

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 1

KANSAS CITY, MO., MARCH 27, 1929

WHOLE NO. 885



"He Is Risen"

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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Subscription price—\$1.50 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 18, 1918.

THE PURPOSE OF OUR LORD'S EARTHLY MINISTRY

THE writer of the Epistle to the Hebrews sums up the purpose of our Lord's earthly mission under three propositions: I. He came to make a way of salvation and restore mankind to fellowship with God; II. He came to deliver man from the enemies which might defeat him on the way from earth to glory, and thereby bring him to perfect freedom. III. He came to taste of man's infirmities and thereby save him from his own weaknesses and lift him to a plane of security.

I. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren* (Heb. 2:10, 11).

It is a significant fact, that the writer scarcely mentions the name of Jesus, without being so entranced with His loveliness that he digresses from his main thought to call attention to new beauties in Him. Here he says in a parenthetical clause, "For whom are all things, and by whom are all things," giving us the basis of salvation through consecration and faith. "For whom are all things"—this is consecration; "by whom are all things"—this is faith. We cannot live a life of perfect consecration except by faith; neither can we attain a life of faith except in the pathway of perfect consecration. If we would say, "All things for Him," then it must be "all things by Him."

As Captain of our salvation, Jesus must Himself travel over the road which He would lead His followers in bringing the many sons to glory. As such, He was made perfect through sufferings. In his character and life He was perfect; but the perfection through sufferings mentioned here has reference to the perfecting of His work as Captain of our salvation. This truth burst in upon our minds as we were pondering this remarkable second chapter of Hebrews with such overwhelming force, that it set Jesus in a new light before our minds, and so moved our hearts that the sweetness and beauty of this conception still lingers with us. The thought was this: Jesus as the Son of man, came into this world and bought back

by His own personal achievement all that we had lost through the fall. At every point he met the counter currents of this world, suffered in the conflict with opposing powers, triumphed over them and marched on to new and fresh conflicts and victories; suffering at every point, but holding steady on his main course toward heaven as the true Captain of our salvation. How much this meant—to buy back, step by step, by personal achievement all that man had lost, and become obedient even unto the death on the cross, that He might triumph over the last enemy and win again for us our inheritance. How marvelous is the grace of our Lord Jesus Christ. This is what is meant by His being perfected through sufferings—that He might meet the forces of evil, and at the cost of personal suffering, meet the opposition of the world and overcome it for us. In Him therefore is found a perfect salvation, and through Him man is again restored to fellowship with God.

II. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage* (Heb. 2:14, 15). It is not enough to make men holy and re-establish fellowship with God—He has become our surety, guaranteeing the fulfillment of our part of the covenant. Adam was made holy and fell; now when man is made holy, Christ has made provision for his preservation in righteousness, through the indwelling of the Holy Spirit.

Satan tempted man and overcame him. Christ took upon Himself the likeness of man and became partaker of flesh and blood, that through death, He might destroy him that had the power of death, that is the devil. Now our enemy has been conquered and his power destroyed, so that those who are in Christ have freedom from the power of the enemy. He has granted unto us, "That we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Christ, therefore, not only brings us to the plane of fellowship, but lifts us also to the realm of freedom from our enemies, even the last enemy which is death.

III. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted* (Heb. 2:16-18). The next outstanding purpose in Christ's earthly life was to suffer with us the temptations and trials of life, that He might inspire us to come to Him for succor in every time of need. How beautifully the writer states this—not faithful and merciful, but a merciful and faithful high priest—mercy is his outstanding characteristic.

Man, though restored to the way of salvation, and though the overcomer of all the enemies that might beset him from without, might still faint from his own weakness and fail of the reward. But the blessed Christ has established a salvation through the Spirit which will strengthen us in our weakness, and lift us to a plane of security.

THE SIGNIFICANCE OF THE RESURRECTION

The significance of the resurrection is best understood by viewing it in relation to the purposes of His earthly life which have just been mentioned. It was by means of the resurrection that these purposes were brought to fulfillment and made effective in the lives of His people through the Spirit.

I. *The first purpose of His life was to make a way of salvation.* This could not be done by the law, for man had sinned and the penalty of the law was death. Christ, therefore, for us suffered death; and had this been all there could have been no salvation. But He arose a victor over death, hell and the grave, and now is alive and alive forevermore. Wherefore He is able to save unto the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them. He died to pay the penalty of the first covenant; He arose to make possible the new covenant, and through the resurrection became the executor of His own will. The resurrection, therefore, is the guaranty of His triumph over the last enemy, and of His personal acceptance at the throne of God—whereof the Holy Ghost is a witness to us. It is the presence of the Spirit in the world that assures us that His sacrifice was accepted and that His blood avails for sin and uncleanness.

II. *The second purpose of His life was to deliver us from our enemies and to bring us to a realm of freedom.* The significance of the resurrection, therefore, lies in this, that the Christ who became our surety, comes in the power of the Spirit to dwell in our hearts that He may cause us to walk in His ways. The presence of the Holy Ghost as the abiding Comforter, the Paraclete, is the second significant fact of the resurrection.

III. *The third purpose of His life was to strengthen us in the way and deliver us from our weaknesses.* As the resurrected Christ, He has now ascended to the Father and sits at the right hand of God as our intercessor; and understanding our weaknesses and infirmities, He has established a throne of grace and bids all men everywhere to come for mercy and grace. What marvelous grace of our Lord Jesus Christ! Men establish thrones and demand justice, they summon transgressors before them and mete out punishment. But here is One who has set up a throne where nothing is administered but mercy and grace! Let us therefore come boldly to the throne of grace to find mercy and grace to help in time of need.

