of these good missionaries are too busy to report to the papers, so that is the reason you know so little about these very important branches of the work at this place.

There are some fifty girl students and some forty boy students and five Bible school students. These five are preparing to be preachers.

Besides these ninety boarding pupils there are about twenty day pupils. Some have already been saved during this term and we are praying that God may give us many souls among them. We believe at least some of the readers are praying with us to this end. We feel that we must see the children saved and sanctified or we have failed.

There is a good spirit among the native workers and church members. They are pulling along together nicely. Souls are being saved in different parts of the field.

The writer is just home from a five weeks' trip of evangelistic work. Eight days of this time were given to the Friends' Mission in Chiquimula, Guatemala. We agreed to exchange a worker for our annual meetings. Theirs comes in January, and ours in May, so we had first chance.

From Chiquimula we returned to Livingston,

where Abel Escobar was conducting a meeting. We entered into this meeting and helped them for seven days. God gave seven souls out of darkness into light during this meeting. This place was taken over by our church two years ago. Since then the work is growing steadily and we hope to have a good and strong church there soon. Mardoqueo Paz and wife are standing faithfully by the work there.

Our next point was Panzos. This place is noted for mosquitoes. We were favored in that there were not as many as there are at times. For three days we fought back the mosquitoes and preached to the people in their homes and in a little house we had hired for the purpose. One man accepted Christ at Panzos. Many heard the truth.

From Panzos we moved up to El Rosario, where we have some twenty converts. Some have not gotten straightened out in their lives yet, but they are now trying and we hope they will make it. This meeting lasted four days. Abel and I did what we could toward teaching them the way more perfectly, and they were faithful seekers. Some made profession of a second work of grace in their hearts. It was my great privilege to baptize a woman 111 years old. She accepted Christ two years ago. Two other adults were received into the church at Rosario, but they live in La Tinta, twelve miles this side, toward Coban. This man and wife have been converted several years and we are delighted to have them come in with us and take up the work in La Tinta. God willing, we hope to conduct a meeting in La Tinta next month.

Our next stop was Tucuru. At this place we preached in the school house porch for two nights. The people of the town came out fairly well, but made no definite move toward the Lord. As Abel and I passed through this place going down to Livingston, the people thought I was the priest and a boy ran as fast as he could and rang the bell to notify the people that the priest had arrived. They came out and looked me over and decided the boy was mistaken in his man.

From Tucuru we came up to Tactic and had a meeting one night with the church there. Abel is pastor at this place. From there I returned home to Coban and found the family and other missionaries all well and the work moving along nicely.

R. S. ANDERSON.

REPORT OF THE WOMAN'S GENERAL MISSIONARY COUNCIL, CHURCH OF THE NAZARENE

JANUARY 1 1924 TO JANUARY 23, 1925

Mrs. J. T. BUNSON, Treasurer

Districts	General Fund	Special Fund	Total
Alberta	\$ 699.36	\$ 133.93	\$ 833.29
Arizona	77.01	237.98	314.99
Arkansas	183.23	6.45	189.68
British Isles	185.80	20.00	205.80
Chicago-Central	1,009.36	11.50	1,021.16
Dallas	69.63		69.63
Eastern Colorado	526.32	22.05	548.37
Eastern Oklahoma	265.15	6.00	271.15
Florida	224.40	1.30	225.70
Georgia	1.00		1.00
Hamlin		2.00	2.00
Idaho-Oregon	268.65	13.32	281.97
Indiana	2,030.10	245.32	2,275.42
Iowa	569.27	61.78	631.05
Kansas	1,046.76	49.55	1,096.31
Kentucky	306.90	28.12	335.02
Louisiana	36.00		36.00
Manitoba-Sask.	155.83	6.00	161.83
Michigan	979.46	103.26	1,082.72
Minneapolis	486.92	73.58	560.50
Missouri	762.84	49.86	812.70
Montana	21.86		21.86
Nebraska	567.50	50.66	618.16
New England	968.03	1,652.01	2,620.04
New Mexico	48.22		48.22
New York	6,016.51	531.72	6,548.23
North Dakota-Minn.	564.80	13.62	578.42
Northern California.	342.88	10.00	352.88
North Pacific	717.80	849.57	1,567.37
Northwest	392.95	61.06	454.02
Ohio	1,614.12	748.16	2,362.28
Pittsburgh	3,650.22	238.48	3,888.70
San Antonio	11.47	9.50	20.97
Scandinavian	30.00		30.00
Southern California.	2,665.52	3,134.24	5,799.76
Tennessee	2,210.28	14.28	2,224.56
Washington-Phila.	128.74	436.63	565.37
Western Colorado	63.50	1.87	65.37
Western Oklahoma	64.66	460.66	525.32
China Auxiliary	5.60		5.60
TOTAL	\$39,927.57	\$9,270.44	\$39,198.01

Special Credits

New York District Other Sheep Subscriptions	\$ 24.90
New York District Missionary Boxes	128.99

\$156.89

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR APRIL 19

By S. S. WHITE
David Livingstone
Acts 8:26-39

Outline of Program

1. Livingstone's ancestry and early life.
2. Livingstone's conversion, his decision to be a missionary, and his preparation for the missionary service.
3. Livingstone's first sixteen years in Africa or his work under the London Missionary Society. The various places where he labored and visited may be roughly traced on a map of Africa made especially for the occasion.
4. Livingstone's Second Expedition. This was conducted under the support of the government. It combined both the thought of Missions and Exploration. The various places discovered or visited may be roughly traced on the map as suggested above.
5. Livingstone's two visits to England and their effects could be discussed or written about by some person.
6. Livingstone's third and last expedition could be outlined on a map and the important discoveries indicated. This would naturally close with his tragic death, the burial of the body in Westminster Abbey and his heart in Africa.
7. One person could briefly narrate three or four of the most thrilling incidents in Livingstone's life.
8. A Summary of Livingstone's Achievements as a Missionary, explorer, scientist, philanthropist and slave-trade opponent.
9. The principal honors bestowed upon Livingstone could be given by someone.
10. Number III could be changed (it is a little long as it is) and Livingstone's accomplishments at one or more of his stations during this period could be discussed.

The above program may be only partially used or varied according to the judgment of the local program committee. Some of the subjects may be combined or three or four selected from the whole number. Ample time must be reserved for the other part of the service—Scripture reading, prayers, songs (special and congregational). A picture of Livingstone, placed where all could see it, would add interest to the program. It would also be helpful and interesting to write the somewhat lengthy inscription, which is on the black slab that now marks the resting-place of Livingstone's body, on a conspicuous blackboard or banner.

SOURCES FOR MATERIALS The Personal Life of David Livingstone by W. Garden Blaikie; Epoch Makers of Modern Missions by Archibald McLean; History of Christian Missions by C. H. Robinson. A Hundred Years of Missions by D. L. Leonard; The Book of Missionary Heroes by Basil Matthews; and articles in the various general encyclopedias.

COFFEYVILLE, KANSAS, N. Y. P. S. REVIVAL

The second annual revival meeting held under the auspices of Coffeyville N. Y. P. S. January 28 to February 8, was a great success from start to finish. God graciously answered prayer by giving us Lum Jones as evangelist and Prof. L. C. Messer as song evangelist. Both are powerful men of God and are worthy of great praise. Brother Jones surely is a Spirit-filled, old-time, holiness preacher, while we were all inspired by the soul stirring songs of Prof. Messer.

The glory fell the first night and there were seekers in every service. God gave us 239 seekers, seventy-eight saved and thirty-nine sanctified for which we are very thankful.

The closing day of the revival is one to be long remembered in Coffeyville. We went over the top in all departments of the church, 231 in Sunday school, 124 in N. Y. P. S. meeting, 102 subscriptions

to HERALD OF HOLINESS and twenty members received into the church, also twenty members received into N. Y. P. S. We have an average attendance of about seventy-five in our regular devotional services, and our Gospel Team work is fine. Our number is increasing. God is blessing and we are walking in the light. Amen.

MRS. L. W. HALL, President

CITIES OF REFUGE A TYPE OF CHRIST

By HENRY BELL, Evangelist

In Numbers, chapter 25, and in Joshua, chapter 20, we find that there were six cities of refuge. In Ps. 46: 1 we also find that "God is our refuge," and by a study of the meaning of the names of the six cities, discover that each typifies some characteristic of Christ as our Refuge.

These cities were of easy access to the slayer, and Christ is easily accessible to the sinner who runs to Him for refuge from the just judgments of God. These roads were always kept in good repair, and the Highway of Holiness is always kept free of lions, ravenous beasts, and other obstacles. The slayer always made haste, and so likewise should a sinner make haste to gain refuge in Christ.

The names of the six cities, together with their meaning are types of Christ's characteristics.

1. KEESHI: "to make holy." In this respect it typifies Jesus, through whom we are sanctified, or made holy.
2. SHECHEM: "a shoulder," and hence a burden-bearer. Jesus is our burden-bearer. We can flee to Him as a refuge for our burdens.
3. HEARON: "communion" or "fellowship." Jesus holds communion with us. The gates are always open. Go in whenever you want.
4. BEZER: "to encompass as a wall for protection." Jesus is our protector. He can also look after our reputation if we get inside this city of Bezer.
5. RAMOTH: "to exalt." Jesus will exalt us if we humble ourselves in Him.
6. GOLAN: "to make glad." And we have a right to exult when we get inside of Golan—Jesus our Refuge.

DENISON, IOWA.

