

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 50

KANSAS CITY, MO., MARCH 6, 1920

WHOLE NO. 882

THE LAMP THAT BURNETH

(Isaiah 62:1)

ISAIAH'S goal for Zion and Jerusalem was spiritual life and light. He saw that the inner spiritual experience of men must be that of righteousness which should glow as brightness—one from which every hindering veil had been removed and every darkening shadow dispelled. The heart cleansed from all unrighteousness was to become a habitation of God through the Spirit, kindled into a flame and burning with luminous glory.

There was also to be an outward manifestation comparable to the glory within. The righteousness of Zion must not only glow as brightness, but the salvation of Jerusalem must be as a lamp that burneth. The inner life must come to outward expression; inward brightness demands a lamp without; spiritual life must issue in spiritual light.

Have you ever watched the burning of a candle—the hot tallow like great tear-drops running down its sides, the candle itself warped and twisted, bent and misshapen? Yet up to its measure it shed forth its flickering rays. Nothing was reserved, everything was consumed in the one great purpose for which it was made. How like the vision which Isaiah saw of One who had neither form nor comeliness, whose visage was marred more than any man and his form more than the sons of men, but He was the light of the world.

The spirit of man is the candle of the Lord. The holy flame must kindle around it. Those who have been cleansed from all sin are to enter into the fellowship of His sufferings. All is to be consumed, transformed by the Holy Ghost into light-giving energy. What if we are warped and bent; what if the scalding tears flow frequently; what if nothing remains at the close of life save a seamless robe, if the Spirit has used our sufferings and sacrifices to make us spiritual lights in the world.

The magnitude and worth of outward service depends upon the intensity of the life within. Isaiah saw that the holy people, coming with their sons and daughters, their silver and their gold, would kindle such a holy flame that Gentiles should see their light, and kings come to the brightness of their rising.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

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

THE SIXTY-SECOND CHAPTER OF ISAIAH

FOR nearly twenty years we have read the sixty-second chapter of Isaiah on investiture day at one of our colleges—the day when the seniors first don the cap and the gown. These days have been specially owned of God. With each succeeding year the Spirit seemed to draw us closer to Himself and to give us a deeper insight into the precious truths of this remarkable chapter. Many of the students going out into the work after these days of waiting on God have met with remarkable success—some are in the presidency of our colleges, some hold professorships, many are in the pastoral or evangelistic field, some are in the superintendency, and an honored and heroic company are laboring among foreign peoples. We are confident that the strength of these men and women is due to the assimilation of spiritual truth such as is found in this and the other chapters of the Word of God. The trashy literature of the day, articles of a superficial nature in current magazines, and books which are speculative and theoretical can never make strong men and women. Only as the soul takes on new strength and courage through the study of God's Word will it gird itself for a high task.

The doctrine of the "remnant" is peculiar to Isaiah. Israel as a nation is at first regarded as the "servant" of Jehovah but the many fail and the few or the "remnant" is left to carry on the work of God. In the process of time the numbers become fewer and the remnant smaller until with prophetic eye, Isaiah sees but a single individual as the true "servant" of Jehovah; and as he continues to look into the future, he sees this individual become a "suffering" servant and then a "vicariously suffering" servant. With the great salvation which comes through this vicariously suffering servant, the horizons begin to widen again, and the prophet of the pentecostal dispensation sees the hosts of God coming from afar, their sons and their daughters with them, their silver and gold and incense, the multitude of camels, the dromedaries of Midian, the flocks of Kedar—all of which is to come with acceptance upon the altar of God and show forth the praises of Jehovah.

What is true of the historical manner in which God has chosen to reveal His truth to the world, is equally

true concerning the manner in which this truth is to be disseminated. The many will always fail, it is the chosen few whom God associates with Himself, that carry on His work. At first it was Isaiah alone who seemed to be under the burden for the salvation of Israel—a burden which issued in such travail of soul that he found no rest; but the burden soon falls upon others also whom he appoints as watchmen and instructs them likewise, "to keep not silence and to give him no rest until he establish and until he make Jerusalem a praise in the earth." The great need at the present is for intercessors and intercessory prayer; but as in the past, this will begin with the few, will spread to others and deepen in intensity as it spreads until it issues in a widespread revival. Understanding God's plan, let every individual prove true to the call of God, whether alone or with a few others in this burden of intercessory prayer, and God will soon make Jerusalem a praise in the earth.

Our General Superintendents must not be overburdened with the temporal affairs of the church, or their time wholly consumed in routine business. As is their desire, they must be the spiritual leaders of our Zion. They are to lead on the sacramental hosts of God to new and fresh conquests. Under their flaming ministry and able leadership, the District Superintendents will take on added strength, until like Isaiah's watchmen of old they will not rest day or night until God makes each district a praise in the earth. The pastors will take on increased interest and enthusiasm and will become intercessors, giving Him no rest until every church glows with brightness and shines like a burning lamp. The board of stewards, so little used in many churches, will catch a vision of the possibilities of stewardship and will spread the holy flame until every member of the church devotes at least a seventh of his time and a tenth of his income to the direct work of soul-saving, and holds the balance in trust for God to be used as the necessities of the work demand. "All at it and always at it" is an old-time Methodist motto which could well be adopted by the Church of the Nazarene.

The periods in church history which stand out vividly are those which were characterized by prayer and devotion. The great revivals have all been ushered in through intercessory prayer on the part of the people of God. In many of the modern churches, prayer seems to be a lost art, and little attention given to it, even in the preparation of students for the ministry. What does classical learning avail in the work of soul-saving, unless with it the student knows Christ in the school of prayer. John Fletcher was for a short time principal of Trevecca College in Wales. A writer who sat under his instruction in the college tells of his work as follows: "Such seasons generally terminated in this. Being convinced that to be filled with the Holy Ghost was a better qualification for the ministry than any

classical learning, after speaking a while in the school-room he used to say, 'As many of you as are athirst for the fullness of the Spirit follow me into my room.' On this many of us have instantly followed him, and there continued for two or three hours, wrestling like Jacob for the blessing; and praying one after another till we could not bear to kneel any longer."

Intercessory prayer differs from ordinary petition in that the soul of the intercessor seems to be bound up with the interests of the one for whom he prays—a temporary identification of his soul with the one for whom he prays, that he may plead in its stead the mercy of God. The Methodists called it a "burden" and the Quakers a "concern," but it is so little known now as to be rarely mentioned. Here is an example from the Memoirs of Burns as quoted by A. J. Gordon: "Mr. Burns went to his room, and whilst we waited for his coming downstairs to dinner we heard a heavy groan. Thinking he had been taken ill, Mrs. Thomas ran upstairs and found him lying upon his face on the floor, groaning before the Lord. He had gotten such an overwhelming sense of his responsibility for the souls of that people, that he could then think of nothing else. In his absence of mind he had left his door partially open, which Mrs. Thomas shut, and we did not see him again till late in the evening, when he came for the family worship. His prayer then was one continuous strain of self-loathing and pleading for mercy through the blood of the Lamb of God. It happened that his room was next to mine, and all that night I heard him still groaning in prayer."

A MONTH OF PRAYER AND ITS RESULTS

Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District, during the last year instituted a month of prayer in some of the churches on his district with marked success. Some seemed to fear that the prolonged period of prayer would weary the people and interest could not be maintained, but the results proved the opposite. Instead there was a larger attendance and increased interest at the close of the meeting, and marked spiritual results. He is enthusiastic over this plan and is advocating it throughout his district and elsewhere. Let every pastor and people rally during this appointed season of prayer, and tarry for a fresh anointing upon the church and its ministry, and for revivals throughout our land and in foreign fields.

Since writing the above report, we have received a letter from District Superintendent Montgomery addressed to the pastors of the Northern Indiana District, which we are glad to publish for the encouragement it may bring to other districts and churches.

Dear Pastor:

You doubtless read the CALL TO PRAYER made by the Board of General Superintendents through the February 6 issue of the HERALD OF HOLINESS. They have asked that each church open its doors for prayermeeting on Monday night, April 1, and continue each evening through the entire month.

We hope to co-operate fully in this matter, and make the Northern Indiana District a one hundred per cent prayer-meeting district. I know you will let me write the Board of General Superintendents and say that every church is fully co-operating in the plan to bring greater manifestations of the Spirit to our people everywhere through prayer.

A revival meeting may be in progress in your church at some time during this period. If so it will be most fitting to ask the people to gather a half hour or so earlier for prayer each evening. Nothing can be more profitable than that every young convert be privileged to attend prayermeeting each evening for several days after he finds the Lord. If the revival is to be near the close of the month nothing can mean so much in the way of preparation for it.

The sick and afflicted must be invited to the house of the Lord for prayer for their healing. The troubled and distressed must be reached with a solution for their problems. Backsliders must be restored to the joy of salvation. Weaker Christians must be more firmly established in the Lord. Sanctified people must be led to greater efforts in the field of personal evangelism. Teachers must have greater insight to the Word of God. Sunday school superintendents must have greater passion for unsaved souls in the school. Leaders of the young people must have greater vision of the field before them. Leaders of missionary societies must find a better way to gain co-operation in their task. The ministry must have greater anointing for service, in and out of the pulpit. Neglected family altars must be rebuilt. All this can be done through prayer, and without prayer it will be impossible.

Please drop me a card at once and say we can count on you. It will encourage others to know we are solidly united in prayer each evening during the month of April, 1929.

Yours for a greater manifestation of God's Spirit throughout the world,

J. W. MONTGOMERY, District Superintendent.

LOSING CHRIST IN THE TEMPLE

Strange, but this is where the youthful Jesus was lost by Joseph and Mary. They supposed that He was in the company. They took it for granted that He was somewhere in the crowd. Our danger still is that of losing Christ in the church. In the administration of our work we may lose sight of its purpose. It is easy to divert our attention from spiritual things to those of a temporal nature. There is a fascination in "watching the wheels go around," regardless of what goes into the hopper or the quality and quantity of the product. Too many ministers and workers are tinkering with the machinery instead of pouring grain into the hopper and storing up the fine flour. We receive letters and articles from folks who have scarcely visited a District Assembly or seen the working of the Church of the Nazarene in any general way, and sometimes we receive such letters from those entirely outside our work, "pointing out the dangers" and telling of "the greatest need" of the church. Nine-tenths of such people are simply "tinkering with the machinery" and have but little if any genuine spiritual vision. Some of the workers become so fascinated with "watching the wheels go around" that they think they are religious because they are watching religious wheels. Better a car with a knock in every cylinder which will take you there and get you back than the finest straight-line eight stalled on the road for want of gas. It is remarkable how much can be done with simple

machinery and even imperfect machinery if there is plenty of power on hand; and how disappointing the results sometimes from the most perfect organization and splendid equipment, because there is not enough power to run the machinery and accomplish results at the same time. We trust that this month of prayer may issue in a mighty revival tide sweeping over our churches everywhere.

A MONTH OF PRAYER

The General Board at its last meeting arranged for a month of prayer throughout the entire denomination and the General Superintendents set apart the month of April for this specific purpose. The General Superintendents are leading the way. In the call to prayer they state, "We, therefore, propose to give ourselves to more fervent prayer than hitherto and we ask all of our preachers and people to join us in this resolution and in the fulfillment of it. And in order that this call to more fervent prayer may be as universal as possible among us, we have designated the month of April as a special month of prayer in our churches everywhere. Beginning with Monday, the very first day, we exhort our pastors and people to hold prayermeetings in our churches every night during the month. We believe that if announcements are made, the church is prepared and opened, and the faithful gather each evening for fervent, intercessory prayer, the Spirit of God will lead and great grace and power will come upon us, and that revivals will break out."

THE GREAT NAZARENE ADVANCE

OUR General Assembly which met at Columbus, Ohio, last June took actions which required and commanded a general advance in the whole Nazarene program around the world. The General Board at its meeting in January worked out in detail the plans made by the General Assembly. These plans call for a total budget for General Interests this year amounting to \$318,000. This is the largest regular budget ever undertaken by our people, but it is reasonable and proper and **WE CAN RAISE IT**. More than this—the advance is not proposed as a single drive which when finished will permit us to fall back into easy channels again. We are to increase this budget by ten per cent each year during the present quadrennium. This also is a very proper and worthy plan. It enables our leaders to plan far in advance and thus to plan wisely. It is the sanest and most prudent plan we have ever had for our world wide evangelistic program.

But let us not overlook the fact that the quadrennial program is largely contingent upon the success of the first year's allotment. We must do the 1929 task in order that we may be in position to take up the task of the succeeding year. And to do the 1929 task we must all do *more* than we have been doing. Districts must assume a larger portion of the General

Budget than they have been raising hitherto, churches must take on their proportional part of the increase, and individual members must make more liberal offerings unto the Lord than in previous years.

The General Board elected Dr. J. G. Morrison as Executive Secretary and imposed upon him the special duty of informing our people and assisting us in every possible way to gather this increased budget which is the symbol of our proposed advance. Now let us all co-operate with him in the fullest way, and even though we cannot make his task easy, let us make it successful. Our dependence in the final analysis is upon the willingness of our people to bring in their tithes and offerings for the support and promotion of the work of God. When this is done, every pastor, Sunday school superintendent, Young People's Society president, Woman's Foreign Missionary Society president, pastor, District and General Superintendent, District Secretary and Treasurer, General Secretary and General Treasurer and every officer along the line is charged with the responsibility of seeing that every dollar fulfills the purpose for which it was given, and in this manner the General Budget will be paid.

We are pleased with the program—really we are enthused over it. We believe in the sound spirituality, unfailing loyalty and pentecostal liberality of our people. We believe God wants and that our people want the enlarged program of world-wide evangelism that has been adopted and planned. We are ready to do all in our power to help make the program a reality.

Last year showed splendid gains in our membership—the gain was almost six thousand, with a gain of 122 in the number of churches—so that we are really able to do the additional portion of the task which has been assumed. And under the blessings of our heavenly Father, we shall make gains this year that will make next year's advance possible. We are planning to grow and God will help us do it. "Only be thou strong and of a good courage."

THE GENERAL SUPERINTENDENTS.

"Your tempers; how are they? Do you become impatient under trial; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud when prospered; complaining when chastened; unbelieving when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness."—
BISHOP FOSTER.

THE CERTAINTY OF THE CHRISTIAN'S SONSHIP

By General Superintendent Chapman

Explanatory: While in Seattle, Washington, during the last week of January, I was invited to give a fifteen-minute address over the radio during one of the "devotional hours." Now the microphone does not make a very inspiring audience for me, so I had to prepare pretty carefully for the occasion; and as I thought the matter over afterward, it occurred to me that readers of the HERALD OF HOLINESS might find some profit in reading what we said on that occasion to our "unseen" audience—J. B. C.

IN THE sixteenth verse of the eighth chapter of Romans is a text which says, "The Spirit itself beareth witness with our spirit, that we are the children of God."

No attempt should be made to apply this and kindred passages to men universally; for the evident purpose of the apostle was to set forth the advantage of the genuine Christian over others in such matters. And any claim that there is a blessed and assuring sense of sonship to God in the consciousness of men generally is contradicted by the words and deeds by which men make known their inner thoughts and feelings. Behold the barbarian in his devotion to stocks and stones and in his attachment to the totem of his tribe! Listen to the discourses of civilized men on "The descent of man," and on the immortality of the soul! Through all there runs a thread of uncertainty concerning our origin, our duty, our proper relationships and our destiny, and the fifteen thousand who commit suicide in this far land every year are but a fraction of the multitude whose doubts have become so deep that they are driven to think there is no One at all who knows and cares.

No, there is no universal consciousness of sonship to God, and this for the very good reason that there is no such universal relationship. All men are indeed creatures of God by reason of the fact that they were made by Him. But men sustain the relationship of sons of God only when they have been regenerated by His Spirit and adopted, and this regeneration and adoption is conditioned upon what our fathers correctly called "the terms of the gospel."

The consciousness of sonship to God rests upon the fact of one's being a genuine Christian; for it is a consciousness that is known and felt only when the subject of it has indeed become so in fact. By this we mean that one does not become a Christian by becoming conscious that he is one, but he becomes conscious that he is a Christian because he is one indeed.

The words of our text were not designed to project a theory but to assert a fact. This fact was personal to Paul, but it was not confined to him; for in every soul clinic that has ever been held it has been found

to be the testimony of twice born men, regardless of creed or clime or race or color.

Amidst the mazes of life there are indeed many uncertainties, so that men sometimes despair of exact truth. In fact, a thinker is applauded for saying, "If I had truth in my right hand and the pursuit of truth in my left, I would not hesitate to choose the left as my portion;" and "science" itself, using the term in the loose, popular sense, does not scruple always to deny that it has "arrived" in any matter at all. Prudential proverbs which we strove to retain in our memory and facts of history and nature which we wanted so much ourselves to question go quickly into discard or lose their force through abundance of questioning until we are forced to acknowledge that uncontroverted facts are few and that men are wise who are cautious about acknowledging that they know anything at all.

In the realms of history and theology the controversy rages with advantage accruing so frequently to the scholar of modest claims and negative propositions that we often feel like drawing back and saying, "Well, if the intellectual results of the wise are not uniform, no wonder that doubt and division reign among us who are simple."

But is there nothing that we can know beyond dispute? Is there no rest at all for the weary feet of an eternity bound traveler? Must he go on in sealed uncertainty to the very end of life's fitful day? We are happy to say there is something we may know, that we may know it from the most dependable source and through a medium which does not permit mis-statement. "The Spirit itself beareth witness" directly with our spirits that we who have passed from death unto life by the power of God through the gospel are the children of God.

The crisis of regeneration is an experience in which the Holy Spirit is the agent and the human spirit the subject—there is no medium between them. And the state of moral and spiritual deadness and the relation of alienation which are the lot of unregenerated men gives way to life and adoption and the Holy Spirit himself conveys the knowledge of the change to the spirit of the man. If there is mental or physical emotion or demonstration, these are incidental. The real sphere of the testimony is the spiritual into which time and sense enter only as visitors and not to abide.

We rejoice today over every proper show of genuine religion. But we sigh over the conviction that too large a percentage of those of us who have named the name of Christ have stopped with the mere name and form and profession. In the words of E. Stanley Jones, we

have been "inoculated with a light form of religion which has served principally to make us immune to the real kind." We recite the creed and follow the form, but we are short on facts and wanting in power.

But do not mistake my words as though they were the expression of some new fad or cult or fancy. The assurance of which we speak is the proper right and heritage of all God's people, regardless of name or denominational peculiarity. If you do not possess within your own soul the assurance of sonship to God, changing churches will not give it to you. In fact, it would not be wise or proper for you to go out seeking this assurance directly. The assurance is withheld because the relationship has not yet been established. The call is a call to repentance, restitution, contrition, confession and to a living, active, appropriating faith in Jesus Christ as personal Savior. Gain the fact of sonship and God will send the witness.

But beyond the crisis of regeneration and adoption is the life of fellowship and communion. And it is in this continued life that we are exhorted to "walk in the Spirit," to "pray without ceasing," and to keep our conversation "in heaven." In other words, the Christian need not look back to the time and place where he first found the Lord to make sure of his present standing. "The Spirit itself beareth witness," that is He continues always to bear witness with our spirits that we are the children of God.

It is on this fact of continual and continuous communion between the Holy Spirit and our own Christian, human spirits that many of our most beautiful and tender hymns have been based. "O blessed fellowship divine! I've Jesus with me all the time." "Speak to my soul dear Jesus, Speak now in tenderest tones; Let me now hear thy whisper: Thou art not left alone." "On the stormy sea, Jesus speaks to me, and the billows cease to roll."

Ah soul, are you today adrift on the uncertain sea of doubt and dread and fear? Make peace with God today. Professing Christian, do you find yourself cloaked with the duties of Christianity but wanting in the joys and assurances that should bear you up? There is a better place and a surer way for you. And do I speak to those whose lives are radiant with the glory that has been absorbed while visiting with the Lord on the mountain of prayer? Thank God that you have found this wonderful secret. I am sure you will treasure it and that it will become a source of yet greater joy while time shall last and then while eternity shall roll on.

Let us pray: "O Lord, we thank Thee for Thy providences which have given us a being in the world. We thank Thee for Thy holy Word, the Bible, which has come as a light to our feet and a lamp to our pathway. It has enlightened our intellects, discovered our sin and showed us Jesus and the way of salvation. And at this hour we especially thank Thee for Thy Holy Spirit who reproved us when we were in sin and who

witnessed to our sonship when first we were adopted into Thy family—the family of the redeemed. And we thank Thee for the blessed communion which Thou hast enabled us to enjoy with Thyself through Thy Holy Spirit from day to day. Oh, make us more worthy of this fellowship and help us to walk in it more fully. It is this blessed assurance which Thy Spirit brings that dispels our doubts, confirms our faith and makes our love perfect. Hear us in behalf of those who do not know Thee in this true and vital sense in which we have found Thee, and use us as instruments in bringing them unto Thee. Make us mediums through which Thou canst speak until they shall be brought to hear and know Thy voice when Thou dost speak to them Spirit to spirit as Thou hast spoken to us who have believed on the name of Thine only begotten Son as Savior and Lord, in whose name we offer our humble, believing prayer. Amen.

