

HERALD of HOLINESS

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WHOLE NO. 932

FACING THE MORNING

By Ida M. Attebury

We are facing the morning, the glorious morning,
Look upward, O pilgrim, rejoice on your way;
Though gloom may surround us and trials press sore,
The shadows of darkness will soon melt away.

Facing the morning, the dark cannot hold us,
Hasten we on to eternity's day;
Jesus our Savior will never forsake us,
Glad welcome awaits at the end of the way.

Facing the morning, the world left behind us,
Its chill and its death no longer we fear;
Bright are the hopes in our hearts as we journey,
The morn will break o'er us celestial and clear.

Facing the morning through life's fiery testings,
Facing the morning, though lonely the way,
Ever press onward, be strong and courageous,
Though we weep through the night, joy comes with the day.

HERALD OF HOLINESS

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ERRORS RESPECTING ENTIRE SANCTIFICATION

MANY of the errors respecting entire sanctification have their foundation in wrong views of regeneration. There are some who err in regarding regeneration as the creation of a new spiritual essence, and this leads them to inquire how God can permit imperfection in this new creation. Others regard it as a change of heart in the sense of an organic or constitutional change in the nature of the soul, and therefore fail to understand why it should not be total. Those who maintain either of the above positions generally find it difficult to understand the doctrine of entire sanctification as a second work of grace. As a consequence, their false theories respecting the doctrine and the deeper experiences of their hearts are always at variance. Truth as found in the Word and truth as revealed in human experience always agree.

Regeneration is neither a literal creation of a new spiritual essence nor an organic change in the constitutional nature of man, but as the name indicates, a reproduction of spiritual life—the life which originally existed in man at his creation but was lost through transgression and sin. Man lost none of the constitutional powers of his being in the fall; he lost communion with God through the Spirit. He still possessed the essential powers of personality—intellect, feeling and will—but separated from God his intellect was darkened, his affections alienated, and his will perverted. No possible mode of restoring spiritual life remained except that which would reunite the soul to God. It was for this reason that Christ became incarnate, bringing spiritual life back into the race in His own Person, and therefore, became the Prince of Life to all who by faith should be united to Him.

Regeneration is the reproduction of spiritual life—the reuniting of the soul with the Author of all life. The soul, still retaining its natural powers, submits its dead spiritual powers to God, that they may be brought to life through Jesus Christ. Supposing, then, that by an act of faith the soul is again established in communion with God through his Son, Jesus Christ, what takes place? With the intellect formerly darkened by sin, man now apprehends God as His Father;

with his affections once alienated, he now feels and enjoys the presence of the Spirit; while with his will he now turns from sin and cleaves with purpose of heart to God. No new spiritual essence has been created, no change in the organic constitution of the soul, and yet life quickens the whole being. The soul has been reunited with God, and divine energy, as a life current, again pervades the soul of man. God's life has been imparted to the soul. The regenerated man has become a partaker of the divine nature. God has become his Father by a spiritually generative act, and therefore the same spirit toward the Father which is possessed by the Eternal Son is given to the spiritually regenerate, awakening in them the consciousness of sonship. The new birth, therefore, is the culminating fact in real conversion.

But as life and the quality of that life are distinct and separate things; so also is life and the conditions under which that life exists. No one will maintain that life is extinct in the natural body because disease exists; neither will any maintain that because life exists the body is always free from pain. These things are distinct and separate. To the impartation of life, theologians apply the term *regeneration*; to the treatment of the quality of that life the term *sanctification*. This is easily understood when it is borne in mind that man is a twofold being—at once an individual and a member of a race. Sin must therefore be twofold—an act and a state of existence.

As an individual, man is a sinner and is under the sentence of death. The first step, therefore, in his redemption is deliverance from the condemnation of sin, wrought through the blood of Christ which was shed for the remission of sins; and with the removal of the death penalty man is restored to justification of life. Justification, or the forgiveness of sins is a judicial act—something done for us; while regeneration is something done in us as a result of the changed legal relationship. And because the sentence of death is removed, God sends the Spirit of His Son—the very spirit of sonship—into our hearts by which we cry, "Abba, Father!" This consciousness of sonship is wrought by the same Spirit which dwelt in Jesus Christ; and this new life emanating from Him who is holy is necessarily holy. Being pure, this new life is likewise purifying in its effects, and man becomes holy throughout the entire sphere in which this new life operates—that is, the range of his individual responsibility.

But man is more than an individual, he is a member of a race and as such is a partaker of the depravity of a fallen race. There is in him the pollution of original sin, which as defined by the creed is, "the corruption of the nature of every man that naturally is engendered of the offspring of Adam." Although it is the corrupt fountain from which all overt acts of sin

flow, it cannot be forgiven because man as an individual is not responsible for it. It is the disease of his nature by virtue of his connection with a depraved race, and must be cleansed or healed, rather than forgiven. When therefore the individual is justified by faith in Jesus Christ and the condemnation of sin is removed; when as a concomitant experience he is regenerated and spiritual life is restored, this new life must coexist with inbred sin until the latter is purged away by the blood of Jesus. What else could the apostle have meant when he drew the allegory of Isaac and Ishmael? "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. 4:28-30).

Regeneration is the impartation of life, not the destruction of inbred or original sin; and this life communicated by the Spirit is a holy life. Since sanctification has to do with the quality of life, it has long been customary to assert, and very properly so, that the converted are partially sanctified. This, unless the nature of regeneration is clearly understood, leads the honest inquirer to ask, "Why is not the work all done at once?" The word "partial" as applied to primary sanctification may itself lead the inquirer to understand some sort of a sliding scale or an inclined plane by which a portion of the work only is completed without any definite line being drawn between primary and entire sanctification. But both of these works are complete in themselves, and the line between them is natural and easy to be discovered. Thus it accords with both the Scriptures and with the experience of believers that primary sanctification is the cleansing of the heart from acquired depravity which attaches to overt acts of sin; while entire sanctification as a subsequent work is the cleansing of the heart from original or inbred sin.

WHY WAS JESUS A JEW?

Max I. Reich in the *Hebrew Christian Alliance Quarterly* gives six reasons why Jesus came into the world through the Jews, rather than through one of the Gentile nations. (1) In Israel alone could he find a true knowledge of God; (2) The Jews had a truer estimate of man than that which prevailed in the pagan world; (3) The Jewish people were the one people of antiquity who sought after righteousness. The Greeks sought after wisdom, beauty, art and science; the Romans sought after power. (4) The Jew had also a divine history, a history in which the redemptive acts of God were recorded. History to an Israelite was not a mere sequence of events, but the working of a divine plan. (5) Jesus could not become the man He wanted to be except in a Jewish home. The Jewish father must train his son

in the fear of the Lord and in the Holy Scriptures. (6) Though the Jews were the most exclusive people the world has ever known, they felt that they were charged with a world-wide mission. . . . Now it is in Jesus and in the church He called into existence, that the world-wide mission of the Jewish people is realized." St. Paul when faced with the question, "What advantage then hath the Jew?" answered in a single sentence, "Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2).

CARING FOR OUR AGED MINISTERS

The official church papers of the various denominations are giving attention to the pension plan as a means of caring for their aged ministers. The churches are becoming sensitive to their duty. It is the aged men and women of our land who have produced the wealth which this generation enjoys, and the question is being asked, Shall they be deprived of a share of its benefits? A deeper content is being read into God's command to support the ministry. Shall the church allow a young man to provide his own collegiate and seminary training, then furnish him with only the barest necessities during the vigorous and active years of his life, and when his usefulness wanes through age and infirmity, allow him to sink into the hopelessness of poverty? Thoughtful people of all denominations are inquiring, Is this what is meant by the support of the ministry? Must not our conception of support be rather broadened to include his whole life—especially his later years? Then too, it must be taken into consideration that living conditions have greatly changed, and these changes have not been to the advantage of the aged minister. Formerly he could find a home with his children and be welcome. Now his children live in crowded apartments, and the struggle for daily bread on their part practically excludes him. Great industrial organizations are providing for wornout employees. The state is being forced to consider its poor. Shall the church not likewise make provision for those who have devoted their lives to its service?

"In Hannah's consecration of the little Samuel to the service of God, we see the true spirit of stewardship—gratitude expressing itself in giving. Because her heart was grateful, she lent her little son to the Lord for as long as he should live. . . . To be a mother is to be the steward of great opportunities and responsibilities. A child is a tremendous trust. Hannah set a wise example for all mothers. No young mother can make a better beginning in her stewardship than to consecrate to God the little new life that has been given into her keeping. By so doing, she commits her child to God's care, and indicates her desire that his life may always be used in God's service."

HOW WESLEY AND WHITEFIELD SPREAD HOLINESS

By General Superintendent Chapman

JOHN WESLEY and George Whitefield were both members of the "Holy Club" at Oxford. They were both earnest in their quest for the fulness of the blessing of the gospel and they both went out to "spread scriptural holiness over the land." They always remained personal friends, but their methods were so divergent that they separated as propagators of the gospel of holiness.

Wesley's personal efforts were confined to the British Isles, except for the three years he spent in Georgia, while Whitefield's labors were more largely extended in America than in England. Whitefield was perhaps the most eloquent preacher the Christian Church ever produced—it is claimed he could preach to thirty or forty thousand people right out in the open and be distinctly heard by everyone. He could pronounce the word "Mesopotamia" thirty different ways and by this means produce practically every human emotion. He made seven extended evangelistic trips from Georgia to Maine and preached 18,000 times. He was known by sight to half the population of the American colonies in the years between 1740 and 1755. Wesley lived much longer than Whitefield and preached 44,000 times. But his audiences were much smaller than Whitefield's and his style was plain as compared with Whitefield's.

But there were three principal points upon which Wesley and Whitefield disagreed, and we think it was here that the differences existed which made Wesley so much more successful than his friend. These points were: (1) the preaching of doctrine, (2) the use of organization, and (3) provisions for the expression of Christian experience and life.

One of the causes of the separation of the two men was the fact that Whitefield accepted the teachings of John Calvin and Wesley those of James Arminius on the subject of the extent of the atonement and other tenets of these historic systems of theology. But Whitefield did not preach Calvinism and challenged Wesley to likewise refrain from preaching Arminianism. And in like manner Whitefield avoided doctrinal preaching of every kind as much as possible. He laid great emphasis upon the facts of the new birth and the witness of the Spirit, but he did not stress doctrinal construction in the approach to even these favorite themes. His theme was "fact not theory." On the other hand, Wesley was a doctrinal preacher pre-eminently. He refused to meet Whitefield's challenge and proclaimed everywhere he went that the "atonement of Christ makes such provision for men as to make salvation possible to them all." Likewise, he "reasoned" on the new birth, the witness of the Spirit, on perfect love, on holy living, on the judgment and on every subject which seemed to him to be of proper interest to the people to whom he was called to min-

ister. His theme was "Facts and theories." He believed that theology is practical and that more people will find the goal if those who have traveled the road take pains to describe the way. He held that in promoting perfect love it is best to preach it explicitly and urgently. For although this will offend many, it will benefit some, and will result in a more intelligent and lasting work than can otherwise be accomplished.

On the question of organization Whitefield was as noncommittal as possible—more if anything, than on the matter of preaching doctrine. He was a priest in the established Church of England-Episcopal, but he sought to hide rather than to advertise this fact. His work was more largely among the Presbyterians in this country, but he took no interest in one church above another. And when people were awakened in his meetings he told them to stay in the churches of which they were members, and when new converts were made he asked them to join the existing churches of their communities. He never recognized his followers as distinct from others, but accounted them as included merely in the community of Christians in general. But Wesley was the master organizer. Early he began to gather those who were awakened under his preaching into "classes," and his appointment of lay preachers, class leaders and various types of helpers was a characteristic of his method. His organization headed up in himself, it is true, but it extended so far as to include somehow even that person who was no farther along than simply to possess a "desire to flee from the wrath to come." And later when he heard that there were a few Methodist sheep in the wilderness of America he, a presbyter of the Church of England, felt himself called upon to ordain "General Superintendents"—Wesley never agreed to have them called bishops—with episcopal power to go forth and preach the gospel and administer the sacraments and to ordain others to do likewise.

In the matter of expressing the Christian experience and life, Whitefield made the most meager provisions. He did establish an orphanage and permit the people to give to its support. But there were no class meetings or testimony services or definite plans for the people to "express" themselves. There was not much singing, and not one single hymn has come down to us from "the great awakening" by which name Whitefield's revival is known. On the other hand, Wesley made every provision for free, spontaneous testimony, and then lest some who needed most to witness for God should be barred out, he established the class meeting in which the individual was called out personally and asked to tell of God's dealings with his soul. And if one showed a little more aptness in speaking than was usual, Wesley appointed him class leader, local preacher or in some other way sought to keep the demands

for expression well ahead of the desire for such exercise. And singing was one of the special features of the Wesleyan meetings. They sang the old songs and composed thousands of new ones. Some of the new songs were set to old tunes—some even to the tunes to which popular songs had previously been sung by the people in their homes and on the streets. Some even doubted that the preaching of John Wesley was a greater factor in promoting the Methodist revival than the singing and songs of Charles Wesley. And the wealth of hymns and spiritual songs which have come down to us from the Wesleys is the greatest of the kind in all the history of the world.

Now the people called "holiness people" are the regular and orderly spiritual descendants of John Wesley, and with whom the Nazarenes are distinctly identified. Always we have followed Wesley from the standpoint of doctrine. We have preached doctrine always and everywhere. We have sought to point out the road that leads to the goal of purity of heart and fulness of love. We have preached explicitly and urgently upon the subject of holiness and have made John Wesley our defense for doing so. We have disregarded Whitefield in this matter and have held him mistaken in his practice on this point.

But we have not always followed Wesley on the matter of organization. Rather Whitefield has been our type here. We have advised sanctified people to "stick to the old church," and have asked our converts, warm with the blood of a new life, to walk into the ecclesiastical refrigerators in their home communities. We have thought an occasional gathering of leaders for counsel and mutual advice quite sufficient. We have not followed Wesley in a plan to provide an organization that will somehow hold the people together and help them on.

But our personal conviction is that we have made a mistake in breaking with Wesley and following Whitefield. We should organize. We have done well—we Nazarenes—to organize as a church; for the matters which distinguish us from others are fundamental enough to constitute a real "cause." But we must go even farther. Our women are organizing for missionary purposes. Our young people are organizing for the development of the expressional life. Our Sunday schools are reaching out in the endeavor to include not only all the members of our own families, but also those who are interested in us and the gospel we preach. It is not so much more machinery at the top that we need as a more inclusive program for big, little, old and young, neighbors and friendly adherents. It worked with Wesley, it will work with us.

And finally, we must go on with Wesley in our provisions for expressing the Christian experience and life. We must keep the testimony rolling, and we must not permit a few old, mature saints to monopolize the opportunities of the week for speaking for Christ, we must find ways and means for young Christians and

even children to tell out the news of salvation. We must practice and teach the Bible plan of tithing the income and of making offerings to the work of God—this is not only for the good it will do others, but as a way of expressing our own inner experience and life. And we must sing the old and the new songs. Some new songs show the effect of the present trend for the spiritual plow to run out of the ground—they are shallow and light and in some instances even sacrilegious and trashy—let us frown upon and eliminate these. But there are new songs that are well adapted to express and make known our deepest joys and hopes—let us sing them, and let their number multiply. Thank God for our singers and our song writers!

Wesleyan in doctrine, Wesleyan in organization, Wesleyan in the provisions for expressing the Christian experience and life—this is a good standard and a good motto.

WHAT SHALL WE DO? WE AWAIT AN ANSWER

IT WAS in the office of the Foreign Missions' Board of one of America's largest denominations. The place was gloomy. In the lobby I met a missionary. He was gloomy.

"I had met this missionary before—far off the tourist trail in Africa. He had been there fifteen years. Floods came, and fever, and famine, but he stuck to his lonely post. The black death carried away his son. By all the usual standards of success he should have quit then. There weren't any 'raises' in sight. No adequate retirement allowance. The church hadn't singled him out in ecclesiastical preferment. His friends at home urged him to quit, on the spot, and return to America while he had youth enough to make a comfortable place for himself. But he didn't quit. He and his wife talked it over. They prayed it over. And then—a little lonelier than before—they carried on. For in those fifteen years of toil they had cleared the bush from the land of a bit of Africa, swept the fear and the evil from the hearts of a company of Africans and set up a little corner of the kingdom of heaven. They stayed to extend that kingdom.

"I had never before seen any gloom about this missionary in Africa.

"I suppose you're headed back to the brush," I said.

"No," he said, 'not now. Perhaps never.'

"Now then I understood why he—why the whole place—was gloomy. The gifts of the church to foreign missions had collapsed. The official reports called it a 'falling off,' a 'decline.' But that was the language of diplomacy. Actually, it was a collapse. And this missionary had been told he had better hunt another job. And like word had gone to other missionaries on furlough. And abbreviated cables had been sent to

courageous men and women, around the world, to say that for another year they would have to curtail their plans to extend the kingdom of God in their corner of the earth.

"'If this keeps up,' said the chief secretary, 'foreign missions may die with this generation.'

"And they may."

The above is a quotation from an article entitled "Will Foreign Missions Die With This Generation?" At first blush it does not look as though this gloomy and startling caption had much significance for Nazarenes. Nevertheless let us pause and consider. When we look back just a year and see the narrow escape from retrenchment which we had between January and May, 1929, and how we escaped by only a margin; and then recall that since last July we have had a partial slump below normal in our receipts for the General Budget *each month*; and then further remember that this last December scored against us still more heavily, and then January (1930) slumped us a little deeper than December did into the black hole of deficit, we begin to wonder whether the awful reaction against foreign missions has not also struck the holiness churches, just as it has the older denominations.

The above reference to the devoted missionary in Africa and his inability to return to his fifteen-year-old field, has a counterpart in the history of our own Missionary Schmelenbach's return two years ago from Swaziland, that was only remedied by a representative of this office begging money from campmeeting and from assembly, for his transportation back to Africa. Why was this made necessary? Because some of our own Nazarenes do not tithe, and some others would not forfeit a little meal of food once a week for the sake of Jesus and heathen souls, and hundreds of churches would not pay their apportionment on the General Budget.

Right now our Department of Foreign Missions is struggling with the rapidly increasing needs of our faithful workers "over there," and a slowly lessening income for the General Budget over here. Have we as a church gradually ceased to care for the holy cause that prompted our Lord's last command? Do not our pastors longer bear this on their hearts? Will they not weep and cry and plead with their people, and raise their apportionments, or shall we order our foreign workers home? *It is certain* we cannot go on very many more months at this declining rate.

J. G. MORRISON, *Executive Secretary*.

ARRIVING IN INDIA

By General Superintendent Williams

EVER since I can remember I have heard people talk of India, and have listened to missionary pleas for this country. I have also read quite a number of interesting books regarding India, her climate, her social life and have for years associated with this land the thought of child widows and other evidences of human suffering. It seems to be a dream that I am now here. I have to pinch myself, almost, to make myself believe that my being here is a reality, and not a dream.