THE WONDROUS BLESSING

By D. RAND PIERCE

*There was a thirsting in my soul,
A hunger in my breast,
A longing still unsatisfied
For sweet, unbroken rest;
I knew not how to find it then—
Praise God, I do today!
The precious, all-atoning blood
Has washed my sin away.*

*For long I dared not hope that I
Might full salvation win;
That such a blessing could be mine
While in this world of sin;
But when I consecrated all,
And vowed the world to tell,
With waves of peace and purity
The fire from heaven fell!*

*'Twas not for aught that I had done
The wondrous blessing came;
My dearth of toil and sacrifice
Had filled my heart with shame;
'Twas Jesus, who, for such as I,
Paid all upon the tree!
Whose tears and blood in anguish flowed
To cleanse and make me free!*

*So now my soul delights itself
In Canaan's richest stall;
Grows fat on honey, milk and grapes,
And corn and wine and oil;
And, Oh, the blessed victory
That keeps my soul aflame,
Since that sweet day the Comforter
Into my poor heart came!*

CANBY, OREGON.

A BIT OF PERSONAL TESTIMONY

ROY L. HOLLENBACK

Praise God for our holy Zion! The cords of my heart have been vibrating with praises to God for the privilege of membership in the Church of the Nazarene, of which I have now been a member for just eight years. Whatever of success God has given me as a "Knight of the Suitcase," I attribute the influences of the great and godly men with whom and under whom I have been privileged to labor; for when I united with the church, I was only a timid boy preacher with little to say and less ability to say it. Could thump on a guitar and sing a little; but my preaching was little more than bragging on the text. My brother, Ural, was the real preacher, and I leaned much upon him.

In the years that have since elapsed our field of usefulness has some way broadened out considerably. I do not know just how or why. But this I do know, that God definitely led me into the Church of the Nazarene, and my appreciation of its spirit and privileges grows upon my hands daily. I am aware that God is not partial to us because we are Nazarenes, yet truly "the lines have fallen unto us in pleasant places." God gives us enough persecutions to keep us awake, enough hardships to cull out the drones, and enough problems to let us know that the Devil isn't dead. And we meet with enough setbacks to keep us humble, and enough successes to keep us encouraged. We have enough preachers to make an interesting competition (especially in the evangelistic field); and yet the church today still offers a field of constant activity to every wide-awake, prayerful, self-sacrificing, second blessing preacher. And the soured, lazy, greedy ones just automatically work themselves out of a place among us. Thank God for that! The things accomplished for second-blessing holiness by one pastor or evangelist is quite sure to be followed up by another of the same faith. The differences, where they exist, are temperamental rather than doctrinal, which is praise worthy. No cross-contradictions of doctrine destroy the efforts of each other; but every man builds with essentially the same kind of stone—second blessing holiness. It must ever be so. And building is our work. All hands to the task! Praise God for the Church of the Nazarene!

MANSFIELD, ILL.

WISCONSIN HOLINESS ASSOCIATION

The Wisconsin Holiness Association was organized less than ten years ago and has been holding a tent-meeting every summer with some success. And on February 27, 28, it held its first convention in the Auditorium at St. Croix Falls, Wisconsin. The meeting was opened by the president, P. A. Dean who called our attention to the fact that there are over a million people in this state who are without the gospel, and exhorted us to do something to get the gospel to them. He also informed us that there is a favorable outlook for the camp July 31-Aug. 9, with Evangelist W. R. Cain.

The afternoon service was one of spiritual singing and blessing from the Lord. Pastor Cecil Smith of the Church of the Nazarene at Clam Falls, brought the message from Rom. 13: 12-14. The evening service was also a time of blessing. Rev. Julius Miller of Antigo, Wis., preached on Psalm 105. Brother Dorchester of Durant, Wis., preached at the morning service on February 28, and also in the afternoon. Brother Miller brought the message in the evening service on the text, "It is finished."

Sunday morning the writer was to preach, but the Lord ordered otherwise by coming upon the service in power. The president gave the invitation to which ten responded. Sunday afternoon Brother Dorchester preacher on Luke 10. Sunday evening Brother Miller brought the closing message on "Prepare to Meet thy God."

C. A. DEAN, Reporter.

NORTHWEST KANSAS GROUP MEETING

A very successful Group Meeting was held at Plainville, Kansas, March 12-15. Every church on the Group was represented and every pastor was present. Our people appreciate the Group meetings very much. Attendance was small at the beginning but came up to a climax on Sunday.

Subjects of vital importance were treated in a very commendable way. On Saturday evening Chester Morgan, Mack Anderson and Prof. London came up from Hutchinson, and Prof. London gave us two great addresses on Sunday. One was on "The Teacher," the other on "Christian Education." Without effort nearly two hundred dollars was raised for Prof. London and the school interests.

Rev. Dunbar of Miltonvale, Kansas, was also a visitor at our Group. He began a meeting with Pastor Tyson at Canaan Chapel March 20.

The next Group meeting will be at Grinnell May 14-17. Covirt has been made a part of the North Central Group, but we welcome our brethren from any group.—Ira Mayhew, Reporter.

The Sunday School Lesson, April 19

By M. EMILY ELLYSON

SUBJECT: Life in the early church.

LESSON TEXT: Acts 4:32-37, 5:1-5.

GOLDEN TEXT: *The multitude of them that believed were of one heart and soul.* (Acts 4:32)

IN this account of life in the early church, brief as it is, there is pressed into it a great deal of truth for the church in all ages. Great basic principles are taught here, principles of unity, benevolence and veracity clearly revealing the attitude of the early church on all these fundamental truths. True their circumstances were different in those days, but none the less let us not fail to get the lesson of those early Christians' joy, peace and power. By living according to their fundamental principles, we may enjoy the blessed results which like luscious fruit attracted to her the hungry, soul-famished people of those early days.

We note first in this lesson the thought of unity in the church; "they were of one heart and soul." They were fully agreed on all matters. This was vital to their continuance and growth. There seems to be no discord nor division among them, though there were a multitude of believers in the world of different ages, tempers and conditions, who perhaps before they believed, were perfect strangers to each other, yet when they met in Christ they were intimately acquainted as if they had known one another many years. Consider also the possibility of these people belonging to different sects among the Jews before their conversion, or having had discords upon civil accounts; but if such were the case, all was forgotten and laid aside and they were unanimous in the faith of Christ. Being joined to the Lord they were joined to one another in holy love. This was surely the answer to His dying prayer for them, "that they all might be one." Probably there were several congregations of worshippers in Jerusalem, for they numbered now up into the thousands, and yet this was not an occasion for jealousy or uneasiness, they "were of the heart and one soul." Well if such a blessed spirit of unity has prevailed in the church once, may it not be that way again? "But, when?" you ask, "during the millennium?" Yes, it will at that time, but we need not wait for that time to know such conditions for we may see it so again "when the Spirit shall be poured out upon us from on high." In God's great refinery we shall flow together. Then there will be power in witnessing, then will great grace be upon all.

They were very liberal to the poor, and strange as it seems to us in this day of grasp and greed, not one of them laid any claim to their possessions, they did not speak of them as their own for their consecration covered all. What we have in this world is more God's than our own; we have it from Him, must use it for Him, and are accountable to Him for our stewardship. They were ready to distribute, willing to com-

municate, and did not desire to eat their morsel alone. Instead of wanting to lay up, they were very willing to lay out and would straiten themselves to help their brethren. Jesus had given them a law of love by which they were to be governed and of far more consequence was the keeping of that law than any earthly possessions.

One remarkable instance of generosity is seen in Barnabas who afterward became the colleague of Paul. He, having land, sold it, not to invest in some other place to better advantage, but brought the proceeds and laid them at the apostles' feet, thus disentangling himself from the affairs of this life, and while his estate went for charitable purposes, he gave himself to the work of missions. According to this lesson there seems to be no place in the church for stingy, close-fisted people. Liberality is as great an evidence of the grace of God in the hearts of men as the manifestations of any other Christian virtue, and recommends them as earnest Christians to the esteem of the people. "The liberal soul shall be made fat," but we also remember that "there is that withholdeth more than is meet, but it tendeth to poverty."

In contrast to the generous action of Barnabas we have the mournful double tragedy which points sternly to the fact of God's disapproval of all forms of lying, whether it be pretence, or a direct spoken untruth. Probably no sin so completely undermines the whole structure of human character as lying. It makes one blackened and utterly rotten at the heart. It eats out the moral fiber of one's being and leaves only a husk. Here are two who enter into a partnership of wrong doing, and eat the fruit of their hypocrisy without a moment's warning. "Ye cannot serve God and mammon." Joint monuments these were of divine wrath against all those that lie to the Holy Ghost. It was not what they brought but what they kept back that polluted the souls of this pair. None can lie and keep a white soul. Not only does the liar transgress God's law but he pollutes his whole nature. On the other hand the truth teller becomes the truth lover.

The result of this stroke of divine wrath was to cause men to fear God's just penalties which descended upon these wrong doers. But the whole incident was salutary for it contributed powerfully to the maintaining of the infant church without a taint of worldliness, and while some might consider the penalty severe, anything less severe would not have carried with it the same determination to live worthily. This event made men hesitate and examine their motives. The loss of two lives was a means of saving many more.

The highest motive to the cultivation of truth is that God requires it of us and He requires it because falsehood is contrary to His nature. May God help us to live soberly, righteously and godly in this present world.

packed, so that we made use of our new balcony which was built to accommodate several classes in our growing Sunday school. Mrs. Aycock's object sermons to the little folk made impressions on their minds that years of time will not erase. There were 137 professions, 40 additions to the church and 108 subscriptions for the HERALD of HOLINESS were taken. Finances came easy, over \$2,000 being raised for all purposes. We were able to dedicate the balcony Sunday without taking an offering, as the money had already been raised in cash and pledges. By unanimous call the Aycocks will return to us in 1926. Our beloved pastor, Rev. H. B. Wallin has been called for another year and we are looking forward to the best year old First Church has ever known."—John Witt, Reporter.

