

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 49

KANSAS CITY, MO., FEBRUARY 27, 1929

WHOLE NO. 881

ZION AND JERUSALEM

(Isaiah 62:1)

ISAIAH'S burden was twofold—for Zion, the religious capital of Israel and for Jerusalem, its political capital. In any comprehensive view of the work of the church, whether in the individual or in society, these two things must ever be conjoined—the inward spiritual experience, and the outward social and political adjustments. Inward righteousness must ever precede outward salvation; and the character of the outward life must ever be a test as to the validity of the inward experience. Too often these elemental factors in salvation are separated in thought and practice, only to mar the character of the individual life and weaken its position in the social structure.

Isaiah's concern was deep and abiding, issuing in a resolution never to hold his peace, or never to rest until both inward experience and outward life, whether in church or nation, burned with luminous glory. Here again the prophet is discriminating in his use of words. For the inner spiritual condition he sees the remedy is ceaseless prophecy—the faithful and fearless ministry of the truth; while for the reconstruction of the outward life, he understands God's plan to be that of untiring activity. The darkened mind of man reverses God's plan, and seeks for soul rest by ceaseless activity, but finds it only when in a "rest of faith" he ceases from his own works as God did from His. And a perverted religiousness sinks into fruitless quietism—expecting God to rectify the outward life and adjust social and political conditions without the appointed means of untiring activity on the part of His people.

Should not God's people now carry a burden for the people, such as Isaiah carried in his day? Will not everyone even now, resolve that "for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"?

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.60 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

MORE QUESTIONS ON HOLINESS

THE editorials on the "Rudiments of the Doctrine" have called out more questions concerning entire sanctification—this time more especially concerning proof texts in support of the doctrine. These questions come from one of our most promising young ministers, and this is but one of the many instances which show the need for a return to doctrinal and expository preaching, especially on the part of pastors. Many of our young preachers are not sufficiently indoctrinated to enable them to present this great truth, "clearly, definitely and explicitly," or to meet the objections that are often urged against it. It is not that they do not have the experience, or that they do not understand the doctrine in its broad outlines, but, (1) they are not able to present this doctrine in relation to other fundamental doctrines; (2) they are not able to trace it in its deeper meanings; (3) they do not understand it historically or theologically; they are not familiar with nor do they understand the proof texts; and (4) they are often confused, especially in the case of college young people, because of wrong philosophical assumptions and a false psychology. This writer states, "I wish you would enlarge on these outlines, for I feel that I should know more of this doctrine." We can answer these questions only briefly but plan for further discussion along this line in the near future.

Rom. 12:1. *How can this verse be a consecration for holiness when it states, "that ye present your bodies . . . holy, acceptable unto God"? The inference is that the offerer is already holy.*

One of the greatest hindrances to clear thinking is to be found in "verbal fallacies" by which we mean, the use of words in a narrow, restricted, or improper sense. To attach a restricted meaning to a word, and then to insist that it must be used in this sense regardless of the context, is a mark of mental poverty—a failure to grasp the wealth of meaning which may attach to great words. Careful analysis will reveal the fact that many of the fallacies are due solely to the misuse of words.

We presume the difficulty in this instance concerns the use of the word "holy," as found in the first verse, the assumption being, that since the word is here used it must mean perfect holiness or entire sanctification.

That the word does not always carry this significance is clear from 2 Cor. 7:1, where we are urged to "perfect holiness." Sin is twofold, defilement is twofold, cleansing is twofold, and therefore sanctification as "cleansing" must, in its application to defilement, likewise be twofold—(1) cleansing from the guilt and acquired depravity which attaches to actual sin; and (2) cleansing from the defilement of original sin or inherited depravity. The first is technically termed "partial" sanctification, and the second "entire" sanctification. It is in the first sense that the word "holy" is used and the believer in this condition is exhorted to present himself for a further transformation by the renewing of his mind—the cleansing from original sin or inherited depravity—and thus to be brought into a knowledge of the perfect will of God—"the second blessing properly so-called."

1 Thess. 5:23. *"The very God of peace sanctify you wholly." This verse urges the believer to entire sanctification, yet follows with the words, "I charge you . . . that this epistle be read to all the holy brethren." The inference is that the blessing has already been attained.*

Here is the same difficulty as mentioned above—the use of terms in a restricted sense. The term "holy" as used here is applicable to all believers, as is also the term "saints." The following from Mr. Wesley as to the use of the term "sanctification" is to the point. Among the things granted to his opponents were the following: "We grant (1) that the term *sanctified*, is continually applied by St. Paul to all that were justified; (2) that by this term alone, he rarely, if ever, means 'saved from all sin;' and (3) that, consequently, it is not proper to use it in that sense, without adding the word *wholly*, *entirely*, or the like." It is to be regretted that there is not in the minds of many of our young people a clear conception of the wider and deeper significance of the term "sanctification" as used by biblical and theological writers. This in itself would solve many of the difficulties.

1 Cor. 3:1-3. *The seeming contradiction, "babes in Christ, . . . yet carnal, and walk as men." Does a regenerated man walk thus?*

They were babes in Christ because they had been born again, and a new life imparted; they were not entirely sanctified and therefore still possessed the carnal mind which they had by nature. This, however, did not reign in them while they followed the Spirit. No saved man can willfully commit any known sin and remain justified before God. The text does not say that they were carnal and walked as sinners, but walked as men—those who still have the carnal mind which breaks out into actual sin unless held in check by a higher power.

The incident which is used to illustrate the carnal affections which remained, it should be noted, was nothing worse than a division which arose over the calling of a new preacher. Perhaps they did not at the time realize that their "argument" amounted to strife,

and that the "injured" feelings of some who were not able to put across their notions, had envy at its root; but the clear seeing eye of the holy apostle detected the fact that while zealous in the work for God there was still much of the "old" man-nature left which needed to be purged away. Doubtless this is his reason for later exhorting them to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

THE ANOINTING

Though it may be hard to define or describe, yet there is such a thing as unction, or the anointing of the Lord. It is a touch of God on the soul, and in some mysterious manner pouring grace through human faculties in connection with the utterance of His message, rendering it both easy of utterance and effective. It is the real secret of liberty, as Isaiah said, "The yoke shall be destroyed because of the anointing."

There is a blessedness, a sweetness of liberty in testifying and preaching the gospel of God under His anointing, which no other joy of service can approach. It is the divinely appointed method by which the Word is made effective. It is the key that unlocks human hearts, the fire that melts the chains of habit, and the power by which volition is reinforced heavenward.

No gifts of genius—knowledge, learning or eloquence—can compensate for its absence. Where it is not, there is nothing sufficient to charm or comfort the soul.

No self life can come into its presence. It is the glow which comes from the face of God, and the shadows of self are fled away from its glory. The heart to which it comes sees only Jesus, and feels only the Christly passion. The soul which has it need make no defense or excuse—the glory is a defense. The declaration of personal independence or courage stops its flow. Where it is, self is sunk out of sight and forgotten in the glow of the heavenly vision.

To have it possess us, we must be so in unity with Jesus that as the Father was in and filled Him, so He is in and fills us. All preaching or testifying without it is as sounding brass. All attempts to simulate it are foredoomed failures. God deals in realities which cannot be successfully counterfeited.

Though the world may not recognize its absence from the rhythm of the flowing sentences of the rhetorician, yet one whose heart is attune with God, all utterances filled only with human thought, or even revealed thoughts welded only by the imagination, are but as dust and ashes.

Unction is the life of God revealed in and in connection with His message through the human messenger, without which the message fails, or rather without which it is not a divine message. Life makes elements of earth a kernel of grain; so the unction of God makes even His own words a message to the

hearts of men. John the Baptist said, "I am the voice of one crying in the wilderness." How much more every servant of Jesus Christ should be the cry of the Holy Ghost to men.—*Selected.*

DESCRIPTION OF CHRIST

Rev. H. D. Brown, of Seattle, Washington, sends us an interesting article on the Description of Christ. It is a clipping from the St. Louis Post-Dispatch which he has had in his possession about fifty years. It describes a relic then in possession of Mrs. M. S. Fife, which was brought over by Colonel Robert Davis in the early colonial times when Virginia was settled by the English. It is a description of the personal appearance of our Savior, and one from which most of the copies in the city were taken. It was printed on satin, once white, now yellow and discolored with age and falling to pieces in some places. All attest the antiquity of the relic. The following is the inscription:

"A description of the person of Jesus Christ as it was found in an ancient manuscript sent by Publius Lutulus, President of Judea, to the senate of Rome.

"There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem Him a prophet, but His followers adore Him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped. His aspect amiable and reverend. His hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on His shoulders and parting on the crown of His head like the headdress of the sect of the Nazarites. His forehead is smooth and large, His cheeks without spot save that of a lovely red; His nose and mouth are of an exquisite symmetry; His beard is thick and suitable to the hair of His head, reaching below His chin and parted in the middle like a fork; His eyes are bright, clear and serene; He rebukes with majesty, counsels with mildness and invites with the most tender and persuasive language. His whole address, whether in words or deed, being elegant, grave and strictly characteristic of so exalted a being. No man has seen Him laugh, but the whole world beholds Him weep frequently, and so persuasive are His tears that the multitude cannot withhold their tears from joining in sympathy with Him. He is very moderate, temperate and wise. In short, whatever this phenomenon may turn out in the end, He seems at present a man for excellent beauty and divine perfections every way surpassing the children of men."

CHRISTIAN TORCH-BEARERS

We begin with this issue of the HERALD OF HOLINESS, a series of articles by Rev. James Proctor Knott, pastor of the Hollywood Church of the Nazarene. Rev. Knott is a young man, but has a record of being one of the oldest Nazarenes in the church, being, if we remember correctly, one of the charter members in the organization of the church in Los Angeles—if not a charter member he joined shortly after the organization, when but a young child. Judge W. P. Knott and Sister Lucy P. Knott were for years in charge of the Mateo Street Mission, which later was organized into the Compton Avenue church, and still later known as

Emmanuel church. Rev. Knott has given much attention to the study of history, carrying his master's degree in this subject from the University of Southern California, and also some work to his credit toward the doctor's degree. In arranging with him for this series of articles, we asked him especially to keep in mind the preparation of material which could be preserved for reference by our young people, and we believe that he has successfully accomplished this purpose.

MAINTAINING THE SACREDNESS OF CHURCH RITES

The editor of the Church World, the official organ of the Kansas City Council of Churches, publishes an interesting article with reference to maintaining the sacredness of the rites of the church. It has become a more or less common occurrence lately for ministers to perform wedding ceremonies in places which do not minister to the sacredness of the rite. The courageous article of the editor of the Church World merits our commendation and will meet with the approval of everyone who has a reverent regard for the things of God. We give the article entire as it was published under the title of "It Seems to Me."

About three years ago the ministers in a city not a thousand miles from here became very indignant when it was announced that a marriage ceremony was arranged as a part of a food show. Their indignation was increased when it became known that a well known minister was to perform the ceremony, for they had felt in the beginning that of course no minister would be found for such a task. Their protests were unsuccessful in stopping the ceremony that time, but it has not since been repeated, and probably will not be in that community.

It is not easy to protest against the action of a brother minister and to be placed in a position of engaging in public controversy. The ministers in this other city however felt that it would be far worse to allow such a situation to go unchallenged. Certainly it is not helpful to the church to have its solemn and sacred rites used as publicity stunts for shows. I personally would not wish my silence to be interpreted as approval. Therefore I wish now, definitely, positively, and unmistakably, to place myself on record as being opposed to such procedure. I am fully convinced that any minister, no matter how pure his motives may be, does the church a grave injury and cheapens himself and religion in the eyes of the public when he lends himself to being a part of a performance such as this.

This is not the first time I have uttered such a protest, and every time I always hope that the occasion may never again arise where it is necessary. The Federal Council of Churches has labored long and with considerable success to see that the motion picture producers discontinue the making of pictures in which Protestant ministers are made to appear in a foolish and ridiculous light. Of course, one never finds the clergy of the Roman Catholic Church so used. But it is rather difficult to have success in this line, when some of the ministers act so as to make us appear ridiculous.

But I am not so concerned about the dignity of ministers as individuals, but only in their official capacity as representatives of the Church and of the gospel of Jesus Christ. To make a marriage ceremony, a solemn and sacred thing, a part of a food show, a marathon dance, a skating rink party, or any other such show robs the participants and the observers of the sense

of reverence which should be a dominant note in marriage. Joy, gladness, and great happiness, yes. But not frivolity, tawdry and cheap vulgarity and irresponsible gayety. How could anyone consider marriage as a sacred relationship, looking back upon the ceremony with the surroundings of food stalls, the strident strains of jazz and the numb weariness of marathon dancing!

We ministers may fret and fume as we please about broken homes and divorce but the place to make a real dent on this whole business is at the other end of the journey. Education of the young and proper preparation for marriage are necessary to meet the situation. But of what value is education against the spectacle of ministers making a show of a church rite? How can we blame young people for having rather flippant ideas about sacred things if ministers are willing to peddle their church rites about to help make a publicity stunt?

I have thought that I would be willing to go anywhere to preach the gospel, but some years ago I did actually refuse to accept an invitation to preach every Sunday for fifteen minutes between the acts of a vaudeville. And I was convinced that the offer was made in good spirit and with a sincere desire to do the right thing. I do not question motives. I make no charges against any man's sincerity or integrity. But I do say very emphatically that I seriously question any man's judgment who allows himself to be a party to the use of church rites as publicity stunts.

IRVEN E. DEER.

IT MAY APPLY TO SOME NAZARENES

The practice of some church members in retaining their membership in the "home church" while they themselves have moved to another section of the country and established residence elsewhere, may easily be productive of grave consequences. We do not here speak of students who continue their membership in the church where their parents reside during their college years—this is generally found to be the wisest course of procedure in the case of younger students. Here is what the Church Chimes of Louisville, Kentucky, says about this practice:

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century, and whose membership is still in Ohio, Maine or Virginia. These people float from church to church; they enjoy a sermon here and there, but they have no church home. They have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They say that the "little home church" from which they come needs what money they have to give. Often we have wondered if "the little church at home" really gets much from the members who have moved away, and who have neglected their Christian obligations for many years. If that "little church at home" gets much money from such people, we are greatly mistaken. In many cases these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination.

"In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts."—ADAM CLARKE.

FEBRUARY GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

There is considerable agitation among the critics over the coroner's estimate that three-fourths of the 150,000 people of York County, Pa., believe to some extent in witchcraft. But our own estimate is that practically everybody believes either in witches or microbes. And so far as one's real happiness is concerned, it makes little difference whether he believes in witches or in microbes—either faith, if sincere and strong, will rob one of his peace. So it is not worthwhile for wise men to spend their lives trying to convert one from witchcraft to "science." The only conversion that is really worth what it costs is conversion to Jesus Christ, and this conversion will enable one to have peace in his heart in spite of both witches and microbes.

Time reports a meeting of the Methodist Episcopal ministers of Philadelphia the last week in December at which was passed a resolution threatening to boycott the editor of the Epworth Herald, organ of the Methodist young people's society, for publishing an article contributed by Harry Emerson Fosdick, famed liberal. The ministers said, "Upon the article named we have no special criticism, but upon his admission to the paper under any caption we have definite criticism." They then went on to point out that Fosdick had in the past qualified as legendary several gospel miracles, including, the fish with the coin in its mouth (Matt. 17:27), the walking on the water (Matt. 14:25-27), and the withering of the fig tree (Matt. 21:19). They charged also that Dr. Fosdick does not believe in the resurrection of Christ. We commend the action of these Methodist preachers as being the wisest and most consistent possible. The trouble with these modernists is that they use the historic orthodox vocabulary with definitions of their own—thus they seem to say one thing and mean quite another. It is said to be possible for one to be a bad man and yet be a good priest in the Roman Catholic church, but in the Protestant church this is not possible, and neither is it possible for one to be unsound in his own faith and yet be able to teach others "the faith of our fathers." This is a free country in that the law permits one to believe and teach whatever he will in matters of religion—but the law does not compel another to listen. Therefore the only sensible thing for people who believe in God and things supernatural is to refuse a hearing to any who are concerned to promote "another gospel." And with all the boastings of modernists in the pulpit and in the pew, we question whether they will be able to keep going when all who believe in true supernaturalism cease to support them. Thank God for the action of the Philadelphia Methodist preachers!

Results of a survey by the American Student Health Association show that college students as a whole are more healthy than their husky confreres—college men and women live longer on the average than the non-collegiate population. If 100 is taken as the national standard, the college graduate death rate is 91.2. Men of academic honors were found to outlive athletes and graduates of small colleges were found to exceed the graduates of big colleges in longevity.

In the thirty-second chapter of Exodus is the story of the making and worshiping of the golden calf. The climax seems to be reached in the sixth verse where it says, "And the people sat down to eat and to drink, and rose up to play." And it is our observation that whenever a people's religion becomes principally a matter of eating and drinking it is finished up as a matter of play. Indeed, how full the land is of "play" religion! Even the prayer and preaching services become matters of mere form and not much of that. Brevity is the principal virtue demanded of the preacher and a program that is "easy" is the ideal of the day. "Fullness of bread" is named as one of the causes and signs of Sodom's downfall, and fleshly indulgence is even now the curse and characteristic of our own land.

Dr. Austin H. Clark of the United States National Museum, a widely known biologist, has proposed a new theory of evolution which in effect practically rejects evolution as it has been proposed by followers of Darwin. Dr. Clark says, speaking of animal species, "There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal-complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation." And in the very ancient fragmentary bones which have been dug up by anthropologists Dr. Clark sees no evidence of a "missing link," or intermediate form between man and monkey. These bones he says belonged either to men or monkeys or to abnormalities. Of course all this is just as we have believed it to be all the time, but it is interesting to meet a man who has gone the long way around and come back to say that what we learned from Genesis is altogether consistent with what can be read in the book of nature.

