

HERALD of HOLINESS

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WHOLE NO. 883

A SONG AT NIGHT

By HELEN GAUNTLETT WILLIAMS

God of my life, as night draws near,
Within Thy sheltering arms
Thou layest to rest my every fear
And preservest me from all harm.

Thy peace descends so calm and deep
Like heaven's gentle dew
As o'er the world the hush of sleep,
God's gift, descends anew.

The day with all its light and glow
Has vanished now from sight,
And stress and strain and life's vain show
Are lost in shades of night.

And strength, and hope, and joy and peace,
Descend like healing balm,
And pain and sorrow's glad surcease
Come with the heavenly calm.

HERALD OF HOLINESS

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H. ORTON WILEY, D. D., *Editor*

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THE CIRCUMCISION OF THE HEART

IN AN old copy of the Nazarene Messenger which for nearly twenty-five years we have preserved with great care we find a series of five paragraphs on Christian Perfection, especially as viewed under the figure of the Circumcision of the Heart. While no name is attached to these paragraphs, they are found on the front page which was used for editorials and were doubtless written by Dr. Bresee. The paragraphs are as follows: Christian Perfection, The Whole Trinity, Who May Have It, The Essential Principle, and The Gateway. The first paragraph is a quotation from John Fletcher. Here are the remaining four paragraphs:

THE WHOLE TRINITY

The ever adorable Trinity, three in One, is all concerned in the cleansing of the heart from all sin and filling it with perfect love. The Father Almighty commands it, and instituted circumcision as the symbolic rite, and intends that every child of the heavenly family should be exercised thereunto. The only begotten Son of the Father, full of grace and truth, made possible the causal grounds by the shedding forth of His most precious blood on Calvary. The blessed Paraclete, the third person in the ever adorable Trinity, is the great Executive of the Godhead to accomplish it in every heart and the very atmosphere into which the cleansed heart is to live. What a wonderful experience for every Christian in which all of heaven is interested and desires to look into the wondrous love and blessing.

WHO MAY HAVE IT

Natural birth was necessary as a condition of circumcision in the flesh, and so is the new birth, or regeneration, necessary to heart circumcision, without which the heart cannot love God supremely. St. Paul exhorts the Corinthians to cleanse themselves from filthiness of the flesh and spirit, and to perfect holiness in the fear of God. This heart circumcision follows spiritual sonship, and it is in order to Christian perfection of all believers. Impenitent sinners are nowhere exhorted to holiness, to perfection of love, to the fullness of the Spirit, but rather to the new birth and to repentance or conversion. Only they who have been "born again" can have the fullness of the Spirit

given unto them, and they only can mount up to the high altitudes of sublime faith in divine things.

THE ESSENTIAL PRINCIPLE

The essential principle of Christianity is supreme love to God. The great Teacher sums up all the law and the prophets, and all human duty, in the one great word Love. You may ask, Can genuine love be evoked by a command? The question is important, and if studied out it will help us to see the wonderful scheme of salvation and mercy rather than the severity of God. God proposes not only to have man keep this great law, but also to put his heart into such a condition that it will become natural for him to want to do so. With man's free consent, the Almighty will perform a delicate piece of spiritual heart surgery that will produce perfect health and cause the soul to love God supremely. He will cut away carnality, which is the one thing that prevents love from becoming perfect, and in its place will fill it with perfect love that delights to keep the commands of the Lord. "The Lord will circumcise thine heart that thou mayest love."

THE GATEWAY

Entire sanctification is the open gateway into the wonderful state of perfect love where God is supremely loved alone. An act follows a state, and a state always implies a preceding act, so entire sanctification and perfect love are always equivalent terms and may be used interchangeably; and that blessed experience of perfect love in the heart is also capable of infinite expansion and intensity. Let every soul who has entered into this state of perfect love through the grace and power of God see to it that he increases more and more in the knowledge and love of God. While the gateway is important and absolutely necessary, one does not always want to linger about that particular place but to advance into the state still further and explore its inner country and partake of the various fruits that grow in abundance there on the trees of life. Hill climbing and mountain scaling are wonderfully helpful to spiritual health and vigor of muscle. Leave the gateway and go on to the fuller knowledge of God's great plan for the salvation and sanctification of the world.

"None therefore, ought to believe that the work is done till there is added testimony of the Spirit witnessing his entire sanctification as plainly as his justification."—"Plain Account."

"I met such a select society as I have not seen since I left London. They were about forty, of whom I did not find one who had not a clear witness of being saved from inbred sin."—JOHN WESLEY (Written when Mr. Wesley was eighty-one years old).

OUR GEOGRAPHICAL ZONES

The last General Assembly of the Church of the Nazarene very wisely made provision for geographical representation on its General Board in addition to the representation of interests. There are six such zones,

the East, Southeast, Central, South Central, Northwest and Southwest. The interests of the various sections of our country differ so widely that only as these several zones have representation can we hope for the largest success. District Superintendent Miller of New England sends us an excellent article in which he discusses the problems of the East with the thought in mind that such discussion of the outstanding sectional problems of the several zones might be conducive to a better understanding among us as a people and promote greater unity. The article is instructive and interesting and will doubtless prove helpful. We shall welcome such a comprehensive and interesting discussion of the problems of other zones. East or West, North or South, we stand together in one great purpose—to preach holiness to the ends of the earth.

SHAFTSBURG ON THE HONOR LIST

Our circulation manager has just received a letter from Rev. C. A. Strait of Shaftsbury, Michigan, sending a list of eleven subscriptions to the **HERALD OF HOLINESS**. This puts Shaftsbury on the Honor List, the first from whom we have received word since the campaign. This shows what can be done by a pastor who is awake to the importance of the circulation of good literature. Previous to this campaign there were but two subscriptions taken by the Shaftsbury church. Now there are thirteen taken by a church of twenty-one members. We appreciate this good work of Pastor Strait.

BIBLE ROCK SOCIETY FOR THE BLIND OF AMERICA

Dr. and Mrs. MacGillvray of San Diego, California, are engaged in the commendable work of providing Bibles for the blind of America. They are in charge of the Bible Rock Society, an organization which aims to furnish the blind of the country with a specially prepared Bible made up of a system of dots embossed on soft paper. It is estimated that there are in this country approximately one hundred thousand blind persons, three-fourths of this number being financially unable to own their own Bible. Arthur Brisbane, the well-known newspaper correspondent, commenting on the 6,000,000 totally blind persons in the world said, "To know how great is the affliction of the blind, stop reading for a moment, close your eyes and ask yourself what life would be worth if you could never see again."

WINONA SCHOOL OF THEOLOGY

We have just received an announcement of the Winona School of Theology, an interdenominational Theological Seminary with high standards which conducts annual summer sessions at Winona Lake, Indiana. The faculty announced for the coming summer, July 10 to August 15, 1929, are as follows: J. A. Huffman, Dean; Dr. L. S. Keyser of Hamma Divinity School, Dr. John E. Kuizenga of Western Theological

Seminary, Dr. Melvin Grove Kyle, President of Xenia Theological Seminary, Dr. George L. Robinson of the Presbyterian Theological Seminary (McCormick) and Dr. Robert H. Glover, Assistant Home Director of the China Inland Mission. It may be noted that Dr. Glover is the author of the book on missions in our Preachers' Course Study and in some of our colleges. The work offered leads either to the degree of Master of Arts (in Theology) or Bachelor of Divinity. There is a combination college and seminary course offered covering four years of undergraduate work and leading to the degree of Bachelor of Theology. Winona Theological Seminary does not offer the two years of college work necessary for this degree but only the theological work. Dean Huffman is giving every attention to making all the courses evangelically orthodox. The prospectus may be had by addressing the dean.

SPECIAL STEWARDSHIP NUMBER

The Stewardship Committee recently elected by the General Board has held several interesting meetings of late, and has arranged for the publication of literature in convenient form, which our District Superintendents, pastors, evangelists and other workers may secure for circulation among the people. The committee has also arranged for a Special Stewardship Number of the **HERALD OF HOLINESS**, given entirely to this vital subject. Much effort is being expended in preparing this paper, which we believe our people will be glad to circulate among their friends. There will be no appeals for money, but a calm, thorough, interesting and helpful discussion of a much neglected Bible theme. We do not believe that God is pleased with "frenzied finance" in the church, nor with a condition which leads to strained efforts in an attempt to carry on His work. There must be a better way, and both preachers and people will gladly welcome it. This special stewardship number of the **HERALD OF HOLINESS** is a discussion of this subject in an attempt to find this better way of "guidance on the road to financial freedom and self-respect." Kindly read the special announcement of our Circulation Manager on another page of this issue of the **HERALD OF HOLINESS**.

THE LOST OPPORTUNITY

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed, it flies to wound or slay;
The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill;
And the lost opportunity
That cometh back no more to thee—
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

—SELECTED. (From the Arabic)

EDITORIAL MISCELLANY

Religious News from our Exchanges

COST OF ENFORCING PROHIBITION

With regard to the cost of enforcing prohibition in the United States, the Methodist Clip Sheet submits careful statistics showing that since the prohibition law went into effect in January, 1920, the total cost of enforcement to the national treasury has been \$72,657,718.21. Fines and compromises restored to the government \$44,574,832.83. Thus the net cost of national enforcement has been \$28,082,885.83. This sum distributed over eight years amounts to less than \$4,000,000 annually. But \$4,000,000 divided among 120,000,000 people comes to less than four cents per capita. And this is the net cost of enforcement which we are told by the wets is bringing the United States to the verge of bankruptcy.—*The Baptist*.

A DRY LUNCHEON

American citizens in large majority will have already acquired a fresh respect for Mr. Hoover from the fact that in his South American tour he steadfastly refused to drink intoxicating liquors. President Gonzales Viquez of Costa Rica had the delicacy to tender to him a "dry luncheon," at which nothing was served more stimulating than mineral water and grape juice.—*The Baptist*.

THE PASSING OF BISHOP SELLEW

The Free Methodist recently devoted a large portion of the paper to tributes from various elders and preachers to the memory of Bishop Sellew, who died January 16, 1929. Bishop Sellew was converted early in life, studied in Oberlin and was graduated from Dartmouth in 1866. He served as principal of the Gerry Seminary for four years, and was elected district Elder in 1891, serving the Bradford, the Oil City and the Pittsburgh Districts. He was elected bishop in 1898. He was a very active man, traveling on an average of 25,000 miles a year, and wielded such a spiritual influence that it was said of him, that "his humble and godly atmosphere made a sweet fragrance around the world."

THE DEATH OF BISHOP HENDERSON

The Methodist Episcopal church has suffered the loss of one of its ablest men, in the death of Bishop Henderson. The Central Christian Advocate says, "We expect the leaves to wither in the fall, the sun to go down in the evening, the streams to be frozen in the winter. But with Theodore S. Henderson the sun was at its noon; the orchard hung heavy with fruit yet to be garnered; the stream was flowing bank full of enterprises for the kingdom of God." Bishop Henderson was born in New Jersey, in 1868, was educated at Centenary Institute, Wesleyan University and Drew

Theological Seminary. He was elected bishop in 1912, and served but three areas, Chattanooga, Detroit and Cincinnati.

WILEY J. PHILLIPS CALLED

Wiley J. Phillips, the veteran editor of the California Voice, was called to his reward Monday, February 11, 1929. He has been connected with the California Voice since 1899, and owner and editor since 1901.

NARCOTIC EDUCATION WEEK

Narcotic Education Week was observed Feb. 21-28 and is apparently growing in interest as the people become better informed concerning the magnitude of the traffic in contraband drugs which is carried on in the United States. As a result of this observance in 1927, public sentiment was created which made possible the passage of the California and the New York drug control measures. It is hoped through the observance of this week in 1929 that uniform legislation may be passed in many states and the beginning of such legislation made in all states.

THE CHINA INLAND MISSION

J. Hudson Taylor founded the China Inland mission. H. Gratton Guinness maintained a missionaries' training school under whose auspices the Congo Baptist mission was founded. Now Howard Taylor, son of J. Hudson, and his wife, daughter of Mr. Guinness, are still carrying on the China Inland mission under the most primitive conditions of work, covering almost all of western and northern China. This mission makes no appeals for money, never goes into debt, has won more than 120,000 converts and has at the present time 1,200 foreign and 4,000 native workers.—*Christian Evangelist*.

NEAL DOW CELEBRATION

There will be a nation-wide celebration of the one hundred and twenty-fifth anniversary of the birth of General Neal Dow, "the father of prohibition," which will be participated in by all temperance organizations, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. The anniversary falls on Wednesday, March 20.

General Dow was the author of the prohibition law of Maine, and was, therefore, the progenitor of national prohibition, and of all efforts now being made toward world prohibition.

Churches of America will be asked to observe Sunday, March 17, in honor of the anniversary, while special public anniversary celebrations are expected to be held on the afternoon and evening of March 20.—*Free Methodist*.

MARCH GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

It is suggested that there would be more power in the Church if there were more prayer and that there would be more prayer if there were more purity. The old prophet said, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If we are not experiencing fresh manifestations of the power of God in our lives and ministry, we should search our hearts to find the reason. Robert McCheyne said, "It is not great talents that God blesses so much as great likeness to Jesus; a holy man is a mighty weapon in the hands of God."

A tract on "Suppose" proposes the following: "Suppose someone were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul? Suppose that when 'the roll is called up yonder,' I am there myself but that through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will heaven mean to me? Suppose that as an employee I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third—how long would my employer stand such service as that? But is not this the kind of soul-winning service I am giving God?"

Years ago, while yet a member of another denomination, our Dr. H. D. Brown of Seattle, Washington, wrote a little booklet on "Our Theological Schools." In this booklet, he says, "If we are correctly informed, a part of our theological teachers entertain the idea that a school is not intended to establish the student in the Christian faith and make him able to defend the doctrines of his church, but rather to make him an independent thinker; to start him out searching all systems, seeking for truth everywhere, whether in Christianity or heathenism, simply catching a fragment of truth wherever he can find it. He is expected to use his own judgment as to what he shall accept and from these fragments he is to construct a system of theology. . . . When a man accepts a position which is made for him by the church and receives a salary

from the church, he is in duty and honor bound to teach and maintain the doctrines of that church. If his convictions are otherwise, let him, like an honest man, resign his position and go out and establish a school of his own. A theological school should be a training school. The professor in the chair should be, not a recluse and a skeptical thinker, but a successful pastor and evangelist. He should be a warm-hearted Christian. Let the student be confirmed in Christian faith and assisted in his Christian experience. Let him be taught to revere the Bible and to rely upon its authority; let him go out into the world trained to use the Word of God as the weapon of the Christian warrior." This is, in our judgment, a proper conception, not only of a theological school, but of any school which is rightly called "Christian."

The War Cry, official organ of the Salvation Army, issue of February 14, under the title, "The Army's Belief in Holiness," says, "We believe that it is the privilege of all believers to be 'wholly' sanctified, and that 'the whole spirit and soul and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ.' That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus sanctified may, by the power of God, be kept unblamable and unreprouvable before Him." This is a splendid statement of the central thesis of the Nazarene creed and is worthy to be quoted as showing that the Salvation Army is with us in our definite Wesleyan interpretation.

This is no time for preachers to make fun of other preachers who wear long coats and preserve somewhat of the dignity of the ministry, for the curse of the times in this particular is the light, jocular, red-neck-tied, short-coated, shallow-souled, Chesterfieldian fellows who may do pretty well as leaders of social programs, but who are not much at home among broken hearts and in broken homes and in the presence of bereavement so deep that only God can measure it. Perhaps much of the want of "respect for the ministry," of which some complain, could be cured by preachers becoming a little more serious about their calling and indicating this seriousness by distinctive dress and manners.

And dubbing faithful, sincere, prayerful, modest saints as "bench warmers" just because they are not in the limelight as "programers" in the church is very poor taste. In these hurly-burly, hectic days of church life, we are likely to overlook the fact that one very

good reason for going to church is to go there to worship God. And if in worshiping God, some souls become gentle and tender and meek, what wonder? are not these words used in describing One who went to church as a "custom" during His days in the flesh? And suppose, preacher, that some day all the gentle-folk who feel repaid for their efforts if they are permitted to sit in silent prayer and to make their mute "amens" to the truth—amens which you feel, rather than hear—should all stay at home! There is indeed a place for the suave, friendly, active member; but there is also a big place for the sincere, silent worshiper in the "house of prayer."

Many earnest, anxious parents inquire at all desks for information on "how to rear children." But perhaps ninety-five per cent of what a parent does in the direction of his child is done by means of his subtle, sincere, unconscious influence. I knew a man who went to church chiefly "on account of his boys." But his boys saw through his veneer and thought of church going as penance or even as penalty, and as soon as they could, they quit going. But parents (it takes father and mother both to make the matter go) who are sincerely glad when it is said, "Let us go into the house of the Lord," do not generally have a hard time in getting their children to go. And the example of a true, sincere, humble, holy life is the best argument for the truth and value of such a thing that can possibly be presented. It is said that Robert E. Ingersoll's father was an eloquent preacher who was irritable, unjust and unholy in his life at home. His son discounted what his father said and believed what he did and became an infidel instead of a saint. But it is not possible for us to bring up the millions of instances in which a child has disregarded the faltering speech and faltering verbal defense of an unpretentious father or timid, retiring mother and has gladly believed what he "saw" to be the truth. But the fact that ninety-five per cent of present moment Christians and ninety-six per cent of the preachers came from Christian homes is proof enough that example is an argument which is hard to answer. But it is unfair and cowardly for the father to leave the moral and religious training to the mother. Almost anyone these days can provide bread and butter—to save the child morally and spiritually is the task. Indeed, this is a "two men" task—it requires both the father and the mother. But given a father and mother who are sincere, devoted, sanctified Christians, whose examples are worthy of imitation and the percentage of the offspring which will early seek and find God and make high rating as true Christians will be higher than the average person would estimate. And this success at child "raising" and soul saving does not seem to have much respect for "child culture specialists," and new-fangled fads. Just let the parents get soundly converted and graciously sanctified before they establish the home and let them live holily and scripturally before their chil-

dren, in the very best light they can get, all the days of their lives, and the devil and the world will have a fight to get the children. History and Scripture alike approve this conclusion—but look well to the conditions which we have laid down as the premise. Old-time, Holy Ghost religion and its concomitants, common sense and consistent conduct, are worth all the books on "childhood psychology" and advices of "culture" specialists ten times over.

OUR NEW ENGLAND PROBLEM

By H. V. MILLER

NOW that the great General Assembly at Columbus is over half a year into history, one can look back upon this outstanding gathering with settled conclusions and satisfaction. This is especially true of one who received his initiation at Columbus into our quadrennial gatherings.

Among the several satisfactory observations, one was to the writer of conspicuous importance. There was a marked unity of conviction in the principles of our church and a certain clearness of objectives that readily triumphed over the dangers of sectionalism. Gathered at Columbus were men and women, leaders of clergy and laity alike, whose minds were temperamentally in harmony with the extreme sections of country from which they came, North, South, East, and West. And yet that which humanly would have proved a formidable barrier to the proper pursuit of constructive legislation, under the melting, fusing power of the Holy Ghost became a practical asset of the assembly. This one fact of the uniformity and unity of the Church of the Nazarene, the world around, is a strong proof of God's hand upon our movement.