PASTOR ROY WIGGINS, Algona, Iowa: "We have been having some real profitable times in our regular services. One Sunday morning recently 'he Spirit came upon the classmeeting. One woman who had been seeking sanctification for a long time suddenly received it. One man while testifying launched out into the deep. There was nothing we could do except to sing, shout and praise. I did not try to preach. Our Bible study class is a great help and our prayermeetings have been times of salvation. We have engaged the Lowmans for a meeting in June. We have a loyal sacrificing, praying, Spirit filled band of Nazarenes here."

"COFFEYVILLE, KANSAS, Sunday school is having attendance of almost 200. Departments and classes are organized. We have sanctified officers and teachers. The school is buying and equipping a gospel truck. The special offering for this purpose last Sunday was \$20.84."—Mrs. Anna Dawson, Superintendent.

PASTOR E. R. BORTON, Cedar Rapids, Iowa: "March 15th marked the close of the fifteen days evangelistic meeting here with Evangelist A. S. Dean of Sioux City, who recently came to our church from the M. E. church. He has had twenty years experience in revival work, is a strong preacher whose ministry is of the highest type and commends itself to saints and sinners. Deep conviction came upon the people and the church was quickened. A class of seven came into the church. We will have another campaign in the early summer."

RECENT SUBSCRIPTION LISTS INCLUDE THE FOLLOWING: From District Superintendents: A. C. Metcalf of Manitoba, Sask., 5; H. H. Hooker, of Alabama, 5; From pastors: J. L. Bashore, Auburn, Ind., 9; W. F. Rutherford, Clarksville, Tenn., (taken in Dr. Henricks' meeting) 8; W. G. Schurman, First Church, Chicago, 7; Geo. L. Dech, West Side Church, Indianapolis, Ind., 3; H. G. Trumbauer, Los Angeles, Calif., 6; F. W. Domina, Haverhill, Mass., 11; L. G. Milby, Ashland, Ky., 5; D. V. Johnston, Gary, Ind., 5. From Evangelists: "Uncle Buddie," 56; E. Arthur Lewis, 6; Lum Jones, 8; J. A. Kring, 8; Fred House, 3; Bona Fleming, 14; C. C. and Flora Chatfield, 45; W. H. Minor, 6; Lawson Brown, 7; J. A. Rodgers, 9. And from others: A. H. Smith, Alsea, Oregon, 7; Rev. Clifford Peabody, Portland, Mich., 4; Rev. Jas. M. Davidson, New Brighton, Pa., 3. And now just as I was about to close for the week, the Circulation Manager sent another list as follows: Pastors: V. L. Nabors, Cleveland, Miss., 4; J. R. Roach, Tallula, Ill., 7; O. L. Benedum, East Liverpool, Ohio, 22; Howard Paschal, Fort Wayne, Ind., (taken in Evangelist I. M. Ellis' meeting) 44. Evangelists: George Beirnes, 6; C. W. Ruth 15. Also J. W. Hudson, Verona, Ky., 3; and Mrs. J. N. Pinkston, Florence, Ala., (taken by Dist. Supt. Hooker) 4. This makes a total of 330. And again we say that the HERALD of HOLINESS' greatest asset is its friends.

PASTOR ROLAND E. GRIFFITH, Oakdale, Calif.: "We are glad to report victory in our work here. The church has called us back for the third year, but feeling called to other fields of labor, we are not planning to stay. We have preached 220 times, held 325 preaching services and prayed with 176 seekers since coming to Oakdale. Wife and I, going together, have made 985 calls. One year ago we worshipped in a borrowed building for which we paid ten dollars per month, where we could not so much as display a sign on the outside or a

REVIVAL AND CHURCH NEWS

PASTOR F. H. WASSON, Mackey, Ind.: "We closed a good revival with Evangelist George Beirnes of Kingswood, Ky., March 16. Brother and Sister Henderson of Maxwell, Ind., were in charge of the music. Brother Beirnes, who lately came into our denomination is a strong, forceful preacher and should be kept busy in our churches. Also Brother and Sister Henderson are splendid singers and workers. There were about forty seekers. District Superintendent Short was with us over the last Sunday and dedicated our new church. We now have about seventy-five in Sunday school. Our work at Bresee Chapel is also coming along in fine shape."

EVANGELIST THOMAS BELL, Hussar, Alberta, Canada: "Six years ago we suffered a nervous breakdown which forced us out of the evangelistic field and on to the farm. At that time we thought our evangelistic work was finished. But the out door life of the past six years, with God's multiplied blessings, has so improved our health that we have been able to spend the past two months in the evangelistic work. We began in Rimby Church of the Nazarene where the faithful work of Pastor F. W. MacDonald and wife during their ten months

there had prepared the way for a blessed revival. God was with us, conviction was deep, souls prayed through in the old fashioned way. Rimby church will not soon forget that meeting. From here we went to the Delburne Circuit, eighteen miles from Red Deer. Pastor J. Fowler had every thing well prepared for a revival in the Cumberland Church of the Nazarene. Conviction came, confessions were made, a good number found God in saving and in sanctifying power. We then held one series in the Delburne church where we had eight seekers and six professions. We also held a week's meeting in Lousana school house, a new appointment on the Delburne field. We had a good start and would have had a gracious revival, I believe, if we could have continued two or three weeks longer. We do not expect to be able to spend all our time in revival work, but hope to have strength for a few months next fall and winter, as we love the work so much."

"FIRST CHURCH OF THE NAZARENE, Spokane, Wash. has had one of the best revivals in its history. Jarrett and Dell Aycock were the evangelists. Preparation to the meeting, the pastor arranged for a week of group prayermeetings in various parts of the city, and then finally in an all night of prayer at the church. So the field was in good shape when the evangelists arrived. We had a good attendance at every service and several times the church was

motto on the inside. Today we have a beautiful tabernacle opposite the high school on the main street of the town. One year ago our membership was fifteen, today it is forty-two. We have a N. Y. P. S. of twenty-five members with more coming in this week. Have a live growing Sunday school. And recently Sister Smith organized a W. M. S. with twenty-three charter members. The good people here have stood by us and we have sacrificed together.

PASTOR W. D. MCGRAW, Porterville, Calif.: "On February 1 we opened a Nazarene Mission in this beautiful little city of 6500 in a rented hall. On March 15 District Superintendent Smith organized us into a Church of the Nazarene with twenty-five charter members, and the writer was appointed pastor. We also organized a Sunday school with thirty-six enrolled and forty-four in attendance. The collection was \$2.22. W. D. McGraw, Jr., is superintendent. A N. Y. P. S. with George Mauser as president, was also organized. Pastor L. T. Wells and his good people at Lindsay are rendering good service in helping get the work here started. Our Sunday services will be conducted in the Eagle's Hall until we can provide a building of our own, which we hope to do within a few months. This week (March 16-23) we are with Pastor J. W. Farr at San Jose, giving our Bible lectures on the Second Coming of Christ."

"EVANGELIST V. W. LITRELL and wife were with us for a two weeks meeting at Stoneham, Colo., closing March 15. God was with us and souls found Him in saving and sanctifying power. The Littrells are fine preachers and singers and God wonderfully blesses them. Our congregation voted to have them return for another meeting sometime."—Lola Headley, Reporter.

PASTOR L. O. GREEN, Elwood, Indiana: "God is with us and the work is progressing nicely in the Church of the Nazarene at this place. Having served this church for a period of three years and seven months, and feeling that God is done with us here, we are accepting the pastorate of our church at Princeton, Ind., beginning our labors there April 12th. When we arrived in Elwood we found a membership of fifty-two almost hopelessly involved in debt on a tabernacle and parsonage. The total debt amounting to \$3500. After doing much praying and making some trades, we now have a beautiful church building with extra lot and a seven roomed parsonage without any debt on the church and only about \$5000 on the parsonage. Our first Sunday here we had thirty-nine in Sunday school; we now have average attendance of 140 with the church membership of about eighty. We have had several good revivals during this period, having had some of the very best evangelists on the field. We recently closed a fine meeting with District Superintendent Montgomery from Lexington, Ky., as evangelist. Montgomery is not only a successful District Superintendent, but is an evangelist of the first rank. His clear and forceful presentation of the vital truths of the Bible was a great blessing to the church and brought mighty conviction to the sinner. About fifty sought the Lord for pardon and purity.

PASTOR F. L. McDONALD, Kokomo, Ind.: "We have just closed one of the best eleven days revival our church has had. Rev. Carrie Barbieur of Indianapolis was the evangelist. She was a wonderful blessing to our church. She is the president of the Woman's Missionary work in our state. Sister Carpenter, returned missionary from India, was also with us one night and gave us a great missionary address. We had fifty-one professions. This church is coming on to be one of the leading churches of this state. Our people are bringing in the tithes and we are coming to the front on every line. During the meeting the crowds were so large that we had to put in extra chairs. Our Sunday school attendance has now reached 126 and the Sunday school offerings \$12. Our Young People's meetings are wonderful and we have as many as fifty in the cottage prayer meetings. Our Missionary Society of thirty-two members is doing fine work. We have just taken in a fine class of members. The meeting paid for itself and left money in the treasury."

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In my last letter I left you as I was leaving Ft. Lauderdale, Florida. Well, I left my Florida home where I had spent nearly a month with Brother Frank and Sister Lillie Davis, old Pontiac, Mich., friends, who gave me a home with them at beautiful Lauderdale. It is now my judgment that Brother and Sister Davis are two sacks of salt for the hungry sheep to lick. When it comes to old fashioned kindness and love they are the limit. For almost a month their kindness and love and sympathy were unbounded. I will never be able to repay them for their kindness to me.