CHRIST, THOUGH NOT SEEN, IS BELIEVED

We may easily fall into the mistake of supposing that, because we never saw Christ in the flesh, we are therefore at a disadvantage; or again, we may suppose that if we had only seen Him in the flesh as St. John saw Him, we also should have loved Christ as he loved Christ, and might indeed have leaned our head upon His breast. But neither of these things necessarily follows. There were people who saw Jesus face to face, who heard His gracious voice, people who were admitted even to behold His loneliness and to witness the utterness and solitude of His holy life, who nevertheless, like Judas, could leave His side and go out and betray Him. And on the other hand, there have been in every age, as there were in the generation that followed His crucifixion, people who never saw Jesus face to face, who yet died at the hands of a hostile world for the love of Him. And the last beatitude which Jesus uttered before He left the world in His exalted state was concerning people situated as we are: "Blessed are they which have not seen and yet have believed."—JOHN A. HUTTON in "There They Crucified Him," published by George H. Doran & Co. Selected from *Christian Advocate*.

A NEW VOLUME

With this issue the HERALD OF HOLINESS begins a new year—the eighteenth year under its present name. The past years have seen much of struggle in establishing the Publishing House and bringing it to its present success. But God has guided it with His own hand, and today it stands a monument to the heroism of our people and to God's blessing upon the faithful labors of His servants. The HERALD OF HOLINESS has stood uncompromisingly for the doctrine and experience of entire sanctification, and with the beginning of a new year it is a pleasure for us to reaffirm our position, and announce that holiness is to be its main theme, and its purpose, to herald this great truth to the ends of the earth. We covet the prayers of God's people, that the coming year may be one of great victories in the name of our Christ.

PRESIDENT COOLIDGE RETURNS TO PRIVATE LIFE

We read recently of a charge brought against us as American people by a European writer to the effect that we paid great honor to men while in office but straightway forgot them as soon as their term of office expired. Perhaps this is too often true in both church and state. The Wesleyan Methodist has an excellent editorial on the above title, and quotes a tribute written by Kirke L. Simpson, an Associated Press staff writer, as appropriate to the occasion. We quote this tribute as follows:

COOLIDGE GOING BACK TO RANKS, CALM, CONTENTED

A steady-eyed, calm little man of sandy hair, with fair little furrowed for all his thirty years of almost continuous

public service, will become again March 4 just Calvin Coolidge, private citizen.

From his slender, unbowed shoulders will shift to the wider, bulkier frame of Herbert Hoover the heaviest burden of executive responsibility the world has yet devised to lay upon an individual—the presidency of the United States.

For six eventful years Coolidge has carried it with calm, unfurried confidence; with faith in himself and his countrymen; without sign of physical wear and tear or the ravages of care. For six years this son of a Vermont country storekeeper has stood, one of the towering, pivotal figures about whom current world history turned.

STILL "SILENT CAL"

For six years, cool-eyed, unhurried, almost impassive in demeanor, he has been at the storm center of mighty conflicting forces.

Yet on that March day he goes back to become once again of the people of the common lot from whom he sprang, still a man almost unknown aside from the official, public aspects of his three decades of office holding and political advancement.

In all the eight-year span of his brief, but splendid adventure along the great roadway of national political ambition, there is little that is revealing of the man himself, of the human, everyday emotions that stir him.

The first two years were lived in the semi-haze of obscurity that is the lot of Vice Presidents unless tragic events call them to higher duty. He seemed just a quiet, unemotional, frugal New Englander, cool in judgment, steady of purpose, keenly observant of men and events, quick to seize opportunity to forward his mounting ambitions.

WHEN HE TOOK OATH

Thus he seemed, too, in the hour of his destiny. At midnight, in the lamp-lit parlor of his father's New England farmstead, where he took his oath as thirtieth President of the United States as Harding lay dead in San Francisco, Coolidge was as imperturbable, as calm as on the day he strolled home alone from his inauguration as Vice President.

World affairs fluttered under the shock of Harding's death; waited on the words of his successor. Amid it all Coolidge stood cool, collected, undismayed by the responsibility thrust upon him. The very look of him was an antidote for panic; a tonic for depression.

In the six years that followed Coolidge, as perhaps no President before him, talked of public affairs. Twice a week he met White House news writers, a hundred of them at a time. He seemed sometimes almost to be thinking aloud in answering their written inquiries.

ACTS DELIBERATELY

Never was he moved to hasty action. Invariably, almost, his views had crystallized and been made known indirectly through the medium of the press well before the action they foreshadowed was taken, be it the veto of a farm aid bill or an invitation to other governments to join in weighty conferences.

The President retained rigid control of these interviews. He would discuss only those matters he deemed ripe for discussion. Other inquiries were brushed calmly aside; completely ignored. There was not much to be made out of the fact that he had so treated them.

In all this systematized use of the press conferences, there was almost nothing to reveal the human being inside the shell of New England reticence on private affairs. He talked of issues, never of men and their motives. He told almost nothing of his own plans or hopes, political or domestic, while they were forming. When he was ready, such things were announced with a terse brevity that forbade probing inquiries.