How shall we raise our local, District and General Budgets? This is a question one hears occasionally among Nazarene preachers and people. We would answer it by saying: First, let us all carefully, consistently and regularly bring in a full tithe of all our "increase," whether our *wages* are small, our *salary* is ample, or our *income* is large. And if any of us have scruples against tithing as a scriptural method of meeting the expenses of the church, then let any and all such make sure from a bookkeeping standpoint to *give* an amount at least *equal* to the one-tenth which tithers *pay*. For if one who does not believe in tithing *gives*

less than the tithers *pay* he argues by example that law is stronger than grace. And the gathering of one-tenth of the income of our people into the treasury of the church (and not scattering it in promiscuous giving) is fundamental to the success of our program as a church. In other words, we have undertaken a program at home and in the foreign fields that will require all that all of us can do to carry through—there is no need of “outside” movements as far as Nazarenes are concerned. Second, let us all keep so much of the grace of God in our hearts that we will be ready at all times to make such offerings, in addition to our tithes, as God-given prosperity shall make possible. These two things—the tithes and the additional free will offerings of the people—are all we have and all we need to enable us to carry out our undertakings as a people. And the fundamental problem back of all budgets is the loyalty of our people to tithe and the liberality of the people to give to the support of the work of God. Then there remains but one thing more, and that is the adoption and proper distribution of the budgets. And it is only for convenience that we have divided the field into local, district and general—it is all God’s field and we cannot choose one portion of it in preference to another. It is of course within the power of a pastor and church to limit the application of their gathered funds to the expenses and enlargement of the local program. It is further within the power of the district to block the channels of the people’s liberality so that proper proportion will not reach the General Treasurer. We can only trust that God will give us grace and wisdom so that neither of these things will happen. A just and equitable distribution of funds to all the interests of the kingdom must be arranged and agreed to by all concerned. And when these distributions and arrangements are agreed upon, our heart interest in the advancement of the kingdom should be sufficient guide to keep us pushing on determined to raise what has been allotted to us. This is the whole scheme in a nutshell. As to the General Budget of \$318,000 for 1929, this we are sure is not even liberal, let alone extravagant. Our membership of 75,000 should, on the basis of the average income for the country at large, have \$4,875,000 in tithes, and if only one dollar out of each twelve of the tithes should reach the General Treasurer, the General Budget would be met, and this does not take into account any gifts of freewill above the tithes. And surely none of us will be content to have less than one dollar in each twelve of our tithes and offerings go to the evangelization of the heathen and to the other interests included in the General Budget. There should be no trouble anywhere in getting districts to adopt a larger proportion of the General Budget and to get churches likewise to take on a larger pro rata share; for the fact is that our General Budget is too small and the proportion of the General Budget taken on by districts in all but three, possibly four, instances is too small. With so great a gospel as we have to preach

and so great a field as we have to cover and with so abundant a grace as God has given us to enjoy, there should be no desire on the part of any of us to do less than the most we are able to do.

And here we are entering a new campaign for subscriptions for the **HERALD OF HOLINESS**! Of course with Bud Robinson it is *yet* and not *again*. But even though it is again with the majority of us, the occasion is welcome. We like to do our best, even when not many are working with us, but we can do better when there is concerted effort. We like to think that there are many people who would take the **HERALD OF HOLINESS** out of a sense of loyalty—just because it is their duty. But we like better to think and to know that the paper is so indispensable that the big majority take it just because it blesses them and they do not want to be without it. This last is the only real reason half of our subscribers can possibly have—for they are not members of the Church of the Nazarene, and cannot feel the pressure of duty in that sense. And this last reason is the one upon which we plan to sell the paper to ten or fifteen thousand new people within the next few months. The paper is good and is getting better and we want our neighbors and friends to subscribe for it and read it because we know they will enjoy and be benefited by the message which it bears. We know the editor well enough now to know that we can depend on him to give us a paper that will in no sense require us to go along and make apologies—the paper will be its own best defense, once it gets into a home and into the hands of a reader. Let us all join hands now to get new subscribers and to keep all renewals rounded up and to give the paper the biggest field it has ever had. Chalfant and Gibson and Montgomery and Smith and Quinn are early in the field to make their districts leaders on the **HERALD OF HOLINESS** rolls, but other District Superintendents are marshaling their forces and will soon be fully at the task. I cannot think of another single deed that we could do that would mean as much to our cause in every way as the adding of ten or fifteen thousand new names to the **HERALD OF HOLINESS** subscription list will mean—yes, indeed, I am for the campaign.

THE GRACEFUL GIVER

By I. GUY MARTIN

God loveth a cheerful giver (2 Cor. 9:7).

Macaulay says of Charles I, “He bestowed much; yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously; but it was painful for him to refuse.”

“God loveth a cheerful giver.” And so do men love the cheerful giver. Nobody loves the reluctant, backward giver.

I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. And if I could hear of one such, I would make a pilgrimage to it, by night, and in the quiet solitude, with the moon shining and the aged elms waving, I would put my hands on the moss-clad ruins, and gazing on the venerable scene, would say, “Blessed are the dead which die in the Lord.”

THE SECRET DISCIPLE—JOSEPH OF ARIMATHEA

By Rev. E. E. Wordsworth

ARTICLE ONE

THE synoptic Gospels and John the beloved give us a glimpse of the wealthy lover of Jesus. Matthew speaks of him as "Jesus' disciple." Mark says, "Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." Luke says, "Joseph, a counsellor; and he was a good man, and a just; (the same had not consented to the counsel and deed of them)." John refers to him thus: "Joseph . . . being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus." Thus we have in these brief statements a biographical sketch of this aristocrat member of the Jewish Sanhedrin, and yet withal a very devout follower of the Christ, the lowly Nazarene.

We would first notice that Joseph of Arimathea was a man of wealth. Money in itself is not sinful. It is not tainted. It possesses no moral quality. It may be the instrument of evil, or it may be the medium of good. It is simply a servant, either for weal or woe. Money is not the root of all evil, but rather "the love of money." Man must be the master of the god of mammon, or be mastered by it. Abraham, the hero of Mamre's hill and the friend of God, was a man of wealth. David, the sweet singer and noted bard of Israel and illustrious king of the realm, was a man of affluence and yet a man after God's own heart. Dr. Russell H. Conwell, "the penniless millionaire" of Grace Baptist church of Philadelphia, gave away \$8,000,000 that came to his purse by delivering the famous lecture, "Acres of Diamonds," and then in addition to this founded a great hospital known as the Samaritan Hospital, and established a university, and in a thousand ways helped poverty-stricken, but worthy, young men to secure an education and make a mark in the world. No, money of itself is not an evil! Its use or disuse as a medium of exchange by the owner is the matter of paramount importance. An attorney general of a southern state says, "Greed is at the bottom of almost

every crime. It leads to murder, robbery, forgery. It is the fundamental cause of all wars. Greed ruins the individual's perspective of life and dwarfs his soul. Greed is to be found at work constantly. It shrivels souls, cankers lives, breeds woe, damns the soul. The thug in the back alley with a blackjack in his hand is motivated by greed. The aristocrat of the boulevard who seeks only material gain is corrupted by it. The venomous serpent coils around its victim until the ethical, the noble and the divine is crushed." "Thou shalt not covet," the inspired penman says.

It is not our thought to say that honest endeavor to secure wealth by right and legitimate means is wrong. Far from it. We would rather say it is our duty, as far as strength and ability will allow, to obtain money. Wesley had three good rules on money, (1) Get all you can. (2) Save all you can. (3) Give all you can.

These rules if followed will protect us from the snare of the enemy. Therefore we conclude that the wealth of Joseph of Arimathea did not necessarily debar him from intimate fellowship with Jesus. In fact, the Scripture plainly says he was made a "disciple of Jesus."

May we not learn today then that God intends that the money that comes into our possession should be a servant in the hands of its steward to enhance the kingdom of God. Our colleges are suffering under the load of heavy debts. Who will arise and liquidate the debts? The missionary calls with stentorian voice, "Come over and help us!" Ten thou-

sand fields are waiting for home missionary work, but the khaki tent is not erected, and the voice of the evangelist calling men to God is not heard, and souls slip out into the eternal abyss and devils rejoice in hellish glee.

Then, again, we note that Joseph was a man of position, of rank, of station. He was "an honourable counsellor." It was this outstanding man that was consulted when matters of diplomacy were under consideration. He was a wise adviser in Mosaic laws and customs. On technicalities and matters of legal status Joseph rendered valuable decisions. His words were

O ZION, GET THEE UP INTO THE HIGH MOUNTAIN

(Isaiah 40:9)

By MELBA BROWN

*On to the heights by the grace of God;
Though rough and stony the way,
My feet may be pierced by many a thorn,
My form be beaten by many a storm,
But climb I must through life's short day.*

*On to the heights by the grace of God;
Though steep the mountain grade,
I will struggle on, though all alone,
I will face the top if tempest blown,
For I follow the path my Savior made.*

*On to the heights by the grace of God;
Jesus has gone before,
Why should I tarry on a lower plane,
Or fear to endure the way of pain,
When the rugged cross for me He bore?*

*On to the heights by the grace of God;
Never to slack my pace,
Until I stand where the saints now are,
Gathered in celestial realms afar,
On God's mount of eternal grace.*

ALHAMBRA, CALIF.

weighty. His wisdom superb. His religious statesmanship was recognized by his friends and commended by the Jewish Sanhedrin. He was a much admired member of the famous "seventy." But mere wisdom, though religious, orthodox and biblical, that does not ascend into the altitudes of the divine and supernatural and the holy of holies, may prove to be the chief barrier and obstacle in the way of the soul's highest joy, and frustrate the divine purpose for the greatest possible Christian service, by its possessor. Joseph, the "honourable counsellor," the man of sterling traits and abilities is fine; but "Joseph, the good and the just," "disciple of Jesus," far transcends it. It is the difference between the stretching plain and the delectable mountain; it is the contrast between the cold winter's chill and the gentle zephyr of the summer's eve; it is the striking dissimilarity between cold, rational philosophy and metaphysics and sweet, perennial and conscious experience of the heavenly bliss. We need Joseph the counsellor, but we cannot dispense with Joseph the good, the just, the disciple.

Shall we learn from this that mere rank and position will not answer to a good conscience. The head may be right but the heart afar from God. Intellectuality is a poor substitute for spirituality. Mental acumen is not divine life implanted in the soul. Keen insight into religious things is not to be confounded with vital, soul relationship with Jesus Christ. "Out of the heart are the issues of life." "Thou shalt love the Lord with all thy heart." Ah, souls, lean hard on Jesus! Like John the loving disciple, bosom thy head on His breast! Feel the gentle pressure of the hand

divine! There is rest and peace in Him. There is a joy that is unspeakable and full of glory. There is a life that is hidden from the gaze of man. Crystal fountains of everlasting happiness are within. The scholar from his alma mater may know earthly wisdom, but the man of contrite spirit clinging to the cross has found a hidden treasure, "Oh, wondrous bliss, oh, joy divine; I've Jesus with me all the time."

Joseph was also a good and just man. His life was clean and his character was unspotted by moral taint. No blemish was found on his garments. The purity of his life was well known. No interrogation is attached to this man. His home bespoke his unsullied life. In his social contacts he was above reproach. He was just in all his business dealings with his fellow-men, and in the sacred precincts of the Jewish synagogue he was Joseph, the good. The sacred city of Jerusalem saw in this member of the Sanhedrin a man of noble traits, sterling character, and uncorrupted life. Thank God for Joseph, the good!

We wish we could say that every member of the Christian Church whom we have met was good. Yea, could we but say of every preacher that he or she is good, the life is above reproach, the deportment commendable, the social contacts irreproachable and the life untarnished by corrupting evil, we would petition Gabriel for his horn and shout the heavenly praises. But sad to relate some are not good. We may never be great or successful but we can be good. The joy of the Lord is promised to the good and the faithful, not to the wise and successful. Personal goodness is the greatest asset of life. Let us be good!

CHRISTIAN TORCH-BEARERS

By James Proctor Knott

INTRODUCTION

IT IS said that during the Isthmian games in ancient Greece a great relay race was run. A number of runners would line up at the starting point, each holding in his hand a lighted torch. Farther on was another group of runners lined up but without torches. Each of those men in the first company had a team-mate in the second group. Beyond the second group were other similar ones each composed of runners who had team-mates in every other group.

At the signal from the starter the first group would speed down the course to the second group. There the men of the second company would seize the torches each from his own team-mate and then race farther on to the third company, where the same thing took place again. This continued to the end of the course. The team whose runner was first to reach the goal was declared the winner. Great was the honor accorded the winner, but that is another story. The point is that each man of the winning team had a vital part to play in the race.

Jesus said of Himself, "I am the light of the world."

He gave certain divine truth to men which was to be communicated to others. He not only bore witness to the positive truth and trustworthiness of the Old Testament Scriptures but His life, teachings and redemptive work on Calvary form the basis of the New Testament. Thus the Scriptures were to be a light in a dark world. When the sacred writer said, "Thy word is a lamp unto my feet and a light unto my path," he suggested the idea of the lighted torch. David sang, "For thou art my lamp, O Lord: and the Lord will lighten my darkness" (2 Sam. 22:29). The thought of light as representative of God or His Word or His guidance runs through both Testaments. A concordantial study of this would well repay the effort expended.

So the Lord Jesus Christ is the light of the world and the Scriptures, verbally inspired and revealing God's great plan of salvation, may be said to constitute the ever-burning lamp or torch in and through which God has spoken to man through the Christian centuries. Thus the Scriptures have been vitally necessary for the spread of Christianity for they reveal its nature and basis.

But again there must be those who would carry Christian truth as revealed in God's Word to the uttermost parts of the earth. There must be spiritual torch-bearers. Jesus realized this and emphasized it when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Paul had the same idea when he declared to the Corinthians his intention (2 Cor. 10:16) "to preach the gospel in the regions beyond" them.

Christians through all centuries might be said to have been in a great relay race. The torch of divine truth was passed on from one generation and one century to another. This company of torch-bearers has been well-nigh innumerable but the names are inscribed in the Lamb's book of life.

The field of Church history is so vast and varied that it is almost inexhaustible in the wealth it offers to the reader. The history of the Church is "a moving panorama of great souls." Through the centuries they march amid "peril, toil and pain." We note in this vast panorama, to slightly change the figure, many currents and cross currents but through it all the gulf stream of divine purpose flows on.

The reader of Church history will be able to understand intelligently why the Church must have had a divine Founder. As he penetrates into the past centuries and glimpses the Church, sometimes in prosperity and frequently in mortal combat with heresy, he will realize that the hand that made it is divine. As he reads of the breath-taking fortitude and courage of men and women on the frontier line of the Church's advance he must know their exploits were possible only through Christ who strengthened them.

As he reads the student will surely take note of the times of reformation, revival and cleansing that have come to the Church—clear evidences that the divine Founder is still leading and guarding His flock. Not only did Christ's sacrificial death and glorious resurrection make possible the Church, but His abiding presence through the centuries in it (the true Church) is lasting evidence that it will endure to the end (Eph. 5:25-27).

The Church today needs to acquaint herself better with the seers and prophets, the saints and martyrs, the theologians and missionaries, the scholars and teachers who have (under God) made her history and projected her life. Let us study together for a season under the general caption of "Christian Torch-bearers" the lives of some of the great personalities of Christian history.

THE PLACE OF THE EVANGELIST IN THE NAZARENE PROGRAM

By Raymond Browning

ARTICLE ONE

IN considering this subject, it may be well to ask, what is the end and purpose of the Nazarene program. If this program is a scriptural one and coincides with that given by Paul in his epistle to the Ephesians (Eph. 4:12, 13), then it follows naturally, that we must make use of the divine order as set forth in verse eleven of the same chapter, where we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The evangelist is here given a position like the point of a wedge, reinforced by the apostles and prophets on the one side, and the pastors and teachers on the other. If the Nazarenes therefore, remain true to a New Testament program of conquest, the evangelistic office cannot be ignored. God has instituted it—only God can change the plan. The church that considers the evangelistic forces a useless and unnecessary appendix and proceeds to have it cut out, will soon bleed to death and lie quietly in the majestic graveyard of the once beautiful and useful institutions that have gone the way of all the earth.

It happens that the writer was formerly an evangelist in such a church. That church was once aflame with holy zeal. It had an unsullied creed, an un-mutilated Bible, and unworldly people, and an un-

conquered ministry. Years went by and it outgrew its plain buildings, its plain dress, its simple ceremony, and its hunger for holiness. Then all of a sudden there came

*"The little rift within the lute
That slowly widening surely silenced all
And left the music mute."*

Modernism slipped modestly and quietly into the church, and having won the ear and confidence of the church leaders, showed the superiority of an educational program over the noisy and emotional methods employed by evangelists. The tragedy can be told in a few words. Last year, two million six hundred thousand church members and eight thousand four hundred preachers did not add eight thousand souls to the church membership. Not one new addition a year for each minister with an average congregation of more than three hundred members. This is the curse of fruitlessness that fell upon a church which once carried the banner of holiness—which in these days seems to have fallen to the Church of the Nazarene. If we are to carry it on to blessed achievement we must stick to God's program, and that program includes the evangelist.

We may inquire at this point, what kind of an evangelist God includes in His program. Fortunately

the Holy Spirit gives us at least two very fine photographs of such an evangelist—Philip and Timothy. Let us study some of their outstanding qualifications.

1. *Full of the Holy Ghost.* Nothing impossible about this—it is the blessed, free and open privilege of every believing child of God. There is no substitute for this. Culture and oratory, college degrees and great swelling words, philosophy and psychological effects, ritual and organization—all of these fade into nothingness when compared with the fervor and flame, and the resistless impact of a genuinely Holy Ghost experience. A dead bush is not attractive. A live one has attractiveness and beauty, but a living bush which glowed and scintillated with flame and yet was not consumed, was the thing that held the attention of the mighty Moses and caused him to hear from heaven.

2. *Obedient to the Spirit.* When Philip was told to arise and go down toward Gaza, we read that "he arose and went." The desert country was not attractive, and the road was hot and dusty, but his obedience carried him into the unlovely and uninviting and unpromising situation to do his best. God does not always call the evangelist to the larger and more prosperous places nor does he always confine him to some inhospitable desert. If his appointments run like a streak of lean and a streak of fat, and he comes down to the end of the year having made a living he probably has done as well as most preachers expect who preach holiness and live it.

3. *Tactful in approach.* He said to the eunuch, "Understandest thou what thou readest?" It is a great thing to be able to find the soft spot in people's hearts. Old Dr. John Matthew, a famous Methodist preacher, said, "I have spent half a century studying the easy access to the human heart." In one of McGuffey's old readers there is a simple story of a contest between the wind and the sun as to which could more quickly make a traveler remove his coat. The wind almost blew the trees down but the man hugged his coat the closer to him; but when the sun beat down upon him with amiable heat, the man soon shed his coat. I have seen Brother Cyclone snort and blow and brag and bend the saplings, whip off the dead leaves and raise a lot of dust, and not be able to blow off one necklace or remove one patented complexion. However, I have seen Brother Sunshine grow hair and melt jewelry and wither a tobacco crop as a mere byproduct of fervent gospel preaching.

