

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVI. NO. 49

KANSAS CITY, MO., FEBRUARY 29, 1928

WHOLE NO. 829

“WHAT IS LIFE?”

A SUNDAY school teacher presented the question, “What is life?” to his class of boys. “Life is a game,” one boy replied. “Then,” said the teacher, “if life is a game, we must play it according to the rules. We must not cheat, we must not be unfair, we must not envy those who are better players than we, we must not be harsh and over-bearing toward those who cannot play so well as we, and we must realize that we owe it to ourselves and to those who play with us to do our very best. Indolence and carelessness are no more excusable in us than rashness and deceit. A good player plays not alone for the prize which may await at the end of the game; he plays also for the continuous consciousness that he is winning in the game and winning over the game, even though the game itself may be going against him. And we may not all succeed in life as we wish to succeed, but we can all deserve to succeed, and that is better than success without merit.”

“Life is a building,” another boy said. “Then,” continued the teacher, “if life is a building, we must look well to its foundation. A foundation of sand will sustain a tent or, perhaps, a mere shack, but if we are going to build an enduring and worthwhile structure, we must have a foundation that is solid. And in the building of our lives, virtue, honesty, truthfulness and the fear of God are stones in our foundation. If these are not beneath the structure of our lives, no matter how imposing our reputation among men, our building cannot endure.”

“Life is a race,” ventured another member of the class. “Well, then, if life is a race,” the teacher replied, “we must train for it, keep in trim while it lasts and run with patience and hope and endurance for the prize at the end. We must lay aside the weights of personal wrongdoing, we must have the besetting sin of our natural depravity removed by the Holy Spirit, we must deny ourselves everything that would hinder us in the running and we must make this race our principal concern. We must not indulge in anything that would ‘shorten our wind,’ unstring our nerves or weaken our muscles. And we must be so intent upon reaching the goal that we will not stoop to pick up even a golden apple which toys at our feet. We must so run that we may certainly obtain the prize, the crown of everlasting life, which awaits us. To me, perhaps more than to you, life is a battle, and success in it requires courage, such courage as only God can give us. But, by His grace, there is victory in the battle, and through His mercy, there is a victor’s crown awaiting at its close.”

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

J. B. CHAPMAN, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1108, Act of Oct. 3, 1917, authorized July 19, 1918.

LET THE BEES SWARM

WHEN should we open a second church in a city? What advantages have we in planting several churches in large cities? These questions are the more interesting and important as the time comes that the Church of the Nazarene is established in the majority of the larger cities of the country and in many which are not so large.

There are some who think, or at least have thought, that we should discourage the opening of second churches and the multiplicity of churches in large cities and attempt to build up one large, strong church, centering all our efforts upon such a project. But we think experience has shown this plan is unwise and unjust.

In the first place, our ideal is a church in which every member is a worker, and this ideal is not practical when the membership of any one local church is too large. Every church which has so many members that there is not pressing need of everyone's doing his very best all the time has added danger from "cliques and clans" and unhealthy rivalry and sinful jealousies. Perhaps someone will say that these troubles will be avoided if all keep spiritual. But that is just it—it is difficult to keep a church spiritual when there are many members in it who are doing less than their best. And this is not preaching that salvation is a matter of work, either. It is simply saying, what we all know to be true, that activity—especially activity which necessity makes strenuous—is a help to the conditions upon which grace is given. There are few pastors who are such good organizers that they can make a place for every member of a large church without simply "making" a place for a lot of them, and no real worth-while Christian wants to fill a place which was simply made for his benefit and for the sake of giving him something to do. There is no place like the farm for teaching a boy industry, and this is because he himself can see that if he does not work the weeds will take the corn, and he knows that corn is necessary to continuance in business. But the principle is the same in spiritual life—we all do better work when the work presses us.

In the second place, the efficiency of the large church is invariably comparatively low. Look at the tables of gifts and you will see that the per capita

giving is larger as the membership in the local church is smaller. The explanation is that members of small churches give heavily because they must and the members of the larger churches give less because they do not have to give any more.

But the principal consideration in the organization of second churches and in the multiplying of churches in great cities is the same as that which our Master gave us in the beginning and is involved in that one word "Go." A large portion of our work is directed toward the children and they cannot be reached from "a distance." We must organize churches in the communities where the children live, if we get the children into Sunday school. And Sunday school work is of comparatively small worth unless it is linked up with preaching and the other services of the church. But the children cannot attend Sunday school in one place and church services in another. And yet we would not rest the matter wholly with the children; for adults will not, as a whole, go very far to church. The few who will go a long way to church are so devout that it matters little, so far as they are concerned, whether they go or not; for they are so fixed in their determination to serve God that they will make it through with very little help. But we must take the church to the people who need it most, for those who need it most will not come to it, if the distance is great.

Objections to the second organization are usually raised by the members of the old or first church and frequently these objections are based upon the "church debt." But if one will investigate he will find that in the majority of cases the per capita debt in the church of two hundred members or more is not more than half that carried by churches of one hundred members or less—look into it on your own district.

But to come back to our question: "When should we open a second church in a city?" I would say, "As soon as a nucleus of sufficient strength to enable us to 'make the beginning' is found to exist in some more or less distinct division of the city, provided this nucleus is composed of people who are in some general agreement among themselves and provided they are willing or can be made willing to undertake the new responsibility." Organize the second church, and by all means, let the first church be favorable and liberal and within two years the first church will have greater spiritual activity than it had before and the new church will have twice or even thrice the strength represented by the original nucleus which formed it.

On the second question, "What advantages have we in planting several churches in large cities?" I would say: First, by letting the bees swarm we reduce the danger of friction and hurtful division in the original church, since the majority of such divisions arise from the fact that there is too much ease and fullness of bread. In the second place, the efficiency of the number included in the first organization is multiplied by

the number of new organizations which spring from it. In the third place, only by multiplying organizations can we get this message of full salvation to those who should hear it, and only by multiplying as fast as practical can we properly fulfill the Master's command to "Go" with the gospel message.

Take as examples, Los Angeles, Pasadena, Indianapolis, Chicago, and more recently Denver and Columbus. In all these cities we have multiplied our number of organizations and in every case the wisdom of doing so is apparent to all. It would be possible to quote instances where we did not organize and where unhappy results have arisen, many of which are directly chargeable to the fact that the bees were not allowed to swarm in proper season and so they swarmed as a faction or else brought on a state of spiritual apathy in the old hive. There is practically every reason for organizing a new church in a city that there is for organizing one in a town or country community. And there are no arguments for the holding of all our people in one big city church which would not hold for a township or county. In other words, we organize anywhere only because we must do so in order to preserve the work we have and to promote our work among others who are not as yet "of us," and these two reasons hold good concerning second churches in cities and the multiplicity of churches in large cities. There are few cities of twenty thousand or more where we are well established in which we would not be benefited by the organization of a second church, and in cities of one hundred thousand and up we should have from three to a dozen churches of the Church of the Nazarene.

THE RECENT MEETING OF THE GENERAL BOARD

THE General Board of the Church of the Nazarene held its annual meeting here in the headquarters building during the week ending Feb. 11. No doubt the Secretary will furnish us a somewhat detailed report of the work accomplished. It was a pleasure to meet the brethren about the place here during the week and also to sit in some of their meetings and hear of things pertaining to the good of our Zion.

As figures go, this has been a good year with the general interests of the church. The Treasurer's report showed that our people have given \$226,000 this year for our general world-wide evangelism program, and the reports from mission fields were quite encouraging. There was some disappointment over the small returns in the "Debt Emancipation Campaign," but Dr. Morrison was asked to continue the campaign until the General Assembly, so I am sure there will be a better report by that time. In fact, I have understood that money has been coming in right along since the Treasurer's report was made up. The Publishing House reported the best year in its history and other departments gave accounts which were accepted with thanksgiving.

The first General Board elected by our church has now practically completed its work. It will, of course, meet again for a short session just before the General Assembly convenes, but its work is now so nearly complete that it is possible to appraise its value in a general way, and our judgment is that it has given a good account of its stewardship and that the coming General Assembly will commend it.

The General Board has gathered much useful information, it has met and solved some of the most difficult problems that have ever faced us as a people, it has tested out the "budget plan" of disbursements and has established it as an approved institution in our church, and it now possesses figures and estimates for the guidance of our church in the future. Its report will be read with great interest and its advice will be heard with appreciation by our General Assembly.

We have watched the development and work of the General Board quite interestedly and our judgment is that, with certain modifications, it will be found well adapted to the future work of our church. In the first place, our judgment is that the coming General Assembly should elect the members as members of departments, with special regard to the adaptation of each to the place he is elected to fill, and that the departmental idea should be emphasized by proper legislation in the General Assembly so that the inspirational features may be made more prominent and the administrative powers of the General Board itself somewhat modified. It has been suggested that the various committees in the General Assembly be asked to nominate for the representation in the department where its interests are. For instance the General Foreign Missionary Committee of the General Assembly could bring in twice as many names as are required for the composition of the Missionary Department of the General Board, these persons to be selected because of their special fitness to direct the foreign missionary program of the church, and the General Assembly, by electing the members of the department would elect that many members for the General Board, and thus it would be with all the departments. Then by proper legislation the General Assembly can increase the administrative powers of the various departments and reduce, correspondingly, the veto powers of the General Board itself. We think these things should be done and that they will be done. And if they are done in the proper degree, then we are in favor of making education, Sunday schools, N. Y. P. S., W. M. S., and all other departments which are supposed to have general boards or committees departments of the General Board. But without some such adjustments we would not favor adding anything to the functions of the General Board, seeing there is too much danger of squeezing out the inspirational features of the various departments by means of over federalization.

There are thus some details to work out and some

modifications to accomplish, but the principle of the General Board which was adopted by the last General Assembly is a good one and has proved itself useful in our movement and will no doubt become "the plan" with us.

Everything sounded like the General Assembly around here. And as the pastors, evangelists, District Superintendents and others who came here for the meeting of the General Board shook hands upon leaving, they said with a little more emphasis and wistfulness than ever before, "Well, meet me in Columbus."

DEMOCRACY AND LEADERSHIP

It has been suggested that the Church like the State, is drifting more and more toward democracy—toward that place where, "Every man is as good as any other man, if not a shade better." And we suspect this suggestion is correct. But it is further suggested that in that state of mind leadership is not needed or wanted, and we think this suggestion is incorrect in both branches. Successful democracy in either State or Church implies and requires superior leadership. Democracy without leadership is anarchy. Leadership without democracy is tyranny. But democracy with proper leadership is the ideal form of government and the most successful, all points being considered, in either State or Church.

Dictators have imposed themselves upon peoples who were unworthy of self-determination and they have been a blessing or a curse according as they have been right or wrong in their judgment and will. Peoples have imposed dictators upon themselves in the form of kings and popes, when they have been unable to find suitable leaders or else have refused to follow them when they did find them.

We think of the Church of the Nazarene as a democracy, or perhaps, we should say a republic, which is a modified democracy. But we require leadership and we expect and demand leadership. We need the wisest leadership, because we propose to follow our leaders, not simply because they are our leaders, but because they are just and wise. It is said that Andrew Carnegie estimated a man as a success if he is right fifty-one times out of the hundred, but I think we cannot be content to figure that close on the margin. Our leaders in the church should be right seventy-five times out of the hundred. At least their margin of wisdom should be liberal so we shall know where to class them all the time. Perhaps the most of us fall but a little below the fifty per cent mark, so we want our leaders to score a wide margin.

We are coming soon to our quadrennial meeting, at which plans for enlargement on the program of our church are to be considered and adopted. We shall expect our General Superintendents and the members of our General Board, whose wisdom we have learned to trust and who possess knowledge that would of itself make them expert, to show us the path which we as a

denomination should take. Our districts expect the District Superintendents and the district leaders to be leaders indeed. Our local churches expect the pastors to qualify as leaders. In fact there is no need greater than our need of leaders, and next to that there is nothing more important than that we shall follow our leaders and give them our confidence and co-operation in the holy work to which we have called them and in which God has blessed them.

WE MUST PREACH DOCTRINE

Some would have our preachers confine themselves to inspirational and ethical themes, but I believe it would be a good thing for all our preachers to give special attention to the preaching of doctrine. And my recent experience and observation convince me that people will listen to the preaching of doctrine and that they will be more permanently benefited by such preaching than by any other kind that we can do. And then this would give our pulpits a distinction that nothing else would give them just now—not many are preaching doctrine.

If the preacher is in doubt as to theme and as to the general scheme of doctrinal preaching, I would suggest then he take the sixteen tenets in our doctrinal statement in the Manual and preach at least once on each of them. But after he gets started he will no doubt find it desirable to preach a number of times on some of these tenets, so that I suspect it will take him at least a year, one sermon to the Sabbath, to cover the scope, and then, if I am not mistaken, he and his people will be so interested that he will want to go on, at least in regular intervals, with the course.

Inspirational and ethical themes depend upon doctrine for their force and they soon become shallow if they are allowed to occupy the whole field. Preaching on inspirational and ethical themes is like using the whip on the horse—it spurs up to fuller efficiency on such power as we may possess. But preaching doctrine is like oats and corn and hay to the horse—it increases the strength and gives a basis for further use of the whip.

We were brought into existence as a doctrinal movement and we shall continue to grow and flourish as we keep doctrine to the fore. We feel as we do because of what we have experienced in the things of God, and we experience what we do because of what we have been taught and what we believe. Also, we do what we do because of what we believe. Therefore, we must keep ourselves and those about us stirred up to believe what we believe more strongly than ever before. We must preach doctrine.

"The joy of harvest" is the joy of realization. Many never attain unto this because they are loathe to step out on the promise of God for full salvation.

NAZARENEISM—DOCTRINES, POLITY AND FUNCTIONINGS

By Basil W. Miller

SINCE we have shown that Nazareneism is God-ordained in its origin, at present is accomplishing the task, and the future is open to us, the question is at once confronted, Is there anything in our doctrines, polity or our mode of functioning that keeps us from achieving the greatest amount of good in reaching the masses with the gospel call?

1. *The doctrines of Nazareneism.* We cannot go wrong on the doctrines of the Bible. All recognize that in the gospel appeal, the dogmas of the Bible are the final court of authority. For a church to fill its mission in the world, its doctrines must conform to Sacred Writ. On this score we test one hundred per cent. There is not a statement in our creed that is not sanctioned by the Word of God. First, we believe the fundamentals of the Christian faith. We believe in the existence of the Trinity, making the proper distinction between the three Persons. We believe and preach salvation through the blood of Christ; that redemption comes from no other means. Then on the score of future destiny with its rewards and punishments, the Bible statement is our foundation. Every member of the church believes in the second return of Christ, and ninety per cent affirm that this coming is imminent; and thus the Scriptures declare. We teach that after regeneration one's privilege is to be sanctified wholly, as a second definite work of grace. This is the distinctive note of our theology in the twentieth century, and it is based on the plain declarations of the Bible, and has been taught by the leading theologians of the ages, and avowed to be the correct meaning and interpretation of the Bible by the world's most renowned exegetes, as well as being the basis of Wesleyan theology, which gave rise to the greatest revival of the centuries—that of Methodism. On the position of the fundamentals we ring true. We affirm that the Bible is the inspired Word of God, true and infallible. Our use of the sacraments is that of the historic position of Methodism, or Wesleyanism. We baptize by any mode desired.

So, on the measure of doctrines, Nazareneism is on the right track. We stand by the old faith. We urge upon our people a separation from those activities that will lower their spirituality, of which conscience and God must be the arbiters. On salvation lines we are safe, and on aggressive lines we are sane. We depend upon God and His power for our spiritual success. Then Nazareneism is but a reaffirmation of the old Wesleyan position of Christian perfection, or holiness. It has not a doctrinal statement, nor an item in the creed, but was sanctioned by Wesley. The only distinction is that we require that our ministers be in the experience of holiness, while Wesley demanded only that they be groaning and seeking after it.

2. *Polity of Nazareneism.* The polity of the Church of the Nazarene is such as to combine the best elements in both the episcopal and the congregational forms of church government. With reference to the local church, it is a self-motivating unit, controlling its own activities in all matters. Then for the sake of aggressiveness, we call for the district organization with its District Superintendent, whose duty is to have general oversight over the churches of his district, and to plant Nazareneism in new fields. Above this rank we combine the advantages of a general officer, such as bishops, under the work of the General Superintendents, who bind into a solid phalanx the entire denomination, until it moves as one church and as one man, waging an aggressive warfare against sin, and planting the banners of holiness in every nook and corner of the land.

Hence from the standpoint of polity, Nazareneism is not in a blind alley. Our principles have been tested, and they have never failed. The Methodist church, with a glorious past, stands today as an emblem of the success of its episcopacy, while Congregationalism, and Presbyterianism, stand as testimonies to the work of the congregational form of government. Our polity is sufficient. Our doctrinal statements are those of the Bible. While our rules and Manual regulations are tested and proved extensive enough to give unity in the great essentials of salvation, and liberty in those non-essentials, where slightly different views come into play. Then from this angle there is nothing lacking. We are true to the fundamentals, sound on the second blessing of holiness, and aggressive against sin.

3. *The functionings of Nazareneism.* By the word functionings we mean the methods of the working of Nazareneism. In our churches, as will be later shown, our ministers demand spirituality of themselves. They strive to get the unconverted to an old-fashioned altar of prayer—the "mourner's bench" of the Wesleyan revival—then to show them their need of a clean heart, to point out the dangers of carnality in their breast, and finally to get them sanctified wholly. With this Nazareneism is not satisfied—every man must grow in grace, in deepened spirituality, and must become a veritable dynamo of holy power in leading others to Christ. We pray for the sick as the Bible commands, and at the same time use human means for their healing. Not a member among us believes in or practices the use of "unknown tongues." What one would see in the old-fashioned revivals of twenty years ago, can now be seen every day in the churches of Nazareneism. We stand against worldliness in popular amusements, not because they are modern, but because they are operated on a principle that is against the Word of God. We ally ourselves with any movement that is for the betterment of humanity, and for the salvation

of souls. Where union campaigns, preaching against sin and getting men saved, are conducted in a city, the churches of Nazareneism will be found co-operating. Where great city-wide visitation evangelistic movements are in operation, Nazareneism swings in step, and does all in its power to lead men by the personal touch to the Lord and Master.

"Mud slinging" has no place among us. We do not fight other churches; Nazareneism tries to find the best in every movement for righteousness. Instead of fighting our sister denominations, we co-operate in every activity where the souls of men are at stake. Our colleges train preachers, teachers, and laymen who strive to elevate morals, and leaven society with a holy life. Nazareneism offers attractions to those who believe

in heart purity and who seek a church home free from worldliness, one that is aggressive in reaching out to new fields, and yet one that stands four-square against sin, and worldliness. Across America today there are a million people who long for such a church home, and who are looking toward the Church of the Nazarene. They are turning to Nazareneism by the hundreds. Well trained ministers, who wish to preach the old gospel, by the scores each year are flocking to us, and are finding places of Christian usefulness in our pulpits. We welcome such who are clean and holy, and Nazareneism assures them of a pulpit in which to preach purity of life, and doctrines of the Bible.

PITTSBURGH, PA.

SHOULD THE PREACHER COMPROMISE?

By Rev. B. L. Bergstrom

A PREACHER went forth to preach one day for a church that was looking for a pastor. True to his training and convictions, he brought to the people two sermons which he felt in his soul would be pleasing to his Lord. In the morning service he exalted the power of the precious blood of Christ, the potency of the disciple's testimony to the gospel of Christ, and that devotion to Christ that stops not at shedding its own blood. The text was Rev. 12:11. In the evening the text was Rev. 1:5 and 6, and the preacher showed how Christ loves, looses and exalts the redeemed. With all the burning passion of a consuming love for God, and with full faith in the truth of God's Word, the preacher poured his molten message into the ears of the congregation. The preacher had good liberty, and the listening people seemed much interested. Many expressed themselves in terms of genuine gratitude at the close of the services.

The preacher knew that many in that congregation were of the worldly type of church member, especially its official family. It was therefore with some interest that he asked two of the officials the question, "How will this people receive the kind of preaching you have heard today?" Thereupon the following dialogue:

Official—"Well, you hit us pretty hard today."

Preacher—"Yes, I suspect I did."

Official—"And you hit me pretty hard today."

Preacher—"Yes, I suspect I did."

Official—"I can take it all right, and come back for more; but I fear that the men to whom we must look for support won't stand for it."

Preacher—"Why not?"

Official—"You know that we are living in a new age when it is very difficult to live the kind of Christian life you talked about today. Here we are, grabbing after money, and so involved socially that it is hard to avoid compromising and letting down a bit.

Your kind of preaching went over fine fifty years ago, but I am afraid it won't do today."

Preacher—"When a surgeon is up against a case of cancer, does he prescribe bread pills and sugar-coated nothings?"

Official—"No, the knife."