THE BIBLE IN KALAMAZOO SCHOOLS

The Free Methodist publishes the following interesting account taken from the Christian Statesman concerning the use of the Bible in one Michigan City:

THE BIBLE IN KALAMAZOO SCHOOLS

The Christian Statesman is authority for the following statement concerning the use of the Bible in one Michigan city:

Kalamazoo is a hustling manufacturing city of 60,000 in southwestern Michigan. Its population is a cross section of the usual American city. The city is becoming famous for the Bible work being done in its schools. The superintendent of the schools is Prof. E. H. Drake, who believes that the whole child goes to school and that it is the duty of the schools to prepare the whole child for the duties of life and citizenship. The citizens stand solidly behind him, and the work is being done under school board rule. All sectarianism, denominationalism, dogmatism, and controversial matters are carefully avoided. The religious liberty of every child is carefully safeguarded.

At least ten minutes are devoted daily in every room to devotional exercises, including the reading of the Bible. In the senior high school, elective courses are offered in the historical and literary values of the Bible. The classes are taught in school during school hours by regular school teachers under state pay. All children from the third to the sixth grades inclusive get Bible instruction in school at state expense by specially trained teachers.

Committing to memory choice portions of the Bible, dramatization and pageantry form part of the work, with occasional public entertainments featuring Bible stories.

About fifteen hundred children are excused from school to attend religious instruction elsewhere. Evidently what "can not be done" is being done in Kalamazoo.

AN UNNECESSARY THRUST

We are in receipt of a clipping from the New Century Sunday School Teacher's Monthly, published by David C. Cook Publishing Company which contains what would seem to be an unnecessary thrust at the holiness people. The David C. Cook Publishing Company, serving as it does an interdenominational constituency, has usually manifested a fine attitude toward all classes of church people, and we regret very much the following statement from Professor G. Walter Fiske:

This is a wonderful collection of New Testament passages, about growth in the Christian life. It should prove a most practical lesson for all teachers as well as students. We might as well confess to one another that there is a lot of talk among pious people regarding "growth in grace" that has little reality back of it. Sometimes the person laying claim to "the second blessing" and the "baptism of the Holy Spirit" and perhaps even "perfect holiness" is merely puffed up with spiritual pride. He is usually so insufferably conceited it is painful to live with him. His religion is mostly feeling and has little effect on his conduct. Sometimes a reputation for deep spirituality is due chiefly to self-advertisement and goes with a very meager personality and a shabby character.

What I never speak one evil word,
Or rash, or idle, or unkind.
Oh, how shall I, most gracious Lord,
This mark of true perfection find.
—C. Wesley.

EASTER MORNING SUN RAYS

By D. Shelby Corlett

THE recorded incidents of the early visitors to the tomb the first Easter morning give to us a varied view of their going, especially as to the time when the women started to the tomb. John tells us it was very early in the morning, when it was dark; Matthew tells they arrived at the sepulcher just as it began to dawn; and Mark tells us it was at the rising of the sun. From these we may gather that perhaps it was dark at the time of their leaving their places of abode, but near sunrise as they reached the tomb that first Easter morning.

The physical or natural darkness through which these women went as they made their way to the tomb was nothing compared to the darkness of sorrow and bitter disappointment that filled their hearts. Here in this group of early visitors was Mary Magdalene out of whom Jesus had cast seven devils, and in Him her whole life seemed to be wrapped. She had apparently by His death lost her deliverer, her own heart was wrung with deepest anguish as she came now to embalm His body. What sorrow must have been hers. Here also was Salome, the ambitious mother of James and John who had interceded for her sons to have the seats of prominence in the kingdom of God; whose ambitions and hopes were apparently blasted in the death of Jesus. It was a dark hour for her. And Mary the mother of James the Less, the sister of the mother of Jesus, whose heart was also disappointed and in darkness because of the death of Jesus. This constituted the group of early visitors to the tomb, coming in the dark, with darkened minds and hearts.

The sunrise that met their eyes this morning was much more than the rising of the natural sun; they saw the Sun of Righteousness who had risen with healing in His wings. That just as the sun came to usher in a new day, kissing the earth with its early rays, spreading life and warmth in its path as it shines on through the day; so the rays of this Sun of Righteousness ushered in a new day, spreading a light and life upon the world of sin that shall never be eclipsed. It brought a new day with light and glory to the women visitors. Mary Magdalene found she had not lost her precious Deliverer, but had found Him in a new way—a living Deliverer not only for her but for all who

would believe in Him. Salome found her ambitions and hopes were not blasted but rather were more greatly inspired because of the ever living Christ. Sorrow was changed to rejoicing in the hearts of these women; darkness was changed to glorious light, as they went on their way after the testimony of the angels, and at least one having a glimpse of Jesus, to tell others, "He is risen." The first Easter morning sun rays brought a new day for them and for the sorrowing, discouraged disciples.