We arrived in Calcutta December 18, on a freight boat from Singapore. This boat had on board a few first-class passengers and hundreds of deck passengers. The deck passengers, almost entirely Chinese, left the ship at Penang, Malay Straits, but the ship again filled with Indians bound for Calcutta. The service on this boat is not the best but she made fairly good time, and the weather was perfect, consequently we enjoyed the trip, not being crowded, and having a smooth sea.

Brother George Franklin was at the wharf to meet us as we landed. It was a pleasant feeling to see someone who knows the people, their language, customs, where to spend the night, and the connections for the trip to our mission station at Kishorganj. The boat docked just at dark and we soon rushed off to the hotel, passing through the usual unpleasant experience with the coolies. These coolies are always

very anxious to handle the baggage, and then are never satisfied with the amount given them, especially if you pay them liberally. If you are stingy with them, and then let them beg you out of a tip, they may be contented, but if you pay them more than the usual amount given for labor, they will fuss and shout angrily and demand double that amount, supposing you to be an easy mark for good picking. They show great interest in suckers and newcomers.

We spent the night at the Lee Memorial Home, a home and school, a Methodist institution with a long and interesting history. Mrs. Lee, the manager, is an elderly lady, having given many years to mission work here in Calcutta. She is a faithful and godly woman with much information regarding Indian conditions.

Brother Franklin desired to return to Kishorganj in time for the Christmas service and program there, therefore we left Calcutta the following night. We plan to spend some more time in this great city, looking over mission work being done here by other denominations. Calcutta is the second city in size of the British empire, I am told, London of course being the largest. Missionary work has been done here by the older and stronger churches long enough to demonstrate what is possible along missionary lines in India, and to bring to the front the best methods, or prove that the methods employed are not a success.

I would like to know the facts, for a number of reasons. We hope to get some first-hand information here and elsewhere while in India.

The trip to our Eastern India station was quite interesting, though certainly new to us and more or less full of anxiety. This was our first time to travel in India. In going to Kishorganj, one takes a night train from Calcutta and travels all night, reaching the river early in the morning. There the railroad ends, and it is necessary to take boat for a river ride that requires about three hours, more or less, according to the amount of business to be transacted by the boat company. The night's travel on train was somewhat new with the single exception possibly of some experiences in China. We, Dr. Goodwin, Brother Franklin and myself, had space in a second-class compartment. One other man came in and spent the night with us. The car was old, the seats hard, but there was room for five people to sleep. The compartment is not exactly a sleeping compartment, but one can make it such if he has bedding sufficient to provide a bed for himself. Brother Franklin had some blankets, and these together with one we had, served us quite well. All slept with clothes on, of course. We locked the doors and turned the lights out, and wore the night away as best we could. Several times during the night people tried to get in, but we refused to open the door. The car has no end entrance. You enter and leave from the two sides. This is a splendid arrangement for travel in this country. The cars thus have some degree of privacy. The weather this time of year here is quite cool at night, not cold, but cool.

The ride on the river boat was a change. I am a convert now to boats. I imagined I would not like this part of the trip, but I have already learned to really enjoy the ocean, and can even take some pleasure in a river boat, especially after leaving the kind of train we did after the night of travel. The ride up the river had some interests to me. It is a wide stream and carries quite a large amount of traffic. Also it furnishes the people much food in the form of fish. The country through which the river runs is distressingly level, so level that the river can and does overflow a large section at flood times. During this high water the river often changes its course and makes for itself in places an entirely new channel, thus making much waste land and destroying villages and ruining forever many farms. The country is quite green, with trees, grass, and evidences of crops that have been raised and harvested this year. Some of the rice is yet uncut, while many farmers are seen down on their knees cutting their rice with hand sickles. Rice is the great food crop here. Jute seems to be the main money crop in the province of Bengal. Cattle are to be seen everywhere one looks. I am surprised, and yet not surprised, as I have read before that cattle are a loss economically and even an

embarrassment to the Indian people. They seem to have no real milk cows, or rather they have what cannot be profitable from a financial standpoint. The Hindu will not eat beef. Then, there are the sacred cattle that are dedicated to the gods, cattle that no one will in any way molest. These are to be seen walking right down the streets of Calcutta, eating what they can find, and asking no one for permission. They will not be abused or interfered with as they are sacred and to mistreat them would bring down the wrath of the gods. The economic loss of cattle that are so numerous here must be very serious. The ride on the river boat did not give us as good opportunity however to see the land as the ride on the train with which we made connection upon landing. The second railroad took us from the river across country to our destination.

The country is evidently very thickly populated, though not as much so as China. The people in this section seem to have more to eat than those in China where we traveled while there. The houses here are built mostly of bamboo with thatched roofs. In China they are built mostly of mud. The walls of these houses are made of woven bamboo splits resembling somewhat the bottoms of the old-fashioned cane bottom chair, only the bamboo pieces are coarser and somewhat wider and heavier. The bamboo poles are of great value in the framework construction. The people live in villages, which usually have a nice growth of green trees that furnish much protection in storms and also reduce the terrible heat in the hot summers by giving the people some shade beneath this tropical sun.

While riding yesterday on the train I noticed two men carrying something swinging from a pole that rested on their shoulders. I inquired what it could be and was informed that these two men were carrying a woman, a wife. This arrangement is supposed to be a sort of sedan chair, but it does not deserve the concept represented by either the word "sedan" or the word "chair." It looked more like a sack. This is the purdah system. The woman is not supposed to be seen by anyone except a very close relative, such as a brother or father, or especially the husband, who is really to be worshiped by her as a god. How sickening! What suffering poor humanity brings upon itself by its foolish and superstitious notions! God made life wonderful and glorious, but man, because of wrong notions caused by the fall, and sin, lays burdens upon himself that are hard to bear, and for nothing.

Life here in India would furnish material for much study and interest. An old nation, a people with a history measured by centuries, in the condition one sees here brings a question to every thinking mind. What is the trouble? Sure enough, what is the trouble? I think it is not hard to find. The world, or at least

a part of the world knows the reason. But it is easier to find a problem than a solution for one. Christ is the only hope. Can the people be reached with the gospel? Is there a way to bring relief, while millions are perishing for the Bread of life? Can the people be reached?

India furnishes the Christian Church the most difficult problems of any country on earth, possibly, when you consider the whole nation with her caste system, her Hinduism, and her Mohammedanism. India has scarcely been touched by the gospel.

We arrived at our station at night. We were met at the train by Sister Varnedo, some of the na-

tive preachers, workers and students. The welcome was hearty and we are glad to see our work here for the next few days and study the problems. The missionaries, Brother and Sister Franklin and Sister Varnedo and the Franklin children, are all well and happy.

The trip is driving me more and more to pray and to feel my utter dependence upon God. Dr. Goodwin and I both are well and as happy as we could be while seeing the needs and suffering we have to look upon without being able to relieve conditions.

We shall tell you more later when opportunity is afforded. Love to all.

THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH

By C. B. Jernigan

NUMBER TWO

THE first article was written on a text from Jeremiah, and given to Israel just before the captivity. God never allowed a people to be punished until they had been given sufficient warning. Jeremiah warned Israel, but to no avail. His was the last warning that they had before being taken away to Babylon, just at the closing of the Jewish dispensation. The text from Jude has also a peculiar setting, the last epistle, placed just before the book of Revelation, signifying that this warning is given at the close of the Church dispensation, just before the revelation of Jesus, as He comes to catch his Bride away.

The Bible is an inspired book, written exactly as the Holy Ghost directed men to write it, and put together in regular order, beginning with Genesis, the creation of things, then the other books of Moses, followed by the books of Joshua, Judges, Samuel, Kings and the like, making a complete history of God's dealings with man. Then come the four Gospels, the Acts of the Apostles, followed by the Pauline epistles, written especially to certain churches which bear their name, one to the Romans, another to the Corinthians, and now the very last epistle, which was not written to any certain church, but "to them that are sanctified by God the Father, and preserved in Jesus Christ and called." Jude did not write to unsanctified people like Paul did, endeavoring to get them sanctified, which is very evident in the epistles to the Hebrews and Thessalonians, but Jude writes to "them that are [not will be] sanctified."

Then Jude thought that in the time of the end there would be some people who would be sanctified. They did not grow into it, but "by God the Father." These he picked out under inspiration, to make them the custodians of the gospel in the last days. Thank God, there is not a Modernist among "them that are sanctified." We believe with Paul, "All scripture is given by inspiration of God." This is why almighty

God has made the sanctified the custodians of His truth, and our job is to "earnestly contend for the faith once delivered unto the saints." Shall we fail God? Or shall we be true to the trust committed to us?

A letter addressed to "them that are sanctified." I once had a campmeeting at Hughes Springs, Texas. God gave us victory. A man came there from Jefferson, Texas, who was one of the most ardent workers that I ever saw. He was continually in prayer, or at work in the altar, or in doing personal work. So ardent was he that they called him, "Sanctified Joe." He wanted me for a meeting in his town soon, and I agreed to go as soon as our next meeting was over, but could not tell him just the exact date of closing as in those days, we were not "day laborers" (ten days' meetings) but we were "contractors"; that is we took a meeting by the job, and not to close till victory came. So I gave him a blank book and asked that he write his name and address in it, so that I could wire him when we could come. When we had closed our revival I looked for the book containing his name but never could find it. I went to the Western Union Telegraph office and wrote a message to "Sanctified Joe, Jefferson, Texas," and pushed it across the counter in the office, with money on top of the telegram. The operator read the address and looked me over once, then said that he had never seen a message addressed like this one. But I said, "Here is your money, send it." He said, "Well, when I took charge of this office, the superintendent told me not to try to read people's minds, but their messages." So he sent it. The man at the other end was equally surprised when he received it, and called his helper, and said, "What on earth will I do with such a message?" His helper said, "Send it to Joe Williams, the chief sawyer at the Clark and Boise sawmill, he will sign for it." And he did, for everybody in his town called him "Sanctified Joe."

Now here is a message sent from God the Father,

through Jude his servant to them that are *sanctified*. *Who will sign for it?* If it is accepted by you, then you become responsible for the carrying out of all the instructions therein contained. You are then the custodian of the truth of God. Oh, Nazarenes! What a tremendous responsibility rests on us.

God is expecting us to be true to His trust. The people of this sin-cursed world expect us to be true and not to fail God. What is the trust? "*That ye should earnestly contend for the faith once delivered unto the saints.*" Why this charge? "For there are certain men crept in unawares . . . denying our Lord Jesus Christ." Notice, "certain men . . . crept in." Yes, brother, they have crept into the church. Sly, slick, deceivers, modernists. Yes they have *crept into* all churches that do not believe in entire sanctification as a second work of grace. Not an exception, save only the Roman Catholic church. Jude was a prophet. *Crept in*. Little by little the church has drifted away from the fundamentals. Methodism in the days of Wesley would not admit any into the classroom, "that wore rings, ruffles, or high hats." Early Methodists were known for their plainness of

dress, and their power in prayer. It is "the little foxes that spoil the vine."

God has raised up the Church of the Nazarene as the "shock absorber" of the ages. To her has been committed this trust. Mr. Wesley said, "If we make rich men a necessity to us, then farewell to our doctrine." When we as the Church of the Nazarene let down the standards on which our church was founded, then "the grand depositum" of holiness will be taken away from us.

Read Jude's warning. Remember Israel fell before they reached Canaan and bleached their bones in the wilderness. Remember, "the angels which kept not their first estate." Remember, "Sodom and Gomorrah." O brother, preach old-time repentance till people repent. Preach entire sanctification till people make a consecration, without reservation, mental or otherwise. Get people to pray until pentecostal fire falls. Insist on praying through—clear through. Then take your liberty—be free. The freedom of Pentecost brought great throngs of people, and as they came, and looked on, they were cut to their hearts and were saved. A graveyard is the stillest place that I know of. Do not live in a spiritual graveyard.

CHOSEN UNTO SANCTIFICATION

By A. M. Hills, LL. D.

We are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ (2 Thess. 2:13, R. V.)

PEOPLE sneer at the doctrine of redemption and the doctrine of holiness. Some are so bold as to tell us that this holiness doctrine is a late invention of religious fanatics. No! No! John Wesley said, "This is the depositum of truth which God lodged with the people called Methodists and for the sake of propagating this chiefly He appears to have raised us up." In his commentary on our text Wesley says, "From the beginning of your hearing the gospel God hath chosen you to salvation through sanctification of the Spirit, a belief of the truth."

This then is the testimony of the founder of Methodism, and his interpretation of our text. But Madame Guyon of France was born fifty-five years before Wesley. She languished in dungeons fourteen years for living this experience and proclaiming this precious doctrine to the people of her time.

But George Fox was born in England twenty-five years before Madame Guyon, and he also lived and taught this same blessed truth. The apostles, Paul, Peter and John taught it by profession, command, exhortation and prayer, and every form of expression in about a hundred passages of scripture. And well they might, for in His great intercessory prayer, Jesus prayed that His disciples and all that should ever believe through their word might be "sanctified" (John

17:17). But before Christ came, twenty-three hundred years ago, the prophet Malachi plainly taught this doctrine (Mal. 3:3). Centuries before him, Ezekiel taught and foretold the same rich blessing for the world by the Holy Spirit (Ezek. 36:25-29). About twenty-seven hundred years ago, God promised the blessing by the mouth of Isaiah, "I will turn my hand upon thee and thoroughly purge away thy dross, and will take away all thy tin." That is, God promised to take away all the base alloy from the heart and leave only the pure gold of holiness.

Almost three thousand years ago David prayed: "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10). Thirty-five hundred years ago, God said by Moses, "Ye shall be holy; for I am holy" (Lev. 11:44). More than thirty-eight hundred years ago God said to Abraham: "Walk before me, and be thou perfect" (Gen. 17:1). And it was a call to a second work of grace; for the report of Abraham's justification is given in Genesis 15:6. "He believed in the Lord; and he counted it to him for righteousness."

And away back thousands of years before that, in the very dawn of human history, God laid down the fundamental law of holiness; and said, "The soul that sinneth, it shall die." "In the day that thou eatest

thereof thou shalt surely die" (Gen. 2:17). In fact, God made man in His own image, and commanded him to be holy like Himself. So it comes about that this doctrine of holiness is as old as the eternal nature of God! Yet, in the face of all this teaching of the Bible from lid to lid, there are not wanting multitudes of carnal preachers and teachers who tell the people that this doctrine of holiness is only a fad invented by modern fanatics! God have mercy on them!

Notice, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame" (Eph. 1:4). Our text shows:

I. *The apostle was writing to those who were already Christians.* He calls them "Brethren, beloved of the Lord." He wrote unto "The church of the Thessalonians in God our Father and the Lord Jesus Christ." See 1:1, of each epistle to Thessalonians. They were already converted, regenerated, justified and adopted! So there is a call here to a *second work of grace*; John Wesley said, "the second blessing properly so-called."

II. The end to which they were called or chosen was *salvation*, complete and eternal, from all the corruption and misery of sin. Salvation means, being *saved* from everything displeasing to God.

Adam Clarke correctly observed that sin exists after two modes or forms: (1) In guilt which requires forgiveness or pardon. (2) In pollution which requires cleansing. In order to find mercy, or escape from guilt a sinner must confess and forsake sins, and call on God for pardon. In order to obtain a clean heart a man must know and *feel its depravity*, declare it before God, and apply to Him for cleansing.

We need salvation from both forms of sin. The latter is the viper which hatches out all the other actual sins. Only a salvation to the uttermost will make us wholly pleasing to God. David found by sad experience that he needed both blessings. So did Peter. So does every man!

III. Notice the means to this glorious end. Belief of the truth and sanctification of the Spirit.

1. Belief of the truth—what the blessed Word of God teaches on the subject. This is our part.

a. Jesus prayed for it. "Sanctify them" (John 17:17).

b. He commands it. "Be ye holy" (1 Peter 1:15, 16).

c. He promises it. "Who also will do it" (1 Thess. 5:24).

d. He chose you to it: "Chosen you to salvation through sanctification of the spirit," the text (2 Thess. 2:13).

e. He died for it. "Gave himself up for it; that he might sanctify it, having cleansed it" (Eph. 5:25, 26, R. V.).

f. Jesus has power to do it. "Able to save to the uttermost" (Heb. 7:25).

It is man's part to believe these truths, and act upon them, and call on God in faith for full salvation.

2. Then the Holy Spirit sanctifies. Sanctification is God's part, and His act. It is His omnipotent, instantaneous act, cleansing the moral nature of the believer, one who has already been converted, regenerated. The act is that of *removing carnality, depravity, indwelling inherited propensity to sin.*

It is done by the "baptism with the Holy Spirit" "cleansing our hearts by faith" (Acts 15:8, 9). "For the law of the *Spirit of life in Christ Jesus* hath made me free from the law of *sin* [principle] and death [principle]" (Rom. 8:2). "But now being made free from *sin*, [principle] and become servants to God, ye have your fruit unto sanctification, and the end eternal life" (Rom. 6:22, R. V.).

IV. *Jesus calls to this blessing.*

Text: "Whereunto he called you through our gospel." There are about one hundred passages in the New Testament urging upon us the privilege and the duty of sanctification.

Notice that God provides for the blessing, and *calls* us to it, but does not *force* the blessing upon anyone. He respects the self-sovereignty He himself has given us. Jesus died that we might be sanctified. God's heart is set on His people being sanctified. He calls them lovingly and tenderly to accept the blessing. "Faithful is he that calleth you who also will do it" *sanctify you* (1 Thess. 5:24).

Notice, further, that people were called to be sanctified by Paul's gospel (preaching). There are now multitudes of preachers who know nothing about sanctification and never preach it except to ridicule it. By such preaching no one would hear a call to be sanctified in a thousand years! It means a partially emasculated gospel proclaimed by an incompetent ministry.

V. *Consider why we should accept the call.*

1. Our own *safety* depends upon it. No man or woman is safe whose heart is full of depravity. David was not safe, neither was Bathsheba. God complained by the mouth of His prophet, "My people are bent to backsliding." That awful propensity to backsliding forced Wesley and Finney to urge upon their converts sanctification as the only sure safety for newborn souls.

A friend of mine led a revival in a prominent Methodist church in the town where I lived. One hundred and twenty-nine members came to the altar to get restored in their experience!

2. Our own *usefulness* is greatly lessened by the shortcomings and inconsistencies caused by this carnality. It is especially so with teachers, parents and preachers.