4. *Co-operates with his church.* After Philip had preached to the Samaritans Peter and John came down from Jerusalem and discovered that the foundation work was so well laid that it was easy to get the converts into the experience of sanctification. Too often the evangelist forgets that the faithful pastor has his part in the wonderful work of saving people. This part often is so vital that without the co-operation of the pastor the average revival would be what the fishermen call a "water-hauler." It would be most unfortunate if an evangelist should come rushing into

the church, seize the pulpit, pummel the choir, lambast the sinners, edify the saints, raise a shout of victory in the camp, empty the collection plates and then depart without hardly recognizing the presence of the pastor.

5. *Familiar with the Word of God.* Philip "began at the same scripture, and preached unto him Jesus." If a man is really an evangelist the Bible must be the limit and boundary of his thinking and preaching. Other things may be interesting but the enduring weapon of this warfare is the unchanging and unchangeable Word of God. Some other preachers may wander through the alluring fields of literature, science, philosophy, and even theology, and gather wonderful collections of curious and antiquated and lovely inventions, but the Balm of Gilead and the Bread of Heaven and the Water of Life and the Oil of Joy are to be found in the storehouse of God's Word.

6. *His theme was Christ.* When he went to the Samaritans, he preached Christ unto them. Dr. Bresee said, "All the promises of God are within three feet of Calvary." Paul determined to know nothing but Christ and Him crucified. "In him dwelleth all the fulness of the Godhead bodily," and "ye are complete in him."

7. *He was a personal worker.* A preacher of any sort who gets too big for personal contact is a victim of overinflation and curtails his usefulness. If Philip had been too busy or too important or too indifferent to talk to the eunuch, one of the brightest and most beautiful parts of the New Testament might not have been written. If some man wants the most accurate and illuminating treatise on personal work ever written, let him read the story of Philip and the Ethiopian eunuch.

COLUMBUS, OHIO

THE MILLION TESTAMENTS CAMPAIGN

The Million Testaments Campaign for China was very successful. George T. B. Davis, the Secretary of 1505 Race Street, Philadelphia, writes as follows: "The blessing of God has rested upon the Million Testaments for China Campaign in a marvelous manner. Thus far nearly 900,000 Testaments have been sent out, while funds are in hand for more than 930,000. The full million mark would have been reached ere this, save that there was an unexpected increase in the cost of the Testaments. The distribution has been carried out at probably the most critical hour of China's history in modern times." A campaign is now being begun for a Million Testaments for Latin American Lands. In this connection, the secretary says, "In South America—superstition and ignorance, because the people were deprived of the Word of God. In North America—unparalleled prosperity, and all the blessings that flow forth from an open Bible." Literature will be sent upon application.

FIVE THOUSAND ACCESSIONS—SIX THOUSAND DOLLARS DEFICIT!

AS A church, in the past year, we gained five thousand members—*splendid!* During the same time we suffered a deficit in the General Budget of over \$6,000. *What shall be said?*

During the last year we had a building program in the homeland of \$1,000,000—wonderful! In the same length of time we have had to call off the pitiful request for a missionary house in Portuguese East Africa, where our missionaries are living in a native hut; also the building of a small bungalow in Western India, where we never have, as a church, built a place to house our missionaries; also the Board was compelled to refuse to build a decent sized school building in Africa to care for our sixty-three native girls now in training, but left them huddled in a mud hut sleeping on the floor; also refused a much needed windmill and sewer system for Guatemala, but left them without water, and suitable sanitation—all *because of a deficit in the General Budget!* *What shall we say?*

In the homeland we have erected a number of expensive churches to magnificently house our worshipping congregations—wonderful again! In the same homeland there are multiplied millions of hungry hearted Americans, Canadians, British, thousands of whom would give their hearts to the God of holiness, if they only had a chance, and all that we gave to the holy cause of spreading holiness in the unreached regions of America, Canada and the British Isles, as a general church, was *the paltry sum of \$7,000!* *What shall be said?* Why did we not do more than this for our own flesh and blood? Because dozens of our churches *paid not a cent toward the General Budget*, literal hundreds of others carelessly failed to pay their full apportionment of this sacred fund, and almost a thousand just barely paid out, but couldn't think of making a free-will offering to this most holy business of "spreading scriptural holiness."

Among our faithful ministry a great host received their salaries in full, during the past year. During that same time there were ministers who have worn themselves gray and feeble in the work of the Lord, who actually faced penury, and want, and some in whose humble homes there was often *no bread for days!* Why should a holiness church allow such seeming ingratitude to characterize its administration of the wornout ministers' support? Because the General Budget went empty, and when it does that, the wornout veteran of the cross—the forgotten hero of yesterday, goes hungry and his plaintive cry cannot be heard across our connection. Listen, you who read this, to his feeble cry!

Dear pastor, when your church fails to pay its share of the General Budget this is what happens—*oh, read and let your kindly heart be melted:*

1. You deny to pinched, poverty stricken, wornout

preachers the bread they need to keep soul and body together. Who would take bread from an old servant of God's mouth? Every one of us who do not pay our share of the General Budget.

2. You refuse to heed the wail of thousands of people in the homeland who would get as blessedly saved and as realistically sanctified, as you are yourself, if the gospel of holiness were only preached to them. Who would consign spiritually hungry Americans, Canadians, and British to hell without even giving them a chance to get saved? Every one of us who fail, neglect, or refuse to pay, or to raise, our share of the General Budget.

3. You frankly consent, without an effort to change it, that the following situations shall exist in our Nazarene mission fields, when your General Budget remains unpaid.

a. That the Guatemala schools shall be without a suitable water supply and a sanitary sewer system—let them pull along in that hot climate without water and sewer, we will not pay our General Budget!

b. That our missionaries shall continue to live in Portuguese East Africa in a native hut, wearing shoes during the wet season green with mold, and suffering constantly with malaria. Let them live that way, as long as we are comfortable and well housed, and have our plentiful eats, we refuse to bring our General Budget up to date, though if we did, it would change all this!

c. That sixty-three native girls shall sleep in one primitive hut in Pigg's Peak, Africa, lying on the floor so thickly as to almost prevent sleep at all. Let them lie there and be inconvenienced, we have our comfortable beds, and consequently do not care about them. Let them have goat's meat only once a month, we can have our fresh meat once a day, and sometimes twice, what is that to us? We realize that if we paid our General Budget the Board could and would change all this, but we are not going to pay it!

d. That though the hospital bungalow has been ordered built in India, and Dr. Julia Gibson, a trained and consecrated medical doctor appointed to go to take charge of it, and plan for the further erection of a complete hospital unit there, yet she cannot go because of the empty General Budget. Every one of us who does not pay his General Budget, or raise it, consents to this.

e. We consent to have the veteran missionary Tracy and his wife remain at home, though they are already appointed and only waiting for the General Budget to fill up enough so they can go. When we do not pay our apportionment of the General Budget we shout in thunderous tones that we prefer to have the Tracys stay at home.

f. We have the Bresee Hospital in China. The

native doctor has quit us. Several have done this same thing. We have an American doctor who already possesses the Chinese language. He wants to go. His name is Dr. R. G. Fitz. His wife also wants to go. They are ready. They have spent five years there. They are pleading to be permitted to return. They are already on the budget to go, but alas, the budget is so depleted it cannot carry this load across to China. When any church neglects, refuses or omits to pay its share of this sacred beast of burden on which all the missionaries ride, and from which they all derive their support, we shout in the ears of God that we prefer to leave Dr. Fitz and his wife at home, the Bresee Hospital doesn't need a doctor! Let the Chinese die, we are not interested in their care!

Do my readers declare that this is stating the matter in an extreme way? How else can it be stated and be true to facts. Five thousand new members of the Church of the Nazarene each paying only 10 cents a week for a year, would have brought in over \$25,000. That is just about the amount we need to date to keep the missionaries supported, to send out reinforcements, and bury the specter of retrenchment. What else can be said, than we have said above, and yet tell the truth? When any church does not pay its share of the General Budget, it promptly invites retrenchment in the mission fields.

J. G. MORRISON, *Executive Secretary.*

REPORT OF THE GENERAL CHURCH DEBT FUND

FEBRUARY 16, 1929

District Honor Roll

	PLEDGED	PAID
British Isles	\$ 175.00	\$ 175.00
Eastern Oklahoma	1,000.00	1,057.72
Guatemala (Missionary)	50.00	50.00
Hamlin	1,000.00	1,468.35
*Idaho-Oregon	1,000.00	1,000.00
Kansas	1,500.00	1,526.72
New Mexico	150.00	187.00

*Cash and Notes

The Hamlin District paid to date the largest percentage on their pledge.

A few more dollars from some of the Districts will place them on the Honor Roll.

Who will be next?

M. LUNN, *General Treasurer.*

We have need of all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we repulse the heavenly hand, and it must come again. It would be wiser to yield ourselves at once to God. That the operation of His providence which overthrows our self love should not be painful to us would require the intervention of a miracle. Would it be less miraculous that a soul, absorbed in its own concerns, should in a moment become dead itself than that a child should go to sleep a child and wake up a man?—FES-
LON.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Nine

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day.

First Day—Luke 6. "He went out into a mountain to pray, and continued all night in prayer to God" (6:12). Jesus as the perfect Prayer interceded before the throne at all times and places and gave us an example to follow. If we will run the thread of true prayer through all the common events of our lives our whole life will be tied to the throne.

Second Day—Luke 7. "Neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed" (7:7). If you would have your prayers to reach to the throne bend low before Him in humility.

Third Day—Luke 8. "Joanna the wife of Chuza Herod's steward, and many others, which ministered unto him" (8:3). Gratitude for answered prayer should be expressed in loving service. Chuza may have been the centurion whose servant Jesus healed.

Fourth Day—Luke 9. "As he was alone praying," "and went up into a mountain to pray," "as he prayed, the fashion of his countenance was altered" (9:18, 28, 29). Jesus never prays prayerless prayers. The heart condition spells victory or defeat in prayer. "If I regard iniquity in my heart the Lord will not hear me." Neither will He hear if I forgive not, nor will He regard me if I pray long prayers to be heard of men.

Fifth Day—Luke 10. "Mary, which also sat at Jesus, feet, and heard his word" (10:39). If you would hear His voice draw near, get still, be silent and humbly bow before Him.

Sixth Day—Luke 11. "When ye pray, say—" (11:2). If you would learn to pray, practice praying. Jesus did not give the inquiring disciples the philosophy of prayer but a model to follow. A dewdrop from the infinite ocean of the whole scope of prayer.

Seventh Day—Luke 12. "For the Holy Ghost shall teach you in the same hour what ye ought to say" (12:12). We have an infallible teacher for life's emergencies.

PART TWO. THE PARABLE OF THE DRAG-NET

"Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace

of fire: there shall be wailing and gnashing of teeth" (Matt. 13:47-50).

This parable is very much like that of the wheat and tares, but there is one very fundamental difference. In the parable of the tares the emphasis is placed upon the present intermixing of the good and the evil, while in the parable of the net it is upon the future separation of the good and the bad. This is the last of that wonderful series of stories which Jesus told as recorded in Matthew thirteen. Chrysostom calls it "a terrible parable," and Gregory the Great says it is one "to be feared rather than expounded."

The Kingdom of Heaven is Like a Net Cast into the Sea.

This is the culmination of God's effort to gather His kingdom in. In scriptural symbolism the sea is used to represent the peoples of the earth. The oldest term that Jesus used for His laborers was that of fishermen. His first call was for fishers of men. The net was the means that was to be used to bring the members into His kingdom. But in the final gathering the angels are the fishermen to draw in the net. The net is not the little hand net but the drag net or seine that takes everything that is in the sea. "It gathers of every kind," both good and bad. There can be no escape from God's net when it is drawn in to the shore. As the little fish sees the net approaching he may think that it is only a seaweed, but as it approaches nearer the strangeness of its appearance causes a foreboding sense of terror to seize him and he darts back toward the shore to escape the danger, only to be more quickly landed upon the dry shore, so he who thinks the great day of God's wrath is far distant until he sees it creeping slowly upon him, then he draws back only to find himself quickly ushered into the presence of God unprepared.

When the Net was Full They Gathered the Good into Vessels.

We may imagine a little group of sturdy fishermen, as those whom Jesus called from their nets on the shore of the Sea of Galilee, drawing in a heavy haul of fish, almost exhausted with the strenuous labor, they fasten the nets securely and begin the work of separating the good from the bad. One by one they examine the fish and deliberately, calmly and unmistakably judge the worth of each. There is no possibility of their making a mistake for they are experienced fishermen and know the value of a good fish. Just so the celestial fishers will separate those found in God's net in the great day. They may find those who were side by side in the same occupation, those who were members of the same church, and heard the same songs and sermons, even those who were in the same family, one is placed into the vessel and the other cast away to be lost. Only one thing will be considered in the judging them, "Are they washed in the blood of the Savior?" Not one who is righteous will be cast away in that day.

The vessel is the "everlasting habitation" of His

saints, the house of many mansions which our Lord is preparing for all those who will come to Him in faith, and they will enjoy His presence forever.

But the Bad Were Cast Away.

The "cast away" are the "cast out," those without the holy city, cast from the presence of God. "The angels shall come forth, and sever the wicked from the just." How fearful are these words. "And shall cast them into the furnace of fire: and there shall be wailing and gnashing of teeth." Seven times these awful words fall from the blessed lips of our Lord. They are not a threat, but a solemn warning of One who loves us, and it is not His will that any shall perish.

PART THREE. WHAT THIS PARABLE TEACHES ME

That there is an awful, eternal separation of all the peoples of the earth. Therefore we should do all that we are able to do that those who do not have salvation may be ready for that day.

CHOICE WORLD NEWS TOLD IN TABLOID

By REV. C. E. CORNELL

The knowledge of the silkworm and its product reached Japan from Korea in the early part of the third century.

The peculiarity of the banyan tree is that roots descend from its branches and become accessory trunks. In the Calcutta Botanical Garden is a specimen, under the branches of which 7,000 men could find shelter.

From one ton of raw coal are produced approximately 20 gallons of crude oil, nearly 2 gallons of petrol, 5 gallons of Diesel oil, 2½ gallons of lubricating oil, 6 gallons of tar acid, 3 pounds of candles and 14 hundred pounds of pulverized fuel.

O God, what offering shall I give
To Thee, the Lord of earth and skies?
My spirit, soul, and flesh receive,
A holy, living sacrifice.

—J. LANGE.

The world's highest earth dam is being built in Massachusetts to form a 2,000,000,000 gallon water reservoir for the city of Springfield.

The greatest distance over which the human voice has as yet traveled by telephone is reported to be 8,600 miles—from San Diego, Calif., to Stockholm, Sweden.

The government of Netherlands, India, is considering the granting of a ten years' exclusive radio broadcasting concession to private interests.

Canadian automobile manufacturers reported that the total output of their factories in August was 31,245 units. This is 150 per cent above August, 1927.

Approximately 1,000,000,000,000 cubic feet of manufactured gas is used annually in the world.

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

More than 3,000,000 industrial workers in the United States have been taught the importance of proper lighting and the prevention of accidents to their eyes within a year.

Members of the eastern band of Cherokee Indians living on the Oulla Boundary reservation in the Great Smoky Mountains of North Carolina, now number 3,146 persons, according to a census recently taken.

These Indians are descendants of those of the Cherokee Nation, who retreated into the mountains nearly one hundred years ago and successfully resisted all efforts of the federal government to remove them to the reservations west of the Mississippi river. The enumerators of the department found the Indians self-supporting, as well educated as their white neighbors and living much the same life as the mountaineers.

The praying spirit breathe,
The watching power impart,
From all entanglements beneath
Call off my anxious heart.

—CHARLES WESLEY

A splinterless glass, intended chiefly for use in automobiles, is being made in England, having a cellulose acetate base.

With its output steadily increasing, Columbia now is producing about one-half of the world's supply of platinum.

Poland has about 18,567,000 acres of forests of which the government owns 6,429,000 acres.

It has been estimated that about forty per cent of forest fires are due to lightning.

The railway station at Oodnadatta, in Australia, is believed to have the least traffic of any of the British empire, having one train every two weeks.

The Rhodesian mines are rapidly becoming one of the world's most important sources of chrome.

American research workers have found a way to weave silk for parachutes so that they will open more quickly than those made of imported silk, heretofore used.

O men of little faith! Because you are sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business"? It is a period given to us in which to mature ourselves for the work which God will give us to do.

—STOPFORD A. BROOKE.

When it was announced in schools of France recently that sixty pupils would be sent to spend a month in homes in Germany, the officials in charge of the selection of candidates were swamped with applications. An equal number of German children were sent to French homes.

As to observance of the Ten Commandments, some persons seem to go on the theory that the majority rules—that if as many as six of the ten are observed, that should be sufficient to get by in this world and in the world to come.

With an area two-thirds as large as the United States, India has three times as many residents.

For salvaging sunken ships a German has invented a process for freezing a coating of ice over holes in their hulls to enable water to be pumped from them.

In attempts to break up hailstorms, Swiss experimenters have tried bombing the clouds with high explosive rockets.

Efforts are being made at experiment stations to increase the cotton production of French West Africa

MINISTERS' CONTRIBUTORY RESERVE PENSION PLAN

III. PRIOR SERVICE FUND AND BENEFITS

§13. *Prior Service Fund.* There shall be created a fund to be known as The Prior Service Fund out of which shall be paid to those who become members of The Fund, age annuities on account of service rendered prior to the date of the inauguration of The Fund. The sources of income of this fund shall be (a) the one per cent allocation provided for in §7, §1 (1); (b) any surplus remaining from the share of the profits of the Nazarene Publishing House set apart to The Department of Ministerial Relief after providing the annuities granted by said Department to ministers who shall have retired prior to the date of the inauguration of The Fund, and to the widows of ministers who shall have died before that date, and after providing such temporary emergency grants as may be needed; (c) special gifts from individuals or churches to this Fund; (d) bequests, devises and legacies; (e) principal released on matured annuity gifts.

§14. *Age Annuities on Account of Prior Service.* §1. Out of the Prior Service Fund there shall be set aside reserves to provide age annuities on account of prior service, supplementing the age annuities granted under §7, §1, to ministers in service and entitled to membership on the date of the inauguration of The Fund, and who shall become members of The Fund and make contributions as required under The Plan.