But the rays of the Easter morning sun have greater significance than what we may apply to the women. It was a universal event, an event in which all creation was interested. The rays from the Sun of Righteousness brought to the world a living religion. He had gone into the tomb the product of the dead religion of that day, and little

did they know that their entire vast ecclesiastical system crumbled in a heap under its own load as the veil of the temple was rent in twain, and as Christ died upon the cross. When He went to His tomb He carried with Him all the vestments, the ceremonies, and the ritual of their religion with Him; but when He came forth to bless the earth with the life giving rays of a living religion, He let these vestments lie in the damp vault of His tomb to decay forever while He brought to the world a living way, with an open heaven, and an easy approach to God. He brought hope to the down-trodden soul of man, bound and driven by sin and its habits, dead in his trespasses

EASTER DAWN

*When the gray dawn grew golden
Above that garden grave,
In which men thought Him holden
Who came from death to save,
While soldiers watched and women wept,
The waking came to Him who slept.
The spices, for embalming meant,
Became spring's sweet and fragrant
scent,
Borne far and wide on wings of wind,
Of endless life for all mankind.
The seal of death is broken,
The stone is rolled away.
The words, by angels spoken,
Are true of all today:
Since Jesus Christ has risen,
Of all mankind the Head,
The grave no more is prison,
"The earth casts out their dead."
—Exchange.*

and sins, buried in the tomb of his own making. This light gave him the assurance that through this resurrected Christ he may be brought forth from his tomb of sin to newness of life in Christ Jesus. It lifted the horizon of his faith from the hopelessness of his own strength, to the powerfulness of the Christ who has conquered the grave. It brought inspiration to him, that the all-conquering Christ, the victor over the grave, could deliver him from his heart pollution and cleanse his nature entirely from "the last and least remains of sin." It encouraged him to launch forth upon the power of this risen Christ as a dynamic within by which he could live in this world of sin and darkness and yet be kept free from its pollution and sin; to be placed in such a vital union with Him that he may share His victory and thus live a victorious life

here below. The ray of the Easter sun shines into the grave of every departed saint, telling us there is a time when the dead in Christ shall be raised; thus we sorrow not as others who have no hope. We have a blessed hope of a glorious resurrection through the power of Christ. It witnesses to the Christian, laboring in the harvest field amid many dangers, hardships, and difficulties that things will not always be as they are today. There is coming a time when this same resurrected Jesus will return to this earth to completely correct that which has been broken by the fall.

Who can fathom the benefits derived from the rising of the Sun of Righteousness spreading its healing and life-giving rays throughout the whole earth. Darkened souls are made light, discouraged hearts are encouraged, despairing disciples are inspired to new endeavors, the ascending Christ promises new power to the Church, the advent of the Holy Spirit is the proof of His intercession, His present intercession makes effective the provision of His death, His light and message have changed the face of the earth; entire nations have been brought down under its mighty power, kingdoms have waned, but Christ and His kingdom are still conquering. It has brought freedom to slaves of sin and passion; it has lightened darkened heathen nations; it has completely revolutionized the civilizations of the earth until our present civilization is permeated with the teachings of Jesus and with the power of the risen Savior. It has given women their rightful place in the thinking of the nations of the earth; it has freed men held as slaves by their fellow-men; it has blessed the earth as no other event could have ever blessed it. What would this earth be like without the rays from that first Easter morning blessing and giving it light? Thank God we are living under the full orb of its light and basking in its rays as we rejoice in the hope of the glory of God. "Now is Christ risen from the dead."

THE STONE ROLLED AWAY

By DORIS M. MILLS

And when they looked they saw that the stone was rolled away: for it was very great (Mark 16:4).

AS THE Easter season approaches our minds recall again the story of that first resurrection morning when Christ arose from the dead, victor over death and the grave.

Jesus had told His disciples that He would die, be buried, and rise again the third day. They could not comprehend it, and it would seem they did not believe it.

How sad then were they when on that day their Lord, who had walked and talked with them, was hung on the cruel, cruel cross, to suffer and die. Jesus had done so much for them, now He was to die that they might live. The scenes of those last hours seem too much for the disciples to bear for the Scriptures tell us that "all the disciples forsook him and fled."

There were, however, at the crucifixion a few faithful ones, the mother of Jesus, Mary Magdalene and Mary the mother of James, and Salome, also the beloved disciple when He said, "Woman, behold thy son." Oh, what thoughtfulness in these dying hours! These few were faithful even unto His death while others were looking on and mocking. God grant that we His followers may be faithful when the world scoffs at Christ.

We pass over this scene to another, on that first day of the week when we see these women coming to the sepulcher to anoint His body. Jesus had done so much for Mary Magdalene that no wonder she is one of the women. No doubt as they walked they talked about Jesus—all He had meant to them, what He had done, and what He had said. They were coming to anoint Him—a real love service. It would seem their hearts were troubled. A stone was in front of the sepulcher and as they walked they said, "Who shall roll us away the stone from the door of the sepulcher?" Little they knew that Jesus had arisen as He had promised. They reached the sepulcher and "when they looked they saw that the stone was rolled away." Oh, that men might look and live today. They little dreamed what was about to occur, but glory to Jesus, the grave could not hold Him and because He lives we live also.

There are many weary, tired, sin-sick hearts today that feel the load of sin—the stone—is too great to roll away, but would they but look to Jesus, He would move the stone away from the heart's door. The angels at the tomb told them that Jesus was risen from the dead as He had said, and the Scriptures tell us "and they remembered his words."

A little later that same day we read that Jesus appeared first to Mary Magdalene. She had been standing without the sepulcher weeping. She didn't know Jesus at first, and she asked Him where they had laid her Lord. Jesus answers her by saying, "Mary." What joy must have filled her soul that morning as she cried out, "Rabboni." Her faithful waiting at the tomb had been rewarded. Jesus commanded her to go and tell His brethren and she immediately obeyed with joy.