Preacher—"Correct! Now, the human race is afflicted with a desperate disease—sin. And God has provided a desperate remedy for that disease—the blood of Jesus Christ His Son. That, and nothing else, can wash away the filth and pollution in the human heart. It is God's remedy or hell for us. One or the other. Take your choice."

Official—"I guess you are right, but just the same I don't think they will stand for it."

Preacher—"That Bible there on the pulpit is God's Word, and that Word commissions us as preachers and churches to preach the gospel of Christ, not the wisdom and philosophies of men. If we are not content to do that, we have no justification for hanging out our shingles as the preachers and churches of Christ. Let's be honest and quit!"

Some days after this incident, the preacher was reading Philip Mauro's "The Number of Man," and on page 113 he read that it is "a conspicuous fact that the churches of New England have, in large and increasing numbers, departed from the preaching of the truths proclaimed so powerfully and fruitfully by those great preachers of a bygone day. The people who 'support' the ministers have a perfect right, according to the accepted standards of the day, to the kind of preaching which suits them. It would be manifestly unreasonable to expect them to 'pay for' the kind of preaching they dislike; and it is quite certain that the cultured and prosperous classes of today will not endure the doctrines of the old New England theology."

And New England is not alone in this distaste for the old theology. The cardinal doctrines of the gospel

of Christ are offensive to carnal minds everywhere. "They stumbled at the stone of stumbling; even as it is written, Behold I lay in Zion a stone of stumbling and a rock of offence" (Rom. 9:32, 33, R. V.). Here lies the peril of the preacher of today, and he must be well grounded in love and in truth if he is to "stand against the wiles of the devil" and to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." Paul's warning to young Timothy is timely for the preacher of today: "For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

It is no easy path that the preacher of today walks if he is resolved in his heart to "preach the word." Especially is the young preacher tempted to turn aside with his world-lusting congregation. If he listens to the murmurings and complaints and subtle solicitations of some of his "influential" church members who love the world and the things that are in the world, he will find himself wondering if it may not be the prudent part to compromise a little, to let down a bit, to refrain from sounding the note of warning against the subtleties of the devil; that, after all, it may be better to soften the message and to present it in as pleasing a form as possible. Hell sounds harsh; heaven is delightful to the ear; forget the one, and employ the other. And thus the young preacher will reason with regard to other Bible terms, and employ in their stead terms common and pleasing to modern usage, but which do not and can not convey the meaning and power inherent in the Bible terms. Hence it is that worshipers in many of our churches no longer hear the old-time words and terms and phrases so familiar and dear to those who love God's Book and which stand for the precious facts and experiences of their hearts when God for Christ's sake pardoned, justified and sanctified them.

Many a young preacher has found himself slipping, not only into the modes of thought of his worldly minded people, but also into some of the worldly pastimes and practices common to many of his people. As he thus abdicates little by little the place of leadership, and begins to follow rather than lead his people, he finds, too, that he has lost his spiritual power; he is a backslider. He may please his congregation; they may flatter him for his "broad-mindedness," and they may feather his earthly nest in opulent fashion. But what of the day of reckoning? Will the "disobedient servant" find his name written in the Lamb's book of life? Can the Lord say to him, "Enter thou into the joy of thy Lord?"

Brethren, let us be faithful and well-pleasing in God's sight. It may mean bread minus butter here. But what sumptuous banqueting at the marriage supper of the Lamb.

MUNISING, MICH.

FOR WHAT IS YOUR LIFE? JAMES 4:14

By GEORGE BEIRNES

THE whole verse reads, "Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapor that appeareth for a little time, and then vanisheth away."

We have here a very striking statement, a question that ought to engage our most serious thought and attention; and whether we believe it or not, a true answer. The text reminds us that we have no foresight. We know not what shall be on the morrow, i. e., we know not what a day may bring forth. We may predict and plan, but the future may be quite different for you from what you are predicting. We build air castles and entertain fond hopes for the morrow, but only to see them dashed to pieces and blown away.

God has given us memory to look backward, and it were well if we should use it. He unveils the past for our repentance, but we have no eyes for the future. A middle-aged man under conviction one night in Lansing, Michigan, said to the pastor, "I have twenty years to live yet." The next Thursday he was killed by the train.

The other week a doctor of Mortlach, Sask., went out to the lake in company with another doctor. They said, "We will be back by three o'clock." Men found them the next day drowned. Our next door neighbor the other day remarked how well she was feeling. The next day she was visiting a neighbor and while there suddenly passed away.

Dark and evil days may be near at hand for some of us, but we do not perceive them. You say you are going to the city, and will continue there a year and buy and sell and get gain. You have visions of going on to fortune. Ah, ye prophets, ye are going to your graves.

James says, "It is as a vapor." Your breath on a frosty morning is a fair picture of what life is for continuance. It is as a dream when one awaketh, as a watch in the night, as a cobweb of delicate texture. David said that our life at its best is vanity. Job said that the passing of life is swifter than a post dispatch, or we fly away as swift ships, as an eagle that hasteneth to the prey. Augustine said he knew not whether to call it a dying life, or a living death.

The march of life is marked by funerals and graves. Every beating pulse we tell, leaves but the number less. Is life uncertain? It is, and we wish we could sound it in every procrastinator's ears. If this life vanishes away, remember it is but the beginning of another. Spurgeon says, "The present life melts into that which is to come." To the ungodly death is the king of terrors. You may try to shove Christ out of the prospectus of your tomorrows, but you cannot put death far. Death is the skeleton in the closet, the canker of your fairest joys.

A profligate young man, when told by the attending physician, "Young man, if you have any matters

to fix up, you had better attend to them at once, for you are going to die soon." He said, "O Doctor, you must not let me die. My father is rich, and will pay you anything to save me." The doctor said, "Young man, I have medicine to sell, but I cannot sell you time." Then he said, "Doctor, I shall be damned."

If saved, death is our marriage day, our returning from school where we have been in training. Moody when dying said, "If this is death it is glorious. There is no dark river here. This shall be my coronation day. Earth is receding, and heaven is drawing near."

Alfred Cookman when dying said, "The celestial city is in full view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears and its spirit is breathed into my heart. I am sweeping through the gates, washed in the blood of the Lamb."

The wise man taught us to look well to the present. That is all the time we are sure of. We are not sure of another day, not even all of this one, but there is one thing we can and should be sure of, and that is, as Paul, that we may "finish our course" with joy. He said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness."

For what is your life? If it has been what it ought to be, by the grace of God, then we can come to the end with courage and fortitude, and like Hezekiah of old, when told to set his house in order for he would die and not live. He could turn his face to the wall and say, "Remember now, O Lord, how I have walked before thee in truth and with a perfect heart."

If the summons should come today, what would be your answer? For what is your life?

MORTLACH, SASK., CANADA

THE COMPASSION OF CHRIST

By WM. G. HESLOP, D. D.

THERE is a very touching picture of the divine compassion in Ezekiel 16. A baby has just been born. The father is an Amorite, the mother an Hittite. As soon as the baby is born it is flung out into an open field, unwanted and unwelcome, unloved, unwashed, unattended and unpitied. In the open field it will certainly perish unless some eye pities and some hand is stretched out to save. What a picture so divinely painted of our lost and ruined race!

The Amorites and the Hittites were cursed by sin and enemies of God and God's people. In the open field, which is the world, we were left to perish. When no eye pitied and when no other arm was stretched out to save, a voice resounded through the heaven of heavens, "I will go. . . I will leave my home. . . I will go down into that world of sin, ruin and death. . . Lo, I come," and down He came, born in a stable and cradled in a manger. Down to earth He came that He

might lift us to heaven. Polluted in our own blood and perishing in our sins, His strong arms of love embraced us and He speaks the word of life, "When I passed by thee and saw thee . . . I said *live*" for it has always been true that "that which is born of the flesh is flesh" and "Ye must be born again."

The perishing child of the wicked parents is rescued from death, the word of life is lovingly spoken. Then the saved one is washed, anointed, clothed, girded and finally crowned; for not only is it necessary to be born again, but we must be sanctified wholly, covered with the robe of Christ's own righteousness, and girded for daily service after we are saved and sanctified. The final touch is then given the picture: "Thou was exceeding beautiful and thou didst prosper, . . . and *thy renown went forth among the heathen* for thy beauty;" for it is also true and always will be true that when a person is saved and sanctified wholly the heathen will always get to know about it. There is in the soul of every person who is born again a hunger and desire for holiness. There is also born in the soul of every sanctified person a hunger and longing that others too may be saved and sanctified. It is a fact that if we are not concerned about others, we ought to get concerned about ourselves. A non-missionary Christian is a contradiction in terms. A Christian who says, "I don't believe in missions," is a monstrosity. An old potter, who was shaping the clay into the desired shape by his hands, was once asked by a visitor, "Why don't you have machinery to do that?" the old man replied, "We have tried all kinds of machinery and failed, somehow it needs the human touch." God has work that cannot be done by machinery. Men need the human touch, and we must give it. "Did you spend much time discussing how far Cana was from Sychar?" one teacher said one to another as they came from the classroom. "I didn't mention it," was the quick reply, I was too much taken up with the thought of how far some of ~~my~~ scholars are from Christ." One of the best governors of the Isle of Man was impeached for treason in the civil wars and sentenced to death. The king granted a pardon, but it fell into the hands of a bitter enemy of the governor who never delivered it, and the governor was executed. We hold in our hand the pardon of a lost and condemned world. Shall we hold it back? "Thy renown went forth among the heathen," says the divinely inspired penman, and the last gentle finishing touch of all is "Perfect through my comeliness," for all holiness, all perfection, comes from the divine and compassionate Savior, and is put upon those who are justified freely and sanctified wholly.

ALLENTOWN, PA.

Jesus Christ came into the world to save His people from their sins and to destroy the works of the devil. Surely this must mean that He can save from all sin and destroy the carnal nature out of our hearts.

THE BLOOD OUR PLEA AND SAFETY

By Melza H. Brown

THE Bible is a book of the blood. There was a stream of blood flowing from the death of the first animals to provide skins to cover the first sinners down to the death of the only begotten Son of God to provide atonement to cover all sinners. There is no more need of blood being shed, for the blood that avails for sin has been shed; but there is always need for faith in that blood.

There is nothing the devil hates worse than the blood, for it is the one thing that defeats him and delivers from his power. The blood offends carnality and is death to pride, but, nevertheless, I praise God for the blood and will preach it until I die, for the blood is all my plea, and hallelujah it cleanseth me.

There is sufficiency in the blood. There is absolute satisfaction in Christ and the only place where the soul will ever be satisfied is in a conscious state of cleansing from all sin under the all availing blood of the Christ. Multitudes are seeking satisfaction and deliverance from the craving of their soul and while they do not know how nor where to find it they will never find it until they find the fountain that was opened unto the house of David for all sin and unrighteousness. A man did not think he liked music and would not listen to the same, but was finally compelled to listen to an artist on the violin and was held spellbound and when the man stopped playing he cried out, "Oh, please play on; that is what I have been yearning for and did not know what it was I wanted." So with the soul that has turned down the call of the gospel and sought heart sanctification elsewhere; whenever he does come to Jesus and by faith in the blood receive this wonderful salvation he cries out, "Oh, this is the very thing my soul desired and my heart was hungry for and I did not know it."

Again, all who get under the blood are safe. The night the death angel passed through Egypt the Israelites knew that the monster death was abroad and people were dying everywhere, but they spent the night eating a lamb. How can Christian people enjoy themselves when perhaps tomorrow they will die? Just one answer, they are safe under the blood. No one can enjoy Christ and partake of the spiritual feast at the Father's table until first he knows he is safe from wrath and destruction; and if you have no spiritual appetite and do not enjoy the good things of the kingdom it is a pretty good evidence you are not under the blood and a good spiritual appetite is pretty good evidence that you are under the blood. The only comfortable place is the security of faith in Jesus' blood.

There was the substitution that night of the death of the lamb for the death of the firstborn, and thank God there has been another greater substitution, the death of the Lamb of God for the death of every guilty sinner that will believe in Him. He bore my penalty and thank God I am free.

Two little girls were singing, "Safe in the arms of Jesus," when one asked the other how she knew she was safe. "Well," she said, "I know I am for I am holding on to God with both hands." But the other little girl asked, "What if the devil would cut your arms off?" The child studied a few moments then replied, "No, I got it wrong, God is holding on to me with both hands and the devil cannot cut His arms off." "The soul that on Jesus hath leaned for repose, I will not, I will not desert to His foes: that soul though all hell should endeavor to shake. I'll never, no never, no never forsake."

Then I thank God for the saving efficacy of the blood. His blood saves from all sin. John says, "The blood of Jesus Christ his Son cleanseth us from all sin." Jesus' blood can make the vilest sinner clean. Look once at Calvary and you will be a different man. Every confessed sin goes under the blood. Have you confessed your sins to Him? If you have He is faithful and just to forgive.

The blood sanctifies also, for Jesus also suffered without the gate that He might sanctify the people with His own blood. The unleavened bread that the Israelites ate that night was typical of a life of holiness, free from all sin; but no one can live such a life without the power of the blood. Regardless of how long you live you will always need the blood.

I want you also to see that the blood prepares for departure. They were to eat with their clothing and sandals on, and their loins girt about ready to go. They were to leave Egypt for another country; and thank God we are to leave this country for a better, and there is only one thing that will prepare for the departure and that is the blood. If you are under the blood, keep on your sandals and robe, and your loins girt about, for we are soon to take our departure. The Israelites left triumphant with a song of victory and we shall leave the same way, if under the blood.

Finally, I want to call your attention to the danger of rejecting the blood. All could have put the blood on the door posts, but that night a great cry went up from Egypt. All could get under the blood today, but how sad that most are not; and one of these days, not far away, there will be a greater cry go up from this old world, when men shall cry for rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. Are you under the blood? If not, for the sake of your soul, and before it is everlastingly too late, by faith look to Jesus now. "Come every soul by sin oppressed there is mercy with the Lord." "Only trust him, only trust him, he will save you now."

ALHAMBRA, CALIF.

PARAGRAPH SERMONS

By REV. J. E. BATES

The greatest brain ever employed in the service of the nation belonged to Daniel Webster. He was the pillar of our Constitution and the defender of our political faith. One day he was asked in a company to repeat the most tremendous thought that had ever passed through his mind. After some meditation he replied it was, "The conception of my personal responsibility to Almighty God."

When we speak of the house of God, we use the phrase in somewhat the same way as if we were speaking of the house of a friend. When we speak of the house of Jones, we mean the house owned or occupied by Jones. When we visit the house of Jones, we endeavor to observe the wish and will of Jones. Then, when we speak of God's house we mean the house in which God lives. Then when we visit that house let us plan to observe what we understand to be the standard of God with reference to His house. The Bible says, "Let us enter into the courts of the Lord with thanksgiving." As we gather in the house of the Lord on the Sabbath, we must not forget to be reverent, and make everything contribute to the spirit of devotion. The selection of the songs, the rendering of them with the instrumental selections are all a part of the worship. Every active worker in the service should regard his duties as a part of the worship. The caretaker can do much to add to the spirit of worship by having the house well ventilated and by moving quietly about in taking care of such duties as are his in connection with the keeping of things in order. An usher should regard his duties as being far more than simply the showing of someone to a comfortable seat. He is a part of worship and should so meet and seat people as to immediately impress them with the spirit of the worship of God. We are anxious that everything be done, as unto the Lord, and that we be not stereotyped.

As I write this morning, I can hear, in the house next door, a lady singing a beautiful religious song. She does not attend church anywhere but sings the songs of the church beautifully. This makes me know that even the world appreciates the worth-while music, in this day when even music has been so cheapened along with many of the other things of life. Yes, the high class melody written by some saint of God while under the inspiration of the Holy Spirit, has its appeal to hungry hearts. Let us not forget that the music is a part of the worship and that it contains a message from God to wayward humanity. If the sacredness of it is destroyed by associating it with jazz time, then the message is gone. If the message is gone then the opportunity to help those who come into the service, to whom beautifully rendered sacred music has charm, is likewise gone.

There are no more wonderful statements to be found anywhere than those of the great apostle, Paul. It is interesting to study his life. A member of the Sanhedrin, educated in "Gamaliel College," energetic for the progress of his religion until he obtains authority from the chief priests to bring bound to Jerusalem all the worshipers of God, giving his voice in favor of capital punishment for them, holding the garments of those who stoned Stephen, but finally unhorsed on the Damascus road and brought face to face with God and turned from a persecutor to a minister, and now giving just as much energy to the carrying on of the gospel as once he gave to suppress it. Nothing but a heart changed by the mighty power of God could have given him a burden for the progress of the gospel sufficient to cause him to turn away from his life's work and give himself literally to the furtherance of the gospel; to see him as he was and then to hear him cry out "Brethren, my heart's desire and prayer to God for Israel, is that they might be saved." Watch him in prison, in perils on land and sea, in labors abundant" superintending the churches, preaching to the wise and learned, "beaten with forty stripes save one," being thrown into prison in every city, recognizing himself as a prisoner of Jesus Christ, and then finally summing up the entire experience as "these light afflictions," certainly seems more than human.

Several years ago I became the possessor of a book called "The Portraits of Methodism." It was published in the year 1813, giving it now an age of 114 years. It is leather bound and fairly well preserved. The spelling and sentences are those characteristic of that day. I am not so much interested in the binding and spelling as I am in the teaching of the book. It is divided into four chapters: First: "A Short History of Methodism;" second: "The Doctrines Believed and Taught by the Methodists;" third: "The Discipline of the Methodists;" fourth: "Methodism Defended." I am especially interested in the doctrine believed and taught by the Methodists. I note that beginning on page 152, and continuing to page 170, Mr. Wesley is discussing such wonderful themes as, "The Fall of Man and Original Sin," "The Creation," "The Nature of Justification and Sanctification," "The Privilege of Believers," "The Witness of the Spirit," and "The Fruit of the Spirit." The nature of the new birth, sanctification and good works is illustrated. Then on pages 195 to 203, he is preaching on "Hell's Torments and the Judgment Day." As I read these I could but wonder just how he would feel if he could come back for a Sunday and wander into the average church and hear these great subjects discussed by modern preachers. He perhaps would feel it was time for another reformation. No man can read these statements of this master mind and imagine his ever being content with the modern interpretation of their meaning.

DO YOU KNOW?

THAT the General Board has closed its last regular session before the coming of the great quadrennial General Assembly? That it finds that the work of the church has made a steady advance during the four years. That though the amount of money that it asked for, from the churches, this past year, for general interests was not all paid in, yet the General Treasurer has so economized and cut down overhead expense, that we closed the books on December 31, without having to borrow any money from the bank? This is the first year that such a record has been made, in many years.

But there are immediate demands being made on the treasury for the foreign field, to which checks must be mailed several months in advance so that the missionaries may be able to have their money on time. This and the coming General Assembly next June when the books must be closed again and balanced again, for a complete four year report to that great body, makes it very necessary to have all the churches pay in their accounts so that the treasury can come out at the end of the quadrennium with all obligations for general interests paid.

The most pressing financial matter, one that is creating a positive emergency, and running interest up so fast as to make those who are aware of this situation heart-sick, is *the trust fund debt*, which the General Board sought to induce the church to pay off with the "Christmas Offering." The response was so meager, the failure to secure it was so complete, as to make this the most outstanding problem before the Church of the Nazarene at this time.

The church really ought to take a wonderful step in advance along the entire foreign mission line. The situation in the heathen world is so ripe for just such an advance, and the feeling among all the lovers of the kingdom of Jesus indicates that the church itself is ready for a forward stride. But this old trust fund debt bars the way. Pyramiding itself with accumulated interest at the terrible rate of *fifty dollars a day*, it is preventing the plans for advance that ought to be made. The home mission interests ought to plan a wide and intense advance, but the trust fund debt forbids. If the church finds so much real difficulty in paying off an old debt of only seventy-eight thousand dollars, and can only struggle through a Debt Emancipation campaign *with less paid in by the churches than would pay the annual interest*, how can the home mission interests be pressed for an advance?

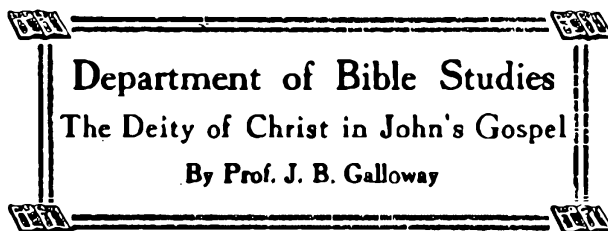
The Ministerial Relief ought to undertake a plan to care for our worn-out veterans with a service pension, and a more adequate emergency fund for necessitous cases, but how can that be done, when the Trust Fund Debt is adding to our standing obligations the enormous amounts for interest, running into the thousands of dollars annually, which it is accumulating? The General Board found at its last session, just closed, that this unhappy obligation in the trust funds, is

blocking and barring the forward march of every financial interest related to the general church.