§2. The amount of these age annuities shall be such as will tend to increase the age annuity benefits provided under §7, §1, to a minimum annuity of \$300.00, provided the minister has completed thirty full years of service to The Church before retirement.

§3. If the period of service before retirement be less than thirty years, then the amount of prior service age annuity shall be reduced in the proportion that the completed years of service rendered bear to thirty years of service.

§4. No minister shall be entitled to receive a prior service age annuity who has not completed at least three years of such prior service.

§5. The Department shall not be obligated to recognize the claim for prior service unless the record of such service shall have been filed with The Department in writing on or before January 1, 1930.

§6. At the time a prior service age annuity is granted, if the Department have sufficient funds, it shall set aside out of the Prior Service Fund, as a reserve, the actuarial equivalent of the annuity; provided, that at no time shall such prior service age annuity be set up unless there be a balance in the Prior Service Fund sufficient to provide the necessary reserve.

IV. NON-CONTRIBUTING MEMBERS AND BENEFITS

§15. *General Relief Fund.* The General Assembly of 1928, by resolution duly adopted, directed that an amount equivalent to not less than thirty-five per cent of the annual net profits of the Nazarene Publishing House shall be set aside for the purpose of giving relief to all eligible ministers and other workers, more particularly defined in §16, to be known as The General Relief Fund. This fund may be increased by gifts or donations designated especially for this fund or purpose.

§16. *Non-Contributing Members.* The following persons, who, by reason of having given three or more years of former service in the Church of the Nazarene, are receiving annuities from The Department on and before December 31, 1928, under the policy adopted by The Department in February, 1925, and others who, by virtue of such former service may be entitled to receive such relief, and who are members of the Church of the Nazarene, shall be known as Non-Contributing Members, and entitled to receive relief age annuities from the General Relief Fund, to-wit:

§1. *Ministers*, ordained or licensed, who actively engaged in pastoral labors in the Church of the Nazarene for three or more years since October, 1908.

§2. *Missionaries*, ordained or licensed ministers, or lay members of the Church of the Nazarene, who actively engaged in missionary labors under commission from the Department of Foreign Missions of the General Board of said church for three or more years since October, 1908, upon proper application endorsed by the Department of Foreign Missions.

§3. *Evangelists*, ordained or licensed, who gave at least seventy-five per cent of their time and labor to the active service of the Church of the Nazarene.

§4. *Ministers*, who engaged as editors of denominational periodicals, teachers in denominational schools, secretaries of denominational boards, or who engaged in specific denominational work approved by a general board or a District Assembly or the General Assembly.

§5. *Women Ministers*, whose husbands were prevented from earning a sufficient support by reason of the illness or infirmity of the wife; *provided*, that the amount granted to a husband and wife who are both ministers shall not exceed the maximum allowance to one person.

§6. *Widows*, entitled to receive aid on the basis of the husband's years of service, not to exceed sixty (60) per cent of the rate to which the husband would have been entitled; *provided*, that a widow shall not be entitled to the relief unless her marriage occurred before or during her husband's years of active service, and before he began to receive relief from this Fund; *provided further*, that the years of his service credited to her account shall not be more than the number of her marriage to him.

§7. *Deaconesses*, who gave their whole time to the work of the Church of the Nazarene, if unmarried, shall be entitled to receive relief on the basis of sixty (60) per cent of the rate for ministers. But deaconesses who were supported by husbands during the term of such service shall not be entitled to relief, except at the discretion of The Department.

§17. *General Relief Fund Annuities and Relief*. §1. *Permanent Relief*. (1) Grants from the General Relief Fund for permanent relief shall be based entirely upon years of service rendered to the Church of the Nazarene between October, 1908, and December 31, 1928, and actual need as shown by temporal circumstances.

(2) All grants shall be made upon application by the person desiring relief, and endorsed by the District Superintendent and the District Board of Ministerial Relief of the Assembly District in which the applicant holds membership, except as herein otherwise stated, and approved by the Secretary of The Department. Annual renewal shall be required in the same manner.

(3) Permanent relief age annuities of non-contributing members shall be granted upon the basis of the number of years of regular active service rendered in the Church of the Nazarene between October, 1908, and December 31, 1928, at the rate of \$10.00 per service year, but the annuity so granted shall not exceed \$200.00 in any case, provided there be funds for such payments, and provided that the amount of any annuity paid during 1928 shall not be decreased in any case except by request of the annuitant or the Assembly District requesting annual renewal. Relief shall be payable monthly, unless otherwise stated in the application.

§2. *Temporary Relief*. (1) Grants to care for necessitous cases among the active ministers of the Church of the Nazarene may be made upon application of a minister, duly endorsed by the District Superintendent and District Board of Ministerial Relief, and approved by the Department.

(2) Grants for temporary relief shall be based upon present temporary necessity as follows: not to exceed \$50.00 for sickness; not to exceed \$50.00 for surgical operations; not to exceed \$50.00 for accidents; not to exceed \$10.00 per month for six months for temporary support.

In no case shall a minister receive aid from more than one of the above mentioned provisions; nor shall another temporary grant be allowed within the next twelve months; nor

shall a temporary relief and a permanent relief be allowed in the same period.

(3) In no case shall the granting of temporary relief be permitted to embarrass the payment of permanent relief at any time.

§3. All grants of relief, both temporary and permanent, shall be contingent upon having sufficient funds to meet payments as they become due. No debts shall be incurred nor overdrafts sanctioned.

§18. Any surplus remaining from the General Relief Fund at the end of any fiscal year may be transferred to the Prior Service Fund as The Department may determine with the approval of the General Board of the Church of the Nazarene.

§19. The Department shall not be obliged to recognize the claim for former service and relief from the General Relief Fund unless the record of such former service shall have been filed with The Department in writing on or before January 1, 1930.

V. AMENDMENTS

§20. *Right to Alter or Amend the Pension Plan*. The right to alter or amend the Pension Plan as may be justified or required by experience and the resources of The Fund, and as may be found to be to the general advantage of The Church and the ministers, shall be vested in The Department subject to the approval of the General Board.

All inquiries for information should be addressed to the Department of Ministerial Relief, 2923 Troost Ave., Kansas City, Mo.

TEN COMMANDMENTS BY THE PASTOR

By R. P. COLEMAN

The following were suggested by the article, "Ten Commandments of the People to the New Pastor."

1. Do not expect me to remember the names of all the first few times that we meet.

2. Do not wait for me to speak to you, but come to the platform and by so doing we shall get acquainted more easily.

3. Do not come to the first few services and then stay at home or go elsewhere. It is too soon to drop out with the expectation of being hunted up and brought back to the services.

4. Do not constantly be telling me what Brother and Sister So and So did while here and the wonderful success that they had. They are gone, so fall in line with the new pastor and help in the work for God.

5. Do not criticize me to other members or friends if I fail to do things your way. Give me time to adapt myself to new situations.

6. Do not wait for me to seek out the strangers in the congregation. I am a stranger myself. Give them a hearty welcome to our services.

7. Do not accuse me of not visiting when I have called at your house several times but never found you at home.

8. Do not forget that you obligated yourself to be faithful in attendance at the church services and your pastor expects you to be true to your vows.

9. Do not forget that I came to your church to serve you, and when you need my services, I am always at your service.

10. Do not expect me to preach flowery sermons, but pray for me that God will make me a blessing to all. You help me to help others and we shall succeed.

BREWTON, ALABAMA

"Where there is sorrow there is holy ground. Some day people will realize what that means."

A person who is disturbed and impatient when events fall out differently from what he expected and anticipated is not in the enjoyment of true spiritual freedom.—THOMAS C. UPHAM.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Sacramento, California, Sunday the third day of February. On Monday we made a run out a few miles north of Marysville, to a nice country church where a good sister is the fine pastor. We secured a fine list of subscriptions and had one fine time. Brother Smith had the recall of the pastor and everything went fine. Every vote that was cast was for their present pastor.

Tuesday the fifth, found us back at Marysville. We had the privilege of preaching and singing to the preachers of the county at the First M. E. Church where Dr. Wood is pastor. He is a most excellent brother. I met there a fine young man, the pastor of the Baptist church, that I have known almost all his life. He was raised at Hubbard City, Texas, his name is Walton, and his brother married one of my nieces, so that made him and me almost kinfolks. Well, it is a wonder how the human family gets scattered over the nation. I had no idea that I would find one of the old Hubbard, Texas, boys away out here in northern California, a pastor of a Baptist church.

At night we had a most beautiful service in the Salvation Army Hall. We had a great time and we had a fine crowd. The Army has a splendid building at Marysville and a fine corps. We have a fine brother at Marysville, Brother J. H. Jamieson from Oklahoma. He is now in the process of building and we had to have another place to meet so we had the Army Hall, and to my surprise and delight that night, who should come walking in on us but a fine old boy that I hadn't met for many years. It was Brother H. H. Miller, from Gridley, California. He and his wife drove down. He is now the pastor of the Presbyterian church. When I knew him last he was our Superintendent on the Northern California District, but for the last twelve years he has been with the Presbyterians. I was so glad to meet him.

On Wednesday morning we drove to the home of Brother and Sister John Dolson and found Sister Dolson very sick. We had prayer with them and then drove on to Chico and had two days and nights in Chico. Here Brother E. F. Dunn is the fine pastor and he is doing things in Chico. To accommodate the crowd, we went to the Broadway Southern Methodist church, where Brother Carter is the

fine pastor. He is one of the finest old boys that you will meet in a lifetime's travel. No man on earth could have been kinder to us than he and his little wife. We had three fine services in his church. May heaven smile on them. We also had with us for Thursday night, the pastor of the First Baptist church. He is a most excellent brother and we had one fine brother, out some twenty miles from Chico, by the name of Petersime. He is a fine brother and is the pastor in his town of the M. E. church. We met him on Tuesday morning at the preachers' meeting at Marysville and he drove on to Chico on Thursday night. We had two fine days in Chico and Brother Dunn will soon have things in fine shape at Chico. He is a fine worker, in fact, we have few that are his equal. He is next to a miracle worker. We had rooms at different places but all took our meals at the parsonage. The good Nazarene sisters came in and helped Sister Dunn with the cooking and the house work.

We left Chico on Friday in the afternoon and made a run to Red Bluff. We passed through the most beautiful country in the nation on the highway from Marysville to Chico and from there to Red Bluff. Marysville is called the peach bowl of the world. At Marysville one-third of all the canned peaches of the United States are canned and the peaches I don't think could be any better than they are in that country.

On this beautiful highway we passed through the finest old ranch in the state. It is the great ranch that was owned and operated by Brother Stanford, the builder of the famous Stanford University a few miles below San Francisco. It was on this great ranch that Mr. Stanford raised the great race horse that was of world fame, called Palo Alto, and he named the city where the great university is located in honor of the greatest race horse of the world, Palo Alto. The great ranch I think was given to the university. If my mind serves me correctly there were fifty thousand acres in this great ranch and it is located in the beauty spot of the nation. Off to the east is the only active volcano in the United States and off to the north is the great Mt. Shasta, covered with snow the year around and the lovely valley is pleasant the year around. But the great ranch is now sub-divided and is being bought up by farmers and put into cultivation. It is very fine soil and the finest oaks in the nation are scattered over the great ranch, making it perfectly beautiful. But there are thousands of acres yet in fine grass

covered with fine sheep and cattle, but the most of it is in wheat and peaches and in fact all kinds of the finest of California fruit. It is one of the gardens of the earth.

Brother and Sister Thompson are the fine pastors at Red Bluff. They have done a wonderful work at Red Bluff, built a good church and almost paid it out in a year and a half. Professor L. C. Messer and old Bud made our home just out of the city, with Brother and Sister Pierce, a fine family that have just come to us from another church. We had two nights in the fine home and had two fine nights at our church in Red Bluff.

Sunday morning, February 10, we made a run down the valley to Corning. Here we have a most excellent pastor, the Rev. Chester Smith and his good wife, and Brother E. J. Lord and Brother C. L. Fowler were there in a fine revival. Brother Lord preached in the morning and old Bud in the afternoon and night. We had three fine services and they gave us twenty subscriptions for the *HERALD OF HOLINESS*. There were several at the altar service in the morning and they prayed through in the old-fashioned way and shouted like they had jumped a fox. It was on the old line. Brother Lord brought us a message that could not be improved on and I haven't heard a better gospel message in many years, if I ever did, and Brother Fowler is a beautiful singer. His father is our pastor down at Merced. We are to be with him pretty soon now on the Home Missionary trip.

After Sunday, the 17th, Brother and Sister Lord make a run to their home in Oregon, as they have been away now ever since they went to the General Assembly. Well, we have no finer pastor than Chester Smith and no finer evangelist than E. J. Lord, and no finer singer than C. L. Fowler. Thank the Lord for the old boys in the field that are as true as steel. May heaven smile on them. We had such a fine day at Corning, which is the headquarters for olives. Corning is called the Olive city.

In love,

UNCLE BUDDIE.

Life's crowning victory belongs to those who have won no brilliant battle, suffered no crushing wrong; who have figured in no great drama, whose sphere was obscure, but who have loved great principles midst small duties, nourished sublime hopes amid vulgar cares, and illustrated eternal principles in trifles — NEWELL DWIGHT HILLS.

THE SUNDAY SCHOOL

SUNDAY SCHOOL LESSON

For March 10, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Baptism and the Lord's Supper.

LESSON TEXT: Matt. 28:19, 20; 1 Cor. 11:23-29.

GOLDEN TEXT: *This do in remembrance of me* (1 Cor. 11:24).

OUR last lesson was a study about the church, its foundation, growth and purpose. But in the lesson now under consideration we are to take up the teachings of the Bible relative to the sacraments of the church. Both of these sacraments were foreshadowed in Jewish rites, which rites distinguished the Jews as a nation.

The holiness of the people, as the children of God, was a principle as sacred as the consecration of the priests. This principle was enforced upon the Jews by ceremonies and restrictions, reaching to every detail of their daily lives. "Be ye holy for I am holy," was the plain, simple law upon which all ritual and ceremonial law rested. Moses alludes to circumcision, giving its spiritual sense, "the circumcision of the heart," in language similar to that of Paul.

Just as circumcision was a sign that a man was a child of Abraham, so baptism is a sign or symbol of regeneration. By the rite of baptism people were to be admitted into Christian fellowship. It is in no sense a saving institution, but is an outward symbol of an inwrought work of divine grace.

When Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," He was saying to the church, "Do your utmost to make the nations Christian nations." This was His great commission to that little group of men and it was by no means a small task. But this work was not for the apostles alone; for its echoing call has been ringing through all the ages of Church history, and every member of the Christian Church, from that day to this, knows exactly that their chief business is to set up the Christian religion in all places. We are bidden to go to the nations and disciple them. Not that all must go together into every place, but we are to disperse ourselves in such a way as will diffuse the light of the gospel.

We have in this lesson a word of command to the apostles, but there is a word of encouragement as well, for He who said, "Go ye," prefaced the command with a declaration of His might, thus inspiring confidence, certainty of success in obeying the command. "All power is given unto me in heaven and in earth," He told them and then gave them assurance of His presence as long as there was need to tell the gospel story, "even unto the end of the world." They were to

make a business of this work, for they were the architects that laid the foundation of the Church. But those following them, their successors, the ministers of the gospel of this and every other age, both past and future, were to continue the work. Thus the gospel would be transmitted from age to age, during all time, and a world-wide evangelism would be accomplished.

Those converted were to be admitted into church fellowship, but not until they gave testimony by baptism. This baptism must be administered in the name of the Triune God, because all His ministers act by authority from the three persons in the Godhead, who all concur as to our creation, so also to our redemption.

But being baptized and admitted into church fellowship was not all that was needed. There were other teachings of Jesus to be observed beside these; and teachings that were more important, for sacraments are but symbols of realities, and always that which is symbolized must be far greater than the symbol.

All religions have their philosophies and when one accepts the Christian faith he must turn from all false philosophy and learn how to live according to Christ's teaching. For this reason Jesus said, "Teaching them to observe all things whatsoever I have commanded you." So the work of teaching and preaching must continue on and on, for Christian people need to be taught the great doctrines of the Bible. We fear there is a laxness on the part of the ministry at this vital point, for among our church members there is not the fervency of spirit, and tenderness of conscience relative to many worldly pursuits, that there used to be. We do not seem to place as high an estimate on integrity in business and purity of social life. Our youth are not interested in the deep things that elevate character, but are after the trifles that amuse.

We believe that attention should be given to the words of Jesus in His great commission, by every minister and teacher in the church, and they should make a business of "teaching them [church members] to observe all things [not just a few sacraments, though they are important] whatsoever I have commanded you."

In the second part of the lesson we are to consider the teaching of Paul regarding the Lord's Supper. He clearly states that his knowledge of this institution came to him by revelation from Christ, and what he had received he communicated to them without varying from the truth. Paul places emphasis on the fact that Christ instituted this sacrament the night of His betrayal, just as He was entering on His sufferings which are therein commemorated.

It is quite evident that they all par-

took of this holy feast; they ate the bread and drank the wine. None were denied either part. This was to be done "in remembrance" of Christ, to keep fresh in mind His dying and also His coming again, for it is to be celebrated *till He shall come the second time*, without sin, for the salvation of those that believe. Paul warns us of the danger of partaking unworthily and he points out to us our duty of self-examination. Here as elsewhere we are safe only as we follow the instructions of the Word. Holy things are to be used in a holy manner or else they are profaned. Consider then the sacred intention of this holy ordinance, its nature, and use and look into your own life and see what you find there; for to eat and drink unworthily is to eat and drink judgment to yourself.

A PLAN—A LEADER

"Plan your work," is a splendid slogan as far as it goes, but it does not go far enough. Plans, methods, systems, organization, all are necessary; and the best plans make for the larger success. But plans of themselves are lifeless; they are powerless to accomplish anything. "Plan your work, and work your plan," is a much better slogan. But if a plan is to be worked, someone must work it; and if the plan is to succeed someone must work it who knows how and will work it right. Many a plan has failed, and then the plan has been condemned, when the fault has not been with the plan but with the leadership.