THE MINISTER'S WIFE

By "W"

*You may sing of your heroes of war and of peace,
Your soldiers of fortune or strife;
When the tumult shall die, and the shouting shall cease,
Let me sing of the minister's wife.*

*You may laud to the skies all the learned and wise,
The servants with dignities rise;
My heart says amen, but I take up my pen
In praise of the minister's wife.*

*Oh, the minister's wife is a cook and a clerk;
A dressmaker, mother, and nurse;
A wonderful teacher, a maid-of-all-work,
And a player and singer, of course!*

*She must listen, with nerves that are raw to the quick,
To heartaches and troubles galore;
She must welcome the stranger, and visit the sick,
Wearing dresses her sister once wore.*

*She must work with the Aid, and the junior Hi-Y;
She must help with the Sunday school stunts;
Be a leader in missions, or tell us all why;
And not miss a prayermeeting once!*

*She must comfort her husband when Mondays are blue,
And smooth out his trials—and coats;
Be ready to move every twelvemonth or two
When he shepherds new sheep, (and new goats).*

*And whether the weather be cloudy or bright;
In season, or out—all the while,
If her heart it be heavy, or if it be light—
She must smile, smile, smile!*

*Oh, sing of the noble, the great, and the good,
Whom you meet in the course of your life;
I take up the strain, be it here understood,
In praise of the minister's wife!*

—Selected.

CHRISTIAN TORCH-BEARERS

By James Proctor Knott

I. POLYCARP

EIGHTY-SIX years," said Polycarp on his trial before the proconsul, "have I served the Lord, and He hath done me no wrong. How then can I speak evil of my King who saved me?" In this "eighty-six years" lies a thought of great significance.

His long life which extended back well into the first century became a link connecting the apostles with the middle of the second century. Irenæus, a pupil of Polycarp, said of him, "I can remember how he related his familiar intercourse with John and the rest who had seen the Lord, and how he rehearsed their sayings, and what things they were which he had heard from them with regard to the Lord and His miracles and teaching. All these things Polycarp related in harmony with the writings, as having received them from the eyewitnesses of the Word of life."

Polycarp was the bishop of Smyrna and was placed there, Tertullian tells us, by John. It will be recalled that John gave the following message to the church at Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Note that the rendering as given does not say "until" death but "unto" death. In other words, "Be faithful, not only through life until the hour of death, but be faithful even if it means death."

He lived at a time when one of the most insidious and dangerous foes of Christianity was at its height—Gnosticism. Gnosticism was divided into many sects, took unto itself elements from various sources and assumed different forms according to the sect. However, in general it was a system which attempted to explain nature and man by emanations extending between God and the visible universe, and also by one called the demiurge, who was said to be the Creator or artificer of the world as distinct from the Supreme Deity; denied the true humanity of Christ, i. e., looked upon His earthly life and sufferings on the cross as unreal; denied the personality of God; denied the free will of man. Gnosticism attempted to appropriate certain elements of Christianity and thereby made it all the more dangerous to the unsuspecting. But it had no use for the true Christ and left no place for redemption in the true Christian sense of that term. The incarnation and work of Christ being denied, it was anti-Christian.

The fact that Gnosticism was not a homogeneous system of either religion or philosophy but had infinitely varied shapes must have made it all the more subtle and dangerous. The early Church had to fight it to save its own life. Paul warned Timothy against the "gnosis which is falsely so-called" (1 Tim. 6:20). "Gnosis" means knowledge and was used by the Gnostics to indicate their boasted superior knowledge. But their

knowledge (gnosis) was falsely so-called. This and other passages lead one to believe that its heaven was working even as the heaven of false religion like Christian Science, Theosophy and Russellism is working today. Paul most likely had Gnostics in mind when warning the Colossians in his letter to them (see chap. 2. False mysticism and asceticism were elements of Gnosticism. Col. 2:4, 8, 18, 20-23). John, in his first epistle, warns of the false teachers (4:1-6). "This peril, against which the apostle writes and from which he seeks to defend the Church, was Gnosticism, as is proved by what is said again and again in the epistle of the characteristics of this insidious and deadly teaching."—International Standard Bible Dictionary.

This brief discussion of Gnosticism has been given that the reader may know something of the background before which the early Church fathers and apologists were working. There were other heresies and false religions but the reference to Gnosticism may possibly both reveal to us the deadly peril facing the Church and also explain the remarkable defense of the Church.

To Polycarp's credit it must be said that he had an absolute intolerance of those who attacked the foundations of the faith. He had a sturdy conservatism that is sadly needed today in many quarters. Irenæus tells us that Polycarp declared John the apostle once fled from a building because Cerinthus, a Gnostic, entered it. He feared God would wreck the building upon one who was such an anti-Christ.

Polycarp was once stopped by Marcion, another Gnostic, who said, "Do you not recognize me?" The father replied promptly, "Certainly I do. I know the first-born of Satan."

There is a modern application here. Modernistic missionaries are telling us today that there is so much of good or truth in the non-Christian religions that we should approach them with great friendliness. They evidently do not say this in the sense meant by Paul on Mar's Hill who used such tact in his address to the Athenians. But apparently the thought is rather to build upon the non-Christian religions instead of clearing them away first before laying the foundations of Christianity. Jesus said, "He that is not with me is against me." That ought to be sufficient for anyone.

Polycarp's Epistle to the Philippians, while not a part of the inspired canon of the New Testament, is wholesome reading and reveals his great Christian heart and his intense loyalty to the Scriptures.

In 156 A. D. he was martyred, after having spoken to his judge the words with which this account begins. Truly the "blood of the martyrs is the seed of the church."

MISFIT EVANGELISTS

By Raymond Browning

ARTICLE TWO

IN THIS second article, we desire to call attention to the kind of evangelists who may not fit into the Nazarene program. Some of these misfits might be trimmed down or enlarged or remade or fired up so that they would render acceptable service but as they now appear the following types are excess baggage, impedimenta, grit in the gears or barnacles on the hull of our Nazarene ship.

1. *The Average Evangelist Is a Misfit.* Some men can be fairly successful in other churches and make conspicuous failures in the Church of the Nazarene. We have an extraordinary gospel. Our low-water mark would be a deluge in most churches. Oliver Wendell Holmes once said, "If you've ever seen a crow with a kingbird after him you have the figure of a dull speaker and a lively listener." Evidently Dr. Holmes never saw an ordinary evangelist trying to preach to a crowd of red-hot holiness people. They are like the young lady in Tennessee who had a timid beau to call one night. She had to do about all the talking while he said "Yes, ma'am," and "No, ma'am." Finally she said "Look here, boy, I want you to say something, even if you have to take it back."

2. *The Chameleon Evangelist.* This brother can preach second blessing holiness at campmeetings and then omit that subject in some church meetings, especially large union revivals. One came to our town and after he had preached for some time to large crowds under a tent I ventured to ask him when he would preach on holiness. He said, "I used to be exclusively a holiness preacher but I found that I was limiting my ministry and I changed my plan." A few years later we met in a holiness campmeeting and there he tried to preach on sanctification but he had a far-away look in his eyes and nothing happened around the altar. Now that some other churches are busily engaged in getting rid of their evangelists we will have to be careful about receiving those that imagine that crossing the boundary line into the Church of the Nazarene will set them ablaze with holy zeal. We welcome those who bring the fire with them.

3. *The Lady-Killer Evangelist.* Perhaps it would be the part of wisdom to draw the curtain over this particular part of the discussion but fairness to my subject demands that attention be called to the fact that there are certain evangelistic preachers and singers who love to shine in the light of feminine admira-

tion. Our church is broad enough to admit to membership the repentant philanderer but our pulpit should not be. It may seem hard to exclude from our revivals and campmeetings those singers and evangelists who have soiled the escutcheon of ministerial honor but it would put others on guard that they do not play with fire. Delilah's barber shop is no place for our Nazarene Samsons.

4. *The Lopsided Evangelist.* This is the brother that trots into town and out again on some little hobby. He wants to show us just how long he can play a tune on one string while all the other strings of the gospel harp remain untouched. Such a performance grows monotonous, no matter how well it is done. Perhaps it is divine healing that he parades. This is one of the most alluring hobbies because people all want to be well, whether they ever want to be saved or not. I knew one such evangelist who was exhorting the folks to trust the Lord for healing and not ever to make use of doctors or medicine. When I suggested that moderation be his guide he chided me for lack of faith. Then I reminded him that he was at that time drawing a pension from the United States government for an ear trouble contracted during the war. He did not mean to be dishonest but just chasing one idea. Another is a specialist on bobbed hair, another on jewelry, another on evolution, and another on women's dress, but here is a good quitting place.

5. *The Lurid-Past Evangelist.* Here is the Jesse James of the evangelistic army. He is supposed to add glory to the saving power of the gospel by telling you how it saved such a desperado as he was. The trouble about that sort of performance is that it conveys the idea to a lot of young people that in order to be very saintly one must first have been very devilish. The former prize fighter, or gambler, or train robber or bootlegger may have a very rich and wonderful experience of grace but if the blood of Jesus Christ has mercifully covered and forgiven that putrid and awful past it would be well not to bring back too many of the gruesome details and spread them before the eyes of our young Nazarenes. Some may say that it is very interesting. Lots of people would like to see somebody hanged but it might not be a blessing to them, to witness such a performance. One of the things that I could never admire about Billy Sunday is that he has brought up into his pulpit too much of the lan-

THE SUN OF RIGHTEOUSNESS

(Malachi 4:2)

*As morning sun each plant doth call
From earth's benighted grave,
So is God's love dispensed to all,
To uplift, warm and save.*

*As light of sun doth penetrate
To earth's remotest part,
So shall our Christ illuminate
Each sin benighted heart.*

*As sunshine follows after rain,
To cheer each drooping flower,
So peace and joy shall follow pain,
Through the Spirit's quickening power.*

—MEDA COLE TAYLOR.

guage, the dress, and the deportment of the sporting world.

6. *The Swaggering Evangelist.* We can see that this brother is somewhat like the one just mentioned except for the fact that he may have come from the upper strata of clay rather than from the lower. He is often capable, attractive and well-meaning but he imposes on the personal pronoun too much. His conversation and preaching are strung like telephone wires from one I to another. If he is in a social gathering and doesn't happen to be the center of interest he will unconsciously grow restless. Any drift or conversation towards literature, travel or even theology, he immediately checks and brings the discussion back to his own exploits or accomplishments. He thinks that his audience is fascinated when often they are simply bored to death. This type of worker never seems to think that his audience might have more intelligence than the third grade of the public school. If he is a singer maybe he will select some beautiful song and sing a stanza well and lift his audience into a higher atmosphere of thinking but just at that moment he goes into a tail-spin and brings us back to hear him make some cute little remarks. This is a fine plan for killing the interest in the meetings. There's little need for me to speak further of this type of worker. You will hear from him anyway.

7. *The Vulgar Evangelist.* It is a shame to have to acknowledge the presence of this tainted specimen but it is a fact that he has polluted the atmosphere of more churches than one. He is the genus homo that tells us that he "gives them the hot stuff." What he really does is to try the sex thrill to stimulate the jaded interest of morons and curiosity seekers and fill the church with a crew that scent the approach of scandal on every tainted breeze. This is a miserable way to fight sin. On the very face of it, it is an evidence of weakness. A preacher who has unshaken faith in the power of God's Word to awaken interest, produce conviction, and bring light does not have to resort to some vulgar stimulant in the attempt to hasten a revival. It reminds one of a losing boxer who rosins his gloves or hits below the belt in his effort to win a fight by fouling an antagonist. I have visited a few art galleries in my life and have seen some very beautiful pictures but the truth of the matter is that there was enough of immodesty and suggestion in evidence to outweigh most of the good impressions made by the finer pictures. The mind of man is the most capacious and splendid art gallery in the world and for my part I do not want any lewd pictures hung on the walls of my imagination even by the preacher who stands in the pulpit. All of us who are ministers of God's Word ought to preach occasionally on "Blessed are the pure in heart."

8. *The Side-Line Evangelist.* This is often a dear fellow but just a little behind in his faith. He cannot quite trust God for the butter on the bread or the

cream in the coffee. He must needs piece out God's provision by his own ingenuity. He must sell some books, tune some pianos, take orders for clothing, dabble in real estate, or something that promises extra money. The temptation is often very great and the need of more money very pressing but if God has really called a man to preach he can evangelize anywhere on Philippians 4:19, "My God shall supply all your need." All of us need more faith just at this point. I knew a very bright and capable evangelist who thought he would make some extra money one summer by lecturing in Chautauquas. While hurrying from one town to another in a car to fill a lecture date the car ran into a hole and the preacher bumped his side against the corner of a suitcase. This apparently trifling injury caused his death that night. I have often thought that if he had stuck to his pulpit he might still be alive. The laborer is still worthy of his hire and God is still able to pay His laborers in full.

9. *The Money-Itch Evangelist.* This person has a more grievous malady than the brother just mentioned but it does not usually lie so near the surface and often does not break out until near the close of the revival. I would not be unfair to him or unkind. The temptations of an evangelist along this line are great and constant. No parsonage is furnished him, no affectionate flock provides for him when he is sick. His living expenses are usually at least a third more than that of a pastor. The expense of travel is heavy and campmeetings and churches usually want to pay just the same to the helper whether he comes from the neighboring town or crosses the continent. Many such items I could mention and yet there are men who are never satisfied with their offerings. This is perhaps the source of more friction in the relation of pastor and evangelist than any other one item. If an evangelist dares to set a price (a thing which is rarely done) there are those who immediately call him a money-getter. If he doesn't name a figure then there are pastors and boards that will plan to keep the pay down to the minimum. Godly evangelists have often suffered when people brought in a liberal offering for the evangelist and a pastor or board became a self-appointed guardian and distributed a part of the offering through several channels and gave the remainder to the evangelist. This kind of dishonesty has no defense and should be carefully considered in weighing the accusations of money-lust against the evangelist. Another strange thing is this. Lots of people in the church recognize that salaries for pastors and other officials in the church vary according to their position, skill, experience and ability but they think evangelists ought to be dumped together in the same basket and labeled at the same price. Just how this phase of the business is to be settled I do not know but twenty-one years of experience in the evangelistic field taught me that the most satisfactory way of obtaining my remuneration was to pass out envelopes near the close of a revival and let the people give me what they wanted

me to have. I never was afraid to trust the Lord nor the majority of good people but I was often afraid of the bad judgment of some grasping board members and short-visioned pastors. However, making due allowance for the short-comings of all defective churches and pastors the cold, bare fact remains that there are those evangelists who want to squeeze and drain the congregation of the last obtainable penny and then toss them aside and catch the Sunday night train for the next place of sheepshearing. At this point it would be well for all of us, whether pastors or evangelists to humbly and devoutly beseech our heavenly Father to make us just as true and as tender in our financial dealings with one another as in the breaking of bread or the fellowship of the love feast.

10. *The Pussy-Wants-a-Corner Evangelist.* This is the last specimen I shall put on exhibition. He is not so prevalent as some other types nor is he often very dangerous but he is put down merely to complete the list. He is like some of those animals that Cæsar wrote about that lived in the Hyrcanian forest. I don't think I ever saw a real specimen but I've heard that there are such. He is the nice, suave boy who is looking for a soft spot to settle down into and having found a lovely prospect he proceeds to suggest that the time has arrived for the church to go forward under a new leadership to more glorious victories and achievements. Perhaps there is little need of advice here. The pastor who loses a church that has become flirtatious can be much happier elsewhere and the lovely charmer who succeeds him need not unpack his books. He will soon be announcing that he has a call to return to the evangelistic field.

Having completed a brief review of the misfits who would not find place in our evangelistic program of the Church of the Nazarene, perhaps it will be well for me to point once more to the evangelistic ideals set forth in the earlier part of this paper and then to say that, after all, "We have this treasure in earthen vessels that the excellency of the glory may be of God and not of us." At best we are earthen vessels, but, thank God, we can have the treasure. It is marvelous just how imperfect we can be and yet be amazingly used of God in winning men for Christ. Uncle Buddie Robinson has not always been the seasoned and stalwart figure in the holiness movement that he is today but God has used him ever since he found the light. Some of us remember those days when we couldn't preach nearly so well as we think we can at the present time and yet some of the converts of our youthful efforts shine like the stars of the morning and have over-run us in the way like Ahimaaz overran Cush.

We need a great patience and consideration in dealing with the young talent in our new and rapidly growing church. If some of them have clothes that don't fit just right or if their hair stands out in rebellious disorder or their Bible quotations are not just correct or their pronunciation is a bit disjointed or if

their table manners are not just what suit old Brother and Sister Particular or if in the heat of preaching they fire away at some old sinner and sprinkle some good, paying church members pretty liberally with birdshot, nevertheless, if the smile of God is on them and they get sinners out of Egypt and believers into Canaan let's spur them on to victory. I'll help feed them and groom them and curry them and cheer them down the track and be glad to help rub them down and furnish them a stall to sleep in if they can just run. Some of us older fellows are going to have to step aside one day and see these younger boys lead the hosts. For my part, I don't just like the prospect, but if that time ever comes I believe God will give me enough grace to be happy in watching them press the battle and telling them about the revivals we used to have.

INTERCESSORS NEEDED

By REV. J. G. MORRISON

THERE are many things in God's universe that have a rhythmical reaction. The heart throbs of His creatures are adjusted to an effort, and then a rest. The day pulses with the light and rests with the dark. The sea, twice each day, restlessly pours itself in flood tide, and then recedes to quiet ebb. The seasons come and go. The planets swing round a changing orbit. The comet rushes up to the blazing sun, and then disappears for ages into the chill distance.

Why should it be thought remarkable that something akin to this should be found in the spiritual world? God's Spirit is ever quickening. He breathes upon His Church and it blossoms into new movements, denominations and missionary efforts. The human "drag" on these expressions of Deity slow them down, and cause them to go stale. Then it is time for another divine pulse beat.

God finds a Francis of Assisi and the flood tide is on again. Or He draws near to a pleading, praying, fasting Savonarola and again "the winter is over and gone," and a hundred thousand human souls "rejoice even with joy and singing," while great processions of children, clothed in white, voluntarily, with songs and banners, throng the streets of Savonarola's city.

Again He breathes upon a hungry Luther, crying in agony for light, and the tide of the Reformation starts rolling in. John Calvin, with gaunt face and praying breath, quickens the spiritual heart beat of Geneva, while John Knox in violent intercession takes Scotland "by force" and rolls a great revival over his land. Wesley found the tide out in Britain, and all spiritual boats careened. He ceased not to pray, fast, preach and travail till it rolled in foamy fullness, not only across Britain, but America as well, and finally around the world.

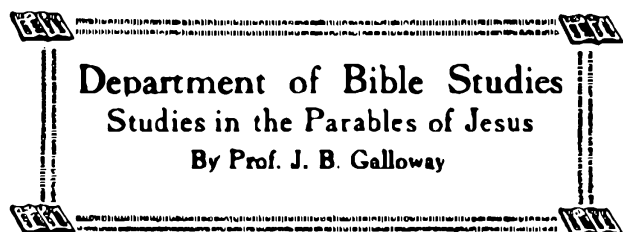
Wherever God can find a few humble hearts who will become desperate in intercessory prayer, and never

cease, like Brainerd, Finney, "Praying Hyde," Sammy Morris, and a host of others, then God can "turn again the streams of the south." "They that sow in tears shall reap in joy."

The original revival wave that launched the holiness movement in America, has about spent itself. The human "drag" has slowed it down to orderly church activity, and revival effort composed too often of human "rousements." The tide has ebbed. It must flow again soon with Holy Ghost fullness, and pentecostal power, or the holiness ship will lie careened on muddy flats of commonplace church life, where once it sailed free on a foaming revival ocean.

Another wave of revival must come. It boots little where it begins, whether in a missionary station in China, or in the homeland. *But it must come!* There is only one way that it can come and that is by intense, agonizing intercession. Wherever the Master can find a heart like that, there He can make a beginning. He found it in Wales a few years ago. It ought to break out in a hundred places at home and abroad. A blessed beginning was made recently in our Chinese mission field. It began, as we have indicated, *with days and weeks of intercessory prayer*. The same program will work in any church, on any district, in any part of the world. Let all God's saints begin, and desperately continue. *It must come soon!*

The Scriptures indicate that "in the last days" there shall be a great revival. It must be overdue now! The thunder of its storms ought now to be audible. Who will enroll as an intercessor? Who will sacrifice time, sleep, food, effort to launch this coming revival? If China can have a Pentecost, America can too. Oh, for a burning descent, upon the holiness movement, of the Holy Ghost! *This will certainly come when any considerable number of us give ourselves to tireless intercessory prayer!* This is a task for red-blooded Christian men and women. Who will volunteer?