We are sure that the pastors and the people who constitute our great holiness movement do not desire that this shall be so. We are convinced that once they realize that this is a debt that cannot be gotten around, cannot be evaded, cannot be ignored, cannot be included in some other account, cannot be paid for out of sacred funds donated to Missions or Church Extension or Ministerial Relief, cannot be forgotten, in fact cannot be dealt with in any other manner than by downright payment in cold cash, and that soon, if the church would avoid the compounding of its interest until we shall find ourselves facing twice the debt that now we owe, then, we feel sure, our people will be willing to shoulder the burden, assume the unfortunate load, lift the nightmare of indebtedness and permit our beloved Zion to advance to the destiny that God has planned for it.

Will not every pastor who has not pressed his people for the dollar a member for meeting this serious emergency, do so at once? When you do not do this, then your share of the interest is still accumulating. *Do it now!* Let us come to the General Assembly with a slate clean from the impending debt.

J. G. MORRISON,
Executive Field Secretary.



Lesson Six

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Sixth Week*

First Day, Lev. 23-25. Second Day, Lev. 26, 27. Third Day, Num. 1, 2. Fourth Day, Num. 3, 4. Fifth Day, Num. 5, 6. Sixth Day, Num. 7. Seventh Day, Num. 8-10.

2. *A Choice Morsel from the Week's Bread-Basket*

"We are journeying unto the place of which the Lord said" (Num. 10:29). These are the words of Moses to his father-in-law as they were journeying from Sinai to Kadesh-Barnea. 1. They were a confession of activity and purpose. They imply we are journeying and will continue to do so. We are out of Egypt and on the way to the promised land. We are not looking to the day when we will journey, but we are on the way now. 2. The words are an invitation. We are going; will you go with us? "Come thou with us, and we will do thee good." It is only as we journey to the place that we are able to invite others to go. 3. The words indicate a promise. The place was the

land of which the Lord had said, "I will give it you." There would have been nothing to have prompted the journeying if the promise had not been given. They journeyed because of the promise. No promise, no progress. Faith must grasp the promise if we journey spiritually. The words are an expression of faith in what God had said. 4. They are a testimony of God's goodness. "The Lord hath spoken good concerning Israel." It was no indefinite undertaking. It was definitely known and undertaken. It was the place of which the Lord said. Has the Lord pointed out to you a place in your experience that you should reach? Are you journeying to it? Or have you drawn back and are now facing Egypt with your back to the promise? The promised land is ahead.

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE
THE SON OF GOD
Study Six. John 4:1-45

1. *Build Your Own Commentary.*

Study verse 4 carefully. Why was it necessary for Jesus to go through Samaria? Did it mean anything to Him personally? (See verse 32. Cf. Luke 2:49; 9:41, 42). Did Jesus make any difference between the Jews and Samaritans in His preaching? Did the disciples make any difference?

Study the method of Jesus in converting a hostile, prejudiced woman into a witness and worker for Himself.

Compare verse 7 with 28. She came with waterpot for natural water and left without it, but with spiritual water.

Show how all satisfying Jesus is (Compare verse 14 with 6:35, 58; 7:37-39; Isa. 49:10; Rev. 7:16).

What convinced the woman that Jesus was a prophet? What convinced her that He was the Messiah? Where did she get this idea? (See Deut. 18:15, 18).

What kind of woman was she? Compare what she was with what she became after she met Jesus.

Compare verse 29, "Is not this the Christ?" with verse 42, "This is indeed the Christ."

How is the best way to find out if salvation is true? (Psalm 34:8; Isa. 45:22).

2. *The Week's Study. Jesus Reveals His Messiahship to the Woman at the Well.*

It was not to the well-to-do, respectable Jewish rabbi that Jesus first revealed His Messiahship, but a poor, sinful Samaritan woman. The record says, "He must needs go through Samaria." The journey Jesus was making with His disciples was directly through this country unless they would cross over the Jordan and go much out of their way as the Jews often did to avoid passing through the despised country of the Samaritans. But neither race, creed nor sect made any difference when Jesus could help a soul. He had reached Jacob's well after a long, wearisome journey of almost forty miles. The site can be pointed out today. It lies in the valley near the historic mountains of Ebal and Gerizim. The well is deep even today

after much debris has fallen into it. The woman comes from the nearby fields or village.

Jesus proves Himself the Messiah by breaking down the wall of prejudice between the Jew and the Samaritan. Jesus asks the woman for a drink of water, and she reminds Him that He is a Jew and that the Jews have no dealings with the Samaritans. Doubtless Jesus was more interested in getting her cornered about her soul than He was in getting water to quench His thirst. The next time we read of Jesus thirsting was when He was on the cross dying for the sins of the world.

He next proves Himself the Messiah by His spiritual insight into the needs and capacity of the woman. He looks beyond her prejudice and sees her guilt and a hungry soul. She recognized that she was in the presence of an extraordinary person when Jesus told her of her past life that she knew He could not know about naturally. She at once admits that He is at least a prophet; and quickly believes when Jesus tells her He is the Messiah. Jesus points her to the guilt of her soul. She tries to evade the issue, but Jesus holds her to the point and she is convicted. The consciousness of her spiritual poverty causes her soul to reach out for help, and willing to accept the salvation Jesus offers.

He proves Himself the Messiah by offering the woman complete satisfaction and by saving her soul. The seeming every-day trivial incident of asking for a drink of water proved to be the turning point in her career. We may at times unconsciously bind our future with unbreakable chains or take a step that will mean our eternal woe or happiness by the way we deal with apparent trifles. By asking a drink of water Jesus would have her to see the privilege that it was hers to enjoy the eternal living waters that would completely satisfy her soul. His offer to satisfy man's need points to His greatness, and the complete satisfaction that He gives proves Him the Savior. He has lifted thousands out of sin and darkness by satisfying the soul's longings with holiness and a hope of heaven. He proves himself the Messiah by what He teaches to the woman and to the men of Samaria.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

God is the Sovereign of the Universe

God is the Sovereign of the universe by right of His character, power, choice and activity. No other being has the power to govern and administer the affairs of such a realm. The scope of His dominion is too immense for any other ruler. By His own activity and sovereign creation He brought all things into existence. The earth is His for He made it. We offer two verses stating God's sovereignty, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all. Both riches and honour come of thee, and thou reignest over

all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength to all" (1 Chron. 29:11, 12). What David thought about God. "God that made the world and all things therein, seeing that he is Lord of heaven and earth" (Acts 17:24). Paul's description of God to the heathen philosophers at Athens.

God being the Lord and Sovereign of the universe has a right to demand whatsoever He wishes. Our duty as His subjects is to surrender and co-operate with Him in His divine plans. God delegated man as His steward to help administer His earthly affairs. "Have dominion," was the command in the garden. But, sad to relate, man betrayed his trust and sold out to the serpent, God's enemy. Now Satan is the prince of the power of the air. In the course of time Jesus came to redeem the world and to set up a spiritual kingdom, in opposition to the kingdom of darkness. Now the battle is on. Which side will you join? Which side do you represent? God will have the kingdom. He will be the Lord and Sovereign of the universe. "Thy kingdom come."

LATE WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

"Of the making of books there is no end." The United States is publishing more than 200,000,000 books annually. This is an average of two for every man, woman and child who can read. There were more text-books than any other type—more than 78,000,000 volumes. There was an output of more than 30,000,000 books of fiction. More than 25,000,000 juvenile books came off the press annually.

"The fear of Jehovah is clean, enduring forever: The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honey-comb" (Psalm 19:9, 10, R. V.).

It is not known how many violins were made by Antonius Stradivarius, the famous Italian maker. The number is usually estimated at about 1,000. It is supposed by experts that 400 or 500 of these genuine Stradivarius violins still exist, about one-third of them being in the United States. This country has literally been flooded with fake "Strads." Usually such instruments are stamped with the words "Antonius Stradivarius Cremonensis, Faciebat Anno 1716," or similar words.

Plunging into the river at Enfield, England, after a rat recently, a terrier was attacked by two large pike, and was saved only after a valiant battle by its owner. One of the fish grasped the pet's hind leg in its jaws. The dog gripped his master's cane in his mouth, but the pike pulled both canine and cane away from the man. The finny foe was finally driven away with a pole, and the exhausted dog rescued from the water.

Because no one in Rudry, England, was in favor of being stung, the village mail was held up by a swarm of bees that chose the community letter-box as a home. Not until a postman secured a beekeeper's appliance and cleared the box of the invaders, did Rudry resume the even tenor of its postal way.

A special type of gas mask has been supplied to engineers and firemen on trains in Australia to protect them from fumes while their trains are passing through tunnels. It is designed for quick removal or adjustment, allows an unobstructed view, and prevents the smoke from entering the lungs of the wearers.

A silver coin of the reign of King William III of England was unearthed recently in the Portlennone district in the townland of Culbann, Ireland. It was found by a farmer who was plowing his field. The size of a six-penny piece, it bears the date of 1696 and is in an excellent state of preservation.

"Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words . . . and humbledst thyself before me, and didst . . . weep before me, I have even heard thee also, saith the Lord" (2 Chron. 34:27).

Because he outblew the official hornblower, an inhabitant of Ripon, England, was given the job recently, for so custom requires. Ripon has had an official hornblower for more than 1,000 years. Taking up his position in the market square just before 9 o'clock each night, he must send out a long, mournful blast on the hour before the sound of the last cathedral chime dies away.

Discovery of gold in the grounds of the new capitol at Canberra, Australia, has raised the question of how to mine it. Government officials declare that as the land is held under lease, which conveys no right to work underground, and there is no mining ordinance, the government has no provision under which approval can be given to mining in the territory.

Because of the heavy decline in the value of orchids a London collection which cost its owner \$500,000 to assemble was sold for about one-tenth that sum. The collection, one of the finest ever made, consisting of 8,000 plants, won more than 200 medals. Flowers which last for ten weeks in the country will last only a few days in London, and growing them is a complicated and costly business. Plants in the collection which were bought for \$500 two years ago were sold for \$50.

Imitation Italian travertine is now furnished in a fabric wall covering that is easily applied and is said to closely resemble the natural material. It is impervious to water and can be washed with soap if it becomes soiled. Different colors are provided and a nonrepeating block design is followed in the pattern to increase the effectiveness of the material for interior decorating. It is easily repaired if damaged and may be removed whole for use on another wall.

At first thought a war in China and the price of varnish seem to have no connection; but the relationship is direct, for most of the wood oil, extensively used in paints and varnishes of various kinds, is obtained from China, says Popular Mechanics Magazine. Military troubles there have sent the price from twelve to thirty cents a pound.

The latest statistics gathered by the commissioner of police show that street accidents are increasing in London, where the fatality rate from such causes is now three a day. The principal cause assigned is pedestrian carelessness, which is pure English for "jay-walking."

A spring storm broke a large limb of a cherry tree. It hung by a slender connection. But the blossoms came, and soon the fruit began to grow as on the other branches. By and by the fruit ripened on broken branch and on unbroken. I didn't understand until one day Jesus' word "much" made me notice that only those branches in full connection bore "much" fruit, the broken branch "scanty" fruit. How are your connections? The fruit tells, much or scanty.—S. D. GORDON.



LEADERSHIP TRAINING

By REV. E. P. ELLYSON

WOULD you like to possess a full-sized certificate like the above, to have your name appear where that of Esther Lambert appears? You may if you will do what she did. This is one of five certificates awarded to a class, taught by the pastor at Newton, Kansas, who completed the first year's work of the Leadership Training Course arranged by the General Sunday School Committee of the Church of the Nazarene. This is the first class of our denomination to finish a full year's course. Just a few weeks later a class of ten at Spokane, Washington completed the first year's work and have received the certificates. Which will be the next class to receive certificates.

This certificate with the one seal, the red seal, on it indicates that four units of the course have been completed. Each unit consists of ten lessons. The units which the Newton class completed were, (1) The Pupil, (2) The Teacher, (3) The Church School, (4) Teaching Values of the New Testament. If you desire one of these certificates you can secure it by completing these same courses; or you may substitute for (3), Teaching Values of the Old Testament; or you may substitute for (4), Training in Worship and Devotion, or The Teaching Work of the Church; or you may substitute for (3) and (4), twenty lessons in Old Testament Studies. The fee for this certificate is 50c. If there is no class in your community in which you can take this work you can take it by correspondence through the General Sunday School Committee. Every Sunday school teacher and officer should at least take this much of the Leadership Training Course. Why not organize a class for this study in connection with your Sunday school? If this is impractical, then why not make application for the correspondence work?

After having completed the four units and received the certificate, should you desire to go on with your studies you will be awarded the blue seal to place upon this same certificate for the completion of four more units as follows: If you have not already had the Bible work all four units may be Bible study, i. e., Old Testament Studies, 20 lessons, New Testament Studies, 10 lessons, Doctrinal Studies, 10 lessons. If, like the Newton class, you have had but one unit of Bible then you should select, Old Testament Studies 20 lessons or Teaching Values of the Old Testament 10 lessons, and the remainder of the four units from such of the following as you have not had: The Church School, Training in Worship and Devotion, The Teaching Work of the Church, The Program of Christianity. The fee for this seal is 25c.

We would suggest as the best order for the taking of this work one of the following arrangements: If you can take but the one seal work then you should select, The Pupil, The Teacher, The Church School, Training in Worship and Devotion. If you can take the work of the two seals we suggest

the following: For the Red seal—The Pupil, The Teacher, Old Testament Studies; For the Blue seal—New Testament Studies, The Church School, Training in Worship and Devotion, The Teaching Work of the Church or The Program of Christianity.

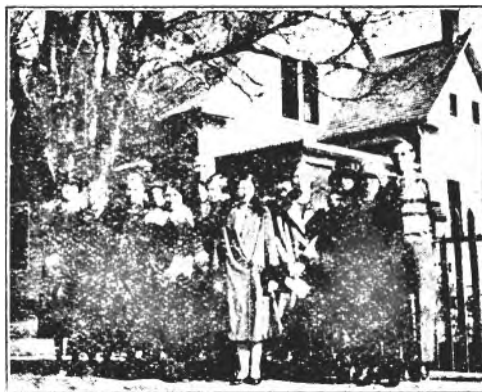
Having received this blue seal should you desire to continue your studies yet further a Silver seal will be awarded for the completion of four more units. This Silver seal stands for specialized work in some certain department. You will select the department in which you wish to specialize and take the four courses assigned for that department. If you have already completed Doctrinal Studies you will select a substitute for this from among the courses named above. The required courses here are, a study of the pupil of the department ages, a study of materials and methods suited to the department, a study of the department administration. The fee for this seal is 25c. The twelve courses complete the Standard Leadership Training Course of the International Council of Religious Education and this certificate with the three seals is equivalent to the International Certificate.

All members of the Church of the Nazarene should take this course under our denominational arrangements and secure our own certificate. The General Sunday School Committee has been at great pains in arranging this work to meet our particular need and will appreciate your loyalty. When Leadership Training Schools approved by the International Council of Religious Education are held in your community it is fine for you to complete a course with them, but you should continue the study with your own church. Usually in such cases the Council forwards to us all grades of members of our denomination and we record them in our files and they are accepted toward our certificate. We are glad also for you to have the International certificate, but should not your own denominational certificate mean more to you? If you can secure both, well; but by all means get your own.

Also there are certain independent courses of study that have been arranged and some of our people have been using these. But this work cannot be credited toward the certificate. These often are very good courses, but when they are not allowed by the International Council we cannot allow them credit if we are to keep our certificate standard. Our committee has selected the courses and text books best suited to our particular need, which are standard, and these should always be used.

A certain pastor, after a class had completed the Red seal work of this Leadership Training Course gave the following as the advantages gained:

It has opened the eyes of our officers and teachers to what a real organized Sunday school with its various departments is. It has enlarged our vision in such a way that we are just



NEWTON, KANSAS CLASS

now ready to go forward in a spirit of victory such as we have never had before.

It has revealed to each teacher and worker just what his or her place in the great Sunday school movement is.

It has caused each teacher and worker to have a real, serious conviction as to what he or she ought to be.

This study has increased the mental grasp and strengthened the intelligence of each worker as regards the task before us.

It has enabled our teachers to deal directly with the spiritual interest of the pupils, and has helped them to win to the Savior the souls of the students.

It helped as nothing else has ever done to equip the teachers to be real teachers, and from the standpoint of teaching it has made our Sunday school faculty a new and greater force.

If you wish to take up this work by correspondence fill out the following application blank for the four units for one seal and forward it to the General Sunday School Committee together with the registration fee of 50c and full instructions will be forwarded to you. It will be well also to accompany this with an order to the Publishing House for the text books.

If you wish to organize a class for the study of this course in connection with your local Sunday school stir up all of the interest you can, get as many to join the class as will take a real interest, select the best teacher available, decide upon the course to be taken, and fill out the application for Leadership Training Class Recognition and forward it to the General Sunday School Committee and full instructions will be sent to the teacher. An order to the Publishing House for the text books should accompany this application.



TEACHER TRAINING CLASS, SPOKANE, WASH.

Application for Correspondence Course

To the General Sunday School Committee, 2923 Troost Ave.,
Kansas City, Mo.

I wish to register for the seal work of the Leadership Training Course and enclose herewith the 50c registration fee. I am a member of the church and my present relation to the Sunday school is My educational advantages have been, Grammar School..... High School..... College..... Bible Training School..... The courses I wish to take are

Name

Address

Application for Leadership Training Class Recognition

To the General Sunday School Committee, 2923 Troost Ave.,
Kansas City, Mo.

Name of local church.....

located at

Name of Teacher

Occupation.....

Address

Teacher's educational advantages, Grammar School..... High

School..... College..... Special Bible Training.....

What experience in teaching in secular schools.....

Sunday schools..... Total number in class.....

Number now teachers..... Officers.....

Course desired

The Church World gives the following suggestions on "How to Hurt Your Church:"

1. Broadcast the faults of the minister. Assume the silence of your hearers means they agree with you—and so report it.
2. Repeat every rumor you hear about the way people are cutting down their giving to the church—and believe all you hear on the subject.
3. Attend church only when an "outside" speaker occupies the pulpit—and then shake hands with everybody that day.
4. Lament about the "poor music" and the high cost of it, harking back to the old days—when you did the same thing about the music then. Ditto the preaching.
5. Tell everybody that the attendance is falling off, though you never got a report of the official count.
6. Criticize fellow members for things you, too, are guilty of.
7. Give one-third of what you can give.
8. Report that the church lacks spiritual power, although your own life is like a cinder.
9. Park both your piety and intelligence at home when you attend church; then accuse the preaching of being "heretical."

A CHANGING CONSTITUENCY

By MRS. E. B. HACKLEY

A great deal has been said and much has been written favoring longer pastorates. We are all agreed that a pastor who changes every year cannot hope to be a very great success. But how about the layman? It seems there are two sides to this question. All over the country our work is suffering because our people will not stay in one place long enough to really get under the burden of a local work. The personnel of some of our churches has almost entirely changed in three years time. Isn't it about time some of our good laymen were turning the critical eye off of the pastors onto themselves?

It is very discouraging for a pastor to go into a community and pray and sweat to build up a work and put on a real aggressive program and when the job is about half completed to have some of his members, those he has regarded as stand-bys, feel leadings to move elsewhere. Of course they will contend that the Lord is leading them but I am persuaded that they are often led by a selfish desire to better themselves financially or socially, rather than a desire to build up God's work.

Not long ago a lady told me of several churches in the West that at one time were flourishing and paid their pastors well, but now cannot support a pastor because so many have moved away. You may say, "It doesn't matter; they will help out some other church." They may and they may not. It takes time to get into the work at a new place.

I am of the opinion that when the devil sees that a good strong Church of the Nazarene is about to be established in any place, he at once begins to bring pressure to bear on the laity as well as the pastor, for he knows if he can get the pastor or some of his members to move he can hinder the work of God in that locality.

Someone will say, "Let the preacher get busy and get some new converts to take the place of those who leave." He cannot build up a strong church on new converts. Every church needs men and women settled and grounded in the faith to help train these recruits.

I am not sure that the Lord wants our people to sell out and move to holiness schools. It is sometimes better for the children who are old enough to attend our schools to be placed in the dormitories under strict discipline than for their parents to go along to pamper and humor them. Then the churches from which they go will not be robbed of young people and parents too.

As certainly as God calls pastors to stand by a work and build it up to a place of permanency, He also calls laymen to stand by him and help to put the job over.

It is high time that we as a constituency of the Church of the Nazarene were finding our bearings, and after we have found the field in which the Lord wants us to work, let us put our shoulders to the wheel with a determination to stick with the job.

GARDEN CITY, KANSAS

THAT "OFF" BROTHER ON THE CHURCH BOARD

By REV. C. E. CORNELL

In almost every church you will find a dear brother who is "against" almost everything proposed. This "off" brother seems to be determined to have his own way, and besides, he is set in his way and like the law of the Medes and Persians, he "changeth not." The proposed action or suggestion, may or may not be wise, but Mr. "Off" is decidedly against it and usually opposes the measure vigorously.