Two things then are essential to any large success, to wit, a good plan and a skilled leader. A good plan with no leadership or with the wrong leadership not only fails but sometimes results in real harm. A good leader may fail because of no plan or of a poor plan. Work must proceed along two lines, first, there must be a careful and thorough study of conditions, situations and experiences and a development of the best plans to meet the need and reach the objective. Second, there must be the careful and thorough training of leaders. Possibly one of our greater faults is so many of us do things with so little thinking, planning, training. We just go ahead when the time comes to act, rather mechanically, hardly knowing why we do as we do and are thoughtless as to the results. Probably there is no greater need in the church today than for efficient leadership, both pastoral and lay; pastors in more general supervision, and laymen for department and group leadership—officers and teachers.

"What is the true test of character, unless it be its progressive development in the bustle and turmoil, in the action and reaction of daily life."

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR BOYS AND GIRLS:

Do you ever dream of the things you are going to do for your mother and father when you are grown and making money of your own? The following little incident, a true one will show you how one girl learned that now is the best time to do things for our loved ones.

MOLLY LEARNS THAT NO TIME IS LIKE THE PRESENT

"I believe that this is the hottest day I ever felt in my life," thought Molly as she stretched herself out comfortably on the couch swing.

It was still early in the morning, just a few minutes past ten, but as she walked the four blocks from her cousin's home where she had gone to borrow a new book, the sun was already beating fiercely upon the pavements, and they in turn were sending back little waves of heat as from a stove. The glare, too, had been almost blinding. Molly had not opened her book yet; she was resting and cooling off from her hot walk.

"Our house is pretty old-fashioned and not a bit fine. It isn't pretty like the Jones' bungalow or Mrs. Dodd's English cottage. But I don't believe there is a place in town that has a porch like ours, so cool and shady and restful," she was thinking. When her father had bought the rather ordinary little house a few years before, the porch, a side one and quite narrow, had been used mainly as a passage way from the small hall in the front to the dining room in the rear. Her parents' bedroom too, opened upon it. But her mother was good at planning things, hired a carpenter, had the little porch and its roof built out and screened, and turned it into a large and delightful outdoor living room. Mrs. Douglas had painted the floor a cool gray, while a second-hand reading table and some chairs, old ones, but quite comfortable, were painted leaf green.

There were a big couch swing, and a cot over in one corner that had been converted into another inviting resting place by the use of a thick pad and green and white checked gingham cover and cushions. Just outside the screen wall was a row of porch boxes containing ferns, and a large maple tree in the side yard contributed its cool, green shadows. It was lighted at night by several inexpensive reading lamps whose gay chintz shades Mrs. Douglas had made herself. The front of the house hid this pleasant place from the street, so that it was indeed a quiet and restful place, one which the whole family enjoyed from early spring until late fall drove them indoors.

Perhaps Molly had never appreciated it more than she did this hot summer morning. "See, just like some shady dell in the heart of a forest, after the glare outside," she said to herself. (Molly was inclined to be a bit poetical in her thoughts).

She placed another cushion under her head, opened her book and soon forgot everything else in the interesting story she was reading. After a while the murmur of conversation aroused her. Her mother had company in the next room, evidently, and Molly, listening carelessly, recognized the voice of their next-door neighbor.

"Yes, Mrs. Lovett is going away Friday to be gone a month. Ruth thinks her mother is run down, and has arranged for her to spend August at a mountain hotel near Petersburg," she was saying. "Ruth is arranging? I don't quite understand," said Mrs. Douglas. "I mean that she is paying all her mother's expenses. Ruth has been working in her uncle's office since school closed you know, helping his assistant bookkeeper every morning. And now that the doctor has ordered Mrs. Wells to take a complete rest for the next six weeks, Ruth is to have her place," said the neighbor.

"This is Ruth's senior year in high school; I hope she doesn't think of giving it up," said Mrs. Douglas.

"Oh, no, Mrs. Wells is to be back by the time school opens," was the reply.

"Well, Ruth is a bright girl and the loveliest, most thoughtful daughter I have ever known," said Mrs. Douglas.

Molly felt almost aggrieved as she listened. "It's all very well to talk of Ruth's being smart and a good daughter, though of course she is both. But what they don't seem to realize is that Ruth is a very lucky girl to get this office work and be able to give her mother such a lovely vacation. I am sure I would enjoy giving my mother a nice rest, too. But how could I earn the money? I am not quite fourteen and no one would think of giving me office work to do. Well, never mind when I am eighteen, like Ruth, I too shall get a job, and send my mother away for a vacation, maybe to the seashore."

Molly was so thrilled with this idea that she laid her book down and gave herself over to dreaming of the delightful plan she had conjured up. "Yes, the seashore; that is the very place, a lot nicer than the mountains. And I shall do without things for myself, so that mother may have some pretty, new

clothes," she decided, and felt quite a little glow because of the thoughtful selfishness she would show at that time.

It was just at this moment that she heard her mother say a surprising thing. "It will do Mrs. Lovett a world of good; she is chatty and sociable and will enjoy sitting for hours on the hotel veranda, talking with the other women guests. But it is not my idea of a vacation at all. If I could know that I did not have to wash a dish or make a bed for a month, and had time to lie out there on my own porch, enjoying its quiet and coolness and read a favorite book without my conscience telling me I was neglecting some duty, that would be a heavenly vacation to me," was what she said.

Molly was dismayed. Was it possible that Mother didn't have time to enjoy the porch as the rest of them did? She had really never thought of it before. Yet it was Mother's money which had built it; a Christmas check which her brother out West had sent her, writing that he would be gratified if she would spend it on herself, perhaps for a dress and a nice winter coat. It was a shame and Molly's cheeks flushed. Then another thought struck her, and she sat up suddenly, her interesting book quite forgotten. "If that is the kind of vacation Mother wants, I wouldn't have to wait until I'm eighteen; I could give it to her now. It wouldn't take money, it would just take time and extra work," she said to herself. The time, and daily monotonous work in kitchen and bedrooms didn't fire Molly's imagination as the fine dreams of earning a lot of money and sending her mother to the seashore.

But the idea had taken hold of her mind. "If I love my dear mother as much as Ruth loves hers, now is the time for me to prove it," she thought. And she did, all through the hot long weeks which followed. It wasn't always easy, but she learned a lesson which you and I need, if we truly want to lighten the burden on some loved one, which is, that it is better to do the small things close at hand than to make fine plans about big ones in the future. Look about you there, boys and girls and see what you can do for mother and father now. You won't have to look far if you are in earnest, and your help will mean more to those dear parents than you can realize.

Never allow thyself to dwell on the wish that this or that had been, or were, otherwise than it was, or is. God Almighty loves thee better and more wisely than thou dost thyself.—E. B. Pusey.

HOME MISSIONS

THE ROCKY MOUNTAIN DISTRICT

The Rocky Mountain District embraces some of the most rugged scenery to be found in America. Great mountain ranges with their snow-capped peaks cover much of its area. Lakes and mountain streams abound. Six or seven Indian tribes make their homes amid the wild ruggedness of this great district. People from everywhere have come here seeking the wealth of this treasure country. Almost everything that modern science and civilization can give in comfort and ease are to be found here.

Churches are comparatively few and small and spirituality is at a low ebb. Many towns of several hundred souls have neither prayermeeting nor Sunday school and one county near us has no resident minister within it. Only one city in Montana of more than ten thousand population has a holiness church, and two in Wyoming. A score or more cities with populations from ten to forty thousand souls await our coming. Nazarenes and other holiness people are scattered over this vast district of 244,000 square miles who never hear a holiness sermon. Some of them have to drive miles and miles to a Sunday school of any kind.

Calls come to us from every direction in both Montana and Wyoming for evangelistic help. A score of men and women are writing us for an opportunity to evangelize on the Rocky Mountain District. We are compelled to discourage their coming on account of having no funds with which to pay rents, board bills for workers, and other campaign expenses in these new places. We have only three churches in Montana and Wyoming that can pay a pastor full salary. These same three churches must largely pay the District Budget, out of which the evangelization of this territory is to be supported. At a glance you can see our problem—open doors and perishing souls all about us and no funds to work with. The General Board is helping us some (\$50 a month), which we greatly appreciate, but the small amount they give us has to be spread over such a large need.

Rev. Roy E. Swim has been busy in meetings for us throughout the winter. He held meetings for our churches at Laurel and Cheyenne and conducted a home mission campaign at Sheridan, Wyo., and is now in the Glacier Park region in a home mission campaign at Whitefish.

We are expecting Rev. J. O. Schaap to conduct a meeting for us in Livingstone and Missoula, Montana, soon. We have some good Nazarenes living in these fine cities but have no organization in either.

Rev. A. McNaughton and wife are holding a meeting for our Fairview, Montana, church at present. The writer was

there recently and much pleased with the prospects for future victory. We perfected their organization, received five new members into the church and made arrangements with the trustees and a banker for purchasing a church building. They are buying the Presbyterian church at about one-third its value and will have one of the best buildings in the town of seven churches, and the second best church on the district.

Word comes from our Casper, Wyo., pastor, Rev. Paul Dodds, that he is having souls at the altar and some new members.

The Billings church is planning on having a revival campaign soon with the pastor doing the preaching. We recently received six good members and have more coming to us soon. This church has some very fine people and a good future.

To give my readers some idea of the bigness of the Rocky Mountain District, we ask you to think of this: the writer made three trips recently, visiting three churches and a mission; the three trips covered 2,384 miles of railroad travel and took eight nights away from home, giving one night to each place. Distances are very great and traveling costly.

Please pray for Montana and Wyoming.

W. D. SHELOR, *District Superintendent.*

THE HARVEST IS WHITE

Having completed my rounds in visiting the churches in Mississippi and Louisiana, I am now starting into revival work in places where there is no Nazarene work. The people in this country are awakening to the need of the gospel of the Son of God as presented by the Church of the Nazarene, and it is safe to say there will be more Nazarenes in this country at the close of 1929 than have ever been before. The harvest is white, and while the laborers are few, the work is getting easier, and the need of the Church of the Nazarene being felt more and more.

I have just arrived in McLain, Mississippi, where I will start a revival meeting tonight, assisted by Rev. Virgil Paul, from Helena, Ark. McLain is a town of a few hundred refined people; that being true, there is very little prejudice here. For instance, I am to hold in the Baptist church, a splendid new brick building, well located. Of course that is a little unusual, but I know all the people here and have many friends.

From here I will return to Columbus, Mississippi, where I will join Brother Coleman in meeting. I spent a week there and left Brother Coleman to continue the meeting until I could get back. Columbus is a city of more than fifteen thousand people, with the State College for Girls with some fifteen hundred students. We own a good church building there and must have a strong church.

God is on our side and we are bound to win. The Department of Home Missions and Church Extension has determined to do something, and so has the Lord, and everything points to victory for us. We are praying down here and all working together for the greatest victory in the history of our beloved church.

Our church in Laurel, Mississippi, under the pastorate of Rev. Florence Thornton, is making good progress. The attendance is improving and there is a fine spirit of prayer and sacrifice among our people which is attracting other people to our church. The Sunday school is increasing in attendance and power. Sister Thornton is a most capable worker, and her two sisters are a great help to her. She has some of the best people in that little church this side of heaven. We are going to put on a campaign in another part of that city in the summer, and just as soon as we are a little stronger, we will sell the present property and buy uptown and build a good brick building. "If God be for us, who can be against us?"

From Columbus we will go to Tylertown, Mississippi, where the tent is now located, and hold a meeting. Tylertown is a good little city and a good place for a local Church of the Nazarene.

From there we will return to Louisiana and hold meetings in several places including Baton Rouge, the capital of the state, where we ought to have a church.

As soon as we return to Mississippi we will enter Jackson, Brookhaven, Columbia and maybe Vicksburg. We are going to put forth a great effort at Meridian. That is not only the largest and best city in the state, but it is one of the hardest, because it used to be a holiness center, with its two large holiness colleges. But the colleges went down and the holiness people went to other places, and while some may be Gospel hardened, some are set against this blessed truth of the Bible. We will make our strongest fight in Mississippi, in Meridian and Jackson, and if all the Nazarenes will pray for us we will land safely. You understand that Mississippi and Louisiana are Home Mission districts, under the direction of the Department of Home Missions and Church Extension.

R. H. M. WATSON,
District Superintendent.

A budget of the general, district and local interests cannot be sold to our people merely because it is a budget, but the budget should be undone and sell the budget by what it contains. In the budgets if undone will be found many interesting things that will sell themselves if only properly presented, in the right way, at the right time, by the right person.—N. B. HERRELL.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

FOREIGN MISSIONARY NEEDS

DURING the last three weeks, we have enjoyed blessed fellowship in getting up close to the heart of some of the leaders in the foreign missionary interests of our denomination. We have learned of their heart burdens and of their great concern, and we are beginning to see and to feel a great interest in some of the needs of the foreign fields.

We have learned that our foreign missionary interests are handicapped through lack of funds, and that they are hardly living, even from hand to mouth. We have learned, also, that there is not one field under our supervision which has adequate support.

The needs in Africa are tremendous. I have learned that, while Brother Schmelzenbach has performed the miraculous, yet he needs a new campteeting shed over there, which would cost two thousand dollars. They need an ambulance for the hospital, which would cost fifteen hundred dollars. Also they need equipment for the hospital; namely, six beds at thirty dollars each. There are more than sixty girls in our school there, some of whom are sleeping on the ground, and only twenty-one of whom have provision made for them for something to eat, and yet, due to a neglected General Budget, not one of these needs can be undertaken.

I have learned, too, that Brother Jenkins, one of our missionaries over there, has native quarters in which to live, and that he is much in need of a car. We also need an African missionary home in Swaziland, South Africa. We need chapels, which would cost \$150 each. When I heard about the need for these chapels the thought immediately came to me, Why not include a chapel over there in the General Budget, named for my mother and call it the "Belle Chalfant Memorial Chapel," in memory of my dear mother who is in heaven. Only a few days ago I bought a radio for my wife and boys, at a cost of more than one hundred dollars. Why should not E. O. Chalfant be as much interested in the General Budget—in its relation to Africa as he is in buying a radio for his own home? Why should not E. O. Chalfant be as interested in increasing the budget so that it could buy a car for Brother Jenkins in Africa as he is in buying a car for himself? Personally, I am beginning to wake up.

Then I learned that it takes only \$60 in all foreign missionary countries to support a student in school. Also, I learned that one can support his own missionary in Africa, China, or South America for six hundred dollars a year. I learned, too, that we need a church in Johannesburg, at a cost of one thousand dollars.

Now these are some of the needs in Africa. As I proceed in these articles I

am going to tell of the needs in other fields. I know that Chicago Central District can raise its share of the general funds so as to provide for these needs, and I know that instead of giving \$15,000 or \$20,000 a year for Foreign Missions, we can give twice that amount, and that we can thus help build a tabernacle for Brother Schmelzenbach, and can help buy a car for Brother Jenkins, and can help build some memorial chapels in Africa, and can help put those beds in the hospital in Africa. By the help of God we are going to do this. We wish to say to missionaries on the field who may read this article, to native workers who may get this information, to the preachers and people on Chicago Central District, to the District Superintendents and people in the Church of the Nazarene in general, to the General Superintendents and to all concerned, that Chicago Central District is going to wake up, and that we are going to put on an aggressive foreign missionary program, and put sideboards on the General Budget.

E. O. CHALFANT.

To use trust funds for personal and private ends is reckoned among men and rated by human law as the supreme sin of a trustee. Just so unfaithful stewardship appears in the Word of God, not as a venial fault, but as a deadly sin, covetousness, which is the denial of stewardship, being always listed in Scripture with fornication and idolatry as sins which bar from "any inheritance in the kingdom of Christ and of God."

The Savior tells us of a man whose business was prospering and who thought within himself, "What shall I do, because I have no room where to bestow my fruits?" And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Is there any sign here that he thinks of himself not as owner, but as trustee? Is there a hint that he looks on his possessions as divinely given means of serving God and his fellow-man? No. It is "my fruits," "my goods," "my barns," and all, he says to his soul, for "thine" ease, indulgence and enjoyment. Death came to him suddenly. No doubt the papers, had there been any, would have had much to say in praise of the dead man. The Savior's portrait contains no impeachment of his honesty. He had also the industry, energy, and foresight essential to business success. Naturally he became an admired and prominent figure in his community despite his selfishness. "The wicked . . . blesseth the covetous," declares the Bible, "whom the Lord ab-

horreth." Nothing so dazzles the popular eye as successful greed. It commends itself to the world as honorable business thrift and sagacity.

Amid the world's chorus of approval, self-justification is so fatally easy as to be well-nigh fatally certain. When the Savior declared, "Ye cannot serve God and mammon," the record tells us that the lovers of money scoffed at Him. Whereupon He said unto them, "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

On what, then, does this steward of the parable spend his trust funds? On lewdness, gambling, drinking? Not at all. On "purple," "fine linen," "sumptuous faring," and the like—things perfectly proper in themselves. What then was the trouble with him? Abraham defines it, "Son, thou in thy lifetime receivedst thy good things." There are but two classes of people, those that use lifetime to receive good things in, and those that use lifetime to serve God and their fellow-men in. What God gave this man to serve with he lavished on himself. He is the Bible type of that morally respectable and socially attractive class who have no vision wider and no aim higher than personal pleasure. Immersed in refined selfishness, the whole meaning and purpose of life they bring to naught. Brownie describes them as "Left in God's contempt apart, With ghastly, smooth life, dead at heart, Tame in earth's paddock as her prize."

Here is a church member, excellent in many respects and highly privileged. His lot is cast in a land of Bibles and churches. His home is bright with Christian faith and love and purity. His future is glorified with an immortal hope. The graves of his loved ones are rain-bowed with the prospect of reunion in the Father's house. Thrice happy man! But when you tell him of the nations that still sit in darkness, waiting, dumbly waiting, while the slow centuries pass, for "that light whose dawning maketh all things new," he listens with a deadly apathy. Such a man is nothing but a Jew! The most sacred trust on earth, the trust of religious light, he has turned into a personal luxury. "Provided I have the light," he says, "and my little circle, I care not who is in the dark."

Not till we have learned the spirit of stewardship; not till we can say with Paul, "I am debtor," have we passed from Judaism into Christianity.

HELP FROM THE HERALD OF HOLINESS

I would like to say a few words of praise of the **HERALD OF HOLINESS**. It is certainly a most welcome paper in my home, and blesses me so much. Many times things come up that we don't understand and we ask our blessed Lord to show us, and so many times He shows us and gives us light through the **HERALD OF HOLINESS**. Bless His name. We are a little band of five Nazarenes here in Palouse and as some of us cannot take the **HERALD OF HOLINESS** we all share the one paper, and oh, how it does help and encourage us. We pray that God our Father will bless you, and make the paper a great shining light throughout this old sin darkened world.—Mrs. A. J. Sorenson, Box 294, Palouse, Wash.