What a lesson this text teaches us, "And when they looked they saw that the stone was rolled away, for it was very great." Oh, that we might get its depth of meaning! A man once said after Jesus saved him, that he thought everybody ought to get saved, yes, everybody ought to get saved, ought to love Jesus. It is not God's will that any should perish but that all men come to repentance. Yes, come and look, look for Jesus like these women did. He will roll the stone away, the reward is sweet. Weary heart, you can meet Jesus, and as on that first Easter morn He can fill your soul with peace, joy and happiness, and you will want to tell others that you have seen Jesus and that He lives, and because He lives and has overcome death and the grave we shall live also. Truly death has lost its sting.

THE UNHIDDEN CHRIST

By A. M. Hills, LL. D.

And from thence he arose and went away into the borders of Tyre and Sidon, and he entered into an house, and would have no man know it; but he could not be hid (Mark 7:24).

JESUS did what some others ought to do more conscientiously—cared for His bodily welfare. He sought a rest from the nervous strain of his incessant ministry by retiring from His own country to the borders of Tyre and Sidon. He entered a private house to avoid the excitement of the crowd, "but he could not be hid."

There was some divine magnetism about Him that moved the people. Wherever He went, things happened. His silent look was majestic. There was music in His voice that strangely moved the heart. His touch was healing. His words unstopped deaf ears, healed the sick, comforted the sorrowing, raised the dead. His simple presence brought joy, and His smile was a benediction. How could such a one be hid?

Now Jesus proposed to incarnate Himself in His followers, to possess them and fill them with Himself. The Holy Spirit indwelling and "forming Christ within us" is to reveal Him through us to the world. Is it too large an inference, then, to say that "the Christ cannot be hid"? We only have to consult the holy oracles to see that it was so in the case of the early disciples.

I. They had, and we can have, the shining face of the Lord. On the Mount of Transfiguration, Matthew says, "He was transfigured and his face did shine as the sun." John, the beloved, saw Christ in vision, "and fell as one dead," for "his countenance was as the sun." Doubtless on many other occasions something of that celestial light illuminated His holy countenance as when in the garden, those who had come to arrest Him, at the look of Him, "went backward and fell to the ground."

Is it for nothing that the story of Moses' shining face from his intimate communion with God is told so fully and minutely and how the people could not look at him for the outshining glory?

When deacon Stephen was being tried, all that sat in

the council, fastening their eyes on him, "saw his face as it had been the face of an angel." Saul, the persecutor, never got away from the glory of that face, and that speech, and that prayer of the dying saint.

On some few occasions we ourselves have seen those heaven-lit faces and stood in awe as Christ was revealed. The shining face is far to seek and hard to find, but it is only because more of us are not indwelt, as we might be, by the outshining glory of our Lord. When it is there, it cannot be hid.

II. Jesus had the wholesome speech which everywhere made Him known. "He spake as man never

spake." "He spake as one having authority and not as the scribes." On any and every occasion, there was a divine appropriateness about His words. To the hopeless, despairing, despairing sinners, His, "come unto me, all ye that labour and are heavy laden, and I will give you rest," fell as gently and soothingly as the dew of heaven upon a withered plant. To those for whom, from the depths of conscious iniquity, there seemed no possible mercy, came His encouraging, "Thy sins be forgiven thee; go and sin no more."

How comforting and tender were His words to Martha and Mary, and the ruler and the widow of Nain, in their overwhelming bereavement! And on the other hand, how His words scorch and burn, as He addressed the thieves in the temple, and the scheming hypocrites who were robbing widows, while making long prayers to be seen of men;

"Woe unto you scribes and Pharisees, hypocrites. How can ye escape the damnation of hell?" What unbecoming word did He ever utter? What can be taken from or added to any conversation that ever fell from His lips? Could the thoughtful John Wesley, or the seraphic John Fletcher, or ten thousand others, after being indwelt by Christ, ever again be hid?

Oh, for more Christlike ones, more David Livingstones, and John Bunyans, and Adoniram Judsons, and John Patons, and McChynes, and Paysons and Kilbourns and Cowmans, who, dropped down anywhere in the world, could not be hid!

III. His power could not be hid. The winds knew

HE SAVED OTHERS

By BYRON H. MAYBURY

*He saved others, said the scoffers,
As they stood beneath the tree.
Let Him come down off the wooden
Cross, and once again be free.*

*He saved other, how we know it,
As we read of days of yore.
But Himself, He must needs suffer,
As His Father willed before.*

*He saved others, truly spoken,
Of the Christ on that dark day.
If He saved Himself as others,
Where would you and I be, pray?*

*He saved others, let's proclaim it,
While Himself He freely gave.
That through Him we might find mercy,
Through His name we might be saved.*

*He saved others, let us ever,
Follow Christ of Galilee,
Who for others suffered gladly,
Let us ever like Him be.*

it, the waves felt it and were hushed to sleep. The fish of the sea recognized His authority. The demons testified to His deity and obeyed His word. They had an incomparably better theology than modernists have today. From His touch or presence disease fled, His influence made sinfulness give place to holiness, national customs altered, society was redeemed from vice, and civilization changed. He said truly, "And I if I be lifted up, will draw all men unto me." He is here—here to stay and *cannot be hid*. All the infidelity of all the modern schools cannot alter the glorious fact that He can never be hid.

And when men have Him incarnated in their lives, *they too* will have a power that will be felt. "Greater works than these shall ye do because I go unto my Father." "Ye shall have power, the Holy Ghost coming upon you." The hostile priests took notice that the humble apostles had been with Jesus. His true disciples *ever now* will *do exploits*, and cannot be hid.