But, Monday morning, March 2, I pulled out of beautiful Lauderdale, and for all that lovely day, we were traveling up that lovely East Coast. At times we were near the great old Ocean. At other times we were traveling by beautiful lakes. And at other times we were passing the great pineapple fields and oranges and grape fruit and palmettoes and lovely palms and beautiful pines, and for many miles we traveled right along the banks of the great Indian River, and in some places it is as much as eight miles wide. Now here is an interesting fact: the great Indian River and the beautiful St. Johns River rise within a few miles of each other and one runs south and the other runs north. They are two of the largest rivers in the state, and both are very beautiful and very large. The state has talked of cutting a canal between them and joining them together, and yet they hate to do it, from the fact that one of them is salt water and the other fresh. One gives them all the fine salt water fish they want, and the other gives them all the fresh water fish they want, and if they join them together it will make them both salt water.

I was sorry not to get to visit my old friends at Sebring, Florida. I was there two years ago and enjoyed the trip very much. Sebring is like all the other Florida cities, it is on a boom and will soon make a great city. I reached Jacksonville at 9:30 at night and reached Memphis, Tenn., at 7:30 p. m. Tuesday, and got out at midnight and reached Little Rock, Ark., at

3:30 a. m. But our sleeper was switched off and we were allowed to sleep until 7 a. m.

I then got up and was met by District Superintendent J. W. Oliver, of the Arkansas District and was driven to his home, where I was met by Brother C. C. Rinebarger and the Oliver family. This was Wednesday morning, March 4, and at night we opened in the North Little Rock church of which our beloved Brother Tucker is pastor. We had two great days in North Little Rock. They have a beautiful brick church and one of the best small churches on the District, and a nice parsonage built up stairs over the main floor. So they have a beautiful church and parsonage and one of the finest pastors in the whole connection. Brother Tucker is a fine preacher and a faithful pastor and is loved by his good people. He is building up the church in a remarkable way. We had a number at the altar, several were beautifully saved, and we got a fine list of subscribers for the dear old HERALD OF HOLINESS, and we are now touring Arkansas, and I am getting a fine list of subscriptions. I am planning to put the HERALD in three or four hundred homes on this great campaign. This is, I think, the first campaign of the kind ever put across in Arkansas, and this is one of the needy fields of our church, and at the same time it is one of most hopeful fields in the connection. The outlook for Arkansas is as bright as the promises of God. For some time we have been standing still in Arkansas as a church, but we are now going forward, and I am prophesying that in the near future Arkansas will double her membership. I think that by next Assembly they will have near 2,500 red hot Nazarenes in this great state. If Brother John Oliver stays on the District for the next four years he will have four thousand Nazarenes and near one hundred churches. We have not less than twenty preachers in this state that ought to get off from their churches this summer and hold one great revival and organize one good church each. That could be done and not half try; for we have an open field in Arkansas and the crowds are coming and God is blessing.—UNCLE BUDDIE.

PASTOR J. A. RUSSELL, Hugo, Okla.: "Everything is going fine with this band of loyal Nazarenes. Sunday school, N. Y. P. S. and W. M. S. are all moving on. We have a nice church building and parsonage. We are to have a revival May 20-31, with District Superintendent H. H. Hooker of Alabama in charge. Workers and singers attending will be entertained free."

"HARMON, OKLA., Church of the Nazarene closed a good revival March 22. Evangelist Crawford of Hooker, Oklahoma, was in charge. He is a great preacher and no church will make a mistake in calling him for a meeting. About twenty people were blessed in the meeting. Ten were at the altar the last night. Our pastor, Brother Anthony, is a true man of God."—Mrs. Lizzie Smith, Reporter.

"WOODBINE, KANSAS, Church of the Nazarene has just closed a gracious revival in which Pastor E. R. Shook of Ottawa, Kansas, acted as evangelist. He is a plain forceful speaker and endeared himself to the people. The people were kind in supplying the pastor and evangelist with many good things to eat. There were a number of seekers and happy finders. We are now helping Brother Shook in a meeting at Ottawa, having arranged to exchange work with him."—A. R. Bean, Pastor.

EVANGELIST CORYELL and singer W. A. Huffman: "Have had fifteen or more seekers in our meeting at Mandan, N. D. One whole family, father, mother and five children have come into Canaan. We look for a Church of the Nazarene as a result of this meeting. This is a town of 8,000, six miles from Bismarck, another great city."

PASTOR M. F. GROSE, First Church, Decatur, Ill.: "520 was the high mark reached by our Sunday school, March 22nd. Our contest the past three months with Chicago First Church has brought us near the five hundred mark several times, but it went over yesterday. We have taken in sixty new members in the last five months. Our church

shows the budget paid in full at the close of the second quarter. Our receipts for the first six months show very near a \$1,000 increase over the year before. Seldom is there a service without souls, a revival tide is on continually. Have just closed a week's Holiness Convention with C. W. Ruth. The altars were well filled during the convention and twenty-four were at the altar Sunday night. We received fifteen adults into the church and Brother Ruth took about thirty subscriptions for the HERALD. A recall vote of over 90 per cent was extended to the pastor for the next year. Our tireless, live wire Superintendent, Brother Chalfant, was with us for the first part of the convention last week, but was called to the southern part of the state by the death of some of our people in the awful storm wrecked district."

PASTOR O. L. BENEDUM, East Liverpool, Ohio: "We have just closed a splendid revival with Rev. I. M. Ellis and Prof. Kenneth and Eunice Wells. We had expected to hold the campaign in our new church building, but same was not completed in time. We began revival services in the Biederwolf Tabernacle and after two days were compelled to move because of cold weather. We moved into a large storeroom, three days later this was rented and we again moved, this time to the Anderson M. E. church, seating about five hundred persons. We filled this church to its utmost capacity and the second night had an old fashioned revival going on. The last Sunday we were again compelled to move to larger quarters, this time to the high school auditorium which we filled and turned folks away. Although we had to move four times in three weeks we had a wonderful revival and some two hundred seekers, counting as they came, have received a nice class into the church. Rev. Ellis and Prof. and Mrs. Wells did splendid preaching and singing and surely make a great team for revival work. In spite of the fact that we have been without church quarters for the last six months, our people are on fire for God and are doing good work for

the Master. We have received into the church to this date this Assembly year thirty new members."

PASTOR C. M. KING, Medford, Oregon: "God has been pleased to bless us and has given us a very good year. A goodly number have bowed at our altars and most of them have seemed to get definite victory. We had a splendid meeting in February with Brother O. B. Ong as our evangelist and the Turner Brothers in charge of the music. Between thirty and forty were at the altar and most of them seemed to get victory. Last Sabbath nine united with the church. We have been having services at the County farm and last Sabbath an old man eighty-four years old was beautifully saved. Our Sunday school is steadily growing and we have almost reached the hundred mark. Have our budget all paid up to date and the rest of the year arranged for."

PASTOR C. O. WISLER, Comanche, Okla.: "Sunday, March 22, will long be remembered, as a high day in Zion Church of the Nazarene at Comanche, Okla. We have been having a long hard pull with occasional slight gleams of victory, until it had become a burden to both pastor and people. Last Sunday one of our members was reclaimed, on Tuesday night another was saved, Sunday morning the pastor preached on carnal religion and God wonderfully blessed, in the afternoon prayermeeting the tide rose higher, but the climax was not reached until the night service. After a sermon on Moral Leprosy seven hands were raised for prayer, and one man came to the altar and was saved. Then the power fell, confessions were made, and forgiveness was asked, old scores were wiped out which had stood in the way of any great spiritual progress for a long time. Such shouting and rejoicing is seldom seen or heard outside of revival meeting. In fact, the revival victory is on Comanche Church of the Nazarene. We expect to go on to even greater victory, as we feel that this is only the beginning."

EVANGELIST F. R. MORGAN: "Have just closed a successful meeting at Collinsville, Okla. There were sixty-eight professions, thirty-six joined the church, forty-one joined the tithing band and we took forty-one subscriptions for the HERALD of HOLINESS. There were twelve professions the last night. They raised \$225 for the evangelist and singer and \$75 for the pastor. Rev. Mark Whitney, the pastor, had everything in shape for a revival when we arrived. He and Sister Whitney know how to pray and get fire down on the family altar as well as in the church. And they know how to take care of the evangelist. L. C. Messer was in tune to sing. Not many love to sing better than he and not many can do it better. He and I organized the Collinsville church three years ago. We go next to Fort Smith, Ark., for a meeting with Pastor Mrs. Ethel Barham. We had a fairly good meeting at Yale, Okla., with Rev. Gray and wife. There were twelve professions and nineteen joined the tithing band. Also had a meeting with Pastor A. L. Cargill with forty professions. But we took the 'flu' and were knocked out the last three days of the meeting. They took good care of us. Brother Cargill is a fine preacher, I heard him once while there."

MUSKOGON, MICH., Church of the Nazarene is being blessed of the Lord. People are coming and getting under conviction and some are getting saved and sanctified. Our prayer-meetings are increasing in attendance and are times of refreshing. We have an average Sunday school attendance of ninety-five and have a splendid band of teachers. We plan to begin special meetings April 5th.—E. R. Schaeffer, Reporter.

THE ELSMOALE MICH., Church of the Nazarene is still on the map and is being blessed both spiritually and financially. We adopted the tithing plan June 22, 1924 and have had money to meet all necessary expenses ever since. Our pastor, Lloyd A. Wilson, has been giving us wonderful messages. Sunday school and church attendance are on the increase and the interest is growing.—Mrs. Glenn Laver, Reporter.

EVANGELIST LUTHER WILLIAMS: "Have just closed a three weeks meeting at Platte, South Dakota, where Brother Wesseling is pastor. He was in poor

S. O. S.

The following telegrams have been received: Murphysboro and Gorman, Illinois, Nazarene houses of worship destroyed by cyclone. Mrs. H. B. Casey, mother of six children, dead. Many others of our people at Gorman injured. I was there last Sunday and condition is awful. Two hundred dead at Murphysboro and fifty dead at Gorman. Possibly 1,000 injured in both places. Pray for these stricken sections. Help much appreciated.—E. O. Chalfant, District Superintendent.