He often blocks the way of proposed action whether there is any reason in his opposition or not. He scouts at the suggestions of the preacher—who, in the majority of cases would like to see the church spiritual, active, and progressive—but Mr. "Off" can't see it, he is therefore either ignorantly or purposefully against the proposition on general principles.

Mr. "Off" is obstreperous and hard to get on with. He is a thorn in the side of the preacher. He has no constructive suggestions himself, and he hardly thinks that anyone else ought to have any. "Let well enough alone," is his everlasting motto. While all the time the church may be languishing with spiritual inertia, and sometimes headed for the scrap-heap of failure, yet Mr. "Off" maintains his stubbornness and will not yield. Mr. "Off" is a steady voter with the minority, and majorities have but little weight with him.

I well remember one such "officious" member of a church board. He invariably was on the "off-side" of every question or proposition. He seemed to be looking through dark glasses, with never a ray of God's delightful sunshine. He kept the board in a stew over a number of years. Despite his off-sidedness, he had a number of admirable characteristics. But the board would adjourn in chaos, uncertainty and restlessness. These results could very readily be traced to Mr. "Off." He finally became unbearable, and when the annual church meeting came around and a new board was to be elected, my friend Mr. "Off" was politely left out. He was furious, and vented his unholy spleen on the preacher. He went off and started a little mission near his own home, where he ruled supreme. He was janitor, exhorter, announcer, treasurer, head-cook and general manager. He ran the "shebang" to his heart's content, with no one to molest or make him afraid.

But his off-sidedness, his lack of vision for the church, his inflated egotism and his lack of brotherly courtesy was an injury to the board and the church, and blocked many a timely proposition for aggressiveness, or precipitated a long and sometimes warm discussion that was decidedly disadvantageous to all concerned. Many times—as stated—the church board adjourned with a bad taste in the mouth, largely the result of Mr. "Off's" determined stand. Right or wrong, he was bound to get up a breeze that in the end proved detrimental.

Such a board member is a severe trial to a sensitive, spiritual, energetic preacher. What to do with him is a question. Mr. "Off" is a strange make-up and yet he seems to desire to be loyal and see the church spiritual and active. But to state the case frankly, Mr. "Off" is a nuisance and ought to be sitting in the pew without any official relationship. It requires courage, common sense, wisdom, and perfect love to deal with such a brother as Mr. "Off." May his tribe constantly decrease.

PASADENA, CALIF.

SENTENCE SERMONS

If I cannot do anything else, I might try being kind.

The man who says that he loves the church with all his heart minus his purse, is a consummate hypocrite.

Petty jealousies are like thorns in the feet; sooner or later they fester.

Quite a few professing sanctification seem to be preserved in vinegar rather than honey.

A "big" preacher can be little and humble.

Preaching holiness and living the devil is a sure road to destruction.

A mountain-top experience ought to mean that you can work effectively in the valley.

That radical statement of yours will bear watching.

When a little drizzle of rain keeps a man away from the church service, his religion is quite shallow.

Do not despise the day of small beginnings. The acorn is not very large but there is a forest of giant oaks in it.

It is much better to have an empty purse than an empty head.

A clean mind is an asset of priceless value.

Humility never struts.

Sunday School Lesson

March 11, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Feeds the Multitude.

LESSON TEXT: Mark 6:31-44.

GOLDEN TEXT: *I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst* (John 6:35).

THE opening words of our lesson come to our hearts with a new sweet sense of our Lord's care for His weary workers. These workers were the ones who in our last lesson were chosen and sent out to preach and heal. From this first missionary trip they had just returned greatly wearied with the arduous toils, but full of courage and flushed with the success of their first missionary activities. The Master saw their need. They probably would not have taken the rest, but He counsels them to take a bit of rest and get away from the crowds entirely, where there would be nothing to hinder a short period of refreshing quiet. While resting they could have Him with them, and together in communion not only would the physical be benefited, but their spiritual strength would be renewed.

Work is the regular program in all Christian lives, but rest is an essential factor to the accomplishment of the best results in the service we render. Worn bodies and weary brains should be given a chance to recuperate. How often people in their zeal to accomplish much in service for God, go to the very limit of their physical energies, seeming not to realize that work done under such circumstances must be most imperfect. People often require of one more than he should do because there is so much to be done. But why not heed the counsel of Jesus to go apart and rest awhile? It certainly would be far better for the worker to do this, and the cause would suffer less injury if brains were kept clear, and bodies rested, and nerves steady.

In the fierce rush of life everything is very intense, and our interests are many and often bewildering. Our need to get apart with the Master is most urgent if we are to keep a true Christian poise in moral issues, and have a discerning spiritual vision. He would have us "to lie down in green pastures," and would lead us "beside still waters." It is thus that He "restoreth" our souls.

But though the apostles needed rest so badly, it was not an easy matter to get away from the crowd. Some observing them going, ran around the lake and by the time the boat pulled up on the beach, a crowd of five thousand were there waiting for them. Instead of ministering to themselves, they ministered to others. The presence of this great multitude out there in an uninhabited country defeated the very purpose for which Jesus had withdrawn Himself. But, notwithstanding the untimeliness of their coming, Jesus had compassion on them for they were without right leadership. Jesus

loved them, not for what they were, but for what they might become.

Jesus' compassion does not represent an occasional mood but a constant attitude. His compassion is the expression of God's compassion toward men. We read that God is full of compassion and plenteous in mercy; and, like as a father pitieth his children so the Lord pitieth those that fear Him. But Jesus brought in His own person the highest expression of infinite compassion. He came to preach to the poor, to heal the broken-hearted, to break the fetters of the captive, to give sight to blind eyes, to bind up bruised ones, and to preach the acceptable year of the Lord. His was a ministry of compassion, this was His habitual attitude. The compassionate Christ is still with us in the person of the Holy Spirit and is touched with all of the feeling of all our human frailties.

"How precious to know that we may recline,

Like John the beloved and blest,

On Jesus' strong arm where no sorrows can harm,

Secure in that haven of rest."

The evening was coming on and the people were needing food. But where could they obtain enough of even bread alone so that each could have a piece? Out there in this region, even if they had the money to buy it, which probably they did not have, there was no place of purchase. The disciples after thinking over this situation decided there was nothing to do but send the crowd away hungry. Now remember that these were the men who had just returned from an evangelistic tour in which they reported that they lacked *nothing*, though they went out without wallet, scrip or change of raiment. Every need had been supplied for them.

How quickly do we lose sight of past victories when confronted by a new problem. "How many loaves have ye?" Only five and two little fishes, such a tiny bit to give to the Lord. Ah, but He will show you how you may bless thousands with your mite! It is amazing how the resources of a man's life are brought out when he lives in the fellowship and service of Christ. Out there in that quiet place, as the western sun shot its beams across the deserted country-side, they banqueted with the Lord. What a holy evening hour it must have been, for all were satisfied! Five thousand, and not one disgruntled.

At this supper nothing was wasted. Jesus is interested in fragments of every kind. He would have us gather up our moments of time that they be not lost but put to some good purpose to feed the multitude who famish. The fragments of manhood and womanhood must also be gathered up else they will be entirely lost and wasted. The world is full of fragments, broken things that Jesus would have us gather up and save. Let us remember that we are not to work for the food that perishes, but for the food that abideth unto eternal life which Jesus gives unto all. Jesus is the "bread of life."

Again, we should feed on Him and be filled with His fullness. How many professed Christians are but walking skeletons because their diet is so thin. They

have no time for the Word and for prayer. Day after day goes by without a good square meal of spiritual food. No wonder their faith is feeble, their spiritual vision poor, and the moral qualities of their natures so flexible and easily bent. Beloved, let us take some time off each day and get alone with Jesus and banquet with Him until we are filled, then go forth in His strength to accomplish the task assigned us.

MICHIGAN N. Y. P. S. ZONE RALLY

The District Zone Rally was held in Windsor, Ontario, on January 28. Truly God is no respecter of persons. God was there. The rally feature was, "Youth On Trial." From the judge to the jury, everyone took an active part. Witnesses from Flint, Pontiac, Detroit, and Windsor made it look very dark for "Youth." The defense counsel labored hard and many good points were brought out.

The evening session was the summing up of evidence in the form of a debate. The church was filled with eager "Youth" to hear his doom, but after a lively debate the jury left to bring in the verdict, "Not guilty."

We learned many things from this rally and watch Detroit Zone now. The charge against Youth was, "Youth is incompetent, willful, lazy, a usurper of authority, fails to support his pastor, and lacks depth of Christian character."—Clayton Kidd, Reporter.

WESTERN OKLAHOMA DISTRICT, N. Y. P. S., ZONE NO. 1, RALLY

It rained—and it rained. All morning, and at one o'clock it was still raining—and the Rally for Zone No. 1 was announced for 2:30! But why should a little rain stop a band of Nazarene young people? At 2:30 the church on Capitol Hill was filled with an eager, happy-faced throng of young people from Norman, Edmond and the three Oklahoma City churches, First, West Side and Capitol Hill.

Our zone president, Edward Bowers, a wide-awake young man from First church, did not let a minute drag. After an uplifting song service led by Brother Boardman of Norman, we had a real rally day program; two splendid talks on "The Spirit of Missions in Japan," and "The Spirit of Missions at Home," by Paul Pitts of West Side and A. L. Taylor of Norman.

The special music of the day was fine. There was a cornet solo by Brother Boardman, a duet by Mae Rankin and Sister Lewis of Norman and two duets by Tom Montgomery and Brother Collins of First church. One would be dead indeed who did not feel uplifted by their song, "There Is Gladness."

It was our privilege to have with us Brother Snyder, our former District President, with his well-known smile. He gave us a good talk urging us as young people to "plow on." There were over one hundred present and all felt it well worth while to brave the elements for such a God-given service. We thank God for young people who are out and out for God and the church.

Zone No. 1 is moving upward. Our next rally will be held at Norman, the first Sunday in May.—Mrs. Lottie M. Ester, Zone Secretary.

A PALESTINE LETTER

Greetings from Jerusalem, from the land made so sacred by the presence of our Lord Jesus Christ, whose feet wandered through its valleys and climbed its hills, and at last climbed Golgotha's brow for the sins of the world, and who also arose that glad Easter morning as a conqueror over death, hell and the grave, and who ascended from over against the Mount of Olives to the right hand of God to make intercession for the saints.

Having long desired, and often picturing in my mind, or imagination, what a trip to the Holy Land must mean to one, but never for a moment realizing that with me it would ever become a reality (one never knows the surprise packages that God has in store for His children), God in a marvelous way opened up the way for me to make the trip. After arrangements were made with my church at Bath, Maine, to release me, I began to take definite steps. We finally closed our pastorate at Bath, October 9, and on October 11 I bade my dear wife good-by at Livermore Falls and took the train enroute for Boston. I was met at the station in Boston by Rev. G. F. Owen, who hastily conducted me to the office of the British consul, and I received my visa to permit me to visit the Holy Land. After a short visit at the school at Wollaston, we went to the wharf and set sail out of Boston harbor October 12, at seven p. m.

We shall never forget the send-off the students of Eastern Nazarene College tendered us. How they sang and prayed as only Nazarenes can. As the last hymn was sung and as the boat pulled out of the harbor, and as we watched the lights along the water front, we began to realize that we were indeed leaving the home of the free. After we watched the pilot as he climbed over the rail of the ship and went down the ladder to a small boat that was to bear him away to land, we went to our cabins, and after family prayer, retired with great anticipation of the morrow. But when we awoke and tried to don our clothes we found that sometime during the night our sea legs gave out, and it was only a few moments until we were initiated into the upheaval club. However, after a few days, we got back to normal, and the rest of the trip was wonderful and interesting indeed.

The first sight of land was the Azores Islands and then on to Marseilles, France. The next was Naples, and here old Vesuvius was belching forth steam as it has for centuries. The next stop was Alexandria, Egypt, the land of Ham. Then on to Joppa, our port, six thousand miles away from Boston.

Jerusalem and the whole land of Palestine are very interesting to one who takes time to study the people and customs. We are enjoying our school work very much indeed, and the dear old Book is growing more precious every day. It is marvelous how God is allowing the archaeologists to excavate material that had been buried for the centuries and which vindicates the Word. Every bit of

MISSIONARIES BUY CHURCH SITE IN JERUSALEM

A cable signed "Kauffman, Krikorian, Owen," announces the purchase of a Nazarene church site in "The Holy City," Jerusalem. All pledges for this purpose ought to be paid at once.

"In the city of our Savior firm our church now plants its feet,
O'er against Golgotha's hill-top, Pentecost man's need will met;
Once again an 'Upper Chamber' burns with holy flame replete.
Our God is marching on!"

material that they excavate proves the authenticity of the Word of God, as one would expect. One professor who seven years ago was a rank rationalist, and who had his manuscript all ready for publication, made the statement that so many things were coming to light he did not dare to publish his manuscript. Praise God for the old Book, and the old faith!

We have visited nearly all the places of Bible interest in Palestine, also have visited Egypt and the pyramids and the land of Memphis, where Joseph ruled in the house of Pharaoh, and where tradition claims that Pharaoh's daughter took Moses out of the water. Also the museums where lie the mummified bodies of the Pharaohs who favored Israel and who oppressed them. We also visited the tombs of the kings, and other places of which Rev. G. F. Owen will write. The Lord willing we will leave Jerusalem for a visit to Galilee, Damascus, Baalbeck and many other parts of Syria, and then take the train for Constantinople, Athens, Naples, Rome and London, where Brother Owen will hold special meetings, and then sail for the dear U. S. A. and loved ones on April 14 or thereabouts.

We are enjoying the fullness of the blessing, for which we praise God. We love the old Book and the narrow way as never before, and are getting very anxious to return to preach the Word and get souls to God while the day lasts.

Brother Krikorian is doing a wonderful work in Jerusalem. He is surely God's man for the place. With the facilities he has, it is a miracle that he has been able to accomplish so much. Their Sunday school will run from 100 to 125 each Sunday, and their regular services are well attended. We attended their Christmas exercises and we have never seen anything in America that would compete with it. Each child was trained to the minute and everyone spoke his piece without being prompted. Oh, beloved, get under this work with your prayers and money that they might have a suitable building in which to worship and that a school can be carried on. We have the opportunity of our lives here at the present time, if only they can have a suitable place to worship in. With Brother Kauffman here and Brother Krikorian on the field, and with an appropriate building they could have a church of five hundred members and a Sunday school and day school of that number. "Let us rise up and build."

Any church desiring to communicate

with me in regard to a pastorate can address me at Livermore Falls, Maine, or take the matter up with your Superintendent, Rev. H. V. Miller, of the New England District.

REV. L. E. MANN,

BETHANY-PENIEL COLLEGE'S ENDOWMENT PROGRAM

By A. L. PARROTT

All agree that no college can do standard accredited work and maintain itself on fees and tuition alone. The states and accrediting associations have fixed rules to the effect that no college can be accepted as such without a substantial income from a permanent endowment. The committee in recommending Bethany-Peniel College for four year accrediting, and the state board of education in granting the same did not violate this principle. The institution now has a permanent income equivalent to the prescribed interest rate for two hundred seventy thousand dollars and has agreed to raise this figure to three hundred thousand dollars by the opening of school next fall.

This endowment program was launched last spring and in a few days the Bethany church accepted one hundred thousand dollars of it and put up their fifty thousand dollar church plant to guarantee the payment of this interest, together with a small amount of the principal, annually. The districts of the Southern Educational Zone have likewise taken another one hundred thousand dollars and guaranteed the interest payment annually. Then a campaign for endowment notes and cash has been launched and seventy thousand dollars has been raised this way. These notes are payable at designated intervals with interest at the rate of 5 per cent. We are now endeavoring to get the last thirty thousand of the three hundred thousand dollars, our first endowment goal.

Many individuals and churches have responded to this worthy cause and have written for notes and we are receiving them every few days. So far as I know, this is the first campaign ever launched by our church that was not to pay debts or to put up buildings, etc.; but everyone that donates to this Endowment Campaign will have the consolation of knowing that his money will never be spent, but instead will be invested and only the interest used; thus, the actual money that you give will be working for God and Christian education until Jesus comes. Then, too, Bethany is a growing little city, only four and one-half miles from Oklahoma City. Oklahoma City had an increase in population last year of fifteen thousand people and her building permits totaled a bit over sixteen million dollars. This city is building toward Bethany and Bethany herself has doubled in population in the last four years. All this means that property is increasing in price annually and this en-

dowment money invested in good real estate here will double in a few years, thus enabling us to reach the final goal of five hundred thousand dollars much sooner than otherwise it would be possible to do. In other words every dollar given now can be invested in such a way as to make it worth two to the school and in some cases three. We are demonstrating this here every month.

THE PLAN

We now have our four year accrediting which we received with the understanding that by next fall we raise the remaining thirty thousand dollars on the third hundred thousand. Then we are not to stop but to push right on gaining some every year until we reach North Central standards which require five hundred thousand dollars endowment. To do this we have three plans, namely:

1. Cash gifts and donations. Many can help us in this way and your money will start working now and never cease so long as the world stands and Jesus calls young people into His work.

2. You can make a note payable at any future date and keep the interest paid semi-annually, the rate being only 5 per cent. We can accept notes payable at your death provided you care for the same in your will, and under this plan you could make, say a thousand dollar donation and it only costs you fifty dollars a year or twenty-five dollars every six months. Why not do this and let your money go into the Lord's work at your death?

3. The third and last plan is this. You sign a specially prepared note which runs ten years with one-tenth of the principal payable every year with interest on the unpaid balance at 5 per cent semi-annually.

To illustrate this plan: we will say you wish to sign a note for one thousand dollars, the payment for the first year would be one hundred dollars on the principal and fifty dollars on the interest. The second year the principal payment would be the same but the interest would be only forty-five dollars instead of fifty. Many individuals and some churches are responding to this plan. Write us for particulars.

A LETTER TO THE EDITOR

Editor HERALD OF HOLINESS,

My dear Sir:

I have had the privilege of reading the HERALD OF HOLINESS the past six months as a gift from my dear pastor, Rev. H. N. Haas, and I would not know how to tell how much help it has been to me. I am the mother of five children, ages nineteen to five years, and as I am quite deaf and miss most of their conversation, for that reason I appreciate the editorials, oh, so much and after reading a copy of the HERALD OF HOLINESS, I just naturally find myself on my knees thanking God for the privilege of reading such words of help and encouragement to those who want to be awake to the needs of young

people. Oh, your words of truth on the cover are a delight to my soul every time and here I must say, before I forget, my postman always reads the cover as he walks along and often stands at my door to finish reading it before he leaves the paper. I am so sad when I see the paper come with the wrapper on. The message on the cover is too good to hide under a wrapper.

My subscription has run out but I can't get along without the paper and must have it even at a sacrifice. I am suffering of a cancer under my right arm and must go to Savannah, Mo., soon to have it removed and must save every penny I can for it. Mr. Taylor is under the doctor's care, and is earning less than \$25.00 a week to support seven of us, so you see we must make many sacrifices, but I would rather live just this way and sacrifice food, than have an abundance of this world's supplies and have to sacrifice my precious riches of the gifts of God and the sweet peace I have in my heart just now. I marvel that He gives me such a privilege as being a Nazarene woman and having access to so much wealth as my Bible has stored up for just such as I who have no money to buy. Just this fact shows God's great and wonderful love for us. We spend much of our early life doing the devil's bidding and helping his cause along, then we see our awful lost condition and quit the sinning life and in repentance seek God's forgiveness and He forgives it all and we at once have just as much of His grace as we want or ask for, just the same as the one who has walked with God since childhood and at once we are privileged to be soul winners, if we will. I often wake up in the night with the thought, "O how He loves," and I look to Him and say, "Give me that kind of love, Jesus, the whole world is cheap beside such wealth as that." He is all I need and I will keep this precious reality in my very being at any cost. My life would be empty without Him and I dare not think what it would be to never, never feel this tender love in my heart and have no place where I might seek this blessing. No wonder it is so precious a possession. He gave His life to pay for it. The real conversion of a soul is the greatest miracle in the world, then folks will idly say, "Why don't we see miracles now like they did in olden times?" Why, the soul that is saved has the very food source changed, for I no longer look to the world for my life. I get it from above. A particle of worldly life in my spiritual system now acts just like a particle of cinder to the eye, or poison to my physical system. It is foreign matter and makes me ill and must be removed before I have sweet rest again. That is why there is no trouble for me to dress properly and be true to my vows to the church. Why, I don't seek the things of the world. I must keep so hid away in Jesus that the world can't find me. We need not seek the things of the devil for he is seeking our souls if we are not already his and he is a sharp seeker. I could never keep out of his sight unless I let Jesus hide me and keep me hid in His precious blood. "Oh," some say, "I am not afraid of the devil." Well, I am, but I am more afraid of God. The

devil has power and yet God has greater power than any other. I never want to do anything to cause God to take away His protection for a moment, or I am lost. The devil cannot come where God is, no matter how badly he wants me, so I mean to keep just as close to God as I can get. That is why I want to always have Jesus foremost in my life. Did you ever see a bashful little toddler hide behind mother and cover himself all up with her apron and just look at the caller with a calm stare? But say, he keeps as close to her as he can get and keeps her between himself and danger and he knows he is safe as long as he keeps close to mother.