A great express train of five hundred souls was being pulled across the prairie on one of our Pacific railroads by a massive engine. But it suddenly came to a standstill between stations. The engine could not work. The surprised engineer jumped off and inspect-

ed his engine. The cups had oil in them. He put his hand on the piston rod and found it burning hot, and so swollen by heat that it could not move. But the cup was half full of oil. He took the oil out and found a dead fly at the bottom that had stopped the flow of oil to the machinery, and for want of lubrication the piston rod had heated and expanded and stopped the train. So the dead fly of carnality in many a prominent pastor's heart stops the flow of the oil of grace, and he can no longer draw his admiring congregation up the shining way to heaven.

3. The glory of Christ is involved in it. I have heard or read of a poor German mother who had a boy born to her with a club-foot. When he was near his teens his mother sent him to one of the great institutions where deformed children are treated. His doctor fell in love with the bright boy, and did his best to cure him. And the boy said, "Doctor, if you *do* cure me, the world shall never hear the last of it." He was cured! when the day came for him to return home, his mother met him at the train. She stood back and watched him come down the steps of the car, and then stooped and kissed his foot, saying with tears, "O my boy can now walk like other boys!" But the boy said, "O mother! *you ought to know my doctor!*" How little glory the great physician Jesus gets out of these faulty, stumbling, erring, backsliding, limping, half-saved, sickly Christians! He longs to be permitted to lead them into *perfection*, and thus show the moral universe what a saint Christ can make of a miserable, hell-deserving sinner!

VI. *Notice the prize held out to us.* "The obtaining of the glory of our Lord Jesus Christ!" Sanctified Christians may have some trials and persecutions now, nay, they do have; but the crowning day is coming by and by; crowns await them.

European crowns were wonderful creations. The crown of Russia sparkled with two thousand five hundred diamonds. The crown of France had five thousand three hundred and fifty diamonds.

The English crown had seventeen hundred diamonds; one of them the Kohinour, or "mountain of light," valued at \$3,000,000. But the queen wears that now. The king wears instead the Culinan diamond, pear-shaped and as large as a small pear, the largest gem ever known, and valued at \$15,000,000. What overwhelming splendor!

But the crown of the true saint will outshine them all. "When he is tried, he shall receive the crown of life" (James 1:12).

St. Paul wrote of an incorruptible crown (1 Cor. 9:25). "For what is our hope or joy, or crown of glorying? Are not ye [my converts] before our Lord Jesus?" "Henceforth there is laid up for me a crown of righteousness, which the Lord, . . . shall give me at that day" (2 Tim. 4:8). Peter said, "When the chief Shepherd shall appear, ye shall receive a crown of glory" (1 Peter 5:4). Daniel said, "They that be wise

shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Ah, me, what *crowns* some will receive!

It was a great day in London, in 1855, when the English army returned from the Crimean War. Great galleries had been erected for Parliament and the royal family. Queen Victoria sat on her throne. Her majesty, through her secretary, gave out the medals to the passing heroes, bearing the name of Balaklava or Inkerman where they fought. One soldier, Philip Mockeridge at Inkerman had a leg taken off. He sprang up immediately, took hold of a small tree and drew his sword ready to fight and die. Immediately another cannon ball took off the other leg. He was carried to the hospital expecting to die; but he lived. When the great queen saw this man being carried on a stretcher, his face so thin and pale, she rose from her throne, stooped down by his side, and with her own jeweled hand pinned the medal on his breast, while her tears of grateful love fell on the brave soldier's face. Multitudes waved their hands and wept and shouted, "God save the queen." The brave soldier felt repaid for all his suffering!

Some day the sanctified heroes of holiness will come marching in grand review before the Lord of glory. He with the hand that was pierced will give us not medals, but crowns. One look of his grateful love will repay us a thousandfold for all we have endured for Him. Then with grateful hearts we will about face and march by again, and cast our crowns at His once pierced feet and cry, "Worthy is the Lamb that was slain to receive riches, and honor, and might, and power, and glory and blessing! for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and people!" By the sanctifying grace of Christ I am determined to be in that company on that great day!

NOTE. This is the substance of a sermon I have preached twenty times; and seventeen times people were saved and sanctified. On one occasion twenty-three were sanctified. I conclude from that fact that the Holy Spirit seals this message with His blessing!

A WAY TO FINANCIAL FREEDOM

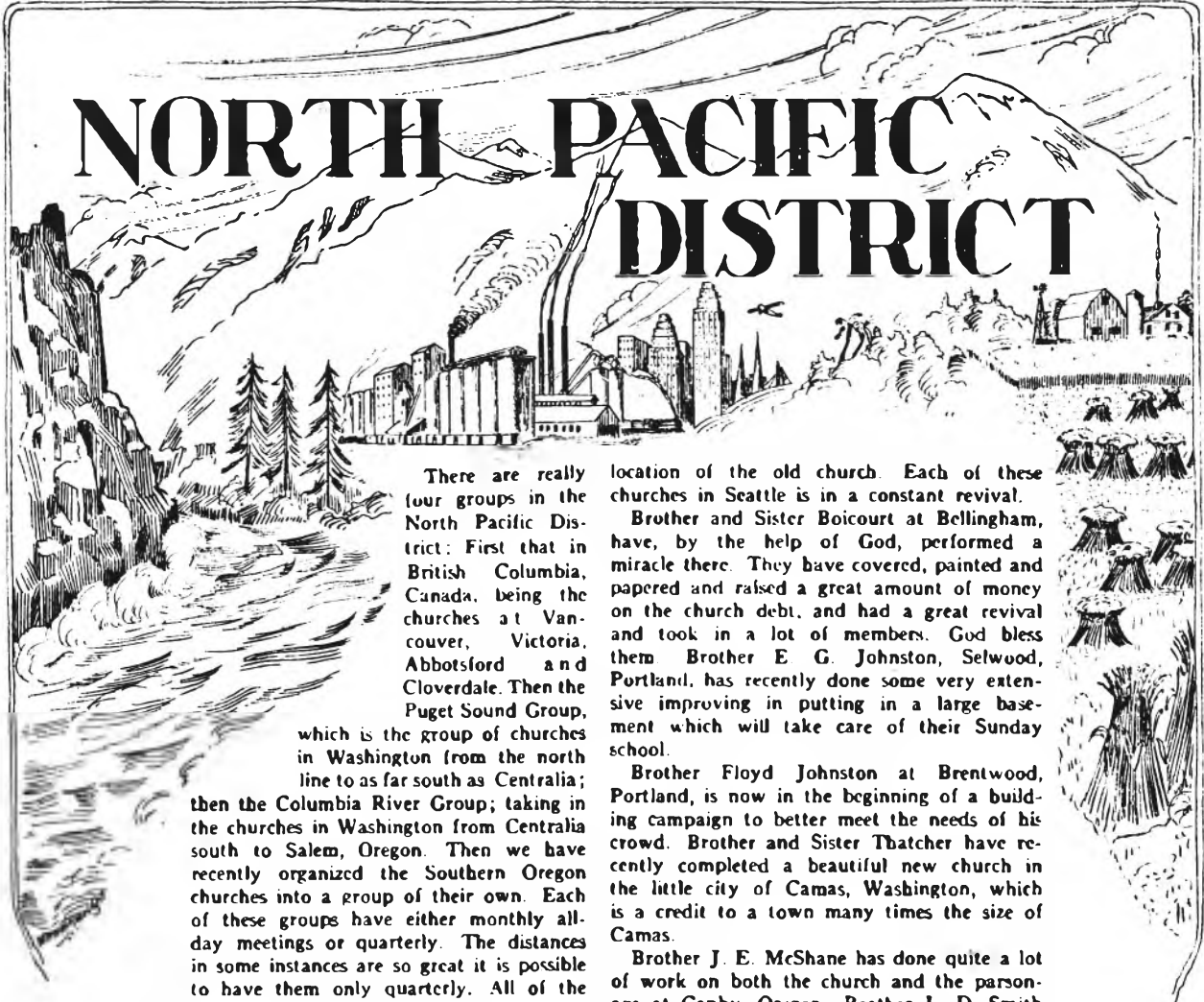
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NORTH PACIFIC DISTRICT

There are really four groups in the North Pacific District: First that in British Columbia, Canada, being the churches at Vancouver, Victoria, Abbotsford and Cloverdale. Then the Puget Sound Group,

which is the group of churches in Washington from the north line to as far south as Centralia;

then the Columbia River Group; taking in the churches in Washington from Centralia south to Salem, Oregon. Then we have recently organized the Southern Oregon churches into a group of their own. Each of these groups have either monthly all-day meetings or quarterly. The distances in some instances are so great it is possible to have them only quarterly. All of the churches in each of these groups are being

pastored by as fine, self-sacrificing preachers as live on the earth.

There is located at Portland and sponsored especially by the Columbia Group, the Columbia River Campmeeting, held each year in the month of July. Last year the workers were Dr. Chapman and the Aycocks. This year the workers are Dr. Babcock, W. G. Schurman and Mr. and Mrs. Carlton Booth. There is also an arrangement being made now for a campmeeting in the Puget Sound Group which will be held at Tacoma, Washington, with the workers to be announced later. During the summer we pushed quite strenuously our tent campaigns. From these meetings some very gratifying results were obtained, both in the strengthening of some of our weaker churches and the establishing of new ones, and even since the tent season was over we have been entering new fields. We had a campaign in a rented church at Roseburg, Oregon. And even now that very energetic Clarence Anderson, from the Idaho-Oregon District, is in a campaign in Eugene, Oregon, and reports a good meeting with a good chance for the organization of a new church. We have also added to our efficiency in the building of new churches, Brother Bowes, one of the most tireless workers on earth, who has built a beautiful and also commodious church in the City of Seattle. Also Sister Wallace, one of the greatest soul winners in the Church of the Nazarene, and one whose services are always in demand, has with her growing congregation outgrown the old church which has accommodated the First church for over twenty years, and has built a beautiful new church near the

location of the old church. Each of these churches in Seattle is in a constant revival.

Brother and Sister Boicourt at Bellingham, have, by the help of God, performed a miracle there. They have covered, painted and papered and raised a great amount of money on the church debt, and had a great revival and took in a lot of members. God bless them. Brother E. G. Johnston, Selwood, Portland, has recently done some very extensive improving in putting in a large basement which will take care of their Sunday school.

Brother Floyd Johnston at Brentwood, Portland, is now in the beginning of a building campaign to better meet the needs of his crowd. Brother and Sister Thatcher have recently completed a beautiful new church in the little city of Camas, Washington, which is a credit to a town many times the size of Camas.

Brother J. E. McShane has done quite a lot of work on both the church and the parsonage at Canby, Oregon. Brother L. D. Smith at Salem, Oregon, is forging ahead very fast and is soon to enter into a plan for the better location of his church there. He may have to get the state capitol building. Brother C. M. King at Grants Pass, Oregon, has labored most heroically and God has honored his labors, and they have been able to purchase a lot and pay for it and are arranging a loan and we hope to have a new church building there by assembly. Brother Dole at Klamath Falls, Oregon, has done fine work and has done some very necessary improving on the church there.

We have been blessed with the help and presence of some of the leading evangelists in the entire church, being in revivals in our churches such as: Dr. Henricks, the Nerrys, the Suffields, the Aycocks, T. M. Anderson, Lum Jones and Brother Lord.

We are now in our Preachers' Convention; first at Seattle, then at Portland, with that prince of pastors, Rev. H. B. Wallin, of Spokane, as the special worker. Our churches are all either in revivals or will be before the winter months are over. We plan the raising of more home mission money soon, for the strengthening of our weaker churches next summer and the opening of new work. We have several congregations now on the district operating as missions which will soon develop sufficient strength to organize as churches. We were blessed with a brief visit from Doctors Williams and Goodwin just before they sailed on their world tour. The messages were very inspiring. We have in this district some of the veterans of the Nazarene movement such as Brother H. D. Brown of whom we are very proud.

J. E. BATES, District Superintendent.



Home Life

DEAR YOUNG PEOPLE:

We did not have a New Year's talk together, but at least it is not too late to suggest a slogan for 1930. Last year it was "Say it now." How about changing just one of those words, thus making it read, "Do it now"?

It would make a great difference in our lives and mean much to those about us if we would put those three little words to work in the months which lie before us, wouldn't it?

Let me give you a simple illustration of what I mean. Once I dropped in to see a young friend of mine, and she took me into her own pretty bedroom where she was doing some sewing. While we were talking, my eye was attracted by a picture of her husband which stood on her dresser. It was an excellent picture, framed in a very beautiful frame of antique silver, and close by it stood a slender crystal vase with a spray of white lilacs in it.

It struck me as a very pretty thing—the likeness of her young husband where she could see it so many times daily—with the attending vase of fresh flowers, and I remarked upon it. Her face flushed a little and she said, "The picture has not been there so very long. Shall I tell you what led me to think of it?"

Of course I was eager to hear, and this is what she told me: "You know that my sister who lives in M—— lost her husband some months ago. I spent several days with her at the time of the funeral and went back six weeks later to help her pack up before moving into a smaller house.

"They had no children and my sister was left in the greatest loneliness.

"The first thing which attracted my attention when I went back was a picture of Joe, her husband, on her dresser. And standing before it, as if it were an offering, was a little bowl of fresh, fragrant violets.

"What a good picture of Joe. When was it taken?" I asked.

"He had it made for me on his last birthday," my sister replied.

"I hadn't seen it before," I said.

"No, nor anyone else. Looking back, I realize that Joe was quite proud of that picture; it really is an excellent piece of work. And of course I appreciated it in a way, and put it in a safe place, intending to get a frame for it some time. Well—I never did—that is until after he was gone."

"That is a very handsome frame you have for it now," I said, not knowing what else to say.

"Yes, but what good does that do now?" asked my sister beginning to cry.

"After awhile when she had grown quiet, she looked at me and said, 'Why are we so blind, and so stupid? I loved my husband, and yet I was so busy being a good housekeeper and so practical in seeing to his comfort, that there was no room for sentiment in my life. And Joe, great big fellow though he was, liked sentiment. Why, it would have made him happy as a king if I had framed that picture as soon as he gave it to me, and had put it where it is now. Well, I see that too late, and Joe will never know that this picture of his dear, kind face means more to me than everything else I possess.'"

"And she began to cry again and begged me not to make the mistake she had made; not to take it for granted that Hugh knew how much I loved him. 'Let him see it now, while it will bring some happiness to his heart,' she said.

"This of course led to quite a lot of thinking, and the first thing I did on reaching home was to get this frame out of my living room. It is about the handsomest ornament I possess, and has been a joy to my heart ever since it was sent to me from Europe a year ago by a girl with whom I had roomed in college.

"It had held the picture of a friend of mine—not that we were such particular friends—but because Lela's picture was the only one I had which was artistic enough for my silver frame.

"My sister's grief and her words had quite changed my mind about that, however, so out came Lela's picture and in went Hugh's. Then I placed it on my dresser, with the little vase and some fresh flowers. That night Hugh noticed it as soon as we went to our room. 'Why, what's all this? And how did you happen to bring your treasured frame in here?' he asked.

"O, that is a picture of my sweetheart, and I thought it would be nice to have him in here where I can see him all through the day. As for the frame—well—I didn't have anything else good looking enough for this good looking fellow," I said.

"Hugh looked sort of embarrassed but I could see that he was pleased as could be. He slipped his arm about me and said, 'Say, I think that is mighty sweet.'"

"So the picture of my husband, and the little vase of flowers are kept in place, and I am glad I am learning that it is better to do the little things now, which show our dear ones how we love them, than it is to offer something as a sort of memorial after they are gone."

Don't you think she was wise?

I want to close this week's talk by telling you another little incident which

made quite an impression on my mind, though I may be betraying the confidence of a friend of mine in telling you.

That friend is Brother E. Y. Davis, who with his wife, has done such splendid missionary work for us in Cuba and Central America. Afterward they were stationed in El Paso, to reach the large Mexican population there, and now Brother Davis is District Superintendent of the Southwestern District, where there are so many Spanish speaking people.

It was at the last General Assembly, the one in Columbus, that I went down to the hall one morning, just before the session opened, to find Sister Davis.

I saw him, and asked if his wife was coming to the assembly that morning.

"Oh, yes; she was almost ready to leave when I started. Something has come up to delay her a few minutes, maybe a hem to fix in a dress for one of the girls; you know we have our daughters with us this time. She is the busiest woman in the world," he said earnestly and I thought a bit proudly. And then seeing that I was listening with interest, he added with a burst of enthusiasm, "And, Sister Benson, I believe she is the smartest! There isn't anything she can't do, and do well. We have had to live economically, on a missionary's salary, but she is so handy with her needle and has such good taste, that she has always kept us looking well-dressed, and has made our simple home attractive."

"That is beautiful," I said.

"Yes, and she is so quick about things," he went on. "She gets her work and her sewing done in short order, then goes with me and prays in homes or preaches the gospel with a fiery zeal and love which gives her the hearts of the people. I do really think she is the smartest, most all-round woman in the world," he continued, as we caught sight of his wife's face in the doorway.

Some time after this, talking with a little group of friends one night, I mentioned this conversation.

"My, it must be wonderful to have your husband think you are the smartest woman on earth," said one of the women.

"There is nothing wonderful in that. Why I should say that every man, in his secret soul, thinks that about his better half," said one of the husbands. "Wouldn't you say so Lucy?" he asked appealing to his wife.

Now Lucy is a conscientious little creature who weighs her words. What she said, slowly and thoughtfully, was this: "I have no way of knowing what men think in their secret souls. But judging from the superior way they act and

(Continued on page fifteen)



Foreign Missions

RALEIGH FITKIN MEMORIAL HOSPITAL

By MRS. D. HYND

ABOUT four and a half years ago we had our first glimpse of the hill on which the hospital now stands, and it was hard then to look ahead to this time. On a bare hill, covered with long grass, stood a small house which, in the failing light, looked a mere skeleton of a building. This hill is now dotted with buildings—hospital, church, homes for nurses and doctor's family, garage, and homes for native workers, and the long grass has given place to gardens and drives and plantations of fruit and other trees. It can truly be said that the wilderness now blossoms as the rose. To those who knew it in the beginning and see it now the change is remarkable; and to those under whose guiding hands the change has been made, the place will always be as a dear child who has responded to loving care.

For two years building was the principal occupation at the station, and only such medical work as was absolutely necessary was done as there were no rooms in which to work, practically no equipment with which to work, and no assistants, except Peter, the doctor's interpreter, and the doctor's wife to help. It was a great day when the hospital was ready for opening and the bulk of the building was done. Then, too, the most of the equipment was on hand and two nurses joined the staff. The medical work began then in real earnest and has been going on ever since. As a result many have been helped in their bodies and some have found the great Healer for their sick souls. A few have died who never did receive Christ. Some others have found their last resting place in a corner of the hospital grounds who will rise to meet the Lord at the time of His coming, for their robes were washed in His precious blood and their last testimony was one of trust in Him. Praise His name! Does it pay to bring the gospel to the heathen? Our answer is, Yes. Does it pay to spend money on this hospital in Swaziland? If it were only for that little corner in the grounds our answer would be, Yes.