This very disparity of viewpoint and difference of sectional problems, however, offer a permanent liability. It is essential that we all keep under the melting, suasive influence of the Holy Ghost so that our love and sympathy may be genuine and our vision of divine proportions.

I am reminded of a rather humorous anecdote which somewhat bears out the problem in mind. A little chap of some six or eight years found that he had a new playmate, of nearly the same years, who had just moved in across the street. For some reason or other the expected friendship did not blossom as rapidly as anticipated. One day the little fellow's uncle was interrogating him regarding his new neighbor across the way. "How do you like your new neighbor, Bobby?" asked the uncle. "Aw, I hate him," came the unexpected reply. "Why, what's the trouble, had a fight already?" "Nope," replied Bobby, "I don't know him." How often the case—had we known just what the other person was up against, our very criticism would have been our shame. When we understand one another's problems better, if we have the grace of God in our hearts, it will naturally react in sympathy and loving concern.

An amusing incident came under the observation of the writer at Columbus. The tide was running high. Here and there in the great Memorial Auditorium shouts of praise were ringing out. One who arose to give expression to the thrill of divine exhilaration happened to be the wife of a member of the New England delegation. She shouted the praises of God. One sitting near by questioned another, "Who was that?" "Why that is Mrs.— of New England," was the reply. "Why, I thought the New England folks never shouted," was the surprised rejoinder. Although this incident was not at all indicative of a general attitude yet it was humorously suggestive of what might easily be.

It has occurred to the writer that a statement of our several outstanding sectional problems would be conducive to a better and more helpful understanding and would tend to create a stronger unity, binding us even more closely with the bands of love. If one member suffer, then do we all suffer, for we are all members of one body. If one achieves a victory then do we all triumph. The writer feels he but voices the feelings of many over the country who would like to know more about the actual problems we are battling against here and there throughout the church.

It is not the purpose of these lines to seek out alibis for this great eastern country; rather to frankly state to you some of the outstanding problems we face. You will then pray for us more earnestly and intelligently than ever before.

Perhaps the most conspicuous and stubborn problem throughout the entire New England section is a theological one. Everywhere one meets Calvinism strongly entrenched. At first thought this might not appear of significance, yet facts verify its reality. A careful study of sectional theology discloses the fact, without exception, that the Church of the Nazarene has had its most rapid growth in those sections where there has been a conspicuous percentage of Arminian thinking or subsoil of Wesleyan teaching. We cannot at this writing indicate any accurate statistics to prove our point, though this has been carefully worked out by others. We find ourselves surrounded by a large percentage of Roman Catholicism. There are churches on this very district where one would have difficulty in finding one Protestant family within blocks of the church. It is safe to say that in every industrial center in New England from fifty to seventy per cent of the entire population is under the pale of the Roman church. Of the thirty or more per cent left only a meager portion is of that religious heritage directly approachable with our doctrines. Thus we find our problem of evangelism doubled in that we must first tear down or uproot long settled conceptions of truth before we can build constructively.

A second problem is one that has been the center of sarcasm as well as witticism, the culture of New England. Yet it is a patent fact to one close up to the problem that this very culture has cast a sinister and unconscious spell upon people everywhere. The

old-fashioned gospel meets with a pitiful and sympathetic smile that warns its proclaimer that the hearer has but little use for or need of such antiquated notions and musty dogmas. It is true that this is becoming more common the country over but such an attitude has long been current in this section.

Again we find ourselves confronted with prejudices that are characteristic of a section aged with historic lore. Here and there dotting the landscape, in nearly every state, stand meeting houses built from one to two hundred years ago. Our church is an upstart; one that has had a foolish and brazen effrontery to step upon the sacred ground hallowed by long possession and dignified religious form. In newer sections of the country our church is more easily on the level with other denominations and can hold its own without fear. Here we have often insulted the cold dignity of clergy and laity with our bold intrusion into towns where they have for generations held sway.

There is another problem that brings genuine concern to the heart of the writer; one which reaches even deeper than all others. It is the problem of an old church. New England is probably one of the oldest sections of the holiness movement that was destined to eventually form a part of the present denomination. It is a stubborn fact that maturity carries with it certain dangers which may prove fatal in time. Ears that have heard the message so often sometimes grow dull; feet that used to speed on errands of love sometimes grow weary. This is never true where there is a vital walk with God yet how easy it is to become professional and staid. How difficult to breast the times and press on with the same vigor characteristic of younger days. It is not intimated that such a condition is general in our midst yet we must be honest and say it can be found. It is a danger that is persistently closing in around other sections as they gather time.

It would be difficult to write these lines if this were the conclusion. Thank God, New England, in spite of these real and tangible difficulties, is pressing on. Pastors of sterling character lead their people courageously forward, shouting victory in the face of the darkest difficulties. Our Eastern Nazarene College stands under the very shadows of institutions of learning whose walls and towers are aged and ivy covered. Yet our beloved school is stamping the youth of our movement with a ruggedness of faith and a heroism for the truth of holiness that is bound to tell in the tomorrows of our church. This assembly year has seen some six new churches added to New England's total. Yet there are reasons why New England men seem slow and conservative—she has some strong foes to fight. But, thank God, slowly but surely the battle is being won. One wonders, are these problems the common property of all our church? What other barriers challenge the progress of holiness? We would like to know that we might better understand how to love, and pray, and fight.

CHRISTIAN TORCH-BEARERS

By James Proctor Knott

II. JOHN WYCLIF, "THE MORNING STAR OF THE REFORMATION"

IF CHAUCER was the father of English poetry, his contemporary Wyclif was the father of English prose. In the former's "Canterbury Tales" one can see the need of the reformation of which Wyclif is the morning light. The hypocrisies and other sins of mendicant monks and friars and the luxury and superstition of the regular clergy are revealed. Chaucer shows them up with "blended humor and severity." Wyclif, on the other hand, evidently saw very little that was funny in the mockery and scandal into which much of ecclesiasticism had fallen. To him the mendicant monks who extorted money from the people and spread errors and superstition, were a serious menace.

Born about 1320 in Yorkshire, John Wyclif spent much of his life at Oxford University as a student and teacher of theology. The times were troublous at home and abroad. The Hundred Years' War between England and France was raging, punctuated by the English victories at Sluys, Crecy and Poitiers. England was visited by a dreadful scourge in 1348-49 known as the "Black Death." First appearing in Asia, it spread along the trade routes to Europe and arrived in England during the late summer of 1348. Loathsome and contagious, it rapidly spread, especially in the cities. Thousands are said to have died in London alone. The religious effects of the "Black Death" were marked. Many looked upon it as a divine visitation for their sins. Wyclif was impelled to write a book which he called, "The Last Age of the Church." The social and economic results of the plague were also profound. The nation lost probably from a third to a half of her population. Land values fell, agriculture was neglected, sheep and cattle strayed uncared for through the fields. Some of the deepest causes for the famous Peasants' Revolt of 1381 lay in the changes which had affected society since the Black Death.

The spirit of unrest was "everywhere in the air." The same generation which witnessed social and economic changes due in part at least to the Black Death, saw the "beginning of religious discontent that threatened to break up the unity of the Roman Catholic church. From 1305 to 1377 the popes lived at Avignon under the control of the French king. This is known as the "Babylonian Captivity" of the papacy. Since the English hated the French they looked with distrust upon the Avignon popes. Then began a series of laws by Parliament to curb papal exactions and taxes upon the English people.

Wyclif was thoroughly aroused by the interference of the popes in English political life. Hence in 1376 he lectured in Oxford on "Civil Lordship." Using the figure of feudalism he held that "God is the great

overlord. He gives all positions, civil and spiritual, as fiefs, to be held on condition of faithful service. Hence a bad ecclesiastic loses all claim to office, and the temporal possessions of unworthy clergy may well be taken from them by civil rulers, to whom God has given the lordship of temporal things, as He has that of things spiritual to the Church" (Walker).

This courageous stand aroused the strong opposition of the high clergy, the property holding church orders and the papacy. Summoned in 1377 before a high church court, he escaped punishment through the aid of powerful friends, such as John of Gaunt. The same year pope Gregory XI issued five bulls ordering his arrest and examination. But again his friends at the English court succored him and he enjoyed comparative immunity.

God was leading this brave man and he had yet his great life-work to do. With the aid of others he translated the Holy Scriptures into the English language in order that the common people could read and enjoy God's priceless Word.

Wyclif realized that the Bible should be the law of the Church and the sole authority for religious belief. This, of course, cut right across the teachings of the Roman church. It took faith in the Word and indomitable courage to take such a stand.

As Wyclif advanced in his work of Bible translation he saw error in some of the papal doctrines such as invocation of saints, compulsory celibacy, etc. The Word of God was becoming a "lamp unto his feet and a light unto his path."

He sent out preachers known as "poor priests." "Everywhere," says Hulme, "along the roads of England, in the church yards and market-places could be seen the poor priests of Wyclif, preaching to crowds of the common people." Those who followed his teachings became known as Lollards and were found among various classes of the populace.

His influence undoubtedly affected John Huss who became a precursor of Luther in Bohemia and was burned at the stake for his views in 1415 by order of the Council of Constance.

Wyclif's objective was to restore the pure moral supremacy to religion. This accounts for his antagonism to sacerdotalism and the Roman hierarchical system.

He died a natural death in his rectory at Lutterworth in 1384. In 1428, in accordance with the order of the Council of Constance made in 1415, Wyclif's body was taken from the grave and burned as that of a heretic. The Protestant Reformation had not come

yet and would not for almost a hundred years but Wyclif, as well as Huss, spread Reformation truth that surely had its benign effects on the lives of multitudes.

When Wyclif's body had been taken from the grave and burned the ashes were scattered on the waters of the Avon River. This event gave rise to Fuller's lines:

"The Avon to the Severn flows,
And Severn to the sea;
And Wyclif's dust shall spread abroad,
Wide as the waters be."

Thus the ashes of Wyclif became an emblem of his doctrine which is now diffused over the whole world.

THE QUALIFICATIONS OF A NAZARENE EVANGELIST

By Raymond Browning

ARTICLE THREE

IN previous articles we have discussed the fitness or unfitness of evangelists as regards their moral quality, ability and personal characteristics. In this article we come to a consideration of their adaptability to the program of the Church of the Nazarene. No matter how useful an evangelist might prove to be in some other ecclesiastical body we want to know what is to be expected of him if he functions satisfactorily in our organization. Perhaps our measurements will be sufficient to form an estimate.

1. *Can he preach with unction?* We are not looking for entertainers. It matters not how winsome or attractive they may be. I heard a great bishop deliver a lecture on Jean Valjean and hold an audience fascinated for more than two hours but nobody got saved. Some of you have read of Munsey, the famous southern preacher, whose sublime oratory cast such a spell over audiences that when he preached on future and eternal punishment people would scream with terror. However, so far as soul-saving was concerned his was a barren ministry.

The lecturer is not needed. We do not despise intellectuality nor fail to appreciate the cultural forces that may come within our grasp but the Nazarenes are specialists in soul-saving and we feel toward these lecturers as the good woman did toward a non-Christian scholar who told her that he thought of writing a book on the life of John Wesley. She said, "Sir, thou hast nothing to draw with and the well is deep." I know a good man of massive intellect who lectures much on evolution but after he has flayed the grievous wolves the fact remains that we cannot fatten sheep on wolf hair.

The specialist is another useless accessory. Someone has described the specialist as a small man a long way from home. The chalk-talk specialist, the psychological study specialist, the "teen-age" specialist, the shekel-gathering specialist, and all the rest. Their number is legion. This does not mean that we are not to recognize the varied and splendid talents that many holiness preachers possess but it does mean that all gifts and capacities must be overshadowed by the crowning fact of ability to lead men from darkness to light.

The manipulator is another to put on the waiting list. This man knows all the jiu-jitsu tricks of professional evangelism. He can stir the folks around and start a stampede and make them clap their hands

and go through all kinds of kindergarten exercises and land some at the altar and then work them through by some kind of legerdemain. He can produce more noise with less steam and more blaze with less heat than a magician. He puts a trick proposition to his congregation that makes them feel like heathen if they don't respond and like hypocrites if they do. Many of them remind us of that question, "Have you quit drinking whiskey?" To answer either yes or no would be embarrassing. Then there are unfair and unbiblical tests such as, "If you are sanctified you can win your neighbors." Noah would fall down on that one. Again, "If you've got the blessing your children will get saved." David would drop out there. Or again, "If you are sanctified you never will have another blue moment." Here's where dear old Elijah would have to sit down. Last fall a sister intimated that I was still bound in graveclothes because I would not join in a hand-clapping demonstration. I had no objection to it but was just trying at that moment to get my mind on my message. I couldn't rub my head and pat at the same time.

Give us the men who can preach the gospel with the Holy Ghost sent down from heaven, preach until sinners tremble and turn pale with judgment day conviction, preach until the old armor-plate of conservatism and prejudice and formality are broken into a thousand pieces, preach until the devil comes on the scene in great wrath and tries to stop the meeting, preach until grace deluges the altar and ripples of joy break around the footstool of God.

2. *Can he get results?* When Nazarenes speak of results we mean souls saved and believers sanctified. These are not the only results but they are the kind of results that the evangelist is expected to produce. All kinds of camouflage is being used in these days to obscure that glaring deficiency in much of the evangelistic effort abroad in the land. One reports how many thousand chapters in the Bible were read. That is well and good but that isn't salvation. Another boosts the pastor's salary and gets up poundings and secures donations for the orphanage. Another signs the people up for family altars and another stimulates this special interest or that. We do not object to any of these things but we simply say that when we go to measure an evangelist we must measure him by another yardstick. We expect a teacher to teach. We expect a singer to sing (not joke and laugh and talk

and make excuses about his throat). We expect a pastor to shepherd his flock, and we expect an evangelist to get folks through to God if it is possible for him to do so. Blessed is the evangelist who doesn't exhaust our time and patience by telling us about the fish he caught somewhere else nor the ones he could catch in another pool but who casts the net and makes the haul. If a few eels wiggle through and drop back in the water or if we happen with the good fish to get a few bony suckers that are not fit for use we are still far more happy than when the net is empty.

3. *Will he strengthen the local church?* This is a matter that may not seem of great importance to some of the evangelists, but if the Church of the Nazarene is to make any great impact on the forces of wickedness and be a power for good in this land we cannot forever wander in tents and halls and gloomy upstairs rooms. We must have large and comfortable and substantial church buildings and well-organized and growing churches. Not only is it our duty to get people into the light but we must have churches with such a warm and wholesome spiritual temperature that our newborn babes will not get chilled and our newly sanctified people will not begin grazing in other holiness pastures. If the evangelistic helper is so broad that he imagines that these people will do just as well in some other church I can sympathize with him and wish him well in some other communion, but I would prefer a helper who thinks that the Church of the Nazarene is the best on the earth and who loves folks enough to want them to have the best.

The Sunday school needs his encouragement also. Of course we do not expect the evangelist to make a house to house canvass enlisting new material for the Sunday school but we do think that our children and young people are the hope of our church and we need all the help we can get in these days to attract them to where they can get regular and systematic spiritual instruction. One of the things that I have heard about Brother Jarrette Aycock's work that appeals to me is his ability to get new material into the Sunday school. Also I might go on and speak in similar terms about the N. Y. P. S. and the midweek prayermeetings and say that a few earnest and tender and serious exhortations from the visiting evangelist will go far toward encouraging the young to attend these blessed means of grace.

Right in this connection there looms up once more the financial question and I really believe that we need more plain and definite and scriptural preaching on tithing and giving of all kinds. Some have a glib way of saying that if people get saved they will give all right. That isn't always true. Giving is often a matter of training. Many of us who are here today will perhaps remember the time when we were very zealous and happy in the Lord before we learned to follow the Bible plan of giving. We do not need abuse and vilification and lashing at this point. This procedure

wounds the good people and slides harmlessly off the shells of the selfish and money loving. Nor do we need too much levity and jocularly. A wiser and greater preacher than any of us said that this "jesting" was not convenient but encouraged rather the giving of thanks. The easiest collections I ever saw at a campmeeting were taken at Indian Springs, Ga. There the people fast and pray one morning and in the afternoon they get up and thank God for His goodness and blessings and then state how much they will give. I do not say that other methods are wrong but it will be a fine thing when every Nazarene will understand that he is expected to obey the scriptural plan in giving just as in other things. The evangelist who can get this idea into a congregation will be worth the offering that he gets, no matter how liberal it is. This may seem a little calculating but I merely call attention to the fact that it is the honeybees and not the bumblebees that keep us building hives.

4. *Will he do team work with all the Nazarene enterprises?* Our church organization is pliable enough not to be autocratic and yet compact enough to function as a living organism, beautiful in its ecclesiastical body and fruitful in every member. If an evangelist is the man of vision that we expect him to be, he will be interested in every department of our great church. I will never forget the time, now many years ago, when I first met Uncle Bud Robinson in the home of Rev. Charlie Tillman in Atlanta, Ga., and was impressed by what he said about the publications of the Church of the Nazarene. When that dear brother is shouting up and down the banks of the river of life there will be thousands there to meet him who probably might have missed heaven if Uncle Buddie had not sowed the United States down with the HERALD OF HOLINESS. I count as one of the benefactors of my life a woman who gave me my first subscription to a holiness paper. Time would fail me to tell of what a real wide-awake evangelist could do in pointing people to the rich and stainless and life-giving stream of publications that flow from our Publishing House in Kansas City and the unsurpassed Sunday school literature unsullied by the blight of Modernism and sweet as the grapes of Eschol and wholesome as the old corn of the land. Then there are our growing and efficient and wonderful schools which deserve more praise and consideration than is possible in this brief paper. Also our fervent and conquering campmeetings that do not have to live in the fading light of other days but are at present in communication with heaven and glowing with that Presence which came like the sound of a rushing mighty wind and filled the first crowd of Nazarenes with a flame that is still burning.

Again, there are our distant pioneers of the Church of the Nazarene out under the alien skies and among strange people in dangerous climates and my heart bleeds when I remember that on our waiting list there are more than two hundred and fifty of the rich cream of American Christianity who would be glad to battle

and die, if need be, under the standard of the Church of the Nazarene if only we could obtain the means to send them. How we would rejoice if God would raise up some mighty evangelist in our movement who could go up and down the length and breadth of our church and preach with such flaming powers that those messages which once stirred Europe to pour out her blood and treasure in the disappointing and wasteful crusades would pale into the commonplace and make our people press forward with holy abandon to:

Give of their sons to bear the message glorious,

Give of their means to speed them on their way.

Lest some string of the harp seem to be unstrung and some part of the melody be omitted it might be well to just mention the idea that our evangelists should have a reverent and hearty sympathy for those blessed and patient and stalwart leaders who are our General Superintendents. Since we have selected them and put them into positions they never sought and loaded them with responsibilities that fray men's nerves and break their hearts and hasten them on to glory sooner than they have dreamed of leaving loved ones and home, let's love them and pray for them and rejoice in them. Once I ventured to climb up into the lofty and apparently chilly air of the episcopacy and tell a certain bishop that I loved him and was blessed by his preaching and to my surprise the atmosphere got warm and brotherly and he thanked me and after that remembered my name and to my surprise asked me to preach and I got a wonderful opportunity to preach some messages to an annual conference on holiness and the second coming of the Lord. Verily I say unto you great men need love and sympathy.