Lesson Ten

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day.

First Day—Luke 13. "And they shall *come* from the east, and . . . west, . . . and north, . . . and south, and shall *sit down* in the kingdom" (13:29). Only those pilgrims and sojourners seeking a better country will enjoy the kingdom of heaven. Come if you would sit down in His kingdom.

Second Day—Luke 14. "Whosoever doth not *bear*

his cross" (14:27). The enemies of Jesus refused to bear our Lord's cross and thrust it upon His own shoulders. Would you betray Him by not bearing the cross He has placed upon you?

Third Day—Luke 15. "I will *arise* and go to my father, and will say unto him, Father, I have sinned" (15:18). It is sin that separates us from our heavenly Father. Frail humanity must realize that it is up to God. Arise from sin and go to His presence.

Fourth Day—Luke 16. "What shall I do?" (16:3). A careful consideration of our spiritual difficulties will usually lead us to their solution. It does no good to ignore the facts.

Fifth Day—Luke 17. "Lord, Increase our faith" (17:5). When the disciples asked for an increase of their faith Jesus encouraged them to use what they had. Faith grows by exercise.

Sixth Day—Luke 18. "Yet lackest thou one thing" (18:22). The withholding of one thing caused the loss of all.

Seventh Day—Luke 19. "Occupy till I come" (19:13). The propagation and development of God's kingdom is now in the hands of His servants. When He comes what will He think about your work?

PART TWO. THE PARABLE OF THE UNMERCIFUL SERVANT

(Matt. 18:23-35)

The Law of Forgiveness.

Of all the parables that Jesus spake none can come closer to our heart or touch our feelings more deeply than this one. It was occasioned by Peter's question, "How oft shall my brother sin against me, and I forgive him?" Among Jewish teachers it was a question how far it was right to forgive an offender. The Talmud recognized forgiveness for two or three times but no farther, attempting to support their position from such passages as Amos 1:3; 2:6; and Job 33:29, 30. Peter realized that the teaching of Jesus was higher and more merciful than that of the law, inquired of Jesus if he should forgive a wrong for seven times. In this he doubtless thought himself very liberal in showing mercy. He supposed that this was extraordinary and that it would sufficiently satisfy all demands of justice. He was greatly surprised by the answer of Jesus, showing that the true spirit of forgiveness knew no limit, and could never be exhausted. "Not seven times, but, until seventy times seven."

A Seemingly Exaggerated Comparison.

In this parable we have two debtors. Even the most casual reader will see two contrasts standing out clearly. They are, (a) a contrast in the condition of the debtor, and (b) a contrast in their actions. One had a debt of "ten thousand talents" and had nothing to pay. As a talent is about ninety-six pounds, ten thousand talents of gold would be equivalent to no less than ten or fifteen million dollars. Inasmuch as he had nothing to pay, his lord commanded that he be sold, and his

wife and children and all that he had. This would settle a very small fraction of his debt. It was utterly impossible for him to ever pay his debt. The second debtor, a servant of the first, owed him a hundred pence, equivalent to about fifteen dollars, less than one six-hundredth part of what he himself owed his lord. All that his servant required to pay all his debt was a little time.

The first promised to pay that which was impossible, and his lord, moved with compassion for the man who had nothing, freely forgave him all. Notice the great contrast of their actions. The merciful king with a royal spirit freely forgave the enormous debt that was justly due him. While the servant in the spirit of a slave cast his fellow-servant in prison for a mere trifle. Such action as this could not go unnoticed or unpunished. After the master had forgiven the bankrupt, and given him more than he had asked, thus lifting from the man's heart his heavy load, for him to have so little gratitude that he would go out and not forgive his fellow-servant such a trifle, showed a very contemptible spirit. This lack of mercy was soon reported to his lord who commanded that he should be called and delivered to the tormenters until he should pay all, which was impossible. His lord was wroth and called him a wicked servant.

So Likewise Shall My Heavenly Father Do.

"In the course of justice, none of us should see salvation: we do pray for mercy; and that same prayer doth teach us all to render the deeds of mercy."

This parable is like a comment upon that petition in the Lord's Prayer, "Forgive us our debts as we forgive our debtors." We see the infinite mercy of our Lord in forgiving us. "Be ye therefore kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Deal gently with the erring one,
As thy God hath dealt with thee."

A man with an unforgiving spirit said in the hearing of John Wesley, "Take care how you offend me, for I never forgive." "Then," said the man of God, "I hope you never sin; for, with what measure ye mete, it shall be measured to you again."

PART THREE. WHAT THIS PARABLE TEACHES ME

1. That we are all God's debtors.
2. That none of us have anything to pay our obligation to God with.
3. That God is willing to forgive us our debt to Him.
4. That our reception of forgiveness involves us in an obligation to forgive those who wrong us.

"No more I stagger at Thy power,
Or doubt Thy truth which cannot move;
Hasten the long-expected hour
And bless me with Thy perfect love."

BACK WHERE I CAME FROM

By U. E. HARDING

One of the early lessons I learned at the old country school, not in school, for it was around the school grounds, and on our way to and from school, that I learned this lesson which I have applied many times in my later life, and now I pass it on for whatever it may be worth to those persons who take time to read simple stories.

I was born and reared in that part of southern Indiana, which some writers have called the "Hoosier Alps." It is a range of hills and valleys that wander lazy-like with serpent trailing river and streamlet that wind their way amid hills and rocks, fields and fences, vineyards and villages, on their way to join the Wabash and the Ohio, and then to the great Father of Waters, the Mississippi.

We were poor but proud. Proud of our hills, their beauty and their people, for no purer Anglo-Saxon blood ever flowed through the veins of men than in the people who lived beneath the clapboard roofs of these sunny slopes and sleeping valleys.

There moved into our community a family from Ohio. We did not have many changes in our country, our folks had lived there all their lives, and we were not interested in the sunny beaches or the rolling prairies. As I write this story my father is past eighty, lives in the same township and votes in the same precinct that his father did in his day. The boys of these newcomers would say "back where we came from" and "back in Ohio where we lived we did not do things this way," until they became by-word expressions in the neighborhood. It was the source of many a quarrel among the children and, indirectly, among the older folks.

We did not like them, did not want to hear of the place where they came from. "If you don't like it, leave it" was our motto, and many times we reminded them that if it was so wonderful back there, why did they leave, or, why did they not go back to where they came from.

It taught me a lesson. Folks don't like for you to talk about their town or country, and tell them how you did things back in your city or state. If you don't like the place move on. The disciples took pride in showing Jesus the temple, its beautiful walls and its history and how long it took to build it. A lot of folks knock America, but many, like we Hoosier boys, say, "If you don't like it here, go back to where you came from, and move on, we are crowded anyway; give us room, for we like it."

Preachers "get in bad" talking about the churches they came from—what "we did at First church." The people may be kind, and may not treat one as roughly as did the boys of the blue grass of our country school, but they are saying in their hearts, "Shut up about what you did there, and do something here." And so, as I have traveled back and forth across this great land of ours, I meet folks from the north and south, east and west, country and city folks, from the land of corn to the land of cotton, and I try to remember the lesson, though I live in that land of boosters—California—not to say "back where I came from."

BENEFITS OF PRAYER

By REV. P. G. LINAWEAVER

Prayer warms our own souls. Folks freeze up who do not pray. That accounts for the cold meetings and the fireless altar services.

Prayer interests us in others. If you are not interested in your neighbors and the unsaved, begin to pray for them.

Prayer keeps us from fault-finding and gossiping. We do not have time for these if we pray much.

Prayer makes us leave off sinning, or sinning will make us leave off praying. One may say prayers and continue in sin, but no one can pray prayers and continue in sin.

Prayer is the key that unlocks heaven; brings blessings, fire and power down upon us and others. "Lord teach us to pray."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Corning, where we had just spent the Sabbath with Brother Chester Smith, the fine pastor, and Brother E. J. Lord and Brother Fowler, the song leader. We had, as I wrote you, one fine day. Brother E. J. Lord should never be out of a good meeting until he is too old to preach, for he is one of the strongest and clearest and cleanest men in the great Church of the Nazarene. My, my, but he is a beautiful brother.

On Monday, the 11th, and Tuesday, the 12th, we are at Vallejo with our fine young pastor and his good wife. Brother and Sister Borbe are fine young people and they are doing well at Vallejo. We had two fine days there and got a fine subscription list. Brother Messer and Brother and Sister Smith ran over each night to Berkeley and Professor Carrell and old Bud had nice rooms at the Navy Y. M. C. A. with Brother Wesley T. Wilke. My, my, but he is sure a fine old boy. He furnished us with nice rooms free of charge and he was kind as if he had been getting full price for the rooms. Well, thank the Lord, all the good people are not dead yet.

On Wednesday, the 13th, and Thursday, the 14th, we are at Santa Rosa with Brother Ewell and his fine family. They have a fine son and daughter in Pasadena College and I guess that we have no finer people on earth than the Ewell family. They are sacks of salt for the hungry Nazarene sheep to lick at. My, my, but such kindness. We had two fine days and had fine crowds and got a fine list of subscriptions for the **HERALD OF HOLINESS**.

As many of the readers know, Santa Rosa was the home of the late Mr. Burbank. The lovely gardens where he made his wonderful experiments with flowers and fruits are still standing there as bare as the desert and strange. I never heard his name spoken by anybody while we were in the city. I am of the opinion that Prov. 10:7 is fulfilled in that case. Let the reader look it up and read it and remember that just before his death he notified the world that he was an atheist and an agnostic and the next thing he was gone from us and the next thing you never heard his name spoken. I judge that the most of men never think about such things, but when God tells us a thing it is so, whether we believe it or not.

Friday morning at eight o'clock, the 15th day of February, we left beautiful Santa Rosa for Eureka, some 240 miles up the western coast where we were to run over Sunday, the 17th, at Eureka. We have a most excellent young pastor, Brother Harold Bottemiller. He is a graduate from our Nampa College. His

wife and three babies were at Portland with Sister Bottemiller's father, as he was in a dying condition, so we never got to see her or the babies, but they are a fine couple and they have just about worked a miracle at Eureka. We have there a very fine band of Nazarenes and a splendid church and parsonage, and about eighty members, and a fine Sunday school. The people there are as fine as walk the earth. They have felt for a year almost like they were in the foreign field as it was 240 miles to the nearest Church of the Nazarene, but the state has built a fine highway from Santa Rosa to Eureka and the railroad goes to Eureka but stops there. The state has built the highway on north to Grant's Pass, Oregon, and there connected with the highway up the valley from California to Portland, and at present they are building a great highway right up the coast from Eureka to Tillamook, Oregon, and on into Portland from the coast. That will be one great highway when it is finished. It is now open to the public but rather rough, I am told.

Eureka is just 800 miles north of Pasadena and every mile of it is fine highway. The trip from Santa Rosa to Eureka is the most beautiful that we

have ever made yet by auto. Most of the trip is through the mountains and along the rivers that have cut their trail right through the mountain ranges. There is more than 100 miles of the trip through the great redwood forest, which is world noted. There are tens of thousands of those trees that are at least fifteen to twenty feet through and three hundred feet high. This one redwood forest is said to be the finest of its kind in the world. At some points you can see the highway for a mile or two cut right through the heart of the great forest and some places they will trim off three or four feet of the side of a great tree and on the other side of the road they will trim as much off of another one and just make room enough for the car to pass between the great trees and they are so thick on the ground and so tall that it looks dark as you enter some of the thick places. We had several shouting spells on that trip. The highway is cut right off of the banks of the Eel River and at some points they climb the cliffs with the highway until you are above the tops of the great redwoods and then gradually come back down. At one place to get around the cliffs they had to build a cement road right against the great walls and put it on great cement posts just like a bridge. It is wonderful what California is doing in the way of road building. To say that this state has spent millions in road building is putting it tame. In many places in this state you can make a trip from 900 to 1,000 miles on a fine highway, every mile of the road is wonderful and yet every way that you travel in this state you have the finest highways in the nation.

Well, on Monday, the 18th, we made a run back from Eureka to Santa Rosa and had an early supper at the home of the Ewells and then we all made a run from Santa Rosa to Napa and had a beautiful service in the First M. E. church where Dr. Larue is the splendid pastor. He was kind and brotherly. He has a splendid church and a fine people. We enjoyed our short stay in the beautiful little city. After preaching and telling the good people good-by, and we had quite a number to shake hands with, as Brother Borbe had brought over quite a crowd from Vallejo and Brother Ewell had quite a crowd from Santa Rosa, we bade them farewell and left Napa just about ten o'clock and drove to Berkeley where Brother and Sister Smith stopped by at their home. Brother Messer went to the home of Brother John Prince and his good little wife, where Sister Messer has been staying for the last month. Professor Carrell and old Bud put up at the home of Brother and Sister Norris, our good pastors in Berkeley.

Well, men, we are on the stretch for the glory land.

In love,

UNCLE BUDDIE.

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

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



LESSON FOR MARCH 17

LESSON SUBJECT: The Christian Sabbath.

LESSON TEXT: Ex. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.

GOLDEN TEXT: *For the Son of man is Lord even of the sabbath day* (Matt. 12:8).

OUR lesson is divided into three parts, the Sabbath instituted, the Master and the Sabbath, and the Christian's sacred day.

From the reading of the first verse of the lesson we gather that there was an institution known as the "Sabbath Day" prior to the giving of the Ten Commandments. We are familiar with the first chapters of Genesis which give an account of God's creative work, and we read there of a seventh day which He blessed and sanctified. Evidently this day which was commemorative of the finished work of creation, was the Sabbath observed from Adam to Moses, and the one referred to in the first verse of our lesson. This then was not the enacting of a new law, but the revising of an old law.

There are other scriptures which point to a primitive "holy day." In Gen. 4:34 we read that Cain and Abel brought offerings "in process of time." The meaning of the quotation is "at the end of days." This, no doubt, refers to the day God had sanctified. Also Gen. 4:26 is considered to refer to the beginning of worship, which would of necessity call for a day set aside for such exercises as may have been used to express their devotion to God.

The division of time into weeks indicates the observance of the Sabbath. Also reference is made to the seventh day as a sacred day by pagan writers. Homer and Hesiod both speak of the seventh day as a "holy day." We find the writer of Hebrews in the fourth chapter gives us some excellent comments on Gen. 2:2 where he refers to the seventh day as a type of a Sabbath of rest "for the people of God" wherein they rest from their "own works as God did from his."

There was knowledge then of a "holy day" before Moses first wrote "Remember the sabbath day to keep it holy." But in our lesson Israel is told that a seventh day after six days of labor they must observe religiously. This means one-seventh of their time is set apart for sacred purposes. But we observe that while they were to keep the seventh day holy, the command is just as emphatic to labor six days and do all their work, as it is to rest the seventh day. God intends that His people shall be an in-

dustrious people, and has given us an example of how to accomplish the most in life, namely to work six days, and worship Him, and desist from our worldly pursuits and callings on His day. "The seventh is the sabbath of the Lord thy God," not only instituted by Him, but consecrated to Him. Is it not then sacrilege to alienate it? We believe we gain nothing by using this hallowed day other than as He has prescribed. We have six days in which to serve ourselves and it is a kindness to us to be obliged to rest.

How must it be observed? First, as a day of rest, worldly pursuits are laid aside. Second, as a holy day, set apart to the honor of the holy God, and to be spent in holy exercises. God, by blessing it, had made it holy. They, by honoring Him, must keep it holy.

By the traditions of the Pharisees it became a burden instead of a delight, but like so many delightful and helpful things that God provided for His people, the Pharisees diverted from their holy purpose; Christ restored to their original intention, for the honor of the Creator and the good of man.

We note who are to observe the Sabbath. According to our lesson, the whole household are included in the sacred admonition, all being mentioned but the wife. She is supposed to be one with her husband, and if he sanctify the Sabbath, it is taken for granted that she will join with him. Children and servants according to their age and capacity must keep the Sabbath. In this, as in other instances of religion, it is expected that masters of families should take care, not only to serve the Lord themselves, but that their houses also should serve Him. Since servants are included in this list we are safe in saying that a man or woman is not keeping the Sabbath holy who will require of others to do the work they could not do with a clear conscience. Time can and does make great changes in many things, but the charge given in our lesson is perpetual. One-seventh of our time must be regarded as sacred unto the Lord. We cannot be in divine order and disregard God's holy day.

The Jewish teachers corrupted this command by their interpretations, making it a burden of legalistic ritualism, instead of the happy, spiritual restful time God intended for His people. But Jesus, by His teachings and practice, gave to the people a true interpretation of the fourth commandment, and restored the primitive idea of joyful, holy privilege in spiritual worship, and a day of hallowed calm, peaceful rest, free from the strain of earthly pursuits for either profit or pleasure.

Jesus would not have expounded a law that was soon to expire, but He intended to settle a point which would be

of use to His Church in all ages. Our Christian Sabbath, though under the direction of the fourth commandment, is not under the injunctions of the Jewish elders. What our Lord here teaches is: that works of necessity and mercy are lawful on the Sabbath day. Christ came to free His followers not only from the corruptions of the Pharisees, but from their unscriptural impositions.

In justifying them He used precedents which were admitted by the Pharisees to be good. He cites the instance of David, who was in the same condition as the disciples—hungry—eating the shewbread which was the priest's bread according to law. But it was a case of necessity and therefore right. The priests continued their work on the Sabbath because it was necessary to the service of the day. Those labors are lawful on the Sabbath day which are necessary to promote Sabbath worship.

We note what Jesus says in the eighth verse. He was associated with the Father in all of His creative work, and in the ordaining of the institution of the Sabbath, so of necessity He must be greater than the law He ordains. Therefore, "The Son of man is Lord even of the sabbath day."

The primitive Sabbath was a memorial of a finished work of creation and was chiefly a day of rest and worship. The Christian Sabbath commemorates the finished work of redemption and a risen Christ, who triumphed. Its principle thought and activity is spiritual worship and doing good from a principle of love, and in a heavenly frame of spirit those things that are necessary and merciful.

Several have written us thanking us for the little Bulletin we recently sent to all of the superintendents. Several have used the material in their opening exercises. One superintendent used a blackboard in connection with his talk. We appreciate all of this effort. Another Bulletin will be sent out soon. Every superintendent will receive a copy whose correct address we have. If you do not receive one, better see that your address is sent to us.

We appreciate the response that was made for Feb. 17. Let the good work go on until all have responded and the need is met. If you do not know what this means ask your superintendent.

"Temptation is the incitement to sin by the presentation of some desirable object that is forbidden. The rising of desire to do what is wrong or the indulgence of such thoughts as we know to tend to excite desire of forbidden things is the exact point where sin begins."—FLETCHER.



Foreign Missions

DO YOU KNOW?

By C. S. JENKINS

That twenty years ago there wasn't a Nazarene in Africa?

That today we have 850 full members and 941 probationers?

That we have in Africa today 69 native workers, including preachers, printers, teachers and nurses?

That 29,372 kraals were visited by these workers during the last assembly year which closed June 30, 1928?

That most of these workers are supported for \$10 a month? That a few get more?

That there are 91 places in Africa where this holy gospel is preached each Sunday? In other words, that there are the above mentioned number of places where Nazarene meetings are held?

That there is a Nazarene printing plant in Africa?

That at this plant two papers in the native languages are printed?

That one of these papers is edited in Zulu and is called the "Umpapamisi" which is interpreted "The Awakener"? And that the other paper is edited in Shangaan and is called "Mutwalisi wa Kukwetshima" (the Herald of Holiness)?

That we have a modern equipped hospital in Africa? And that we have dispensaries at each of the main stations where help is given the body while special attention is given the soul?

That at the hospital and these dispensaries there were 229 in-patients last year? And that during this same period there were 7,964 treatments given to out-patients?

That we have also two Bible training schools in Africa? That one is located at Pigg's Peak, Swaziland, and the other at Manjacaze, Gaza? That at the above named schools our preachers are made?

That we have also two training schools for girls? That these homes are located at Peniel, Swaziland, and Manjacaze, Gaza?

That the African Christian natives gave \$2,370.30 in tithes and offerings last year toward the support of the work?

That five very remarkable "specials" have been given since January 1, 1928 to the present time?

That the "specials" were as follows:

1. \$132.50 given by the Swaziland Bible School to erect a church in the Gaza District.

2. \$100.00 given by the Swaziland W. M. S. to erect a school building for the Gaza Girls' Home.

3. \$130.00 (approximately) given by the campmeeting at Peniel, Swaziland,

for the erection of a church in the Gaza District.

4. \$1,010.00 given by the Nazarenes in the Johannesburg District to erect a church building on the Crown Mines grant.

5. \$200.00 (approximately) given by the Gaza native workers to erect living quarters for the Bible training school located at Manjacaze. These native workers number 21.

That these "specials" amount to \$1,572.50?

That these "specials" are outside the regular offerings?