"Gorman Nazarene place of worship destroyed in cyclone in Southern Illinois. Killed some of our members and left most of them homeless and wounded. We need help very much and without it we are gone as a Church of the Nazarene in this place. Pray for us." "Murphysboro Church of the Nazarene building ruined by cyclone. Must have help. Pray for this stricken city."

A cry of distress is heard in our land. The violence of a cyclone, almost unprecedented in American history for the destruction of life and property, has stricken several of the central states. A number of our loyal Nazarenes were killed, others are injured and suffering. Their churches have been wrecked and they are hopeless of restoration if assistance is not given by the whole Church of the Nazarene. They cannot re-build their homes and their churches too. This is a real S. O. S. call. Money to rebuild churches is greatly needed at once and generously. It will be disbursed only after full investigation has been made and needs carefully considered. The Department of Church Extension appeals for help. Send all contributions to the Department of Church Extension, 2905 Troost Avenue, Kansas City, Mo. Make checks payable to E. G. Anderson, Treasurer.

Signed:

E. J. FLEMING, Secretary,
Department of Church Extension.

health and was not in the meetings, but the Lord helped us and gave us victory. Ten prayed through to victory and four joined the Church of the Nazarene. We are now in a meeting at Heber church where Brother Bush is pastor. The young people are showing an interest and under the capable leadership of Brother and Sister Bush we look for victory."

PASTOR R. L. WISLER, Danville, Ill.: "Have just closed a gracious revival of twelve days with Brothers Bona Fleming and B. D. Sutton. There were eighty different people at the altar, some of them were saved or reclaimed, others were saved and sanctified. There were about twenty-five at the altar the closing service. There were twenty-three received into the church. The people, the church and the pastor all enjoyed the ministry of these brethren so that we invited them back for another meeting next year. The meeting has been a great uplift to the church here. We are glad to report also that our Sabbath school is growing under the direction of superintendent, W. C. Love. We believe that great days are ahead of us."

PASTOR E. W. LARRABEE, Rock, Island, Ill.: "We have just closed a very gracious revival with the Ludwigs. This was the first revival that we have had since we leased the Swedish Baptist Church, and it was successful from many standpoints. In the first place we had a good attendance all the way through, people coming from Kewanee, Illinois City, Hillsdale, Moline and Davenport, Iowa. Backsliders were reclaimed, sinners were saved and believers were sanctified; among the number who were sanctified was a Methodist preacher's wife. The church was built up, encouraged and given a new vision. A number of good substantial members were received into the church. The Sunday school was given a real boost and greatly enlarged in attendance and membership. This meeting was preceded by a short missionary convention with

Miss Alice McClellan, which proved a great blessing to many. All expenses of the convention and revival were met easily. These meetings have done much for our church by way of advertising our work and placing us before the people of the Tri-Cities. We are a new church and need the prayers of God's people. If you have friends or relatives in Rock Island, Moline, or Davenport, that you wish us to call on, please write us at 2412 5½ Ave. Rock Island, Ill."

PASTOR J. SPITAL, Collholme, Alberta, Canada: "District Superintendent, Chas. Thomson was with us March 13-16, and the Lord was present in all the services. We received four members into the church. One young man who was a Roman Catholic has been saved and sanctified since we came here. We believe there is a future ahead for this little church situated here in the heart of the prairie country. Its people are on fire for God and have caught the vision. Most of them are tithers."

"NORTH LITTLE ROCK, ARK., Church of the Nazarene is in the most prosperous condition of its history. The recent revival in which our pastor, Rev. Josiah Tucker, was the evangelist and Prof. Davis and wife had charge of the music was a time of blessing. Conviction was on, people were saved and sanctified and we received twenty-five into the church, and more are looking our way. We have a splendid Sunday school, one of the best N. Y. P. S. in the state and a very aggressive and useful W. M. S. and 'Best of all, God is with us.'—Mrs. T. H. Hale, Reporter.

PASTOR C. C. JOHNSON, Holdenville, Okla.: "All departments of our church are moving on fine. We keep our budget paid up every month. Our Sunday school enrollment has reached 230, crowds have been so large as to compel us to enlarge our church. Our spring revival in which Brother A. L. James of Kingston will be the evangelist will begin May 22. We are to entertain the Assembly this fall, and are praying that it will be the best Eastern Oklahoma District has ever had."

EVANGELIST THEONORE E. BEEDE, Long Beach, Calif.: "The Church of the Nazarene, of Long Beach, under the leadership of Rev. A. G. Crockett, has been doing things the past few months. The church has increased on all lines. Debts have been paid and the budget paid in full. The weekly offerings of the church have increased to \$300. The attendance at Sunday school and at mid-week prayer meeting has greatly increased. In the contest just closed with our Pasadena church and a few other churches in California, our Long Beach church carried off the banner, winning over Pasadena by 35 per cent. Brother Crockett is one of the most aggressive pastors in our movement. He starts things and knows how to put them over. Not only is he a good preacher and pastor, but a splendid financier. It has been my privilege, while in poor health and unable to preach, to sit under the ministry of this holy man."

PASTOR E. R. SROOK of Ottawa, Kansas First Church writes: "I wish to take this opportunity to say a good word for Rev. C. J. Garrett, a commissioned evangelist and an ordained elder in our church. Brother Garrett and his good wife are members here in Ottawa, and as pastor I rejoice to have them counted among us. They are both spiritual and know how to pray. Recently they have been going through some dark places but God is proving to them that His grace is sufficient for them. I know they will appreciate your prayers. Brother Garrett is a real revivalist. He is a good preacher, stands by the pastor, makes friends for the Church of the Nazarene, and will do any congregation good. He has held four different revival campaigns in Ottawa. The one he held for us last summer was among the very best meetings our church has had. He is especially good in tent meeting work and has a tent of his own. He sets no price on his services and any pastor or church that will do their best by him will find him leaving perfectly satisfied. I am writing this without his knowledge but do so gladly out of my appreciation for him and the good work he is doing. He has some open dates in the near future. Our churches in Kansas, Missouri, Nebraska, Oklahoma, or any-

where else for that matter, will make no mistake in giving him a call. His address is 208 N. Agate St., Paola, Kansas."

PASTOR MRS. MINNIE MANNEN, Ural Church, Canute, Okla.: "In October 1924 we opened Sunday school in an abandoned Methodist Church, and began to pray for a revival and on Sunday, February 22, assisted by our pastor at Canute, Rev. F. G. Stockton, who with the writer did the preaching, and Ed Melvin and wife who led the singing, we began a meeting. In three weeks we had eight saved, nine reclaimed and seven sanctified, and organized a Church of the Nazarene with fifteen charter members, and I was appointed pastor to give full time. Last Wednesday we had our first prayermeeting and there was one came forward for prayer."

PASTOR J. C. HAPLEY, Madill, Okla.: "When we came to this pastorate five months ago, we found everything in good shape with the new church well under construction. As we have only thirty-five members, the pastor put his shoulder to the wheel of manual labor in carrying forward the erection of the new building. On the 22 of March we had our opening services in the new church. Dr. Chapman, Editor of the HERALD of HOLINESS, was with us for the two services on that day, and we were wonderfully blessed by his messages. He presented the financial needs of the church and in a few minutes secured about \$1,200 in cash and pledges. So we take courage and press on. Evangelist F. R. Morgan will be with us for a revival beginning April 17."

PASTOR GEORGE B. MUNNS, Richland Center, Wis.: "Have just closed a two weeks' meeting in which there were nineteen different persons seeking pardon or entire sanctification, and some prayed through to victory. Two Catholic girls and their mother were saved and, with two others, making a class of five, joined the church last Sunday. J. E. Hughes of Kingswood, Ky., was the evangelist, and God wonderfully used him. The congregations were good. Arrangements were made for Brother Hughes to come back for a meeting next fall. This is a new church, but we have some very fine members. Have a fine new tabernacle on our own lot, almost paid for. Much credit is due our former pastor, Brother Cochran, who established this work in the midst of strong opposition and persecution."

PASTOR DR. W. T. GIVENS, Bowie, Texas: "We are having some great times in our regular services, although we have lately been considerably hindered by the 'flu'."

DEACONESS MRS. C. C. SMITHWICK, Ardmore, Okla.: "We came here from Denison, Texas, last October. Found a few Nazarenes, but no Church of the Nazarene. We have organized a Sunday school which meets in our home on Sunday afternoon, and we are having cottage prayermeetings each Wednesday evening. Have attended three services at the county jail in which six men raised their hands and one boy knelt for prayer. We are praying for a revival in Ardmore and that a Church of the Nazarene may be established here."

ANNOUNCEMENTS

NOTICE—Nazarene Young People's Society Missouri District:—Your second quarter's installment for the district budget is now due. We have organized four new Societies so far this year; your prompt payment will enable your District Committee to continue the organization of new work. Send all monies to Miss Ethel Hodges, Carl Junction, Mo.

NOTICE—There will be a campmeeting in the park on North Vernon Avenue, near Colorado St., Pasadena, Calif., April 19 to May 3. The workers will be J. M. Humphrey, Chas. P. Jones, E. M. Berry, E.-E. Shellhamer, the Jubilee Singers and many others. Services every night, also at 2:30 p. m. on Sunday. Healing meeting Saturday night.—Julia A. Shellhamer, 5419 Isleta Drive, Phone Garfield 6179, Los Angeles.

NOTICE—I am a Nazarene and a minister. Have a good gospel tent and lighting facilities. I would like to form a partnership with a preacher who has a car and go in equally with him on honors and re-

SUNDAY SCHOOL DAY, MAY 3

The General Sunday School Committee Announces May 3rd as the Day to Raise the Sunday School Budget for the Year

We are coming to see that the Sunday school is a most important department of the work of the Church.