IV. His restful peace could not be hid. In the desert temptation, in the upper chamber nine hours before the crucifixion, in Pilate's judgment hall, on the cross itself, was manifested that strange, imperturbable

peace. "My peace I give unto you." Pilate marveled at it. In spite of the fact that he gave Him up to be scourged and then to be crucified, he had to admit, "I find no fault in him," he was more agitated than Jesus was, during the trial. The centurion said, "Truly this was the Son of God." The deity of the Son of God, under any and all circumstances, could not be hid.

On the night before He suffered, Jesus prayed, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them even as thou hast loved me."

Oh, that this prayer of Jesus in our behalf might be fully answered! that we might all be so indwelt by Christ that we, all Christians, would show forth this strange, unearthly something, that it might illuminate our faces, and shine out of our eyes, and speak through our lips, the love of our hearts for the fallen and the lost.

Then we should fear neither man nor Satan, nor peril nor death, but we should live a life so Christlike that it could not be hid from an agitated, sin-cursed world.



What Does Easter Tell Us?

*What does Easter tell us?
That Christ the Lord is risen.
The tomb could not contain Him;
He burst its cruel prison.
And so with heartfelt gladness
Our joyous songs are ringing,
We've banished all our sadness
And with the birds are singing.*

*What does Easter tell us?
The lily buds unfolding
Speak to our hearts of Jesus;
We joy in the beholding;
For as they burst death's prison
And now are sweetly blooming,
So Christ the Lord is risen,
His grace our lives illuming.*

*What does Easter tell us?
The chrysalis is broken;
So Jesus burst death's bondage;
Left of His love a token.
The egg too is a symbol,
Of endless life a token,
For Christ is more than victor;
The shell of death is broken.*

—The Presbyterian.

INFALLIBLE PROOFS

By Rev. L. S. Hoover, LL. B.

He showed himself alive after his passion by many infallible proofs (Acts 1:3).

IN the modern religious controversy two great mistakes have been made. Modernists have made the mistake of supposing that Christianity is built on nothing but cunningly devised fables. Fundamentalists have made a mistake by taking the attitude that Christian evidences are so clearly revealed that a logical presentation of them is unnecessary. The need of the hour is a logical presentation of Christianity's evidences according to legal rules, and this article is an appeal to reason along that line.

Christianity has an array of evidence, scientific, real and satisfactory, that constitutes infallible proof. We shall offer: (1) Infallible proof of the divine origin of the Bible. (2) Infallible proof of the divinity of Christ, and (3) Infallible proof of the efficacy of Christianity. Under the legal rule evidence is presented as documentary—the evidence contained in documents. Testimonial, evidence produced by personal testimony. Real evidence, that which may be tested by the consciousness of those present in court. Judicial notice is also taken of the established facts of common knowledge, matters of history, etc., which the court notices without proof.

The first scientific proof of the divine origin of the Bible we wish to offer is: The Race's Consciousness of Sin. Man is a conscience as well as a consciousness. Sin is registered, not only in the higher moral realm of conscience, but in the lower scientific realm of psychology as well. At the dregs of life is the awful reality of human guilt. It is registered indelibly and universally in the consciousness of the race. Sin is a psychological fact. According to experts, psychology is the science of consciousness and behavior. Psychology is science and nothing more. The true context of the Bible is the race's consciousness of sin which is a scientific psychological and undeniable fact. This fact is established by a vast array of evidence gathered from all quarters. No matter where we go there is abundant evidence that "Sin is society's moral fester and putrefying sore." Heathen mythology and religious practices, testimony of heathen persons obtained by missionaries, as well as the testimonies of thousands of persons in every land, all testify that guilt is registered so indelibly in human consciousness that it can-

not be erased except by moral rebirth. This is the universal testimony of society in all ages and stages of life. It cannot be successfully impeached and must be received as a scientific proof of the divine origin and truth of the Bible statement. "All have sinned and come short of the glory of God."

The next proof we wish to offer is: The Bible Documents. The evidence rule is, "Every document apparently ancient coming from the proper custody and bearing no marks of forgery upon its face, is presumed to be genuine, unless it can be successfully impeached." In spite of the fact that the Bible has been repeatedly attacked by some of the most learned men in the world its genuineness and authenticity have never been impeached. On the other hand, the greatest array of learned men in the world have left testimony on record that the Bible meets every requirement of a book supposed to be of divine origin.

This is expert testimony by men who were specialists in their line and well qualified to speak on biblical literature. But the greatest proof of the divine origin of the Bible is its omniscient and redemptive power. This is real evidence that has been tested by the consciousness of thousands. It is a power associated with the Bible alone. It finds us and searches us at a depth impossible to any but a divine book—moreover it redeems. It is the power of God unto salvation to everyone that believeth. This is a scientific fact registered in the consciousness of millions. It is impossible to

HE IS RISEN!

By REV. ROBERT L. SELLE, D. D.

*Christ has risen from the dead;
He is risen as He said.
Angels rolled the stone away
From the place where Jesus lay.
He came forth, the Living One,
With His greatest work well done.*

*The early morning found His tomb
Opened wide and shorn of gloom.
He who is the Prince of Life
Reigns supreme and without strife
Over death the grave and grief—
Without rival He is Chief!*

*As He rose so we shall rise,
Taking from death its only prize;
And as He lives so shall we live,
Everlastingly to give
Praises to the Matchless One
For the power of His Son.*

ROGERS, ARKANSAS

impeach this testimony, it must be accepted. It is infallible proof. It never fails the souls who test it out.