5. *Question of recognition.* What we want to know is what will be the end of his labor if the evangelist does do his best and stand with us like a good soldier on the battle's edge? For my part I trust that in the Church of the Nazarene there will never spring up the odious comparisons between pastor and evangelist nor discriminations in treatment based upon their supposedly relative merits. It will never be humanly possible for anybody to write an article for the *HERALD OF HOLINESS*, or any other paper, and place these types over against each other without giving a lot of good soldiers the heartache and making some people feel that their work is not appreciated. The evangelist is a preacher, the pastor is a preacher, the song evangelist is a preacher, and many others and are entitled to our sympathy, to our unfeigned love, and to every benefit and privilege the Church of the Nazarene has to offer. 'Tis no little thing to live forever on the wing, to leave wife and children for weeks or even months at a time, to live in a grip or a trunk, to sleep sometimes in cold rooms, to eat every kind of cooking and keep sweet and uncomplaining when dyspepsia racks his stomach, to make but fleeting friendships and to live always among new faces and surroundings, to have the disappointments that are incident to the work,

to preach on whether sick or well, to be regarded with suspicion when collections come well and to be looked upon as a failure when one doesn't make a living, but blessed be God, there are glorious compensations. After the long and patient struggle, after the preaching and the pleading, after the waiting and weeping, one day the glory falls and God comes on the scene and heaven deluges the altar and the halo of victory shines on the faces of the saints. What achievement of earth is comparable to this. God's truth has been preached. God's messenger has delivered the message. God's approval rests upon his tired but happy messenger. Glory be to God! I praise Him for blessing this old sad earth with those men and women who are endowed with the peculiar and supernatural power to get people through to God. And I close with this brief exhortation to our brother preacher, the evangelist:

*Come, much neglected brother, rise,
While comrades stand about you,
The trumpet calls, there is a prize
We could not win without you.*

A GLIMMER OF LIGHT THROUGH THE WOODS

ONE says, "*It just can't be done!*" Another declares that it can be done, but it will burden us out of all reason. Still another avers, "*Just too outrageously big, I shall not try, even.*"

What's all the debate about?

The big, new, three-hundred-and-eighteen-thousand dollar General Budget, called for in 1929 by the ringing appeal of our far-sighted General Superintendents.

It does look big, that's a fact, but listen:

Only 50,000 Nazarenes (and we now have 75,000 on our rolls) giving *two dimes apiece, a week for a year* would give us \$500,000 and all the General Superintendents are asking for is less than that!

Listen again: If *half* of our people gave two dimes a week for a year it would give us \$375,000. And the big, new, overwhelming, "outrageous" General Budget doesn't amount to that much, even.

Listen the third time:

If 30,000 Nazarenes would join the Prayer and Fasting League, and put the price of *one meal a week* into the General Budget, it would give us close to \$300,000 in a year. And this would not be taken directly from people's income but would be saved indirectly from already overloaded stomachs.

Where there's a will, there are twenty ways. The raising of the big new forward looking budget is so easy, many have overlooked the possibility of it.

What we really *want* to do, we can do.

What we *can* do, we ought to do.

What we ought to do, we must do, or face a delinquent record at the judgment.

Already one District Superintendent has ordered

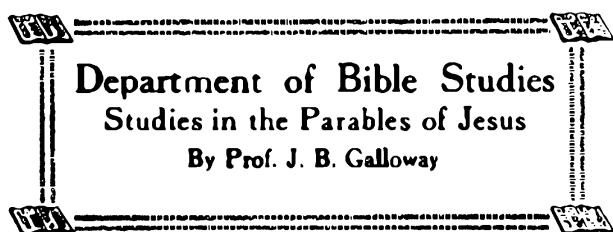
500 Prayer and Fasting cards. Every church ought to go in on this 100 per cent strong.

Listen last and finally: If 30,000 Nazarenes would love Jesus so tenderly and passionately, as to say, "Inasmuch as all I have belongs to the Master anyhow, and I am only a steward, of His boundless benefits, I hereby solemnly promise Him that I will never fall below an ancient Jew in my giving to His cause. Every Jew gave a tenth annually and most of them two tenths. Consequently, I will do the same."

O reader! We haven't paper and pencil enough to estimate how much we'd have for that General Budget.

That big, new, "outrageous," stride toward doing something worth while for Jesus' kingdom, called for by our leaders, would be only a small drop in a huge bucketful, if we only had that tenth.

J. G. MORRISON, *Executive Secretary.*



Lesson Eleven

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day.

First Day—Luke 20. "And they marveled at his answer" (20:26). Jesus was a constant puzzle to the unspiritual and His answers caused those who loved Him to marvel.

Second Day—Luke 21. "My words shall not pass away" (21:33). Our Lord's promises are as firm as His power and as far-reaching as His eternal nature. The torn pages of history will pass away but the unrolling ages will not tatter the eternal truth.

Third Day—Luke 22. "The Lord turned, and looked" (22:61). Peter found that there was one eye that a backslider could not get away from.

Fourth Day—Luke 23. "I, having examined him before you, have found no fault in this man" (23:14). Jesus permitted His enemies to investigate His record. No fault, no fault, was the verdict.

Fifth Day—Luke 24. "Did not our hearts burn within us, while he talked with us?" (24:32). Jesus will give a heart-burning experience to all those who will walk close enough to Him.

Sixth Day—John 1. "Behold the Lamb of God, which taketh away the sin of the world" (1:29). To see the Lamb of God is to see a sin-abolisher. Sin will keep us from seeing the Savior, and our Savior will remove sin as far from us as the east is from the west. On which side are you?

Seventh Day—John 2. "Jesus was called" (2:2). Jesus is the solution of all social problems. If He was called and His advice consulted and followed before all weddings the divorce mills would grind slowly.

PART TWO. THE PARABLE OF THE GOOD SAMARITAN

The occasion of this parable was the question asked by a certain lawyer who was evidently trying to entrap Jesus. "What shall I do to inherit eternal life?" was his inquiry. Jesus answered him by inquiring of him, "What is written in the law?" Jesus did not ask him what he thought about the question but urged upon him the law. If we settle all our questions by the Word of God we avoid many dangers. He only asked Jesus what to do, and Jesus held up the law to him. Nicodemus came inquiring of Jesus the way and Jesus explained the way of salvation to him, but this man was not ready for the gospel; he wanted only to justify himself by *doing* the works of salvation and Jesus could only urge upon him the demands of the law. To his inquiry, "And who is my neighbor?" Jesus responds with the parable before us. It is too long and well-known to demand being quoted here.

A Picture of a Man in Need.

In the parable Jesus speaks of a "certain man," not a Jew, though most probably this was in His mind, not a Gentile, not a German, not an American. Just a man. It may represent any man. Notice this poor man's sad plight: he went down, he fell among thieves, he was stripped of all, he was wounded, he was deserted, and left half dead. A picture of the race whom Satan as a thief has ruined is aptly presented, though this is not primarily the object of the parable.

Two Pictures of Selfishness.

The first was a priest on his way to or from Jerusalem. He passed by and saw the man, and not only did not give him any help, but deliberately passed by on the other side. The man might have expected this man, being a priest and supposed to live in close touch with the Lord, to give him aid, but if he knew anything about it he was disappointed. There might have been some danger to him if he stopped and helped the poor man and it may have been a great inconvenience for him to stop now, but in acting as he did he was not loving his neighbor as himself.

Later a Levite came and looked upon him and passed by. This Levite did a little more, but acted worse than the priest. The priest was indifferent and passed without investigating, while the Levite stopped and looked at the unfortunate man and then passed on. He may have been sorry for the man but he was too selfish to stop and help him. The man was doubtless a stranger, and he did not feel any obligation to help him. His business was to serve the Lord in the temple but he was too concerned about his own affairs to stop and help one in need.

A Picture of Neighborly Love.

The priest and Levite were worse than their creed

while the Samaritan was better than his creed. Being a Samaritan much could not be expected of him, at least by a Jew. Yet he shows himself very neighborly to this stranger who was in trouble even though it may have endangered him. (1) The Samaritan had sympathy, for when he saw the man he was moved with compassion. (2) He came to him, and bound up his wounds. (3) He ministered unto him by pouring in oil and wine. (4) He was self-sacrificing, for he put the man on his own beast and walked himself. (5) He was hospitable for he brought the man to an inn. (6) He was helpful for he cared for the man. (7) He was kind and thoughtful and promised to pay for the extra expense for the man while he was away. To help this man he was delayed in his journey, turned aside from his own plans, deprived himself of his rightful convenience of riding, probably endangered himself to other thieves by the wayside and then paid the man's bills. Such a picture as this Jesus held up for the lawyer's consideration.

As the man in need is like a sinner in many ways, so the actions of the good Samaritan illustrate the way that our Lord treats those who are in need of His help.

PART THREE. WHAT THIS PARABLE TEACHES ME

This parable teaches me the obligation of brotherly love.

VISITING THE BABY CHURCHES

By WILLIAM G. HESLOP

We publish this article in this form especially to show what may be accomplished by the combined work of home and foreign missions. These "baby churches" are the result of district home missionary work, which under proper direction are at once harnessed to work for others. Something must be said as to the method of presenting foreign missionary interests. God's plan is to get men's and women's hearts filled with the message and turn them loose to communicate their enthusiasm and inspire others with the same zeal.—EDITOR.

Within the last two weeks we have visited four of the baby churches on the Ohio District. "Off again, on again, gone again Flannigan"—otherwise known as Charles A. Gibson, engaged us to again tour his district in the interest of missions at home and abroad. The baby churches have stirred our hearts. At Wooster they have secured a first class lot with a good sized house, have knocked out the inside walls, and when we gathered for the afternoon missionary service there were sixty-eight people present, notwithstanding the stormy weather. The singing was lively. Their intelligent faces were earnest and furnished great inspiration to us as we poured forth the truths and brought to them our missionary messages. They laughed when the amusing things of the field were mentioned and sobbed and cried when the pressing needs of the work at home and abroad were presented. At night there were over one hundred people present by actual count, including thirty young people under twenty years of age. The meeting came to a climax in a fine cash and pledge offering which exceeded their budget by over twenty dollars a month. Rev. Clarence Perry and wife are already planning a new church building to accommodate the increasing number of visitors who are regularly attending the services.

At Fort Recovery, another one of the baby churches organized last year, there were over thirty present at a morning service held during the week. The pastor, Brother Oren, and his good wife have already built a basement church on an ideal lot, and notwithstanding the snow and sleet, the people gathered together, sang, cried, laughed and prayed, and then

pledged far above their budgets. With their local, District and General Budgets all met, these two baby churches exceeded their budgets by hundreds of dollars.

The meeting at Celina moved our hearts in a special way. Brother Goodwin and Sister Goodwin are living in a rented house and are using the large room downstairs for their meetings. The place was packed for the afternoon service, although it snowed all morning, and the roads were so icy that it was difficult to travel. These good people also pledged far beyond their budgets for the work at home and abroad.

Another one of our baby churches is at Mansfield. Rev. Floyd Gale and his delightful people have purchased a large lot and have built a good tabernacle with seating capacity for over one hundred fifty people. At the close of a rousing missionary service they pledged nine dollars a month above their budgets. What robust, healthy babies these churches are. With their local, district and general interests taken care of, they were stirred by the need of others and pledged hundreds of dollars to carry the gospel to them.

After one of our missionary meetings on this tour, a good Nazarene asked us what we would do with a thousand dollars if we had it in our possession. We unhesitatingly advised that the amount be given to District Superintendent Gibson and earmarked for the three baby churches in Ohio. For the privilege of living, and in thankfulness to God that we are this day enjoying the experience of salvation, profoundly grateful to God that we are outside a sick hospital and on the outside of an insane asylum, that we are not living in heathen darkness, and are now out of hell and on our happy way to heaven, we each and all should do something to plant baby Churches of the Nazarene at home and abroad. We are expecting to visit other new churches which have been organized during the last year, eleven of which have met all their local and general as well as their district interests and we shall write about these churches later. We are cheer leaders for the District Superintendent, who has a heart that takes in the whole world, a zeal that is tireless and a hope that is boundless. Energetic and resourceful, he pushes on to new fields, and works unceasingly for a great Church of the Nazarene in every town and city in his district.

STEWARDS OF GOD

By J. W. WALTZ

We are but God's stewards, for the earth is the Lord's and the fullness thereof. A cashier in a bank transacts business for the banker—handles the money, cashes checks, makes loans, collects interest and does other work necessary to the success of the bank—yet the money he cares for is not his own. He receives a salary but must account for every dollar that he handles in trust. So also must we give account to God for our stewardship. God owns the land, the plants, the vines and the trees. He gives nine-tenths of the fruit to us with which we may glorify Him. This does not mean that we can do as we please with it—we are to exercise our stewardship in it.

If I were to rent a farm, I would pay my rent in advance, and when the landlord visited me, I would give him some fresh butter, eggs and fruit, keep the farm in splendid condition and treat my landlord with due respect. As a result, I am sure that I could not only stay as long as I wanted to stay, but that offers would be made to me by other landlords. So also, we are to "honor the Lord with thy substance and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine."

With our part of the increase, we are to rear, support and prepare our children in such a manner that God may choose for them their life's work. The tithe is for the upkeep of the church and for direct spiritual work. If we honor God now, He will make kings and priests out of us. How wonderful and glorious!

CANTON, ILLINOIS



Home Life

DEAR READERS:

The Bible very clearly teaches us that we cannot read one another's hearts. Over and over again we find statements like this, "I, the Lord, search the heart; I try the reins."

But we don't pay much attention to these oft-repeated words. We feel pretty sure that we can search people's hearts, understand their motives and know their thoughts.

The following incident, which came under my own observation, shows how one man, a good man, learned better. The following words will do for a title.

HOW THE LIGHT CAME TO MARY DRAKE

The meeting had been in progress for several days when one morning the evangelist noticed a newcomer among his hearers.

His eye was not attracted because of anything striking in the woman's appearance, she seemed to be dressed very quietly and simply as far as he could judge. No, it was her face, a fine, intelligent face, and the way she listened, giving him her whole attention, thoughtfully and without any apparent effort.

After the service was over this lady came forward, introducing herself as Mrs. Drake, and said that she was sorry to have missed the meetings, but had had sickness in her home.

At lunch that day the evangelist asked his hostess about Mrs. Drake, for her face had made a strong impression upon him.

"Mary Drake is one of our fine women, though she isn't a bit finer than Richard, her husband," said Mrs. Carter. "They are both members of this church, then?" asked the evangelist. "Oh, yes, in fact they grew up in the church, took part in all its activities as young people, and when they married, some twelve years ago, I think every member of the congregation was pleased and gratified over it; we felt as if we had a part in it, you see."

"Mr. and Mrs. Drake have always lived in Melton, then?" I asked.

"Yes, both are members of very old families here. You remember that beautiful old colonial place several miles out of town, which you admired so much the other day? That is their home," said Mrs. Carter.

"You mean the large, white house with big columns in front; the one which has so many fine magnolias and live oak trees surrounding it?" asked the evangelist.

"Yes, Richard Drake's great-grandfather built that house and it has always remained in the family possession. It has some wonderful old furniture in it too," said Mrs. Carter.

"Mr. Drake is probably a wealthy man then," observed the evangelist.

"Yes, he is one of our most substantial citizens," was the answer.

"Being a mere man I probably know very little about it, yet I never would have judged from her dress that Mrs. Drake is a rich woman," said the evangelist, smiling.

Mrs. Carter smiled too. "No, you were not far wrong," she said, "Mary does not place much emphasis on dress, though she is not a careless person by any means. But she thinks that other things, both for herself and her children, are much more worth while than bothering a lot about clothes."

"You have several people in the congregation with the experience of sanctification. Is she one of them?" asked the preacher.

"No. Mary has been regenerated, no one doubts that. She testifies clearly to it. But she says no one has ever convinced her that there is such a thing as a second work of grace nor has she ever felt the need of it."

The evangelist shrugged his shoulders, "I have met such people, but after probing around, have always discovered there was something which they were unwilling to give up," he said.

"Yes, I know. But, honestly, I do not believe that is the trouble with Mary. She is absolutely the most straightforward person I have ever known, and if she found herself unwilling to make the consecration she would say so frankly. Yet I do not understand it, for while we haven't had a great deal of preaching on sanctification, and that only in the last two years, yet some of the messages have made it so clear that I don't see how she could fail to get the light," said Mrs. Carter.

The evangelist said nothing more but he was quite skeptical as to Mrs. Drake's sincerity. "A woman of her wealth and position is pretty well entrenched in pride, whether she will acknowledge it herself or not. But the man who deals with people constantly as I do, comes to know them pretty well. They may fool others and even themselves but they don't often deceive him," he told himself. After that Mrs. Drake was very much on his mind as he prepared his sermons. He trained his heaviest guns upon her, determined, if possible, to tear down the barrier which he believed she had erected between herself and the truth. It didn't seem to have any effect, however. She came regularly to the services, listened in the same calm, attentive way that had attracted his attention from the first, but showed no sign of conviction.

Then one day it was decided to have a

day of prayer and fasting to begin with a sunrise prayermeeting at the church. The evangelist was surprised to find so many gathered together at that early hour, and after a season of earnest prayer made a little talk to them from the Song of Solomon. It was a very tender and searching message in which he spoke of the intimate relationship between the heavenly Bridegroom and His chosen Bride. He dwelt upon her increasing beauty which seemed to blossom and unfold in the presence of the Bridegroom, until she who had been "black as the tents of Kedar" became the fairest among women. And then he read that tribute from the heavenly lover in which He says, "Thou hast dove's eyes." "The dove's eye is not remarkable for keenness of vision," he said, "the hawk's eye is far superior in that quality. Flying high above the tallest tree tops the hawk's organs of sight with their marvelous telescopic arrangement and powerful lenses, are able to sweep the whole country-side and to detect the movement of some small furry creature far below. Then floats the swift downward flight of the bird of prey and it strikes to kill. The hawk's fierce, strong eye sees things which the dove's eye never sees, yet the heavenly Bridegroom does not say, 'Thou hast the keen, flashing vision of the hawk, my love.' No, He seems to prefer in His Bride the gentle beauty of the dove's eye. Perhaps any bridegroom would, it is never pleasant even in earthly relationships to live with those whose vision is too keen, whose eye overlooks nothing."

He finished the talk, and walked back to his room, wondering if he had been mistaken in the leading of the Lord in using that scripture lesson.

But late that afternoon he knew that he had not for Mrs. Drake called, saying that she wished to see him. Her face was troubled and when they were seated alone in the library she plunged at once into the subject that was upon her heart.