PITTSBURGH DISTRICT

We are forging ahead. During the winter season, revivals have been the order. In looking over the list I see that about thirty churches have had revivals lately and they have all taken in a class of new members, ranging from five to forty and the boys are still stringing the fish.

Since our last assembly we have organized nine new churches. The last one was at Sharon, Pa. This is a fine class. Rev. F. G. Strickler is the pastor. They have a fund started and hope to buy a church home within the next ninety days. Last Sunday we were at Toronto, Ohio. This church was organized in August with fifty members. They called Rev. W. F. Miller as pastor. They now have a place of worship and seventy-five members, a growing Sunday school, a Young People's Society and a W. F. M. Society.

Recently we visited the new church at Columbiana, Ohio. Organized this class Dec. 1 with twenty-eight. They now have forty-two members with a Sunday school and a Young People's Society. We were able to raise \$500 to be used as an initial payment on a lot. Rev. Chas. Snyder is the pastor and the prospect for this work is most excellent.

The church at Hammondsville is making strides. This work is just six months old and has doubled the membership. Rev. Ray Estill is the pastor. At this place God has given us a church in which to worship. The building is owned by a good friend who gives us the use of it.

The church at Massillon, Ohio is under the care of our good pastor at Canton, Ohio, Rev. C. J. Forcey. They are having their regular services in a hall and there are better days ahead for this people. Last July we organized a small but a good class at Barnesville, Ohio. Rev. Chester Acton was called as pastor. They immediately bought a church within two blocks of the center of the city and are pressing the battle.

At Uniontown, Pa., is another new church. Rev. Isabel Myler is pastor here. She has a Sunday school of close to one hundred. One of her members is donating a lot and the next thing is to get a place of worship. It can be done. At Jerome, Pa., is a work only eight months old. Rev. C. C. Shaffer is the good pastor here. They now have fifty-five mem-

PENIEL ORPHANS' HOME

E. J. FLEMING, *Secretary*

The General Orphanage Board pleads with the friends of little children not to cease their contributions for this work until notified that the Home has been finally closed and homes found for the children. While it is true that an order has been issued to close the Home, it is expected that it will take several months to find suitable homes for the children and in the meantime the need of food, clothing and other comforts will continue, therefore contributions to this cause are earnestly and urgently solicited.

Use the blank appearing below in making remittance.

M. Lunn, General Treasurer,
2923 Troost Ave.,
Kansas City, Missouri

Enclosed please find \$..... for the support of orphanage work.

Name

Address

NEW YORK DISTRICT

The pastors and laymembers on the New York District are alive to the need of preaching and pushing the grand, glorious doctrine of Bible holiness, which is the blessed Truth committed to the Church of the Nazarene. This is not a theory, but an experience thrilling with life, joy and victory.

The first of the year we began our work in the northern part of our district, stopping first at Clintondale and New Paltz, where our very active pastor, Rev. D. H. Keeler, is looking after our work. He is looking over nearby sites to capture for God and our church.

At Saratoga Springs we found Rev. O. L. Tillotson carrying the burden, and pushing the needs of our church. We remained over Sunday, and had a very good service during the day. Received three new members, which means a help for our church in this place. We remained over one night with our Gouverneur and Lowville churches, where we found our pastors alert to the needs of their fields.

At Canastota we stopped two nights, and found our new Pastor Griswold getting hold of the situation, and looking to the future for victory in that field. Miss Ruth Cooper, one of our good song evangelists, lives here. Having lost her mother last summer, she is looking after the needs of her father in a beautiful Christian and Christlike manner.

We spent Sunday with our Syracuse church, and were wonderfully blessed of God in all the services. Rev. A. R. Brooke, our faithful pastor, has had a good year. On account of the flu raging in the north, we returned to our Flushing church, and found our young pastor, Rev. S. C. Seamans, getting ready for a revival. We held a very fine service,

bers and the end is not yet. The pastor writes me that he hopes to have seventy by the time of the assembly.

The last of these new churches, but not the least is at DuBois, Pa. Rev. William Sloan, son of Dr. J. Howard Sloan, is the young man that is doing the job. This fine people bought a lot and have built the basement of what will be a fine church building. They have a fine place to worship. They have a good Sunday school and a Young People's Society and they are getting close to the sixty mark in membership, if they have not already reached it.

We are now within three months of our next District Assembly. The pastors are all at the job and they are working overtime and God is blessing their efforts.

We are pushing everything that is good and looking for new territory to take. The outlook was never brighter.

C. WARREN JONES, *District Superintendent*.

OHIO DISTRICT HONOR ROLL Churches 100 Per Cent Paid Up On Budget Feb. 1st.

Cincinnati (Carthage)
Columbus (Shepard)
Coshocton
Dayton (Parkview)
Fort Recovery
Fayette
Franklin
Ironton
Lancaster
Mt. Vernon
Portsmouth
Point Rock
Sunrise Chapel
Springfield
The Plains
Wauecon
Walbridge
West Lafayette
Xenia

W. R. GILLIST,
Secretary Advisory Board.

made so by the presence of the God of battles. Brother Scamans is a very choice young man and a loyal Nazarene.

We were with Rev. Herve Brown, our pastor at Springfield, and found him full of faith for the success of our church there. We stopped next at East Rockaway, where our good and faithful pastor, Rev. Paul S. Hill, is full of labor. We are always delighted to visit this church, for here we have many warm friends.

We remained over Sunday with Rev. Roy Hollenback, pastor of our Richmond Hill church. Our pastor and people here are very aggressive and united, enjoying the blessing of God. This church is destined to become one of our strongest churches in Greater New York.

January 21 to 24 was given to the District Missionary Convention, held in John Wesley Church of the Nazarene, Brooklyn, N. Y. Dr. J. G. Morrison gave us some very inspiring messages on the glorious work our church is undertaking, with its possibilities, opportunities and needs. Rev. L. S. Tracy, Dr. Julia Gibson, Rev. Mrs. S. N. Fitkin and Brother Surbrook were made a blessing to the convention by their clear presentation of our needs on the far-flung lines of battle. One thousand dollars was raised for the general interests of our church. The pastors went home with a greater vision of the big job our church is carrying on.

We next visited our old Utica Ave. church, Brooklyn, where Rev. O. L. W. Brown has been doing faithful work for seven years. It is always a pleasure to preach to these loyal people. A very pleasant week was spent with our Beacon church, where Rev. Paul F. Moore is our good pastor, and is carrying on an aggressive warfare. He is loved by his church, and also held in high esteem by the citizens of the town. Rev. John Caldwell, one of our loyal Nazarene preachers, lives here with his daughter. We found Brother Caldwell very sick, and had the pleasure of two visits while in Beacon, to their home. His very faithful daughter is looking after him with loving care. From here we went to Patchogue, and had a week of services, with much profit to the local church. Rev. H. S. Hurd has been the good pastor here for four years.

On February 12 was the anniversary of the dedication of our Richmond Hill church, and they had an all-day meeting, with the blessing of God on all the services, with souls at the altar seeking salvation. In the evening the Lord came on the people and we raised twelve hundred dollars in cash and pledges on the new church indebtedness. Our trip over the district has been a personal blessing. In most of the services we saw souls coming

to the altar, the church getting a wider vision.

A number of our churches have had, and are now holding evangelistic services and reporting victory in all the meetings. New York District offers great possibilities for our church. The needs are many. But God has promised to "supply all our need according to his riches in glory." I am sure all we need do is go up and possess the land. Let us hasten to meet all our obligations before the coming District Assembly. The general needs of our church must be taken care of, and I am sure that the New York District will not fail God at this time.

J. A. WARD, District Superintendent

BLACKWELL, OKLAHOMA, N. Y. P. S.

January 20 closed a revival with Brother and Sister Aycock and Maridel. A number of young people were either saved or sanctified. Some were called to special work. We have added about ten new members to our roll this year.

Our attendance varies from 35 to 40. During the Aycock revival Brother Corlett and Brother Aycock took charge of the services which increased our attendance to a full house those two nights.

We have just started the Penny a Day for Missions. We are using a contest form, boys against the girls. Some have paid in full for the year, others for several months and almost all paid for the month. However, at this writing the girls and young ladies are ahead. We like the plan fine. Our Juniors are interested and by their pennies are helping the boys and young men. (Most of the Juniors are boys).

We also are subscribers to the Young People's Journal. Several of the parents who do not have children or young people in the society are having the Journal sent to them.

The society is supporting a native Chinese worker. Special missionary programs twice a year are given for the purpose of helping raise the amount for this support. Regular missionary programs are given at the evening N. Y. P. S.

DEVOTIONAL BOOKS By Rev. Jarrette E. Aycock "The Nightingale of the Psalms" "The Crimson Stream"

25c each, postpaid
Five for \$1.00

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

service. Our leader for such services is one of the older society members.

Our young people are always ready to do whatever they are asked, putting their whole soul into the work. None are shirkers. Our desire is to keep on fire for God and help to win others.

Church services, as well as prayer-meeting, finds the young people there. Blackwell society is exceptionally blessed with talented young people who assist now and then with the music in church services. The Sunday school superintendent is the vice president of the N. Y. P. S. The Sunday school chorister is a young lady, who has won first place several times in high school voice contests.

To sum it all up, we have a splendid Young People's Society.

DOTT MORRILL, President
MILDRED MYERS, Cor. Sec.

WESTERN OKLAHOMA DISTRICT N. Y. P. S.

I have not seen many reports from the Western Oklahoma N. Y. P. S. but we are still on the job, working with all our might for God and the progress of our young people and church.

Zone rallies are being held with much enthusiasm. Young people are becoming interested in the Penny a Day for Home Missions and much is being done for missions in this district. A number of the societies are using the Young People's Journal, but we shall not be satisfied until every society on the district has as its motto, "A Young People's Journal in every N. Y. P. S. home." No society can well afford to be without it.

This district has some of the best young people's workers to be found in the church. They give splendid co-operation and work in harmony in every way, in both church and society. Our school at Bethany has been a great uplift to our young people and a number of our executive committee are either attending there or have attended in the past.

We have a splendid bunch of pastors and a District Superintendent who work with us and are always ready to assist us in any way they can, and together we work for the progress of the church. A young people's pastor means much to the society, and a good N. Y. P. S. means much to the pastor and church, and these we have in the Western Oklahoma District.

We are looking forward to the remainder of this convention year as being the best, with many saved and sanctified young people added to our number. "Ready to go, ready to stay, ready our place to fill."

DOTT MORRILL, District President.

Has your local church a subscription list equal to one-half of the membership? This is the goal for every congregation, every district and for the entire denomination; one subscription for every two members.

NORTHWEST DISTRICT N. Y. P. S.

The work of the N. Y. P. S. on the Northwest District has always been a delight. Our conventions have always been times of instruction, fellowship and salvation. Our presidents have always done their utmost to have things well in hand and at this time our district organization is on a good footing and the work is progressing all over the district from the reports we hear.

It has always been the desire of the conventions that the District President visit all of the societies, or as many as possible, during the year. Till this time it has never seemed possible. Now the District President, Rev. Ira L. True, and District Superintendent J. N. Speakes are planning a tour of the district during March. The pastors are asked to take note of the slate.

Cle Elum	March 12
Ellensburg	March 12
Selah	March 13
Union Gap	March 15
Takima	March 17
Kennewick	March 18
Walla Walla	March 19
Dayton	March 20
Moscow	March 21
Troy	March 22
Lewiston	a. m. March 24
Pullman	p. m. March 24
Colfax	March 25
Onaway	March 26
Princeton	March 27
Harvard	March 28
Garfield	March 29
Lincoln Heights	a. m. March 31
Spokane First	p. m. March 31
St. Maries	April 1
Connell	April 2
Rufus	April 3
The Dalles	April 4

We are trusting these visits will be a source of inspiration and serve to build the work up. Pray for them.

Ira L. True, District President.

NEWS IN BRIEF

Mr. Herman D. Rea, one of our "shut-ins" writes that he greatly enjoys the *HERALD OF HOLINESS*. He has what he calls a "Phonograph Good Cheer Regiment" in order to purchase some good religious records for other lonely shut-ins. Also writes to others and tells the news by means of circular letters. Those who are blessed with good health perhaps do not realize what blessings they have, and should give more attention to those who through ill health or misfortune have become shut-ins.

My Testimony

I could not live without thee,
My Redeemer, Savior, Friend,
My beloved Elder Brother,
Giving joys that never end.
C. B. WALES, Toledo, Wn.

Mrs. E. L. HALSEY, DEACONESS—"I have my commission from God, and my credentials from the Church of the Nazarene, and am determined to make this the very best year of my life." I spoke in our church in Davenport and the Lord gave us a blessed service. I am going everywhere I can to help bear the burdens, to lift up the fallen in reality, and to go where others do not care to go. I am doing my best to show our women their

REQUEST FOR PRAYER

Brother Robert Myers met with serious accident. Requests your prayers—Logan Largent, Seymour, Ind.

mission—that of getting their arms of love and sympathy underneath the lost and erring, and will answer calls to speak in the churches on Woman's Work."—Paul's Valley, Okla

Brother Adolphus of Atlanta, Georgia requests prayer of the *HERALD OF HOLINESS* readers that he may dispose of some property in order to help in missionary and gospel work. We read of a good man in Bible times who having land sold it and laid the money at the apostles' feet, and it may be God is moving on some more good men to dispose of their property and give the money for much needed gospel work.

Mrs. Emma Holland Adams writes from Western State Hospital, Hopkinsville, Ky., that she is shut away from people due to an accident and a nervous break down which followed, but that the memories of the past rush over her and she longs to hear from some of the oldtime friends. She requests us to mention this in the *HERALD OF HOLINESS* thinking that some of her friends may write to her. She mentions Dr. and Mrs. Ellyson, Brother and Sister McBride, Dr. Reynolds, "Uncle Buddie," and especially mentions Brother and Sister Bruce of Canada.

CHURCH NEWS

DAVENPORT, OKLAHOMA—"Our work here is moving on nicely. We are having some battles but God is helping us out. We started our mid-winter revival Sunday night; have had bad weather every night so far, but we are trusting God that it will clear up. We had Brother F. R. McConnell of Sapulpa with us a few nights ago. He gave us a lecture on Sunday school work which was a real blessing to our church and Sunday school workers. He has a message that will help any Sunday school. My church was blessed more by this visit from Brother McConnell than any other thing we have ever had. We also appreciated the special songs rendered by the Sapulpa Quartet. We attended the W. F. M. S. Convention at West Tulsa. This was a great blessing to our church. My people came back with a burden for missions and are really into the thing. I have attended conventions all my life but this helped me more than anything I ever attended. Thank God for Dr. Morrison and his band of workers. I came home a foreign missionary preacher more than ever. We have ten in our Prayer and Fasting League here. These are great days and I am glad I am a Nazarene. May the Lord bless our work and workers. I love the cause of holiness more today than ever."—Elbert Dodd, Pastor.

NEW BEDFORD, MASS.—"In the last fourteen months there have been three short conventions in our church but no protracted evangelistic meetings. This

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spring we are to have Evangelist Jarrette Aycock. The revival spirit is increasing in our church. Every Sunday for the last twenty-six there have been one or more seekers and some seekers in our prayermeetings, many repeaters but some new ones. We pray for and expect the glory of God in all of our meetings. Yes, our people shout, march and praise God in the prayermeetings and Sunday services. The more saints shout and praise God, the better these conservative New England folks seem to enjoy our services. Last Sunday night there were six seekers at the altar and the Sunday night before there were nine. Four years ago the church membership was fifty, now it is one hundred and thirty. The Sunday school then was eighty-five, it is now two hundred and thirty-three. There were ninety-four at prayermeeting last Thursday night and last Sunday night the pastor preached to two hundred and eighteen people. Wednesday night the church recalled the pastor for his fifth year, after which our beloved District Superintendent, H. V. Miller, gave us a wonderful message with one seeker at the altar. We broadcast every Sunday night, from seven-thirty until nine; Station WNBH. Tune in and let us hear from you."—R. J. Kirkland, Pastor.

MALDEN, MASS.—"It is good to be able to report that the Church of the Nazarene in Malden feels a tide of victory rolling in. During the month of January we had some splendid services under the ministry of Rev. John Gould, Rev. James

Young, Rev. E. E. Angell, and Rev. Gilbert Laite. In January four of our fine young people were saved and have a good testimony that they have accepted Jesus and purpose to be true to Him. We are looking forward to a great revival under the leadership of Rev. Stella B. Crooks which is slated for February 10-24, but the revival really began last Sunday when five young people came to the altar at the close of the evening service seeking Jesus. Brother Gilbert Laite had preached a powerful sermon especially to the young people, and nearly everybody present was stirred and inspired in a wonderful measure, so much so that nearly the entire audience moved forward to pray in the altar service, and stood nobly by until all five seekers had found salvation, and Brother Laite dismissed the meeting at ten o'clock with kindly words of advice to all new converts. Yes, we are looking forward to a great revival in Malden! On February 21 and 22 we will entertain the District Sunday School and Young People's Conventions, and each evening Sister Crooks will bring a great evangelistic message. At present all the Protestant churches of Malden are putting forth a united effort to save our city from the curse of Sunday shows in the local theaters, which the mayor has sanctioned in open defiance of the wishes of the Christian people. There are now three theaters open every Sunday. God grant that those who are fighting for righteousness may win this battle. It is said that the majority of the attendants at these Sunday shows are children! Oh, what a need there is for a great, mighty

revival of religion around Boston! Our Sunday school is moving forward. Our average attendance for 1928 was 127. We have been greatly hindered since Christmas because whole families have been ill with the grippe and kindred troubles, but last Sunday we had an attendance of 128, which shows we can expect to grow. We are planning to bring our Sunday school in line with the rules in the new manual, and are hoping to do a great work with God's blessing under the direction of our superintendent, Brother Peavey. Many new people are attending our church services and we are thankful for the privilege of being Nazarenes and standing for old-time religion in Malden. We are on the Lord's side."—Bertha M. Todd, Reporter.