But the work reaches farther than just this one station. As patients have come and have found the Savior, and have returned to their little round homes, they have not been silent; but the truth has spread through them and outstations are ready to be planted here and there and yonder whenever the church in the homelands is ready to help. May that time come soon! Just recently a missionary conference was held of all the missionaries in Swaziland. On every hand one heard that the Catholics are busy as never

before in capturing the bushveldt. Every missionary was alarmed for his work, and felt it was time for Protestant missions to rise to the challenge and spread the truth as we know it. But what can they do with hands tied for lack of men and money? The Catholics are literally pouring money into this land, while Protestant missionaries have to stand aside and actually struggle to keep going what they have without thinking of trying to stem the tide. Can the Church of the Nazarene afford to do this? Would that you could have heard an old mother, whose daughter was cured in the hospital and who returned with the gospel to her people, plead with tears in her eyes for an outstation. It would have broken your heart as it broke ours to have to say that it was impossible.

Ever since there has been a station here one might say that there had been a school of a kind. The first students, who begged to be taught, found a willing teacher in Mrs. Janzen. The school was held in the bathroom, and the seats were petrol boxes. A night school was all that was possible until Miss Bellew came here. She started the day school. Her health did not permit her to do all she would have liked to do, but under her guidance the numbers gradually increased. After Miss Bellew had returned home we found a good teacher who has done splendid work. Now over sixty boys and girls come to day school. Every morning the evangelist gives the Bible lesson, and it is an inspiration to visit the school at that time and see how eagerly they listen to him and how quick they are to answer his questions. We have taken full advantage of the Sunday school wall charts which friends have sent from time to time, and the pictures make a wonderful appeal to them. While teaching the scholars to read and write, our chief aim is to win them for Christ and train them to take the message of full salvation to their own people.

Four boys from the school in Bremersdorp have gone to the Training School for Evangelists at Pigg's Peak, and some others are looking that way. Boys and girls come to us continually asking if we cannot take them to live at the station so that they can go to school. We do not like to turn them away, for their future might be blighted as a result, but our space is limited and our hands already so full that unless other workers are available we cannot take more than we have now.

Two of the girls who are living at the station now had to run away from home because their parents wanted to marry them to heathen men. The fight is a great one for the souls of these girls, but it pays to fight this fight. Some others have to stay with us as they are too far

away to go back to their homes every day. And as the influences here are all for good, and the influences in their homes are not always what they should be, their chances of growing up to be good are greater. We cannot afford to refuse the shelter of the station.

Then there are boys, a few of whom have been with us as workboys almost since the time we arrived here, boys for whom we have shed tears and prayed many times, boys who look to us for guidance and help. We feel that we shall be repaid again and again if they go all the way with God and lift up our Redeemer before men. Surely God is blessing in this great work in this school and other schools!

School, hospital, evangelistic work, and the usual labors in maintaining a large station—these mean that each missionary must be busy seven days a week. But it pays, and not one would change places with anyone in the homeland. God has been good, and our faith is large for the days which lie ahead.

OMITTED BY OVERSIGHT

The names of a few of our furloughed missionaries were omitted from the roll as published in the special missionary number of the *HERALD OF HOLINESS*. This was an oversight. It will be corrected, and the approved list will soon appear in *The Other Sheep*.

"Since September 1 our W. F. M. S., which includes practically the entire church, has provided the needs of Brother and Sister Shirley for the present. Sister Paul Bresee sent us a nice list of their needs. How happy we were in doing it—everything new. We also sent a box of 125 garments to Sister Santos Elizondo, nearly all new. Now we are packing one for Rest Cottage at Kansas City, with all new garments, bedding, etc. Soon we shall have a large box of bandages ready. Department letters are always a great inspiration to us, whether direct or through the papers. Our hearts are in the great missionary cause. We hope to do more in the future. We want to do much more."—Mrs. Eva Towne.

In March of this year the Kansas City District, at the helm of which stands the veteran district officer, Superintendent N. B. Herrell, plans an unusual preachers' convention. A part of the program will be special lectures on the leading problems and achievements of the church. The district management is giving a large and splendid place to the foreign mission program.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

This is Friday the 24th of January, 1930. My old chum and his good wife and old sweet Reubena and Mother and Father Messer have to leave California on Monday the 27th, which is my birthday. We are moving up the dinner to Friday the 24th, in order to have the Messers with us, before they go to Texas.

Well, yesterday the 23d was an all-day meeting for the preachers of the Southern California District and we met at the Alhambra church with Pastor Brown, where Rev. W. E. Ellis and Professor L. C. Messer are now in a fine meeting. They close there on Sunday night of the 26th. Pastor Hutchins at East Pasadena is in a fine revival with Brother Harry Elliott, and Pastor Vanderpool at Bresee Ave. church is in a great revival. In the past three nights more than fifty have been at the altar and the glory is on. Pastor Reed had a great revival at Long Beach with Rev. Charles Dunaway. Brother Frank Stephens is in a fine revival at First church, Whittier, with Rev. Carrie Sloan, the wife of the District Superintendent of the Southeast Atlantic District. She closes on Sunday night of the 26th and starts home to Greensboro, N. C., to join the good doctor on Monday, the 27th.

Sunday, the 26th, T. M. Anderson of Wilmore, Ky., starts a campaign in the old First church in Los Angeles with Brother H. H. Hooker and Professor John E. Moore. They run until February 9th. Brother Lew Berger begins a campaign at Riverside on Sunday, the 26th, to run until the 9th of February, with Pastor Hunt. On Sunday, the 26th, Brother Dunaway of Georgia opens with Pastor H. B. Macrory of First church, Pasadena, and we are to run until February 9th.

Also at this writing, Rev. John Hatfield, of nation-wide fame, is with Pastor Griffin at Glendale in a good revival. I say that it is good because John Hatfield is giving them gospel messages that are red-hot and as straight as a string and I call it good. Brother John Little is also in a fine revival at San Bernardino with Pastor Graham. Rev. Geo. C. Wise has just closed a good meeting at the East Pasadena Pilgrim church with Evangelist A. C. Augsburg. They had a fine revival with quite a number saved. The Rev. Seth C. Rees, the General Superintendent of the Pilgrim church, has been in the East for six or eight weeks and has just returned to his home in Pasadena and preached in his own pulpit last Sunday. Johnnie Hasley and wife have just closed a fine revival at Midway City with Pastor Wood and a number were saved. Also Johnnie Douglas and his fine little

wife have just moved to southern California and are located at Anaheim. We have no finer workers than Johnnie and Jackie Douglas. I trust that our California boys all along this coast will keep them busy.

By the time this letter is in print, Brother Harry Joseph Elliott will be in a revival at Van Nuys with Pastor Gunn. Also Brother Keys of the Pomona church is in a fine revival with Pastor Brewer at Upland, so the reader can see that the boys on the coast are planning to do the job or die in the attempt.

Well, while I write today, the 24th of January, I can look through my windows and see the beautiful flowers; the lovely poinsettias, the state flower of California; a great row of them right by the wall of my house and the big palms are so beautiful and the oranges are at this time so good and so beautiful. There is nothing so lovely as an orange tree loaded with the golden fruit.

Well, Brother C. W. Ruth, of national reputation, living for many years in Indianapolis, has just moved to Pasadena and I understand he bought a lovely little bungalow. That will be fine for Sister Ruth and their daughter Grace to have such a lovely place to stay while Brother Ruth is evangelizing over the United States. We welcome them to beautiful Pasadena.

I understand that we have in the Pasadena College some forty-five fine Japanese boys, all of whom are as bright as tacks and making fine grades.

I have just learned that Brother Lew Berger has closed a fine revival at Belvidere Gardens with Brother and Sister Deboard. Brother Jim Black is also at this time with Brother Williams at Bloomington in a fine revival. Bloomington is a new church just about four months old but growing and making fine progress. The midday services at the college chapel with Brother C. M. Dunaway are going great. I have known Brother Dunaway ever since he was converted and he is doing the greatest preaching that I have ever heard him do.

Well, my birthday dinner was very fine, because of the fine folks that were with us. I feel that I was honored by having with me on my seventieth anniversary Brother and Sister J. M. Messer and their son, my old tune lifter, and his wife and Miss Reubena, to visit Miss Harriet and Miss Susanna Wise. Those fine young ladies had a fine table all to themselves. We had in the party W. E. Ellis, an old Texas friend of more than thirty years. My cake with seventy candles on it was quite interesting. After the candles were lit it was passed around for each of the guests to blow out some of the candles. Professor L. C. Messer declared it reminded him of a forest fire. After the dinner was over Brother W. E. Ellis led in prayer and it

was absolutely great. Then Professor and his student sang to the delight of the household, "Holiness Every Day," which I think was quite a bit.

Well, this is Saturday morning of January 25, and tomorrow at First church, Pasadena, we are to have the big District Rally to celebrate seventy years of travel and toil and hard labor and then also to celebrate fifty years of almost daily preaching. I think that I can understand that beautiful old hymn as never before, "The toils of the road will seem nothing when we get to the end of the way," but it is natural for a man to look back while it is perfectly natural for a young man to look ahead. The young man looks forward to what he is going to do while the old man looks back on what he has done. Here is just a little bit of looking back. I rejoice today that in 1929, I placed the *HERALD OF HOLINESS* in 4,400 homes, which is something to look back to as a record breaker.

Well, glory to Jesus! It is not as far to heaven now as it was just fifty years ago. How time flies. When I was thirty years of age I wondered how a preacher would feel when he was forty years old and I saw that day and then wondered how a preacher would feel at fifty years of age and I saw that day then I wondered how a preacher would feel at sixty years of age and I saw that day, then I wondered how a preacher would feel at seventy years of age and, glory to God, I feel great.

In love,
UNCLE BUDDIE.

HOME LIFE

(Continued from page thirteen)

talk, I would suppose the large majority of them think their wives are plain dumbbells."

Her quiet words, perfectly simple and sincere sounded like a bomb. Her husband was shocked; undoubtedly there was a personal note in it. And the other men were thoroughly astonished. But the significant thing is that none of the women present looked surprised. Could it be that it was not a new idea to them?

What about it, Friend Husband? It may be that you married the girl who always led her classes in school, and that you felt quite proud of yourself for capturing the brightest, prettiest one of them all. How long is it since you told her how you feel about her intelligence, her practical good sense, her skill in cooking and sewing and managing?

Let's take time for a little heart searching just here, and maybe it will lead us to put these two little slogans into use during 1930: "Do it now;" "Say it now."

MRS. JOHN T. BENSON.



LESSON FOR FEBRUARY 23, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: The Twelve Sent Forth.

LESSON TEXT: Matthew 9:35-10:8; 10:40-42.

GOLDEN TEXT: *The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9:37, 38).*

INTRODUCTION. Nothing in the work of Christ was accidental. He came with a great purpose and was diligent in the pursuit of that purpose, ever working toward His objective, the establishing of the kingdom of God on earth. Justly is the gospel called "the gospel of the kingdom," for it is the gospel of Christ, of which Paul said he was not ashamed, for it was the power of God unto salvation. The power and willingness of Christ to continue His work for the physical and moral welfare of man, remains unchanged. There is no evil or malady of soul or body among people which our Lord is not able and willing to heal in all those that employ Him.

JESUS THE PRINCE OF PASTORS. We have in this lesson a vision of Jesus as a pastor. His was an itinerant ministry covering a large circuit, the province of Galilee. We gather from the first verse of the lesson some valuable information regarding His untiring and incessant labors. No part of the circuit was overlooked. "He went about all the cities and villages." Josephus says that in Christ's time Galilee had 204 cities and villages, the least of the villages containing more than 15,000 inhabitants. We are told that He taught in their synagogues, preached the gospel of the kingdom, healed their diseased ones regardless of the type of person or disease, and cured their infirmities. He met the needs of the people, mental, spiritual and physical. A Pastor with a heart of love and pity for the masses, who were without spiritual leadership and a Pastor with a message of truth to give to them.

We note also that Jesus took advantage of every convening of the people to teach the gospel. To Him an assembling crowd meant an opportunity given for fulfilling the purpose of His being in the world. He was bound to find in every crowd someone or ones who had a need, for Christ's miracles were all of them profitable to men. He looked at men always with a deep, steadfast, abiding pity. He was a most compassionate pastor.

In verse 36 our Lord has no fault to find with the sheep but with the shepherds who were the rulers, priests and scribes appointed to watch over them, but were going about to establish their

own righteousness while the people were perishing for lack of knowledge. He will reckon most strictly with men that have positions of trust and opportunities of usefulness. To the Master the world was a great harvest field spoiling for want of laborers. How to secure these laborers is indicated in verse 28. They must be sent by "the Lord of the harvest," but it is very clear that we have a part to play and our part is commanded by the Lord; we are to be intercessors. But anyone who offers this prayer expresses his willingness to become a laborer.

CHRIST'S PLAN FOR REACHING THE MASSES. In Matthew 10:1-8 we have the plan inaugurated by our Lord for reaching the great masses of people. The close of the ninth chapter is a sort of preamble to the opening of the tenth. The vastness of the work demanded assistants in carrying it forward, and the Master proceeds to select men who are to give themselves to the work of preaching the gospel. Not all who followed Jesus were required to become preachers, not all who accepted Him were required to follow Him personally. Some were forbidden and sent back home, and some He forbade to talk about Him. But the twelve men named in our lesson were His special assistants. He sends them forth to do the same kind of work as Himself—teach the same truths and empowered to work miracles—but all the power was from Him and performed in the same unlimited spirit of beneficence which characterized His work. We have here the establishment of an order not priestly but prophetic, and supported by voluntary assistance and receiving the hospitality of the people.

Their ministry was to be itinerant, going from town to town as their Master did. Thus we see they were selected and trained for the ministry by the Lord. They were laymen and unlearned, just plain, pious Jews who were disciples of Jesus. Such were the Lord's apostles. This order still continues in the church. It is Christ's plan for the salvation of lost men for all ages. He looked beyond the present campaign to future labors and His instructions were general for the house of Israel, and their legacy was that, like their Master, they would suffer, but God's constant care was assured for even the "hairs on their heads are all numbered."

"What need I fear
Since thou art near
And thinkest Lord of me."

God's NOTICE OF LITTLE THINGS. Man cannot measure or discriminate between the great and the little. Every grain of sand does its part in holding back the mighty tides. As men follow the Savior along the road of sacrifice, all who re-

ceive them and honor them will be rewarded in the same way He rewards them. Just so small a thing as a cup of cold water would not be forgotten. "He shall in no wise lose his reward." God appreciates a gift according to the motive which actuates the giver. It is important that we distinguish between mere animal kindness and Christian generosity.

LESSON FOR MARCH 2, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Teaching About Himself.

LESSON TEXT: Matthew 11:2-6, 25-30.

GOLDEN TEXT: *Come unto me all ye that labour and are heavy laden, and I will give you rest (Matt. 11:28).*

INTRODUCTION. We find as we study the history of religion that all religions in their primitive state held to a belief in the existence of God, a Supreme Being. This belief was so general and firmly fixed in the mind of man that the Bible makes no effort at all to prove the existence of God. It was an established fact. However, there has been no such fixed belief regarding Christ, the only begotten Son of God, and while a Messiah was promised and prophesied of and expected about the time of Christ's advent, little significance was attached to His birth because of the ideas that had been taught about Him by the people of His race. Reason, under the guidance of the Holy Spirit, must operate if man is to know the truth concerning "Jesus of Nazareth."

CHRIST'S CREDENTIALS. The present lesson opens with a most natural question. We are surprised, not at the question, but because of him who asked it, for it was none other than the herald of the Messiah the powerful, rugged old prophet, John the Baptist, who asked the question. But when we stop to consider his dilemma, languishing in prison, while Jesus was preaching, teaching, and enjoying the liberty he once enjoyed, and all of these dreary months no personal attention had been given him by the Master or His disciples, we are not surprised that the ever alert enemy tempted him to seriously doubt the Messiahship of the Man he had baptized in the Jordan's waters.

But John would not allow the doubt to control him. While he could not go in person he could find out from Jesus by submitting the question to Him. How much anxiety and misunderstanding we would be spared if we would use the same method. Only we may go in person, for He is ever present now, and is able to succor tempted ones because He too was torn with temptation.

(Continued on page nineteen)

NEWS AND NOTES FROM NEW ENGLAND

Since the work of the district is being so well reported by our loyal pastors it will not be necessary for me to add anything along this line at the present writing. However, a word of encouragement and exhortation is ever in place among our people. The first month of 1930 has passed into history. The inspiration of the opening of the new year has subsided and we are thoroughly engrossed in the work which has fallen to our lot. Whether life is looked upon as a humdrum round of unrelenting toil or a hallowed service is determined by our attitude toward God. Life often seems a grind because we have not sufficient strength for the tasks before us. However, if we, recognizing our lack, by faith avail ourselves of the privilege of access to the great storehouse of God's grace, every need can be supplied. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;—" Many stop there and cry out, "But, we've waited, and waited, and still we are not mounting up on eagles' wings." This is not necessarily the murmuring of doubt but simply a failure to read on. Finish the verse and you will see that even they that wait upon the Lord are not always on the wing. You may not be in the flying stage, but may be called upon "to run with patience the race" set before you, and, if you faithfully wait upon God, you may so run without weariness for so it is promised. But, I can see that some are sighing and saying with perplexed countenance, if not in words, "We're not even running." Never mind, dear friends, there is a part in this verse for you, too, if in humility you sit at the Master's feet and learn the secret of continuous waiting in the presence of the King of kings—"they shall walk and not faint," so "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Which shall we be, "fainters" or "reapers"?

MARVIN S. COOPER,
District Superintendent.

FAIRBURY, NEBRASKA

God is helping us in a visible way in the Fairbury Church of the Nazarene. Since our last report Rev. H. J. Beaver of First Church of the Nazarene in Omaha has been with us in an exchange meeting. This was a profitable meeting. The last Sunday of the meeting Brother Beaver conducted a special children's service, following the plan suggested by Dr. A. M. Hills in the *HERALD OF HOLINESS*. God gave us the most of the unsaved children in the school. It was a gracious service and very encouraging to see the children weep their way to God and the clear way in which they seemed to get through. Three of our own children were beautifully saved. Ruth, who is but five, when asked how to get saved

said, "You cry at your seat, then go to the altar and cry, then Jesus saves you. Then you can skip better." We raised a special love offering for God's house on Christmas. We have refinished the seats and are getting carpets for the platform. Our budgets seemed almost impossible at District Assembly time, but God has given us a number of systematic storehouse tithers and a good membership in the Prayer and Fasting League. These means have made possible the paying of our District Budget in advance and nearly the whole General Budget in seven months. Thank God for these divinely inspired plans and for loyal Nazarenes to work them.

We are getting ready for our revival with Lum Jones and Brother and Sister Fields and believe that God is being entreated. We have had seekers the last two Sunday evenings. God is able.—Harvey C. Miller, Pastor.