"I have heard some holiness preaching off and on for the last two years," she said. "I have been most blind and critical, nevertheless it is true that it brought no conviction to my heart. I love God and believe that I would not have shrunk from doing any part of His will that He made plain to me. But this morning when you talked to us about the hawk's eye, oh," she paused, pressing her trembling lips together, while her eyes filled with tears, "an arrow of conviction sped straight to my heart, piercing it in its very center. And in that moment it was clear to me that I am one who has the hawk's eye. I have not allowed myself to criticize or talk about my

(Continued on page twenty)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our trip down from Eureka to Napa where we had the service in the Methodist church. After preaching we ran into Berkeley and old Bud and Roscoe Carrell put up at the Norris hotel and the Smiths at their mansion and Professor Messer at the John Prince hotel where his family had been boarding for some time.

Well, on the way down, we had one delightful surprise. We reached Willits at one p. m., and the train pulled up at 1:15 p. m., and stopped for dinner and behold Dr. John Goodwin was on the train on his way to Eureka and by the time the train pulled up and stopped Sister Frank Smith had our fine lunch all spread and we had the doctor get off and eat dinner with us. Our great Nazarene bunch at Eureka had fixed up for us a great lunch good enough for a king and plenty of it. For nearly thirty minutes we had one great time with the good doctor. My, my, but he is fine and good and how glad we were to see him, as we hadn't seen him since the General Assembly. Just before two o'clock the train was called and he boarded her, waving back to us as far as we could see him. We loaded our big car and hit the trail for the south.

Well, on Tuesday afternoon we made the run from Berkeley to Stockton, where we were Tuesday and Wednesday, the 19th and 20th of February. We had a great crowd on Tuesday night and on Wednesday we had the all day meeting of that zone and the good people came in from many different towns. We had one great day. It was up to old Bud to preach in the morning and at night and we had the privilege of having Brother J. W. Henry, from First church at San Francisco, to preach in the afternoon. My but that old boy did preach us the greatest message on full salvation that you will hear in a year's travel. I judge that we have no finer man or better preacher than J. W. Henry. He is one man that is clean clear through and clear through clean. My, but he is a beautiful brother and to say that our stay with the Ingrams was delightful is just a hint at the facts.

Those Ingram children have simply worked a miracle at Stockton. Stockton was at one time one of the hardest fields in the state of California for us to get started in, but finally Brother Roy Smee took the work at Stockton and he put the ball to rolling and I think that Brother Roy did more there in two years than had been done all the time before. Then he was called to Calgary, Alberta, Canada. He went to Canada and the Ingrams were called to Stockton. After three or four years they finally traded in their prop-

erty for the great Congregational church, which gives them the best location in the city and all the room that they will need for the next twenty-five years. They have doubled their congregation since moving into the big church. At this writing Brother U. E. Harding, our fine pastor from Santa Ana, California, is in a fine revival there. Well, thank the Lord for the Ingrams and the Hardings and in fact all the great Nazarenes, for without a doubt in my mind they are the finest people on the face of the globe.

Well, our next stop was at Merced. Here Brother C. U. Fowler is the fine pastor and he has a few as fine people as walk the earth. We gave them three days and at this writing Rev. W. P. Jay is in a revival with Brother Fowler and I am expecting to hear good reports of the meeting. While in Merced, the Messers stayed out one mile from the city on a fine ranch run by Brother and Sister Huffman, as fine Nazarenes as walk the dirt, and they have a fine ranch right close to the city, and the Smiths put up in a hotel in Merced. Dr. Robinson and Professor Carrell put up in the Mexican Mission that is run by Brother and Sister Hampton. They have been in the mission work among the Mexicans for the most of their lives and have spent four years down in Old Mexico. They have a few very fine people at their mission and are doing a fine work among the Mexicans. They are worthy of the support of the Church of the Nazarene. They should have some help if possible from the Missionary Board, or at least it seems that way to me.

Well, on Sunday morning we made a run to Fresno where Brother L. A. Whitcomb is the fine pastor. We ran there all day on Sunday and at this writing Brother O. B. Ong is in a fine revival and

he preached in the morning and old Bud in the afternoon and night. We had one great day and quite a number in the altar in the morning service. The Fresno church went over the top with the subscription list. San Francisco gave us forty and Sacramento gave us forty-two and Fresno so far has given us forty-five and more envelopes to hand in, so I am of the opinion that Fresno will carry the banner. My, my but the Whitcomb children are doing a great work at Fresno. I haven't seen a finer crowd and hotter ground in many months than at Fresno.

On Monday we made a run to Dinuba. Here Miss Christine Snelling is the fine pastor. She knew that the little hall would not hold the crowd and she secured the first Christian church, and we had one beautiful service. The good people were so very kind to us. Dr. Brown gave us all the liberty that we could ask to secure subscriptions for the HERALD OF HOLINESS, and sell books and take a freewill offering. Well, thank the Lord, all the good people are not dead. May heaven smile on these fine saints.

On Tuesday morning we were up pretty early at the fine Smith ranch. We had a fine breakfast with Mother Smith and her fine son that lives on the ranch. They have fifty acres of as fine land as you will find in the state and they were so very kind to us. They are now fine, red-hot Nazarenes. After breakfast we made a run to Porterville. Here Brother Albert Laing is the splendid pastor. This old boy has just about worked a miracle at Porterville. Dr. A. O. Henricks was there in a splendid revival and we had the all day meetings for the Southern Zone of the Northern California District. We had one fine day. We had with us Brother Orval J. Nease from the Pasadena College. He brought us a great message in the afternoon. I had the morning and evening services and we had a fine crowd all day and a splendid interest. We did our best for the HERALD OF HOLINESS.

At this writing we have just a little over five hundred subscriptions and we have six days yet to work. We are doing our best to go over the six hundred mark on the district. I think that we will get them and if we do that will be the finest record that we have made anywhere in the United States to the number of members on the district.

In the afternoon we had with us my children from Rich Grove Ranch and Sister Messer went home with them and Professor and I went at night and stayed until after dinner on Wednesday of February the 27th. After dinner we made a run to Waukena and had a fine service with Brother and Sister Compton. We have only a few members there but they are very fine folks. We got eight subscriptions for the HERALD OF HOLINESS. Well, amen.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

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

Central Church, Dallas	.....	Sunday, 11:00 a. m., April 7
Cedar Hill	.....	Sunday, 2:30 p. m., April 7
First Church, Dallas	.....	7:30 p. m., April 7
Greenville	.....	..... April 8
Sulphur Springs	.....	..... April 9
Grand Saline	.....	..... April 10
Tyler	.....	..... April 11
Corsicana	.....	..... April 12
Orange	.....	..... April 13
Port Arthur	.....	11:00 a. m., April 14
Beaumont	.....	Sunday, 2:30 p. m., April 14
Houston	.....	Sunday, 7:30 p. m., April 14
Lufkin	.....	..... April 15
Jacksonville	.....	..... April 16
Martin's Chapel	.....	..... April 17
Johnson's Chapel	.....	..... April 18
Bivins	.....	..... April 19
Texarkana	.....	Sat., 7:30 p. m., April 20
.....	.....	Sunday, 11:00 a. m., April 21
Halesboro	.....	Sunday, 3:30 p. m., April 21
Riosom	.....	Sunday, 7:30 p. m., April 21
Rocky Point	.....	..... April 22
Pleasant Grove	.....	..... April 23
McKinney	.....	..... April 24
Cullenka	.....	..... April 25
Bonham	.....	..... April 26
Sherman	.....	Saturday, 7:30 p. m., April 27
.....	.....	Sunday, 11:00 a. m., April 27
Whitesboro	.....	Sunday, 3:30 p. m., April 28
Denton	.....	Sunday, 7:30 p. m., April 28



LESSON FOR MARCH 24, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Stewardship and Missions.

LESSON TEXT: Acts 1:6-8; 2 Cor. 8:1-9.

GOLDEN TEXT: *It is required in stewards, that a man be found faithful* (1 Cor. 4:2).

MAN'S stewardship dates back to his creation, he having been appointed to this position by the Creator. We read in Genesis 1:28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus we see that the first pair were made managers of God's affairs here on earth.

A steward is one who has been placed in charge of property belonging to another. This is exactly man's position described in Genesis 1:28. God says through His servant Asaph in the fiftieth Psalm, verse twelve, "The world is mine and the fullness thereof." Also in the tenth verse He claims, "Every beast of the forest is mine, and the cattle upon a thousand hills." Since all belongs to God, what we speak of as being ours, is just that much of God's real estate or live stock that He has entrusted to our care and allowed us to use for His glory.

We are stewards not only in the sense of holders of property, but the talents we may have are also gifts from God to be accounted for. So not only our substance but our time, talents and callings are a sacred trust, and as stewards He requires faithfulness in the use and increase of the same.

In studying the lesson before us, if we consider the immediate context preceding the opening verses, we will be aided in our study. During the forty days after the resurrection Jesus had several conferences with His disciples, thus giving evidence of the truth of the resurrection and instructing them concerning the work they were to do, "speaking of the things pertaining to the kingdom of God." He was about to leave them, but was not taken from them until after He had given them their charge and so finished His work.

By appointment they were to meet Him in Jerusalem. This meeting having been arranged at a previous appointment in Galilee, proved to be the last, for it was at this time He ascended, and they were there and witnesses of the ascension.

The question they asked Him at this last interview relative to the restoration of the kingdom to Israel indicates that they did not as yet understand that Christ came to set up His own kingdom, and

that a heavenly kingdom, not to "restore the kingdom to Israel," an earthly kingdom. He had been speaking to them of "things pertaining to the kingdom of God," but they evidently thought God would have no kingdom in the world unless it were "restored to Israel."

How easy it is for even good men to place the happiness and prosperity of the church too much in external pomp and power. God's servants are not elected to be peers of an earthly realm. It is the man who carries a cross who is the disciple of Jesus. You may know him among the multitudes of earth by the sign of the cross. There is a future kingdom wherein dwelleth righteousness.

How apt we are to retain what we have imbibed, and how hard it is to get over the prejudices of education. These men had been taught that Messiah was a temporal Prince, and it took a long time before they could be brought to have any idea of His kingdom as spiritual. Really it was not until the Spirit was poured out from on high that they grasped the meaning of Christ's teaching regarding the kingdom.

It would seem from the Master's reply that they were a bit inquisitive, and perhaps impatient for the setting up of the kingdom, for they evidently expected some share as Jesus had told them that they should "sit on thrones" (Luke 22:30). They were more desirous to know about the time of rulership than they were to gain knowledge regarding the discharge of their duty. We judge that, if it was not for them to know, therefore it is not for them to ask. He had instructed them in their duties concerning the kingdom, and had given them signs of the times to observe, but they were particularizing and intruding into things which God has not seen fit to reveal even to this day. But these precious apostles are not the only ones who have had an inordinate desire to know the day and hour of secret things concerning the kingdom. Let us stick to our job and be found faithful. All future events are safe in the Father's power, and that is sufficient. "Ye shall be witnesses." These truths were more important for them to know than the former. The work He assigned them they were not equal to perform, but He assures them of an ability to do it when "the Holy Ghost is come upon you." They then shall proclaim Him King, and publish those truths by which His kingdom should be set up and their witnessing would reach to "the uttermost part of the earth." Christ qualifies those whom He employs in His service.

Our witnessing is a part of our stewardship, and it is required of us that we be found faithful. None are exempt from service who belong to Christ. We are

stewards of ourselves, responsible for our influence. We are stewards of our substance, more than just one-tenth, our all must be on the altar. We are stewards of our service, in our home and neighborhood, then to the slighted Samaritan, and never giving up until:

"We'll girdle the globe with salvation,
With holiness unto the Lord,
And light shall illumine the nations,
The light from the lamp of His Word."

THE GREAT FIGHT

The great fight of the Church of the Nazarene is to keep a spiritual program and keep the people spiritual. Through the Christian centuries many spiritual movements have arisen only to drift back into formality and deadness. We exist as a protest against certain existing conditions in the older churches; we came out from some things. Are we now to be led back into these things? We must have the best modern methods and equipment, but we must stay on the "old paths" of spirituality. Here is our danger, that we adopt the forms and lose sight of our original objective and miss the divine blessing and favor. To grow in members, method and equipment will be our downfall unless we keep spiritual.

To keep the church spiritual, the leadership must be spiritual. But in our thought of leadership we often overlook the lay leadership. The preacher has a first responsibility, but the Sunday school teachers and the leaders in social groups often are nearer the individual person than is the pastor and may have an equally strong, if not a stronger influence within the group. The Sunday school officers and teachers, and the young people's officers, belong in the group of church leadership and have much more to do with the creating of the general conditions than we often suppose. Our Manual requires that "all officers and teachers of the Sunday Bible school must be professing Christians and exemplary in life." No local school should compromise this point, and every effort should be made to maintain a growing spiritual atmosphere in the cabinet and department councils.

Shall we win in this fight, or are we to be led back into that from which we have come out? Our only hope seems to be: (1) That the pastor keep spiritual and use his organization, keeping the leadership under him spiritual. (2) That all of the lay leadership be kept spiritual and that they work to keep the people spiritual. (3) That all of the programs of the church—Sunday and week-day—worship, social, recreation—be kept under spiritual leadership with the true church objective always clearly and strongly in view.



Foreign Missions

A letter from Brother J. I. Hill in the British West Indies expresses deep grief that the financial handicap on the Department of Foreign Missions ties his hands. We are trusting and working to so fully inform the church of these needy situations, that it will rise up and remove the shackles from the hands of our worthy workers in foreign lands.

The Winans' Mission in Peru needs help. Pray much for it. The increasing of the General Budget will enable the Department to send help. Shall we not all lift as well as pray?

Dr. C. E. West, after spending three years in Africa, and five in China, has opened offices for practicing medicine in Decatur, Ill. Incidentally he will respond to local calls for missionary addresses. His heart is still in the mission field.

Rev. K. Hawley Jackson, of some years' residence in Guatemala, and several in India, is now evangelizing, and incidentally pushing the missionary cause. It is hoped soon to utilize his talents in missionary deputation work.

What a blessed response was realized at the Little Rock, Ark., missionary convention, for the Prayer and Fasting League. Over a hundred members there. Dr. Borders, the pastor of First church, was host to the gathering.

At Batesville, Ark., the church, led by Brother Whitehurst, rallied during the missionary convention in a royal manner. It pledged up its General Budget in a few minutes, and went over the top.

The Georgia District, led by Brother Hudson, District Superintendent, places itself squarely behind the General Superintendents in their efforts to put over the forward looking program authorized by the Columbus General Assembly.

Hearing of the possibility of a shortage, loyal old First church, Los Angeles, long denominated by its lovers as "the Mother Church of Nazarencedom," lifted an offering of \$1,750 one Sunday on the General Budget. Trust Southern California churches to touch the top when needs are pressing.

Brother and Sister Carl Mischke of Burns, Ore., under a call to Portuguese East Africa, couldn't go because of a depleted General Budget. They are now rallying their many friends on the Idaho-Oregon and Northwest Districts, and are starting a thousand financial rills to run toward the big General Budget stream, in

full expectation that when the water therein rises to its wonted level it will float the Mischke bark to Portuguese East Africa. And that's what it can easily do! But when it's low, every missionary craft on its bosom is apt to run aground. Set the rills to flowing!

Rev. Johannes Karlson and his devoted wife, who eagerly desired to start a Nazarene holiness mission in eastern Germany, have now just as eagerly asked to be sent to Paraguay, South America. But a sadly deficient General Budget is as helpless to carry them one direction as another. Two more broken hearts. How long, O Lord!

A pastor in South Dakota writes, "My people are not very well-to-do, and are prejudiced against a General Budget. How can I secure it for you?" To this

SUGGESTION BUREAU

The Department of Foreign Missions is herewith founding a "Suggestion Bureau." Oftentimes the interested outsider looking on can make wise and helpful suggestions on how to make the missionary wheels go 'round. The Management of the Department of Foreign Missions has only a deep and intense desire to accomplish the task. If any reader has a suggestion as to how the missionary cause of our beloved church can be carried on more successfully and efficiently, send it in. The best suggestions will be published. If practicable, the Department will put them into effect. Address,

SUGGESTION BUREAU

Department Foreign Missions
2923 Troost Avenue
Kansas City, Mo.

request, we have sent back the following reply: "Start a Prayer and Fasting League. Many persons who are prejudiced against the budget still love the cause of missions. Get your people to fasting and praying for missions. Then gather up the worth of the meal that wasn't eaten and donate it to that holy cause. Soon their generous hearts will be touched by the Holy Ghost and their means are at the disposal of the call to spread holiness in distant lands. In this simple plan they donate one meal a week to the cause of saving the heathen."

Some good Michigan women are getting Sister Louise Robinson's African girls' school on their hearts, and are planning and praying how to do something for an

adequate building over there. Thank God for the Michigan saints!

Most cheering news comes from Western Oklahoma District. "Missionary interest rising here," it states. "N. Y. P. S. getting enthused. W. F. M. S. taking new ground." We gladly radio back our reply, "Amen, let the good cause be doubly stirred down there—a long pull, a strong pull altogether will always win."

Miss Leona Bellew held a successful missionary convention at Chattanooga, Tenn. Though the only one of the convention team able to reach the "scene of action," she carried the convention through with victory.

The Nashville, Tenn., missionary convention was literally "snowed under." Over a foot of snow fell, trains were late, street cars blocked, taxis put out of commission, and pedestrians home-stayed. With the clearing of the storm a very fair convention was held, and a good enough taste left in the mouths of the good Nazarenes of Tennessee as to cause them to ask for three more conventions at an early date. Under the stirring leadership of District Superintendent S. W. Strickland, Tennessee is forging ahead. He enrolls his district as 100% for the forward looking program.

One writer states that lack of prayer is the reason for the decline in missionary giving. He also remarks that many of us are not keeping the golden rule—doing unto others, as we would they should do unto us. God help us to speed up on both of these needful matters.

A District Superintendent writes that times are hard, and many of his people are out of work, many pastors' salaries unpaid, and the District Budget low. This is, indeed, a sad and unfortunate situation. One of the best assistances in such a situation is a Prayer and Fasting League. First, it sets people to praying more, and God surely does answer prayer. However hard pressed financially, the great God can see His needy people through. Second, it induces them to fast, and this is a very beneficial spiritual exercise. Fasting enables Christ's people to pour out more desperate praying than can be done with a full and comfortable stomach. Third, it places money in the mission treasury, that is taken, not from one's income directly, but saved rather from one's food supply. In this way you are simply giving the missionary cause your dinner, and you are going without it, *for His sake!* No matter how hard up one is, he can donate to Jesus Christ a meal a week!



THE GEORGIA DISTRICT

The Georgia District, Church of the Nazarene, with 90,000 square miles of territory, and over 5,000,000 population, one-sixth of one per cent of whom are foreign born, containing less than 300 Nazarenes, and less than 1,500 in all the holiness churches, presents to us one of the most fertile fields for Home Missions that is to be found anywhere. This section contains more than a dozen great cities that have not been invaded seriously by any organized holiness work. Charleston, Savannah and Brunswick, seaport cities, have semi-tropical climate, escaping the frosts of winter and torrid heat of summer; while Columbia, Florence, Greenville, Spartanburg, Macon, Athens, Albany, LaGrange, Rome, Americus, Valdosta, Waycross and others, are living and dying without the light of full salvation. These rapidly growing cities are virgin soil and hear our gospel gladly.