Send me the HERALD OF HOLINESS for a year. I enclose \$1.00 now and will send the balance of fifty cents as soon as possible. I thank you for granting me this opportunity. Be true to God and He will abundantly bless you.

Yours sincerely, all for Jesus,

MRS. CLYDE TAYLOR, SR.

FIVE YEARS AT BETHANY-PENIEL

About five years ago we came to Bethany to begin our work as members of the faculty of Bethany-Peniel College. We were delighted to find the school more advanced and the town more modern than we had anticipated. Since that time, however, progress has been made which is truly marvelous. The town has added telephones, modern water system, sewers, a fire department, improved drainage, new public school buildings, several new business houses, and scores of modern dwellings. The improvements which the college has made in its equipment are too numerous to mention. Five years ago Bethany-Peniel was probably our most poorly equipped school. Today it stands as one of the best equipped. We came to Bethany because we had faith in her administrative policy. Professor A. K. Bracken, Rev. J. C. Henson, and some of the other leaders have gone to fields of labor elsewhere in this country; but the policies of "pay as you go" in financing, intelligent sympathy in discipline, and thoroughness in classroom work are being continued by their successors. We have enjoyed the fellowship of the local church, which instead of being a liability has been a great asset to the school. Revivals have not been made disruptive of school work, but by increasing the spiritual life have made students more conscientious about their work than before. The church financing has not been aimed at raising large sums for miscellaneous interests from the people who come here to educate their children; but by tithes and offerings that really are free-will all expenses and apportionments have been paid and a really worthwhile surplus turned to the school. Some of us used to fear that in seeking accrediting our schools would lose their distinctively religious tone. We have found that the state officials in Oklahoma have no desire to interfere with our religion. In fact, they have repeatedly expressed their appreciation of our stand on moral and religious questions. In recently giving us accrediting as a four-year college, the inspectors laid special stress on the excellent spirit that seemed to them to

characterize the whole school. God has enabled the school to make progress that the most optimistic of us had not hoped for. We believe that the opportunity for service to the youth of our church is one that has never been presented before in the whole history of our denomination. Pray for us that we may not fail to make the most of it.

MALLALIEU AND JEWELL WILSON.

TREVECCA ANNUAL MEETING

The annual meeting of the board of trustees of Trevecca College was held in the administration building, February 1 to 3, during the institute. Some of the trustees were unable to attend, but there was a good representation from the outside districts.

The president's report showed the school to be in excellent condition both spiritually and scholastically. The various committees reported marked improvements in the buildings and grounds, and expressed great satisfaction over the way the school is being conducted.

There was great rejoicing over the success of the debt campaign, which resulted in paying \$50,000 on the indebtedness against the college. Some of our friends doubtless wonder why Trevecca College is not yet out of debt since we raised \$50,000. This is the reason: At the time the campaign was launched, the indebtedness was a little over \$61,000. The school, however, owned a number of unsold lots which were valued at \$10,000 or \$11,000. The board of trustees hoped to sell these lots and apply the money on the debt during the campaign and so cut the indebtedness to \$50,000. These lots have not been sold, however. Some of them have been traded for good income business property on Gallatin Pike near the school, which is bringing an income of about \$100 a month. The failure to sell these lots and the cost of carrying on the campaign for almost two years, plus the interest accumulating on the debt during this time are the reasons why Trevecca College is not yet out of debt. In other words, had we raised the \$50,000 and enough more to pay for the actual cost of the campaign, which was less than \$2,900, and the interest that accumulated during the campaign and then sold the outside property, Trevecca College would now be entirely out of debt. However, we barely raised the \$50,000, consequently we still owe the amount of the campaign expenses, the accumulated interest during the campaign and the estimated value of the unsold property, which amount to \$15,000 in all, held by Nashville Trust Co., of Nashville. To offset this we have on hand: Cash, \$1,418.63; notes and pledges \$6,000 and the outside property. Consequently the board voted unanimously to continue the campaign and raise the balance of the entire indebtedness in cash and bankable interest bearing notes before the first of June in order that we may present Trevecca College entirely out of debt at the coming General Assembly. To this end we ask for the prayers, co-operation and offerings of the friends of Trevecca everywhere.

G. W. FULCHER, Secretary.

Board of Trustees, Trevecca College.

IMPRESSIONS OF OLIVET COLLEGE

After having spent seven and a half most pleasant and profitable years with Bethany-Peniel College it seemed wise that I should change my field of labor and join the brethren at Olivet College. A man could hardly have been accorded greater kindness and consideration than was given me by the board of regents, the faculty, the students, the community, and the constituency of Bethany-Peniel College. I shall always be debtor to them and to God for the privilege of working with them. I must say that a finer people can scarcely be found than they are and it was with genuine sadness that my wife and I took our leave from them. May God richly bless them through the years to come.

President S. S. White, who is my successor, is well known to most of the church and where he is best known he is most loved and respected. For six years he was a congenial and most loyal coworker. He is one of the best and strongest men in our church and deserves the confidence, loyalty and co-operation of the constituency in building a bigger and better Bethany-Peniel College.

The cordial welcome of our brethren at Olivet, the pleasant surroundings and the association of the fine corps of workers and the student body have challenged us to do our best in service here.

A revival meeting conducted by Rev. Chas. Gibson, District Superintendent of the Ohio District, began immediately after my arrival. The meeting was very good indeed. The preaching was characterized by its earnest, fervent and sanely radical tone. A large number was blessed at the altar and the people of God were made better by the meeting. Too much can hardly be said in praise of the earnest, practical, radical, scriptural messages of Brother Gibson.

In the short time that I have been here my appraisal of conditions might not be the best but a few striking conditions are clearly in evidence. First of all, Olivet is well located. It is near the middle of things. There is wide variety of industrial interests in this vicinity. There are rich farm lands, mines, manufacturing industries and all sorts of commercial enterprises. "Hard times" affect this section of the United States as little, perhaps, as any section of like area. Olivet's education zone is in the very heart of the Nazarene population. Several large cities are close enough that the school is benefited by their good and are far away enough that the school is not bothered with their bad. The same may be said of several large universities.

The village itself, while small, is attractive and restful. The school with its magnificent buildings is at the center of the village. A high class average of residences compose the residence district. The outstanding feature of the school buildings is their permanency—they were built to last.

Scarcely a wiser and saner policy in handling the current finances could have been followed than has been in operation at Olivet for seven years. During this time the current bills of the school have always been met by the close of Com-

mencement. This year the teachers are receiving their salaries every month. It is no secret that the school has had a terrible handicap of indebtedness and is still wrestling with that problem but the administrations have seen to it that the buildings have been well kept and nicely decorated. It is an attractive plant.

The library, while in need of a large increase of books, is scientifically catalogued and makes a splendid nucleus for a good library in the future. The college has good physics, chemistry, and biology laboratories which, with additions that will be made in the summer, will enable the school to offer majors in the departments of physics and mathematics, chemistry and biology.

The total enrollment of the school for the year is one hundred seventy-six. Sixty-three of these are in college. The teachers are happy and are throwing themselves wholeheartedly into the work. Some of them will continue their work at different universities in the summer. So far as I have touched the constituency I have found an atmosphere of optimism and expectancy. In this great central West there is every reason to believe that one of the very best and largest schools of the church can be built. It can be done! By God's grace and by united, prayerful co-operation it will be done.

At a recent meeting of the board of trustees of the college President Willingham's contract was extended to cover a period of three years. It was also decided that the work of raising the remainder of the indebtedness from the college should go forward at once. The load has been staggering and the school has been jeopardized by this indebtedness. Some of our brethren have nearly died under the load. This remainder of indebtedness alone stands in the way of rapid forward steps. Students are to be had. The church at large is expectant. There is a strong constituency. Success should be ours. The debt must be lifted.

A. K. BRACKEN.

TREVECCA COLLEGE INSTITUTE

The Third Annual Southeastern Nazarene Institute of Church Leadership, held at Trevecca College, January 31st to February 7th, was pronounced the best ever held in this part of the country. The special workers, Doctor R. T. Williams, Doctor E. P. Ellyson and Rev. W. M. Tidwell brought messages which will not soon be forgotten. Professor S. W. Strickland, the father of the institute, the District Superintendents and the good pastors and evangelists of the Southeastern Zone also rendered valuable services.

Miss Ruth Harris, our excellent voice teacher, the Trevecca male quartet, the girls' and boys' glee clubs and the college chorus all made great contributions to the night services. The famous Vaughan Quartet from Lawrenceburg, Tennessee, gave us many fine selections on Saturday night and Sunday. The institute was indeed a great feast to all who were privileged to attend.

A most beautiful spirit of harmony and love prevailed throughout. The institute terminated on Tuesday night with a great closing message by Doctor Williams. The preachers and workers started back to

their homes greatly benefited, determined to serve God better, and push the battle for souls harder than ever before. We are sure that there is a stronger cord of love and a bond of closer fellowship between the church leaders and workers of this great Southeast than there ever has been. There is also a better understanding of our common problems.

The institute unanimously passed fitting resolutions of appreciation for the royal free entertainment provided for the delegates by the people, pastors and friends of the five Nazarene churches of Nashville. These people proved that southern hospitality is by no means at an end. The special workers were requested by a rising vote to return next year.

A. O. HENRICKS, *President.*

GEORGIA DISTRICT

We have just completed a tour of almost all the churches on the Georgia District, and feel encouraged with the outlook. At almost every point we met with a spirit of co-operation and a more aggressive spirit seems to be setting in. Some churches are experiencing manifestations of revival glory in their regular services.

At Pavo, we found Miss Aurelia Moore in labors "more abundant." Her anointed ministry is being felt, not only throughout the church, but the regions round about. A large crowd greeted us and there were a dozen hands up for prayer with some kneeling in the altar. This church is meeting their district and general budgets regularly.

At Hickox, our next stop, we had an all-day meeting on Sunday with dinner on the ground, in good old Dixie style. The people came from far and near and great grace rested upon us. Brother H. J. Eason, who has just accepted the pastorate at this place, is principal of the high school at Johnson's Corner and can only give them one day out of each month. Even at this, they are making progress, meeting their district and general budgets regularly, and laying plans for aggressive work. This church has some excellent people in it, who, in addition to being religious and possessed with the Nazarene spirit, are successful in business. Full salvation and business tact spell success.

At Savannah we found Rev. J. T. Williams pushing with might and main to put over a church in this historical city. Here where the Wesleys and Whitefield first set foot on American soil and where John Wesley organized his first Sunday school, fifty years before the one organized by Robert Raikes in England and eighty years before the one established in New York, we should and must have a great Church of the Nazarene, standing for the wholesome truths for which these men labored and sacrificed. Our little band includes some very excellent people, who will find the way to development.

We visited several small churches, Manassas, Bethel, Emmanuel, etc., preaching each night and urging an aggressive, systematic program. Brother D. T. McAbee, the aggressive pastor of the Scott circuit, had arranged for a fifth Sunday rally, which we evolved into a district convention, beginning Thursday evening

and continuing over Sunday. Bad weather hindered the attendance some, but we had a fair representation, and it was a time never to be forgotten. The papers prepared and read by various pastors, were of a high order, reflecting vision and development in every part of the church. The discussions were spirited, but overflowing with love. A desire and effort to co-operate with the entire program of the church, was much in evidence.

Too much could not be said concerning the devotional services. The fellowship of the saints was beautiful, inspiration edifying, and conviction pungent. Sinners and unsanctified Christians cried aloud for mercy and the merits of the blood of Christ, and evidenced deliverance in uproarious shouts of victory.

At this convention we met representatives of the churches at Wrightsville, Mt. Zion, St. Paul, and Dublin, counseling and advising relative to many matters.

The work at Atlanta is showing progress and development. The Sunday school is growing, attendance at regular services, increasing, some are praying through to victory and the outlook for a great work is encouraging. Let the saints everywhere pray for the work in Georgia.

OSCAR HUDSON, *District Superintendent.*

NEWS IN BRIEF

Mr. H. O. Breenkan, who is chairman of a committee raised for the purpose of securing books for the library of Bresee College, our Nazarene school at Hutchinson, Kansas, announces that they will be especially glad to receive gifts of books which are used in the Course of Study for Licensed Preachers, especially books which are included in the reading course. There are many good books in the homes of our people which have pretty largely served their purpose there and they could be given a new lease of usefulness if placed where our young people who are in training for God's work could read them. Look them up, friends, and send them, express charges paid, to Bresee College, Hutchinson, Kansas.

Evangelist N. E. Tyler of R. F. D. 1, Rogers, Texas, has some dates which he can give to any wanting meetings. He is willing to go anywhere for entertainment and a free will offering that he may preach the gospel and help win souls to Christ.

Mr. J. R. Arant of Pahokee, Florida, says: "If you know of a preacher who has frozen out up North and yet has fire in his soul send him here. It is 125 miles from here to the nearest Church of the Nazarene and there are near here twelve good towns in which we should begin work. Someone come and help us."

Rev. Joseph Richardson and wife, our pastors at Oxford, N. S., request prayer for their son, thirty years of age, who disappeared from Quincy, Mass., last June and has not been heard from since.

A holiness rally is announced for the Wesleyan Methodist church, Ashburn, Georgia, Feb. 21 to March 4. Revs. Rufus H. Gleason and Oneida J. Gleason

will be in charge, and the purpose is to make this rally a means for bringing the holiness people of Georgia and Florida into closer touch with one another. Readers of the *HERALD OF HOLINESS* are asked to write B. H. Bankston, Ashburn, Ga., for further information.

CHURCH NEWS

LEWISTON, IDAHO—"Our revival which has continued for four weeks closed Sunday night with victory. Rev. L. W. Fick was the evangelist. Under the leadership of the Holy Ghost and the deep preaching of our Spirit-filled pastor, we had a precious revival; some came for pardon and others for purity, and the church was greatly blessed and built up in the faith. The seekers prayed through in the old-fashioned way. Amen! We truly feel God has blessed us in sending Brother and Sister Fick to Lewiston for our attendance has greatly increased and the people love to hear them preach and sing. Sister Fick has also brought us some splendid messages. Many strangers are in sympathy with us and love our services. These are truly days when holiness, shouting and holy demonstration are not popular, but thank God for a pastor who not only believes but preaches, teaches and lives holiness." —Rose Stromberg, Reporter.

EVANGELIST AUG. N. NILSON—"The last three meetings have been real blessed refreshings from the hand of the Lord, and over one hundred people have been converted, reclaimed, and many of them sanctified wholly. The revival at Oaks, N. D., in spite of the great snowstorm and blizzard that lasted all during the two weeks we were there, was greatly blessed of God, and much blessing came to the church. Brother and Sister C. S. Driskell are wonderful folk; they know how to entertain the evangelist as only the good folks from Kentucky know how to do. Then at New Rockford, N. D., that meeting simply cannot be put down on paper. We were just passing through the town on a visit to our cousins, Mr. and Mrs. Melvin Jacobs, and preached for them two nights. Souls found God, and we were asked to preach for them over Sunday, and by Sunday the "fight was on" and the church board then asked us to stay for a siege meeting! We did and the meeting lasted four weeks. The glory fell; God saved and sanctified souls; people were healed of sicknesses; one woman of a cancer which actually dried up so that within two weeks the skin was as smooth as if there never had been a cancer there. All glory to His dear name! We were royally entertained in the fine home of Brother and Sister Culp, and shall never forget their generous hospitality. Brother Gough, the young pastor, is one of our coming men, he is pure gold, and God is blessing his ministry. We as a church will hear from him in days to come. We are now at Rosholt, S. D., and in the midst of another soul-saving revival. From here we go to Alexandria, Minn., with Rev. G. E. Johnson. Please remember this scribe when you pray."

EVANGELISTS MACK AND ETHEL ANDERSON—"The first day of 1928 found us at Sioux City, Iowa, in a N. Y. P. S. convention with Rev. V. W. Littrell, the called evangelist for the occasion, and those who know him, know that the preaching was done well. Although the weather was very inclement, the convention was a decided success. Our association with Brother and Sister Jones (the local pastors), Brother Littrell and the other preachers and members of the convention, together with the wonderful entertainment we had in the Jones home, made our trip to Sioux City, well worth while. From here we went to Johnson, Kansas (Bethel church), for our first revival of the new year. Bethel is our old home church, we were saved there about ten years ago, so enjoyed very much the privilege of preaching to the people who helped to pray us through. The meeting lasted only one week, but there was a large number prayed through, considering the length of the meeting, sixteen responding to the first altar call and there were seekers and finders at almost every service. We went next to Elkhart, Kansas, for a one-week battle with our good and efficient pastors, Rev. J. W. Youngman and wife. The Youngmans are among our best pastors and have done a great work in Elkhart. Although the town is only 1500 population and presents a small opportunity for our church, they have built the work up until it has become the leading church in town and is one of our best churches in the district. Regardless of the fact that there was another meeting going on in town, and many things to hinder, God overruled and gave us large crowds to preach to every night, and a great closing up service with the long altar and extra chairs filled with seekers. Seventeen of the number professed victory. Our next meeting was at Mound Valley, near Johnson, Kansas, where Rev. (Miss) Hazel Meberg, of the Friends church, is doing a fine work, we also had a good week there, with old-time praying through, confessing, asking forgiveness, and making restitution, reaching a climax on Sunday night when the altar and front seats were filled with seekers, fourteen professing to find victory. We are now at Kingsdown, Kansas. Pray for us."

EVANGELIST JAMES MILLER—"Since the last report we have conducted meetings in the following places: Farmland and Bedford, Ind.; Arnel and Grand Junction, Colo.; Casper, Wyo.; and Grand Island, Nebr. As I was changing from place to place I stopped and gave several places one night's service in both preaching and singing. These places were Hastings, Nebr.; Denver, Colorado Springs and Canon City, Colo.; and Douglas, Wyo. In each of these meetings and services the Lord was there to give victory. Many people sought the Lord for both pardon and purity and a great number of them seemed to get through, however, there were also those who would not meet the conditions, hence they went away without God and peace. In each of these meetings we had good fellowship with the pastors and they stood by us as we did our best to present the

truth. The finances came easy in each place and were sufficient for our needs. We are visiting the Hastings, Nebr., revival for a few days. Brother Fugett is going down with the gospel plow and we are helping to ride the beam while here and trying to help them by singing and boosting."

PASTOR I. W. YOUNG, Sacramento, Calif.—"It seems as though God has been smiling down upon us of late, and how good it is to receive His blessings. During the first two weeks in December Rev. Lum Jones of Ada, Oklahoma, held a meeting for us. God richly blessed us by saving and sanctifying a number of those who attended the meeting. We are so glad to report that since this meeting the church has been moving forward with the conqueror's tread. Every Friday evening the young people hold a cottage prayermeeting. The average attendance at these meetings is forty. A large part of these are young people. A few weeks ago, Dr. Wiley, the president of Pasadena College, visited the church with eight of the college students, and as they sang and testified the Spirit of the Lord was felt by everyone. We are now in the midst of a campaign to secure a larger number of Sunday school scholars. The contest will terminate in about three months. If the interest shown at present is any indication of what the result of our efforts will be, we know that we will reach our goal, which is five hundred scholars. We are also laying plans for our new church building which is to be erected as soon as possible. While the building we are using at present has served for former days, we feel that we must have a larger building and one that will better meet our needs. As we look back over the past few years and see what has been accomplished and the way God has blessed and added to our numbers, we are inspired to press forward and take advantage of the opportunities the future will hold for us."

PASTOR J. W. EDGE, Arenzville, Ill.—"I am now serving my third year with this good people. We can truly say there is no finer people anywhere than we have here. They are loyal to the church in every respect, stand behind the pastor loyally. It is truly a delight to work with this good people. We have just closed one of the best revivals in years at this place with Rev. J. G. Fetterhoff of Havana, Illinois, as evangelist. He is a Bible preacher of the old-fashioned type. He carries a great burden for souls. Heaven and earth seem to come together when he prays. His fire-baptized messages are a great blessing to any people. He knows how to lift the church and encourage the pastor, so all can move happily on together. If you want an evangelist who is red-hot to the core and goes in to do the job, call J. G. Fetterhoff. Some thirty-five were saved or sanctified with some additions to the church. We have our general and district budgets paid to date, and the pastor paid in full. We raised \$130 for the evangelist; a nice love offering of \$25 was given to the pastor. Besides this our

regular Sunday morning offerings amounted to more than \$275 the last four Sundays. I think this is fine for a little church of twenty-four full members. God's blessing is upon us and we are encouraged to press on. Personally the blood covers just now. Amen."