American mission boards, so it is reported, have more money to invest in new missionaries than they have candidates fit to employ. Not so with the Church of the Nazarene. If our people would only keep our General Budget filled we could send out in one year almost a hundred well equipped and wholly sanctified missionaries. Oh, that our pastors and people would arouse and respond. Souls which we could surely reach are passing by thousands into eternity. Who is to blame?

In the terrible Irish famine of 1845 men and women were lying dead on their cabin floors. Babies were starving on the withered breasts of their dead mothers. Many lay dead in the fields, often with blades of grass between their white teeth. When the cry of famishing Ireland reached America, instantly a great ship was filled with provisions and sent speeding across the Atlantic. Suppose the crew of that ship, instead of going to Ireland, had gone off on a pleasure cruise, visiting distant and delightful countries, feasting for weeks and months on the provisions stored in the ship, while the poor Irish were stretching out their fast-thinning fingers and were praying and pining and starving for the bread that never came—what would have been the sin of that crew? Simply this, the turning of a sacred trust into a personal luxury, the sin for which many a reputable church member will find a fearful indictment awaiting him at the bar of God. For which is the greater sin, to spend on self what is entrusted us for men's bodies, or to absorb on ourselves what is entrusted us for the infinitely deeper needs of men's souls?

Sin ruins all spiritual enjoyment. It casts a doubt upon faith, cools the ardor of love, divides from the fellowship of God, and fills the soul with an uneasy fear of judgment to come. Sin is a millstone about the neck, but righteousness is as wings to bear the soul up where heavenly choirs make melody.

Dr. Ridout writes, "Miss Hughes told us the history of a splendid Chinese girl. She was picked up as a baby on a dirt heap by a missionary; being a baby girl the parents did not want her and she was thrown out to die and be eaten by the dogs—think of it! The Christian religion through its missionaries took that baby girl, nursed, reared, educated her as one of the most beautiful evidences of Christianity. Up in the North she and several other girls were arrested because of their foreign religious teachings and tendencies. She acted as the leader and defender. When she failed to get fair play she appealed to the governor. She was sent to the governor and she stood before him and his council and strongly and sweetly told what the Christian religion had done for her and her companions. When the governor threatened adverse action she said to him, 'You may take away my life, yet I will not be untrue to the missionaries who have done so much for me and others.' Suffice to say that the governor let her go and no harm was done. That young woman, soon to go into the very heart of China with the Christian message, is worth ten thousand of the average flappers to be met in our American schools, and is worth twenty regiments of modernistic missionaries who come out to do social work, in some denominations."

"On the walls of your 'forgettery' are scrawled the story of your neglected General Budget, and some day old Conscience will hand you a light by which to read your record."

"Africa, God's richest material gift to humanity! Africa, the Prince Charming among the nations of the earth for its natural wealth! But covering its surface like a mighty ocean is the mass of unregulated and ignorant young African life, Africa's supreme wealth of brain and brawn and spirit calling for special help and training. Here are her richest mines of cheerful hearts and precious souls waiting for God's messengers to come down into the lowest depth in the Christ's name of friendship and love and burning out the precious jewels for His diadem."

Support a native worker. All your money goes direct to the field, less only cost of transporting it there. *He preaches while you sleep.* In some fields as small a sum as \$2 a week will do it. The most expensive require \$12 a week. You can if you will. Leave it to us. Donations of this kind are counted on the General Budget for your church. Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.

NEWS AND NOTES FROM NEW ENGLAND

DISTRICT SUPERINTENDENT'S REPORT

We are again glad to report the battle in New England. Gen. Foch, of World War fame, told us that he found the offensive to be the most advantageous means of warfare. We are trying to follow his plan of battle.

At the present we are issuing monthly bulletins to pastors and churches covering vital statistics on the progress of the Church in New England. This propaganda is stirring our people to prayer and effort. The usual evangelistic swing is on with some real victories. Sister Stella Crooks is being especially used of God to break through the ranks of the enemy. Worthwhile campaigns have been held at Cambridge, Lowell, Malden, with Wesleyan Providence church included in the slate.

Plans are rapidly being made for a great offensive in the state of Maine next summer. Three teams are being arranged with adequate equipment for a strong pioneer effort. Preceding the summer's activities a Home Mission campaign will be held covering the entire district.

Personally, besides visitation and conference the last two months, we have been privileged to conduct a campaign with a church of our Reformed Baptist brethren at Seal Cove, N. B. This proved to be a meeting of real triumph. It is our hope that these two denominations may get closer together than ever in the fight for holiness.

H. V. MILLER, *District Superintendent.*

PORTLAND, MAINE

The Portland church feels the favor and fellowship of divine presence upon it as we hurry on toward the close of another assembly year. The blessed spirit of unity pervades every department of the church work. Our monthly financial reports are an inspiration and as always, God sets His seal on storehouse tithing, enabling us to meet our financial responsibilities regularly as they fall upon us. Our church school holds up in attendance excellently through the winter months, with new faces frequently seen. At the recent church meeting for the adjustment of pastoral relations for the coming year, every vote in the meeting said to the present pastor "Stay." This will be our sixth year with this splendid people, whose constant spirit of love and friendliness makes pastoral experience a pleasure and delight. God bless them and make this year the best of the six is our prayer. We are whittling down our mortgage again this year and hope to substantially decrease it in a few weeks. When planning your summer itinerary include the Tourist City of the Pine Tree State in your travels and remember that the Nazarene latch-string is always hanging on the outside at 1080 Congress St., this city.—C. P. Lanpher

BURLINGTON, VERMONT

Since reporting last, we have had a wonderful time with the Lord. Many souls have been to our altars and found Jesus as their personal Savior. There has been a continued revival spirit all the time. There is a shout of victory all along the line. Last Sunday at our services there were seven at the altar, two of them being of the Catholic faith. As they left the altar there was a shine on their faces that showed that they had found Jesus. We also had a baptismal service in the morning with six receiving the blessed sacrament. Strangers recognize the Spirit of God in our service. On Sunday morning, February 3, the church was presented with a communion set by one of the members of the church. The Lord blessed us all as we gathered around His table. A dear sister that found the Lord at our altar and later was sanctified in our services testified that she had been a member of a church for thirty years but had never known of Jesus' love till she found Him at our little church altar. Praise His dear name. The N. Y. P. S. is having new ones added to their numbers and are having fine meetings. Already some of them have felt the call for the great work of the Master. We have a chorus that gives us special music at our Sunday evening service which the Lord is blessing. There has been a Woman's Missionary Society formed which gives our church an interest in the foreign field. The Prayer and Fasting League meets each week, which means much for the good work. We all regret very much that our pastor, Mable Manning, did not accept her call to remain with us for another year. After a much needed rest she expects to take up evangelistic work. We all praise God for the way that she has led us and the loving spirit that she has shown which has won the hearts of the people of Burlington. With her going, we lose her companion, Sister Lottie Fairbush, who has been a great help to the young people. Remember us in your prayers—Reporter

NEW BEDFORD, MASS.

We are on the upgrade. Bless God. Last Sunday night was a special time of rejoicing with the saints marching and shouting and singing praises unto the heavenly King. They forgot all about the microphone and enjoyed themselves as only the sanctified children of God can do. Then Brother Kirkland preached to the great unseen audience, and he preaches the old Bible with no trace of modernism in it. Brother Kirkland is getting results with seekers at the altar nearly every service. January 15 and 16 we were honored by having the Midwinter Campmeeting Association in our church. Rev. Tom Brown, pastor of Fitchburg, the president of the camp, was with us and we enjoyed

his presence, also the other helpers. Rev. Stella Crooks of Chicago was the special speaker at the services and God honored her messages. Rev. Stella Crooks has a spiritual personality that gives her sermons that forceful, heart-reaching appeal to the lost, and to the backslidden Christians. Her visits to New England are not frequent. We trust she will be in our district often. May God bless her and keep her spreading the old gospel to a sick world. One of our old members, Brother Joseph Noble, is very sick in the hospital. He was our publicity agent for a long period and made a good one. Please pray for him. Personally I have the victory in my soul, and I feel like traveling on. Glory be to God forever—William W. Atwood, Clerk.

LYNN, MASS.—"God is blessing Lynn church. Pastor recalled third year. No preaching Sunday night, fifteen at altar. Church votes unanimously to sell property and purchase Friends church on Eastern Avenue. Fine equipment, parsonage to be built soon on beautiful church lot. Opening day Easter Sunday. Revival follows with Dr. Butler"—Rev. Ira E. Miller.

TENNESSEE YOUNG PEOPLE'S SOCIETY

It has been some time since the Tennessee young people have sent in a report. Nevertheless we have been busy. God is blessing our work and we feel the urge to press forward for Him, and are making plans to really accomplish something worth while this year.

At our last District Convention all who attended felt it was a blessing to have been there. Work for the year was mapped out and the executive committee is seeing that such plans are carried out. With such an efficient leader as Rev. Rob Rawls, we feel sure of making progress this year.

At our convention the following officers were elected: President, Rev. R. B. Rawls; Vice President, Durell Shelton; Secretary, Margaret Jernigan; Treasurer, Carmon G. Sloan.

Our next convention will be late this spring. Nashville will be the meeting place and Uncle Buddie will be the special speaker. Let all who can, come. You will find a warm welcome and will have a chance to get acquainted with our school, Trevecca College.

Reporter.

"We all of us have an interior world to govern, and he is the only real king who governs it effectually."

NEWS AND NOTES FROM CANADA

RIMBEY, ALBERTA

We have just closed a three weeks' revival effort with the pastor as the evangelist. Rev. Mr. Arnett, presiding elder of the Free Methodist conference, brought us a good message on the last Friday night with four at the altar. We started the meeting on the Sunday when the mercury registered 60 below zero at 5 a. m. The weather that week was very much against us but the following week it eased us some and our attendance increased. We cannot say that our anticipations were realized by any means but the Lord did help us to reach some hearts and a number prayed through to victory in the meeting. Our Sunday school is making slight progress. We had an average gain in attendance throughout the Sunday school year of ten. We want to beat that record this year. Mrs. Bartram thoroughly enjoys the work of the Junior League. Even in the cold weather the attendance is reaching the thirty mark and the children show a vital interest. Eight of them were at the altar last Saturday and gave bright testimonies and a number of them were eager to get to the altar on Sunday morning for the second work of grace. We firmly believe in urging the little folks to seek and find the Lord. The church voted unanimously to enlarge the building this spring and work will be commenced as soon as seeding is over. We are very happy in our work, notwithstanding our many problems; were unanimously recalled and are looking forward to a good year in this part of the Master's vineyard. While the work has not made the advance we had hoped, in this our first year here, we must admit that the Lord has helped us to make some progress. We have taken nine into church fellowship and believe that the spiritual tide of the church is rising. We are enjoying personal victory and are fully in accord with the Nazarene program.—P. J. Bartram, Pastor.

YOUNGSTOWN, ALBERTA

It has been a long time since any news from this field has been offered to the readers of the HERALD OF HOLINESS. Some seem to have a natural bent for writing articles that not only appear well but are a real inspiration to those who read them. It is needless for me to tell you that I have not that natural bent; but perhaps it would be unfair to the other pastors for me to neglect reporting for the little corner which I have had the privilege of ministering to. While it might be a little boastful to say this is the largest field on the district, we can truthfully say it is a large one and in the three years which we have been here we have not been able to cover it completely. We have found, as no doubt

every pastor has found, that the size of a field does not always depend upon the number of square miles contained in it, but the problems that are peculiar to it and the pastor's ability to cope with the same. It seems that every field has its own problems and peculiar conditions. Some pastors perhaps have more natural abilities than others but is it not true that the most of us have to learn by experience? So we conclude it is dangerous to make comparisons either as to the size of the field or the size of the pastor. It has been exceptionally easy to travel the circuit this year as there has been very little mud or snow so we have been able to travel over 7,000 miles this year without much difficulty. Though the thermometer has reached 50 below zero several days it has been a fine winter so far. The Youngstown point is a new work beginning only with our coming. This circuit is a long way from the center of our work in Alberta and for this reason it has been difficult to get much help from the other pastors, or to bring evangelists in. However, some advance has been made. We have bought a good building, an organ and some song books, made some benches and other necessary furniture. God surely has honored faith in the opening up of this work and has wonderfully blessed the efforts put forth. It has called forth some sacrifice on the part of the members on the other points of the circuit, but if I mistake not we are told that the more we deny ourselves and suffer, the greater the glory. The dear Lord will be debtor to no man. We have just closed a good revival effort with Rev. Peter Clark who recently came to Alberta from Glasgow, Scotland. While it was not sweeping in its scope, some very hard battles were fought and some clear cases of salvation were recorded, to Him be the praise; then many of the saints were built up and encouraged. In our travels over the circuit we have received much encouragement and found more open doors than we have been able to enter. The feeling on the district is quite general that we should have more Home Mission money to be used in carrying the gospel to the many parts of this district that as yet have not been touched by a full salvation gospel. This is a new country and distances are so great it is an expensive job, but if we are going to get the gospel to these outlying districts it means some will have to sacrifice and the more there are that are willing to sacrifice the less each will have to sacrifice. The Collingwood point was started some years ago and they have been very faithful in helping finance the Youngstown point. There was a debt of \$300 here when we came but this has been all cleared away and some improvements made; a few new members have been added to the list as

well as a N. Y. P. S. was organized last fall to meet the needs of the young people that come in in the fall to work on the farms in the district. Some very profitable meetings were held and we hope it will continue to function. There is a good Sunday school here with a very good attendance. The W. F. M. S. is active and has been a real blessing to the church in prayer and in the raising of the necessary budgets. The Rainbow Point has been closed for some time. So many have left, it was thought best to direct our attention elsewhere, for a while at least. Every financial obligation of the church has been met. We paid a little over \$100 a member on the emancipation debt, paid our portion of the General Budget eleven and one-half times, and the preacher's salary is paid up to date. We have quite a number to take into membership some time soon. All that has been accomplished on the circuit, while we have been in charge, we credit to the faithfulness of the people and the grace of God.—E. H. Osborne, Pastor.

EDMONTON, ALBERTA

We are still pressing on. We are reading the New Testament. Over nine hundred chapters were reported read last week. We are praying. Nearly forty are spending at least fifteen minutes a day in prayer and some twenty-five are fasting at least once a week. We are recovering from the losses sustained by so many kinds of communicable children's diseases and flu and 50 below zero weather. We have accepted the call to remain another year and feel that there is a settling down to real co-operation in carrying out an aggressive program. We are just starting a six weeks' campaign, with Evangelist Thos. Bell. We plan two weeks for Calder Nazarene Mission, two weeks for the West End Nazarene Mission and two weeks for the First church. Brother Bell is doing fine preaching and the prospects are bright. Our W. F. M. S. has charge of the next Sunday morning service. Our General Budget is overpaid but we do not plan to stop. The Beulah Rescue Home staff gave us a splendid meeting last Sunday night; \$48 was pledged and \$10 cash was received for the Home. Brother S. Kaechele is to be a coworker with Brother Bell in our meetings March 3-17 in the church. Please remember us in prayer.—Rev. E. S. Matthews.

How much longer will the pastors of the Church of the Nazarene be satisfied with but a feeble, intermittent effort to get their members to grasp the importance of understanding and accepting the infinite joy and privilege of whole-hearted stewardship of life service in getting the good news to others?—N. B. HERRELL.

NEW CHURCH AT ROSWELL, NEW MEXICO

Roswell is the second largest town in the state, with a population of about 10,000. Near the town is considerable rich truck and general farming land. It is the county seat and is the supply center for many miles of cattle and sheep country, and is at present the center of considerable oil activity among prospecting companies, with enough encouragement to stimulate quite a city growth.

Our work here has had many setbacks, and after several years of renting a place of worship, and the coming and going of a large number of pastors, some of them good ones, and after several fierce struggles between life and death, we have at last a more definite existence, with the work now in a growing condition.

Rev. Walter W. Orr has been pastor about a year and a half, Roswell has been his home for several years, and it was here amongst their friends that God mightily transformed the lives of Brother Orr and his good wife, and called him into the ministry. After our assembly here are going to do evangelistic work, in which capacity God has already blessed them. Any church or community will find



them loyal and true. God's hand was easily seen in the work of pastor and people, when upon the sale of the building they had been renting, they arose to build. The building, which is 28x50, is frame in construction, well built and a neat job. The cost was not far from \$2,000 and there is an indebtedness of only a little more than \$800. While we consider this a temporary dwelling place for our people, we know it to be a great step. Much of the cash raised came from friends outside of the church, who were special friends to the pastor. Our future in Roswell is brighter than ever before.

EDWIN E. HALE,
District Superintendent.

THE HESLOPS AT MANSFIELD

By WILL O. SCOTT

Dr. Heslop in well chosen words gave us a graphic description of a missionary trip across sea and land, by ship, rail and rickshaw. He admitted that the scenes one views in heathen lands beggar all description and that all the five senses of one born and reared in different surroundings revolt at once, when brought into close contact with the sights and sounds which fill the whole land. His description of the woes of Korea made one think of Isaiah's words—"the whole head is sick and the whole heart faint."

This address, so replete with facts pertaining to the customs of the natives, was followed by one no less interesting and instructive. Mrs. Heslop fired our imagination as she took us into the deepest shadows of heathen darkness and showed us a nation bowed down to idols, without God, without true love, without hope, where suicide seems to be the only solution for the future and a starless night the ultimate destiny awaiting the race. She led us to the brow of a great precipice and showed us the baby girls which had been thrown alive into the chasm below to be devoured by the vultures. Then she would dip her brush in brighter colors and paint another picture, showing

the marvelous power of God's transforming grace. She told how they were wonderfully aided in acquiring both the coolie language and the language of the higher classes.

Much of the success of this missionary tour through the Ohio District is due to the faithful labors of the District Superintendent, Charles A. Gibson. The revival fires are burning throughout the entire year. We want our church also to register one hundred per cent in giving, willingly, promptly and conscientiously.

CONCERNING THE STANDARD OF EXCELLENCE

There are many societies working faithfully to become "A-1" according to the Standard of Excellence adopted by the last General N. Y. P. S. Convention. Several problems have arisen in this standard which were discussed and the following exceptions were made at the last meeting of the General N. Y. P. S. Executive Board.

Some societies have so many of their members attending school away from home, others have members whose work habitually takes them away from home, but yet they desire to remain as members of the local society. In cases of this

character these names may be placed on a nonresident membership list, and this list may be deducted from the total membership of the society when computing the different averages required by the Standard of Excellence. This does not apply, however, with regard to the payment of either district or general dues; but rather to average attendance, members used in meetings, etc.

Inasmuch as the General N. Y. P. S. Executive Board is not fully prepared to supply the necessary study books for use in the Study Course required in the Educational Department of the Standard of Excellence; it was voted to postpone this requirement until such time as we can provide these books. So any society meeting the requirements of the Standard with the exception of this item; i. e., the Study Course, may be considered to be "A-1".

We are anxious to have the pictures of the first societies meeting the requirements of the Standard of Excellence to be run in The Young People's Journal.

Any further question you may have regarding the Standard of Excellence, write our General N. Y. P. S. Secretary, 2923 Troost Avenue, Kansas City, Mo., for detail information.—D. S. C.

DALLAS DISTRICT

Since reporting last we have visited a number of the churches, helping them in arranging their finances, and giving out the messages that God put on our heart. Many of the churches are moving on with success and victory, despite the bad weather we have had in this section of the country, and the scourge of the influenza that has been the worst since the year the war closed.

Several of the churches have had good revivals since the assembly: Cedar Hall, with Evangelist Rev. Lum Jones; Dallas First church with the Aycocks; Sherman is now in a revival with Rev. Lum Jones; Sulphur Springs with Rev. B. H. Edwards and party; Dallas Central church will begin next Sunday with the London party, consisting of Professor A. S. London and his family. Peniel has had a good revival held by the pastor, Rev. W. F. Farmer, with Jack and Ruby Carter as singers. The Carters are singing in the Sherman meeting also.

Texarkana church has had the best revival, they say, in its history. Rev. B. H. Edwards and party were the evangelists. Rev. B. H. Haynie and Professor B. D. Sutton are to hold some meetings on the district soon.

At Houston, Beaumont and Port Arthur, Uncle Buddie and Professor Messer will be with us from April 7 to 28. We are expecting a great time then. They will tour the district in the interest of home missions and the HERALD OF HOLINESS. We want to put the HERALD OF HOLINESS in at least a thousand homes

The "standard" church has the Herald of Holiness going to every home in the church.

during this campaign. We are urging our people to go 100 per cent for this campaign, and in order to do so we must begin now to make preparation for it.

Some of the churches have a building program on. At Houston, Rev. J. E. Moore is finishing his nice church. They have a wonderful basement, and are now finishing their beautiful church. When completed it will be one among the best churches in our connection.