PASTOR L. E. CRABB, PORTLAND, IND.—"We have just closed a two weeks' meeting with Brother and Sister E. E. Turner of Indianapolis, as evangelists. There was quite a bit of sickness and the weather was bad. But in spite of all this we had a good meeting. Brother and Sister Turner preached some great messages and we are still seeing and receiving some of the fruits. At the close of the meeting the board voted the pastor a salary and house rent, the first since the church has been organized. We were sorry that we were not able to give the evangelists a better offering. But they took what we were able to raise for them in a beautiful spirit. We thank God for Brother and Sister Turner, for they are sure a great help to a young church. They are a special help to the pastor. I am glad that Jesus is still on the throne and He saves and sanctifies just now. Pray for the church and pastor at Portland."

EVANGELIST F. V. TAYLOR—"We will just report the two last revivals held. The first one was at Creelsboro, Ky. This was in a union house of the Christian order and Nazarenes, the meeting was well attended and a good interest was taken. There were many hungry souls and a few prayed through to victory. Brother Stovall is the pastor here. He has stood by this work for several years and knows how to suffer and sacrifice with the people. The Lord will surely bless his efforts here. We went from here to Ringgold, Ky., to assist in a meeting. The Lord gave us a real good meeting here with several happy souls. Since that time we have been supply at two other churches trying to get them on their feet. We thank the Lord for all that has been accomplished and give Him all the glory. We have open dates in March and April and will be glad to help anyone who needs a revival and will suffer with you and yours, to get God to come on the scene. Just try me and see."

WARREN, OHIO—"The church here has not reported this year and we wish to

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give a brief summary of our work. We cancelled our usual tent meeting last summer in favor of a large tabernacle meeting held here by Rev. C. H. Erickson and his party including the C. M. A. colored quintet of Cleveland, Ohio. The meeting was a great help to our work here. After the campaign was over we received a fine class of new members into the church and have many more friends than ever in the city. In November Freddy Thomas was with us as our evangelist and we had a great time with him. Large crowds filled our tabernacle and many sought the Lord. After his meeting we again received more members. We have just closed a meeting with Evangelist G. Howard Rowe, of Brooklyn, New York, and Rev. and Mrs. A. H. Johnston of Akron, Ohio, who took charge of the music. The church prayed as never before. Prayer-meetings each morning were unusually well attended and folks came for the express purpose of finding God. Such praying and victory is unusual. Rev. Rowe preached a biblical, heart-searching message every time he came before the people. Folks were moved rather through their consciences than their emotions. Hard cases who have gone through revival after revival were taken to God in special prayer and went through with God. Meetings were powerful in conviction and in real praying through. In our experience we never had had a better revival and have had but few as thorough as this seemed to be. Our workers agreed that the meeting was an unusual one. Rev. and Mrs. Johnston are wonderful singers and song leaders and blessed the folks with their inspiring testimonies and singing. Our Sunday afternoon holiness rallies were like the ones we have read about. Our folks are not very demonstrative but they got out and had a jubilee in these meetings and God surely blessed the church. After the campaign we received fourteen members which added or completed nine new families for the church. We rejoice to say that we are unanimously called for the fifth year to pastor this fine crowd of folks."—D. D. Palmer, Pastor.

NEWPORT, KY.—"We are reporting the outstanding victory of our lives and that of the church. Just closed a great revival Sunday night with 184 seekers at the altar throughout the meeting, counting them as they came. There were forty seekers at the altar the last day. The meeting was announced to continue three weeks, but it seemed best to continue another week so we did and were greatly repaid as almost half of the seekers came this week. To Him belongs the glory. Kirby Fields and wife, of Anderson, Ind., had charge of the music and they did well, but the last week they were compelled to leave for Nebraska. They will

be a great blessing to anyone needing good singers. They made a hit over Crosley Broadcasting Station WLW while here. Rev. Mink, Carthage, Ky., with his guitar had charge of the music this last week. We preached several weeks on Sunday mornings on the Holy Spirit, just prior to the revival, and feel that in honoring Him, He has come upon us and given us this revival. A revival spirit has been upon our church. Since the great revival in October with Rev. John Fleming, we have taken in thirty-one members. Many souls have found the Lord in our regular services. On February 3, we had our first anniversary service, which was a great victory. Our good District Superintendent, Rev. L. T. Wells, was with us and he preached two excellent sermons and at the close of the message made an appeal and the result was that over \$3,500 was pledged on the new building indebtedness, to be paid this year. We are gaining ground on almost every line, and are determined to fight it out on the Bible line. Pray for us."—W. E. Albea, Pastor.

PENIEL, TEXAS—"We have just closed, February 10, what some of the leading members term, one of the greatest revivals Peniel has witnessed for some time. This was not brought about by new methods or from the fact that the church had a new or better pastor. It was accomplished by taking the old route of praying it down from the skies. This is God's method and His is always best. After the assembly we called for a daily prayer-meeting beginning a week previous to the time set for the revival to begin and this daily service was continued throughout the three weeks' meeting, with two preaching services daily. How these saints did stay by the work through mud, sleet and cold. And while they had to make out with the feeble preaching of their unworthy pastor, yet we had the very able help of our own song evangelists, Jack and Ruby Carter. The number of professions during the meeting were forty-five. Our good District Superintendent, Rev. I. M. Ellis, was with us the last Sunday and did some great preaching. Thank God, Peniel is still on the map, and we are looking forward to a great camp this summer with Dr. Goodwin as our evangelist."—W. F. Farmer, Pastor.

RAY LAMBERSON AND RILEY HENDRICKS—"Just closed a three weeks' revival at Mt. Olive schoolhouse, eight miles south and two west of Manchester, Oklahoma. The Lord saved about twenty-five souls. Have organized a Sunday school, prayer-meeting and a Young People's Society. As Brother Hendricks lives in the adjoining community he will preach for them,

each Sunday morning and evening, the Lord willing. Praise God. Pray for this new place."

MITCHELL, IND.—"This is our first report since the assembly. The church gave us a unanimous call back for another year and we are getting along fine. Our first revival was held immediately after the assembly with Rev. H. N. Dickerson as the evangelist, with some good results. This meeting was held during the busiest time of the year for our people, and that seemed to hinder some, but the gospel went out to the large crowds that came and much good was done. Our next revival was with Rev. F. P. Cassidy, which closed just a week ago with good success. We had about forty-six at the altar and

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took nine into the church. Brother Cassidy is also a fine evangelist. He gets the church to praying and of course that is the secret of any revival. We can recommend either of these evangelists to any pastor needing a meeting. Since the assembly we have remodeled our church inside. We have built two Sunday school rooms, and a balcony above them, which makes our church seat seventy-five more people. We have a new pulpit stand, new pulpit chairs, the woodwork all varnished and the seats repaired and painted, also the balcony seated with good opera chairs. The business men paid every dollar of this so that it did not cost the church a penny, except the chairs for the balcony. We have large crowds and good services, with seekers in many of them. The church is in good spiritual condition and the people are on fire for God. We do not believe there is a more spiritual church on the district than the Mitchell church, and by God's help we are march-

ing on with continual victory. Pray for us."—Everett and Helen Atkinson, Pastors.

ALEXANDER, NORTH DAKOTA—"We have just finished a four weeks' revival at Camp Creek church with Rev. A. McNaughton and wife as evangelists. The meeting was begun in a schoolhouse, but on account of the extremely cold weather it was decided to move to the church. The thermometer dropped sometimes to thirty-eight degrees below zero, but the people came in spite of the cold weather. Brother McNaughton and his wife are tireless workers and God honored their messages. Brothers John and George Rider drove over from Fairview, Montana, and Wesley Haven from Gettysburg, Montana, to help in the meeting, and it did our souls good to see them. God sent the money to pay the evangelists and the HERALD OF HOLINESS was not forgotten. The evangelists have gone to Fairview, Montana, for a meeting but

we plan to have them again as soon as the weather is warmer."—Ted Thurlow, Reporter.

MOHAWK, IND.—"The last Sunday of the revival meeting in Mohawk, Indiana, with Evangelist J. Warren Lowman and wife was the climax of the entire meeting. There were one hundred sixty present at the Sunday school rally. At the close of this rally Brother Lowman gave a talk to the Sunday school and made an altar call and about fifteen came forward and received help. There were forty-four who promised to become titheers, and nine joined the church in the evening service. Finances came easily, the evangelist was well paid, though the people wished they could do more for these good people for they proved to be such a blessing. The deficit in the pastor's salary was made up, and a good love offering given her. The revival closed with fourteen at the altar. Brother and Sister Lowman were given a hearty invitation to return."—Rev. Elsie Martin, Pastor.

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EVANGELIST LEE HAMRIC—"Our meeting at Tulsa was well attended. A number of neighboring pastors and people assisted in the meeting. Brother Morgan, from West Side church, and his people were regular in attendance and greatly assisted us. Brother King and his people from Bartlesville greatly inspired and blessed us with their singing. Brother McConnell, the pastor at Sapulpa, was with us once to encourage us, and Brother Wann and his people also were with us one night and helped in the service. Our old friend, Brother Owens, the District Superintendent, was with us and helped us greatly. The Lord bless all these brethren. It was our pleasure to meet many friends in Tulsa that we had not seen for fifteen or twenty years. The dear Lord is mighty good to me."

ELRENO, OKLA.—"Mid winter revival on. Evangelist H. A. Gregory at his best. Mighty revival sweeping. Only one week gone. Forty-one professions. The church standing by the pastor and evangelist. Much love and unity prevailing. Much old time shouting. Pray for us."—J. W. Bost, Pastor.

EVANGELIST L. M. PAYNE, COACHELLA, CALIF.—"It has been just twenty-four months since the doctors said I must die, but the Great Physician came on the scene and touched my body, and today am still in the battle for lost humanity. I have given sixteen months to one of our baby churches and God has helped us to build a new church and parsonage and furnish them well, the membership has doubled, nearly one hundred have bowed at the altar and we have over \$10,000 equity in our church property. I have taken evangelist's commission and am slating meetings. God has helped me in a business way and I can come on the faith line to any church or community regardless of size of membership or financial condition. Will return to Oklahoma in March, and my address will be Bethany, Okla. The spring and summer

months will be spent in that state, Texas and Arkansas, and shall be glad to hear from any church needing an evangelist in those states."

HAVANA, ILL.—"We have just closed a revival effort with Rev. Joseph Peters and Rev. Miss Helen Peters as evangelists and singers. Their songs, messages, and personal work were greatly appreciated by pastor and people. This being my first pastorate, I wish to give several reasons for my deep appreciation of these evangelists: (1) They understand and are vitally interested in the pastor's problems and work, never being unkind in their criticism but ready with timely suggestions and help in trying to build up the work. (2) Their messages are given out with as great earnestness to small crowds as to the large. (3) They bear acquaintance and the better we became acquainted with them the more we appreciated them. However, in making friends, they did it not with a selfish motive but with the interests of the church and God's cause at heart. (4) They appreciated the fact that we were doing our best for them financially and were not burdensome nor dissatisfied with the results. We had a great deal of icy weather during the meeting which hindered many from attending the services and we did not see the results in soul-saving that we long to see but we believe eternity alone will reveal what has been accomplished in this revival effort. Brother and Sister Peters realized and told us different times what I have believed and felt for a number of years, that Havana is a great open field of opportunity for the Church of the Nazarene. There is a general good feeling toward us and many hungry hearts. My heart is greatly burdened for the work here and I purpose to do my best to fill the place as pastor and trust God to give us the desire of our hearts in the salvation of many souls and the building up of a strong church here. Pray for us."—Lydia M. Hendrick, Pastor

NAMPA, IDAHO—"We are praising God for His manifest presence in our midst. Our pastor, Rev. Edward E. Mieras, is a man of prayer and faith and preaches the gospel in a fearless manner. He has been preaching a series of messages Sunday mornings on the Holy Spirit and last Sunday morning the Holy Spirit came upon the people in a mighty wave of glory. Some shouted; some testified and many manifested His presence by tears of joy. Our pastor is especially good in evangelistic services and we seldom have a Sunday night service without seekers. Our women are taking greater interest in the W. M. S. Mrs. E. E. Mieras, our able president, is a beautifully consecrated woman and has a vision and burden for foreign missions. We meet twice each month. Our earnest corps of Sunday school workers are doing their best but they labor under a tremendous handicap. How badly we need a church in which we can have Sunday school rooms. Please join with us in prayer that this need will be supplied. Our Young People's Society is growing in interest and attendance under the leader-

ship of Mr. Roscoe Hohn. Since the convention they have divided into two groups, the Bresces and the Walkers, and the young folks are taking hold of the work nicely. We are looking forward to March 17, when we are expecting Rev. Charles Stalker here for a meeting. We feel the revival has begun in our midst, a spirit of prayer is coming on the saints and we are believing God for great victories. We are persuaded that God is able for every situation."—Lida Chism, Secretary.

EVANGELIST W. G. BENNETT—"We just closed a very blessed revival at White Pigeon, Michigan. The roads were icy, the weather stormy, and the crowds small, but early in the meeting children would get under conviction, and come to the altar, pray through, testify clearly, and go after others. Thus they kept coming a few at a time, until fifty had been at the altar, and about forty bore clear testimonies. Twelve were sanctified, and sixteen joined the church, with more yet to join. The pastor of the M. E. church here, with whom we labored, is president of the Hopkins Holiness Campmeeting. He and his faithful wife are consistent lovers and workers and Mrs. Buege is a remarkable woman of prayer. They have several other members of this church who have a passion for souls and are consistent lovers. Then nearly all of the converts seemed to become workers immediately. There is nothing like mourners' bench philosophy to train people for real Christian service. The converts were not all children, there were several men and their wives converted."

MANSFIELD, ILL.—"On February 3 we closed a three weeks' revival meeting with Rev. H. Higby Lee, evangelist of Columbus, Ohio. We had a great meet-

ing. The crowds were not large and we had no great number of seekers, yet a few souls prayed through and we received some good new members into the church. Rev. Lee did some really great preaching. He carried a burden for the unsaved, and has a mighty message for the church. He is the pastor's friend, and is constructive in his preaching. He is a man strong in faith and prayer. He is also a good musician, plays several instruments and sings well. He draws and loves the young people. He has given us one of the best meetings in the history of our



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church. Our church has been strengthened on all lines and the saints encouraged to press on in the battle as never before."—Martha Howe, Pastor.

CALIFORNIA, PENNSYLVANIA—"We have just closed a good revival service with Evangelist E. H. Stillion, of Oil City, Pa. One of the best revivals in the history of the church. There were a good number of seekers at the altar, some definite cases of real victory. Almost all of the seekers were new people. Several united with the church. Finances came easily, and the church was in good harmony. The preacher received unanimous call for another year. Sunday school attendance increasing. Brother Stillion did the church good and he has been called back for a tent meeting in July. The members of the church of California are a fine bunch of people to work with. The last year has been a very pleasant one. We praise God for all these good things."—Rev. and Mrs. O. O. Ireland.

MRS. ANNIE TETRICK, SHAWNEE, OKLAHOMA—"Since my last report I have been busy doing home mission work. Through these winter months God has wonderfully preserved my health as I have gone through the cold, disagreeable weather into different needy homes. At the age of seventy-three I am permitted to do my work, in and around home and elsewhere. It is such a pleasure to work in our different branches of church work under the wonderful leadership of our faithful pastor, W. A. Carter. It was

my happy privilege to attend our Eastern Oklahoma District Missionary Meeting, stopping over at Henryetta for Saturday and Sunday. I highly enjoyed my short visit among the splendid people. Rev. F. R. Morgan, pastor of the West Tulsa church, and his splendid people gave us such a wonderful welcome. The convention was a success. Dr. Morrison's sermons were inspiring to all. I solicit the prayers of the saints that I may be enabled to do the work God has called me to do."

EVANGELIST E. E. TAYLOR—"In our meeting at Ogden, Utah, we had the privilege of assisting our precious Brother P. N. Smith in a revival campaign. This is Brother Smith's first charge, but God has been giving him victory in the work there. Only seven members in the little church, but some of them have the spirit of intercession and God poured out his Spirit in answer to prayer. While the attendance was small, it was easy to preach, and someone sought and found the Lord in every service except four, I believe. Ogden is a strong Mormon town, and the devil has surely tried hard to destroy our church there, but God is blessing and giving victory. God always hears the prayers of His children and honors their faith. At The Dalles, Oregon, I had the privilege of assisting Brother Slayton in a short revival effort of six days. This meeting was not on my schedule, and was wholly unannounced but evidently ordered of the Holy Ghost. God graciously blessed during those six days and I had

a good time preaching the gospel of full salvation in that place. The results outwardly were not numerous, but two members of the church, a father and mother, were renewed and then sanctified wholly, which in itself was blessed victory. Two others sought the Lord in our Sunday afternoon meeting at Rufus which is part of this circuit. My next meeting will be at Lewiston, Idaho, with Brother Waltz, beginning February 17, and continuing three weeks or as the Lord may lead. Pray for this meeting and for me."

AUBURN, MAINE—"This year has been full of problems to be solved. Owing to the lack of work for the people, the funds are very low and that has caused the church to fall behind in its expenses. Since last April, the church has had to move twice. We have started a building fund, and although it is small, it is growing. Last October, Brother Clarence Haas, assisted our pastor, Rev. J. W. Ames, in a series of meetings. Saints were blessed, two were saved, a few were reclaimed and some sought the experience of sanctification. While the results were not what our hearts desired yet we feel that the meetings were not in vain. We are not pessimistic as this report thus far might give one to think. No, as a majority we are optimistic. We are trusting the Lord that He will bring relief. 'All things work together for good to them that love God.' The church is blessed with having such a faithful and self-sacrificing young man as its pastor, J. W. Ames. He is imbued with a spirit of inspiration and encouragement."

CELINA, OHIO—"We organized at Celina last July with nineteen members. Sometimes it looked like we would almost have to give up but by the grace of God we are coming out all right. We have no church building as yet but we have bought three lots and expect to have a church in the near future. We have just closed a revival with our dear Brother W. W. Loveless as evangelist. The Lord gave us a gracious time with about twenty-four different seekers and nearly all of them finders. The last night of the meeting ten new members were added to the church, making our membership now thirty. Brother Loveless has been a great uplift to our church and those from the other churches who attend say they have been greatly helped. Many outsiders also have taken an interest in our church. If your church needs building up let Brother Loveless hold a meeting for you. We are expecting him back next summer to hold another meeting for us."—Robert Goodwin, Pastor.