Georgia, the largest of the original thirteen colonies, is the largest state east of the Mississippi River, and second largest state of the South, and ranks tenth among all the states in population.

The undeveloped resources of this section, unsurpassed in variety and supply, are beginning to arrest the attention of the captains of industry, which portends unprecedented development.

Dr. L. C. Glenn, Professor of Geology in Vanderbilt University, speaking before the Ninth Annual Session of the Tennessee College Association, recently, said, "The South stands today at the beginning of an era of industrial development such as she has never experienced and has not even dreamed of. This era has in fact already begun and needs no prophet to envision. It is founded upon the development of our natural resources, which are of such great variety and abundance as to make it certain that their full development will be nothing short of revolutionary in its effect upon our entire mode of life and thought."

"Of the 84 minerals, whose production is annually listed by the United States Geological Survey, the South furnishes important quantities of 56 and for 41 of them is either the leading or next to the leading producer."

"While Lake Superior region is today the greatest source of iron ore in the world, careful estimates show that her ore reserves will be exhausted in the next 30 years, at no increase in the present rate of mining. Alabama is the next largest center of the industry and her reserves are estimated to be good for 330 years, at the present rate of mining. The center of the iron and steel industry must inevitably shift to Alabama in the next few decades. What that means to the South can best

be seen in what Pittsburgh has long meant to the North."

The South produces about one-third of the country's coal and her coal reserves are amply sufficient for generations. She produces two-thirds of the country's petroleum and has perhaps two-thirds of the country's oil reserves. She has produced about half the country's raw clay, feldspar, flour spar, asphalt, lead and zinc, and practically all of our sulphur, phosphate, bauxite, and fuller's earth.

Much of these raw materials have been shipped to the North for manufacture, simply because the water power of the South has not been developed; but Muscle Shoals has brought the possibilities of the South's great supply of water power to the attention of the world, and its development is drawing industries this way. Georgia, alone, possesses 500,000 horse power in its waterfalls. It also has the greatest supply of granite and marble.

Georgia is starting on a program that calls for the expenditure of \$30,000,000 on its roads. The same preparation for expansion is reflected in the fact that the Southern Bell Telephone Company is preparing to spend \$30,000,000 this year in improvements and extensions.

The building of large estates in Georgia by wealthy men of the North is gaining rapid momentum. Those of note, on which millions of dollars has already been expended, are the Coffin Seal Island developments, Colonel Houston's activities in the delta lands near Brunswick, Barron Collier's great program near Albany, Franklin D. Roosevelt's activities at Warm Springs, and others. The latest acquisition of this nature is the purchase of a 15,000 acre tract twenty-five miles southeast of Thomasville by Gerald Littington, member of the board of governors of the New York stock exchange. On this he will spend, it is said, several millions in improvements.

Seeing something of the possibilities for the Church of the Nazarene, Mrs. Hudson and I accepted the plan submitted to us by representatives of the Department of Home Missions, and came to Georgia eighteen months ago. For a half dozen years the district had shown no numerical advancement. This, we believed, was due largely to the fact that too much effort had been spent in rural sections and small towns, to the neglect of the centers of population. Following the example of the apostle Paul, who made his way to the great cities, we decided to concentrate on one city at a time, and God has honored the plan. At the end of the first assembly year, we showed numerical increase, having added more than fifty members during the year. A greater number have been added since the last District Assembly, indicating new life.

Much of this increase is due to the establishment of a splendid church in Atlanta. The Board of General Superintendents had carefully considered the territory and come to the conclusion that Atlanta was the key to the situation, and it was at their insistence that we undertook the job of developing the work here. But little support was to be had in Atlanta, and while the General Board gave some assistance, it meant sacrifice and the loss of opportunities for our children, but we undertook it in the name of the Lord. The development has exceeded our anticipation. With nothing to start with we have nearly \$25,000 worth of property today. From a mere handful, our membership is approaching the hundred, with an unusual personnel. From a Sunday school of twenty, we have grown to near two-hundred, with a working force that includes four school teachers and others who are trained in their line.

Some of this progress is due to the influence of Rev. C. M. Dunaway, who united with us in September of last year. Brother Dunaway has been an outstanding figure in Southern Methodism for over a quarter of a century. He has held revival meetings in nearly every town of any size in Georgia, and leading business men, professional men and women, preachers, etc., by the hundreds, are found among his converts. His name is a household word, and he has always stood for Bible holiness. People love him and listen to him. His coming to us means much. It also puts us in position to develop our church throughout this section, if we seize the opportunity. A four weeks' campaign in almost any city in Georgia will stand a good chance to result in the founding of a Church of the Nazarene composed of substantial people. Our situation cannot be duplicated. These campaigns, with a creditable singer, and tent large enough to accommodate the crowds that will flock to hear him, can be financed for \$150 to \$200 each from the outside. What greater opportunity is offered to those who want to invest money in the work of the Lord?

An indication of what can be done is shown by the achievement at Thomasville, the scene of our second attempt to establish a new work. Rev. W. D. Simpson opened a tent meeting there in October. We had already made a payment on a corner lot, but we were being closed out on account of street improvement which had not been paid for. At the close of this meeting, we organized a church, raised money to pay for the lot and street improvements, and will soon have a splendid brick church completed. Will you not pray that we may possess sufficient funds for Home Mission work on the district.

OSCAR HUDSON, District Superintendent.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



PITTSBURGH DISTRICT N. Y. P. S. RALLY

On Washington's Birthday the East Liverpool Zone Rally was held in the church at Newell, W. Va. We had a splendid day and the glory of the Lord filled the house from the earliest hour. There were delegates from thirteen churches and the pastor of each church was present, making a total of 230 persons. There were some visitors in addition to the delegations.

Our District N. Y. P. S. President, Brother R. G. Hampe, of Cleveland, Ohio, presided and we surely were favored with a fine program. Papers were read by Miss Marie Sloan, Miss Margie Thompson, Brother R. G. Hampe, Rev. Samuel Young and Rev. Arthur Gould. A number of splendid vocal and instrumental selections were rendered by members of the various societies. Orchestra music was furnished by the Newell orchestra. In the evening, our District N. Y. P. S. Vice President, Rev. J. C. Albright, of New Philadelphia, Ohio, brought us a stirring evangelistic message. It was a blessed day to all of us, for God was there, and we felt we were almost next door to heaven for God was there, that day and evening. We feel encouraged to keep running up the shining way.

Rev. Samuel Young, our pastor at Salem, Ohio, was elected Zone chairman. Our offering was \$31. Brother Hampe asked for an estimate of the number of subscriptions to the Journal which each society thought they might be able to secure and there was a hearty response.

Rev. F. F. Freese is pastor of the Newell church and he and his good wife and people entertained us royally.

MISS MARIE WOLY, Secretary.

WESTERN OKLAHOMA N. Y. P. S.

N. Y. P. S. Zone Rally, Zone 6, Western Oklahoma District, was held at Jester, Oklahoma, February 22, with Pastor W. P. Sibley and his good people. The Lord was with us from the first song and shouts of victory were heard throughout the day. The rally was in charge of Rev. Miss Thelma Hensley, our competent Zone chairman.

At the 11 o'clock service our seventeen-year-old preacher, Ray Hance, brought the message. It was an inspiring message, "To be of good courage," from Joshua 1:9.

The bounteous dinner prepared by the Jester ladies was greatly enjoyed by all.

The first part of the afternoon was spent in hearing good readings, songs and talks by our young people from over the zone. At three Rev. L. G. Goodwin brought us a helpful message of God's dependence on us, which helped us to realize to a greater extent our responsibility. Rev. W. H. Burton preached at 7:30. There were eight or ten unsaved

young people requested an interest in our prayers.

The young people and pastors returned home with a greater vision of God and our possibilities to bless the world than ever before.

The next rally will be held at Sayre, Oklahoma, May 19.

Zone Reporter.

N. Y. P. S. RALLY, MISSOURI DISTRICT

The Third Quarterly Rally of the Nazarene Young People's Societies of Zone Three, Missouri District, was held at Annapolis, Sunday afternoon, February 24, Rev. J. B. Ramsey, District President, in charge. Papers were read by Rayburn Rife, District Treasurer, Poplar Bluff; Earl Seal, Vice President, Des Arc; Preston James, zone leader, Des Arc; Freda Castile and Reba Berry, local president, of Annapolis. Special songs by Preston James and Earl Seal, Des Arc, and Mr. and Mrs. Simpson, Leeper and Reba Berry; reading and address on "Preparedness" by Rev. Ramsey made it a very interesting and helpful service. Due to unavoidable circumstances the rally could not be held in the Church of the Nazarene and the Presbyterian people were very kind in inviting the rally to their church, which kindness was greatly appreciated. The next rally will be held at Sabula on the afternoon of May 5.

EARL SEAL.

YORKTOWN, INDIANA, N. Y. P. S.

The Young People's Society of the Yorktown Church of the Nazarene held a revival meeting in which Rev. Bisel and Rev. Arnold of Muncie, were evangelists. Thirty-two seekers and seven additions to the church were the results.

MR. FLOYD BELEW, President;

REV. O. B. GRAY AND WIFE, Pastors.

AUSTIN, TEXAS, N. Y. P. S.

The N. Y. P. S. has just sponsored a revival meeting with Rev. Holland London as evangelist. In spite of the bad weather we had good interest and a faithful crowd.

God surely did bless Brother London in his efforts. He preached with great unction and zeal. While no definite record was kept of the number of seekers, there were people at the altar at every invitation. Many of these prayed through to definite victory. We feel encouraged to take a new stand.

CONSTANCE SPRUCE, President.

NEW ENGLAND SUNDAY SCHOOL AND N. Y. P. S. CONVENTION

The Annual Joint Convention of the Sunday School Association and Nazarene Young People's Society of the New England District, Church of the Nazarene was held at Malden, Mass., February 20-22.

We were glad to have with us Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S. His messages were an inspiration to the convention. During the convention revival services were going on in the Malden church with Rev. Stella B. Crooks as evangelist. She preached each night and the Lord rewarded with seekers at the altar.

Thursday, February 21, was Sunday School day. After the devotional service and business session, there was a discussion upon the "Sunday School Reorganization as Provided by the Manual of 1928." Rev. J. Glenn Gould, South Portland, Maine, President of the District Sunday School Association, led the discussion with the aid of a chart. In the afternoon Professor R. W. Gardner, Wollaston, Mass., introduced a discussion on the subject, "The Sunday School Standard," with the view of clarifying and adjusting our present standard with that of the General Sunday School Committee. Professor Gardner made use of the pamphlet, "Standardizing the Sunday School," sent out from General Headquarters. President F. W. Nease of Eastern Nazarene College gave an address on the subject, "What Contribution Should a School of Methods Make to Our Teacher Training Problem?" Throughout the day, Rev. Corlett spoke at various times upon different phases of Sunday school work. In spite of the severe storm that gripped New England, the attendance was very good.

February 22 was Young People's day. Rev. L. B. Byron, Livermore Falls, Me., President of the New England District N. Y. P. S., presided. Brother Byron was re-elected as President for the coming year. Following the devotional and business sessions, two excellent papers were brought by Rev. G. D. Riley, Providence, R. I., and Miss Edith Cove, Lowell, Mass. Brother Riley's paper was on "The Church as Related to the Young People's Society." "Working with the Juniors," was the subject of Miss Cove's paper. Rev. Corlett then spoke upon, "The Standard of Excellence."

In the afternoon, Rev. Leon J. Alley, Cliftondale, Mass., read a paper on, "The Society in the Small Church." "Being a Cosmopolitan," was the subject of a paper by John E. Riley, Providence, R. I. Following another address by Rev. Corlett, the convention voted to support the "Penny a Day Fund" outlined by the General N. Y. P. S. Committee for the support of Home Missions. "What My Church Expects of me or What I Owe the Church," was the subject of Brother Corlett's closing address. It was a scathing message. The closing sermon by Sister Crooks was rewarded with seekers at the altar, giving a fresh emphasis to the fact that the purpose of every department of the Church of the Nazarene is to save men.

DANIEL M. FRENCH, Reporter.

HOME LIFE

(Continued from page fourteen)

neighbors and fellow church members but their every little fault and foible, their inconsistencies and weaknesses, have been so plain to me, often leading me to feel a sort of condescending pity for them. Oh, it has been a hateful thing! Who am I, to thus look down upon anybody, and what is to be done about it? Shall I try to change my ways? That would do no real good. The trouble is that there is a hawk's nature down inside me, and until that ugly, hideous thing is taken out, it won't be possible for me to have the dove's eyes which please my Lord."

She had slipped to her knees and was crying brokenly, "Pray with me. Pray that God will take that nature out root and branch, that He will cleanse my heart and fill it with His Spirit."

And they did pray, both of them until Mary Drake suddenly stopped and looked up. There was a radiant smile upon her face, still wet with tears as she cried out, "He has done it, the work is done. Oh, I feel so clean inside, and so filled. Why, the Holy Dove himself has come in to sanctify my heart, and to take up His abode in it."

They called Mrs. Carter in to rejoice with them, and after Mrs. Drake had left the evangelist went to his room and dropped to his knees.

"O Lord," he said humbly, "I thought I could read people, that I could put my finger unerringly on what was wrong and tell them what they needed. There was no thought in my mind but that I understood this woman, and for days I have been trying in my own strength and wisdom to force the truth upon her. How ignorant I was. It would never have entered my mind that this was the one scripture which would pierce through and reach the vital spot in her heart. Lord, help me to preach the Word, and leave it to the Holy Spirit to use that sword to pierce down into the depths of men's hearts."

I am glad to tell you that although fifteen years have passed by Mary Drake still has the experience she sought and obtained that Sunday afternoon.

WHAT MAKES A "DEFICIT"?

SOME readers have misunderstood our use of the word "deficit." They have interpreted it to mean that when a shortage occurred in the missionary income the General Treasurer ran in debt, in order to provide for the needs of the field.

No, indeed! This is not our meaning. The General Treasurer is completely through with incurring debts for our good Nazarene movement, unless confronted by the direct necessity.

The reader may ask, "What, then, do you mean by a deficit in general budget?" We mean that we did not receive from the churches the amount that was asked for. When a shortage occurs in the missionary money requested of the churches, instead of borrowing the amount, the General Treasurer simply cuts that amount off from the meager supplies intended for our missionaries. It is either that or borrow, and borrowing is entirely

STEWARDSHIP CAMPAIGN
—MONTH OF APRIL

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

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

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

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

out of favor with our church leaders.

Reduced to cold facts, it means that any shortage in the amounts requested of the churches for missions is taken out of the missionaries. Shall we not let them stand it? Are they not used to sacrifices? If taking all shortages that occur in the missionary money asked for, out of the money intended for the missionaries, and native workers, is not properly a "deficit," then it is hard to find one.

Dear reader, is it fair for us to carelessly fail to replenish the general budget, and then, when December 31 comes around, and a sad shortage in the amount which should go to foreign fields, appears, to make the missionaries bear it? The church here at home wastes more on needless Christmas gifts, than would cover such a "deficit."

And while we give gifts at home, and feast on fattened fowl, our self-sacrificing missionaries must stand for whatever shortage our carelessness has permitted to appear in the general budget. And this is the church's Christmas present to the mission fields—several thousand dollars "deficit," which they are required to stand for.

J. G. MORRISON,
Executive Secretary.

REVIVAL AT EASTERN
NAZARENE COLLEGE

On Sunday, February 17, Eastern Nazarene College closed a revival in which Rev. Raymond Browning of Columbus, Ohio, was the evangelist. We had felt certain before Brother Browning arrived that the religious life of the college was preparing itself for revival fervor and that Brother Browning would be used of God to bring us great spiritual benefit. Our revivals, so far as the special services are

concerned, are not of long duration—usually about ten days—and during this period all of the spiritual energies of our institution are concentrated. Brother Browning entered into the work of the college most admirably indeed. Both the faculty and student body responded to his leadership, and the result was a spiritual quickening which we are sure will be of permanent value.

Few men are adapted by temperament, attainments, and experience for revival work in our educational institutions as is Brother Browning. Certainly his experience is rich and varied. His twenty years in evangelism have taught him the art of adaptation and have given him the ability to co-operate with the Holy Spirit and the spiritual leaders of an institution to an unusual degree. His messages were indeed "quick and powerful." During the period a large number found pardon or purity and the spiritual life of all was quickened.

In addition to preaching twice a day at the college Brother Browning spoke daily over Station WLOE in Boston. This opportunity was made possible through his faith and the co-operation of the college and local church. It was estimated that his audience ran to two hundred thousand or more daily and we believe that a great amount of good was accomplished. The outcome of these radio talks by Brother Browning is that Eastern Nazarene College will continue to be "on the air" for at least another month; we hope for a longer period. Certainly New England has need of the message of full salvation and it is self-evident that the talent at E. N. C. could be profitably utilized in sending forth the gospel of full salvation. We are praying that those who are interested in the broadcasting of the gospel may co-operate with the college officials in making this feature permanent.

We are now well along in the second semester and every department of the college is functioning splendidly. We hope that we are, to a degree at least, accomplishing the purpose for which the institution has been founded and that Christian character and experience are becoming established in the lives of the young people here. We would request the continued prayers and interest of all those in the eastern part of the United States who are interested in educational work under a Christian environment.

FLOYD W. NEASE, President.

ARKANSAS DISTRICT

The work on our district has been greatly hindered since the assembly by a scourge of the flu; rainy weather which rendered many of the roads impassable; then the freezing weather, and now raining again. But God has blessed us and we are making some progress.

Notwithstanding the many things that hinder us here, we have had several revivals which proved worthwhile. Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District, held a good meeting for Dr. Borders. Rev. Whitehurst at Batesville held his own meeting with the help of the Simpsons. Rev. Woodson with Rev. Lee Hill and Miss Mac Russell.

Rev. T. C. Grigsby has resigned his work at El Dorado, and we have secured

Rev. H. G. Gardner to take his place. Rev. Virgil Paul resigned from West Helena, and we have secured Rev. A. O'Bannon to take his place. Rev. Rosa Dawson resigned from Arkadelphia, and we have secured Rev. Harold C. Johnson to take those places.

We are arranging for Ministerial Conventions for Ozark, March 12; Amity, April 9; Vilonia, May 14. These conventions have always been a great blessing to our people, and we are hoping to make these none the less in importance.

We have had two splendid missionary conventions. Dr. Morrison and Miss Leona Bellw came to us and gave us a lift at Batesville. We were not privileged to attend on account of the sickness of our daughter who had to go to the hospital for a serious operation at the time of this convention. But good reports come to us from it, and Dr. Morrison knows me well enough to feel at home on the Arkansas District, even if I am absent.

From Batesville they came to First church, Little Rock, where they blasted away from Thursday until over the following Sunday. It was a great time to all who were privileged to attend. It had not been given much advertising, but our people rallied, and those who attended testified they could never be the same.

The real climax came the last day, Sunday, at the morning service. Dr. Morrison brought us a great message on the needs of the church in reference to our great world-wide program on the one hand and the little we were doing to help on the other. As he spoke to us out of his heart, the tears streaming down his cheeks, and the power of God upon us, the large congregation were held at wrapt attention, and as he closed, he told of the Prayer and Fasting League that was being organized by the W. F. M. S. and of the efforts to get 20,000 to join it, and in a few minutes more than eighty men and women had joined, and more than \$100 was given in cash, some of those who joined paid their money for the year in advance. It was the sincere desire of those present that we have no more retrenchment.