At Sulphur Springs, Rev. J. E. Williamson has built a beautiful brick church. We had the opening service last Sunday, when the Lord gave us three great services. A number of the city folks, with three of the pastors, were out in the afternoon. It was a great undertaking for Brother Williamson, with only twenty-nine members. The people were astonished when I told them that there was only three thousand dollars against the beautiful property. He has the confidence of the entire city, and I predict will have no trouble paying off the indebtedness on the property.

At Corsicana, Rev. James K. Aaron is accomplishing a miracle, building a church without going in debt. Beginning with only forty dollars, he lacks only a little ceiling, papering and painting of having his church completed. He has only a small congregation, but they are loyal, and are standing solidly behind their pastor. We have some very fine pastors on the Dallas District.

At the beginning of the year we held a meeting for Rev. O. L. Benedum and his great church at East Liverpool, Ohio. This is one of, if not the greatest, churches that I have ever held meetings for. This was our third time with this church, and indeed we had a great revival. There were over three hundred seekers, and as best we could count about two hundred and fifty professions. Fifty came into the church. Brother Benedum is a wonderful pastor, and I judge one of the best financiers in our connection. He is always up with his finances. There are no pulls for money in his church, for almost the entire church are tithers, and of course that means that they are always paid up in full on everything. I never knew a tithing church to have any financial difficulties.

We earnestly solicit the prayers of all of God's people that we may be able to secure finances sufficient to launch a number of home missionary campaigns after the tour of the district with the Robinson party. We must see this beautiful south country come to the front for God and holiness and the Church of the Nazarene. There are hundreds of towns and cities on this district without any kind of holiness work being done in their midst. Pray for us; we've got a big job on this district.

I. M. ELLIS, District Superintendent.

SPECIAL NOTICE

Complying with the orders of the Sixth General Assembly calling for pronouncement by the General Superintendents concerning the exact date of the union of churches marking the beginning of the denomination now known as the Church of the Nazarene, we after investigation and consideration, announce that October 8, 1908, is the exact date marking such union and denominational beginning.

The Sixth General Assembly asked also that the General Superintendents propose a time and method for celebrating this union and beginning. We suggest therefore that October 8, 1933, will mark our twenty-fifth anniversary as a church and will be a suitable date for the proposed celebration, and as another meeting of the General Assembly will be held before that time, we doubt not that plans for the celebration will develop and meet the desires of our people.

THE GENERAL SUPERINTENDENTS.

EASTERN GROUP MEETING INDIANAPOLIS DISTRICT

Yes, we have group meetings in the eastern section of the Indianapolis District, and good ones too.

October 1 and 2, we met with the new church at Green's Fork. Rev. Charles Thorburg, the good pastor, had everything in readiness. The sessions were owned and blessed of God. Among the visitors present were District Superintendent C. J. Quinn, Evangelists Oney of Kentucky, C. C. Davis of Evansville, and that precious old gospel preacher, Dr. Vayinger, from everywhere.

December 3 and 4, we met with another new church at Milton, of which Katie Locke and Esther White are the pastors. We learned a few on the program would be unable to attend, but all anxiety was dispelled when John Butler, a Quaker evangelist, and Dad and Mom (Rev. J. M. and Mattie) Wines came walking in. Dad can fit any place, as you know. The devotions, sermons and discussions were fervent and inspirational. And "eats," we had enough and to spare.

February 4 and 5, we gathered with the fine young man, Herbert Morgan, and his good wife and their church at Hagers-town. We had the best attendance here of any place. Rev. Grover B. Wright of Indianapolis was chosen as a special speaker. He gave us a great message on "The Signs of the Knees in the Sand." Rev. Pendry stirred our hearts with a sermon on "Practical Holiness."

Mattison, Rodifer, Pendry, Morgan and Thornburg are certainly a fine lot of preachers, "not a scrub among them."

STEPHEN C. JOHNSON, Group President.

"Missionaries can explain their religion. The hard part is to explain their civilization."—Muskogee Phoenix.

NEWS IN BRIEF

Rev. Donald McKellar, Chippewa Falls, Wisconsin, writes that he desires to get in touch with some of our tent evangelists for a tent meeting at that place this season. Any who may be interested will do well to write him at the above address.

We are in receipt of an "Appreciation" of Rev. W. W. McCord of Sale City, Georgia, which shows the excellent regard in which this good brother is held in that community. The appreciation is signed by the mayor, W. B. Nevels and the following councilmen: J. N. Beasley, T. D. McCam, H. H. Jones, R. T. Muggridge and W. R. Barnes. The paper states that Rev. McCord is held in high esteem for the untiring efforts as founder and president of the Sale City Holiness Camp-meeting, and also for the fact that he has succeeded in interesting the Church of the Nazarene in continuing this good work. Appreciation is also given for his decision to remain as a resident of the city and sympathy is expressed for him on account of the continued illness of his wife.

Rev. Ralph Hertenstein of Evansville, Indiana, has accepted the pastorate at Olivet College and will begin his work there in March. We congratulate Olivet College in being able to secure this young man as pastor. He is a college man, understands the problems of college young people and will be able to render valuable assistance to them during the crucial period of their lives. Sister Hertenstein is an able musician and an excellent worker.

Rev. Jos. M. H. Major, one of our older ministers, writes that he has been suffering greatly with sciatica and makes

We want to get the name of every church where every home takes the Herald of Holiness. There should be a thousand of such churches. Pastor! How about your church?

a request that the **HERALD OF HOLINESS** family remember him in prayer. He is interested in the **HERALD OF HOLINESS**, and hopes to be with the church at Little Rock in the spring if possible.

Rev. and Mrs. Jack Linn report a very busy winter and the blessings of God upon their work. They are now in a large garage-tabernacle meeting at Coconut Grove, Miami, Fla. From there they go to Spartanburg, S. C., and then to Wisconsin. They write that they have two open dates for camps this summer. Their address is Oregon, Wis.

A list of subscriptions to the **HERALD OF HOLINESS** was sent in by Rev. Perry Rood, who has just held an excellent revival meeting with Rev. Frank Simpson House and the church at Cardington, Ohio.

Rev. E. E. Shelhamer made a friendly call at the Publishing House last week and spent the day with us. He was on his way to Colorado Springs, Colorado, to begin a meeting with Rev. Tinsley, our pastor in that place.

The fiftieth wedding anniversary of Rev. and Mrs. Albert Roach was recently celebrated at Lodi, Mo. Brother and Sister Roach are the parents of Rev. J. W. Roach, pastor of First church, St. Louis; Rev. A. L. Roach, pastor of Park Avenue church, St. Louis; Mrs. Bitha Smith of St. Louis; Thomas Roach of Lodi, and Lee Roach of Bounds, Mo. Thomas and family and Lee and family were the only ones privileged to be present, the others being detained because of sickness. Friends and relatives gathered and an excellent dinner was served. Mrs. J. U. White baked the cake in which a needle, a nickel and a ring, and a good laugh was enjoyed. Rev. and Mrs. Roach told how the Lord had blessed them during the past fifty years and Rev. Otto Shearer of Lodi, led in prayer for continued blessings upon them.

A committee from the Gardendale Mission of East Liverpool, Ohio, sends us a copy of the resolutions adopted by the mission concerning John W. Herron, a fellow-member and coworker who recently passed on to his reward, and tender-

ing to the family the sympathy of the mission workers. The resolutions are signed by Mrs. O. A. Reynolds, Mr. G. S. Reed, and Mrs. Nellie Reed.

Rev. C. B. Jernigan, the pioneer holiness evangelist, well known throughout our entire church, sends word that he has just closed a fine meeting at Keokuk, Iowa. He is in the evangelistic work for full time, old-fashioned revivals, and has the month of March open for this purpose. Those who desire to reach him should wire to his home address, 944 Cahal Avenue, Nashville, Tennessee.

CHURCH NEWS

TUCSON, ARIZONA—"We have been very busy since our last report, doing our best to shepherd the flock. We have a fine stucco church and parsonage here (with a heavy debt), valued at \$15,000. The Lord is helping us to meet payments on loan and other indebtedness. This is a great field with opportunities on every hand. There is no other organized work in the city—wonderful climate and health resort. We have just closed a good revival with the Edwards Quartet and Douglas Band as singers and Mrs. Grace Edwards and Rev. C. E. Toney as evangelists. These are untiring, self-sacrificing workers and God was truly with us. Almost one entire night was spent in prayer. Seven good members were received into the church, making a total membership of forty-seven. Our Sunday school has grown from nineteen to eighty-four. No one will make a mistake in calling these workers. They sing with the Spirit and the understanding and preach the old-time gospel under the anointing of the Spirit."—Marjorie Tousley Toney, Pastor

EVANGELIST W. L. SHELL—"Please report victory in another meeting in Ft. Lauderdale. Fifty at the altar and a number blessed. Closed Sunday night with good crowd despite rain. My first meeting here was in our Church of the Nazarene and the last one in a tent in north side of city. Probably by the time this goes to print we will be in meeting with the Southern Methodists in North Lauderdale. Brethren, we must be busy

in this great fight for salvation and while I am a Nazarene and true to her cause, I am ready to work where the door opens. Salvation is the important thing of the minister and one soul is worth as much as another regardless of where it is, and we can't afford to be idle because our own house may not be ready for us. I am ready to help any body or church that wants full salvation work done. I have been in this work for twenty-three years and am thoroughly established in the doctrine and experience of entire sanctification and have not and will not be deterred from the way now. The deadness and blindness to real salvation work only causes me to be more determined to press the battle on full holiness lines. If you want me write or wire Ft. Lauderdale, Fla.; am ready now to consider your call."

EVANGELIST PHILIP GEITER, WEST CHESTER, PA.—"Last Sunday we closed the best revival in the short history of this church. Evangelists Theodore and Minnie Ludwig were the special workers. Their ministry was spiritual and effective. Mrs. Ludwig specially captivated the hearts of the people by her unctuous messages. Her object lessons to the children were very interesting and effective. Both young and old enjoyed them. They carried a burden for the lost, minded their own and the Lord's business, never hinted for money, were satisfied with their offering and made it easy for the pastor to follow up the work. God bless them. We did not count all who came to the altar, but we had a number of very bright conversions. Several heads of families and some mothers and a number of young people, including three young men around twenty. Pray for all them, dear reader. They will make good Nazarenes, some of them, and all of them, if they will follow on to know the Lord."

CONNERSVILLE, INDIANA—"In October we opened fire on the forces of evil, and continued the fight for five weeks with Rev. John W. Dennis, Katie Locke, Esther White and the writer as special workers. It was a stiff fight but we came out with victory. Confessions and restitutions were made, some died out to carnality and the meeting was a success. In January, Rev. S. D. Cox came to us for a two weeks' meeting. He did good work and especially strengthened the brethren. Our little city is taking on new life industrially. The Auburn Automobile Co. is now operating here. The church plans to avail itself of every opportunity for advancing the cause of holiness. Many will be glad to know that wife is able to be in the services again. Personally, the grace of God never proved more sufficient than now. The uplook is bright. Pray for us."—Stephen C. Johnson, Pastor.

PASTOR F. C. SAVAGE, LA JUNTA, COLO.—"These are good days for us at La Junta. The Colorado District has a district Sunday school banner, and the church whose attendance is highest over last year gets the banner. La Junta stood second for four months, so last month we won it. Praise the Lord for His blessing

New Songs for Service



A new book just off the press, issued by the Rodeheaver Co. 288 pages with a good assortment of the old devotional hymns and all the newer popular songs. Furnished in two styles of binding; round notes only. Complete orchestration available.

PRICES: Strong manila binding, \$30.00 a hundred. Durable cloth binding, \$45.00 a hundred. Returnable sample copies sent at 40c (manila covers) and 55c (cloth covers) postpaid.

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

on our Sunday school. Sunday night we were blessed and highly honored by having our dear Dr. J. W. Goodwin to preach for us on his way to California. His good message to the church will never be forgotten. We have good news for all our friends. Uncle Buddie and Professor Messer and Lum Jones will hold us a camp-meeting at La Junta, June 4 to 16. We expect many to come and camp. A hearty invitation to all. Pray for our camp. We have a call from Lawrence, Kans., where my friend, Brother Bricce, is pastor, to hold them a revival in March. We have accepted and expect to see many of our good friends of the Kansas City District while on the district. We hope to be in the Midyear Preachers' Meeting at Coffeyville, Kans. On with the battle."

QUANAH, TEXAS—"We arrived on the battlefield here November 15, after our assembly at Plainview, Texas. We called District Superintendent Cagle to marshal our forces. By his wise leadership and the help of the Lord, the church has been able to press on with an increase of interest along every line of work. The Sunday school has taken on new life with an increase in membership and interest. We soon had the N. Y. P. S. working and have had a great increase in membership. We have a fine band of young people. We organized a ladies' Wednesday afternoon prayermeeting which is being owned and blessed of the Lord. Regular midweek prayermeetings on Thursday evenings are times of refreshing. Preaching services are being blessed of the Lord. We feel we must mention our prayermeeting especially. To our surprise, when wife and I entered, we found the largest audience since our arrival in Quanah composed of representatives from all of the churches in town, who expressed their appreciation by a bounteous pounding. This was great but was not the greatest feature of this service, but the great manifestation of the power of God upon the service. We are planning already for observing April in special prayer every night, as requested by our General Superintendents. We need and we must have an old-fashioned revival in Quanah. Yours in prayer."—W. G. Shelton, Pastor.

K. HAWLEY JACKSON, DOVER, N. J.—"Just closed a good meeting at Midland, Michigan, Rev. Vernon L. Ward pastor. We have some fine people in Midland. Some wonderful prayers. Brother and Sister Ward are people of vision and are enthusiastic for the church. We had good crowds, finances were easy, and while results came only after a stubborn fight, yet we had souls at most of the services. I am now in Dover, N. J. Began last night with a good crowd and satisfactory opening. Pray with us for victory."

EVANGELIST PERRY ROOD—"We closed the revival at Cardington with Rev. House last Sunday with about fifty seekers, and six additions to the church. This was a great revival and won for the Church of the Nazarene many new friends. The evangelist was called back for the second meeting next August. We are now engaged in a great promising home missionary meeting here in Shelby,

Ohio, a town of 10,000 people and expect to report a new church here soon."

EVANGELIST W. E. HUDNALL—"It has been some time since I sent in any report but have been very busy in seeking to bring souls to the Master. God is helping me and souls are praying through. I am giving half time as pastor at Burkburnett, Texas, but can arrange for some evangelistic meetings if needed. My address is 810-7th St., Wichita Falls, Texas. I was at Bethany, Oklahoma, some time ago to see my old friend, Rev. W. F. Cleghorn, who has been sick for six or seven months and many thought he was dead, as the report was scattered to that effect, but I believe God is helping him to get ready to spread scriptural holiness again."

The General Treasurer cannot appropriate a "special." All he can do with that is to speed it on its designated way. No matter how pressing may be the need of furnishing actual support for the missionaries on the field, the Treasurer can only look longingly at the "special" money. He dare not touch it. The money in the General Budget is all that he can appropriate to care for the needful salaries of self-sacrificing missionaries. Dear Nazarene, for the sake of the cause, pour your missionary money into the General Budget where the Treasurer can use it for preventing a retrenchment. A million in "specials," if he had it, wouldn't prevent a retrenchment. An empty General Budget is sure to precipitate one. What will you do?

EVANGELISTS C. T. CORBETT AND WIFE—"Though we have not reported for some time we have been busy in this battle for souls. In October we held a meeting in Minneapolis for the N. Y. P. S. of First church. Some thirty souls came to the altar of prayer. How good it is to see young people praying through and getting the experience of holiness. Brother Johnson is a real pastor. Following this meeting we attended the N. Y. P. S. Convention at Litchfield—a very fine group was present and the glory fell. From there we began a campaign at Hewitt, Minn.,

Easter Program Material

Here are two programs of exceptional merit

THE LIVING LORD. An Easter service and pageant for the Sunday school with selections for choir or chorus, also special songs for Primary department. A double size program of 32 pages. The music is of the very highest type. Prices: One copy 15c; 2 to 9 copies 12c; 10 to 49 copies 10c; 50 or more 9c each.

LIFE TRIUMPHANT. An Easter service of first rank. An unusual feature is twelve recitations and exercises. Twelve songs, none of them difficult. A 16-page program. Prices: One copy 8c; a dozen 85c; 50 for \$3.25.

Easter Helper No. 15. Recitations, exercises, drills and songs for the Primary department. This book will help you make up an interesting program. Price 25c.

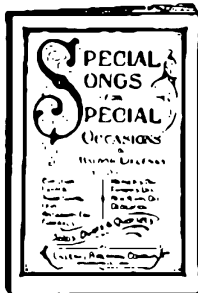
We have just a small stock of two programs that were advertised last year.

LIGHT OF HOPE. A double-size program of 32 pages with exceptionally fine music and special choir or chorus selections also special songs for the Primary department. Former price 10c each. Our present stock is offered at: Single copy 8c; 25 or more 7c each.

THE TRIUMPHANT CHRIST. A 16-page program of songs, recitations and exercises. Former price 8c a copy. Reduced prices: 6c a copy, 70c a dozen, \$2.50 for 50.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

SPECIAL SONGS FOR SPECIAL OCCASIONS



78 pages, published in octavo size. Per copy 60c, two to one address for \$1.00.

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

This book has met with instant favor. It contains a group of beautiful new solos, duets and quartets for Christmas, New Year's Day, Lent, Easter, Mother's Day, Father's Day, Thanksgiving, Missionary Day, Dedication, Funerals. We know of no such other book in print. Most of these songs are written by Haldor Lillenas, but there are also some beautiful new numbers by Kenneth Wells, James V. Reid and others.

with Sister Bardwell, our spiritual mother in the kingdom. What fine fellowship and joy there was in the meeting when twenty souls came forward for pardon and purity. Sister Bardwell has a fine class of young people. Shortly before Christmas we were at Ogilvie, Minn., but a siege of the flu struck the place, and about the middle of the meeting we were taken with it and had to close. Twelve souls had sought the Lord before the meeting closed."

PORTSMOUTH, OHIO—"The Church of the Nazarene closed a great revival Sunday, Feb. 10. The Lord opened heaven on us in mighty tides of holy glory. Rev. J. A. Rodgers, the rapid fire evangelist, was with us over three Sundays. Count-



Portable Typewriters

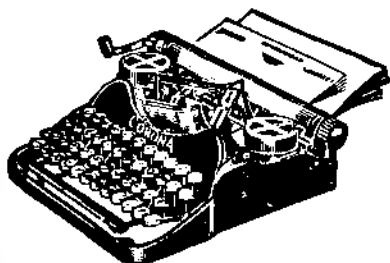
The portable typewriter now has all the advantages of the large machine—standard keyboard, double shift keys, shift lock, back spacer, etc.

We handle all makes, Remington, Royal, Corona, Underwood and shall be glad to send descriptive circulars of any or all machines. Each typewriter will be shipped prepaid, complete with carrying case, type brush, oil and instruction book.

These machines are fully guaranteed and any local agency will service them, free of cost.

Prepaid price, \$60.00

For a very slight additional charge, convenient payment terms can be arranged.



NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

SPECIAL EXPLANATION

There has been some publicity given to the wedding of Rev. Wedge and Mrs. Holloway who were married in Oakland, California, by our pastor, Rev. C. D. Norris of Berkeley. Some papers seemed to imply, if not to clearly state, that Mrs. Holloway was a divorced woman. As our ministers are forbidden to marry divorced persons who do not have Bible grounds, a little misunderstanding has arisen and thus provoked questions.

I take this opportunity to state the facts as I find them. First, Rev. Norris clearly understood that both parties were widowed. To make the matter sure I personally investigated the records and examined the original copy of the marriage license giving them the right to marry. This license was in the hand of Rev. Norris, and it was clearly stated under both names that they were widowed as the occasion of their second marriage. Since the license stated that both parties were widowed there was nothing irregular in the course of Rev. Norris in performing the marriage ceremony.

Possibly I should state that Rev. Wedge has been under mental treatment for some days according to reports. Let us pray that God will overrule his sad condition and give deliverance.

JOHN W. GOODWIN,
General Superintendent.

ing them as they came to the altar and the ones that prayed through at home during the revival there were about one hundred and fifty. We recommend Rev. Rodgers to all. We took in a class of twenty-three the last service. Our Sunday school numbered two hundred and seventy; all records broken by over a hundred. We are going over the top for Jesus here in Portsmouth. Took up over four thousand dollars in pledges on a new church the last Sunday. The Portsmouth church is blessed with a variety of talent. The Cooper brothers, Arthur and Frank, had charge of song service and special singing; we are looking forward to the day when they will be out singing for the Lord continually."—A. E. Boso, Pastor.

PASTOR F. O. PARR, TAHOKA, TEXAS—"We are in a battle here at Tahoka but delight in fighting by the grace of God. We have the fire and power within, and victory without by the promises. We are determined to crown Jesus King in the town. We are doing our part in praying and paying for missions and the General Budget. Pray for us."