OGDEN, UTAH, FIRST CHURCH OF THE NAZARENE, 2463 GRANT AVE.—"We were yearning to see souls saved and began to fast and pray and believe God for an old-fashioned Holy Ghost revival, and in due time God answered prayer and sent us Evangelist E. E. Taylor of Nampa, Idaho, who came in the fulness of the blessing. God's smile of divine approval seemed to be upon every service. Brother Taylor and our pastor, Brother Philip N. Smith, labored most

The Young People's Journal

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patiently and unceasingly two weeks for the salvation of the lost in this needy city. Some were saved, others renewed their allegiance to God. There were incidents peculiar to a real revival which would require too much space to relate. One seeker said he had been a historical Christian for over fifty years, now he wanted to be a true child of God, and obtain an inheritance among them that are sanctified. The testimonies of the children were sweet music indeed. Our healing service was very precious, it seemed everyone received help. One sister was healed of rheumatism from which she had suffered for some time. We are still looking up, knowing that all power is given unto Him in heaven and in earth. Bless God forever for His saving and sanctifying power and His precious sweet call. Remember us at your altars for we are here to spread scriptural holiness, to lift up the Christ and sound the gospel of full salvation."—Mrs. Millie McClure, Reporter.

BINGHAMTON, N. Y.—"We have just closed a rather unique but very successful five days of evangelistic services in our church under the auspices of Rev. Gene Phillips, our pastor at Rochester. We arranged for an exchange between Sundays meeting in our respective churches. I went to Rochester and gave him five nights of missionary campaign from Monday to Friday and the following week he came to Binghamton and gave me revival services for a like period of time. He had been in Binghamton under other auspices in connection with the Asbury Team, holding revival campaigns in 1925 and again in 1927 and was much liked. These five days were like the last end of a good revival campaign. Congregations good all of the time and the church full the last night with about thirty seekers during the five days. It was just one of those free times when God was very really present, everybody got blessed, seekers came easily and prayed through quickly. We are planning for a real siege campaign to begin February 10, with Evangelist B. H. Haynie."—L. S. Tracy, Pastor.

MANTARIO, SASK.—"The Lord gave us a good Christmas season here, notwithstanding the fact that two of our families were isolated for scarlet fever. The rest of the children of our Sunday school did their very best to make up the lack and we had a very fine program; the usual treats of apples, nuts, candies and oranges were liberally distributed to all, also a lasting gift of books or Bibles given to the pupils and wall mottoes for the Bible class, all from the Sunday school treasury. We felt that in the sweet songs that were sung and all the material used for the program richly spiced with scriptures bearing on the occasion, our hearts were more than ever touched by the spirit of Christ; and the usual nonsense so common in these days of worldliness was entirely absent. Old Santa was not there at all."—H. H. Tromburg, Pastor.

CHESTER, W. VA.—"Our missionary society, under the leadership of the pastor's wife, is going ahead. This department of our church has increased its

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CHRONICLES, 24

Joseph organizes the temple

2 And Joash did that which was right in the sight of the LORD all the days of Je-hoi'a-da the priest.

3 And Je-hoi'a-da took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, that Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6 And the king called for Je-hoi'a-da the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, saying, Bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought into the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Je-hoi'a-da gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of

the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by God, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Je-hoi'a-da, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer incense, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Je-hoi'a-da.

15 But Je-hoi'a-da was old, and was full of days when he died; no hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Je-hoi'a-da came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them; but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Je-hoi'a-da the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper, because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered, not the kindness which Je-hoi'a-da his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

23 And it came to pass at the end of the year, that the host of Syria came up against him; and

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membership and has a vision for our missionary fields. Besides raising money on the General Budget, they are doing some special work, such as making clothing for some of our workers in the foreign land and sending hospital supplies. They hold their monthly meetings regularly and we are pleased with the work they are doing. Our Young People's Society is taking on added interest and is receiving new members under the efficient leadership of their president, Mrs. Pearl Carpenter. They meet each Sunday evening and use our most excellent Young People's Journal in these meetings. Besides this, they are conducting two cottage prayer meetings each week and souls are being saved in these. They are a great help to the church in both a financial and spiritual way and we are delighted with their achievements. Our Sunday school is also making advancement. While we have had a quarantine on all under sixteen years of age on account of an infantile paralysis epidemic, and the recent flu epidemic also cut in on our attendance, yet our attendance is ahead of last year. Our good superintendent, Jackson Virden, has been forced to stay away much of the time for the last year on account of sickness and death of his wife, and his own sickness, yet we are fortunate in having a good assistant, who has been faithful each Sunday morning. We have a large cradle roll and a home department. Many members of our school have been saved and have united with the church."—James F. Ward, Pastor.

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ANNOUNCEMENTS

NOTICE—I am a graduate of the Cleveland Bible Institute, and available for calls as a young people's and children's worker. The time can be anywhere from one to fifteen days. References. Free-will offering. Home address: 1370 Claiborne Ave., Cleveland, Ohio.—Flossie Haines.

RECOMMENDATION—I take great pleasure in recommending Rev. E. C. Tarvin as a most successful evangelist. He has held many successful revivals on the Kentucky District and has helped to dig out some of our best churches. He has some few open dates for the spring and summer. Any church or campmeeting committee will do well to get in touch with him at this time. He not only preaches but is a splendid soloist. Write or wire him at his home, California, Kentucky.—L. T. Wells, Superintendent, Kentucky District.

NOTICE—Dr. J. G. Morrison, Secretary of General Board of Foreign Missions, Miss Belew, returned missionary from Africa, and others, will conduct missionary conventions on the Georgia District as follows: Thomasville, Ga., March 17-19; Atlanta, Ga., March 20-22. Visitors will be furnished free beds.—Oscar Hudson, District Superintendent.

HOLINESS IN THE AIR—Tune in WMAQ, Chicago (Central Standard time), February: Saturdays, 10:35 to 11 p. m.; March 2, 9, 16; Saturdays, 10:30 to 11 p. m.; March 23 to April 27, 10:12 to 11 p. m. Write to John Thomas, 1340 N. Kedzie Ave., Chicago, Ill.

CHANGE OF ADDRESS: My home address is changed to Arlington, Texas, Box 31. I have a few open dates for spring and summer meetings.—P. L. Pierce.

CARD OF THANKS—We desire to express our thanks and appreciation to our friends scattered abroad for flowers, letters and telegrams of sympathy, after the death of our dear daughter Laura. Surely this has been an hour of great trial to us, but we have been sustained

in it all by the grace of God, and loving-hearted friends.—J. W. Roach and Family, St. Louis, Mo.

NOTICE—To the Holiness People of America: A great rally of all the holiness people of America is being planned, to be held from May 7 to 12 of this year at one of the great centers in our country, namely, Asbury College, Wilmore, Kentucky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. We desire, however, that it shall be, in addition to this business feature, a great general rallying of representatives from every unit of the holiness movement and from every part of the country. Let us have one of those general rallies that lend inspiration and impetus to the whole work of spreading scriptural holiness. We earnestly hope that all associations and campmeetings, also holiness churches and missions, will plan to have representatives at this meeting. A splendid program with a large number of the most representative holiness men of the country is already in preparation.—C. W. Butler, President.

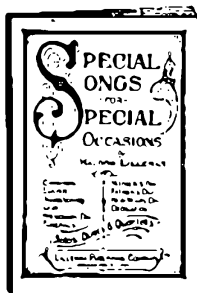
NOTICE—The Georgia District Christian Workers' Convention will meet at Thomasville, Ga., March 13 to 17. Dr. and Mrs. E. P. Ellyson will speak two to three times each day, and interesting papers and discussions will be crowded into every moment. Free entertainment will be provided for those who apply in advance. Address Rev. D. W. Simpson, 400 Gordon St., Thomasville, Ga.—Oscar Hudson, District Superintendent.

WEDDING BELLS—At a beautiful church wedding at Turkey Valley Church of the Nazarene, near Irene, S. D., Miss Gladys Anderson and Mr. Oliver Hanson were united in marriage on Feb. 8—E. Coryell, Pastor.

PRAYER IS REQUESTED by a sister in Kentucky for the recovery or healing of her mother, son and brother; by a sister in California for healing for herself and the salvation of loved ones; by a sister in Texas who is suffering from high blood pressure and is threatened with paralysis; by a sister in Arkansas for healing of her body; for a mission worker in the Cumberland Mountains who recently underwent an operation for appendicitis that he may speedily recover.

NOTICE—Kansas City District: The Board of General Superintendents through the HERALD OF HOLINESS has called us as District Superintendents, pastors, Sunday school superintendents, presidents of Young People's Societies, and of the Woman's Missionary Societies, together with all members of the churches and friends, to join them in a special revival for the ministry of prayer during the month of April. This call is timely, vital and necessary—(1) for the well-being of our own souls; (2) for the well-being of our families; and (3) for the well-being of our church in its local, district and general interests. We are making this personal request of our pastors—that each one begin now to announce publicly and in the different departments of the church, this worldwide event which is to mark an epoch in the history of our church, and we trust a new epoch in our lives as servants of the Lord and messengers of His grace. Meet me at the throne of grace in prayer.—N. B. Herrell, District Superintendent.

NOTICE—North Dakota District: The North Dakota District Convention will convene at New Rockford, North Dakota, March 20, 21, 22. We earnestly urge that all the brethren be present, and bring a representative from the Sunday school and W. F. M. S. This is to be a joint convention with the Sunday school and Woman's Foreign Missionary Society. We have a good program outlined, and I am sure that the time will be well spent. Come praying, believing, expecting, that God will make our convention a time of blessing and envisioning.—H. J. Hart, Superintendent.



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DEATHS

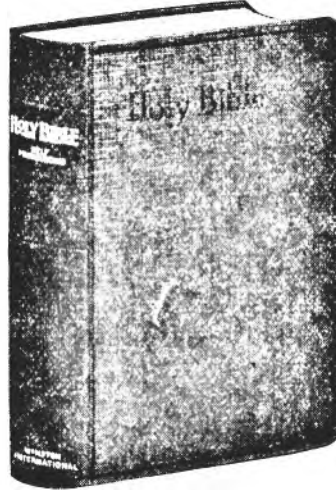
PORTER—Mrs. Harriet Porter, wife of J. W. Porter, was born January 16, 1895, and departed this life January 10, 1929, at Childress, Texas. She was converted when a girl of twelve years and lived a beautiful Christian life. Four years ago, in Portland, Oregon, she was beautifully sanctified and united with the Church of the Nazarene. She received training as a nurse, completing her course at Lubbock, Texas, working in private homes and hospitals. She made a record second to none with hard cases, for she would always call her pastor to pray with the suffering, and by the effort many have been converted and sanctified. Her whole life was spent for others and her only desire to live was that she would be a blessing. She lived in the atmosphere of the Holy Spirit. She was the president of our Young People's Society in Childress church for two years, and lived a beautiful consecrated life before them. She was a teacher of a junior class of boys and girls and those children say: "We cannot get another teacher that will pray over us like she did." She was rational to the end and looked up at her husband saying, "Jess, I am gone; meet me in heaven," and went on to be with Jesus. She left a four-days-old baby boy. She left a husband, two sisters, a mother and father, three brothers, several nephews and nieces and hundreds of friends to mourn their loss. Our church lost a jewel but heaven gained one. Let us live the life of the righteous and let our last end be like hers.—A. M. Mason, Pastor.

JOBE—Daniel Wesley Jobe was born in Johnson County, Ill., April 12, 1853, and passed on to his heavenly reward in Batesville, Ark., January 31, 1929, at three o'clock, Thursday morning. He was married to Miss Rosa Harper, October 19, 1882. To this union were born seven children, four boys and three girls, of whom four have already gone on to their reward. He leaves his wife and three children: Mrs. Rosa Jobe, Mr. Ernest Jobe, Mrs. Little Gould, Mrs. Rosa Williams, all of Batesville. Brother Jobe was converted in the summer of 1877 and joined the M. E. church at Reynoldsburg, Ill. In August, 1884, later he came to Arkansas and placed his membership with the Oak Valley church at McHue. Later he was sanctified and joined the Church of the Nazarene at Batesville, as a charter member, in which he remained a loyal, faithful member until his departure. His death was a shock to all who knew him. He never complained and always manifested that sweet spirit of Christ. In his short illness it is wonderful to know how near the Lord was to him. He said all through his sickness that nothing hurt him at all, and that he was ready to go, and soon would sweep through the gates. His death came suddenly without a struggle, just closed his eyes and went to sleep in Jesus. The funeral service was conducted in the Church of the Nazarene by the pastor, Y. D. Whitehurst.

TUTHILL—John W. Tuthill was born February 12, 1875 at Port Jarvis, New York, was married in Missouri to Miss Elsie R. Phillips, September 21, 1903. They came to California in 1910. He was converted in Michigan in March, 1908, sanctified and called to preach under the ministry of Rev. C. E. Cornell at the Church of the Nazarene, Wall and Sixth Streets, Los Angeles, in 1912. He attended and graduated in Pasadena College; was ordained and continued as an elder and held pastorates in Escondido, Downey, Santa Ana, Sawtelle and Elysian Heights. On account of ill health he had not held any regular work the last few years but preached as opportunity and his strength would permit. He had been preaching at Sawtelle in the mission once a week for the last six months and had started revival services January 6, 1929. He preached only one sermon and took sick Sunday night after service. He complained of pains in

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 48 Nā-thān'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.
 49 Nā-thān'a-el answered and saith unto him, Rāb'bī, thou art the Son of God: thou art the King of Is'ra-el.
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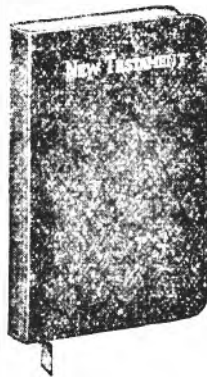
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his shoulder and on Thursday morning, January 10, while at the breakfast table, suddenly was transferred to his reward. He was a faithful minister of the old-fashioned gospel and many shall rise and call him blessed. He was also a talented musician and was able to teach many different instruments. He leaves many faithful friends, both in his calling and his profession. He was of a family of twelve children, he being one of the younger. He leaves a wife, four sisters and two brothers to mourn his departure. The funeral was at First church, Los Angeles, Rev. J. T. Little, District Superintendent, preached the sermon and several of the elders took part. The writer, Rev. R. E. Gilmore, had charge of the funeral.

ETHELL—Henry Clay Ethell was born Feb. 14, 1850, in David County, Iowa. He died October 28, 1928, at the Monrovia Hospital, Monrovia, California, at the full age of 78. His education was gained in public schools and at Troy Academy. He then entered newspaper work as editor and publisher. After several years of newspaper work he was converted and entered the ministry of the M. E. church. A severe attack of typhoid fever took him out of the active ministry for a while and sent him to the Northwest in search of health. He spent a number of years in Idaho and Oregon, and while there he cast in his lot with the Church of the Nazarene. He suffered ostracism and shame, and the breaking even of family ties for the stand he took upon the doctrine of entire sanctification. He served a number of years as pastor and evangelist and was one of the early District Superintendents of the Northwest. He spent his last years in Monrovia, and the evening of his life was a blessed, sweet influence to all those who knew him, even though he was no longer able for the active ministry. His funeral service was conducted by his pastor, Rev. Joseph Gray, assisted by Rev. J. T. Little, District Superintendent of Southern California District. We laid him away in Forest Lawn Cemetery, Glendale, to await the glorious resurrection morn. In his passing the Church of the Nazarene loses one of the old warriors who sacrificed his all for the cause of holiness in the early

days of the movement, and the company at the eastern gate gains another of the glorious company of immortals who await our coming. May we who remain be as true to the cause of Christ as he was—Joseph Gray, Pastor.

RICHARDSON—Velva Richardson, the fourteen-year-old daughter of Mr. and Mrs. R. C. Richardson, bade farewell to her loved ones on January 4, 1929, for the beautiful city of God. Velva was born in Holla, Kansas, and came to Nampa, Idaho in July, 1927. She was converted when she was eight years of age and joined the church at this time and her faith has never wavered. Velva was the only child and her mother has been an invalid since her birth. Velva shouldered the responsibility beautifully and was far in advance of the average girl of her age in experience. Her parents raised her most carefully; her modesty and beautiful spirit won the admiration of all who knew her. She was a sophomore in Northwest Nazarene College high school. Her stability of character and radiant smile gave her a host of friends. The pastor preached a tender and impressive message to one of the largest crowds ever present at a funeral service in Nampa. She and her mother took sick about the same time with pneumonia and for several weeks the angel of death hovered over each but finally decided to take the young life and God raised up the mother. Brother and Sister Richardson have known the Lord for many years and are true soldiers of the cross. God is giving grace and strength during this, the hardest test of their lives.—Lila Chlam, Deaconess.

WILCOXEN Mr. Henry Wilcoxen of Fulton County, Illinois, was born July 24, 1857, and died at his home January 4, 1927. For six years he had been an invalid caused by a stroke. His death was hastened by the flu. For years he was a devout member of the Manie's Mill Church of the Nazarene, where his funeral was held by the pastor, Rev. J. W. Waltz, Sunday, January 6, at two p. m. On January 21, 1883 he married Miss Adeline Wheelbarger, who survives him. To this union were born eight chil-

dren who also survive him. He was a highly respected citizen. His family dearly loved him. He had been unconscious several days. At four a. m. Friday, he opened his eyes and looked at the two daughters by his bed; smiled, and lifted his hand, looked up and was gone. I visited him often and as I closed my prayer he would weep. One of God's jewels—J. W. Waltz, Pastor.

BREWER—Lunette Maude Brewer was born February 27, 1883, and died at El Paso, Texas, December 14, 1928, aged 45 years 9 months and 17 days. She was married on October 20, 1901, to A. F. Brewer. To this union were born four children, Olin W., of El Paso, Texas; Homer T., of El Paso, Texas; Mrs. Helen Bryant, of Levelland, Texas; and Mrs. Ruth Basher, of Albuquerque, New Mexico. She was converted under the preaching of Rev. R. E. Dunham, and was sanctified in Albuquerque, New Mexico, at the Coast to Coast Convention in 1921, under the preaching of Rev. C. W. Ruth and Rev. Rud Robinson. She was a member of the Albuquerque Church of the Nazarene for five years. She lived a devoted Christian and died a victorious death. Funeral services were conducted by Dr. R. T. Williams at El Paso, Texas, on December 18, 1928. Burial was in Rest Lawn Cemetery at El Paso—A. D. Marksberry, Albuquerque, New Mexico.

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