Next we present the testimony of prominent archeologists. This is expert testimony as to scientific facts discovered by them in the exploration of ruined cities. There is so much of this evidence that we can but make mere reference to the works of Drs. Coburn and Kyle. Suffice it to say that nothing in all their discoveries contradicts the Bible while hundreds of facts confirm its claims. Hundreds of other scientists will testify also that no fact of nature or true science contradicts the Bible. Evolution can be shown to be a farce. Infallible proof of the divinity of Jesus is found in profane history which gives universal testimony that He was a good man. This fact universally established proves His divinity, for no man could command others to worship him and still maintain his reputation as a

good man unless he was divine. Then His resurrection, appearances to His disciples, in which He showed Himself alive after His passion by many infallible proofs, allowing Thomas on one occasion to thrust his hand into His wounded side. Yea the resurrected Jesus with the marks of the crucifixion upon Him showed Himself conqueror of death and then ascended to heaven in the sight of many credible witnesses. There are undeniable scientific facts. But the real proof of His divinity is in His people's experiences of salvation.

This again is real evidence receivable in any court in the world. Millions are ready to testify that they have the experience of moral rebirth or salvation from sin. They have the experience of being saved and they reason from that to the greater certainty that it is Christ who saves them for none but He could do that. Godhead in a Redeemer is the only form of Godhead that may be brought to the test of experience. This is indeed infallible proof—it cannot fail; every soul may

test it out for himself. Thank God, Jesus still saves to the uttermost all that come to Him. All statements concerning His divinity are but hearsay evidence until we experience regeneration. Then we know that Jesus is Lord, even our Lord and Savior. This is undeniable glorious living fact, living anew in the experience which it creates. This is the eternal rock upon which the Church stands.

Infallible proof of the efficacy of Christianity. This is found in the fact that civilization is its by product. Also in the fact of the conspicuous success of the Christian religion. It has made the dissolute virtuous, the proud humble, established high moral standards everywhere, redeemed multitudes and given to the world the Church, which is with all its faults acknowledged by a consensus of opinion to be the greatest institution on earth. Christianity is the only religion that can guarantee us a steady social future and the facts presented here by a consensus of opinion of multitudes of the greatest mental giants on earth are acknowledged to be infallible proofs.

Finally we present a dying testimony, only one of the many that we could present. This evidence in any court has special weight in view of the fact of death being near to those who testify. We shall rest our case by closing with the testimony of John Seldon, one of the greatest legal minds in history, the great learned jurist of the London bar. When dying he said, "I have surveyed most of the learning of the sons of men, but in this hour I find nothing upon which to rest my soul but these words, 'The grace of God that bringeth salvation hath appeared!'"

The mental giants who have endorsed these facts make the modern enemies of God and the Bible look like pigmies. So that when some modern unbeliever cries, "The Bible is untrue, and there is no God," let us remember that there is enough proof presented here to convince any reasonable man. This is all any court would require us to present. If any be unreasonable and unwilling to consider these proofs and dares to scoff in the face of them, there is more hope for a fool than for him. A fool may get to heaven under the law that excuses idiots. To the rational man that becomes stubbornly unreasonable this rule does not apply. He must bear his condemnation.

APRIL THE MONTH OF PRAYER

By N. B. HERRELL

Prayer is the art of communicating with God, and is the most vital subject that has ever engaged the mind of man. In prayer man is in vital touch with the Trinity. The surety of prayer is the name of Jesus, its energy is the Holy Spirit, its wealth of appeal is God's riches in glory, its hopefulness comes through the "faith once delivered to the saints," and its principal beneficiary is man.

Meet me at the throne of grace in prayer.

"The reception of the gospel is not by the knowing faculty, moving through thought. It is rather an act of the will and heart."

ALL THINGS IN CHRIST



There's balm for every troubled breast,
Relief from every pain;

There's comfort for the soul's unrest,
And sunshine after rain.

There's freedom from corroding care,
A morn for every night;

There's courage to replace despair,
Instead of weakness, might.

There's perfect love; abundant store
Of joy and peace replete;

There's tender mercy, more and more,
And friendship, true and sweet.

There's knowledge, wisdom, strength, and pow'r
In place of doubt and fear;

There's confidence for every hour,
A smile for every tear.

There's triumph over every foe,
And vic'try over sin;

There's gladness where before was woe,
And happiness within.

There's blessing far beyond compare,
A measure running o'er;

There's answer to each fervent prayer
And light to shine before.

There's secret hiding in the Lord,
A refuge from the storm;

There's sweet confiding in the word,
That brings a blessed calm.

All things in Christ are made complete,
Salvation, full and free,

Is offered at the mercy seat
New life for you and me.

—ETHA S. AMON, in *The Christian Conservator*.

ON WHAT DAYS DID THE CRUCIFIXION AND RESURRECTION OF JESUS OCCUR?