PASTOR CHARLES F. PEGRAM, RICHMOND, KY.—"It has been nearly three years since I reported through the HERALD OF HOLINESS columns as a pastor, for the reason I have been with Trevecca College at Nashville since September, 1926. I have written about the college several times for there were always things of interest to report. Those were good years spent at Trevecca and their influence on my life will tell in eternity. However, I am happy to be back in the pastorate again which had been my field of

service for more than ten years before going to Nashville. We have a splendid church to serve, to which we were called Christmas week. Rev. Glenn E. Miller, the lawyer-preacher, had wrought well as our predecessor and we found things in good shape on our arrival. We have a good, growing Sunday school, a N. Y. P. S., W. M. S. and Junior M. S. all of which are doing good work. The prayer-meetings, both church and cottage, are awake to the hour and times of blessings."

PASTOR FRANK SIMPSON HOUSE, CARINGTON, OHIO—"The best revival in the history of this church closed here Sunday, Feb. 10, with several happy seekers and finders in the last service. During this revival the pastor, Rev. F. S. House, preached twenty-four times, Rev. Floyd Gale four times, Dr. Heslop once and Evangelist Perry Rood, of Middleport, Ohio, twenty-one times. The Axtell sisters, Devota and Evalyn, supplied most of the special music. Our evangelist, Rev. Perry Rood, won his way into the hearts of old and young, saints and sinners as well, by his courageous and unctuous preaching, in which he combines the fearlessness of a Paul and the tender sympathy of a Barnabas. As the book of Numbers suggests the peril of statistical reports, we conscientiously abstain from giving the exact number who professed to be saved, reclaimed or sanctified except to say there were a goodly number. Six good members have been added to the church membership. The walls of prejudice have been largely broken down, so that our problem of getting a good hearing is practically solved. We have never had a more effective evangelist since the Church of the Nazarene was planted here about three years ago. He deals fairly with the interests of the pastor and the church and leaves it to God and His people to give him the needed support. We heartily recommend Evangelist Rood to any pastor or church desiring a Holy Ghost revival."

SONG EVANGELISTS JACK AND RUBY CARTER—"We are now in a good meeting at Sherman, Texas. Twenty-five in the altar last night and all grown people. Twenty prayed through to date; another week to go; expecting a landslide here. Rev. Lum Jones is doing great preaching. The messages are bringing much conviction. The day messages are a great blessing to the church. Rev. S. M. King is the efficient pastor here. He is doing great work at Sherman and has been here only a few months. Sister King is a great blessing to the church. We have a splendid people here who are getting under the load. On the 10th of this month we closed a good meeting with the Peniel, Texas, church. Forty-five prayed through. Rev. W. F. Farmer is the splendid pastor there. The Lord wonderfully blessed his messages during the meeting. The Lord has helped us to sing the gospel in these meetings and we mean by His grace to continue on in this great fight."

WINTERS, CALIF.—“We have just finished a campaign against the hosts of Satan and saw him go down in defeat after a stubbornly fought battle. We thank God for another Church of the Nazarene which has just been organized here to hold up the banner of holiness in this community. Sister Johnson is a holiness preacher of the higher level. Her messages are deep but very clear and extremely interesting. Her ministry will bless and help your church.”—Claude Parker, Pastor.

SEBRING, OHIO—“This is our first report to the *HERALD OF HOLINESS* since the organization of this new church. This church was organized with fifty members of the spiritual people of the Methodist Episcopal church of this city, the result of a revival campaign held by Rev. Strang and Rev. Stillion, and was entered on the assembly roll last May; at which time we were given the call at Lewiston, Idaho, to return to the Pittsburgh District to pastor this people. After a two years' travel in God's beautiful West we were happy to be at home once again with the brethren of the Pittsburgh District and this people who are some of the salt of the earth. This week all legal documents have been completed for the purchase of a beautiful church property formerly owned by the Church of Christ; and contracts were closed for the re-decorating and refinishing of all the interior.”—Mrs. L. W. Fick, Reporter.

PASTOR E. O. TAPLEY, ANTLERS, OKLA.—“We have just closed a revival with Rev. Lee L. Hamric of Hamlin, Texas, as evangelist. We have known Brother Hamric for about fourteen years but we never knew how to love and appreciate him until we had him with us in this meeting, and to stay in our home. I am convinced the greatest holiness preaching we can do these days is to live the life. God gave us quite a number of seekers and some happy finders. We have some as fine folks here as you will be able to find any place. We are praying and trusting God for a great salvation time here this year. Our Sunday school and Young People's Society under the leadership of A. F. Pace is growing. Pray for us.”

EVANGELIST JOHN T. HATFIELD—“Another great meeting has just closed and passed into history, at Pasadena, Calif., Bresee Ave. Church of the Nazarene, with Rev. Jim Short as pastor and Rev. C. B. Fugett as evangelist. We were there from start to finish, preached and gave Bible lessons in the weekday meetings, worked and pushed around the altar, visited and prayed in the homes and acted as kind of a roust-about to do anything we could find to do, and there was a plenty. The meeting had already been prayed down by the faithful saints and its pastor. The meeting started off at high tide and kept rising till the last night and closed with seventy seekers at the altar, and great conviction upon the people. It was a fifteen days' meeting and there were 526 seekers at the altar,

not counting those who sought God at their homes and in the dormitories at the school. They came to the altar easily and they came quick. The most difficult task was to get them through to a real experience. We tarried at the altar until late in the night and sometimes all night. We don't know how to estimate true results but to make a guess we would say at least one hundred received some kind of an experience from the Lord. We believe it would be safe to say that it was one among the best, if not the best, meetings that have been on that hill-top for many years. Brother Fugett is surely God's man in the right place and is a successful evangelist. We are now at the First Church of the Nazarene, Pasadena, with Rev. H. B. Macrory as pastor and Rev. Theo. Elsner, as the evangelist and another firebrand of God, that strikes from the shoulder. He is hammering on some cold iron but if he keeps

hitting in the same place where he is hitting now, it's going to get hot and the sparks are going to fly. We are looking for a great time. We are playing second fiddle in this meeting, but we have our liberty and can saw away as much as we please if we keep in tune.”

EVANGELIST C. M. DUNAWAY—“We opened the new year's work at Fairfax, Ala., with Pastor H. A. Forester. I had to leave January 10. The altar was full and souls were being saved and sanctified at almost every service. One Methodist preacher was sanctified and another Methodist preacher's wife was sanctified. Several of the public school teachers were seeking when I left. Brother Forester is a fine brother and has a lovely family. It is delightful to work with such pastors. His people love him and the work is growing in the

The Secret Place of Prayer

By J. W. Goodwin



Dr. Goodwin

In this volume the author has poured forth his very soul and has given us the results of a life of devotion and intimate communion with God. As is brought out in the Introduction, there is the science (the theory) of prayer and communion and there is the art—the living of it, the practising thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practise of the presence of God, his first-hand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

A beautiful, substantially bound book of 191 pages

PRICED AT ONE DOLLAR

(We pay the postage)

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

Scripture Text Calendars at 10c

We have about three hundred “Bible Gems” Scripture Text calendars that we offer in lots of 25 or more at 10c each plus postage. If you can use 25 or more rush your order in. They will go quickly at this price. First come, first served.

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

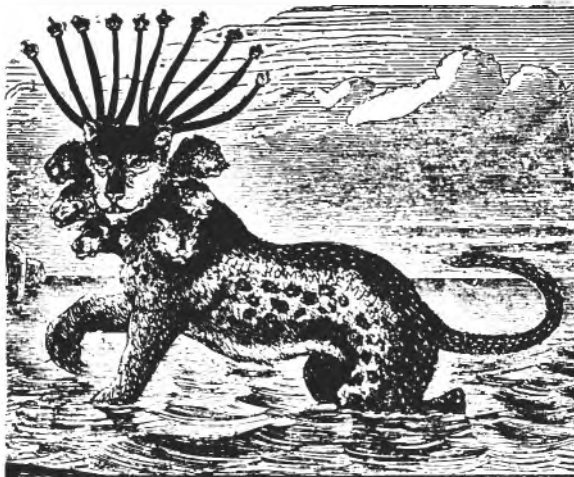
Chattahoochee Valley in his church and the church is in easy access to some 20,000 people. The Church of the Nazarene has a great opportunity in the South just now. The holiness movement is dead in the South so far as the other churches are concerned, so it is up to us to revive the movement and establish Churches of the Nazarene all over this sunny southland. I had to leave Brother Forester at Fairfax, to fill a long standing engagement at Sebring, Florida, in the M. E. church and for fifteen days and nights the Lord helped us preach with the greatest liberty and joy of our life, and we had seekers galore, but not so many finders. They were not willing to pay the price. It is sad to see how worldliness has made its inroads into the old churches and how hard it is to get people saved. I never had greater liberty in explaining sin and worldliness in any place I have ever preached and a few of the folks stood by me. There are

quite a few faithful Nazarenes in Sebring and I believe that will open the way for a good Church of the Nazarene there."

HEDLEY, TEXAS—"We have some as good people here as you will find in the Church of the Nazarene. They stand by the work in both a spiritual and temporal way. The most of them are willing to do what they can to help promote holiness at this place. We have a good time working together. This is our second year to labor with these good people. We are planning good things ahead for the church by the help of the Lord. My wife is the pastor and she is in love with the people and wants to do her best for the church. The writer being her husband, I boost and help all I can. However, I have a special part and burden apart from her work. I pray for the sick and afflicted, receive calls far and near and messages to pray. My

last call was to dear Brother J. P. Roberts' home at Pilot Point, Texas, to pray for his good wife. I stayed two days and most of that time we spent on our knees in prayer. We shall never forget that trip; how real heaven is around that place. We would pray, shout and sing and make a joyful noise unto the Lord; as most of our **HERALD OF HOLINESS** readers know, Brother and Sister Roberts have charge of the Rescue Home, or Rest Cottage, as it is called."
—C. C. Busby.

PASTOR VERNON L. WARD, MIDLAND, MICH., CHURCH OF THE NAZARENE—"We have just witnessed a wonderful visitation of divine power in the Midland Church of the Nazarene. Rev. K. Hawley Jackson came to us on January 20, and we began what proved to be the greatest revival that our church has known in recent years. When we call this a revival we mean it in every sense of the word. Each department of the church was helped and blessed. There were a number of seekers and some happy finders. The Sunday school broke its record attendance by better than thirty. The N. Y. P. S. has a greater attendance. New members were added to our church and the older members were blessed and can pray and testify better. They are full of faith and the Holy Ghost. I never saw finances come easier in all my ministry. The evangelist was well paid and the current expenses are up to date. We closed Sunday night, February 10, in a real blaze of glory. Rev. Jackson has had wide experience as an evangelist, pastor and missionary and proved to be God's man for this place. If you are looking for a safe and sane evangelist with a burning missionary message just give Brother Jackson a call."



The Anti-Christ, the Ten-Horned Beast!

The Anti-Christ! Will he be an individual? Will he be a supernatural person? When, where and how will he reign? This and other perplexing questions are answered by Rev. A. J. Smith in his book

THE DIVINE PROGRAM

The author is a strong believer in the pre-millennial coming of Christ and writes of various aspects of Christ's return as taught in Revelation. The book has 222 pages and eighteen chapters.

Following are a number of testimonials:

"Written in the language of the common people."

"We commend the book to the thoughtful consideration of the readers as a subject well worthy of most careful study."

"Can highly recommend it to anyone."

"Heartily endorse your book and wish it may have a wide circulation."

"Do not remember of having read anything like it on prophetic interpretation."

"It is excellent."

The book has eighteen chapters and 222 pages; paper covers.

Price reduced from 60c to 35c, postpaid

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

PASTOR ALFRED POOLE, WELLINGTON, KANSAS—"We assumed our duties and responsibilities at this place in September. We have enjoyed our work and labor of love among the loyal people. The church is young in years and small in membership, but we are looking up, pressing on and determined to grow. We have just closed a blessed season of refreshing and revival. This was preceded by three weeks of earnest, intensive prayer in which God gave evidence that He was hearing and was willing and abundantly able to do something wonderful for us. Praise be unto His name, prayer and faith is still rewarded, try it. Mr. and Mrs. R. E. Bridgwater were servants which God used. They could scarcely be excelled. Mrs. Bridgwater's preaching was of the old-fashioned, Spirit-born type that brought conviction and located to themselves hearts that had a need. There were some forty different individuals at the altar for pardon or sanctification. Nearly all paid the price, found rest to their souls and the Lord sweetly precious. We expect several to line up with the church and subscribe to the Nazarene program. We solicit your prayers to God for us."

EVANGELIST STEUBEN D. COX—"Since Christmas the Lord has been giving us great victory. Our first meeting was with Rev. Stephen C. Johnson at Connersville, Ind. God gave us a time of salvation. The weather was against us a bit, but our attendance kept up very well and a number found God. One will go a long ways to find a better brother to labor with than Brother Johnson. Our next meeting was at Stringtown, Ind., with Rev. Gatecliff. Here we have a very fine company of Nazarenes. We have a number of school teachers and also the county superintendent of schools is one of the loyal men of this church. We had some remarkable victories in this meeting and God helped us to preach conviction down and people prayed through at their homes and at the altar, in the old-time style. Rev. Gatecliff is a prince. God has helped in the short time he has been at this place. At present I am at Winchester, Ind., with Rev. Leo Davis, another of God's choice men. The meeting is starting off well and a volume of prayer is going up. We are looking for a great rain. I am happy to report that my wife who was in the hospital for three weeks and underwent a serious operation is improving rapidly. For myself, I can say truly that I never loved the Lord any better than today. My spiritual eye was never clearer than at the present time"

ST. JOSEPH, MO.—"We closed a three weeks' meeting last night. Evangelist A. S. London, his wife and son, were the engaged workers. The weather has been very bad but we have had the best meeting in the history of this young church. Professor A. S. London is a distinct type of evangelist. He senses the new order of things in our church and Sunday school. He is a young people's specialist. His lectures to the Sunday school alone are worth the trouble of the whole meeting. The Londons were invited to sing and speak before the Ministerial Alliance, Mothers' Club, Community Children's Work, high school, Salvation Army, and four other churches here in the community. Large audiences attended the Sunday afternoon meetings in these churches. We are sure this whole community knows more about the Church of the Nazarene than heretofore. The last night of the meeting the people hilariously invited them back for another meeting in the summer, and nearly two hundred dollars was subscribed. Two years ago this church was a Home Missionary project. We believe we are making a little progress. Slowly, but surely."—J. J. Steele, Pastor.

LINDSAY, CALIF.—"Our revival commenced at the Lindsay church, January 20 and lasted until February 10 with Rev. W. M. Mack as evangelist. If a revival depended upon numbers perhaps ours wouldn't have been so successful but since prayer is the key to a revival, we certainly had a great time. In spite of the hard fight the enemy put up, some definite victories were won, not only spiritually but physically. Several de-

finite cases of healing took place. Our dear Brother Mack who conducted the campaign and also filled the pastor's place, delivered to us some startling truths, emphasizing the value of being real Bible Christians. He also delivered a series of sermons on the second coming of our Lord. The Spirit of God was not only manifested in the preaching and altar services but also in the song services, which were led by Sister Wallace, a very capable leader. The local orchestra was on hand each night helping to make the revival a success and one long to be remembered by all who attended.—P. A., Reporter.

CARO, MICHIGAN—"We are glad to report victory for the church here. This assembly year seems to be a year of battles but, thanks be unto God a year of victories, all glory to Jesus. We have just closed a very good revival with Professor C. C. and Margaret Crammond as our workers. This revival we feel was very good for the church. About forty-five seekers were saved or reclaimed and some sanctified. Brother and Sister Crammond are fine, Spirit-filled workers. The attendance was splendid all the way through. We are believing for a great future for the Caro church. God is giving us some of the finest young people, we believe, in the land and some of them united with the church Sunday evening. We have a loyal band of Nazarenes; loyal to God, loyal to their church, loyal to their pastors. They gave us a fine love offering the closing night of the revival. We covet the prayers of the Nazarene family. We are planning to organize a N. Y. P. S. in the near future."—Hugh and Mable Putnam, Pastors.

JESTER, OKLA.—"Our young people, and all of us are young when it comes to enjoying N. Y. P. S. Rallies, are planning on a great day and week-end meeting at Jester Church of the Nazarene. The people from the different churches come together and great times of refreshing from the Lord are expected and we are never disappointed. Ray Hance, a fifteen year old boy from Erick, is to preach at eleven. We have a fine young people at Jester. Our Sunday school is growing, our people are so fed on pure, second blessing holiness until they have no relish for a sinning religion but they will stand by the cause and defend it with means and voice. We mean to raise our banner high and trust the Lord for a sweeping revival soon. We have a number of young preachers in our

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

25c each, postpaid
Five for \$1.00

NAZARENE PUBLISHING HOUSE
2823 Troost Avenue
Kansas City, Mo.

Easter

Cards, Crosses, Etc.

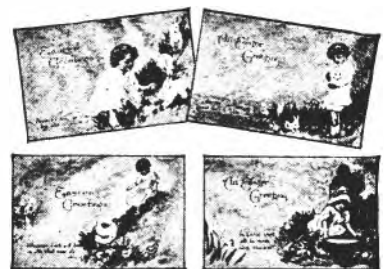


Small Crosses, 2 1/4 x 4 in., attractive designs, beautiful colors; four different designs. Prices: 20c a dozen; \$1.50 a hundred.

Large Crosses, 3 1/2 x 5 in. All new designs, in unusually pleasing colors. Prices: 30c a dozen; \$2.00 a hundred.



Easter Post Cards No. 1118. Very attractive in harmonious color blendings. Easter greeting and verse of Scripture. Prices: 20c a dozen; \$1.25 a hundred.



Easter Post Cards for Children No. 1119. Four designs, each one arranged especially for children. Beautiful coloring. Greeting and verse of Scripture. Prices: 20c a dozen; \$1.25 a hundred.



Easter Folders No. 1112. Size 2 1/2 x 4 1/2. Appropriate verse of Scripture and Easter greeting. Beautiful designs in colors. 10 in package for 40c.

Easter Book Marks No. 417. Beautiful designs in colors. Each one with silk cord and tassel. Appropriate Easter Scripture verse on each one. 10 in package for 25c.

NAZARENE PUBLISHING HOUSE
2823 Troost Avenue
Kansas City, Mo.

church here. The pastor, W. P. Sibley, is a man full of the Holy Ghost. Rev. Porter T. Cargill is president of the N. Y. P. S. Rev. I. A. Cox is a business man of the village, besides his ministry. I preach monthly at the church and if the pastor has other pressing work of-tener, and try to be in readiness at all times to 'do with my might what my hand finds to do.' We are expecting a fruitful summer's work. As my friends read this and feel the need of help please write us as we are laying plans for the year. The Lord is very merciful to us and we mean to be true to Him. I find quite a bit a person can do as assistant pastor and by the grace and help of our Father we want to help many from a life of sin to a devoted life to the Christ of Calvary."—Rev. Mrs. Susie Eagan, Assistant Pastor.

EVANGELIST B. H. EDWARDS AND WIFE—"We arrived in Texarkana, Texas, February 19, found a home already prepared for us and much hospitality and friendliness. God has been with us, scarcely a barren service, but the crown-

ing event was February 12, when a grandmother sixty-eight years old afflicted twenty-eight years, almost helpless for twelve years, was healed by power divine until she ran, jumped, danced and walked to church for afternoon and evening service. Then there was a soul saved in the same anointing service. The evening service was a beautiful scene where seven men and as many women and children knelt at altar. God is here, praise His name. We will go from here to Sulphur Springs, Texas. May we so walk with God that the Sun-flower State will not be ashamed of our name."

SPRING VALLEY, NEW YORK—"The Lord has been blessing us at the Spring Valley church this last year. We thank God for those who have stayed by us so faithfully with their loyalty and prayers. However, I have felt the urge of God upon me to enter the evangelistic field. I am slated for two meetings, one at Saratoga Springs, New York, May 5 to 19, inclusive, and the other at Canastota, New York, May 21 to June 9, inclusive.

I would be glad to hear from the different pastors who are looking forward to revival campaigns. At the close of the New York Assembly my address will be 383 Summer St., West Somerville, Mass. I am interested only in the Master's kingdom and our great church."—Thomas B. Greene, Pastor.