EVANGELIST J. C. HAFLEY—"The meeting at Brawley, California, was not all that we hoped it would be. However, there were thirty-four professions, and we are expecting the baby church to be well on its feet by the assembly. Our next meeting after leaving Brawley was a N. Y. P. S. convention with our good Brother Seals and his young people at Escondido. Here God gave us a great time during the holidays, with some good, substantial cases of salvation among the young people. Brother Seals is a young man and is among the most efficient and lovable pastors in this beautiful land of sunshine and flowers, and that is one reason we predict a great future for the church at Escondido. On January 10 we pitched a tent meeting at Coachella, California, situated on the beautiful Coachella valley, 126 feet below sea level, and surrounded by mountains ranging from four to twelve thousand feet high. The fight lasted until February 5, and God gave us fifty-two souls. We had the District Superintendent, Brother Little, with us the last week, who organized a church with twenty-two charter members. We began here with Brother Deboard and his splendid church at Hemet, California, on February 6. The revival spirit is already on and we are expecting a great harvest of souls. Pray for us."

PASTOR C. R. MATTISON, Richmond, Indiana—"We are glad to report that the Richmond church is pushing ahead. God seems to be blessing in an unusual way. We have been reaching more people than in the past. People get blessed in our regular services and souls have been praying through at our altars almost continually. Our Sunday school is departmentized and is becoming more efficient. We have just started a monthly teachers' class and round table which we believe will be a great blessing to the whole school. We now have over two hundred on our cradle roll and about fifty in our home department. We just closed a revival meeting with the Edwards' Evangelistic Ladies' Quartet Sunday night, February 5. People say that it was the best revival they have ever had. The party consists of Rev. Grace Edwards, evangelist; Miss Alice Lewis, song leader and children's worker; Miss Edith Olinghouse, pianist and young people's worker, and Miss Erma Gilbert, assistant pianist and violinist. Their instrumental pieces with piano, accordion, mandolins and guitar were especially attractive. Their quartet singing could hardly be surpassed. Sister Edwards' preaching was the old-fashioned, rugged type. Her subjects were sin, death, judgment, hell and others. Our building was filled, especially the last week, and on the closing night not only every seat was taken but all extra chairs were filled, children were seated all around the large platform, standing space around the walls was taken and many were turned away.

There were between fifty and sixty different people at the altar and most of them prayed through. Nine adult members were received into the church at the last service. There were seventeen subscriptions taken for the *HERALD OF HOLINESS*. A nice love offering was taken for the pastor which was appreciated. We are moving on with enlarged vision, with determination to do more. By His grace we expect to pray more, believe for more and work harder than we have in the past."

VILONIA, ARKANSAS—"Vilonia Church of the Nazarene and Arkansas Holiness Academy have just been through ten days of revival services but the spirit of the revival is still in our midst. Rev. J. F. White, our new pastor from near Prescott, Arkansas, did the most of the preaching. He preached with power and in demonstration of the Holy Spirit. Brother White has been in the ministry for over twenty years, and having conducted some of our leading campmeetings, he knows just what it takes to have a revival. No doubt but that he is God's man for this church and school at this time. The saints had been fasting and praying for a revival for some time and we were not surprised to see sinners fall in the altar in the beginning of the revival and there were only about five services when souls were not saved. About thirty souls have already found God and several Christians have been sanctified. Several of these are planning on joining the church and N. Y. P. S. Although the services have closed the prayermeetings are still going on. New converts are testifying and leading in prayer in the classrooms and dining hall. The prospects at Arkansas Holiness Academy are much brighter financially as well as spiritually now. This is a fine school for students who are going through with God and get a Christian education in a spiritual environment. Others who preached once or twice during the revival are Rev. Sullivan and Rev. Mrs. Gidley of Vilonia, Rev. J. W. Oliver, our District Superintendent from Little Rock, and Rev. Lee Hill, our District N. Y. P. S. president. Brothers Hill and Oliver spoke some very encouraging words about our school here, and Brother Hill will represent the school as field agent from now on."—J. C. Hatcher, Reporter.

PASTOR MELVIN H. SMITH, Canastota, New York—"No doubt the good people all over the country are wondering if Canastota is still on the map. Well, praise the Lord, we are all here, and we are all alive. God is blessing us here with all spiritual blessings. The devil is also alive here. In fact, I feel sorry for the church or the individual that the devil never bothers. Whenever the devil gets to work it is a sure sign that God got the start of him and started work first. We are praising God for complete victory. I arrived here on the charge August 25. Since then I have had the pleasure of welcoming three new members into our church. Sunday, February 5, dear Brother Ward, our beloved District Superintendent was with us. Brother Ward is a real father to all the pastors on the New York District. Every

pastor has learned to love him. We are all glad when we hear he is coming to our church and we all praise God for such holy men as Brother Ward. When he arrives we all know just what it means, just a good, old-fashioned, soul-stirring time. Half-baked professors are made miserable as they sit under his preaching. Praise God! We are now planning for a two-weeks' revival here the first of March. Brother A. B. Curry is to be the evangelist. We ask an interest in all your prayers that God will just shake the foundations of this old town and save souls for His own glory. We are praying continually for every Church of the Nazarene and pastor in this great movement."

FLINT, MICHIGAN, Central Church—"The Young People's Society Rally February 4 and 5 was a good success spiritually. Saturday night a fine band of Christians from Pontiac church came to cheer us on our way. They sang a splendid song. Other churches of the state were represented; two young women from Bay City sang Sunday morning. Miss Inez Sturtevant, an outgoing missionary to Africa, was the speaker for the rally. The Sunday services in general were splendid in numbers, and God's blessing was upon the whole effort put forth. It takes prayer, push, faith and labor to bring forth results. Hallelujah!"—Rev. Mrs. Fred T. Fuge, Missionary.

EVANGELIST W. F. FARMER—"We left Dallas about November 10 for Asheville, North Carolina, on special business. But since we had for some time felt a pull toward the Carolinas, and since it was too far to walk back to Texas, we have lined up with our good Missionary Superintendent, Rev. Charles M. Harrison, a beloved brother, to help plant some churches in these parts. We pitched a battle in Salisbury, North Carolina, in November, with Mrs. Fannie Payne and Miss Pulse, who are indeed fine workers. This campaign ran until New Year's day, when Brother Harrison organized a good little church, who have already purchased a good piece of church property. We are now in Roanoke, Virginia, with Rev. E. L. Hess and his efficient band of musicians in a real revival. God is wonderfully blessing and we expect a good church here. Brother Hess is a real man of God, having had years of experience in soul-winning. He comes to us from the Pilgrim church, and will prove a great blessing to our church. I

am expecting great things in the Carolinas and Virginia this year. My home address is West Asheville, North Carolina, care of J. P. Farmer."

PASTOR E. O. WALDEN, Yuma, Colo.—"We just closed a good revival with Rev. Theo. and Minnie Ludwig as evangelists. They surely do good work and carry a burden for souls. A special feature of their work is Mrs. Ludwig's object sermons to the Sunday school on Sunday mornings, which proved to be a great blessing here. The last Sunday morning at the close of the object sermon, an invitation for seekers was given and seventeen children gave their hearts to God. About forty persons, including those who came back to be sanctified, found God in His saving and sanctifying power. We received a small class into the church. The house was crowded nearly every night. We ascribe all glory and praise to our blessed Lord, and expect to hold high the blood-stained banner of King Immanuel till Jesus comes for us."

PASTOR W. LAWSON BROWNE, Ballinger, Texas—"Tonight we closed a successful revival meeting with Rev. Ralph C. Gray of Temple, Texas, as evangelist, a man who knows how to help a pastor as well as to get people to the altar. His preaching is of the constructive type and our people will not be the same since having Brother Gray with us. There were some thirty-seven seekers in the altar during the meeting and a goodly number of these prayed through in the old-fashioned way. I feel confident we will get several new members as a result of the meeting, and many new friends have been secured for our work here. We have been here since the last District Assembly as pastor of the church and we have enjoyed a good degree of success. The Sunday school has increased in attendance fifty per cent (and that is no reflection on the former pastor, for had she not stood by the work as she did we would not have the report we have). The enrollment has increased also, and the interest is continually growing and we predict a large Sunday school before many days for the Ballinger Church of the Nazarene. God help us to have it. We have organized a 'Do Without Band' since our coming. Each member doing without one meal each week and giving the price of that one meal (30c) into a fund to be applied on a church debt of \$1,000. We have now forty-seven members and we are striving for 100 members and if we can get them we will be able to pay off the debt when it is due, and burn the mortgage and we do not intend to stop until we have accomplished this. We are encouraged about the church here and have never enjoyed salvation more in our lives than now and by the grace of God we intend to do our best and come up to the next District Assembly with everything paid up in full and with all the new members for all departments that it is possible for us to secure. Eleven subscriptions for the *HERALD OF HOLINESS* were secured. The finances for the meeting came easy, also liberal love offering for the pastor with two poundings. Anyone having friends or relatives here may please ad-

NEW PHONOGRAPH RECORD NOW BEING MADE

Double Face

"Steal Away," "Swing Low Sweet Chariot," sung by Prof. A. S. London and family.

"Marvelous Grace," soprano and tenor duet. Sung by Holland and Haskell London.

Price \$1.00

Address Prof. A. S. London
Care Nazarene Publishing House
2923 Troost Ave., Kansas City, Mo.

vise me of them and we will be glad to visit them and render any help to them we can. Pray for us."

EVANGELISTS ARTHUR MORGAN AND R. E. BRIDGEWATER—"Our first meeting for 1928 started with a watch night service with Miss Anna Nutter and her good people at Broadwater, Nebr. The Lord wonderfully blessed and gave us about forty seekers with a large per cent praying through to definite victory. At the close of this meeting eight united with the church. Our next was with Rev. G. W. Dorris, Hayden, Colo. This is a newly organized work with only a few members. In this place we found a very hungry people anxious to hear the story of full salvation. The snow was deep but the people came from ten to fifteen miles in bob-sleds to attend the services. During the meeting, counting them as they came, we had about seventy seekers. The last Sunday fourteen united with the church, nine which were heads of families. We also organized a N. Y. P. S. of twenty charter members. We are expecting a good church here in the near future. Leaving Hayden we arrived in Grand Junction, Colo., for three rights' service with our good friend, Rev. Ray Poole. We are now in our eighth revival since our District Assembly last August, with Rev. Earl Manley, Palisade, Colo. Pray that the Lord will move on us and give us a gracious revival. Home address: 519 E. 8th, Hutchinson, Kans."

PASTOR C. W. WELTS, San Jose, Calif.—"We have just closed an eight-days' meeting with our Brother M. M. Bussey, which was a very profitable meeting for our church. There was a goodly number of earnest seekers and almost, if not all, were happy finders. This is the second meeting Evangelist Bussey has held for us; both meetings brought good and lasting results. He preaches the old-time doctrines as held by the holiness people with holy unction and the converts come through with a shine, and a testimony that gives no uncertain sound. Our church here has a constant revival, and for more than three months we have had but one Sunday without seekers, and our altar services are times of great power. Nearly half the membership are people young in years, and the more matured in years are young in spirit, and they all unite in pushing the battle for souls. Our finances are easier and our new church building on our beautiful corner lot will soon be under construction, and we hope to have it completed before the Assembly. We have received the unanimous call of the church to remain with them next year and if the Lord tarries we hope to serve these good people faithfully as their pastor during the coming months."

PASTORS J. L. AND CHRISTINA BATES, Waurika, Okla.—"We are glad to announce that the work is moving on nicely at Waurika, the Lord is manifesting Himself in a mighty way in our midst. We arrived at Waurika October 15, and found some faithful Nazarenes who were willing to put their shoulders to the wheel and do their best. We soon started a meeting which lasted four Sundays. The

preaching was done by the pastors and two daughters, Mary and Elizabeth. The crowds were not large, but we had some wonderful services, about seventeen professions. At the close we had ten additions to the church, and we have taken five into the church since the meeting, making a total of fifteen members since we came. We are greatly encouraged with our prospects here. We bought a house and remodeled it for a parsonage, paying something over half cash, and we are farming twenty acres of cotton for a church crop, and hope to have it paid for by our next assembly. As wife and I and our two daughters are preachers we expect to hold meetings at several points near our church. We just closed a meeting at Addington, about seven miles north. Rev. H. B. White from Bethany, Oklahoma, helped in this meeting, and did most of the preaching. Brother White is a man of God, and did some good preaching, which resulted in several finding God. Some have already united with us and others are expecting to join us soon. Our N. Y. P. S. is making nice progress with our daughter Mary as president, and the Lord is helping us to win the young people back to our services. We are looking forward for greater things for Waurika."

PASTOR T. H. ARNOTT, Lincoln Place, Pa.—"We want to report victory for the Church of the Nazarene here. God is with us and His blessings are on the peo-

SPECIAL SONGS

Returnable sample copies will be sent on receipt of price as listed.

QUARTETS FOR MEN

A book of 188 selected songs for male voice. A wide range of subjects is covered, including the best of the Gospel Songs, favorite Church Hymns and Negro Spirituals. Also a few popular secular songs. 192 pages, attractively bound in full cloth. Prices: 75c a copy; 4 copies for \$2.75.

QUARTETS FOR MIXED VOICES

125 choice numbers for evangelistic use, also special songs for Christmas, Missionary meetings, Patriotic, etc. Bound in full cloth. Price 50c a copy.

RODEHEAVER'S GOSPEL SOLOS AND DUETS

One of the very best collections of special solos, duets, quartets and choruses. 192 pages including old and new songs. Complete topical index. Beautifully bound in semi-limp leatherette with gold title. Price \$1.25.

THE CHRIST WE FORGET

and Twenty-one Other New Songs

Arranged especially for Solo, Duet and Quartet work. 40 pages, octavo size. Price 50c.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

ple. We have just closed an old-fashioned revival starting with a watch night service and continuing over three weeks. Our workers were engaged for only two weeks but God came on the scene in such a way we did not close, but continued on another week. Rev. E. H. Stillion of Oil City was the evangelist, and he preached the whole truth without fear or favor, yet with the tenderness and unction of the Holy Spirit. Ernest B. Marsh of Warren, Pa., and George Ward of East Liverpool, Ohio, were the song evangelists. Mr. Marsh was the song leader and he surely knows how to get the people to sing the glory down. Mr. Ward presided at the piano and is one of the best evangelistic players in the movement today. His playing blessed the people good. Their solos and duets were enjoyed by all. But best of all, God was with us; conviction came on the people and the altar was lined night after night with seekers; about 180 knelt at the altar and a goodly number were happy finders. Two great healing services were held in which a number were healed; one young woman deaf and dumb could hear a watch tick and praised the Lord. Thank God, the day of miracles is not past. On January 12 we entertained the Zone Preachers' meeting. The pastors stayed over for the night services and gave us a big boost. Rev. Basil Miller and his good people from Pittsburgh, and Rev. Parkins and his people from our church at Terrace, Pa., came often and helped with their presence and prayers. Since last May the church membership has been more than doubled. Perfect harmony and unity prevail and we are encouraged to go on and expect bigger things in the future. The attendance has increased and our Sunday school has grown until we are crowded for room; it looks very much like we will have to build larger quarters."

PASTOR PAUL DODDS, Yuma, Colo.—"We closed a most gracious revival on Sunday night, February 12. Only three were saved, but they seemed to come through to good victory. This is a country church, so we had small crowds; but I never was in a meeting where there was more liberty and more glory. There was fasting and praying, and God answered by fire. One man came to the altar in the morning service. He would pray a while and then leave the altar and go back in the congregation and make restitution. First he went to his wife. This resulted in her coming to the altar and getting saved. While he was making restitution the sinners were crying and the saints were shouting. Needless to say God saved him in the old-fashioned way. The church has been greatly helped. Brother Lloyd Levan, the pastor at Arnel church, did the preaching, and God wonderfully used him."

PASTOR LEE BATES, Rosholt, South Dakota—"God has given us a wonderful revival, the best meeting in many respects ever held here. God answers prayer. Our evangelist was Rev. Aug. H. Nilson of Oakland, California. Brother Nilson is a remarkable man, strong of personality, yet gentle and tender-hearted. Yet with all this he is a man who is fear-

less in preaching against sin. How God blessed us and dug out sin and folks made restitution and found peace. The finances came very easy. Without a pull all expenses and a generous offering for the evangelist were raised. Brother Nilson took up an offering of \$216 to help pay for the pastor's car. The church has had a wonderful uplift; there were about twenty seekers. Seldom do you meet a man who lives closer to God, prays with greater results, and leaves such good tracks behind him. The church unanimously gave Brother Nilson a call for a tent meeting from May 28 to June 10."

BEDFORD, INDIANA—"On Sunday, February 5, the Huff-White Evangelistic Party of Olivet, Ill., closed as great a meeting as was ever conducted in the First Church of the Nazarene, at Bedford, Indiana. The house was packed and there were a large number of seeking souls at the altar. Bedford, the home of the limestone industry, is a thriving city of about eighteen thousand, and is one of the growing cities of the southern part of the state. The gospel was preached and sung in its purity and God wonderfully blessed the truth. The people got under the burden and prayed earnestly and faithfully and God began to work; many precious lost souls came to an old-fashioned altar, prayed through and found God. Some were saved and some were sanctified, and a goodly number received both of these blessed experiences. Many backsliders wept their way back to the Father's house and purposed anew to follow Jesus. One of the outstanding features was the great number of young people who were saved, and a number purpose to go to Olivet next year and prepare for the work to which God has called them. The attendance at these meetings was the greatest ever in the history of the church. One service was conducted in the high school. After several musical numbers by Professor and Mrs. White, Evangelist Huff gave a gripping address to about 1,250 students who listened with excellent attention. Many of them then began to attend the services at the church with increased interest. Another thing that added much to the success of the meeting was the afternoon cottage prayermeetings four afternoons each week. The sick were visited and prayed with, and shut-ins called on, and given encouragement with both song and prayer. Rev. L. R. Pendry is the beloved pastor at this place and surely he has the best interests of the people and the kingdom at heart. He is a man of prayer and devoted to his church. Surely God will continue to use such a man in His vineyard. Ten subscriptions were secured for the *HERALD OF HOLINESS*."—Reporter.

PASTOR G. A. FINCH, Ontario, Oregon—"We are glad to report blessed victory in Christ. God is blessing our labors, and giving us precious souls for the Master. In answer to the prayers of the pastor and people, the way was opened to engage Stella B. Crooks for a revival. On November 23 the battle opened. God honored the message and faith in the first service with a number of seekers at the altar. For nearly three weeks the

struggle was on with seekers at the altar in nearly every service. Sinners were saved, backsliders reclaimed and believers sanctified. The attendance was good throughout the entire meeting. The city and surrounding country were greatly stirred. On the second Sunday morning the pastor took a good offering for the evangelist. On the closing Sunday morning Sister Crooks, in a few minutes, took an offering in cash and pledges of \$780 to cover the balance of our district and general budget in full for the year. A Holy Ghost revival is not only a great blessing in spiritual things to any church, but also the finances are strengthened. Since our revival we have moved the platform from the side of our church auditorium to the end, and rearranged the seating. Also, we have tinted the walls and ceiling and painted the woodwork. Best of all, the revival continues in our regular services. It pays to pray and believe God, and see the Holy Ghost work all along the line. Sister Crooks is one of God's mighty preachers, full of the Holy Ghost and faith. She goes in with all her God-given powers for an old-time revival, prays, fasts and believes until victory comes."

PASTOR G. N. MITCHELL, ATTICA, IND.—"We recently closed a revival campaign with Rev. E. E. Turner and wife

which proved to be a great blessing to our church. In spite of the bad weather, and our place of worship being in a hall and on the third floor, and Brother Turner being sick in body, the Lord gave us a good meeting. The crowds were good, both in quantity and quality, and a number sought and found the Lord. Since the District Assembly last September we have had eighty-four seekers at the altar and have taken in eight new members, with another nice class to come in soon. We have great crowds to preach to at practically every service. The average attendance at our Tuesday night cottage prayermeeting is about fifty, and a number have sought and found the Lord at these meetings. Our average attendance in Sunday school is about eighty. This is a new work organized last July. We have many battles to fight, and many difficulties to meet, but a better people can not be found anywhere than we have here. We have a great God, and an Elder Brother to help us fight our battles, and a Comforter to comfort us while we fight. Glory be to His precious name forever. Any of our folks coming through this section of the country have a special invitation to stop off and see us. In closing we wish to say we love the Lord with all of our heart, and also the Church of the Nazarene. We covet your most earnest prayers."

PASTOR J. A. RUSSELL, MORRILTON, ARK.—"Our work is moving on nicely. Morrilton is a town of five thousand, located on the Arkansas river, and supported by the fine, fertile valleys with beautiful, paved streets and fine homes. We have one of the nicest brick church buildings in our connection, and don't owe one penny on it, and with only a small debt on the parsonage. We are having some great services. Our Sunday school has doubled in attendance, and our Sunday night congregations have trebled. Some have prayed through in our altar services on Sunday, and we have taken some good members into the church. We are planning for a great revival with Rev. Hooker of Alabama some time in April or May. I can safely say that I have never pastored a finer bunch of Nazarenes in my life. They stand by the pastor and his family."