The General Sunday School Committee has planned for much needed forward work. Let all of the local schools rally to their support. United we succeed, divided we fail.

The General Assembly authorized the raising of an amount equal to 5c per enrolled member of the Sunday school. This is not to be raised by the church but by the Sunday school.

All Together—Heave-O—Every School 100%
May Third, Sunday School Hour
WE CAN. WE MUST. WE WILL.

turns. Am ready to start meetings right away. I want to go with a man who is sanctified wholly and fully recommended by the HERALD of HOLINESS. Anyone interested write me.—A. C. Brooks, 215 Cedar St., Hillsboro, Texas.

NOTICE—Brother Dennis Rogers and wife from California, and I have been having meetings now for over a month, and are expecting a tent soon so that we can enter neglected places like we did twenty-five or thirty years ago. And we believe the Lord will give us revivals as He did then. We are ready to answer calls for meetings. We refer you to District Superintendent Allie Irick, Pilot Point, Texas.—W. L. Rogers.

NOTICE—I am going to dispose of my library. Have some very valuable books and will send anyone desiring it a list. Will sell books at half price. Address me 1054 Alameda Ave., Long Beach, Calif.—T. E. Beebe.

NOTICE—Mrs. W. T. Yates of Cave City, Ky., is to enter the evangelistic field this spring. She is an old Asbury student and a graduate of Trevecca College, is a strong advocate of Wesleyan sanctification, a good preacher and a splendid young people's and children's worker. Write her for a date.—Rev. F. P. Cassidy.

NOTICE—Rev. H. C. Little, who has served our church at Troy, Ohio, for the past five years, feels called to the evangelistic field. He has had experience in both the pastorate and in the evangelistic field, is a praying, tender hearted, weeping preacher of the Word. He will be ready to fill dates after May 3. His address is 107 E. Canal St., Troy, Ohio. Give him a call.—N. B. Herrell, District Superintendent.

NOTICE—Rev. Orla Montgomery, our pastor at Hamilton, Ohio, is entering the evangelistic field again. He has been pastor of our First Church Indianapolis, also of Lexington, Ky., and is an able preacher. Churches and camps will make no mistake in calling him. He prefers three or four Sunday meetings to ten day meetings. He will be ready to fill calls after May 3. His address is 1224 Lincoln Avenue, Hamilton, Ohio. N. B. Herrell, District Superintendent.

NOTICE—Brother J. L. McLendon and wife are now open for revival meetings anywhere, and I am not afraid to recommend them to any pastor or church. Brother McLendon is a converted lawyer, who has recently given up the practice of law to enter the ministry. If he will make the record in the pulpit he has made before the bar, he is going to be greatly in demand. Both he and Sister McLendon are highly educated, and are very zealous workers. Write them at Sebastopol, Miss.—R. H. M. Watson, Superintendent, Mississippi District.

NOTICE—Brother L. F. Cassler, Foss, Okla., is still offering his services in the "ministry of intercession" and invites correspondence from those having spiritual, mental or physical troubles and desiring advice and prayer.—Editor.

NOTICE—In the issue of March 25, the HERALD of HOLINESS had a report from Duluth, Minn., in which it was stated that Dr. Winters is acting as pastor there. This is a mistake, as no such relation has been reported to the District Superintendent, and Dr. Winters holds no official relation to the North Dakota District.—L. E. Swaney, District Superintendent.

NOTICE—Rev. C. E. Wallace, 15 East A. St., Oklahoma City, Okla., an ordained elder, has recently come to us from the Methodist church, and is entering the evangelistic field. He is a firm, clear exponent of the doctrine of entire sanctification, and is open for calls from churches or from communities where churches might be planted. He is a man of ability and experience. Pastors of Oklahoma, give him a call. A. L. Cargill, Pastor Capitol Hill Church of the Nazarene.

NOTICE TO CANADIAN CHURCHES—Beginning with an early issue, we plan to have a "Canadian Page" in the HERALD of HOLINESS each month. This page is to be devoted to notes and news from our churches, pastors and superintendents in Canada, and we believe it will be one of the most interesting features of the paper. Rev. M. J. Jones, 285 Balmoral St., Winnipeg, Manitoba, has been appointed by the Canadian District Superintendents to compile the material for the page. Brother Jones and the editor of the HERALD of HOLINESS will appreciate your co-operation in making this page all it should be. Send Brother Jones reports of your work and news and notes which have special bearing upon our work in Canada.—Editor.

Second Quarter
N. Y. P. S.
TOPIC CARDS
Topics with suitable Scripture references for April, May and June.
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SECOND-BLESSING-HOLINESS PHONOGRAPH RECORDS

Pay a Little More—Get Holiness Records
It has cost great effort and struggle to make it possible for holiness people who own a phonograph to procure strictly holiness records. We solicit the co-operation of all who are interested, to make this part of the work succeed. You pay a little more, but you get records that bring out in most definite fashion the two works of grace. This style of record is not obtainable elsewhere.
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Cushing, Okla., Aug. 7-23.
Hooker, Okla., Aug. 30 to Sept. 13.
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M. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

New Mexico, (Hagerman)..... May 8-10
W. Colo.-Utah, (Grand Junction).....May 14-17
E. Colo.-Wyoming, (Boulder)..... May 20-24
Northern Calif., (Stockton)..... June 2-7
Southern Calif., (Los Angeles 1st Ch.)..... June 9-14
Evangelistic services Tuesday night preceding the Assembly which will open nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

New England, (Lowell, Mass.).....April 16 to 19
Ohio, (Marion, Ohio).....April 29 to May 3
Pittsburgh, (East Liverpool, Ohio).....May 6 to 10

CONVENTIONS

Preachers Convention, Kentucky District.....April 21 to 26
Convention Louisville, Ky.....May 12 to 17
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

R. T. WILLIAMS.....Kansas City, Mo.
2805 Troost Ave.

SPRING ASSEMBLIES

Scandinavian (Portland, Ore.)..... May 13-17
North Pacific (Centralia, Wash.)..... May 20-24
Northwest (Walla Walla, Wash.)..... May 27-31
Idaho-Oregon..... June 2-7
Manitoba-Saskatchewan..... June 10-14
Nebraska..... June 17-21
Montana (Laurel, Mont.)..... June 24-28

TELEGRAMS

NAMPA, IDA.

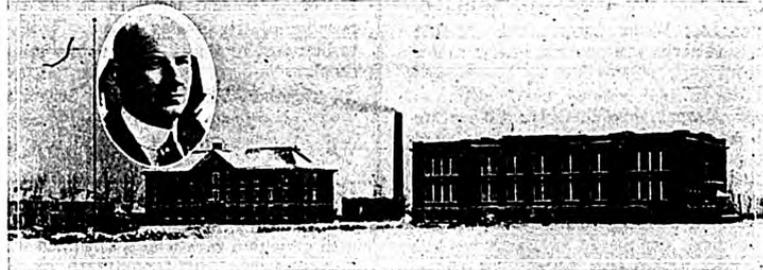
Nampa church and college received marvelous uplift and encouragement through the ministry of General Superintendent Williams during ten days revival and convention.—R. J. Plumb.

AUGUSTA, KY.

Preached seven times for Pastor Shelton here. Fine crowds throughout, forty-eight seekers, thirty-four professions, ten names for membership. Successful financial campaign in connection with convention. Nice church building under construction. Encouraging reports coming from over the district. Great outlook for coming tent season, but better still, present victories.—J. W. Montgomery, District Superintendent.

DENVER, COLO.

Revival in Halfway, Oregon was great, grand, glorious. The writer baptized twenty-four and took sixteen into church. Pastor Fairy Chism stood by us nobly and gave us a splendid offering. Miss Lida Chism and Mrs. Timms great blessing. Numbers powerfully saved. Next meeting, Phoenix, Alabama.—Fred St. Clair.



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Next session begins Sept. 15, 1925

For information address

N. W. SANFORD, *President*. Olivet, Ill.

Kentucky District Convention

April 20 to 24 at Mt. Sterling, Ky.



General Superintendent
J. W. GOODWIN

Ministerial, W. M. S., and N. Y. P. S
General Superintendent, J. W. Goodwin will
be the special lecturer and preacher
for the convention

Rev. G. W. Ridout, D. D. will preach Mon-
day evening, April 20th.