PASTOR N. E. SCOTT, SWEETWATER, TEXAS—"We arrived here January 14 in the face of one of West Texas' northers, and found the nice little parsonage cleaned and ready for occupancy. The following day several of our dear people came in to greet us and to welcome us to our new field of labor. The former pastor, Rev. A. F. Daniels, felt that he should enter the evangelistic field and at the call of our good District Superintendent, Rev. H. C. Cagle, we accepted the work and came at once to enter upon another year of service for the Master in the pastorate, the work that is so near to our hearts. Our people are a loyal people and are standing by us nobly with their means and their prayers and presence. There were some obstacles to overcome, but God has helped us to surmount them and the work is taking on new life and vigor. Some of the hardest cases that came to the church have been in the altar and conviction is gripping the hearts of those who are not right and we are expecting a gracious revival of old-time power. Our Sunday school is on the upgrade, and the Young People's Society is improving in a wonderful way. We have started in to win for God and the Church of the Nazarene and our faith is in Him. We covet the prayers of all God's people that we may be able to so present Christ to the fourteen thousand inhabitants of the western city, that they may be drawn to Him and the Church of the Nazarene. We hope to be able to put the HERALD OF HOLINESS into every Nazarene home in the city and into numbers of others before the year shall close. We ask that any of our evangelists in passing this way stop and give us a boost."

EVANSVILLE, IND.—"Nineteen twenty-nine found us with only one New Year's resolution in our mind. We determined to report to the HERALD OF HOLINESS at least once during this year and let our friends rejoice with us for the way God has blessed at Evansville during the past year. 1928 truly was a good year. The church building was remodeled with the expenditure of \$18,500, giving us one of the most attractive edifices in the movement with a seating capacity of 500. Every evangelist who has worked with us has left his mark upon the church for good. During the regular services God has honored our altar calls and with the revivals between five hundred and six hundred seekers have knelt at the mercy seat. About seventy members have been added to the roll. The local church entertained the District Assembly in September. After six and one-half years of service in this city we feel God would have us accept the pastorate at Olivet College in March. We are leav-

After Holiness, What?

By T. M. Anderson



"It is one thing to 'get the blessing' and quite another to maintain it and grow in it. In this volume the author is telling us something of the additions that are our privilege after the crisis of sanctification. The book should be a help to many in entering this experience, and a help and encouragement to a great many more to grow in the experience and build that Christlike character that is their privilege. This book is timely and should have a large circulation."—From the Introduction by Dr. E. P. Ellyson.

This new book deals with its subject in such a practical, work-a-day manner avoiding technicalities and doctrinal angles, that it cannot help but be a tremendous influence in the life of every one who reads it. As far as we know it is T. M. Anderson's first book. He probably would never have thought of preparing these messages for the printed page were it not for the urgings of several who heard him speak on this theme.

The chapter titles are as follows, After Holiness, What? Virtue Added to Faith; Knowledge; Temperance; Patience; Godliness; Brotherly Kindness; Charity; Entrance into the Everlasting Kingdom.

Attractively bound in cloth boards, with gold title

Price, \$1.00 (We pay postage)

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

ing a most loyal and true church. Never has the pastor asked for anything within reason but the board and church would fall in line and do it. Not only are the Evansville people loyal to their pastor but they are spiritual. There is a shout in the camp and God's presence is felt till the mystical and stoical are both moved. In this crowd we have demonstrative members who love to see quiet ones weep for joy and quiet ones who love to see their shouting brother in Christ dance and shout for joy. Thank God for religion that purifies, electrifies and unifies."—R. W. Hertenstein.

EVANGELIST FREDDIE THOMAS—"The year of 1928 was the greatest of my life. The Lord let me work in some of the best churches and camps in the nation and also the privilege of being with some of the best pastors and evangelists. I traveled in twenty-four different states, and had between thirty-five hundred and four thousand at the mercy seat. Took in scores of good Nazarenes. I am now at Muncie First church with Rev. Gale Staffer, who is the fine pastor. Muncie First church is as praying a crowd as you will find anywhere. The church last evening, although Monday night, was packed to the doors. A good many have prayed through and the end is not yet. My daily prayer, Lord Jesus keep us as people, as a church, clean, red-hot and with a passion for a dying would."

ALHAMBRA, CALIF.—"The church here has just closed a two weeks' crusade in which Christ gave us wonderful victory. Some of the services were indescribable, with the altar lined across the church and many others seeking that could not get to the altar. Theo. and Mrs. Elsner were the special workers in this campaign and we were pleased and abundantly satisfied by their work and trust we will be able to have them back for another meeting in the future. A good class of new members will be received into the church and a revival spirit is on the people. Both the pastor and church were greatly benefited by this meeting and we can never be the same. God has been in our midst in unusual power and gone beyond many people's faith, for which we give Him all the glory and promise to do our best to believe for more and press the battle harder by His help."—Melza H. Brown, Pastor.

EVANGELISTS ALLIE AND EMMA IRICK—"We started the new year with victory through the blood of the Lamb. Our engagement at Garden City, Kans., with Pastor Bracken and family was a time of great blessing and inspiration and encouragement to church and people. A large subscription was raised the last Sabbath toward the debt on the church, then following this the pastor canvassed the city, and a great lift was added to the above. The church here, is in the best condition of its history. Montrose, Colo., was our next campaign. This too was a fruitful and constructive and stimulating revival to the church and cause of holiness on the western slope. About seventy-

five souls found 'the double cure' and nearly a score joined the church. This is one of the best churches and is composed of the 'salt of the earth.' Down to Delta, Colo., next. This was an old-time holiness revival. About one hundred sought for and found pardon and purity. Twenty-four joined the church. Mrs. Lillian Wilson is their efficient and well-loved pastor. She has wrought wonders here for God and our church. Enroute home we gave Garden City, Kans., a special service in behalf of Rest Cottage and the people responded freely and joyfully to this worthy and deserving institution, which is owned and controlled by the Church of the Nazarene."

EVANGELIST W. E. ELLIS—"We have just recently closed one of the greatest meetings of our life in First church, Los Angeles. God came in the old-time way. There were some 263 seekers in the meeting, nearly all praying through to blessed victory. About sixty or more were an-

ointed for healing, some marvelous cases of healing in the number. Brother and Sister Hooker are fitting in as pastors in the most beautiful way. I never worked with greater people. And J. E. Moore and his little wife are great. Brother Moore is not only one of the great singers of the nation but he is just such a congenial man that he never wears old. The saints at First church are so kind and thoughtful that it is pleasant to be with them in their great church. I only wish I could mention them by name. I want to say this much, that First church will stand by a preacher that preaches the Bible. Oh, how God did bless His Word. The saints shouted up and down the aisles and in the choir and the altar scenes were wonderful. I want to say to the readers of the *HERALD OF HOLINESS* that I am entering the evangelistic field again after the assembly in June. God seems to be leading me in a special way to this end. I am ready for calls after the fifteenth of June. God is blessing us here in our pastoral work and we will continue

For Gift—For Reward—For Study THE EASTER BIBLE



This edition of the Holy Bible contains both Old and New Testaments in the King James Version. It is handy size, convenient to hold or carry. It is printed from new plates on finest quality of thin, white Bible paper. Large clear blackface self-pronouncing type. The text is guaranteed to be without error and the book to be free from imperfections in paper, printing or binding.

It also contains:

New Helps to the Study of the Bible. Sixty-four (64) pages of important aids for the Bible Student, including an index of Bible Texts, Synopses of the Books of the New Testament, three systems for reading the Bible through in a year, etc.

Thirty-two Beautiful Full Page Illustrations in colors recently imported from England and not printed in any other line of Bibles in America.

Eight Maps of Bible Lands in Colors. Presentation Page, Bible Index, and Blank Pages for Notes.

Bound in Genuine Leather, morocco grain, divinity circuit overlapping covers, round corners, linen lined to the edges, reinforcing headbands, and book-mark.

Furnished in attractive box for Easter Gift purposes

NO. 108. PRICE POSTPAID \$3.25

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



MY LIFE'S STORY

The Autobiography of Bud Robinson

This is the book for which thousands have been waiting. It is years since "Uncle Buddie" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that characterizes all of Bud Robinson's writings. Just as there is only one Bud Robinson so this is the only volume giving the complete story of his life up to the present. 217 pages; full page portrait of author; attractive cloth binding.

Price, only \$1.00

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

our work as pastor until the assembly. Write me at Box 418, Compton, Calif."

CHESTER, WEST VIRGINIA—"The church has made some headway, since our last report. We now have one hundred members on our church roll. The debt of the church has been reduced and our current expenses met. We do not hesitate to say that the progress of the church is due to the co-operation and unity of our members. We just closed a very successful and profitable revival campaign with the Huff-Eby Evangelistic Party of Olivet, Illinois, as our workers. We had called them for a two weeks' meeting, but at the end of the second week we decided to continue another week. God gave us great victory. Brother Eby was certainly at his best in the song service and special numbers he brought. Miss Huff did a wonderful work with the children. She conducted children's meetings on Monday, Wednesday and Friday afternoons, just after the close of day school, and a number of children were saved. Rev. Huff is certainly a friend to pastor and church. He brought wonderful messages of God throughout this campaign and bowed at the altar. On the closing night of this revival we received a class of seven members into the church and Brother Huff took a nice love-offering for the pastor. We give God all the glory and thank Him for sending these most excellent people our way."—James F. Ward.

EVANGELIST C. T. CORBETT AND WIFE—"In December we began a revival at Mandan, N. D., where about thirty people sought and found the Lord. Sister Hart is an enthusiastic pastor and is moving things for God. Her good people entertained us royally. We spent four days with Brother Elliott at Flasher, N. D., and blessed days they were. Several were sanctified and we felt well repaid for going. In January we came to Tuttle, N. D., and found that the few Nazarenes here have no pastor but have nevertheless just finished the finest church one could ask for and it is almost paid out of debt. This is our first week in this place and the prospects are fine. We feel God's rich blessings upon us and know that He is with us. Pray for us. The fields are white."

RICHMOND HILL, NEW YORK CITY—"These are surely good days with our church here. The Lord has been blessing us in a most unusual way since the first of January. About that time the burden of prayer came upon the people, and there has been a volume of prayer ascended to the throne which far surpasses anything that has ever been during the two years of our pastorate here. The young people have held a weekly cottage prayermeeting which has been powerful. The women of the church assemble in a home each week, purely for prayer. This week the W. F. M. S. is observing a whole day of fasting and prayer in the church. The air is full of burden for lost souls, and the spirit of prayer is everywhere. What has been the result? First of all, we have had a great increase in the attendance in our Sunday services, with

more strangers coming than ever before. There has been greater joy and blessing upon the saints, and more demonstration of the spiritual sort. God has given us souls for both pardon and holiness; and there is a great hunger upon souls for the experience of holiness, who have never been able to see the light before. And best of all, there are so many hungry people coming to the church, who are seeing the need of having a real heart experience of regeneration and sanctification. Oh, how true is God's promise: 'If my people, which are called by my name, shall humble themselves and pray, and turn from their wicked ways, then will I hear from heaven. . . . Mine eyes shall be opened and mine ears attend unto the prayer that is made in this place.' The people are seeking His face, and He is hearing their cries. Hallelujah!" --Roy L. Hollenback, Pastor.

RICHMOND, KY.—"Last Sunday, Feb. 10, we closed a good revival with Rev. R. J. Kiefer and wife. The meeting had been planned several months by Brother Miller and Brother Kiefer who exchanged meetings. Truly it was a wise plan. Brother Kiefer is a most able preacher of the Word. He is resourceful, energetic and spiritually powerful. He contends for the faith of the fathers and old-fashioned Nazareneism. His work is thorough and both he and Sister Kiefer always remained with a meeting until the altar service was over. She sings well and in the Spirit and blesses the people with her shouts of triumph. We will all welcome their return. A splendid class of members was received into the church and there are more coming later. We will entertain the Preachers' Meeting March 4-8, and General Superintendent Chapman will remain over Sunday the 10th, which we expect to be a high day in Zion. Richmond is a splendid city of the 'blue grass region' and affords a great opportunity for the Church of the Nazarene. The Eastern State Teacher's College is located here and a thousand students gather at school each year, many of whom attend our services. One professor recently told another that he had occasion to know that we preached to more people on Sunday evenings than all the city pastors combined. We will be faithful and give the Word of life. Pray for us."—Rev. Chas. F. Pegram, Pastor.

PASTOR C. E. THAYER, POTLATCH, IDAHO—"We have just closed a successful revival campaign here. On Jan. 6 Rev. H. J. Ranton came as our evangelist, and we started in for a siege meeting, continuing a month. It was a hard fought battle from the start, and the devil did his utmost to defeat the meeting in every possible way. But after much prayer, and straight preaching by Brother Ranton, God broke through and a number found God. Some were pardoned and others sanctified. Since the revival efforts have closed there have been three at the altar, and one sanctified in her home. We are praying that we will have a continual revival."

Children's Hand Bibles at 95c

Page size 3 $\frac{3}{4}$ x5 $\frac{1}{2}$ in. Black-face, easy-reading print; Self-pro-nouncing proper names; Sixty-two pages of Practical Aids for Sunday school scholars; Five colored maps. Bound in blue cloth, leaves finished with blue edges.

Exact page size and type specimen

CHRONICLES, 24

Josh repairs the temple

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

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

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

5 And he gathered together the priests and the Lê'vites, and said to them, Go out unto the cities of Jû'dah, and gather of all Is'ra-el money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Lê'vites hastened it not.

6 And the king called for Jê-hoi'a-dâ the chief, and said unto him, Why hast thou not required of the Lê'vites to bring in out of Jû'dah and out of Jê-rû'sâ-lêm the collection, according to the commandment of Mô'seg the servant of the LORD, and of the congregation of Is'ra-el, for the tabernacle of witness?

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

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

9 And they made a proclamation through Jû'dah and Jê-rû'sâ-lêm, to bring in to the LORD the collection; that Mô'seg the servant of God laid upon Is'ra-el in the wilderness.

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

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

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

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

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

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

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

16 And they buried him in the city of Dâ'vid among the kings, because he had done good in Is'ra-el, both toward God, and toward his house.

17 Now after the death of Jê-hoi'a-dâ came the princes of Jû'dah, and made obeisance to the king. Then the king bearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Jû'dah and Jê-rû'sâ-lêm for this their trespass.

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

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

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

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

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

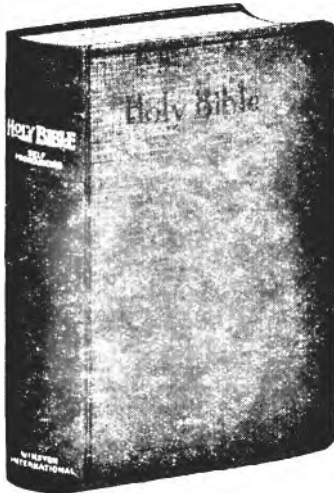
405

No. 26653. Publisher's price \$1.80. Our price \$1.25, prepaid
10 or more at 95c each, delivery charges extra

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

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

SPECIAL SELF-PRONOUNCING TEXT BIBLE AT \$1.00



Unusually large, clear and easily read black-face type. Bound in fine cloth, very durable, leaves finished with red edges, gold stamping on back of cover. Page size $4\frac{1}{2} \times 7\frac{1}{8}$ in.

This Bible is suitable for a Sunday school award or for use in church pews.

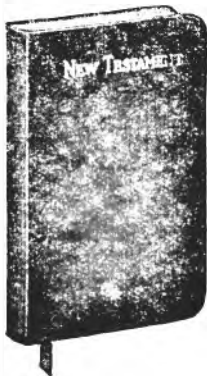
Send \$1.00 for returnable sample copy. Special prices for quantity orders.

No. 100, \$1.00

Specimen of Type

47 Jē'sus saw Nā-thān'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile! 48 Nā-thān'a-el saith unto him, Whence knowest thou me? Jē'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee. 49 Nā-thān'a-el answered and saith unto him, Rāb'bi, thou art the Son of God; thou art the King of Is'ra-el. 12 ¶ After thī Cā-pēr'nā-ūm, his brethren, they continued 13 ¶ And thī at hand, and Jē sū-lēm, 14 And found that sold oxen and the change

INEXPENSIVE TESTAMENTS



No. 26. Real leather binding; leaves finished with gold edges; silk marker; gold title stamp. Very attractive and durable.

Single copy 50c; a dozen \$5.35, postpaid

No. 135. Bound in semi-flexible imitation leather covers, very durable. It has red stained edges and round corners. Printed on fine quality, opaque, thin white paper in clear, easily read type. Size $4\frac{1}{4} \times 3\frac{3}{4}$ inches.

Single copy 25c; 12 copies \$2.50

No. 07. Bound in soft, flexible imitation leather. Square corners. Size $4\frac{1}{4} \times 2\frac{3}{4}$ inches. Printed on good paper. A very durable and attractive Testament at the price. Other dealers are selling it at 25c.

Single copy 15c; 12 copies \$1.60

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.

DEATHS

WILCOXEN—Daisy Boswell was born in Dunfermline, Ill., August 2, 1893, the daughter of William and Rebecca Boswell, and died on Saturday, December 29, 1928, of influenza and complications. She has been in poor health for the last two years. At the age of fifteen she was converted in a Free Methodist meeting and a week later was sanctified and has lived for God since then. On October 5, 1916, she was married to Herbert Wilcoxen. To this union three children were born: Cleona age eleven, Eldon age nine, and Virginia Lee age seven. She also leaves to mourn her departure, her aged mother, Mrs. Rebecca Boswell of Dunfermline, her father having preceded her in death February 6, 1917; one brother Bert Roswell at home, three sisters, Mrs. Charles Wilcoxen, Bryant, Ill.; Mrs. Pearl Davis, Proctor, Ill.; Mrs. Joseph Vacca, St. David, Ill. Also a host of friends and relatives.

STAMP—Rev. George R. Stamp, of Seattle, Wash., was born Aug. 13, 1856, in the state of Michigan. Died at Costa Mesa, Calif., Dec. 3, 1928. Brother Stamp was an ordained elder in the Free Methodist church, ordained by Bishop Hart. He transferred to the Church of the Nazarene, Northwest District, and was granted elder's orders, signed by Dr. E. F. Walker, June 5, 1915. He was united in marriage to Alice Jane White, at Grand Rapids, Mich., May 20, 1876. To this union were born three children, a son, C. R. Stamp of Costa Mesa, Calif., and two daughters, Mrs. Maud Wyatt of Mt. Hood, Ore., and Mrs. Minnie Clart of Ludington, Mich. The funeral service was conducted by the writer in Santa Ana, Calif., and interment was made at the Westminster Cemetery.—U. E. Harding

KILLINGSWORTH—Mrs. Mary (Leigh) Killingsworth, born December 4, 1882, at Norwood, Ky., united in matrimony with P. J. Killingsworth Jan. 27, 1921, died at Meansville, Ga., Jan. 5, 1929, survived by her husband, one son, one brother, J. Leigh of Griffin, and an aunt, Tilden, Mont. She was converted in early life, uniting with the Church of the Nazarene after coming to Georgia. She was a devoted wife and mother, and a faithful Christian, blessing all with whom she came in contact. Funeral service was conducted by Rev. W. L. Clark, of Atlanta, Ga., and she was buried in the family cemetery.

Buck—Harvey Buck was born at Knoxville, Ill., February 11, 1845, and departed this life at his home in Portland, Oregon, November 26, 1928, being 83 years 9 months and 14 days of age. He was married April 18, 1871, to Miss Maria F. Hillhouse, who with their two sons, Allen A. of Hedrick, Iowa, and George F. of San Francisco, California, survive him. Brother Buck was a soldier in the Civil War and was converted soon after its close, and some years later was wholly sanctified. The call of the Lord came to this consecrated life, and he went forth in glad service for the Master, and was an authorized evangelist of the Iowa Holiness Association for many years. He and Mrs. Buck removed from Iowa to Oregon about twenty-two years ago, residing at Ashland, Oregon City and other points for a time, later moving to Portland, where he spent the closing years of his earthly pilgrimage. He was a member of the Brentwood Church of the Nazarene in Portland at the time of his death, and a faithful member of the Holiness Association, being a member of the board of trustees for the camp ground belonging to the Multnomah County Holiness Association. Of Brother Buck it can be said by all who knew him that he walked with God and that he kept the victory. We shall miss him, and the dear wife who so many years walked by his side is left lonely, but he has gone to be with Jesus whom he loved and served so faithfully. —Mrs. Lydia Erskine.

ANNOUNCEMENTS

NOTICE—Superintendent of city schools desires to connect with evangelist who can use inexperienced singer for summer work. Have car and will go anywhere. Wife is pianist. Address Superintendent of Schools, Othello, Washington.—Edwin V. Cooper.

NOTICE—Owing to flu and weather conditions we have been forced to rearrange our slate altogether, therefore we are open for calls. We have only two meetings slated for the present, and any pastor or church that would like to slate us for a meeting please communicate with us as soon as possible at Box 428, Pilot Point, Texas. Lester and Eunice Price, Song Evangelists.

NOTICE—Owing to cancelling a meeting in March, I have all the month of March open. Anyone wishing my services for meetings may write or wire me at 721 N. St. Andrews Ave., Ft. Lauderdale, Fla.—W. L. Shell, Evangelist.

SPECIAL REQUEST FOR PRAYER—Our pastor, Rev. Julia Standbridge was operated on February 18, and asks prayer from all her brothers and sisters in Christ.—Mrs. Nell Trotter, Church Secretary, Church of the Nazarene, Tishomingo, Oklahoma.