And let me say for the benefit of our Arkansawyers who were not present at this good convention to get the inspiration and blessing it brought, that if 2,000 of our Nazarenes in Arkansas will join the Prayer and Fasting League, we will do a lot more praying than we have ever done; besides, if we will live up to the covenant, we will lay down for the use of our General Board the almost unbelievable amount of \$26,000 this year, and only do without the price of one meal one day during the week. Brother Arkansas Nazarene, this is the way to demonstrate which we love the best, our stomachs or the Lord.

We wish to commend Dr. Morrison and the General Board in this effort to get to the people with the message of our needs. This face-to-face will beat all the circulars, letter appeals, and that kind of propaganda you can do. Turn this man loose among our people. I am made to believe our people want to do the right thing, but lack in knowing what that is. Let us have more conventions of this sort; prepare the way for God to get to us,

and we will come out all right. I am going to make a larger place in our annual campmeeting program for the cause of missions.

JOHN W. OLIVER,
District Superintendent.

BETHANY-PENIEL COLLEGE

By N. B. HERRELL

The General Assembly at Columbus, Ohio, arranged the West Central Zone for college purposes, with Bethany-Peniel College as the hub institution, with Bresee College at Hutchinson, Kansas, and Central Nazarene College, at Hamlin, Texas, as secondary schools. The supporting territory includes the following states: Arkansas, Louisiana, Oklahoma, Texas, New Mexico, Kansas, Nebraska, that part of Missouri included in the Kansas City District and the Colorado District for secondary school purposes. The West Central Educational Zone reaches from the southern border of South Dakota to the Gulf of Mexico. It touches the Rockies on the west and the Mississippi River on the east. At our Board meeting men were speaking of the climate within our zone. On the fifth day of February, we could boast of zero weather with her blanket of snow in the north to the mild climate with her blooming flowers, oranges, grapefruit and vegetable gardens of the south. We have the oil fields, lead, zinc and coal mines. We have the great wheat fields of Kansas to the cotton plantations of the south. We have a list of great cities that cannot be outclassed for thrift and industry. In fact, we have one of the greatest home missionary fields within this Educational Zone that can be found in the United States. The development of the Church of the Nazarene is just in its beginning in this great zone that lacks but two states of reaching from the Gulf to Canada.

Bethany-Peniel College is well located in this great zone and is destined, because of her situation and opportunity and because of her supporting secondary schools, to be an outstanding college in our church.

The college has been fully accredited and all adjustments are being made to meet the requirements. This is an asset to our two secondary schools in that their students desiring to take college work can pass on to Bethany-Peniel College. We have close to two hundred college students this year. This is fine indeed.

President White was elected for a term of three years. This is as it should be. We must get a good, strong working force in our schools and then keep them. Changing presidents and faculties will kill any school in time. President White is a young man with a future and with the development of the future he will develop the college. He is gathering about him a strong, efficient faculty that makes the future of the college bright with promise.

Again, this man Parrott, the pastor of the local church and business manager of the college, is a master in financing this institution. The finances of this college are in fine condition. The semester closed with old bills paid and a little

balance in the treasury. I consider Rev. A. L. Parrott one of the best financiers in our movement. He is not a high pressure man but a master in his place.

The keynote was for deep spirituality and accredited education. Young men and women leaving Bethany-Peniel College need to have no fear of their future if they apply themselves while in college and in life service after finishing their school work.

There was a spirit of harmony among the members of the Board and from the impression we got from the brethren, the zone is squarely behind the college and the two secondary schools to make them the best possible, and as the schools furnish the zone leaders we will evangelize our zone and furnish the schools with new students and means. We are just in the morning of our day as a church and we have a great future. "Let us go up and possess the land."

WESTERN CANADA A HOME MISSION FIELD

When Jesus sent out the seventy He sent them ahead of Him and gave them orders to go into every city and village and place whither He himself would go. He sent them out two by two. We do not have all the details given about it but we presume that they had this itinerary or home mission program systematically and well and wisely planned. We judge that each set of preachers had their particular field to cover so that there was no overlapping. The time was short, the harvest was great, the laborers were few.

When we view this great harvest field of western Canada, particularly Manitoba-Saskatchewan, that we have been appointed to and is ours to give special attention to in home missionary labors, the more we see it as we travel over its wide expanse and behold the hundreds of villages, towns and cities, we are convinced that we have almost a super-human task that looks all but impossible. Here are almost 2,000,000 souls and with an ever increasing population of almost all nationalities but particularly British, and to think we have just established ourselves in scarcely a dozen places. We are wishing we had seventy preachers, pastors and evangelists to go into the cities, towns and villages and rural sections of this great home mission field to preach full salvation.

The order of the day in our movement is to work for permanency. In spite of the fact that we do believe in the imminent return of our Lord. We do not care to go in and hold revivals and then go off and leave the lambs with the wolves; they need the care of the faithful undershepherd. We must build churches, rent halls, buy tents, support the preachers, pay for transportation on tents, workers, etc., and this requires money. The old question still remains, "How can they believe on him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?"

You see this is a home mission field with just about two hundred and fifty members in the Church of the Nazarene. The district is one of the largest on the

continent. We wish we could tell you that we could support and carry out our program but we cannot, but if you will give us the help we need it will not be long.

Last year we succeeded in getting a nice, new church started in this beautiful city of Moose Jaw, also Prince Albert, but it needs further help before it is self-supporting. We have just three families there and they are poor and unable to pay rent on a hall and support a pastor, so for the present they are just having prayer-meetings, but we hope to visit them again soon and stay with it till they have a pastor. We may have to give them some financial help for a while, but we must become established here. It is a great, growing city and the principal distributing city of the north and a strategic point. We have four cities we want to put tent campaigns in this summer. To do this we must have another tent. The old one was torn beyond repair in a storm last summer. We have some splendid men and workers who are offering to come and help us do the job.

Then we would remind you that most of the people up here haven't heard of, let alone seen, a Nazarene. Most of them have never heard a clear cut message on salvation, let alone second blessing holiness, and many sections are almost foreign, and it would be like going to a foreign field.

However, from now on if we can carry out our plan, it is particularly to get into the larger centers of population. We must become established in the towns and cities first. The railroad has been completed into the Flin Flon, a great mining field on the Manitoba-Saskatchewan line, 86 miles north of The Pass. This will soon become a large city and one that will have come into existence in a couple of years. The Canadian National by next spring will have completed their line to the Hudson Bay and Fort Churchill will soon be a large seaport town. The C. N. R. and the C. P. R. are planning to build, commencing this spring, about 1,800 miles more railroad, penetrating this great north country as far north as the Churchill River and away into the Peace River from Prince Albert. This will mean dozens of new towns will spring up along these new lines. The two roads plan to spend \$100,000,000 in the next five years extending their lines. Hundreds of thousands of people will pour in here, for, remember, the Canadian West is the last West. Here is a challenge for the Church of the Nazarene in faith, adventure and missionary enterprise. Shall we try to give this great, needy field one good church that stands for a full salvation that saves from sin?

Our country has three great curses, Modernism, Rum and Romanism. One has but to live here to see the baneful effects of each one of them, but I think the most withering and damnable blight of all is Modernism. Infidel preachers, under the guise of a Christian ministry, denying the virgin birth and almost every fundamental truth. Surely the Church of the Nazarene has come to the kingdom for such a time as this. We must have a spiritual church to meet and com-

bat with this trinity of hell. Pray for us as we press the battle here in western Canada.

GEORGE BEIRNES.

NEWS IN BRIEF

Rev. Joseph N. Speakes, District Superintendent of the Northwest District, writes that Dr. Goodwin will be with them for a series of conventions as follows: Yakima, Wash., March 17; Walla Walla, Wash., March 18, 19; Pullman, Wash., March 20, 21.

The many friends of Rev. W. W. McCord of Sale City, Ga., will regret to hear that he has been very ill and the doctors have advised that he must have a complete rest for several months. In a personal letter to Dr. Chapman, he asks that the church remember him in prayer at this time.

The readers of the HERALD OF HOLINESS will be interested to know that the First church of East Liverpool, Ohio, has extended a unanimous call to their pastor, Rev. O. L. Benedum for the ninth year. The work has grown remarkably during his pastorate, and the church hopes to keep him many more years if it is in divine order. Last Sunday, February 24, Rev. Benedum received a new title which seems to make him very happy. It is that of "grandpa." A fine ten-pound son was born to Mr. and Mrs. Lawrence Hulse at the parsonage and has been named Howard Orton. The first name is for Brother Howard Sweeten and the middle name for Grandpa Benedum. The mother will be remembered as Miss Gertrude Benedum, the only child of Rev. and Mrs. Benedum.

We have just received word that Rev. A. H. Kauffman, Sr., has passed away. He died February 22, 1929. He was for some time connected with the Mutual Aid Society and a memorial page is being prepared for a later number of the HERALD OF HOLINESS.

CHURCH NEWS

ST. BERNICE, IND., FIRST CHURCH—“Since we reported last we have had a tent meeting during July. Rev. Jesse Towns, Pastor of the West Side Church of the Nazarene of Indianapolis was evangelist for the following two weeks. Johnnie McKinley, of Greenfield, Indiana, was song leader throughout the meeting. This was a good meeting, large crowds, God blessed His Word, and souls prayed through to definite victory, who are still standing true, for which we thank the Lord. We have just closed a great meeting with Rev. Dwight M. Pelfley, of Brookville, Ohio, as evangelist. The preaching was close and searching, yet tender, and God honored his untiring efforts and radical preaching. There were more than two hundred souls at the altar, counting them as

they came. Much emphasis was placed on prayer, fasting and obeying God. Restitution and tithing came in for their full share, and as a result the church is in the best condition spiritually that we have known it, in the three and one-half years of our ministry here. We are expecting a number to unite with the church as a result of this revival. Expenses of the meeting came easily, and a love offering of \$85 was given the pastor. We had large crowds, and on Sunday nights were unable to accommodate all the people. We can heartily recommend Brother Pelfley as an evangelist who will co-operate with the pastor and leave your church in a good spiritual condition. We are thanking God for the good people at St. Bernice. We praise Him for His blessings and are trusting Him for a great future. Pray for us.”—Harry Carter, Pastor.

SALEM, OREGON—“We have a band of some of the finest people to be found anywhere. Our Sunday school is steadily growing under the efficient leadership of our good superintendent, Frank Litwiler, who has the work well organized, a fine group of teachers and a splendid children's choir. Our Young People's Society is ably presided over by Miss Thea Sampson. They are intensely spiritual and evangelistic and among them are some of the most talented and fiery on the coast. They have conducted revivals in and around Salem and expect to press the battle until Jesus comes. When it comes to standing by the pastor and the program of the church with a good old-fashioned Nazarene swing, we believe our young people cannot be equalled. They delight in nights of prayer and know how to pray the glory down. Beginning December 30, and continuing to January 20, we had a revival with Evangelist Earl F. and Mrs. Wilde. This was one of the best meetings we have ever had. Brother and Sister Wilde are among our hardest working, safest and sanest full salvation evangelists. They know God, love the battle and are deeply spiritual. Their singing is wonderful. Brother Wilde's messages were largely the heart of the gospel, Jesus Christ and Him crucified. He did not abuse other people and other churches but held up the Christ, mighty to save and strong to deliver, God wonderfully blessing his ministry until great numbers sought the Lord. We did not count the seekers but were told about one hundred seventy-five were at the altar. Many of them, we know, prayed through in the old-fashioned way until the fire fell and they were swept into the glorious experience of salvation. There was much flu to be found in the city of peace at the time of our meeting but in spite of this God gave us an old-fashioned revival long to be remembered with victories which we believe will stand the acid test of the judgment. Raising the money for the campaign came very easy. Our people are hilarious givers. Unbeknown to us, the evangelist with some of our folks, raised money to fit our Chevrolet with a new set of tires and put it in first-class condition. We promised the people we would wear the tires out for Jesus and dying humanity.”—L. D. Smith, Pastor.

EVANGELISTS J. E. AND ADA REDMON—"We have just returned from an eighteen days' meeting with Rev. Hazel Mason, who is doing a good work at Tampa, Florida. Also eighteen days with Rev. W. E. Melton at Avon Park, an older church. We had as many as eighteen seekers in the altar at one time and had some splendid cases of salvation. Cubans and West India Island folks were among them and some of the latter also united with the church. We found a splendid class of people in each of these churches, and certainly did enjoy worshipping with and preaching to them. We also conducted some big profitable street meetings each Saturday night at Avon Park. Rev. Melton has the confidence of the citizens of Avon Park. Rev. Howard Eckel, their District Superintendent, Rev. Horace A. Book, the blind boy preacher, singer and musician, also Rev. Show, an evangelist, two evenings, were with us at Avon Park. We had a gracious time together, and we learned to love these brethren in the Lord."

HUNTINGTON, INDIANA—"January 20 was the opening service of the midwinter revival with Rev. Holland London as the evangelist and Rev. Joe Tyson and wife of Marion, directing the singing and having charge of children's meetings. This is the first revival within the past year and is a great meeting for many reasons. Practically each evening the altar was filled with seekers to be saved or sanctified, as many as thirty or forty kneeling in one service. In all over two hundred different souls sought God and a larger per cent found victory. Many whole families were converted. Another glorious sight was the many men and young men weeping their way through. There was some real dying out followed by gracious scenes of victory and power. Praise God. Many new people attended the meeting, the mayor was present a number of times. February 10 was Sunday school day. Although it was five degrees below zero, some 547 were present; this was a great day. The Huntington Sunday school had the largest average attendance last year of any Church of the Nazarene in Indiana. A large number of new scholars were enrolled at this time. Twenty-three new members joined the church and the pastors have twenty-six more names as prospectives. Thirty-six new members joined the N. Y. P. S. In fact, the methods used by Evangelist Holland London, by the help of God, bring a general revival to all the arms of the church. The need of this kind of a revival is increasing. Rev. Joe Tyson is exceptionally good as a children's worker. Nearly a hundred children who attended his meetings were converted. The meetings run another week with Professor B. D. Sutton singing and the pastors preaching."—R. L. and Pearl Morris Rich.

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"We have been in labors abundant since our last report, carrying on an average of six meetings a week. The Lord is giving us seekers nearly every week. Our bills are all paid up to date and our congregations have been good

We dedicated our Second Church of the Nazarene on the northeast side of the city, last Sunday afternoon with at least two hundred people present. We have a splendid little church, thirty by fifty, in a good residential neighborhood with over sixty in Sunday school already and a splendid corps of trained workers; three are school teachers. We have also built another chapel, twenty-six by thirty feet, on the northwest side of the city. We have a Sunday school there of over fifty. So you see we have been spreading out in order to get the gospel of full salvation before as many as possible before Jesus comes. This has meant a good deal of hard work, as well as planning, and praying. The Lord is leading us on to greater things for God in this city. The power and glory are coming on our Sunday services in a manner that is pleasing to us all. We are planning to open up a Sunday afternoon service in an uptown hall, where we will discuss prophetic, and evangelistic truths. It is time for us to wake up, and push the battle for God and souls."

PASTOR M. J. JONES, SIOUX CITY, IOWA—"We have just closed a very gracious revival with Rev. Bona Fleming as evangelist and Mrs. Evelyn McKinney of Des Moines, as song leader and soloist. I have long heard of Brother Fleming and his ministry but had not heard him until he came to us here for this campaign. He is a real evangelist and I think, one of the greatest soul winners in the nation. I had him in my home and we had blessed fellowship. We had good crowds in spite of sub-zero weather which prevailed a part of the time the meetings were in progress. The church people did not attend as well as they have in former campaigns, owing to sickness and other hindrances, but we had many new people. The preaching was clear, definite and convincing. God honored the effort in convicting the people and a goodly number sought and found Him precious to their souls. We expect to receive several new members as a result of the meetings. The singing of Mrs. McKinney was of a high order and in the Spirit. People made restitutions and confessions and straightened up the past in the good, old-time way. Brother Fleming was called home on the last Sunday because of the illness of his children and the writer filled the pulpit the last service which arrangement broke into the meetings somewhat but the Lord honored His Word and helped His unworthy servant and we had a good meeting and five souls came and sought the Lord in the last service. One of the outstanding things of the campaign was the way the offering was raised. We raised all the offerings on the outside of the meetings by private solicitation and avoided the usual begging for money. All the expenses were fully met and the people were encouraged in this matter. We are expecting the new District Superintendent, Rev. J. W. Short, of Pasadena, Calif., to take up his duties on the district about March 10. Please pray that Iowa may have a revival."

PASTOR LAVERA WELSH, MEXICO, MO.—"We wish to report a good meeting February 13 to 24, with our District Su-

perintendent, Rev. E. C. Dees, as evangelist and his daughter, Miss Ruby Lee, pianist and soloist. The messages in song were sweet and inspiring. Our people learned to love and appreciate this gifted and consecrated young woman. Concerning the preaching, Brother Dees gave us his best from a wide experience in the gospel ministry. The good, old-fashioned gospel brought conviction on many hearts. Several were saved and sanctified. A good spirit is among us, the church is in a better condition in every way. Words cannot express the appreciation we have for our District Superintendent who labored night and day in behalf of God's cause, receiving small pay for his labor, but putting us over the top financially. Budgets all paid up to April 1. Money enough pledged to repair the parsonage and paint both buildings, fifty song books paid for and other expenses well taken care of. On with the battle. We will fight for King Jesus. We must see a good strong church in Mexico. Pray for us."

SELLWOOD CHURCH OF THE NAZARENE, PORTLAND, OREGON—"It has been several months since a report from this church has appeared in the HERALD OF HOLINESS, but it is not because there has been nothing to say. The Sellwood church is enjoying a good growth under the blessing of the Lord. We just closed a special meeting with Evangelists Will H. and Lillie B. Nerry, but the revival has not closed. The church has been edified and encouraged and many seekers were happy finders of the grace of God. People came for many miles and found the Lord. These workers won the hearts of saint and sinner alike and completely captured our love and confidence which was maintained throughout the meeting and remained after the evangelists had gone. The church gave them a hearty call to return for another meeting in the not far distant future. A fine class of new members will be received next Sunday morning. The church has given the pastor a unanimous vote to remain for another year. We press on with the sense of a new courage possessing us for the achievements that are just ahead. We expect to come into the next assembly with all obligations to the budget up, and an increase in membership."—R. J. Plumb, Pastor.

PASTOR W. M. BROWN, SAWYER AND VELVA, N. DAK.—"Sunday, February 17, we closed a five weeks' revival campaign with Rev. Lewis E. Hall, of Nampa, for evangelist. We held three weeks of meetings in Velva, N. Dak., and two weeks here at Sawyer, N. Dak. These were both very successful meetings. In the Velva meeting we had around thirteen different seekers, with a goodly number of them being both saved and sanctified. A number of things have taken place in Velva in the past to turn the people against our work there, but the Lord helped us and the outlook is brighter than it has been for some time. We took in two members at the close of the meeting there. Sawyer church is one of the oldest churches on this district, having been organized about twenty years ago. We had around seventeen dif-

ferent seekers in this meeting, with a number both saved and sanctified. We took in eight members at the close of the Sawyer meeting. There was some "new material" added to our work in both places. We consider Brother Hall one of the very best evangelists we have ever had hold a revival for us. His work is surely constructive. He doesn't say foolish things and make foolish moves that you have to live down after he is gone. We have had time to observe the after affects of the meetings and there seems to be no unhealthy reaction like pastors sometimes find after a so-called revival. He preaches the old-fashioned truths and God honors his work."