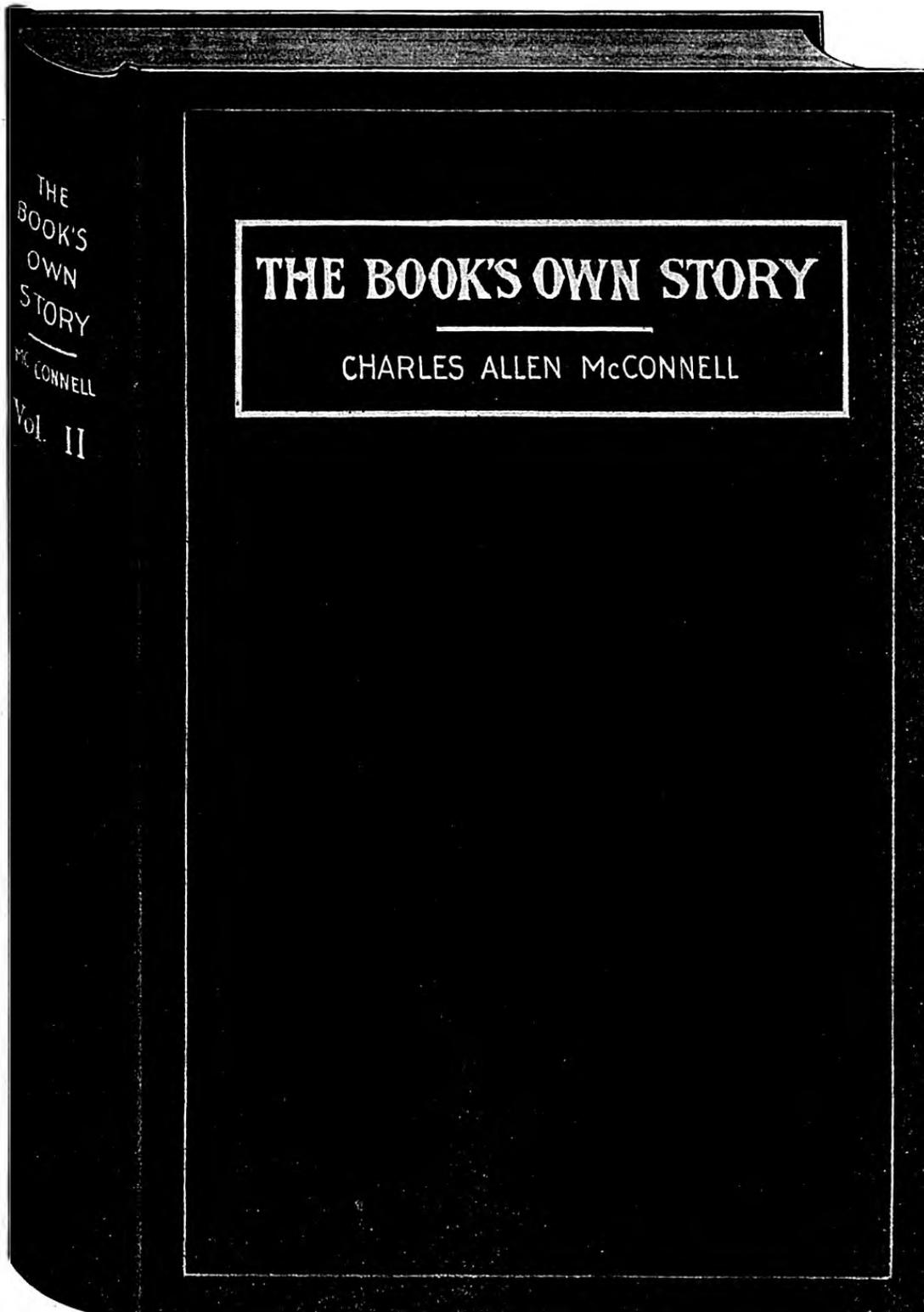


District Superintendent
J. W. MONTGOMERY

All services will be held at the Church of the Nazarene, 60 Queen Street, with Pastor W. W. Stover as Convention host. Papers dealing with vital problems of the pastor, the W. M. S. and the N. Y. P. S. will be read, followed by discussions.

PASTORS AND LAYMEN! PLAN TO ATTEND

For information write District Superintendent J. W. Montgomery, Lexington, Ky.,
who will be in charge of the Convention



"In his new work, "The Book's Own Story," Prof. C. A. McConnell has performed a very valuable service for all who love the Bible. He has arranged the historical, or story part of the Bible so that you can read it consecutively, and read it in the Bible language. By this very work he has produced one of the finest, most authoritative Bible histories there is in print today, and yet you are reading the Bible when you read it.

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Evangelist's Slates

E. T. Adams, Wilmore, Ky. April 5 to 28
 Guymon, Okla.
 Aelisa Quartet, 1764 Washington Blvd., Chicago, Ill.
 Mrs. C. M. Aikin, Jonesboro, La.
 Jonesboro, La. May 6 to 17
 E. C. Allen, 714 Monroe St., Hutchinson, Kans.
 Mack Anderson and wife, 619 E. 8th St., Hutchinson, Kans.
 Eldorado, Kansas. March 20 to April 12
 Kim, Colo. April 17 to May 3
 Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
 Jarrelle and Dell Aycoch, 2109 Troost Ave., Kansas City, Mo.
 Ontario, Oregon. March 25 to April 13
 Everett, Wash. April 10 to May 3
 Centralia, Wash. May 10 to 24
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balmeier, 612 Taylor St., Topeka, Kans.
 Emporia, Kansas. April 0 to 20
 Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Baltimore, Box 0107, Milton, Ore.
 George Belmes, Kingwood, Ky.
 Henry Bell, Demson, Ia.
 P. P. Belew, 110 S. Forest Ave., Marion, Ind.
 Forest, Ind. May 29 to June 14
 James M. Bell, 8316 New Hampshire Ave., Washington, D. C.
 F. M. Benjamin, Song Evangelist, 228 B. 8th St. Vincennes, Ind.
 Fred Bouse, Alexandria, Ind.
 J. E. Brauer, Crestview, Fla.
 Bresee Male Quartet, Bresee College, Hutchinson, Kansas.
 Mrs. Lola Wise Brenninger, 833 E. Center St., Marton Okla.
 J. A. Broomfield, Locksburg, Ark.
 Lyman Brough, Pottersville, Mich.
 Rev. W. T. Brewer and daughter, preacher and singer, 617 Ines
 St., Fresno, Calif.
 C. C. Burton, Delmer, Ky.
 Harry B. Burns, Barboursville, W. Va.
 F. C. Brown, Box 152, Selotville, Ohio
 Lawson and Irene Brown, Bethany, Okla.
 Liberal, Kansas. April 3 to 10
 Hooker, Okla. April 24 to May 10
 W. Evans Burnett and wife, Lake Charles, La.
 M. M. Bussey, Grand Crossing, Florida.
 W. R. Cain, 615 South Vine St., Wichita, Kansas.
 Lenora, Kansas. April 13 to 20
 Grinnell, Kansas. May 3 to 17
 R. C. Cagle, Buffalo Gap, Texas.
 J. H. Callaway, 3104 Nussbaumer St., Dallas, Texas.
 Edmund T. Campbell, The Dalles, Oregon.
 James E. Campbell, Song Evangelist, 1638 B. Armstrong St.,
 Kokomo, Ind.
 Rascoe C. Carroll, Plantst, Cedar Hill, Texas.
 Lula B. Carter, 101 High Ave. W., Ostalosa, Iowa.
 M. B. Case, 1708 Ororo St., San Diego, Calif.
 W. Ward Casey, Pianist and singer, 655 Blanch St., Akron,
 Ohio.
 F. P. Cassidy, 438 E. 4th St., Lexington, Ky.
 C. C. and Flora Chaffield, 1218 Grand Blvd., Hamilton, Ohio.
 Caro, Mich., R. D. No. 4. April 8 to 20
 D. L. Chaffield, 801 Jefferson St., Frankfort, Ind.
 C. C. Childers, 522 W. Central Ave., Ashland, Ky.
 Mrs. Mary T. Clark, 8701 12th Ave., N. W. Seattle, Wash.
 J. A. Callier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, 896 1/2 North Howard St., Akron, Ohio.
 E. M. Cornetion, 1713 W. 13th St., Bedford, Ind.
 J. H. Crawford, Wooter, Okla.
 W. F. Cleghorn, Bethany, Okla.
 Ernest Coryell, Box 105, Osgillie, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Columbus, Ohio, 1095 B. 22nd St. March 27 to April 12
 Earl E. Curtis, 141 Dayan St., Louisville, N. Y.
 Willard and Edith Davis, Singers, Box 263, Enid, Okla.
 P. A. Dean, St. Croix Falls, Wisconsin
 T. B. Dean, London, Tenn.
 Marion DeVoll, Disagonal, Iowa.
 Mrs. Agnet White DiRee, Box 440, Durant, Okla.
 Jack Donovan, Tlornotean, Ind.
 G. R. Doster, Box 41, Meridian, Texas.
 Johnnie and Jackie Douglst, Singers, 120 No. Ewing Ave.,
 Dallas, Tex.
 R. E. Dunham, 101 West 13th St., Hutchinson, Kansas.
 Charles Dye, 430 Williams St., Troy, Ohio.
 Terrace, Ia. April 12 to 20
 Edwards Evangelistic Party, 3117 Magnolia Ave., cr. J. N. Morris,
 St. Louis, Mo.
 Piedmont, Mo. April 5 to 10
 C. P. Ellis, Box 34, Montrose, Colo.
 I. M. Ellis, Box 1067, Bethany, Okla.
 Selma, Ala. April 12 to 20
 Jasper, Ala. April 27 to May 10
 W. E. Ellis, Box 185, Dodsonville, Texas.
 Theo. Eisner and wife, 1451 Pacific St., Brooklyn, N. Y.
 C. E. Ellsworth and wife, R. D. Greenfield, Ind.
 Henry C. Ethel, 1318 Ingraham St., Los Angeles, Calif.
 Geo. W. Embine, Stillfield, Ohio.
 L. C. and Laura Masley Feece, Allerton, P. E. J., Canada.
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
 Anderson, Ind.
 R. P. Frick, 2608 Ida Ave., Norwood Branch, Clackson, Ia.
 B. T. Flaney, Star Route, Cumberland, Wis.
 Oconto, Wis. March 25 to April 13
 Boas Fleming, Ashland, Ky.
 At Home. April 5 to 20
 Florence, Ala. May 1 to 10
 John Fleming, 317 Holt St., Ashland, Ky.
 Knoxville, Tenn. April 3 to 12
 Cleveland, Ohio. April 10 to 20
 Connersville, Ind. April 30 to May 10
 S. L. Flowers, Wilmore, Ky.
 Marton, Ohio. April 13 to 27