OMAHA, NEBRASKA

Central Church of the Nazarene is pushing on victoriously along all lines. We closed our winter revival just before the holidays. Rev. V. W. Littrell of Lincoln Church of the Nazarene was the preacher and he certainly did some great preaching during the two weeks and a half he was with us. Brother Dodson of Council Bluffs Church of the Nazarene and his good people were with us and opened the revival. The good people from First Church, Omaha, attended whenever they could and helped us push and pull. About forty seekers came to the altar, some were repeaters so the number of individual seekers would not be that many, but those who came really got somewhere with God. Our good pastors, Rev. C. C. and Flora Chatfield, are doing fine preaching and souls are constantly being helped. Our church is moving ahead in all departments. The Sunday school is in good condition, the N. Y. P. S. is having good meetings and doing evangelistic work in other churches. The W. F. M. S. is in splendid condition with apportionment paid up to date and some over, we are having fine regular programs and public meetings also. We conducted a memorial service in honor of our great departed missionary, Harmon Schmelzenbach, on the second Sunday evening in January. Our church's district and general apportionments are fully met when due and some ahead. We are praying about a church building of our own. Some feel that we must take a forward step in that direction. We are anxious to help as many people as possible to get saved and sanctified and established. Our pastors are hewing to the line in their preaching and we feel fortunate to have them to lead our work under God. Our prayermeetings are Spirit outpoured and

Jesus is keeping us sweetly saved and sanctified. To God be all the praise.—Ethel Medlin, Reporter.

CURTIS, NEBRASKA

We are thankful that we can report some victories in our church in Curtis since the last report. Although our regular attendance has fallen off some during the severe cold weather, yet God has been manifestly with us in blessing both spiritually and temporally. We have run behind a little in our finances at times but through faithful effort and prayer we have been able to catch up until at present our local and district expenses are all being met and we are preparing to pay on our General Budget which is just a little in arrears. We are now in special prayermeetings preparatory to our revival in February. Two have been sanctified without even an altar call. They voluntarily prayed out of hungry hearts until the fire fell and we had old-fashioned scenes of victory. We are looking for great things at the hand of God during our revival meeting which begins February 6, with Rev. R. R. and Dorothea Sharp, evangelists. Please pray for us at Curtis.—George Vogt, Pastor.

ARNOLD, NEBRASKA

We are having a good time serving the Lord here at Arnold. The preaching services are blessed of God, and our congregations are especially good in the evenings. We have taken seven new members into the church in the last six months, and we are quite sure that there are others to follow as soon as we have our revival. Our Sunday school is not large but the sessions are very interesting. Our N. Y. P. S. is growing in interest and is doing splendid work. We had arranged for a revival campaign under the auspices of the N. Y. P. S. but failed in securing an evangelist in time not to conflict with our spring meeting. Our W. F. M. S. is doing excellent work and they are taking care of the General Budget. Our General Budget is paid in full up to the first of January, 1930, and we are expecting to continue with this good record. We are looking forward to the best revival in the history of the church, which is planned to open the last Sunday in March. We expect to close this, our first year in Arnold, in a wave of glory. We hope to start building our new parsonage on our lots beside the nice new church. Now, don't forget to pray for us, as we realize our limitations and that there is some danger of falling out of an aircraft through a window before we accomplish all that needs to be done during our ministry in this place and among these precious people.—A. M. Sprague, Pastor.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

BRIDGETON, N. J.

We are in the midst of a fine revival meeting, under the leadership and ministry of Evangelist J. C. Chamberlain of Trenton, New Jersey. The very first night of the meeting a man and his wife were converted who had never been saved before. Since then there have been many others. The meetings will continue till February 16, inclusive. Surely this is an old-fashioned revival with conviction on the unsaved. God is using and blessing the messages of Chamberlain and we expect this to be one of the greatest meetings ever held in Bridgeton and it is the first real revival we have had in our new church home. We are expecting great things from God.—F. D. Ketner, Pastor.

LAUREL, DELAWARE

We have just closed a meeting with Rev. J. G. Chamberlain, our pastor at Trenton, New Jersey, as evangelist. He preached the old-fashioned truths and God made his ministry a blessing to the saints. On the last night there were four seekers at the altar. I believe we would have had a great meeting if Brother Chamberlain could have stayed with us a longer time. We are making plans at the present time to complete our church building. There has been quite a struggle here at Laurel, but we believe there are better days ahead. Surely when God is for us He is more than all that could be against us. Just before Christmas I was with the Rio Grande church for a meeting. God gave us a great time. One backslidden preacher came back to God. Brother Donaldson and the saints at Rio Grande surely stood by the truth. Our eyes are upon the Lord. Jesus is very precious to me. Remember us when you pray.—Walter Cheesman, Pastor.

READING, PA.

It is with real pleasure that we report for the "Little Church with a Big Heart and a Great Gospel." We came here in April at the close of the District Assembly and found a little group of real holiness folk who made us welcome and who rolled up their sleeves and joined us in the battle. We have climbed constantly on the upgrade and many seasons of refreshing have been ours. The little group has grown in numbers and strength and now we are looking out to a day when we shall have a great church in this great industrial city. We have had two good revivals so far this year and expect to hold yet another before spring. In our last revival we had the assistance of Rev. C. Howard Rowe of Brooklyn, N. Y., and he gave us faithful service. We want to say a word about this good man—we feel that he should be kept busy among us. He will do any church good and boost for the pastor and I am ready

always to recommend such men. His messages were helpful to the church and reached the lost and unsanctified. Our church was filled nightly and on several occasions we had to turn people away. We seated every pew and used extra seats, sat the children on the floor about the altar and stood them wherever we could and then reluctantly had to turn them away. We have received a goodly number of fine folks during the year and hope to see the membership at least doubled. The N. Y. P. S. has grown and is indeed an interesting feature each Sunday. The Sunday school has grown amazingly and it has filled about all the space we have for classes and we must buy or build to handle this work. The budgets, both district and general, are paid and overpaid and the needs of the whole church have been met as they came due and we feel glad. They have taken good care of their pastor and we have never labored in a place where there was more real, holy friendship than we find here. Our prayermeetings are like camp-meetings. I suppose this is a lengthy report, but it is the first time in seven years that I have reported and so I have indulged myself a bit! Pray for us.—J. H. Parker.

NORTH EAST AND OXFORD

God is blessing our labors of love in this quarter of His vineyard. The pastor held his own revival at Oxford, closing the same on January 26. There were twenty-two works of grace and will receive five new members into the church Sunday with more to follow. Several have been converted at North East in the regular services. Sunday evening a Catholic woman was saved. The pastor will begin a revival at North East in the near future. There is much work for the workable people to do.—Brother Andrews, Pastor.

BALLSTON, VIRGINIA

We have just finished our first year at this place. We must thank God for a very precious twelve months of labor and blessing. February 2 we entered upon the second Sunday school year, and the attendance was 100, just exactly the goal we set out for. This is remarkable when you consider that the snow about here is eight to ten inches deep and that a number of folks have to walk to church. Our attendance one year ago was nineteen, five of them being visitors. God is with us; we believe His Word and as we march on at His command there is constant victory. Praise His name! Sister Grace Slocum of Baltimore is holding a short series of evangelistic meetings here now, January 30 to February 5, and many have said that these have been the most blessed services they have ever been

in. Sister Slocum very graciously in the Spirit gives forth the Word in such a way that gives all a genuine lift toward God and mightily draws upon the heart-cords of those who know not the Lord. At the Sunday evening service a class of six were received into the church. Our N. Y. P. S. is developing very satisfactorily. The meeting Sunday evening was most inspiring. These young folks just go right into the work with full assurance and God wonderfully blesses the meeting. While the young folks pray, talk and testify, the older ones get shouting happy. I feel that this is the ideal condition that should exist between the older and younger ones of the church. When a service of this kind is finished the atmosphere is right for the preaching service, and none of the young people will be going out and failing to remain for the after service. Then a word about our W. F. M. S. and Junior Society. Yes, our budgets are out of the way. The forward spirit, the missionary spirit, is very evident. The reason for this is that we believe with all our heart that in order to be rich toward God we must joyfully give out of that which we have, spiritually and materially, that others may know of Him, and come to know Him. Practically all of our members and half a dozen friends belong to the Prayer and Fasting League. We had with us a Presbyterian sister from a distant city who gave us a splendid address on Mexico. After the service when the Prayer and Fasting plan was explained she immediately wanted her name enrolled. Brethren, pray for us, for surely Satan is angry with us folks here in Ballston, but we have learned a lesson: Jesus is Victor, and through Him we shall conquer every foe. Glory to His name!—M. H. Cave, Pastor.

ALLENTOWN, PA.

We are steadily and surely pulling upgrade and still upward, under the leadership of our pastor, Monroe Hand. God is blessing both pastor and people which gives us courage to attempt greater things for him. Our cottage prayermeetings are well attended and at times, the rooms are crowded to the limit. But we hope to build soon, "an house to the Lord" that will be a great help to all our services. The last Sunday of January we witnessed an encouraging sight when about fifteen boys and girls knelt at chairs asking God to save them, and most of them testified that God did the work. Rev. Hand had prepared a special sermon for them and their young hearts were touched by the spirit of God and they yielded and prayed through to victory. While we have no place to hold special revival services, yet God gives us souls along the way, in our regular services. We praise Him for it. God is wonderfully helping in finances all around; not

only having enough for our local expenses, but our General Budget is paid ahead. God is in our midst so we can say, "If God be for us, who can be against us."—Mrs. J. F. Hilbert.

WASHINGTON, D. C.

First church, Washington, D. C., has not accomplished all that we should like to have done, but we have a beautiful spirit of harmony among us, and believe we have some evidences of divine blessings upon us. Our Sunday school has reached nearly the hundred mark; we have made a payment of \$500 on our church indebtedness in addition to the payment of interest on the trust. Nine substantial members have been received into the church since the last assembly. We have had unusual blessings in the way of the ministry of Brother Rinebarger, Rev. John F. Knapp, Rev. Raymond, and just now Brother and Sister Holland London are spending a few days in Washington preaching to our delight. We are planning a meeting a little later with Rev. Chas. A. Gibson, District Superintendent of the Ohio District. We are always glad to have visiting Nazarenes worship with us. Please give us the names of any of your friends who may be in Washington.—Leewin B. Williams, Pastor.

SUNDAY SCHOOL

(Continued from page sixteen)

Jesus' reply to John's query was sufficient to settle the question. His teaching and works were His credentials. It is recorded in Acts 2:22 that "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs." Thus we see that the apostle resorts to the use of the works of Jesus to prove His Messiahship in his address to the "men of Israel." We have no record that John ever doubted again after he received the message from Jesus. It was sufficient. The work he started was going on. Christ was increasing, He was decreasing. Things were just as they should be and as he had once foretold. He looked for no other. He was convinced that the Messiah had come. What a victory over the enemy! Tested faith stretched its pinions and soared beyond the dark dungeon walls into divine reality.

CHRIST'S INVITATION. Just preceding the Master's invitation to a world-weary race He offers praise to His Father that the things of His kingdom were understandable to humble people who seek for truth, while they were hidden from men who were wise in their own conceit. Truth can find no entrance into such minds and hearts because they are full of prejudice. How ignorant and blind is self-conceit.

Probably no more precious words fell from the lips of our Savior than the invitation of our lesson. It comes to a sin-weary race following His statement that He is the revealer of the Father which was the object of the incarnation. His invitation is extended to all, but the promise of "rest" is only to those who accept and "come unto" Him. He could

not have offered a reward which was more needed by the race than is contained in this invitation.

We note here that Jesus speaks of learning of Him. There are so many things to learn of Jesus, but just here we are to consider His meekness and lowliness of heart. Meekness, lowliness and rest are here united, and rightly so, for is it not true that pride and ambition and desire for riches are the cause of the unrest of this age? We also observe that the rest promised is rest of soul, not a transient physical condition but an enduring rest, a constant condition. If we enjoy rest of soul, toil becomes pleasure and we are happy with few temporal luxuries, for we are yoked up with our divine Partner and work with Him in joyful.

REVELATIONS OF CHRIST. The latter part of the lesson is occupied with revelations He made concerning Himself. He openly disclosed to the people that His authority extended into the realm of the Infinite. He is "Lord even of the sabbath day." He defended His disciples for picking corn to satisfy their hunger, and healed the withered hand on the Sabbath. He is the Servant foretold by Isaiah the prophet (Isa. 42:1-4). When accused of working miracles by Beelzebub, He revealed that He worked by the Holy Spirit and to attribute His work to Beelzebub was "blasphemy against the Holy Ghost which shall not be forgiven unto men."

He declared His resurrection when they requested a miracle as evidence of His Messiahship. He also disclosed to the crowd how unspeakably dear were His disciples by placing them in His family. They were as His brothers, sisters and mother. Not just those followers present but "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Do we know the Son? He is the revelation of the Father.

The cry has come up from almost every quarter, "We must have our own text books." This is a justified cry. If we are to preserve our essential doctrines our teachers must know, believe and know how to teach these. The usual text book that is now being offered lacks the proper theological background, its background is too exclusively scientific. Science being human is shortsighted, it cannot give us some things that are essential. For example, it is beyond the power of unaided science to find the original nature of man, hence these scientifically grounded books give us the present depraved human nature as the original nature; they know no fall or nothing sinful in the birth life; it is only immature.

Books are being prepared with the theological as well as the scientific background. Two of these are already printed. Another has gone to press. A fourth will be ready for the press in a few weeks. Three more are being prepared and are well on toward completion. What are we going to do with these books as they are completed? They are not for text books alone, they should be read by those who

do not take them as a special course of study. Have you read "A Study of the Teacher" and "The Teaching Agency of the Church"?

DETROIT N. Y. P. S. RALLY

The Detroit Zone Rally was held at Rochester, Michigan, Friday and Saturday, January 10 and 11, 1930. The rally opened Friday evening with song and prayer service, followed by an oratorical contest on the book of Genesis. God blessed in this meeting.

Saturday morning we had a rousing song and praise service, despite the cold, which kept many away. We also enjoyed a Bible baseball game. The Detroit Third church gave a touching scene from the life of Mary and Martha, "The Seeing Heart." God was surely there, and we went into the afternoon service with His blessings upon us. The church was filled, the societies represented being Rochester, Pontiac, Flint Central, New Haven, Detroit Third and Detroit First. We were also honored by having visitors from St. Louis, who helped with the program. The afternoon was given over to programs by Rochester, New Haven, Detroit First and Flint Central. The service Saturday evening was opened by song and prayer and a program by Pontiac. The Hawley trophy was then presented to the Pontiac society and we truly feel they deserved it.

The rally was closed with an evangelistic sermon by our zone president, Clayton Kidd. The Lord blessed and there were several seekers who prayed through to victory.

RUBY MORELL, Reporter.

UNCLE BUDDIE ROBINSON'S GOLDEN JUBILEE SERVICE

The Golden Jubilee Service held at Pasadena First church, Sunday afternoon, January 26, honoring Uncle Buddie Robinson upon the completion of fifty years of active Christian ministry, was an event which will never be forgotten by the 1,100 who were privileged to be present at this unique occasion. Before the service began shouts of praise to God were heard from all parts of the crowded building. As Uncle Buddie sat on the platform and saw the hundreds of his friends pour in from all sections of Southern California until there was no standing room, he carried on an "individual jubilee" as only Uncle Buddie could. Following a stirring song service led by Professor L. C. Messer, Dr. Babcock led in a blessed season of prayer, graciously expressing the thanksgiving of all to God for the holy life, the beautiful spirit, and the anointed ministry of Brother Robinson.

Rev. H. B. Macrory, pastor of Pasadena First church, then voiced the love and appreciation of the church for Uncle Buddie as a member of the local congregation, and explaining that while the church had arranged for the Golden Jubilee, it was planned as a district expression, introduced Rev. J. T. Little, District Superintendent, who took charge of the service. Professor John E. Moore,

of Los Angeles First church, sang, "The Homecoming Week," after which the Pasadena College Choral Society, directed by Roy F. Stevens, sang the "Hallelujah Chorus" from "The Messiah." Rev. G. S. Hunt, pastor of the Riverside Church of the Nazarene, read an original poem based upon Uncle Buddie's life. Then Uncle Buddie and Professor Messer almost "broke up the meeting" with their now famous duet, "Holiness Every Day." Uncle Buddie preceded this with the explanation that he had recently taken up "voice culture" for the reason that there were "so many good preachers and so few good singers."

Following a love offering, Brother Little paid the tribute of the district and the people of Southern California to the guest of honor and immediately turned the service over to him. Every heart was thrilled as Uncle Buddie began by exhibiting the old saddlebags which he used when he first started out to preach, riding over the plains of Texas fifty years ago. There were tears, shouts, and laughter as he touched upon the high points of one of the most unique and eventful experiences ever lived by a preacher. The story of his life with its glorious victory, through God's grace, over the most serious handicaps and obstacles, is too well known to our readers to be so much as sketched here. But we were all moved to marvel anew at the mercy and power of God, and to rejoice in the redemption of Christ which can give to the world such a gentle, loving character as Bud Robinson.

In the providence of God Uncle Buddie has traveled 1,100,000 miles, preached 24,000 sermons, and has seen more than 90,000 souls led to Christ and sanctified, and, we believe, is really loved by more people today than any other holiness preacher. For some reason, just about everyone who has ever met him feels that Uncle Buddie is his special and intimate friend and brother.

We feel that the joyous spirit and the heavenly atmosphere of the Golden Jubilee Service symbolized the esteem and affection of hundreds of thousands of Christian friends who rejoice that our own Uncle Buddie is still with us after this half-century of arduous labor for the Master whom he has loved and served so long. Surely, "the path of the just is as the shining light, that shineth more and more unto the perfect day."

HUGH C. BENNER, Reporter.

ROCKY MOUNTAIN DISTRICT

Just a brief report at this time, as the other one of some weeks ago was rather lengthy. On the 19th we closed a twenty days' meeting with the Cheyenne class. The Lord was pleased to give us a good meeting, in all some fifteen seekers, most of whom were finders too. Brother and Sister R. M. Bowers are doing fine work. On the 20th I was with the Douglas folks, where Brother L. W. Scott and wife are slowly winning the day for Nazareneism. The 21st I was with our good Casper crowd. Brother Dodds and wife are also doing good work. On the 22nd I was with our new class at Buffalo. The revival tide was most wonderfully on, several hands up for prayer with also many

seeking the Lord. The McNaughtons are bound to win. Paul Rader said, "If you will go forward on your knees, you will never have to back up." That's what they are doing. On the 23rd I was to organize the Sheridan Mission work into a regular church affair. This work has been slowly, but surely forging ahead under the faithful labors of Brother and Sister J. N. Tomlin. The revival tide was on in such a marked way that I stayed on with them until the 27th. During the five days there we had some fifteen or sixteen seekers, and several finders too, many of whom joined in the organization, numbering 17 in all. The end is not yet. The revival will be going right on for several more days. Pray for them dear readers.