PASTOR MARY I. HARTLINE, CLOVIS, NEW MEXICO—"It has been some time since I have reported for the Clovis church; as things have moved rather slowly it seemed there was not much to report. I am sure that no church in the connection has a more spiritual membership than we have here in Clovis, there is such blessed fellowship and love one for the other. God has been so very precious to us lately, manifesting His presence in our midst in a very marked way. Sunday night, January 29, the holy fire fell, and everyone present shouted for joy for the entire time that was to be given to the N. Y. P. S. service, and since that time things are moving up and we are praying for an old-time revival, and a church building soon. We covet the prayers of the entire church for the work here. Last night one soul was saved, and two more raised their hands for prayer. Praise God from whom

Easter Program Material

Two beautiful Easter Services for Sunday schools. The music is good but not too difficult. Several recitations and exercises. 16 pages each.

EASTER, GLAD EASTER THE TRIUMPHANT CHRIST

Prices: 8c a copy; 85c a dozen; \$3.25 for fifty.

Orchestration, \$1.50. Single parts 25c each.

EASTER TREASURY NO. 33.

A 32 page pamphlet containing Recitations, Exercises, Drills, Motion Exercises and Dialogs for Primary, Junior, Intermediate and Senior departments. A fine assortment of material from which to make selections for supplementing any Easter program.

Price 25c a copy

We also carry a large assortment of Easter cards, folders, etc. These will be advertised in a week or two.

TWO EASTER CANTATAS for mixed choir

Price 75c each

Risen. Text arranged and music composed by Charles H. Gabriel. **The Risen Christ.** May be used as a Pageant of the Resurrection.

Nazarene Publishing House
2923 Troost Avenue
Kansas City, Mo.

all blessings flow. We are called back here for the coming year. Pray that the Lord may lead me right. A few weeks ago a precious sister, a member of the Presbyterian church, was saved and sanctified. Mrs. Milton Bennett, a niece of our late Brother Joe McClurkan, was the one. God used her in a wonderful way to bless and help everyone that came into the sickroom. She so longed to live to tell others of her new-found joy, and help precious souls to Jesus. Her closing hours were spent in praising and thanking God for her new-found joy and His wonderful blessings in her life. We all hoped and prayed that she might be spared to tell of this wonderful salvation, but it seemed the Father saw best to take her home, and she left us January 8. We miss her so, but thank God we will meet her on the streets of gold where no sickness or death ever come. If anyone reading this report has friends or relatives living here, just give me their name and address and I will hunt them up, and do my best to help them."

TYLER, TEXAS—"Truly the Lord directed in sending us the right pastor in the person of Rev. B. F. Nowlin, who, with his wife, is leading the church on to catch a vision greater than ever before. He has done much good work in getting our church building in shape to worship in, and while it is not yet completed we have a good, comfortable place in which to worship. We have a small membership, but as loyal a little bunch as can be found, and all seem to be of one accord, and aim to fight sin and get souls saved and sanctified. Sister Nowlin has organized a N. Y. P. S. which is growing and putting on interesting programs, which are certain to win the people and

draw others to us. We have a good Sunday school with some forty enrolled and with nearly that number in regular attendance. Brother H. A. Gregory held a revival in January. We deemed it a great privilege to sit under such instructive sermons and God-sent messages as he gave us. We did not see numbers of souls plunge into the fountain as we wished to see, but there were some saved, and some sanctified, for which we are praising God. Each member was strengthened, our vision broadened, and our faith stimulated, and our church left in fine shape for progress. Brother Nowlin has taken in some fine members already since he came in November. He is a real Nazarene and by his leadership we feel satisfied we will come out victorious. Pray for the Tyler church."—M. A. Simmons, Church Secretary.

PASTOR D. RAND PIERCE, Everett, Wash.—"We have just closed a remarkably fine revival campaign with the Wilde Evangelistic Party which ran four Sundays. We began in our medium sized church, but were soon obliged to move to the Holiness Association tabernacle that seats around five hundred. Soon we were forced to borrow a hundred extra chairs from the Y. M. C. A. How the people did pour in. The Wildes are a wonderful team. Such singing! and such unctionized, straightedged preaching! There was not a barren service. Difficulties between individuals that have retarded the work here were delightfully removed and fellowship restored. Several united with the church during the last Sunday, February 12. Others are planning to follow suit. The pastor and wife had labored patiently for a year and a half to see the present feeling of harmony consummated. The church is now ready for a new forward move. We believe we are where God can hear prayer and open the windows of heaven on us in a larger measure than for some time. A new interest was aroused in tithing. This was seriously needed. The Edwards family and others added to the wonderful musical program provided for each service by the Wildes. Miss Nellie Putney and Miss Minerva Edwards presided at the pianos, Miss Edwards also delightfully accompanying on her beautiful Italian harp.

The Wildes are unsurpassed. Our church will want them again in the not far distant future. God bless their strenuous labors in the great vineyard of the Lord."

PASTOR CHARLES W. PARNELL, Okemah, Okla.—"We are moving along nicely. There is good interest in our Sunday school, and our young people are doing well under the leadership of our dear Brother Stears. Our crowds are growing and it looks as though we would have to enlarge our building soon, but times are too pressing just now to do that. I came here more than two years ago and have surely learned to love this work and good people. We are expecting to begin a revival campaign Sunday, February 19, at Cromwell, an oil town fourteen miles from our town. The prospects look good. We expect to put on a number of these meetings outside of our town until June 29 to July 15, when we expect to have Rev. Mack Anderson and wife of Hutchinson, Kansas. We ask the prayers of all God's people for us here at this place."

PASTOR-EVANGELIST R. L. MORGAN, Milwaukee, Wisconsin—"We have just closed the best revival at Milwaukee that I have seen in years. There were quite a number at the altar in this meeting, at one service over fifty. They began to come while I was preaching, and I had to quit preaching. It was the next thing to Pentecost, is the only way I can record it. There were quite a number healed in this meeting. The church has doubled almost in numbers and in attendance. We took some fine folks into the church with more to follow. One of the main newspaper reporters, who gave us the write-up last fall, was at the altar, and the other one attending. His wife has been wonderfully saved and joined the church. We have one of the finest bands of people here that I have ever seen in all my travel. It looks as though we will have to enlarge our borders in a little while here to take care of the crowds. The glory rolls like a mighty giver every Sunday morning until they laugh, shout and cry for joy. Everyone that reads these lines pray for us mightily. Those that want to come here for work this spring should be here by the last of March or the first of April as there is going to be plenty of work here this year."

PASTOR B. H. WOOTEN, Dalhart, Texas—"When we arrived on the battlefield last December 24, we found the work in bad condition. The pastor, called at the District Assembly, was unable to stay. When he left the dear people felt as if there was no use to try any longer to carry the heavy load that was upon their shoulders. After praying about the matter we felt that God would be pleased with our working among the people here, and answered a unanimous call to the work. We found a nice little stucco church unfinished in not a very good location of the town. We are praying that God will help us to find a better location before the year is out. Our newly elected and Spirit-filled Sunday school superintendent, Rev. Paul Selby, is making rapid progress. The prospects

WANTS

Evangelists and Choir Leaders—Three new songs entitled "Rejoice," "Do You Know?" and "There's a Wonderful Story." Mimeographed copies. Each 10c; \$1.00 a dozen. Mrs. Paul Kuhn, Alexander, North Dak.

Songs for Sale—"The Hebrews Three," "Only an Earthen Vessel," original "I'm Only an Earthen Vessel," "Daniel," "Christ Is Coming." 10c each, all for 35c. Special rates on 1,000, 500 or less. Nora Orr Hutchinson, 1801 Ninth Ave., Huntington, W. Va.

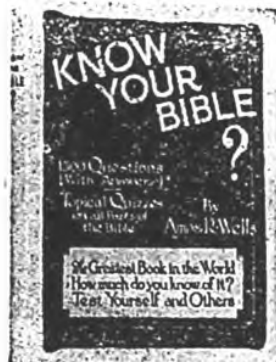
"Know Your Bible"

By Dr. Amos R. Wells

Dr. Wells is editor of Peloubet's Select Notes, editor of Christian Herald Meditation page, and one of America's foremost Biblical Students and Commentators. This book is ideal for stimulating interest in the Young People's Society. Here are 1500 questions which anyone ought to be able to answer if he really knows his Bible. They cover the chief Bible characters, the Bible's most significant and interesting events, and they call for an acquaintance with the most beautiful and uplifting sentences and passages in all of the 66 books of the Bible. Simple, practical, entertaining and educational for individual use and popular for social gatherings. 128 pages, 5 3/4 x 7 1/2 inches, cloth binding.

Price \$1.00 postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.



are very encouraging for our Sunday school and with the good co-operation the school will surely fill its place in the sphere of the church. The people are surely encouraged; the tide of faith is rising fast and our work is progressing. Our dear District Superintendent, Rev. H. C. Cagle, was with us last Sunday. God gave us two profitable services with deep conviction on the unsaved. He was pleased with the progress we had made. We have started the storehouse tithing system and find there is no other way. We wouldn't forget our Ladies' Missionary Society which has been organized since December, who, with Mrs. B. H. Wooton as their progressive president, are making themselves felt and appreciated by their seasons of prayer and times of working with their hands and bringing blessing to others. God honors these services with His presence. We believe in the near future God will help us to organize a N. Y. P. S. Our young people are increasing in number. Our work is in the panhandle part of Texas, a city of about five thousand population. It is also a railroad center. These are days of increasing faith and renewed courage. We are believing God for a genuine Holy Ghost revival where people will get such a vision of the awfulness of sin and their needs that there will be conversions of the old-time, rugged type."

SAN BENITO, TEXAS—"District Superintendent O. F. Hatfield and that other great preacher, his wife, have just closed a good revival meeting in a hall here, and he has organized the San Benito Church of the Nazarene. So here we are starting a new church and Sunday school on the Mexican border. We have arranged for prayer meetings and have actually called a pastor from Tennessee, Rev. Cummings of Cookeville, Tenn. We think we will get Lindbergh to bring our pastor to San Benito. This is probably the first church organized on the San Antonio District this year. Anyway, pray that we may grow in grace and knowledge as we do in numbers."—A. S. Hornbeck.

HEDLEY, TEXAS—"God is blessing the work here. Hedley is a small village located just at the foot of the plains. God has some true saints here. How nobly the people have stood by us with their prayers and means; I can't begin to tell all the good things they have brought us to eat. How I thank God for the church here. The Lord is blessing us all in a spiritual way. We just closed a good meeting. By request of the church I did the preaching. We had eleven saved and sanctified and God laid His hand on one young man for special work, and one young lady answered the call to preach the gospel. I feel like thanking God for what was done. At present we have under construction a new five-room parsonage. The church seems to be greatly encouraged and looking for better days for us. Husband and I are more determined to do our best, be true and run with patience the race which is set before us. I expect to preach holiness as long as God gives me strength and husband prays for the sick. He never reads the requests in the *HERALD OF HOLINESS* that he doesn't breathe a prayer to God. We receive re-

quests for prayer by mail, phone, and Western Union."—Mrs. Maud Busby, Pastor.

EVANGELISTS MR. AND MRS. JOHN A. DOOLEY, Minneapolis, Minnesota—"We want to report that we are saved, sanctified, healed and kept by the power of God. I have passed my fortieth year without a break with God, and Mrs. Dooley her forty-third year on the highway of holiness. We have preached over seven hundred times the past year, and have seen scores saved, and many sanctified, and marvelous healings. Evangelist Lyman Brough was with us in a good meeting of two weeks. He is a good holiness preacher and a man of God. Rev. J. W. Henry of the Nazarene Church here will commence special meetings with us February 26. We have a soul-saving station that we keep open every night in the year at Fortieth and Washington Avenue, South, in the heart of the city. We preach holiness first, last and all the time. This is our twenty-fifth year in this city. God in heaven has wonderfully heard our prayer for souls and money to finance this work. To Him be all the glory. We hope to go out more this year in evangelistic work than the past year. We are both in good health and the blood of Jesus cleanseth from all sin, and heals all our diseases. We ask the readers' prayers for the work of God in this wicked city of 490,000 souls for whom Jesus died."

EVANGELIST Z. T. THACKER—"God definitely led us to Omega, Ohio, January 18, for a revival meeting. We found the church without a pastor and it was I think the most discouraging proposition I ever saw but God appeared on the scene

the very first night and a dear young man made some confessions, got blessed and he, with others, shouted all over the house. Others began to confess and for three weeks we had a landslide from the city beyond. The church got together and back to God, and we did not have a blank service from start to finish. Many prayed through. God gave what the people said was the greatest meeting that has come to that town for years. Pray for me and mine."

EVANGELIST LEE L. HAMRIC—"We are having the greatest revival here in Beebe, Arkansas, they have had in years. The altars are full, and souls are finding definite experiences. Many fine young people are finding God. This revival has been a great uplift to the Church of the Nazarene and other churches in the town. We were billed here for two Sundays, but are staying four. There is no end. Brother Brightwell, the good pastor, and his church are standing faithfully by me. God is with us in old time power. Amen. Pray for me."

PASTORS J. H. AND MAGGIE CRAWFORD, GUTHRIE, OKLA.—"We were called here as pastors December 18 to finish the unexpired term of Brother Geron Roberts, who had to resign on account of being overloaded with his senior college work at Bethany-Peniel College. Brother Geron is only twenty years of age and has served this church two years while carrying on his heavy school work. He has done a great work for the Lord here. The people dearly loved him and were very reluctant to give him up, and were somewhat discouraged over it. But they are learning to take their disappointment as His ap-

Shall I Live Again?

By Elwood Taylor

In this booklet the author discusses four subjects—rather diversified in their nature but vital in their application to present day thinking and conditions.

1. **Shall I Live Again?**
The Immortality of the Soul
2. **The Infallibility of the Word of God**
Irrefutable proof is given here
3. **The Only One Way to Heaven**
"Thus saith the Lord"
4. **Father and Mother**
A plea for honor, love and respect.

Dr. Chapman writes in the Introduction: "This book is a contribution to the cause of civic righteousness and personal purity, for its ethics involves the Ten Commandments, The Sermon on the Mount and the Thirteenth Chapter of 1st Corinthians. I commend Brother Taylor's book to all who know and love the truth. All who assist in its circulation may be sure they are doing good work."

56 pages; paper covers

Prepaid price, 50c

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

pointment and are lining up and the work is coming fine. We are finding some as loyal, devoted Nazarenes here as can be found. They voted for us to hold our own revival which has just closed with good results. We had a salvation time and some real dying out to the old man in the old-fashioned way. The church was greatly blessed and encouraged. Six new members were added to our church and others to follow. The Sunday school has about doubled in attendance. The W. M. S. was reorganized and we are expecting a year of real victory. We have a fine group of young people here who are the hope of the church. They are the chief burden of our heart now. We want to see them established in the experience of heart holiness. We are here to do our best and put on a deeply spiritual program. If anyone who reads these lines has a relative or friend in or near Guthrie that you would like to get in touch with the Church of the Nazarene please write us and we'll do our best for them. Since wife is assistant pastor the church has given me the privilege of holding a few revivals. Anyone desiring my services write me at 801 North Ash, Guthrie, Okla."

MEDICINE HAT, ALBERTA, CANADA—"November 21 I arrived in Edmonton to be with Brother and Sister E. S. Mathews and their fine people in revival meetings.

The pastor and people had been earnestly praying for God's special blessing upon the services. Though the weather was extremely cold and stormy throughout, God came one the scene and thirty-seven precious souls claimed victory, either being saved, reclaimed or sanctified. A large part of those who testified to have gotten victory at the altar were young people and a goodly number of these were sanctified. Brother Mathews has a fine class of people and such a fine bunch of young people and children, and he is a fine young people's pastor. He is the leader of a junior orchestra of twelve or fourteen pieces; and in this way holds them for Christ and the church. My home was with Brother and Sister Mathews and their two dear little children. My stay in their home was very pleasant. Sister Mathews is a real pastor's wife, helping in the junior orchestra and playing a cornet in the senior orchestra. It was a real joy to be with the Edmonton people. May the dear Lord richly bless them. On my way home it was my privilege to spend a night at our Alberta School of Evangelism at Red Deer, enjoying with them the night classes. Truly God is blessing our school and is raising up young men and women to go out over these prairies to preach a full salvation to hungry people. Jesus is very precious to me these days. Pray for us in the battle here at Medicine Hat. Brother Ruth said at our campmeeting

last summer, 'Medicine Hat must be the place where they need the medicine,' and so it is. Pray for us."—Mrs. H. J. Bean, Pastor.

BATH, MAINE—"We are still in the fight for God and holiness. In the spring we began building an addition on our church, and in September the place was dedicated, in connection with a two-weeks' revival campaign with Rev. G. F. Owen and wife as evangelists. At the close of this meeting, which was a good one, a great shock came to us with the announcement that our pastor, Rev. L. E. Mann, felt God's call to leave us and go to the Holy Land for study and research work. We were without a shepherd from October until late in January, and the work suffered much. But God has us on His heart, and has sent us a true man of God to be our leader. In December the church extended a unanimous call to Rev. Howard P. Jett of New Haven, Conn., and he came to us January 22. Brother Jett is a Spirit-filled, humble, tactful young man, with a passion for souls, and with a great vision and great faith; a good preacher and pastor. Now the work is coming forward along all lines. We have fine attendance at all services, and good interest. The Sunday school is growing every week. Prospects look bright. God is in our midst, and we are believing for an old-time revival."—Lois J. Palmer, Reporter.

HAMMOND, INDIANA—"We wish to express our most sincere gratitude to God for having sent to us this year Rev. Frank H. Watkin and wife from Marion, Ohio. He and his precious wife have already endeared themselves to our people. They have proved a real blessing and encouragement, especially to our young people. Rev. Watkin is a real shepherd and preaches under the anointing of the Holy Ghost. We have just closed a six-weeks' revival, our pastor doing the preaching, assisted at intervals by our local preachers. Truly God came on the scene and gave us an old-time, Holy Ghost revival. We had no trouble in getting the people out to the services; we had good crowds every night, even on Monday nights. Some wonderful cases of salvation were witnessed in this meeting. Several received calls into God's work. No altar calls were given until after the second week. After that souls were praying through every night. Some nights the altar was lined with seekers until 176 souls sought the Lord in this meeting. Sunday brought to an end our wonderful revival, at which time fifty-one members were taken into the church and a number of additional members will be taken in in the very near future. Since October 243 souls have sought the Lord at our altar. With grateful hearts a love offering was taken Sunday morning for our pastor-evangelist. Our Sunday school is advancing at such a rapid pace that it has been necessary to put in progress plans for a new church building. The N. Y. P. S. under the leadership of our capable president, Brother Luther Reynolds, is making advancing strides. God is smiling on the efforts that our W. F. M. S. is putting forth. Our meetings are being well attended. We are praising God for answering prayer and are looking un and expect-



Something New, Effective and Worthwhile!

TITHER'S ROLL

Size 26x70 inches. Printed on durable paper. May be mounted on cardboard, framed or attached to rollers at top and bottom. A number of our churches now are using it and find it a pronounced success in stimulating interest in tithing.

Prepaid price, \$1.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

ing greater things in the future."—Mrs. W. L. Burch, Reporter.

EVANGELIST E. C. TARVIN—"God has been giving us some great victories in the last few months. We have been constantly in the fight since our last assembly in September and God has been with us on every battle field, for which we praise His name. Our last two meetings were with Rev. Johnson of Oatsville, Indiana, and Rev. Mitchell and wife of Raymond, Indiana. At Oatsville God gave us some great victories. Quite a few were saved and sanctified. This was our second meeting with Rev. Johnson and we enjoyed laboring with him very much. From Oatsville we came on to Raymond. God met with us here. At the close of the meeting we took in some fine members. This was our first meeting with Brother and Sister Mitchell. We found them to be loyal in every respect. They know how to stand by the evangelist and push and pray. May God bless them and their people. We are now at this writing with Rev. Stovall at Highway, Ky. God is blessing and we are moving on to victory. There were ten at the altar last night and the end is not yet. We earnestly covet the prayers of the saints."