F. G. Fortress, Vichsburg, Mich.
 J. E. Gaar, 1602 46th St., Des Moines, Iowa.
 C. J. Garrett, 208 North Acate St., Paola, Kansas.
 J. P. Gardner, 724 36th St., Cairo, Ill.
 Mrs. Stella Casaway, 1112 Seventh Ave., Terre Haute, Ind.
 George W. Galecliff, 2348 Locust St., Terre Haute, Ind.
 W. R. Gilley, Olivet, Ill.
 Xenia, Ohio. March 20 to April 12
 Rev. Dr. W. T. Givens, 126 Mason Ave., Nowis, Texas
 Arthur W. Gould, 91 Larch St., Providence, E. I.
 Bakersfield, Calif. March 22 to April 12
 San Diego, Calif. April 10 to May 10
 Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. B., Nampa, Idaho.
 Leo L. Hamme, Hamilo, Texas.
 Springfield, Mo. April 2 to 10
 G. M. Hammond, Wilmore, Ky.
 W. W. Hantes and wife, P. O. Box 306, Ashland, Ky.
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.
 J. C. Hefley and wife, Coltonville, Okla.
 Paul Hegstad, 200 Seventh St., West, Jamestown, N. D.
 A. D. Hendricks, D. D., 1436 Washington St., Pasadena, Calif.
 Sparta, Tenn. March 30 to April 12
 Monrovia, California. April 19 to May 10
 W. F. Herbig, Alexander, N. D.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Carterville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Roy Hollenback, Mansfield, Ill.
 Littleton, Ind. April 19 to May 3
 A. Columbia Hudson, Greenlille Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 Sacramento, Calif. April 1 to 20
 Santa Rosa, Calif. April 23 to May 10
 J. E. Hughes, Kingwood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.
 E. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.
 Arthur F. Ingler, 248 Bayles St., Providence, R. I.
 Ailie and Emma Irick, Pilot Point, Texas.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. and Myrtle Jay, 1830 N. Sierra Bonita Ave., Pasadena,
 California.
 A. H. Johnson and wife, Song Evangelists, 800 Princeton St.,
 Akron, Ohio.
 Alliance, Ohio. March 29 to April 20
 Lum Jones, Ada, Okla.
 Dallas, Texas (Second Church) March 27 to April 12
 C. W. Kennedy, R. D. 6, Nampa, Idaho.
 R. J. Kiefer, 1616 Cleveland Ave., Columbus, Ohio.
 E. W. Kiemel, Byrle, Kansas.
 W. D. Killingsworth, Turcalosa, Ala.
 J. A. Kirman, 691 East 46th St., Los Angeles, Calif.
 Millicent Klee, Pianist and Singer, 2008 B. 6th St., Ironton, O.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
 M. R. Lee, 618 E. Sears St., Denton, Texas.
 E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.
 Gary, Ind. April 10 to 20
 H. B. Lewis, 217 Holly St., Nampa, Idaho.
 M. F. Lignard, 1308 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 J. T. Little, 105 Ivy St., Nampa, Idaho.
 Alhambra, Calif. March 29 to April 10
 Brea, Calif. April 10 to May 10
 V. W. and Marguerite Littrell, 1214 Scott St., Dearie, Neb.
 Hemington, Neb. April 10 to 20
 Garden City, Kansas. May 7 to 24
 J. Warren and Maybelle Lowman, Singers and Preachers, 7122
 Indiana Ave., Chicago, Ill.
 W. W. Loveliss, London, Ohio. April 10 to 20
 Stillington, Mich. March 25 to April 13
 Theo. and Minnie E. Ludwig, 722 N. Euclid Ave., St. Louis, Mo.
 Bloomington, Ill. March 25 to April 13
 Mansfield, Ill. April 13 to 20
 Will H. Lynn, Route A. Box 53, Quannab, Texas.
 W. E. Lytle, Troy, Ohio.
 Mabel R. Manning, Nahant, Mass.
 Elsie Martin, Worthington, Ind.
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.
 W. T. Mason and wife, 800 E. Central, Ashland, Ky.
 John Matthews, 7042 Brooklyn Ave., Kansas City, Mo.
 C. R. Mattison, 720 Silver Ave., Greensboro, N. C.
 Chas. Maxson, 814 Newell St., Walls-Walla, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 St. Bernice, Ind. April 8 to 20
 R. A. McCann, The Ardmore, Indianapolis, Ind.
 J. L. McLendon, High Springs, Fla.
 A. McNaughton, 1627 E. 16th St., co. Rev. J. W. Croft, Port-
 land, Ore.
 W. T. Means, 1902 Park St., Krotub, Iowa.
 I. B. Medler, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Ft. Smith, Ark. March 27 to April 12
 Joplin, Mo. April 17 to May 3
 Edward W. and Selma W. Miller, Troy, Idaho.
 C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 Cary, Ind. April 5 to 19
 Joliet, Ill. April 22 to May 3
 W. M. Minor, 323 Elmira St., Muskego, Ohio.
 Chas. and Nellie Mitchell, 942 W. Main, Greenfield, Ind.
 George and Elsie Moore, 1204 Comer Ave., Indianapolis, Ind.
 J. E. L. Moore, 213 N. Willott St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 658 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,
 Calif.
 A. M. and Minnie Morris Moorehead, Paulding, Okla.
 R. L. Morgan, 2208 Central Ave., Anderson, Ind.

F. R. Morgan, 713 West 9th St., Ada, Okla.
 Madill, Okla. April 17 to May 3
 Shawrock, Okla. May 8 to 24
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.
 Colton, B. D. March 30 to April 13
 Cadillac, Mich. April 10 to May 3
 Herschel Murphy, Jewett, Texas.
 Isabelle Myler, Children's Evangelist, 13617 Midway Ave.,
 Cleveland, Ohio.
 Wm. O. Nease, Olivet, Ill.
 S. F. Neely, Bethany, Okla.
 Norman, Okla. April 12 to 20
 Will H. and Lillie B. Nerry, 603 So. Jackson Ave., Kansas City,
 Mo.
 Dr. A. O'Bannon, LaBelle, Florida.
 G. F. and Byrdie Owen, 1416 W. Pikea 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.
 Georgetown, Ill. April 5 to 20
 Dwight Peffley, J. O. Brookville, Ohio.
 O. T. Pope, 101-18 B. Vincennes Ave., Chicago, Ill.
 Joe and Helen Peters, Olivet, Ill.
 A. A. Price, Denton, Md.
 F. E. Polney, 207 B. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Robert B. Rawls, 943 West Calal Ave., Nashville, Tenn.
 Lawrence Reed, Newell, W. Va.
 J. E. Redmon and wife, Brookville, Ind.
 Wurland, Ky. April 5 to 20
 C. A. Renee, Patchogue, N. Y.
 S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rineberger, Song Evangelist, New Albany, Ind.
 Oscar F. Ring, Newell, W. Va. March 22 to April 20
 Mannington, W. Va.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 Chas. Robinson, Bethany, Okla.
 Liberal, Kansas. April 3 to 19
 Hooker, Okla. April 24 to May 10
 J. A. Rodgers, 203 W. Clark St., East Palmetto, Okla.
 Getetown, Mich. April 1 to 19
 Valparaiso, Ind. April 20 to May 4
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Racine, Wis. April 10 to 19
 W. O. Self, Brewton, Ala.
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
 Bourrerille, Ohio. March 20 to April 13
 Columbus, Ohio. May 3 to 17
 William Seal, Des Arc, Missouri.
 E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.
 E. M. Shilton and J. P. Howe, song evangelists, 210 N. 4th St.,
 Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burl Sparks, Song Evangelist, 426 E. 3d St., Seymour, Ind.
 Bedford, Ind. April 12 to 20
 C. K. Spell, Bethany, Okla.
 D. M. Spelt, 218 S. Bemis, Bartlesville, Okla.
 Otis M. Spinks, Song Evangelist, Box 606, Shoreport, Ia.
 Andrew and Sena Spoolstra, Holt, Mich.
 A. M. Sprague, Manchester, Okla.
 E. L. Striegel, Norman, Okla.
 Fred St. Clair,
 Phenix City, Ala. April 6 to May 3
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lenore M. Strahl, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Margarie Sulton, 2109 Troost Ave., Kansas City, Mo.
 Howard W. Sweeten, Ashley, Ill.
 Alliance, Ohio. April 4 to 27
 E. C. Tarvin, California, Ky.
 Fred R. Thomas, 214 E. Douglas, Bloomington, Ill.
 John Thomas, Wilmore, Ky.
 St. Louis, Mo. March 29 to April 13
 Lynn, Mass. April 19 to May 3
 J. D. Thompkins, 140 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 W. M. Tullis, 1550 Atchison St., Pasadena, Calif.
 M. E. Tyler, Route 1, Rogers, Texas.
 D. C. W. Tetrick and Mrs. Annie Tetrick, Shawnee, Okla.
 Rev. Jessa Uhler, Clearwater, Kansas.
 Plymouth, Kansas. April 5 to 20
 Wm. C. Urstich, Artesia, Calif.
 N. B. Vandall, Song Evangelist, 624 Metton Ave., Akron, Ohio.
 Toledo, Ohio. March 29 to April 13
 Indianapolis, Ind. April 13 to May 3
 East Liverpool, Ohio. May 0 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. Wildtaker, Shawnee,
 Okla.
 Kenneth and Emice Wells, 2116 Barth Ave., Indianapolis, Ind.
 Werthauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 C. C. White, 4451 Conn. St., Fary, Ind.
 Kendall S. White, Song Evangelist, Bethany, Okla.
 Charles Whitley and wife, Electra, Texas.
 J. E. Williams, Olivet, Ill.
 Champaign, Ill. April 7 to 12
 Lowell, Mich. April 13 to 20
 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. Wreeds and Chas. Regal, singer and pianist, Crowdsale,
 Elmer Yoh, H. 2, Van Wert, Ohio.
 A. N. Youngblood, R. 2, Box 275, Ft. Smith, Ark.
 Dale G. Zalta, 616 Linden St., Lima, Ohio.