J. O. SCBAAP, District Superintendent.

SMITH MILLS CAMPMETING AND CONVENTION

A very successful midwinter convention was held by Smith Mills Campmeeting Association in the Sykes Primitive Methodist church at Fall River, Mass., January 21 and 22, with Rev. Stella B. Crooks as preacher and Mabel R. Manning leading in song. Beside the members of the entertaining church and their fine pastor, Rev. Wm. B. Sharp, and Rev. R. J. Kirkland and his good people from New Bedford Church of the Nazarene who have previously entertained these conventions, there were present preachers and people of the Friends churches, Evangelical, Nazarene, Primitive Methodist, Baptist, A. M. E. Zion and others. The convention was ushered in with a heavy snowstorm, but attendance was fine, sweet fellowship prevailed, and all hearts were moved by Sister Crooks' stirring messages. Sisters Crooks and Manning continued at Brother Sharp's church for two nights following the convention, conviction deepened, and souls sought and found God. Much interest is manifested in next summer's camp on the beautiful grounds at Smith Mills, No. Dartmouth, Mass. Last year's splendid workers have been re-engaged, namely Rev. A. B. Carey, Rev. Stella B. Crooks and Rev. Mabel R. Manning, and plans are on foot to make the twenty-third annual camp the best of all, so that you could not do better than plan your vacation time for July 11 to 20, 1930, come for the entire meeting, and return home refreshed and blessed in both soul and body.

T. M. BROWN.

PITTSBURGH DISTRICT

We would like to say a little about the work in two of our churches. Rev. Warren E. Posey is the pastor of our church at Youngstown, Ohio. He did not get on the ground until September, but God has blessed the work of Brother and Sister Posey. Since their arrival they have seen many seekers at their regular services and have taken in 19 new members and doubled the Sunday school. This is the only Church of the Nazarene in this great industrial center and the prospects are for a great work.

We are sorry to lose Dr. J. Howard Sloan from our district, who has resigned

the First church, Akron, to take the Southeast Atlantic District. Dr. Sloan and his good wife have labored faithfully on this district for many years and leave a large circle of friends, who certainly wish them well in their new field.

We are glad to welcome Rev. G. Edward Gallup to the district. Brother Gallup comes to us from Springfield, Ill., where he has been pastor eight years and built up a strong work. He takes the place vacated by Dr. Sloan in Akron. He has a good church, a large Sunday school and a great people and under Brother Gallup's leadership we can see a great future for Akron First church.

C. WARREN JONES,
District Superintendent.

WASHINGTON-PHILADELPHIA DISTRICT

The Washington Zone of the Washington-Philadelphia District held a five days' Rally from January 20 to 24; meeting each night at a different church. The churches visited were: First and John Wesley churches, Washington, D. C. and Park Lane, Leeway and Ballston churches in Virginia.

Our energetic District President, Rev. F. D. Ketner, was the speaker for the occasion. As can be noted from the following subjects on which he preached: "Opportunity," "Character Study—Daniel," "The Crossroads of Life," "Losing God," and "Flee—Follow—Fight," his messages were inspirational, practical and of great help to the young people. On all sides could be heard comments on the benefits of the meetings. They encouraged us, as young people, to live up to the standards of the Church of the Nazarene and push the battle for God.

The attendance was not up to our expectations at the beginning of the rallies, but it increased as the meetings progressed. Each night a special feature was presented by the different societies, including music on the hand saw, special music, both vocal and instrumental, and a song illustrated with chalk. We do thank God for the good times we enjoyed and are looking forward to more.

Reporter.

CHURCH NEWS

EAST PASADENA, CALIF. — "Sunday morning, January 5, Evangelist Harry J. Elliott preached at the East Pasadena Church of the Nazarene, Pasadena, California, and at the close of his message the congregation gathered about the altar to pray. A real refreshing, a downpour from on high, flooded the hearts of the people to the extent that it was thought best to continue the meetings, asking Brother Elliott to remain as the evangelist. For three weeks the evangelist preached the Word under the anointing. There were a number of earnest seekers at the mourners' bench and the church was greatly helped. We have known Brother Elliott for twenty years; his first meeting with us was during our pastorate in Escondido, California, in 1911, with much fruit from those meet-

ings. Never have we known him to be so much under the anointing as now. His humble, lovable spirit has truly built me and my people up 'on your most holy faith.' His life story, 'From Sinking Sands,' is surely a timely message and should be told everywhere, especially to the younger people of this age. For nearly two hours a crowded house listened attentively and were greatly moved and blessed the night he talked of his marvelous redemption from Romanism, gambling and the saloon. This message was so effective that he was requested to give it again. It does our heart good to say a good word for this godly man, his presence, preaching, and praying will help and bless any pastor or people, and when it comes to the finances he has no price, with the freewill offering he is always satisfied. Our precious Lord shall have all the glory."—Edward M. Hutchens, Pastor.

PATRICKSBURG, IND.—"Well, I do not know all the whys nor all the hows, but I do know that in the providence of God I am the pastor of this good church, one of the best on the Indianapolis District. Our people here are a plain, sensible, spiritual class; kind-hearted and solicitous of the pastor and his family. Besides paying us our cash salary they have given us substantial donations such as, pork, beef, mutton, potatoes, honey, lard and sweet potatoes, etc. We don't know whether our people know what they are talking about or not, but again and again we have heard them in prayer thanking God for us, whether they know or not, it hasn't discouraged us nor puffed us up. We had a good revival in late November and early December with several seekers at the altar. Our Sunday school is getting on nicely, spiritually, and financially they are casting a good share of the General Budget by the offering of the first Sunday of each month. The W. F. M. S. has recently shown more interest and has increased in this branch of the work. They gave us good help on the General Budget the first quarter of this assembly year, beside the president took it on herself to raise the fifteen dollars apportionment on the General Church Debt, and got it too. They gave an interesting missionary program and took an offering the night of January 19. We are also allowing them the last Friday night of each month, our regular prayer-meeting night, for their regular meetings. We also recently raised a good sum of our District Budget in cash and pledges. The HERALD OF HOLINESS has been given prominent mention and we have taken some subscriptions."—Robert F. Johnson, Pastor.

EVANGELIST E. E. MIERAS—"It has been some time since I last reported, but we are glad to report that God still answers prayer and that the days of old-fashioned, Holy Ghost revivals are not past. After we closed at Caro, Michigan, we began a two weeks' revival in the Presbyterian church at McBain, Michigan, of which Rev. Bergstrom is the efficient pastor. We did not have the break we had hoped to see; bad weather and

PARCELS FOR NAZARENE MISSIONARIES IN CENTRAL AMERICA

We plan to sail from New Orleans about the first of April and will be glad to take any parcel or gift for any of our Central American missionaries. If any church or individual contemplates sending any box, parcel or gift any time soon it would be well to get it ready and let us take it as we go, owing to the expense and difficulties in sending by mail or otherwise.

Any small package should be sent to us at the address given below. Larger parcels or boxes should not be shipped until the interested party writes us and gets specific directions. Address us:

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smallpox epidemic kept many away from the services. But we enjoyed ministering to these precious people. There were a number of seekers and some of them prayed through. The pastor is a sanctified man and lives the life. He was brought into the experience through Dr. Jerrett. My next meeting was with our dear people at Kalamazoo, Michigan, where Brother Bush is the pastor. He is doing a splendid work in this great city. They worship in a rented hall but they are planning to build this coming summer. We have a fine bunch of people in Kalamazoo. I see a great future for our work there. My last meeting in Michigan was with our good people at Ellington. The first five days we had a hard pull. Then God broke through and victory came. God met with us in power and a goodly number prayed through. Our Caro people were a great blessing in this meeting. God bless them. Brother

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Mellish is a fine old boy. God bless him. We spent six months in the old-Wolverine state. My home state. Held eight revivals and had 550 seekers and some wonderful cases of divine healing. Brother Starr is doing a great work. God is blessing him and the people love him. It was a real pleasure to work with these our Michigan pastors and their District Superintendent. I returned home to Nampa, Idaho, for the holidays; spent ten days with my family. The stay seemed like a few hours after being away six months. While at home we preached for our good pastor, Brother Martin, once and for Brother Wilson at Kuna, Idaho. We left home on December 28, attended the preachers' convention at Fresno, California, the first three days of January. It was a great convention. Then began revival meetings in North Sacramento January 5. We spent three weeks with our church there. Mrs. Nellie Hallett is the pastor. She is doing very good work. The people love her and God is using her. There were about fifty seekers. We had some very stormy weather but in spite of it God gave us a good meeting. Brother and Sister Young and their good people from First church were a great blessing to the revival. We began our next meeting with Brother Welts and his church at San Jose, California, January 26 to February 14. Please remember us in prayer. We are doing our best to be a blessing and push all of the interest of our beloved church. In every revival we push the HERALD OF HOLINESS."

FARNAM, NEBRASKA

On Sunday night before Christmas two young men made room in their hearts for Jesus and were saved. The Christmas program was a blessing to all and the decorations with the sparkling gates ajar made one think of entering in through the gates into the city. The watchnight service was especially blessed of the Lord. We attended and helped what we could in the Baptist revival meeting. It was good. One young man and his wife that attended our services claimed to pray through at home during this meeting. We are expecting some new members to come into the church before long. Our finances are all paid up. The Congregational church, that is not in use now, has kindly loaned us some of their seats which will mean much to us and will be much appreciated. Our revival meeting with Rev. M. E. and Nina DeVoll as evangelists and singers begins February 16. Pray that we may have a real revival. We are pressing on for greater victories.—Anna Nutter, Pastor.

SULPHUR SPRINGS, TEXAS—"We have just closed a revival. The pastor was assisted by Jack and Ruby Carter, song evangelists, of Peniel, Texas. In some respects it was a good meeting. Several came to the altar and received definite help from the Lord. In spite of continued bad weather people came. It was the worst weather I have ever tried to hold a meeting in Texas. The thermometer went several degrees below zero, which is very cold for this part of the country. Brother and Sister Carter are fine co-

workers in a meeting. Their singing was a great blessing to all. The Lord blessed them as they sang. They made many friends while here in our midst. We have called them back for another meeting to begin the 24th of August. Rev. I. M. Ellis, our District Superintendent, will be our evangelist for this meeting. We are planning for a great campaign at this time under a large tabernacle. Pray for our work at Sulphur Springs."—R. E. Fletcher, Pastor.

NEWPORT, KY.—"Many wonderful things have happened here since our last report that have made us rejoice. I think the most lasting and beneficial was our Personal Workers' Convention with Rev. J. W. Montgomery, Superintendent of the Northern Indiana District. Our people were so wonderfully stirred along this line that we are going to reap lasting results from it. I myself see the need of it today as never before and it is a conviction with me now. Just last Sunday we sent out forty-four workers to do this work and they gave out over 2,200 personal invitations and found so many places to say a good word or help someone along. That night God gave us twenty at the altar and the Sunday night before there were fifteen seekers. I am sure that this work has quite a bit to do with the success of our services and that God is smiling on us because we are going at it in His way. It is developing workers and they always come back feeling blessed, all enthused and delighted. I am thoroughly sold on this method and hope the whole church takes up this work to a man. Montgomery has the message and it is sure on his heart. This has been a great year on all lines, a revival spirit prevails in our midst and we have a constant stream at our altars. God has given us over three hundred and twenty-five seekers since the assembly in September and we have taken 47 into the church, and our budgets are all paid and overpaid to date, besides paying a substantial sum on our indebtedness, while just now the offerings are quite a bit lower. We obtained 106 new subscriptions to the HERALD OF HOLINESS in November. Our Sunday school has been well attended with an average of 245 last quarter. The good Lord has given us a good and loyal people here and they love God, the church and lost humanity and surely stand by their pastor. I am prais-

N. Y. P. S. TOPIC LESSONS

Theme for March—Evangelism

MARCH 2—Human Agency in God's Program.

Scripture Lesson, Genesis 1:1-14.

MARCH 9—Our Individual Responsibility.

Scripture Lesson, Romans 1:1-16.

MARCH 16—Christ's Method of Evangelism.

Scripture Lesson, John 4:3-41.

MARCH 23—The Early Church and Personal Work.

Scripture Lesson, John 1:35-51.

MARCH 30—Bringing in the Sheaves.

Scripture Lesson, Matthew 9:35-38; John 4:35-38; Matthew 13:1-8.

Note—These topic lessons are discussed at length in the March issue of the Young People's Journal, published by the Nazarene Publishing House, for all Nazarene Young People's Societies

ing God for the victories in the church and for great victory in my own heart."—W. E. Albea, Pastor.

ST. BERNICE, IND.—"On December 22 we came to the closing date of our meeting, but we thank the Lord that we still see souls praying through at our regular services, and lasting results from the seed that was sown through prayer and the preaching of the Word. Rev. Orville L. Maish, who came to us September 1, from Charlotte, N. C., as our pastor, and the Sunshine Quartet of Olivet College were the human instruments used by the Holy Ghost in this revival. We have never had better preaching and God used him in a marvelous way in winning the hearts and confidence of his hearers. We saw many seekers at the mourner's bench and heard some real, old-time shouting of victorious finders. The singing of the quartet was very fine and their harmony and the smiling faces of the clean, young Christian gentlemen soon won the hearts of all who heard them. In our opinion this church was never in a better condition spiritually or financially. The General and District Budgets are paid to date, our Sunday school has increased, and our N. Y. P. S. has taken on new life and vigor. While the revival was in progress in the auditorium God gave a revival in the basement with our Juniors, in which the majority of them were

blessedly saved and gloriously sanctified. The following visiting preachers helped us shout and push the battle: Rev. C. J. Quinn, Chas. M. Harrison, A. K. Bracken, Ralph Hertenstein, Jesse Towns, Harry Carter, our former pastor, and others. With the spirit that prevails in our services and the prayers of a united church we believe God will give us a mighty revival under the leadership of Rev. Oscar Hudson, of Atlanta, who comes as our evangelist February 16. We covet your prayers."—Florence W. Reed, Reporter.

CHESTER, WEST VIRGINIA—"We want to report victory all along the line for Chester. Since coming here last May we have had three revivals. The first was a four weeks' revival with Rev. Lula Kell as evangelist. This was a hard battle but God gave the victory. The next meeting was September 15 to 19 with Rev. Charles Dye as evangelist and the Cooper brothers as singers. The boys brought the glory down in singing and Brother Dye knew how to put the truth out so that it brought results. He is a pastor's friend and a church builder as well as a soul winner. We have just closed our last meeting with Rev. H. W. Welsh as evangelist and the Cooper Girls' Trio as singers. This was the best revival we have had in some respects as we had good crowds every night. The timely messages of Brother Welsh brought conviction and this brought results. The girls were good singers and brought the crowds. During the revival the people gave Brother Welsh a set of dishes and raised an offering for the pastor. Also gave the pastor a set of books. Every department of the church is steadily growing. Our Sunday school under the leadership of Brother Clyde Barnes is gaining. Our record breaker for attendance was gained in our revival in September when over one hundred eighty were present, and that was a very rainy day. Our record offering came during our last revival, which was \$15. Our N. Y. P. S. and the W. F. M. S. are both doing good work and steadily gaining. The Junior Missionary Band of 45 members is a lively bunch. They meet once a month. The pastor's wife is giving object lessons in the Sunday school which are very effective. We have taken in several new members and more to come. Our next revival will be March 23 to April 6 with Rev. Charles Dye as evangelist and the Cooper brothers as singers. Pray for us."—Robert Andrews, Pastor.

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PASTOR U. E. HARDING, SANTA ANA, CALIF.—"We recently closed a seven weeks' revival campaign in our church here. For six weeks Rev. Earle F. Wilde and wife were with us in charge of the music. Those who know them, know it was done well. For the first five weeks Lyle Prescott of the University church, San Diego, Calif., accompanied Brother Wilde at the piano. He is a wonder for a sixteen-year-old lad. The pastor was his own evangelist. It was one of the best meetings, in many ways, of our ministry. Conviction deep, cases clear and definite. Crowds filled the house right through the Christmas rush and holidays. Backsliders were reclaimed, sinners were saved

and believers were sanctified. Practically the entire church renewed. We have waited one month since the close of the revival purposely to tally the results. It increased our Sunday school, also our finances and we now have the largest prayermeeting in the city. We are preaching to a full house both morning and evening on Sundays. Eighteen were received into the church and more than that number on our prospective list. Rev. R. P. (Bob) Shuler of the Trinity Methodist church, of Los Angeles, gave us one night. This service was held at the Ebelle Club Auditorium, next to the largest auditorium in the city, and many were turned away for lack of room. His message on 'What God hath cleansed call not thou common,' did us great good in this city. Rev. Bud Robinson visited us three different times during our meeting, and many others which space would not permit us to mention. Some as far away as San Diego, many persons from Pasadena attended. We feel due credit should be given Rev. E. B. Galloway and Rev. George M. Henson, both practically superannuated ministers, members of this church, for their faithful and efficient services. What a blessing these old-time ministers were to the meeting and to the pastor. Cottage prayermeetings were held daily and chairs to seat the people had to be hauled from place to place. These meetings were seasons of great power. A number of persons were healed. The cottage meetings proved so interesting and helpful that they were continued one week after the meetings at the church closed, making eight weeks in all for the campaign. We all feel like we can never be the same after such a meeting. We plan within the next few weeks to break ground for our new building, the Cornell Memorial church."

PASTOR C. I. BRADLEY, MUSKEGON, MICH.—"The Lord God from on high has visited this church with the outpouring of His grace to save and sanctify wholly. We came to this church as pastor a little over five months ago, found a very small band of worshipers, and a very small church house, with very little conveniences as well. Some needed improvements have been made to the house of worship, and very much appreciated by the congregation and Sunday school. As District Superintendent I organized this church twelve years ago last October, but for some reason it has remained about the same in size and strength as when first organized. However, the ever faithful few, during these years, have stood loyally by, and quickening grace has reached the place at last. Thank the Lord! We closed a two weeks' meeting January 26, in which 96 seekers bowed at the altar of prayer. I have no way of telling how many more prayed through in their homes as the result of this meeting. When planning for this meeting, the church board thought it advisable for the pastor to serve as the evangelist, and employ a song leader. This plan was carried out. Miss Magdalene DeBoee was engaged as leader in song and filled the place most acceptably; and was especially blessed in praying with seekers at the altar. The attendance was excellent

throughout the entire meeting, and the closing service saw the house filled to its utmost capacity, with a number standing that could not be seated. The service closed with 16 earnest seekers at the altar. Muskegon is very largely a Holland city, with many Holland churches, good people, but very hard to reach with the gospel of full salvation, as the Nazarenes believe and preach it; but God, even our God, is still on the throne; in Him we trust."