ABILENE, TEXAS—"It is with joy and praise to the God of battles that we report for the church here. The God that answers by fire is moving in the midst of the camp, and what the Lord has wrought is marvelous in our eyes. The revival fire has been burning almost since the beginning of the assembly year. Souls have been praying through at our altars both in the church and in the jail services. For the past three weeks we have been in a revival campaign with Rev. H. A. Gregory of McKinney, Texas. He is indeed a man with a passion for souls and prays, fasts, and preaches until his desires are met. The church went under the burden with the evangelist and between seventy and seventy-five prayed through. The work done was deep and thorough. A class of ten fine folks was received into the fellowship of the church with others to follow. The evangelist was well taken care of and we feel he went away feeling like it was as good to have been here. The pastors were remembered with a nice pounding and splendid love offering. Brother Robert Jones of Hamlin, Texas, was with us through the meeting and was greatly used of God in praying until things happened. He is of the Jacob type when it comes to staying for results. The altar services ran to as far as two o'clock in the morning. Also God sent Mother Corbett of Marshall, Texas, to the meeting and she was greatly used in the meeting. She is known as 'the praying woman of the South.' Our Sunday school is enjoying a good increase both in membership and spirituality under the leadership of Brother J. S. Thomas and his corps of Spirit-filled teachers. Just recently we organized a young married people's class with seventeen charter members; the class is now three weeks old and has a membership of thirty-one. Our N. Y. P. S. is making a very pleasing progress with our Brother E. L. Bonine as president. We have a class of juniors about fifty strong that are boosters indeed, and the best of

all, the large majority know the Lord as their Savior. We have outgrown our quarters and are now praying God to plan and as soon as possible give us a new church that will accommodate our work. Pray with us to this end; we feel that we must enlarge our borders. If you have relatives or friends that you would like to have touched by our work here please write me their name and address, and we will endeavor to reach them."—V. B. Atteberry and Wife, Pastors.

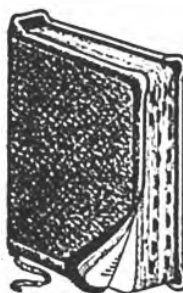
"EVANGELISTS MR. AND MRS. EMMETT WRIGHT, Trinway, Ohio, recently assisted us on the Beverly Methodist charge at Beverly, Lowell, and Coal Run, Barnesville District, Northeast Ohio Conference in a real revival. Family altars were erected, the Bible was read through three times collectively by members of the congregation reading different books, and eighty-five persons volunteered to read it through. Several discarded their cards, some gave up tobacco, restorations and restitutions were in evidence, drinkers were unshackled. There was begotten added respect and reverence for spiritual things, the three choirs were encouraged, and the Lowell orchestra, besides working throughout the campaign in their own meetings, assisted liberally at Coal Run. The people intermingled freely from point to point, visits often being made by Epworth Leagues and other groups, no small number were encouraged to pray and testify for the first time, and inactive church members were set to tasks anew with spiritual fervor. The attendance was exceptional. New leadership was discovered, and a prayer and praise meeting was started at Coal Run. Twenty-seven were baptized with some left for baptism by immersion, and thirty-five were received into the church in full connection, besides a few into preparatory relation. Fifty-six professed conversion and nine entire sanctification. No less than three special Christian workers are expected from the group. Mr. Wright leads the singing and music, they sing specials, Mrs. Wright preaches with fervor, they visit in homes, work at the altar, going into the highways and byways, so to speak, in their consecrated search for the lost and discouraged. Better evangelists would be hard to find. They supplement and encourage the pastor and his people. They stayed long into the night with souls seeking God, and in some instances nearly all night."—S. M. Firestone, Pastor.

PASTOR ALBERT M. BLACKMON, Potlatch, Idaho—"We are glad to report victory here. Our church has come through some hard battles, but thank God, the channel has been cleared and the Lord is working in our midst. We have just closed a gracious revival with Brother O. A. Crofford, pastor at Troy. He gave us some splendid messages that especially appealed to the young people. Our church house was crowded night after night and souls found their way to the Lord. Our own young people furnished the special music under the direction of our able song leader, Brother Roland Gilliam. Closing Sunday of the campaign was a great day, a good class of members received, several baptized, and real victory at each service. We are glad to say that our church is on

the upgrade, the old prejudice against it is being broken down and outsiders are looking our way for spiritual help. This is a mill town, our Nazarene men are standing true, and the Lord is working at the mill. We have organized a Junior Y. P. S. and have Y. P. S. meetings going on at the same hour in different parts of the building. We are pressing the battle hot

Links up Bible Text and Reference Data

This unity, vital to a practical working Bible, is now accomplished for the first time in the *New Edition* of the



Thompson CHAIN REFERENCE BIBLE

Turns the Searchlight of knowledge and understanding on the pages of Holy Scripture. Leads you to the truths you seek and makes their

meaning clear. Answers the question that perplexes your soul. This Bible alone has the only up-to-date reference system that eliminates numbers, signs and confusing letters from the Bible Text. Makes meaning clear, saves searching, stimulates study, emphasizes spiritual themes and lights a path for higher living.

Text Cyclopedia Pours Flood of Light on Hidden Truths

Represents a consecrated lifetime. Nothing like it. Correlates teachings of Scripture on great spiritual themes under contrasted headings such as: Poverty, Riches; Patience, Impatience; Love, Hatred; etc. Gives all Reference Chains of over 100,000 separate references, each chain complete under its topic as well as general Bible information, dictionary material, biographical studies, selected Bible readings and comprehensive treatment of doctrines, persons, places and customs.

AGENTS WANTED

Christian men or women easily make \$50 to \$150 a week. No experience necessary. Full or spare time. WRITE for our special offer and Profit Plan.

Mail Coupon

This Bible displacing all others with leading scholars. No matter how many Bibles you have send coupon for FREE Descriptive Book in two colors giving full particulars and our three day FREE Trial offer. No obligation. Write today.

B. B. KIRKBRIDE BIBLE CO.
H331 Meridian Life Bldg., Indianapolis, Ind.
FREE BOOK COUPON

B. B. Kirkbride Bible Co., Indianapolis, Ind., Dept. H331
Gentlemen: Please send your FREE book giving description, facsimiles of pages and prices of your Chain Reference Bible together with your FREE Trial offer.
[] Check here for Agents' Profit Plan.

Name.....

Address.....

City.....State.....

against the enemy, and are in to win. Pray for us."

PASTOR W. G. SCHURMAN, Chicago First Church—"So many friends write us that they do not see our report in the **HERALD OF HOLINESS** very often that we are constrained to write a few lines with reference to the work in old First church. Firstly, we sent the \$500 to the Emancipation Fund. Secondly, we are trying to pay in a certain amount to the general district budget each month and the people are responding nicely. Thirdly, we have reorganized our missionary work and there seems to be a decided improvement, both in attendance and interest. Fourthly, our Sunday school is getting along nicely. The attendance is good and the interest is excellent. Fifthly, folks are still seeking and finding God at our altars. Thirty-eight people knelt at the altar during the month of January, and fourteen have been received into the church as new members. We are planning on a revival campaign April 4 to 22, with the Radio Male Quartet of Lawrenceburg, Tenn., and Rev. G. B. Williamson of the Austin Nazarene church assisting in the preaching. The musical department of the church has put on two programs over station WJKS, Gary, Indiana, during the month of January, and last Sunday the Brass Quintet and the pastor visited six or seven depart-

ments of the Cook County jail, playing the instruments, singing and praying, also speaking a few words as we felt the cases demanded. Our prayermeetings are well attended and are seasons of refreshing. With all the multiplied attractions of this great city of Chicago, our crowd are as loyal to us and the church as though they were in a little country town. All the spectacular displays of hybrid religious cults and high sounding titles of self-styled miracle workers have no more effect in enthusing our people or getting them to run away from their church services than would a small town fair have on the management of the Ringling Brothers' circus. The grace of Jesus Christ satisfies the human heart and our people have it. Not only do these wild religious gatherings attract many people, but legitimate religious organizations which stand for the old Book and walk in the old paths that would naturally and legitimately attract our people (and many do avail themselves of these privileges at times when there are no services in our own church), but they stand by their own services and are loyal to God, church and pastor. What more could a preacher desire? We love them and they love us. Of this we are assured. We thank God for First church's past history and pray that the history which she is making now may be as precious to the memory of our boys and girls as the past

history is now to the present generation. The holy ministry of Revs. Cornell and Martin will not soon be forgotten and it is not hard to find their footprints in the sands around Englewood. May God help us that our ministry may be as effective and as manifest in the years beyond as theirs is in the present day. Rev. Andrew Johnson of Wilmore, Kentucky, preached for us on the morning of February 5, the thought of his theme being 'All that man lost in Eden, restored through Christ.' It was a blessed message, and much enjoyed by the morning congregation. There is a spirit of prayer and expectancy on the people. We are looking to God to make bare His arm and bring salvation to our community. Personally we are walking in the light and trusting the Lord to help us make the City."

PASTOR VICTOR L. ABBEY, Kearney, Nebraska—"Those mystical manifestations, better termed the supernatural, are prevalent about and through our flock these days. A most miraculous healing by Jesus, of one whom we have ministered to, just on the border of our constituency, is most encouraging to us. Another sister claims a wonderful healing. Oh! how beautiful to trust in the Savior. We now have four prayermeetings each week, two cottage, one young people's, and the regular midweek, and God is blessing. Our District Superintendent brought us a most inspiring message from Romans twelve last week. The saints are encouraged. We have been through the fiery furnace but Jesus went with us all the way. Pastors from several of the surrounding Nazarene churches join us in fittingly celebrating Washington's birthday by an all-day holiness meeting. We are exercising our 'achieving faith' and find it pays to obey God in every particular. Our membership increase to date is twenty-one. Though we are not planning to stay beyond assembly, we are zealously importuning God for a heaven-sent, mourners' bench, Holy Ghost revival."

PONTIAC, MICHIGAN—"A mighty revival has swept this way. Can't you hear the hallelujahs? After years of tears and waiting the Holy Ghost has come. Thousands saved? No. Hundreds? No. But enough to bless the world when the revival fire has gone from here. That great man, Rev. Charles Stalker, is here and prayer is answered. If you don't believe the Nazarenes are old time shouters come to Pontiac, Michigan."—F. P. Hosner.

PASTOR H. A. LENTZ, REGENT, N. D.—"The Lord has been blessing our labors since we came to Regent, even though the old enemy has been busy, but that is only to be expected where God is working; so we are encouraged to press on and hold up the banner of holiness that it may not trail in the dust and claim victory for precious souls in Jesus' name. Praise His name! We held a three-weeks' revival following the holidays with Rev. R. L. Hobza, of Dickinson, N. D., as evangelist and want to thank God for it, for He gave us a good meeting in spite of the cold, stormy weather and roads that were almost impassable, which kept the country folk away most of the time. Brother Hobza preached some real heart-searching

HE GIVETH MORE GRACE

A COLLECTION of editorials by Dr. J. B. Chapman selected from the **Herald of Holiness**. It is a common occurrence for us to receive letters from subscribers urging us to reprint certain editorials that appear in the paper. Some have been reprinted in tract form but we have recognized a demand, quite general, for Dr. Chapman's outstanding editorials in permanent form—hence this new volume, just off the press, **HE GIVETH MORE GRACE**. In this book we offer fifty of these editorials.

The book is of heavy, cream tinted paper and is bound in attractive imitation leather cardboard. The page size is 8 x 10 inches, approximately the size of the **Herald of Holiness**. This volume is unusually attractive and striking in appearance. We anticipate for it an enthusiastic reception both outside as well as in our own denomination.

We can think of nothing more suitable to present to those whom you would like to interest in the doctrines of our church and the attitude that we take on different questions of interest to the religious world.

This volume will be worth many times its price if kept in a convenient place and used for daily or Sunday devotional reading.

You can secure a free copy by selling only four books

Price only 50c
(We pay the postage)

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

messages, and the Holy Spirit was faithful in sending the truth home to hearts and as a result there were ten seekers. While we were not able to reach the outsiders as we had hoped, yet we feel the church was greatly helped and blessed. Brother Hobza is a real man of God, who carries a big burden for souls and his messages are real 'diggers.'"

PASTOR FRANK SIMPSON HOUSE, CARDINGTON, OHIO—"On Thursday, Feb. 2, 1928, a gracious series of revival services closed in the local Nazarene church. During these services the pastor was assisted by Rev. Harold Osborn and Miss Phoebe Pierce, both ministers of the Pilgrim Holiness Church. God owned and blessed the labors of these consecrated workers. Upwards of twenty souls sought and found Christ, either as Savior or Sanctifier. Great conviction fell on the community. The church was much revived and strengthened and several will unite with the church. This church is less than two years old, and is located in a town of about 1500 population. There are four other Protestant churches, but God is stirring the whole community on the line of scriptural holiness through this band of devout Nazarenes. May their tribe increase. We feel like traveling on."

ANNOUNCEMENTS

NOTICE—Danville, Ill., Church of the Nazarene will celebrate the 16th anniversary of its organization with an all-day meeting on Sunday, March 11. Dr. J. W. Goodwin will preach and all former pastors have been invited to attend. This will be followed by the Chicago-Central District Preachers Convention March 13 to 18. All who can are urged to attend this spiritual feast.—Rev. W. S. Purinton, Pastor.

PRAY for a young man in Iowa, a Sunday school teacher, who is beset on every side with false teaching; for a husband in Arizona who is broken in health and needs healing; for the healing of an elderly brother and also for his salvation; pray for the reclamation of a husband in Iowa; for a brother in eastern Washington who is away from home, that he have a clear experience of justification, and pray through for sanctification.

NOTICE—I am expecting to enter the evangelistic field as God may will. I never had a greater passion for souls and a vision of world needs as I enjoy at this time. My new home address is 14118 Calvert St., Van Nuys, Calif.—T. S. Mashburn.

NOTICE—We are glad to announce that Rev. W. F. Miller of 12 Madison St., Ashtabula, Ohio, will return to the evangelistic field on May 13 next. He is just completing his third year as our pastor and needs no recommendation. We appreciate the work that has been accomplished in our midst under his good ministry and any pastor who is fortunate enough to secure him for a revival will not be disappointed. Brother Miller is a returned missionary from Japan and Korea and an experienced evangelist. He preaches the old-fashioned gospel and has always been richly used of the Lord.—The Church of the Nazarene, Ashtabula, Ohio.

SPECIAL REQUEST FOR PRAYER—Pray earnestly for my brothers. In serious condition. Not saved.—Mary Jeffries, Harlingen, Texas.

DEATHS

MALIN—Wilrena Stauffer was born February 22, 1851, in Allegheny county, Pennsylvania, died at her home in Buffalo, Kans., January 15, 1928. She, with her parents, emigrated to Bluffton, Ohio, from thence to Kansas in 1845. Was married to Winfield L. Malin, April 22, 1873, at Findlay, Ohio. Two sons and three daughters were born to this union, all of whom are living—Celeste, of Channute; Mary, of Kansas City, Mo.; Edward, of Long Beach, Calif.; Alta, of Kansas City, Mo.; and Ralph, of Buffalo, Kans. While the hearts of husband, children and grandchildren, ten in number, with other relatives and scores of friends are feeling the loss of this dear woman most keenly, yet they rejoice because of the triumphant close of her earthly career. Having suffered untold weakness and pain for so many years, she always manifested perfect patience and resignation to the will of God whom she served with her whole heart. As she came slowly to the end of her earthly sojourn, she seemed to linger for days on the border-land of eternal glory and could with the eye of faith see the beau-

ties of heaven, and talked to those about her of the sweet strains of celestial music and the fadeless flowers that bloom on the evergreen shores of eternity! All who entered her room felt the presence of the Lord and the influence of her beautiful Christian life which has fallen like a benediction upon countless numbers who have been privileged to know her. Soon after moving to Buffalo, God laid upon her heart, also that of her good husband, a special concern for the establishment of organized holiness in Buffalo. They went and prayed, opened their door to a sanctified ministry who dared to preach the truth and in this home the seed was sown that later resulted in the organization of the Church of the Nazarene, of which they became charter members. Later, under the ministry of B. F. Lehman, the little brick church on Main street was dedicated at whose altar sinners are being saved and believers sanctified wholly. Thus her life lives on and eternity alone will reveal the glorious reward that awaits the subject of this sketch. All of her family, except Edward, were privileged to be with her during her last sickness and ministered to her needs with untiring devotion. Funeral services were held January 18 at the Church of the Naz-



Olivet College

Coeducational - - Religious

The aim of OLIVET COLLEGE is—

- To provide educational opportunities in an atmosphere of faith and evangelistic fervor.
- To magnify the intellectual and yet exalt the spiritual.
- To train men and women for Christian service.
- To provide general educational advantages for all.

OLIVET COLLEGE maintains departments of instruction in

College	Piano
Theology	Voice
Academy	Art
Expression	Stringed Instruments
Commercial Subjects	

OLIVET COLLEGE seeks to combine in its school family the congenial atmosphere and high ideals of a well regulated home with a serious and earnest pursuit of the best in education. It is refreshing to find so fine a group of clean, high minded, capable young men and women as compose the student body of OLIVET COLLEGE.

When you come you will like it.

For further information write President T. W. Willingham, Olivet, Illinois.

arene, conducted by the pastor, B. F. Lehman. Interment was made in the Buffalo cemetery.

FORGAN—Clifton Forgan was born February 7, 1894, died November 10, 1927. He was saved at the age of sixteen and lived a sweet Christian life until his departure. He suffered eight months, but at last he bid farewell to mother, father, brothers and sisters, and has gone to be with Jesus, where there will be no more suffering. We shall miss his activities in the church and community, but we will be submissive and say, "The will of the Lord be done." The funeral was held by the writer.—A. M. Gilbert.

VANCE—Mr. J. M. Vance was born in Daviess county, Indiana, at Glendale in September, 1859, and departed this life January 12, 1928. Thus he was entering his sixty-ninth year of life. Mr. Vance was taken ill during the Christmas holidays. After a few days' illness he was taken to the infirmary at Atmore, Alabama, where he received a surgical operation. He was sick for about two weeks, but very patient, and when his friends came to see him, he would be pleasant and cheerful, regardless of his suffering. Mr. Vance was a good Christian man. He was a member of the Methodist church. Mr. Vance came to Alabama in 1912, where he continued his life's work—teaching school. Mr. Vance was a well educated man, having attended two universities in Indiana. He was a student all his life. He was very fond of literature, as well as his Bible studies. Mr. Vance did some good work as a minister during his vacant time from teaching. Prob-

ably no man over did more for the up-building of church work among the young people. The parents and pupils of the community will treasure his memory. Probably no man held as wide a circle of friends. Mr. Vance will be greatly missed but our loss is heaven's gain, and we must submit to the will of the Lord. He leaves to mourn their loss a wife, two sons and a host of friends. The remains were taken back to his home state, Indiana, where he was laid to rest to await the resurrection morn.—Written by a pupil, Lula Presley.

WHITNEY—Arminda Whitney was born April 16, 1848, in Lake County, Illinois. She married George A. Allen November 17, 1869 and came to Higgins, Texas. Grandma Allen was converted and sanctified in earlier life and of her it may well be said, "Precept upon precept, line upon line, here a little and there a little," as diligence and devotion was her motto. She was a charter member of the Church of the Nazarene of Higgins, Texas, where the last tribute was paid her memory Monday, November 28, 1927, at three o'clock, the pastors, Rev. Hattie Putney and Nora McCaslin being in charge. This mother in Israel is gone but not forgotten. Her pew will be empty, her testimonies on earth are no more. Her words of cheer have ceased, but will linger in our memories and fittingly we may say, our loss is her gain. The sons, E. E., H. H., R. D., E. O., and A. J. Allen survive her. Two daughters, Mrs. Ella Brown of Higgins, Texas, and Mrs. Pansy Rogers of Hutchinson, Kansas, twenty-nine grandchildren and thirteen great grandchildren add to this list of mourners, besides a host of friends.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

British Isles April 8 to 9
No. and So. Carolinas (Greensboro, N. C.) May 9 to 13

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Alberta (Calgary) March 26 to April 1
New Mexico April 11 to 15
Southern California (Long Beach) ... May 8 to 13
Northern California (Oakland) May 16 to 20
Colorado May 30 to June 3

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Washington-Philadelphia (Baltimore, Md.)
..... April 4 to 8
New York (Saratoga Springs) April 11 to 15
New England (So. Portland, Maine) April 18 to 22
Pittsburgh April 25 to 29
Idaho-Oregon (Nampa) May 2 to 6
North Pacific (Portland) May 9 to 13
Northwest (Yakima, Wash.) May 16 to 20

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928.—E. J. Fleming, General Secretary.

THE LOST FRONTIER



The Author

The latest book from the facile pen of Prof. C. A. McConnell, author of Caleb of the Hill Country, Boys of the Old Sea Bed, Happy Day, The Book's Own Story (2 vol.).

McConnell specializes in religious stories. He knows how to tell a narrative in a "human-interest" fashion, without the least suggestion of being prosy, trite or wearisome. And best of all, he knows how to weave into a story, pungent, soul-stirring, gripping truths that fasten themselves upon the mind of the reader.

This new book is an interesting wholesome tale of early days on the Dakota frontier. Ox-wagons, old Sitting Bull's last ride, hidden crime, dangers, hardships, sacrifices—all figure in this new book. As with all of McConnell's books, the motive is religious—Christian; a desire that men should know God experimentally through His revelation in Jesus.

John Haywood, the university professor turned pioneer, Ole Gunderson, the sinister Major Gilson, Eugene Lorrimer, the Bible Christian, are all real men who live their lives through these pages—and meet their rewards.

This book will hold your attention to the last page. Read it, old and young will enjoy it and finish it with an assurance of time well spent.

Price, \$1.00, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.