PRAYER IS REQUESTED by Brother Lydia Crook of West Ashville, N. C., for the revival which Dr. C. H. Babcock is to hold in his town March 13-26; by a sister in Texas for the healing of her body; by a sister in Oregon that she may be healed and sanctified; by parents in Wisconsin for their two-year-old daughter who is suffering with ear trouble; by a daughter for the healing of her father.

NOTICE—Eastern Oklahoma District: Our date for the District N. Y. P. S. Sunday School and Preachers' Convention has been set for May 28-31. We purpose to try to make this the greatest convention that the Eastern Oklahoma District has ever had. We plan to have on one evening a special program from the different societies of the district, that we believe will be worth the trip. So help us to pray that God will make this a special time of refreshing from the presence of the Lord.—B. J. Wilkins, District Superintendent.

NOTICE—Rev. Bud Robinson and Professor L. C. Messer will tour the Dallas District with us in the interest of Home Missions and the Herald of Holiness from April 7 to 28. Let everyone take note of the date, and help to get it announced far and near. This will be a rare opportunity for the people of Texas to hear Uncle Buddie. We urge our pastors of the district to join us in advertising and boosting for this campaign and pray earnestly that it may be the greatest occasion ever on the Dallas District.—I. M. Ellis, District Superintendent.

NOTICE—A call for a Nazarene evangelist that is sanctified and can really pray things through for God, with a big tent and lots of music, to hold a meeting where there is lots of money and lots of people. If you are interested write me at my home address.—Rev. Mrs. Collier, Pilot Point, Texas.

WANTS

Gospel Song Books. Soul Revival Songs and Soul Redeeming Songs. 160 pages each. New and old songs. Sample 15c each; a dozen \$1.75. J. E. Melvin, Canute, Okla.

Mothers' Day, Fathers' Day—Two new songs with the "Nazarene swing"—"When Father Prayed." "When Mother was Blessed" on one folder for 16c; 2 for 25c; 5 for 50c. Clarence T. Moore, Box 38, Englewood, Ohio.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
GeorgiaOct. 16 to 20
AlabamaOct. 23 to 27
MississippiOct. 30 to Nov. 3
Carolina-VirginiaNov. 6 to 10
FloridaNov. 13 to 17
Barbados, J. I. Hill to preside
Trinidad, J. I. Hill to preside
Central America, R. S. Anderson to preside
Cape Verde Islands, J. J. Diaz to preside

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.
Alberta (Calgary, Alta.)March 27 to 31
Washington-Philadelphia (Lansdale, Pa.)April 10 to 14
New York (Richmond Hill)April 17 to 21
New England (Wollaston, Mass.)April 24 to 28
North Pacific (Seattle, Wash., Central Church)May 22 to 26
Northwest (Walla Walla, Wash.) May 20 to June 2
Idaho-Oregon (Nampa, Idaho)June 5 to 9
Rocky Mountain (Billings, Mont) June 27 to 30
Manitoba-Sask. (Moose Jaw, Sask.)July 4 to 7
North Dakota (Sawyer, N. D.)July 10 to 14
Central NorthwestAug. 14 to 18
Iowa (Cedar Rapids, Ia.)Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
MissouriSept. 4 to 8

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.
Pittsburgh District AssemblyApril 24 to 28
Northern California (Porterville)June 5 to 9
Southern CaliforniaJune 12 to 16
New Mexico (Clovis)June 19 to 23
Michigan (Indian Lake, Vicksburg, P. O.)August 7 to 11
Northern IndianaAugust 14 to 18
IndianapolisAugust 21 to 25
OhioAug. 28 to Sept. 1
KentuckySept. 4 to 8
TennesseeSept. 11 to 15

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
British IslesMarch 27 to 31
Nebraska (Fairbury)June 11 to 16
Colorado (Montrose)June 18 to 23
KansasSeptember 3 to 8
Kansas City (Topeka)September 10 to 15
Western OklahomaSeptember 24 to 29
Eastern OklahomaOctober 1 to 6
ArkansasOctober 8 to 13
DallasOctober 15 to 20
HamilinOctober 22 to 27
San AntonioOct. 29 to Nov. 3
LouisianaNovember 5 to 10
ArizonaDecember 3 to 8

EVANGELISTS' SLATES

E. C. ALLIN
Ingersoll, Okla.Feb. 24 to March 17
Johnson, Kans.March 20 to April 7

T. M. ANDERSON
Seattle, Wash.Feb. 24 to March 10
Portland, OregonMarch 13 to 24
Kansas City, Mo.April 14 to 28
Cincinnati, OhioMay 13 to 19
Nashville, Tenn.May 26 to June 9

MACK AND ETHEL ANDERSON
Lincoln, Nebr.Feb. 21 to March 10

ERNEST ARMSTRONG
Okmulgee, Okla. (Neuka Church)Feb. 28 to March 17

JARRETTE E. AYCOCK
Baltimore, MarylandMarch 9 to 17
Canton, OhioMarch 19 to 31
Alliance, OhioApril 2 to 14

P. P. BELEW
State Line, Ind. (P. O., Olivet, Ill.)Feb. 25 to March 10

FRED BOUSE
North Platte, Nebr.Feb. 21 to March 24
Scottsbluff, Nebr.March 28 to April 28
Wayne, Nebr.May 5 to 26

MR. AND MRS. B. E. BRIDGWATER
Liberal, Kans.March 17 to 31

A. O. BROOKE AND WIFE, Preachers and Singers
Deplun, Ind.April

CLON C. BROWN
Carolina DistrictMarch to September

M. M. BUSSEY
Santa Rosa, Calif.March 3 to 17

FRED T. CARBY
Burnsides, Ky.March 10 to 24
Delmer Circuit, Ky.May 1 to June 18
Glasgow, Ky. (Home Mission Campaign)June 23 to July 7

ROSCOE C. CARRELL, Pianist
Northern California District with Robinson-Messer Party untilMarch 10
Santa Ana, Calif.March 12 to 17
Long Beach, Calif.March 18 to 24
East San Diego, Calif.March 26 to 31
Wichita Falls, TexasApril 3 to 5

A. R. CAREY
Somerville, Mass.Feb. 22 to March 10
Everett, Mass.March 12 to 31

JACK AND RUBY CARTER, Song Evangelists
Clarendon, TexasApril 18 to May 5

HARVEY AND MARIE CHRYSLER
Waterloo, IowaFeb. 24 to March 10
Council Bluffs, IowaMarch 11 to 22

F. E. COLE
Osalan, Ind.March 10 to 24

C. A. CONDON
Danville, Ill. (Nazarene Mission) March 3 to 17

C. T. CURBETT AND WIFE
Flint, Mich. (210 W. 8th St.)March 17 to April 7

CHAS. B. COX
Norfolk, Va.Feb. 20 to March 17
Richmond, Va. (Barton Heights Church)March 20 to April 7
Coolmees, N. C.April 10 to 28
Lincolnton, N. C.May 1 to 26

S. D. COX
Sidney, OhioMarch 17 to 31

PROF. C. C. AND MARGARET CRAMMOND
Lansing, Mich. (Bethel) Feb. 25 to March 10

STELLA B. CROOK
Providence, R. I.March 8 to 17
Springfield, Ill.March 24 to April 7

RAY DAVIS
Sulphur, Okla.Feb. 21 to March 10

WILLARD B. DAVIS
Stockton, Calif.Feb. 24 to March 10
Walla Walla, Wash.March 17 to April 7

WARREN M. AND BERTHA P. DAVIS, Ministers and Singers
Lancaster, Ohio (Maywood Mission)March 3 to 17
Haydenville, OhioApril 14 to 28

New Songs Just Off the Press

Fine for specials

"When Jesus Took Me In"
"Tune In With Jesus"
"The Daybreak Is Here"
"He's The Best Friend I Can Find"
"Dying On Calvary"
"He's Calling For Thee"

15c each 2 for 25c
All six songs for 60c; twelve for \$1.00

Order of Edward Boone
214 Dickenson St. S. W.,
Grand Rapids, Mich.

"THE GREAT COMMISSION"

Bleeding hearts and beckoning hands plead eloquently for gospel light. Will you help send it?

Ask about annuity plan

Department of Foreign Missions
2923 Troost Avenue
Kansas City, Mo.

H. N. DICKERSON

Bedford, Ind. Feb. 24 to March 10
 Wilmington, Del. March 17 to 31

JOHNIE AND JACKIE DOUGLAS, Gospel Singers
 Coachella, Calif. Feb. 28 to March 17
 Huntington Beach, Calif. March 21 to 31
 Midway City, Calif. April 4 to 14
 Ureahville, Calif. April 18 to May 1
 Lamar, Colo. May 5 to 19

C. M. DUNAWAY

Monongahela, Pa. Feb. 24 to March 10
 Anderson, Ind. March 17 to 31
 Eldorado, Kans. April 7 to 14
 Augusta, Kans. April 25 to May 12
 Olivet, Ill. (Camp) May 16 to 26
 Marion, Ga. (Nazarene Tent) June 2 to 23
 Mt. Lake Park, Md. (Camp) June 27 to July 7

CHARLES DYE

Cartersville, Ill. March 1 to 17
 Murphysboro, Ill. March 20 to April 7
 Springfield, Ohio April 14 to 28

EDWARDS QUARTET

Phoenix, Ariz. March 1 to 17
 Buffalo Gap, Texas (Hamilton District, care Rev. H. C. Cagle) March 21 to May 5
 Dallas, Texas (Dallas District, care Rev. J. M. Ellis, 615 N. Carroll Ave.) May 10 to June 30

J. R. EDWARDS AND WIFE

Oreontown, Ohio March 10 to 24
 Mt. Vernon, Ohio April 4 to 21
 Delphi, Ind. (P. H. Church) May 5 to 26
 Columbus, Ind. (Brown County Camp) July 4 to 14

TWO ELSNER AND WIFE

Pasadena, Calif. Feb. 17 to March 10
 Ontario, Calif. March 17 to 31
 San Francisco, Calif. April 7 to 21
 Berkeley, Calif. April 23 to May 5
 Durate, Calif. May 12 to 26

KIRBY AND JEANITA FIELDS, Song Evangelists

North Platte, Nebr. Feb. 21 to March 24
 Scottsbluff, Nebr. March 28 to April 28
 Wayne, Nebr. May 5 to 26
 Fairbury, Nebr. (District Camp and Assembly) June 2 to 16
 Indianapolis, Ind. (West Side) July 21 to Aug. 4

BONA FLEMING

New Castle, Ind. March 3 to 17
 Hominy, Okla. March 21 to 31
 Holdenville, Okla. April 2 to 14

JOHN FLEMING

Gary, Ind. Feb. 26 to March 10
 Detroit, Mich. (First Church) March 17 to 31
 Henryetta, Okla. April 3 to 14
 Akron, Ohio April 23 to May 5
 Newport, Ky. May 8 to 19
 Cincinnati, Ohio (Camp) May 31 to June 9
 Conway, Ark. June 12 to 24
 Beary, Ark. June 25 to July 8

C. B. PUGETT

Barberton, Ohio March 5 to 17
 St. Louis, Mo. March 24 to April 7

PAUL AND DONA GEIL

Newcastle, Ind. March 3 to 17
 Uhrichsville, Ohio March 31 to April 14

H. H. GEORGIUS

Stroeter, N. Dak. March 15 to April 1

CLARENCE J. HAAS

Livermore Falls, Me. Feb. 21 to March 10

ERNEST J. HAERH

Pt. Recovery, Ohio March 10 to 24
 Lynn, Ind. March 31 to April 31

LEWIS F. HALL

Fargo, N. Dak. March 10 to 31

LEE L. HAMRIC

Stamford, Texas March 15 to 31
 Clarendon, Texas April 5 to 31

B. H. HAYNIE

Port Arthur, Texas March 17 to 31
 Houston, Texas April 7 to 21
 Beaumont, Texas April 28 to May 12
 Wichita Falls, Texas May 19 to June 2

A. O. HENRICKS

Porterville, Calif. Feb. 20 to March 10
 Bloomington, Ind. March 15 to 31

WILLIAM AND NORA HESLOP

Indian Head, Md. March 3 to 17
 Columbus, Ohio (1st church) March 19 to 31
 Wilkingsburg, Pa. April 5 to 14
 Fitchburg, Mass. April 21 to May 5
 Providence, R. I. May 9 to 19
 B. Elliott, Maine May 23 to June 2
 Norfolk, Va. June 9 to 30

LEE HILL

Alva, Okla. March 13 to 31
 N. Little Rock, Ark. April 7 to 21

ALLIE AND EMMA IRICK

Monett, Mo. Feb. 24 to March 10
 Mineral Wells, Texas March 17 to 31
 Sublette, Kans. April 7 to 21

K. HAWLEY JACKSON

Danbury, Conn. March 3 to 17

ANDREW JOHNSON

Roundup, Mont. March 10 to 24
 Billings, Mont. March 25 to 30

LUM JONES

Fergus Falls, Minn. March 3 to 17
 Escondido, N. Dak. March 18 to 31
 Trinidad, Colo. April 14 to 29
 Lamar, Colo. May 5 to 19
 Hutchinson, Kans. (Camp) May 21 to June 2

THE LEHMANS AND SON JAMES, Song Evangelists

Providence, R. I. March 5 to 17
 W. Somerville, Mass. March 24 to April 7

JACK LINX AND WIFE

Spokane, S. Carolina (Gen. Del.) March 10 to 24

J. E. LINZA

St. Louis, Mo. March 4 to 8
 Rector, Ark. March 10 to 24

W. W. LOVELESS

The Plains, Ohio (Gen. Del.) March 8 to 24

THEO. AND MINNIE E. LUDWIG

Beverly, Mass. March 4 to 17
 Lawrence, Mass. March 20 to April 7

ERNEST B. MARSH AND RALPH D. SCHURMAN

Barberton, Ohio Feb. 27 to March 17
 Canton, Ohio March 19 to 31

I. C. MATHIS

Vallejo, Calif. Feb. 26 to March 10

J. B. MCBRIDE

Cincinnati, Ohio (Carthage Church of the Nazarene) March 31 to April 14
 Henderson, Ky. (Church of the Nazarene) April 16 to 30

A. McNAUGHTON AND WIFE

Sidney, Mont. March 3 to 17

L. G. MILBY AND BERTHA MILBY

Tilden, Ill. (Gen. Del.) Feb. 24 to March 10
 Highland, Mich. (Gen. Del.) March 12 to 27
 Bloomington, Ill. (Gen. Del.) March 31 to April 14

Louansport, Ind. (Gen. Del.) April 21 to May 12

Janesville, Wis. (Gen. Del.) June 9 to 23

Durand, Wis. (Gen. Del.) June 30 to July 14

Ossian, Ind. (Gen. Del.) July 17 to Aug. 4

JAMES MILLER

Muskegon, Mich. Feb. 25 to March 10

W. H. MIXOR

Elk City, Okla. Feb. 22 to March 10

WILLIAM O. NEASE

Millington, Mich. March 10 to 24

WILL H. AND LILLIE B. NERRY

Centralla, Wash. March 3 to 17
 Mukilton, Wash. March 24 to April 7

EDWARD C. ONEY

Syracuse, N. Y. Feb. 24 to March 10

FANNIE PAYNE PARTY

Camanche, Okla. March 6 to 24

D. M. PEEFLEY

Franklin, Ohio March 3 to 17
 Columbus, Ohio (Parsons Ave. Church) April 14 to 28

Royalton, Ill. May 5 to 19

Morrisstown, Ind. June 11 to 30

Cherry Grove Camp, Ind. Aug. 4 to 18

H. H. POCKOCK

Wellsville, Ohio April 12 to 21
 Pittsburgh District Assembly April 24 to 29

LESTER AND EUNICE PRICE

Post Texas (Grassland) March 22 to 31
 Childress, Texas April 5 to 21

H. C. PURKHISER

Norwood, Mo. (1st Methodist church) March 7 to 24
 Webb City, Mo. (Tower Light Congregational) March 28 to April 14

R. H. POCOCK

Hammondsville, Ohio (East Liverpool) March 17 to 31

J. E. AND ADA REDMON

Red Key, Ind. (General Delivery) March 24 to April 7
 Huopetson, Ill. (General Delivery) April 14 to 28

LEWIS J. RICE

Richmond, Ind. March 5 to 10
 Olivet, Ill. May 17 to 28

Corsica, S. Dak. May 26 to June 9

Augusta, Ky. June 16 to 30

JAY AND VIRGINIA RICE

Farmham, Nebr. March 17 to 31
 Vona, Colo. April 7 to 28

J. A. RODGERS

Lincoln Park, N. H. March 4 to 17
 Somerville, Mass. March 24 to April 7
 Terrace, Pa. April 14 to 28
 Barberton, Ohio May 5 to 26
 Wellsville, Ohio May 27 to June 18
 Ashland, Ky. June 23 to July 7
 Muncie, Ind. (First Church) July 14 to 28
 Steubenville, Ohio (Pioneer Meeting) Aug. 4 to 25

W. SI. ROPER

Sterling, Colo. Feb. 20 to March 17
 Vona, Colo. March 31 to April 17

PERRY ROOD

Shelby, Ohio Feb. 17 to March 10
 Logan, Ohio April 1 to 11
 Gallipolis, Ohio (Tent) May 22 to June 2
 Dexter, Ohio (Camp) Aug. 1 to 11

G. HOWARD ROWE

Columbus, Ohio (Shepard Church) March 10 to 24
 East Liverpool, Ohio March 27 to April 11
 Pittsburgh Assembly April 24 to 26
 Toledo, Ohio April 28 to May 18
 Ironton, Ohio July 7 to 21

E. E. SHELHAMER

Colorado Springs, Colo. Feb. 24 to March 10
 Abilene, Kans. March 17 to 31
 Hamma, Kans. April 7 to 21
 Indianapolis, Ind. April 25 to May 5
 Akron, Ohio May 12 to 28
 Cincinnati, Ohio (Camp) May 31 to June 9

E. D. AND WINNIE SIMPSON, Song Evangelists

Alva, Okla. March 10 to 31
 North Little Rock, Ark. April 7 to 21
 Wichita Falls, Texas April 28 to May 12

BURL SPARKS

Baltimore, Md. March 3 to 17
 East Liverpool, Ohio March 24 to April 7

E. H. STILLSON

Franklin, Pa. Feb. 27 to March 17
 Du Bois, Pa. March 20 to 31
 Toronto, Ohio April 7 to 21
 Barnesville, Ohio May 26 to June 16
 Wooster, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30

H. D. AND MARGIE BUTTON

Flint, Mich. Feb. 24 to March 10
 Port Arthur, Texas March 17 to 31
 Houston, Texas April 7 to 21
 Beaumont, Texas April 28 to May 12
 Olivet, Ill. May 15 to 26
 Hannlin, Kans. (Camp) May 23 to June 2

HOWARD W. SWEETEN

Stinesville, Ind. Feb. 23 to March 11
 Cleveland, Ohio March 16 to 31

E. E. TAYLOR

Lewiston, Idaho Feb. 24 to March 17

T. L. AND GENTRUE TERRY

Reizgrade, Mo. April 21 to May 12
 Olivet, Ill. May 17 to 28
 Clinton, Ind. June 2 to 23

FRED THOMAS

Ft. Smith, Ark. (Box 8, Route 1) March 4 to 17

Toledo, Ohio April 7 to 21

Evansville, Ind. April 24 to May 5

I. N. TOOLE

Chester, W. Va. April 7 to 21
 Saginaw, Mich. June 2 to 16
 Allentown, Pa. (Beulah Park Camp) July 5 to 14
 Denton, Md. July 18 to 28
 Gladwin, Mich. Aug. 8 to 18

E. E. AND ORA J. TURNER

Farmland, Ind. (Gen. Del.) March 3 to 17
 Okaloosa, Iowa (602 S. 7th St.) June 14 to 30

N. B. VANDALL, Song Evangelist

Cynthion, Ohio Feb. 25 to March 10
 South Bend, Ind. March 17 to 31

VAUGHAN RADIO QUARTET

Hammond, Ind. (First Naz. Church) March 5 to 17

HAROLD L. VOLK

Hartun, Colo. March 6 to 24

MUSICAL WHITES

Oil City, Pa. Feb. 24 to March 17
 Chicago, Ill. March 24 to 31

HAILE F. WILDE AND WIFE

Portland, Oregon (East Side Church) Feb. 20 to March 10
 Pullman, Wash. Feb. 28 to March 17

Portland, Oregon March 21 to April 7

LON R. WOODRUM

Abernathy, Texas Feb. 28 to March 10
 Post Texas (Grassland) March 22 to 31

MISS LOLA YOUNG AND MISS LOUISE CORNELL

Wooster, Ohio Feb. 25 to March 10
 Sidney, Ohio March 17 to 31

Carthage, Ohio April 1 to 14

Springfield, Ohio April 15 to 29