PASTOR RUTH ONETE, IOLA, KANSAS—"I want to say by way of testimony and report that God is still in our midst and answers our prayers. Bless His name! In spite of much cold weather and some of our number being out of work and illness in our midst, God has helped us to move right on and to steadily grow. Last week we received two new members into the church and sent two more subscriptions in for the HERALD OF HOLINESS. This brings our subscription list up nicely. Now with only a very few more subscriptions we will have reached our quota of one HERALD OF HOLINESS for every two members. Thank the Lord for His help. We have put the HERALD OF HOLINESS into other homes outside of our own Nazarenes. The special Missionary Number was a great help to many and helped us in bringing our budget up and glad to report that we now have our General Budget paid in full for the assembly year. Last Sunday the members and friends of the church presented their pastor with a set of Matthew Henry's Commentaries. This was a delightful surprise to the pastor and was very much appreciated. Because of its usefulness, because of the spirit that prompted the giving, and because of those that gave it, make it very valuable to the pastor. May God richly bless the church here and ever keep us looking up and walking with our hand in His."

LITCHFIELD, MINN.—"We have closed a wonderful revival this month with Rev. D. M. Spell of 1257 So. 16th St., Omaha, Nebr., as evangelist. Brother Spell is a gospel minister and a minister of the gospel, one that can convince saints and preach sinners under conviction. He is a man from the South, but works well with people of the North. The service that will be long remembered by all present was on November 30, when eight young

hearts stepped out and went to the altar and consecrated their lives to God. Through tears and blessings, after a great manifestation of God's Spirit in prayer with uplifted hands and faces turned toward heaven, they all stood and sang, 'Where He Leads Me I Will Follow,' and the radiant faces gave witness to new covenants with God and old covenants that had been renewed, and it was with this spirit that the revival closed at Litchfield on December 8, 1929. God hears and answers prayer, and He is the same yesterday, today and forever. For several years God has been seeking a place where His people in Corvuso, Minn., and vicinity could assemble to worship Him, and we believe He has found it because on December 15 God met with us in a little building on the Nazarene's lot in the little city of Corvuso, Minn. The building was purchased by a few of God's people who live in the community near Corvuso. On Saturday, December 14, the building was lowered from the trucks on which it had been moved from the spot which it formerly occupied five miles north of town, and onto its permanent location. December 15 we held our first Nazarene service in the city of Corvuso. It was the opening service of a revival with Rev. D. M. Spell, the middle-of-the-road preacher, as our evangelist. This was a God given revival because people from neighboring towns and from the surrounding community found God at an old-fashioned altar of prayer. God used Brother Spell in the salvation of a number of souls, and on January 8 was our closing service of the first revival in the history of Corvuso. Our District Superintendent, Rev. S. C. Taylor, was with us over the Sabbath and brought the message both morning and evening."—Rev. W. B. and Sarah E. Crooker, Pastors.

BRADFORD, PA.—"We just closed the best meeting ever held here with C. B. Winland of Mt. Vernon, Ohio, as evangelist. His messages were used of God and over one hundred bowed at the altar. We took in nine good members and there are more to follow. But the best results around the altar to us, came to the church. How God did work and get on the folks. Some got reclaimed and some got the blessing. It delights my heart to think of the victory achieved. The church is in the best condition, we have reason to believe, it has ever been. Since we

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have come here we have taken in twenty-three good substantial members, ten of them men. The Sunday school has gone up the road, and today we feel that Bradford church faces the greatest opportunity of its life. Brother Winland is a real soul winner. We never worked with anyone who was more earnest after them. He preaches in the Spirit as few men do and we know that while his message is a rugged one, that that is the kind of message our people thrive on; for such food were we raised. We hope to have him back again."—Byron H. Maybury, Pastor.

WOLCOTT, VERMONT—"We are indeed thankful for our new church building which we have been worshipping in since last April. It was purchased a short time before when our former pastor, Rev. Ray Haas was here and through his faithful labor and solicitation of funds was practically a gift to us. Our dedicatory revival services held from October 10 to November 11 were a great uplift to the church. Rev. John Gould, our District Superintendent, and Rev. J. C. Wagner of Keene, New Hampshire, were with us for a few days preceding Evangelist Charles B. Cox of Franklin, Ohio. Brother Cox was a faithful preacher of the gospel and certainly knows how to fast and pray for the work of the Lord. On December 11 and 12 we had a great feast when the Lake Champlain Nazarene Preachers' Association held a convention here. We feel keenly our loss in the home-going last August of our dear Brother W. O. Davis. He was a charter member of the church and held the offices of trustee, Sunday school teacher, and treasurer for many years. Many of our people have been sick but God has heard prayer and is touching the body with healing. Our people know how to pray and have good courage. Many live on the hills about us and drive several miles amid storms and cold weather to attend services. Rev. and Mrs. J. W. Poole came to us last April. We do thank God for these young people. They bravely took up the repair work which was necessary on the new church building;

doing much of the manual labor themselves. Brother Poole is a man of prayer and preaches the old-time gospel with boldness and gives us the unadulterated truth. Sister Poole is one of our home girls from our local church. We are glad she is such an efficient worker in the vineyard of our Lord."—L. Leuzader, Reporter.

SAYRE, OKLA.—"I accepted the pastorate and arrived here October 20, under divine direction. Due to the faithful leadership of Rev. W. H. Burton, the former pastor, we found the church in excellent condition spiritually. We began at once to make preparation for a winter revival. The church board was called together, the date set for the meeting and it was unanimously voted to call Rev. D. C. Reynolds of Bethany, Oklahoma, as evangelist. Brother Reynolds arrived on time and had the faith for a good revival. On Tuesday night after our revival started on Sunday, the weather turned cold and it began to sleet and then turned into snow. It now began to look as though we had made a mistake in calling a revival at this time, but our people were faithful and kept coming. Brother Reynolds plowed right on and did not let the weather hinder his faith. He preached some of the best instructive sermons that I have ever heard from an evangelist. He preaches with love and touches men who have never known God and puts them to thinking. The revival had just gotten started good when he had to leave and go to his next meeting. It was thought best to continue the revival with home talent. This we did and eleven souls prayed through and found God during this week. We feel this was due largely to the preaching of Brother Reynolds. Our church is moving along nicely in every department. Our N. Y. P. S. numbers about twenty in regular attendance. We have three fine local preachers and are going to evangelize the surrounding country. We ask the prayers of the faithful pastors of our Churches of the Nazarene. This is our first pastorate and many problems will arise which will take divine wisdom to know how to solve."—Harry Moyer, Pastor.

SCIENCE HILL, KY.—"Sunday night, January 19, closed a two weeks' revival conducted by Brother Chas. M. Harrison of Indianapolis, who brought soul stirring messages. The Mercer Trio of this place brought us some fine messages in song. We rejoice over the fact that some of our young people were saved. We were badly in need of Christian young people. We feel like our N. Y. P. S. will go faster now, but there are yet some to find Jesus. Help us pray for these. 'Much land yet to be possessed.' At this writing our pastor, Brother E. E. Robinson, and wife, our District Superintendent, Brother I. T. Wells, and wife are conducting a revival for Brother F. V. Taylor in the lately organized church in Somerset. Let us all pray for their success."—Eliza Baugh, Reporter.

CHEYENNE, WYO.—"We are glad to report that we are gaining ground here in Cheyenne and the devil is on the run. As a people we are gaining deeper in the things of God. We are on the upgrade in all departments. The attendance has increased considerably; the fact is we are having capacity crowds Sunday nights. We praise God for all this. We just recently closed a special series of revival meetings with Rev. J. A. Schaap, our District Superintendent, as evangelist. Some twelve or thirteen souls found definite victory. We added three new members at the close of the meetings and expect to take in four or five more in the near future. We enjoyed Brother Schaap's ministry with us. He preaches the full gospel in an interesting manner. Remember Cheyenne and the Rocky Mountain District in your prayers."—Roy M. Bowers, Pastor.

NORFOLK, VIRGINIA—"This is our first report since coming here some months ago as pastors of First church. Norfolk is a city of 180,000 people, presenting great opportunities for the Church of the Nazarene. God has blessed First church in an outstanding way especially in the past few months. We have had three splendid revival campaigns since last March. The last one just closed a few days ago. Evangelist E. H. Stillion of Oil City, Pa., was greatly used of God in being a blessing to both the church and the community. This campaign proved to be the greatest the church has witnessed for a number of years. Men and women found God in the old-fashioned way, repenting and making restitution as the Holy Ghost directed. About 150 men and women knelt at the altar and found God either in justification or sanctification. This campaign proved, as everyone showed, a great blessing to every department of the church. God's blessing is upon the church and every department is on the increase. The church is now contemplating building more Sunday school rooms in order to be able to accommodate our growing school. Many who found God in the last three revivals have united with the church and are helping to push the battle. Our vision has been enlarged and we are expecting greater things in the near future. Norfolk is a great commercial center as well as a summer resort and we want to extend this invitation to all holiness peo-

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ple, evangelists and pastors when passing through or near our great city, to visit First church and learn more about Virginia Nazarenes! Remember us in your prayers that God's blessing may continue to be upon us."—Rev. and Mrs. W. E. Johnson, Pastors.

LONG BEACH, CALIF.—"It has been some time since reporting for our church here in this beautiful coast city of Long Beach. God has been in our midst and our church is coming up the road. Have increased in membership; paid all obligations and gone over the top on missions since the assembly in June. We have just finished one of the most blessed revivals we have ever had in our church. It went down deep into the membership and surely stirred things up. Our evangelist was Chas. Dunaway from Atlanta, Georgia, and he surely is a saint of God and a great addition to the ranks of the Nazarenes. He spares not. He knows the scriptures and uses them in a marvelous and effective manner. His messages produce the results and God is with him. Brother Earl Wilde led the hosts in song and his solos are long to be remembered. This was his sixth effort in song with this great church. The team of Dunaway and Wilde is unbeatable. Our church will never get over this meeting. Ten days of rain hindered our crowds but even when it poured the people came out and we forged ahead to victory. We believe that we will yet reap a harvest of souls as a result of this revival. The people of this church have treated us wonderfully and we love them. They are very loyal and any man who ever pastors this church in the future will pastor one of the best congregations in the Church of the Nazarene. They are great givers. December showed that over \$1,000 was placed in the baskets and about the same amount for January. Our entire missionary budget is about paid up and only seven months of the assembly year gone. We will keep on paying as if it were not paid and try to go over at least fifty per cent. Last Christmas the church gave us a wonderful linen shower and gave us a love offering at the close of the revival. Our souls are burning up with a burden for lost souls. We hope to be an evangelistic pastor until Jesus comes. Pray for this great southern California country; the gateway to the orient."—L. A. Reed, Pastor.

SEATTLE, WASH., CENTRAL CHURCH—"Our objective from the very beginning of our organization in Seattle has been the establishment of a strong center of evangelism which would, in later years, promote the establishing of other churches in different sections of the city. To this end we have concentrated all our powers, trusting God for direction and success in our undertaking. We endeavored first to bring our cause to the attention of the city, by leasing one of the finest public auditoriums in the center of the business section, the Eagles' Building auditorium, seating 900 people. In this center we conducted two large revivals, the first with Rev. and Mrs. Earl Wilde, and the second with Uncle Bud Robinson, Rev. U. E. Harding, Mrs. Harding and L. C. Messer. In advertising we used the large

illuminated bill boards, large newspaper displays, cards, and many fine news items by the news editors. These meetings awakened wonderful interest throughout the city, gave a wide acquaintance with our cause, and provided a fund of \$5,700 with which we made down payment on the purchase of a wonderful, central corner, 120x128 feet, close to six car lines, and twelve blocks from the business center. We then conducted our services during the summer months in a tent adjacent to the new corner, while we were erecting the fine large tabernacle. While in the tent we conducted one revival with Rev. I. C. Mathis. In the fall we opened in the new building, which seats 750 people, with a series of revival services conducted by Dr. C. H. Babcock. The secret of our success in financing the building and the revivals, and in the doubling of our membership in two years was in our organization of an Evangelistic League, which added to our membership an association of 150 people of other churches. Their large interest was in our evangelism. We also conducted a special revival last winter with Rev. T. M. Anderson, and then later with Dr. E. J. Bulgin, and this winter with Evangelist A. O. Henricks. Every revival has given us many converts, some new members, and increased financial assistance. Last year our total disbursements were \$17,800 and we are making a good record this year. It is a miracle how God has prospered this undertaking, and brought to us friends who have supported our cause. We believe in a short time we will have a great church here."—A. M. Bowes, Pastor.

ARDMORE, OKLA.—"After pastoring the church at Mangum for three years, we accepted the work here at the beginning of the new assembly year. On arriving here we found a fine bunch of people who can pray the glory down and shout the victory. We closed a revival January 19, with Revs. Allie and Emma Irick as evangelists. Although it was during one of the worst snowstorms Oklahoma has witnessed for years, yet in the face of it

all we had a good revival. A number prayed through and the last Sunday service closed with great victory. Eight united with the church, making ten this year. Brother and Sister Irick are not afraid to preach the old rugged truth. They were indeed a great blessing to the work here. The attendance of both Sunday school and church services are increasing. The N. Y. P. S., Intermediate and Junior Societies are also progressing nicely. We feel encouraged to press on."—T. E. McWilliams, Pastor.

EVANGELIST J. B. McBRIDE—"My last meeting in 1929 was held in our beautiful church in Lindsay, California, with Rev. P. L. Pierce, pastor, and his good people. We closed December 22. There were a number who prayed through to victory, and it was a splendid meeting for the church. There are no finer people than the Lindsay people. We have known Brother and Sister Pierce and their daughter, Miss Genevieve, for many years and words are inadequate to express the joy it gave me to be with them again in the battle. They are going to have a great year at Lindsay. We had the preachers' zone all-day holiness meeting with us and what a time we had. The flu I had in November left me with a lung and heart affection, and twice in the meeting I came near getting to go over the river to the home of the saints, but the Lord spared me. I am suffering yet from this trouble at times, and I desire your prayers that I may be relieved of it, if it is His will. I have just closed my first meeting for 1930 at Lancaster, Ohio, with Pastor V. E. Robinson, and his good people. We had souls from the beginning of the meeting to the close. The weather was bitter, and there were three other revivals running in the small city at the same time, but we had good crowds from the beginning and held them to the close. Industrial conditions were very bad, but spiritual conditions were good. I am now in the opening of a revival in a theater in the town of Bremen near Lancaster. We have a good start, but there is no Church of the Nazarene

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here. This is one of the nicest, cleanest towns in the state and has a fine class of people in it. The meeting is sponsored by several young people and a few elderly people who have the blessing of holiness. Pray for me that I may win souls. My physical condition is not at all good, in fact, I should take a month off to rest if I could. I am a Nazarene to the heart, and I want to press the battle with intensity. All correspondence will reach me through the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., or 112 Arlington Drive, Pasadena, California. Should anyone write according to my slate, be sure and address it in care of General Delivery."

EDMONTON, ALBERTA, CAN.—"With steadily increasing congregations and marked spiritual progress in the church, the work in Edmonton is prospering under the able leadership of our pastor, Rev. Peter Clark. Mr. and Mrs. Clark came to us last year from the British Isles, and during the short period they have been with us have greatly endeared themselves to the people. The eloquent and unctuous manner in which Brother Clark presents the old gospel truths is also bringing many new people to our services. On New Year's day a number of neighboring pastors co-operated with us in a holiness convention, the services being held in the afternoon and evening, with two speakers at each service. It was a good way to begin the New Year. Five new members were received into the church on a recent Sunday morning, following the Communion service. They are all substantial and tried Christians whose fellowship with us will bring strength to the work. We feel highly privileged in having Brother Ellis Carver as song leader for our services. This young man is taking his Medical Degree at the University at Alberta, and is very busy but not too busy for active service for the Master when the occasion demands. Without any special appeals of any kind the finances of the church are in excellent shape. Budgets are all paid

up and the end of the assembly year will find us with all our financial obligations met in full. Praise the Lord! Our Young People's Society has taken on new life. The group plan has been adopted and is proving a great success with a large increase in attendance at the meetings, and a deepening of interest along every line. The keen but friendly competition is bringing splendid results. God bless our young people. We are grateful to our heavenly Father for the way He has been working in our midst, but we are praying and believing for a greater outpouring of His Spirit. When you pray, please remember Edmonton."—Mrs. E. E. Roper, Secretary.

PASTOR RALPH E. BAUERLE, RACINE, WIS.—"We came here from Elgin, Illinois, at the close of the District Assembly last fall. A fine band of Nazarenes awaited us, ready to march on in the battle against sin. Since last fall our attendance has been increasing steadily and each Sunday evening for weeks seekers have been at the altar finding God. We have just closed a two weeks' revival meeting, the church having desired that the pastor do the preaching. Adolph Gross of Chicago, was secured as song evangelist and was wonderfully blessed and used of God during the meeting. Counting them as they came, there were about eighty-five seekers for pardon, reclamation or sanctification during the two weeks. Since coming to the Racine Central church the parsonage has been painted, the seating capacity of the church auditorium enlarged, and four fine new Sunday school rooms have been built. A W. F. M. S. and a home department of the Sunday school have been organized, with the organization of a N. Y. P. S. soon to follow. Twelve new members have been received into the church and a fine class will join us in the near future. With deepest gratitude to God for His blessings upon us; we push on, expecting still greater things in the future."

EVANGELIST E. C. DEES—"My first meeting for the new year was at Ridgeway, Michigan, with Rev. A. L. Wilson. The fight was hard as the weather was very cold and kept a number of people away. God came in the old-time way. Sinners were saved, backsliders reclaimed, and believers sanctified. There are some real fine people in the church at Ridgeway. I enjoyed the fellowship with Brother and Sister Wilson very much. They are young but fine pastors. I am now in a revival with Rev. Roy McCartney at Flint, Michigan. God is blessing the meeting in the old-fashioned way. We have had about fifteen pray through up to this time with four more days to go. Brother McCartney is a fine booster for the evangelist. He believes in the old-fashioned, radical salvation. This is a new church but with the wise leadership of Brother McCartney and the co-operation of the good people here we are looking forward to this being a great church in the near future. We are closing the meeting here Sunday night. My next meeting is with our old friend and brother, J. C. Fetterhoff, at Bloomington, Illinois. Pray for us and these meetings."