WILMORE, KY.—"It is not often that I report meetings directly to the papers, but believe that a report of a recent revival will be of special encouragement to the readers and workers in the field. It was my happy privilege to be called to conduct special meetings in the Methodist church at Wilmore, Ky., my home town. This great church has stood through the years for the great truth on which that denomination was founded. It has never varied one bit from the standard of a full salvation. Year after year revival meetings are conducted there for the benefit of the town, community and Asbury College. A peculiar situation confronted us this year as we undertook this revival, due to the host of new students that had come into the college. Many of these showed no signs of deep spiritual life. A real crisis faced the church from that angle. Also, there was a deep need of a spiritual awakening in the church and town. On Feb. 3 the meetings opened. God began to move in a wonderful way very early in the meeting. A break came on Thursday night with over a hundred at the altar. From that night on things moved rapidly in the Holy Ghost. By Sunday night there were over four hundred seekers. During the next week the total ran to near eleven hundred. Of course some of these came more than once to the altar. But a conservative estimate made by observers placed the total number as eight hundred different seekers. One remarkable thing was noted: Many came to be saved, and then great conviction fell on them for sanctification, and they came back and obtained that grace. Many times seekers would come to the altar during the sermon, and in a few minutes after the call was made the whole front would be filled with earnest seekers. No pull was necessary. Nothing could be done but stand still and see the Lord work. We believe the ends of the earth will feel the effects of this

revival. The faithful pastor, Rev. O. C. Severs, wept and shouted through the meeting, rejoicing at the harvest he had so earnestly prayed for. The president of the college, Dr. L. R. Akers, gave full support, and hearty co-operation to it, as did the entire faculty of that great school. The town felt it, and was moved by the power of God. The church received a great blessing, and many members were blessed."—T. M. Anderson.

OSHKOSH, WIS.—"We are glad to report real victory in our work in this city. Our people believe in prayer. A few gathered in our chapel on New Year's Eve and stayed before God until the answer came for souls and the building up of the work in this place. His coming in was like Pentecost anew. Our week of prayer recently was lengthened to two weeks. God gave us souls and real victory, and on Sunday, February 24, He himself gathered together those whom He would have, and by a unanimous vote of all present, a Church of the Nazarene was organized. Praise His name! The position of this city and of our work here is pivotal. There are within the radius of a few miles, four cities of from 20,000 to 100,000 inhabitants, where there is great need of organized holiness work. Please pray that our little group of Nazarenes may be the center through which the needs of this city and this great section shall be met."—S. M. Adams, Pastor.

WINCHESTER, IND.—"We are now in another good meeting at this place with Evangelist S. D. Cox of Indianapolis. We have been running two weeks and are to continue the third week, closing on March 11. God has blessed with good altar services nearly every night. We are thankful that his messages are of the highest type and they are getting results. Our people here are loyally consecrated to original Nazarene principles and will subscribe to no other. At this period our District Budget is paid in full and our General Budget is overpaid more than \$200. We do not want to cast a vote in favor of recalling missionaries by being delinquent with our budget money. We will soon be wrecking our old church building and erecting the new. We praise God for all He has done for us. Brother Cox has some open dates after April first. His address: 1249 N. Holmes St., Indianapolis, Ind."

PASTOR J. W. BOST, EL RENO, OKLA.—"On February 8 we opened our midwinter revival with Rev. H. A. Gregory of Dallas, Texas, as our evangelist and from the first service until we closed last night, February 24, God was with us in much power to save and sanctify. Ninety-seven seekers came to the altar and God gave us ninety professions of either justification or sanctification and a fine class united with the Church of the Nazarene, with more to follow. Brother Gregory is a man of much prayer and relies on God. He is a good preacher of the Word and one of the most wonderful soul winners I have ever met. Miss Naomi Bost, our daughter, who is a commissioned evangelistic singer, had charge of the music and her messages in song were ef-

fective. With Miss Bertha Eicholz, our N. Y. P. S. president, at the piano they made a great team. Since our arrival in El Reno God has given us twenty-three professions in our regular pastoral work, making a hundred and thirteen in all this year and only five months of the assembly year gone. We are much encouraged and are expecting great things. We need the prayers of God's people everywhere. Our address is 109 West Jenkins, El Reno, Oklahoma."

EVANGELIST AUG. N. NILSON—"Since my last report, I have conducted meetings at Park Lane, Va., for our church in that place, Chatham, Pa., and Lansdale, Pa., and just closed a very profitable meeting at Deep Water, N. J. In each of these places God's presence and power to save was manifest. I boosted for the best holiness paper on earth, the HERALD OF HOLINESS, and took subscriptions for the same. Am now on my way to Johnstown, Pa., for a meeting with our people in that place, and from there I go to Wilmington, Del. Remember this preacher when you pray."

INNISFAIR, ALBERTA, CANADA—"Owing to the rather severe winter weather our country points have not been quite so well attended, and because of sickness we have for the time being, closed our meetings at Cottonwood, but expect to open them again in the near future. Our Sunday school at Oklahoma is progressing nicely. In spite of the cold even the primary scholars are very faithful in attending. We have recently taken four new members into church fellowship, two being transferred to us from other local churches and two joining for the first time. We now have a membership of twenty-seven. At the little town of Bowden the attendance has not subsided, and the interest seems to be increasing. The outlook is very encouraging and we are expecting greater things from God"—H. Arnold Folk, Pastor.

PASTOR U. E. HARDING, SANTA ANA, CALIF.—"The growth and interest in our church here is rising like the incoming tide. The pastor is preaching to a full house morning and evening. More than half of these are persons outside the denomination. Recently we had a great break on Sabbath, without any revival, there were twelve at the altar at the morning service and seven in the evening. We have received thirty-eight into the church this assembly year and there is a fine class of people attending regularly and supporting with their means, which means they will soon unite with us. Our

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prayermeetings are well attended, almost like a Sunday morning congregation and many of them do not belong to the church. Our program includes the District Assembly in June, the District camp-meeting in July and a new church in the near future. The church has decided to sell their present location and seek a more convenient one to the public and build a memorial to the late and much beloved Rev. C. E. Cornell, to be known as 'The Cornell Memorial Church of the Nazarene.' This plan was submitted to Sister Cornell and the family, and they were pleased with the idea and stated that no memorial could be erected to Brother Cornell that would please him more than a church building. We plan to put up a structure that will cost around thirty thousand dollars. Just recently the congregation voted on the pastor for the coming year and they gave their present pastor every ballot on the first vote. We solicit your prayers."

FIRST CHURCH OF THE NAZARENE, LOS ANGELES, CALIF.—"The Mother church has added another revival to her already long list. We have just closed a series of meetings, which were considered among the best we have ever had. With W. E. Ellis as evangelist, and Pastor Hooker and Brother Moore as boosters, we had a real team that worked together, pulled together and prayed together as one man; and the results were blessed. Had Brother Ellis not expressed one thought of his own, he gave us enough of God's Word to save a nation. With the congregation standing he nightly quoted chapters of the Word; and the effect was marvelous. Truly the Word proved 'quick and powerful.' Brother Ellis poured out his strength, soul and body, and God signally blessed him. There was not a barren service. At least one hundred and fifty souls knelt at the altar, and the majority prayed through to victory. Two great healing meetings were held. Great crowds gathered to be anointed. Many have testified to having been directly benefited thereby. There were eighteen new members added to the church. On the morning of February 17 Brother Hooker preached on tithing—to the minds of many, this was the clearest, most forceful and convincing sermon ever given on that subject, at least the response would indicate such a sentiment. In less than ten minutes over \$1,700 was given, placing us in the 100 per cent column on our General Budget. The giving was hilarious, and spontaneous, with tears and shouts. We believe it is God's plan for our church to be evangelistic, with revival fires constantly burning. Plans are already under way for special meetings in the near future. In the short time Brother Hooker has been with us, he has proven himself a general. He knows what is to be done, how to plan it, and then how to enlist others in working out the plan. Every department has taken on new life; and by God's grace we will not only have *life* but *abounding life*."—Church Reporter.

FORT WORTH, TEXAS—"Since our District Assembly at Plainview last fall we have been laboring hard to carry on the work of the church under the human

leadership of our good pastor, Rev. Ralph C. Gray, who has been used of the Lord in the salvation of many souls thus far this assembly year. A goodly number have been blessed, and quite a number of good people have united with the church, for which we praise the Lord. On the fourth Sunday in January we were delighted to have with us our District Superintendent, Rev. H. C. Cagle, and his good wife, Mrs. Mary Lee Cagle. Their messages were inspiring and helpful, and best of all they were honored of the Lord in the salvation of a number of souls. We have been trying for some time to secure a more desirable location for the church, and at last the Lord has opened the way for us to secure a beautiful lot upon which we hope soon to build a beautiful tabernacle within about six blocks of the business section, for which we praise the good Lord. Our good pastor has been very faithful in his efforts in helping to secure this valuable property for the church. We expect to entertain the District Assembly in our new building next fall."—Jas. N. Cooper, Church Reporter.

WEST TULSA CHURCH OF THE NAZARENE, TULSA, OKLA.—"Thank the good Lord, we are still on the map. God is with us of a truth, for which we praise Him. During the last seven or eight weeks there has not a Sunday gone by without people praying through at our altar. Sunday morning the fire fell and the folks shouted like they did twenty years ago. Our Missionary Rally in January was a

real success. I had thought that all rallies were more mechanical than spiritual, but this one opened with a good spiritual tide and closed in a blaze of holy fire. Dr. Morrison did some of the greatest preaching on Missions I have ever heard. Miss Cove and Miss Belew and Mrs. Fitz were also with us and did fine work in revealing the needs of the different fields. We had altar services nearly every evening and some were saved or sanctified. The Woman's Missionary Society has collected nearly forty dollars for Missions since the rally and the end is not yet. Praise the good Lord! They have organized a Junior Society now and they have begun to work and we see great things ahead for them. They will get the mite boxes and fill them. We are offering a prize to the one who gets the most money within a certain length of time, and they seem to be greatly enthused. This is one thing I liked about the rally, they did not try to unchristianize everybody that had not been alive on missions but tried to get everybody to become alive, and left a program for us to work out afterward, and we mean by the grace of God to work it. Our

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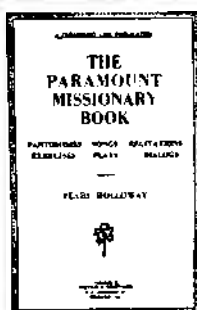
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Woman's Missionary Society is going to make some other society on this district scratch gravel if they get the banner for the year on the Prayer and Fasting League."—F. R. Morgan.

PASTORS G. D. AND AGNES URSCHELL, BENTON, ILL.—"We are glad to report that God's presence has been with the work here in southern Illinois. We have had some gracious outpourings of His Spirit upon the services from time to time. We have heard the cries of the repentant and the rejoicing of newborn souls. Some have sought and testified to having found the blessing of holiness. The Sunday school is on the increase. We have just closed a good revival with Brother and Sister L. J. and Edythe Rice. We believe this to be the best meeting we have had in our pastorate here. Quite a few found God. The attendance was good and we had no trouble in raising the finance for the workers. They raised a wonderful love offering for the pastors—four tires, the price of license for the old Ford and some cash besides. To God be all the glory. I have been doing some evangelistic work since the assembly as song evangelist. Mr. Urschel takes care of the work here and affords me the opportunity to do what I feel God has always wanted me to do. My first meeting was with Sister Edna Wells Hoke at Peoria. I had a call to Macon, Ill., with Sister Alta Fisher. This conflicted with a call to Ottawa

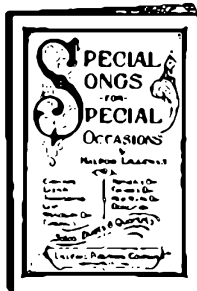
with Brother J. V. Jones. Had a call from La Fayette, Ind., one to Sheridan, Ill., one to Champaign, Ill., Brother Garvin's church, with Dr. Williams as evangelist, but could not accept this call as we were in a revival here and my services were needed. We also assisted at Ina, Ill., and Royallton. After March 17 I have some time to give to anyone anywhere. By the time this goes to press we expect to have all our District Budget paid in full and quite a bit on the General Budget. We feel like saying on with the battle, we have a great Captain."

BALLSTON, VA.—"On January 9, under the very definite leading of the Lord, we opened an evangelistic meeting at Ballston, Va., a very cozy room having been provided which seats about 100 people. From the very first night the people began to attend and to show unusual interest in the preaching of the pure, old-fashioned gospel, which the Holy Spirit has graciously helped us to declare all the way through. On one or two occasions our building has been filled and the blessing and power of the Spirit have been manifested in every service. A number have been very definitely converted, several have been filled with the Holy Spirit, and also several genuine cases of divine healing have been wrought by the Lord in our midst. Praise His name! We have a Sunday school of 27 members; prayer and fasting members totaling 14 (and

they all really fast and pray); a baby Young People's Society and a Junior Missionary Society with 14 members; 18 folks have petitioned the District Superintendent for organization of a Church of the Nazarene, and it looks like the prospect for a strong church at this place is most excellent. Though we have not asked for any special offerings, the treasury has had ample funds with which to pay all expenses and also to make an initial payment toward General and District budgets. Glory to God! who giveth us the victory. Pray for us, brethren, that we may continue on."—H. H. Cave, Pastor.

TROY, OHIO.—"Greatest revival in history of church. Rev. C. B. Fugett is a fine evangelist and indeed a brother. Between sixty and seventy seekers. Church greatly encouraged. Evangelist's offering came easily. Fine love offering for pastor. Good class coming into church"—J. I. Moore, Pastor.

KUHTZ, IND.—"Coming here from the Indiana Assembly in 1926 to pastor this church, we found five members who had the blessing, but they were discouraged and had almost given up hope. We prayed, preached, visited homes, talked to the people, and the Lord began to move on the people. In 1927, Rev. Joseph Posey and Rev. G. P. Wine of Modoc as singer were called and God gave us the greatest meeting that has ever been here in thirty-five years, the people said. Eighty-five souls found the pardon of sins and a number came into the church. Following this meeting in March, 1928, we called Rev. E. C. Baker of Churubusco, Ind., and the Lord saved some souls in the old-time power. January 16 to February 3 of this year Professor Paul and Dora Geil were with us. The church was ready for a good meeting, and a large number prayed through. The Geils are great workers and stand by the pastor. The Sunday morning services would run until 2 and 3 p. m. with victories. This was a great time. Offerings came easily and we paid the workers well and the church gave the pastor and wife a love offering"—S. B. Walls, Pastor.



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DALLAS, TEXAS.—"Three months ago we arrived in Dallas to take charge of First church, succeeding my brother, Rev. D. Shelby Corlett, who resigned to devote his entire time to the young people's work. Both the retiring pastor and the church gave us a hearty welcome making us glad that we had the privilege of laboring with such an appreciative people and also to build upon the good foundation that has been laid by the former pastors of the church. During the time we have been here the people have stood by us loyally and we are sure there are many pleasant days of fellowship ahead for us. Two weeks ago we closed a revival with Rev. Jarrette and Dell Aycock as the evangelists. God blessed the faithful efforts of the evangelists and a number of people received definite experiences and are still holding on to the Lord. A number of new people were

reached and the church in general was encouraged to do greater things for the Lord. There is a great opportunity for the work of the Church of the Nazarene in this portion of this wonderful city. The church people are anxious to take advantage of it and under the leadership of God and with the co-operation of the people we are pressing forward to higher heights than have yet been attained"—Lewis T. Corlett, Pastor

DOVER, N. J.—"We resumed the pastorate here, having been called at the resignation of Rev. L. Corlett in November. Feeling the need of a revival effort, we began meetings with Rev. K. Hawley Jackson as evangelist, Feb. 10 and closed Feb. 24. It would be very difficult to put a value on the service rendered by Brother Jackson in this campaign. There has been a certain prejudice which has been greatly broken down in this revival effort. Many strangers who have never been in before attended the services, some of whom were seekers and professed to find the Lord. The preaching of Brother Jackson was of a high order and he proclaimed the old-time gospel that saves from the uttermost to the uttermost. We kept no track of the seekers though there were a number and some happy finders as well. The Sunday school broke the record of attendance the last Sunday, and Brother Jackson, who is a returned missionary from India, gave a talk to the Sunday school, dressed in the Indian attire. A soul stirring and interesting missionary service was held on the last Sunday afternoon, with good attendance. We feel that the church has been greatly benefited by this revival effort and with fresh courage and zeal we launch out into the future with new vision to achieve greater things for God and His kingdom. A number of subscriptions for the **HERALD OF HOLINESS** were taken; several from outsiders. On to victory is our slogan"—T. G. Gray, Pastor

PASTOR ELSIE MARTIN, MOHAWK, IND.—"The last Sunday of our revival with Evangelist Lowman and wife was the climax of the entire meeting. We planned and announced a Sunday school rally and had one hundred and sixty present. At the close of the Sunday school Brother Lowman gave a rousing talk on Sunday school work, closing by urging the young and any present without God to come to the altar. About fifteen knelt, many receiving victory. We also had a hallelujah march and received over six dollars which went for foreign missions. At the close of the morning service slips were passed out, and those that would promise to start storehouse tithing were asked to sign the slip. There were forty-four that pledged. At the evening service we opened the doors of the church and received a class of nine members, and more are looking our way. Finances came easily, the evangelists were well paid, but the people only wish they could do more for them, they proved such a blessing to the church and the community. This revival really means the salvation of our church. The deficit in the pastor's salary was taken care of, also

a good love offering given her. The revival closed with fourteen at the altar, most of them praying through. One man up in sixty was saved and joined the church. The people gave Brother and Sister Lowman a hearty welcome to return and hold us another revival. Pray for us that we may continue to have victory in every department of our work."

EVANGELIST C. M. DUNAWAY—"We closed at Sebring, Fla., January 27, went home for two days and nights and then opened here in Columbus, Ga., with Brother L. S. Huff. Brother and Sister Huff are surely doing a wonderful work here in Columbus. They have a beautiful brick veneered church just about finished. It would be a credit to any town or city. Brother Huff is a genius when it comes to building churches; he has a faithful, loyal people that are standing by him. He and his splendid wife are greatly loved in Columbus. The crowds have not been large but they are increasing and the tide is rising. Sunday, the 10th, was a glorious day. They are coming from Fairfax and Shawmut, Ala., and all round about. Next Sunday, the 17th, closing day, they are coming from several towns and cities with fine delegations. We expect to have a full day from sunrise prayermeeting until 12 o'clock Sunday night. My soul is happy and I feel so free since I am a full-fledged Nazarene. I have never known such joy and freedom in the service of the Lord. Calls are coming from all sections of the country and I only wish I could help everyone who calls for me. I am going to do my best. I am sure we have the greatest future of any church in America. I open at First church, Monongahela, Pa., February 24. Pray for us."

BETHANY, OKLA.—"Will say in reporting that in the first place we have just closed a splendid revival with Rev. L. A. Reed, pastor at Long Beach, California, as evangelist. The results of the meeting were quite gratifying. In the second place, the spirituality is good and souls are constantly being saved at our altars. Just last Sunday night there were four in the altar, three of whom prayed through. In the third place, the auxiliary societies of our church are all doing splendid work, and without exception are on the increase. In the fourth place, our membership is still growing, twenty have united with the church since the revival closed. In the fifth place, Bethany furnishes more subscriptions to the **HERALD OF HOLINESS** per square foot than any other city in the United States. In the last place, our budget for all purposes is met in full to date. This includes the General, the District, and the local budget. Now in conclusion will say that we mean to keep on. Pray for us!"—A. L. Parrott, Pastor.

SEBRING, OHIO—"We have just closed one of the most successful religious campaigns ever held in Sebring with Rev. Howard Sweeten, of Ashley, Ill., as evangelist. He is truly a man of power and understanding. His messages and orig-

Easter

Cards. Crosses, Etc.

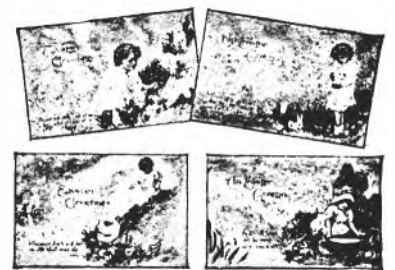


Small Crosses, 2¼x4 in., attractive designs, beautiful colors; four different designs. Prices: 20c a dozen; \$1.50 a hundred.

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inality attracted the attention of the professional people of the town and it is said by all that he is a great orator and one of the strongest evangelists ever heard in Sebring. We have given him a call to return later. There were forty at the altar and eleven have joined the church and more coming. We now have eighty members and have gone over the hundred mark in Sunday school, for which we give God all the praise. We are anticipating a great Young People's Rally of the whole Pittsburgh District at the Sebring camp ground on July Fourth, and as prearranged by our District Superintendent, Rev. C. Warren Jones. Every indication points to a splendid future for Sebring church."—Mrs. L. W. Fick, Reporter.

PASTOR R. T. SMITH, KELLY, TEXAS—"Glad to report victory. We are getting along fine. There are some as fine people to work with as I ever met anywhere. We are this far on our second year and if there has ever been any confusion I

could not tell it. We had a fine time over Sunday, February 17. One was sanctified Sunday night, for which we praise God. We covet your prayers that we may do the Master's bidding. We have received three into the church since the assembly. We are for the general program of the church. Our church has paid an average of \$7.00 a member on the General Church Debt. We should not stop short of our very best until the debt is paid. Just keep on keeping on, praying and paying until it is all paid Pay for us."

EVANGELISTS J. E. AND ADA REDMON—"We have especially been under the burden of the Southland for the last two years. The dear Lord opened the way for us to go and showed us that a good Church of the Nazarene could be placed in every city in the great state of Florida. We never met a discouraging thing. We loved the dear people and they loved us. We prayed, cried and shouted together until all were willing to sacrifice for the

great cause which we all love. Our hearts are burdened, also encouraged for our work in Florida. We expect to return, the Lord willing, next fall for a longer period of time to do evangelistic work. There will be some sacrifices to make until we get some churches established in new fields and the folks with a little training along financial and other lines. We are willing to make the sacrifice and do our best. We covet your prayers for the needy and hungry souls of Florida the gateway to Cuba and the West India Islands."

PASTORS HUGH AND MABLE PUTNAM, CAGETOWN, MICH.—"We are in our third year with this church and would say this is the best ever. God has wonderfully blessed us this year and we have had splendid co-operation, our Sunday school is growing, our church services are larger, our Missionary Society is moving up the line with a greater vision than ever for missions. Our Sabbath school sent \$50 to Brother Kauffman on the new church. We have a fine class of young folks here. All are saved and several sanctified. We are expecting to organize a N. Y. P. S. just as soon as our District President can get to us. Our church from the children up to the oldest are loyal Nazarenes. Our District Superintendent gave us three fine services over Thanksgiving. We were in a revival at the time; Rev. Roy McCartney of Flint gave us some fine messages and we had several saved and sanctified. We are praying that the folks that are saved may go right on and get the blessing. We feel the need so much of our converts' going right straight through to the promised land. My soul is getting blessed while writing these lines, when I think that we are a part of 75,000 strong Nazarenes. Hallelujah to the Lamb!"

PASTOR ROY L. HOLLENBACK, RICHMOND HILL, N. Y.—"February 12 was a most glorious day with us. This being the anniversary of our Richmond Hill church's organization and of the dedication of our building last year. We observe it with an annual all-day meeting. How the Lord did meet with us this year. We fed about one hundred people at the table and the Lord fed us with manna from heaven in the services. The pastors of all the New York City Nazarene churches were present to co-operate and many of their people attended the services. Also, Brother Ward, our District Superintendent, was present and preached at the morning hour and lifted an offering of \$1,200 at the night service toward the indebtedness on the church property. The Lord gave us three souls in the fountain at the night service after a fine sermon by Rev. Clyde McCreith. Brother Fred St. Clair preached in the afternoon service. The crowds were excellent all day. We expect to close the assembly year with fine spiritual victory, and with substantial increases on all lines. Pray for us."

PASTOR THOS. F. MACLEARN, OTTUMWA, IOWA—"The work here is moving on steadily. The Sunday school has held a good record, averaging 60 to 83. We

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use the Nazarene Sunday school supplies. To our opinion there are none better. Our N. Y. P. S. is growing in strength and is moving forward; in a word they are wide awake and the blessing of God is upon them. We have just closed a four weeks' meeting with good results. Rev. Frank Smith of Farmington, Iowa, was with us for one week and was compelled to go home on account of flu. God blessed the ministry of the Word, as he preached it from night to night. We did not keep count of the seekers while Brother Smith was with us but there were several, for which we give Jesus all the praise. We sent a telegram to Rev. S. A. Keel of Des Moines, asking her to come and help us out, and we were all glad to have her come to us again. She proved a great blessing to the church a year ago. She was with us sixteen days. Many were reclaimed and afterward sanctified. Sister Keel will do any church great good. She takes free-will offerings for her labors and she is worthy of every cent. She prays, sings and preaches, and never complains of the work. She is willing to take any hard job. She came to the Church of the Nazarene about two years ago and has already proved a great blessing. I say, let us as a church keep Rev. S. A. Keel busy. Her address is 34th and Broadway, Des Moines, Iowa. We took in the last night of the meeting, four members, two coming to us from the Free Methodist church and two that were saved in the meeting. We are now planning on another meeting with the Chryslers some time the last of April or the first of May."

EVANGELIST LEE I. HAMRIC—"We are in Poteau, Oklahoma, with our brother

and friend, Rev. Will Harmon and his church, in the opening of a good meeting. Our last revival was at Antlers, Oklahoma, with Rev. E. O. Tapley and his good church. We had lots of snow and bad weather but we never lost a service and a number were brought to the Lord through the revival efforts. Brother Tapley and his church treated us kindly. We will continue here for several days with Brother Harmon. Our next campaign opens the 10th of March in Stamford, Texas, twenty miles from our home, Hamlin, Texas. We organized this church four years ago this month. We are delighted with the service of the Lord and expect to press the battle to the gates."

PASTOR AND EVANGELIST R. L. MORGAN, MILWAUKEE, WIS.—We are still in our tabernacle on the corner of 28th and Michigan St., and have been having wonderful meetings ever since the assembly in September. Have had a revival spirit on now for some time and quite a few have sought the Lord. This is a prosperous city with lots of work of all kinds and one of the most prosperous cities that I have ever seen. We need a great church in this city. Pray for us as you read these lines that God will give it to us. We were called to Rock Island, Ill., for a revival at the First Church of the Nazarene, the first part of February, with our good pastor, Brother Larfee. He has a fine congregation of loyal Nazarenes. When we arrived, we found Brother and Sister Chrysler from Council Bluffs, Iowa, as singers and I have never met any better, anywhere in our connection. They sang the glory down. Nearly one hundred bowed at the altar in fifteen days for pardon or purity and the church

was greatly strengthened in the Lord. They are planning to build a new tabernacle in the spring. May God richly bless this good pastor and family and church in this great city of Rock Island, Ill., with Davenport, Iowa, and Moline, Ill., adjoining it. Let the readers of these lines pray for them."

CLARKSVILLE, TENN. — "Immediately after the close of the District Assembly we had the pleasure of having Dr. Chapman with us in a revival. He endeared himself to the hearts of the people here both in the church and in the city. We feel that his ministry was greatly used of the Lord in strengthening our hold on the people of Clarksville. We have here a great work that is just beginning to make itself felt in the town. God under the wise leadership of such men as Marvin Cooper, A. L. Parrott and W. F. Rutherford built the foundation of a great church. Our equipment is among the best to be found. We have a beautiful church and also have a wonderful outdoor tabernacle next to the church and parsonage where great crowds gathered all last summer to hear the gospel of holiness. God is turning the people our way and the crowds are constantly

WANTS

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nouncing proper names; Sixty-two pages of Practical Aids for
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CHRONICLES, 24

2 And Jô'ash did that which was
right in the sight of the LORD all
the days of Jê-hoi'a-dâ the priest.

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

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

5 And he gathered together the
priests and the Lévites, and said
to them, Go out unto the cities of
Jûdah, and gather of all Is-ra-el
money to repair the house of your
God from year to year, and see
that ye hasten the matter. How-
beit the Lévites hastened it not.

6 And the king called for Jê-
hoi'a-dâ the chief, and said unto
him, Why hast thou not required
of the Lévites to bring in out of
Jûdah and out of Jê-ru'sa-lêm
the collection, according to the
commandment of Mô'ses the ser-
vant of the LORD, and of the con-
gregation of Is-ra-el, for the taber-
nacle of witness?

7 For the sons of Atha-li'ah,
that wicked woman, had broken
up the house of God; and also all
the dedicated things of the house
of the LORD did they bestow upon
Ba'al-im.

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

9 And they made a proclamation
through Jûdah and Jê-ru'sa-lêm,
to bring in to the LORD the collec-
tion that Mô'ses the servant of
God laid upon Is-ra-el in the wil-
derness.

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
unto the king's office by the hand
of the Lévites, and when they saw
that there was much money, the
king's scribe and the high priest's
officer came and emptied the
chest, and took it, and carried it to
his place again. Thus they did
day by day, and gathered money
in abundance.

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

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 them,
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 Jê-
hoi'a-dâ, whereof were made ves-
sels for the house of the LORD,
even vessels to minister, and to
offer withal, and spoons, and ves-
sels of gold and silver. And they
offered burnt offerings in the
house of the LORD continually all
the days of Jê-hoi'a-dâ.

15 But Jê-hoi'a-dâ was old,
and was full of days when he died;
an hundred and thirty years old
was he when he died.

16 And they buried him in the
city of Dâvid among the kings,
because he had done good in Is-
rael, both toward God, and to-
ward his house.

17 Now after the death of Jê-
hoi'a-dâ came the princes of Jû-
dah, 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 Jûdah and Jê-
ru'sa-lêm 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 Zêch-a-ri'ah the son of Jê-
hoi'a-dâ the priest, which stood
above the people, and said unto
them, Thus saith God, Why trans-
gress 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 Jô'ash the king remem-
bered not the kindness which
Jê-hoi'a-dâ his father had done to
him, but slew his son. And when
he died, he said, The LORD look
upon it, and require it.

23 And it came to pass at the
end of the year, that the host of
Syr'i-a came up against him: and

increasing. True we have our financial
problems to meet in this program of ex-
pansion but with a loyal people free
from divisions and true to the tithe sys-
tem we are meeting the obligations and
shouting on the way. The last few
months there has been a marked rise in
the spiritual tide. The folks get blessed
and shout the praises of God. Sinners
are being converted, backsliders reclaimed
and Christians sanctified in the old-time
way. Never in all my ministry have I
felt the presence of the Lord more in my
heart and preaching than now. The
cross of Christ day by day appears in
new beauty. The Holy Spirit is revealing
the plan of atonement in a clearer way
as we walk with Him. Surely the com-
ing of the King draws nigh."—R. B.
Rawls, Pastor.

PASTOR J. F. BABB, DURANT, OKLA.—
"We have recently closed a revival meet-
ing in our church here which is said to
have been the best revival this church
has had in some time. The meeting was
conducted by the pastor and assisted by
Rev. Messer, who is a member of the
church here. Carl W. Barnes, an evan-
gelistic singer, formerly of the Methodist
church, was among those who knelt at
the altar. He was a great help to us
during the last two weeks of the cam-
paign, taking charge of the singing and
singing a solo each night. Brother Barnes
is going back into the work to which
God has called him and I know he will
be a great blessing to our churches. He
and his family united with our church
here last Sunday. Pastors or evangelists
who wish a good singer will make no
mistake to get in touch with him. His
address is: 221 S. 7th St., Durant, Okla-
homa. Thirty-three seekers in all knelt
at the altar. Ten united with our church
last Sunday and others are to come in
yet. This makes a total of eighteen new
members that have united with our
church here since the last assembly."

A man only begins to be a man when
he ceases to whine and revile, and com-
mences to search for the hidden justice
which regulates his life. And as he adapts
his mind to that regulating factor, he
ceases to accuse others as the cause of his
condition, and builds himself up in strong
and noble thoughts; ceases to kick against
circumstances, and begins to use them as
aids to his more rapid progress, and as a
means of discovering the hidden powers
and possibilities within himself.—JAMES
ALLEN.

ANNOUNCEMENTS

Notice—Carolina District Preachers'
Convention will be held at Charlotte, N.
C., April 24-28. General Superintendent
Chapman will have charge. Our pro-
gram includes the N. Y. P. S., Sunday
school and W. F. M. S. We are expect-
ing the following workers to be present
and take part: E. O. Chalfant, J. W.
Montgomery, C. J. Quinn, S. D. Saxon
and others. All who are in reach are
invited. Come, let's make it worth while.
All please join in prayer for this oc-
casion.—Chas. M. Harrison.

Notice—On our way home from our
meeting in Sherman, Texas, which closed
Sunday night, our car skidded into a

No. 26653. Publisher's price \$1.80. Our price \$1.25, prepaid

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ditch, overturned and I suffered a broken arm. This will of course change my plans as to my Minnesota and North Dakota dates. So will have open dates from March 24 to April 7. Would like to state this time in Kansas or Colorado. Wire or write Ada, Oklahoma—Tum Jones.

NOTICE—I have open dates as song evangelist and guitar player. Please write or wire me at this address: 2411 Kenwood Ave., Indianapolis, Ind.—Professor Blush R. Shaw.

NOTICE—Dr. H. Orton Wiley will conduct a Bible Conference in the Church of the Nazarene, 1220 South Glass St., Sioux City, Iowa, March 28 to 31. There will be two lectures daily commencing Thursday, March 28, at 10 a. m. and 2:30 p. m. with an evangelistic service in the evening at 7:30. All pastors and Christian workers of the churches in northwestern Iowa, northeastern Nebraska, and southeastern South Dakota are invited to attend. Free entertainment for visitors. Please notify Rev. M. J. Jones, 1220 South Glass St., Sioux City, Iowa.

WEDDING BELLS—Mr. Fred O. Wallace and Miss Isa Brannon were united in marriage on February 14, 1929, at the Second Nazarene parsonage at Amarillo, Texas. Rev. A. K. Scott, pastor of the First Nazarene church at Amarillo, performed the ceremony.

RECOMMENDATION—Rev. Thomas B. Greene, our efficient and faithful pastor at our Spring Valley, N. Y., church is entering the evangelistic field following the District Assembly which closes April 21. Rev. T. B. Greene received his education at our Eastern Nazarene College, is a fine preacher and endowed with evangelistic gifts. It is a great and sincere privilege for me to recommend him to all our pastors as loyal to the Church of the Nazarene and thoroughly safe and sane. Those desiring an evangelist co-operating with the pastor and helpful to the church, be sure and think seriously of Brother Greene. Address him, Spring Valley, N. Y.—J. A. Ward, Superintendent New York District.

MARRIED—At Nashville, Tenn., Thursday, February 28, Rev. Willis G. Bennett and Miss Ruth Harris. Brother Bennett has been a pastor, District Superintendent of the Montana District and evangelist. Miss Harris has successfully followed evangelistic singing for many years, supplemented with teaching in the musical departments of several colleges. Rev. and Mrs. Bennett will reside at 1023 West Douglas Ave., Nashville, Tenn., where Mrs. Bennett will continue as musical instructor in Trevecca College. During vacation they will evangelize.

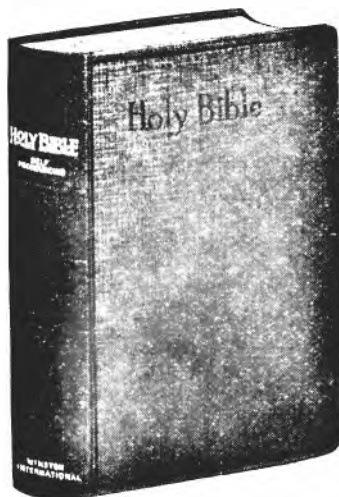
NOTICE—I have been connected with the Union Gospel Mission work in the city of Ft. Worth, Texas, for several months, after about sixteen years in the pastorate in the Church of the Nazarene, but I am planning now to put in the months of July, August and September in the evangelistic field, the Lord willing. I can give for references my District Superintendent, Rev. H. C. Cagle, Rev. Ralph C. Gray, Rev. J. Walter Hall, Rev. Allie Irick, Rev. P. L. Pierce. I will be glad to correspond with those who would like to engage us for the time mentioned above.—James N. Cooper, 1514 Houston Street, Fort Worth, Texas.

NOTICE—I have open dates after the first of April—N. B. Shade, 3045 D—N. W. 21st Court, Miami, Florida.

PRAYER IS REQUESTED by a sister in Arkansas for her son that he may be healed; for a revival at Ft. Smith, Ark.; by a sister in Oklahoma for the healing of her son; by a sister in Ohio for spiritual help.

Special offer until April 1st. On any order amounting to \$5.00 or more deduct 10 per cent from prices given below.

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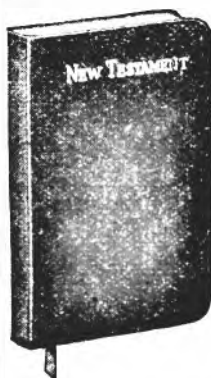
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<p>47 Jē'sus saw Nā-thān'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!</p> <p>48 Nā-thān'a-el saith unto him, Whence knowest thou me? Jē'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.</p> <p>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.</p>	<p>disciples believ</p> <p>12 ¶ After ū Cā-pēr'nā-ūm, his brethren, they continued</p> <p>13 ¶ And the at hand, and Jē sū-lēm,</p> <p>14 And foun that sold oxen and the changi</p>
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