EVANGELIST J. A. McNATT—"When we gave our last report we were in a meeting with Rev. C. W. Sooter of Iberia, Missouri. Brother Sooter is pastor of two good churches, Pisgah and Rush Chapel, both young churches, yet they are moving on nicely. Brother Sooter is a splendid young pastor and believes in the program of the Church of the Nazarene. Our next meeting was with our old friend, Rev. C. I. Deboard, of East St. Louis, Illinois. Here the Lord gave us a good meeting. The first week was one of victory. Then a snowstorm came, and the crowds were small for the last part of the meeting. However, forty-seven prayed through to victory and on the last Sunday a good Church of the Nazarene was organized. Because of the bad weather Brother Deboard left the charter open until the following Sunday. We haven't learned what the total membership was but we expected at least twenty-five. We were entertained in the home of Brother and Sister Deboard who loyally stood by the evangelist. They are great workers and loyal Nazarenes. We predict for East St. Louis a great church in the future. After being home for a few days we began a meeting at Davenport, Oklahoma, where Brother W. F. Hurst is pastor. The third night of this revival, which was Saturday night, five prayed through, and by Sunday night thirty-three had found the Lord either in purity or pardon. Then one of the worst snowstorms Oklahoma has ever witnessed came and it is still on the ground after three weeks of record weather for Oklahoma. Yet in spite of the bad weather the Lord gave us sixty-six precious souls and a good class will be taken into the church. Brother Hurst is a fine pastor who fully believes in doing things. Every department of his church is moving on nicely and his people love him and stand by all the interests of the church. They gave us a recall for their summer meeting. We closed a week's meeting with Pastor Elbert Dold at Dewey, Oklahoma, last

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OKMULGEE, OKLA. — "God has wonderfully blessed our efforts in this place. We came here at the call of the church at our last assembly. We found a few of God's people who believed in holding on and asking God for the things that we need and God is answering prayer and giving us a few souls in our regular services for which we give Him the praise. This church is blessed with having our beloved District Superintendent, Rev. Mark Whitney, and family as members. We surely appreciate their presence. They are such a blessing to us and the church. Sister Whitney is our Sunday school superintendent and is a good one. Our Sunday school has grown from the first Sunday we were there. Now we have 156 enrolled. God has helped us to build a tabernacle which will seat 250 people and we have converted the building which they did have into a parsonage and are still believing God for greater things. We are also blessed with having Professor Carl Barnes as a member of this church, for which we thank God. He is out in the field working with the Huff-Barnes Evangelistic Party. We expect to have them in a meeting in the future. We just closed a meeting which the Home Mission Board put on for us. The weather was against us. Brother B. H. Edwards was the preacher and Miss Katie Latimore the song evangelist. There is no better singer in our move-

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ment than Sister Latimore. Churches in need of a singer will make no mistake in calling her. Her home address is Cad-do, Oklahoma. We covet your prayers for the work here."—Chas. E. Smith, Pastor.

EVANGELIST G. HOWARD ROWE—"The year 1929 closed after many hardfought battles but the Lord gave the victory. After a very gracious meeting at Iron-ton, Ohio, we stopped off at the Pitts-burgh District Preachers' meeting at East Liverpool and enjoyed two days of rich blessing and glory. Then we went home to New York for the holidays and attended services at the Hoople Memorial Church of the Nazarene. We were more than delighted at the wonderful progress being made there. The Lord has richly prospered them with a most beautiful and capacious edifice to worship in. Language could not fully describe its elegance. Suffice it to say, that at last God has answered the prayers of many and prayers of a number of years for the Nazarene work in greater New York. We believe that we are now in a place in this great city to do something worth while for the cause of holiness. The good pastor, Brother A. G. Crockett, has labored untiringly and faithfully and deserves great credit for his persistent efforts to bring this to pass. God bless him abundantly. It was our esteemed privilege to preach at one of the Sunday evening services and the people shouted and were blessed in old-time style. The fire falls on all of the services, Sundays and weekly. The outlook

is most encouraging for the best year the old home church has ever seen. We have just closed our first meeting for 1930 with dear Brother Parker at Reading, Pa., another fine specimen of Nazarenism. This is new work but there is none with a better and finer prospect and opportunity. The fire falls, the saints shout and the building was too small to hold the crowds. God gave a gracious time. We are beginning the second week here at Bloomsburg and God is richly blessing. At this writing our little baby Doris is quite sick with double pneumonia. Please pray. Hope by time this reaches the **HERALD OF HOLINESS** family she will be fully recovered. We are pushing the **HERALD OF HOLINESS** wherever we go. Love to all the saints."

NEW ALBANY, IND.—"Greatest revival in history of our church now on. More than one hundred have been at the altar. House packed to overflowing. Many turned away. The revival is the talk of the town. Evangelist C. B. Jernigan doing great preaching. A number of additions to the church."—Ira M. Ison, Pastor.

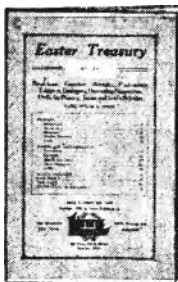
PORTALES, NEW MEXICO—"The Lord is giving us old-fashioned revival with M. M. Bussey as evangelist. Fifty-seven seekers to date; forty-four prayed through. Fifty-five subscriptions for **HERALD OF HOLINESS**. Rev. Bussey is a great soul winner; has tender spirit, is loyal to pastor and General Church. His next meeting is Clovis."—Rev. R. C. Gunstream.

DEATHS

SILVERUS—Lola Alberta Silverus was born September 28, 1923 in Morenci, Mich. She was transported to the garden of God January 7, 1930, from her parents' home in Monrovia, Calif., at the age of 6 years 3 months and 12 days. Just a few months before her death, in a children's service, conducted by Rev. E. J. Ewell, as a part of a revival in the Monrovia church, of which Lola's father is the Sunday school superintendent, little Lola gave her heart to Christ, and in simple, trusting faith, accepted Him as her Savior. During the weeks in which, because of the frailness of her body, the veil was growing thinner between this world and the unseen, she talked much of heaven and her desire to be with Jesus. When the pain grew intense during the days before God took her home she was glad to have someone pray for her, and found a relief in prayer that nothing else would bring. We buried her from the church she had loved to attend, her pastor, Rev. Joseph Gray, conducting the funeral. It was gratifying to see the glorious way in which God upheld the sorrowing father, mother and sisters, and gave them triumphant victory in the hour of deep sorrow. We laid her away in the Live Oak Cemetery to await the day when we shall join her in the company of the redeemed in the city of our God.—Joseph Gray, Pastor.

KERNS—Nerry Foster Kerns, son of Mr. and Mrs. Sidney Kerns, was born February 17, 1916, at Lincoln Place, Pittsburgh, Pa. Seven months ago he moved with his parents to Springboro, Pa., where he took sick and was rushed to the Spencer Hospital at Meadville, Pa., where he died a few hours later, October 29, 1929, at one a. m., age 14 years 8 months and 11 days. On the evening of October 30 Rev. Frances Chenoweth, pastor of the Springboro, Pa., church conducted the funeral service at the home in Springboro. The next morning the body was shipped to Lincoln Place, Pittsburgh, Pa., his former home. On November 1 the funeral service was held at the Lincoln Place Church of the Nazarene in charge of the pastor, Rev. T. H. Arnott. Interment was made in Mt. Vernon cemetery near McKeesport, Pa. A few days before his departure he seemed conscious that he was going to die and asked his mother to read the Bible and pray with him. He then told them he was going to heaven. The family had planned on moving back to Lincoln Place and their home had been vacated and ready for their return when Nerry took sick and died. The friends and neighbors took furniture in and furnished part of the house so they could return to their own home with the corpse. Since this time, the family has moved back to Lincoln Place, Pittsburgh, Pa., to live.—Alfred G. Kohl, Secretary.

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SULLAVON—Rev. H. A. Sullavon was born September 10, 1857, departed this life December 20, 1929. He was 72 years 3 months and 10 days old. He leaves a wife and seven children to mourn his loss beside a host of grandchildren and friends. He was converted at the age of twelve and has been a faithful member of the Church of the Nazarene at Vilonia, Arkansas, more than twenty years. He was one of our pioneer day preachers, having spent thirty-seven years in the ministry. He was a liberal giver to the school and church at Vilonia. Brother Sullavon will not only be missed by his family and relatives but by the church and community in which he lived. We not only realize that his departure was our loss but his gain. We can say to the sorrowing family, weep not as those who have no hope, but only look to the Lord who doeth all things well. I believe we can truthfully say he has fought a good fight, he has kept the faith and he has gone to reap his eternal reward. In my two years as his pastor here at Vilonia, I can say he

appreciated his pastor and was always ready to give me words of encouragement and many times he used the expression I shall never forget, "The Lord will answer prayer." His prayers and testimonies will greatly be missed. But we are glad our separation is not final but we will meet again. If we will be true unto the end. Blessings upon the family is my prayer.—J. F. White, Pastor.

BUNTIN—Brother L. B. Buntin was born in the state of Alabama, August 29, 1864, and went home to be with God from his earthly home in Pavo, Georgia, January 9, 1930. Brother Buntin, the son of a Methodist local preacher, moved to Georgia with his parents when quite young and spent the rest of his days in this state. He was quite talented in music and assisted his father in meetings by leading singing and also taught singing schools for years in various sections of South Georgia. He was converted when just a young man. He wielded a Christian influence over the young lives of a host of boys and girls who studied music under him. He professed sanctification over twenty years ago, but for a number of years was a little wavering and unsettled in his experience. However, in recent years he became more firmly established in the grace of God and in July, 1927, united with the Church of the Nazarene at Pavo, where he remained a loyal member till God took him. On November 2, 1871, Brother Buntin was united in marriage to Miss Nancy Royal to which union were born four children, three of which still survive, one having died in infancy. Mrs. Buntin, who was a loyal Christian woman, went to her reward July 11, 1910. On July 3, 1917, he took to wife Miss Drusilla Young who became a faithful and devoted companion, caring for him very tenderly during the years of declining health. Brother Buntin leaves to mourn his death this faithful wife and three children: Mr. T. E. Buntin of Lakeland, Florida; Mr. W. I. Buntin and Miss Henrietta Buntin, both of Greenville, South Carolina. He also leaves five grandchildren and two great-grandchildren and many other relatives and friends who loved him and miss him very much. Our dear brother was a faithful attendant at church and prayer-meeting, rarely ever being absent when physically able to be there, always ready to give a victorious testimony and entering heartily into the song and praise meetings. His last words uttered very feebly a few moments before his going were, "I want to go—I want to go home." May God bless his memory and comfort the sorrowing hearts of loved ones with that bright hope that only true Christians can have; that we shall some day be reunited where partings are no more and "God shall wipe all tears from our eyes." The funeral services were conducted from the Church of the Nazarene at Pavo, Georgia, Friday, January 12, by Miss Aurella Moore, pastor. Part of the services were conducted by Rev. W. D. Rahum, pastor of the Methodist church; Rev. W. Y. Hunt, pastor of the Baptist church; Rev. P. N. Shepherd of Norman Park and Rev. W. H. Parrish of Dixie, both of whom were former students of Brother Buntin in his singing schools. Interment was in Lebanon Cemetery, at Pavo. "Thou shalt be missed, for thy seat will be vacant."—Aurella Moore, Pastor.

GARRETT—On January 19, 1930, Rev. J. F. White and I were called to Nevada County, Arkansas, to attend the funeral service of T. S. Garrett, my brother-in-law. Funeral service was conducted by Rev. Wesley Hunter, his pastor; J. F. White, his former pastor, and T. M. Fielding his brother-in-law, after which his remains were laid to rest in the Harmony Cemetery to await the resurrection morn. Having been acquainted with Brother Garrett for thirty-five years or more, we can truly say his was a life of sacrifice and service. There was nothing too hard for him to do for the cause of God and holiness. Brother T. S. Garrett was born March 3, 1866,

and departed this life January 19, 1930, at his home near Sutton. He was converted August 19, 1879, in Harmony church and became a member of same shortly after his conversion, living a consistent member of the Methodist church until he saw it was his privilege to become sanctified. He sought and obtained the blessing of entire sanctification, after which he moved his membership in 1913 from the Methodist church to Bethel Church of the Nazarene, in which he lived up to the doctrine of the church until his death. He was married to Miss Laura E. Fielding January 2, 1895. To this happy union were born nine children, four boys and five girls, namely, Dr. F. H. Garrett, Garland; Allie Mae and Mary of California; Arthur, Elma Lillian, Leonard and Elizabeth of Nevada County, Arkansas, all of whom are strong believers in their father's God. He leaves his wife, nine children, five brothers, one sister and a host of friends and relatives to mourn their loss. "Let me die the death of the righteous and let my last end be like his." Will say to his devoted, sanctified wife, children and all relatives, sorrow not as those who have no hope for we know where to find him.—J. F. White and T. M. Fielding, Pastors.

ANNOUNCEMENTS

BORN—To Rev. and Mrs. W. L. French, Mt. Sterling, Ky., a boy, Roy Truett on January 28. To Rev. and Mrs. Albert W. Smith, Bellmore, N. Y., on January 25th, a son, Albert Floyd. To Rev. and Mrs. B. A. Fox, Brownsville, Texas, a son, David Carroll, on January 18.

NOTICE—We have open dates as evangelistic singers and preachers. Will go anywhere the Lord may lead. Wire us at this address.—Blush R. Shaw and Wife, 527 N. Capitol Ave., Indianapolis, Ind.

PRAYER IS REQUESTED by a mother in Arkansas that her son may be converted, also that he may find employment; for an aged brother in Iowa whose wife, 92 years of age, is helpless and partly insane; for Evangelist J. B. McBride who suffers at times from the effects of the flu; by a brother in California for a little sister 13 years of age who has heart trouble and a serious attack of Bright's disease; by parents in British Columbia for the healing of their sixteen-year-old boy; by a mother in California for the salvation of a wayward son, and brothers and sisters; by a sister in Florida for healing for herself and a granddaughter; by a brother in the South for the healing of an afflicted son; by a sister in Ohio for healing for herself; by the wife of a pastor in Texas for healing for herself that she may be able to be in the work; by a brother at Alexandria, Minn., for a meeting which is to be held at that place in March.

RECOMMENDATION—Without his solicitation, or knowledge of my doing so, I am introducing and recommending Rev. H. T. Isgett, an elder of the Louisiana District, to our people. Brother Isgett is a sanctified school teacher, having given up that profession years ago to devote his time to the evangelistic work. He is capable, reliable, and very spiritual, and will hold an acceptable re-

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vival for any of our churches or camps. Brethren, give him a call. His address is Converse, Louisiana—G. M. Akin, Superintendent of Louisiana District.

RECOMMENDATION—We take this opportunity to recommend to our people everywhere Rev. J. O. Brown, a fine young man of ability and a good preacher and personal worker. He is also a very fine evangelist for a young man. He has spent some time in God's Bible School and is a man of prayer and deep spirituality. Anyone desiring the services of this worthy brother address him at Fairplay, Ky.—L. T. Wells, Superintendent Kentucky District.

RECOMMENDATION—Without his knowledge of this I take pleasure in recommending to our people everywhere Rev. Ollie Johnson of Lancaster, Kentucky, who is a fine evangelist and a great soul winner. He has held some wonderful revivals in this part of the country, and is responsible for our church being organized at Lancaster, Kentucky, being the faithful pastor of this church for several years. He would hold a good revival for any of our churches and might consider a pastorate also. Anyone desiring his services write him at Lancaster, Kentucky—L. T. Wells, District Superintendent.

NOTICE—Kentucky District: The Christian Workers' Convention of the

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Kentucky District will meet at Mount Sterling, Kentucky, March 26 to 30. Dr. H. Orton Wiley will be the principal worker. This will be the first time Dr. Wiley has been with us, so let all pastors and Christian workers plan to be present. We are fortunate to secure this noble man who is the editor of the *HERALD OF HOLINESS* for this convention. We hope to have Dr. J. G. Morrison with us for at least part of the time. Also we hope to have Dr. E. P. Ellyson, the editor of our Sunday school literature, with us to stir us up along the line of Sunday school work. Let no one fail to be present. Let us make this the greatest convention Kentucky District has ever had—L. T. Wells, District Superintendent.

NOTICE—We are ready to accept calls to sing for meetings or teach vocal music schools. Would consider a call to a pastorate if you love the truth and will stand behind the preacher that preaches same. Give us a trial—Rev. and Mrs. H. F. McLain, Box 91, Yancey, Kentucky.

RECOMMENDATION—Rev. and Mrs. H. F. McLain have been known by me for the past eighteen years. I have lived neighbor to them and I have often been in their home and they in mine. It was my good pleasure to conduct several revival meetings in which they did the singing, and he occasionally preached. It gives me genuine pleasure to commend them as true servants of God and attractive singers and he is an earnest, fearless preacher of the gospel. He, or they together will hold a successful revival. And they together, or separately will conduct a successful vocal school of music. Believe me, their lives are above reproach.—H. H. Hooker, Pastor First Church of the Nazarene, Los Angeles, Calif.

NOTICE—On account of the sickness of Mrs. Curtis, it has been necessary for me to be at home for many weeks. In fact have been here nearly three months and had to get a substitute for my meetings. Through all the tests and trials and temptations, God has been graciously near and there has not been a murmur in my heart. I have found His wonderful grace sufficient. I will be with our church in Denver, Colorado, February 27 to March 16, and could give two or three dates for meetings immediately following that campaign. Address me: Denver, Colorado, General Delivery.—Earl E. Curtis, Evangelist.

NOTICE—I have an open date covering March and April, that I will be glad to give to any church or community meeting or revival. Also some open time for summer work; camps, conventions or campaigns in new fields. Will be glad to correspond with District Superintendents regarding campaign work in new fields. I can furnish excellent party in plano, song and specials, for any of above work if desired. Kindly wire or write me at my new home address: 202 Meridian St., Wichita, Kansas. No money guarantee required—B. H. Edwards, Evangelist.

NOTICE—On April 15th I am concluding my third year as pastor of the First Church of the Nazarene, Richmond Hill, New York City. These have been precious and fruitful years with this excellent people. As I pen this announcement my heart is aflame with love beyond anything that I have ever before experienced, for my Lord, for the cause of holiness, for my brethren, and for lost and dying souls. I am ready to state meetings now for any time after the 15th of April. Excepting a return engagement to the Northwestern Nebraska Holiness campmeeting, at Gordon, Nebraska, June 20 to 29, my time is all open as this is my first announcement. Address me, 10805 95th Ave., Richmond Hill, New York.—Roy L. Holtenback.

NOTICE—Change of location Florida Holiness campground from Deland to Lakeland, Florida. Purchased large tabernacle, preparations for greatest camp yet held. Workers: Joseph Smith, Joseph Owen, Commissioner Brengle, Kenneth Wells and wife—H. H. McAfee, Box 534, Lakeland, Florida.

NOTICE—My services can be secured to evangelize this year with any church, school house or anywhere God leads. I preach old time repentance and salvation from all sin.—Arthur B. Jones, 511 S. 4th St., Marlow, Okla.

NOTICE—I am arranging my slate now and am ready to "do the work of an evangelist." I have been a missionary in Japan and Korea, a pastor nine years and in evangelistic work two years—W. F. Miller, 608 Logan St., Toronto, Ohio.

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Each card has individual envelop and friendly greeting. Most of these cards have Scripture-texts full of Easter sentiments added. No two cards alike. In neat gift box.

Actual value of box \$1.20

Our Price Only 75 Cents

Special discount to Agents on 10 or more boxes

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