By Horace G. Cowan

READING the four Gospels carefully one would naturally glean the following facts and reach the following conclusions in regard to the days of the week upon which the crucifixion and resurrection of our Lord occurred: That He was crucified on the day of the preparation of the Passover, which was also the day before the Sabbath (Mark 15:42; Luke 23:54; John 19:14-16, 31, 42); that He was buried before that day closed at sunset, and lay in the new sepulcher of Joseph of Arimathea over the Sabbath; and that on the first day of the week, early in the morning, Mary Magdalene and the other women came to the sepulcher to anoint the body of Jesus, and found the stone rolled away from the door and the sepulcher empty, except for the discarded graveclothes and the watching angels. The Savior had risen from the dead. It being generally believed, and established by chronological evidence, that during the last year of our Lord's earthly life the Sabbath occurred on the day now called Saturday, up to the feast of Pentecost of that year, therefore, the crucifixion and burial must have taken place on Friday and the resurrection on Sunday morning.

There has been no dissent from this view until within comparatively recent years. No early church father ever spoke of any other days; no pre- or post-Reformation writer, Roman Catholic or Protestant, in elucidation of the scriptures or in controversy, ever alluded to the matter in terms contrary to the general belief of the Church as here expressed; in the sixteenth, seventeenth and eighteenth centuries no divine, council, synod or other authority of the Church gave voice to any different doctrine. It remained for the nineteenth century and the last quarter thereof to bring forth a new expression of belief, a new teaching concerning the days which are so big with meaning to all Christians.

It is now being taught from public platform and printed page with much zeal and industry that the day of the crucifixion of Christ was Wednesday, and that of the resurrection Saturday evening. It was apparently those who advocate a Saturday Sabbath who first propagated this opinion, whereby it was sought to rob the first day of the week of the distinctive honor and devotion bestowed upon it by almost all Christians; but later certain well known Protestant teachers and leaders identified with the Moody Bible Institute, The Sunday School Times, the Keswick and the Fundamentalist movements in England and America have become advocates of this new and strange doctrine. Their writings on the subject have been scattered far and wide, and have fallen into the hands of many uninformed people who have accepted the teaching that Friday and Sunday are no longer to be held in honor

in connection with the death, burial and resurrection of our Lord.

This teaching is based upon one passage of Scripture alone, viz., "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

This, it is claimed, is Jesus' own prophecy of His coming death, burial and resurrection, and that any other interpretation questions His veracity. It must be proved, therefore, that His crucifixion and burial took place three full days and nights, or seventy-two hours, before His resurrection. By the usual method of computing these events He would have been in the tomb one whole day and parts of two others, and two nights, or from thirty to thirty-six hours all told. In the opinion of those who follow the new teaching this does not agree with Jesus' allotment of the time He was to spend in the "heart of the earth," and must be rejected.

But there are three reasons why this new doctrine cannot be accepted.

First, it is a recognized principle of biblical interpretation that no doctrine may be founded on a single passage of scripture alone, but that the general scope and tenor of all the texts bearing upon the subject must be considered.

Second, there is no evidence direct, by analogy or otherwise, that a rock-hewn tomb on top of the earth is identical with the "heart of the earth," therefore it may not be claimed that Joseph's sepulcher was the place where Jesus was to be "three days and three nights."

Third, the term "three days and three nights" was a colloquialism, or familiar form of speech in the Bible meaning that a certain event or line of action was to be fulfilled "in three days," or on "the third day." "Three days and three nights," "after three days," "in or within three days," and "the third day," when used in connection with the death, burial and resurrection of Christ, are synonymous terms.

The text of Matthew 12:40, upon which is based teaching that the crucifixion occurred on Wednesday and the resurrection on Saturday, because of the necessity of fulfilling the exact terms of the text, that Jesus must have been in the "heart of the earth" (Joseph's sepulcher) three full days and three full nights, is but one of twenty-three passages referring to and giving the time between the tragedy of the cross and the triumph of the resurrection. Of those twenty-three texts one gives the time as "three days and three nights" (Matt. 12:40); two, "after three days;" six, "in or within three days," and fourteen "the third day." It is noticeable that in twelve of the twenty-

three passages the words of Jesus are given, and that ten times He said that on "the third day" He should rise again. Allowing for repetitions on the part of the different Gospels, there were yet three or four different occasions when He used the expression "the third day" with reference to His resurrection. Then there were four different persons who testified to His having risen on "the third day," after the event, viz., the angel at the sepulcher who said to the women, "Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:6-8); Cleopas going to Emmaus with a companion, and being joined by a Stranger who inquired the subject of their conversation and the reason of their sadness, said, "To day [the very Sunday morning of the resurrection] is the third day since these things [the trial and crucifixion of Jesus] were done" (Luke 24:21); Peter in the house of Cornelius at Cæsarea, who said, "Him God raised up the third day" (Acts 10:40); and Paul in 1 Corinthians 15:4, said, "He rose again the third day."

With the exception of Paul these witnesses were present on the "first day of the week" on which Jesus appeared to the women and His disciples, and their testimony is, not that it was "three days and three nights," or seventy-two hours, since the crucifixion, but "the third day." Cleopas said, "To day is the third day;" Peter who had seen and entered the empty sepulcher, and saw the abandoned graveclothes lying there, on the very morning of the resurrection, said, "the third day;" and the angel called upon the women to remember that Jesus had said "the third day," and their memory was not at fault. And later in the same day Jesus stood in the midst of the disciples in Jerusalem, and said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). There is no discrepancy between the words of Jesus here and in Matthew 12:40, for the general testimony of the Scriptures is that "three days and three nights" and "the third day" have exactly the same meaning.

This is proved by several examples in the Old Testament. When David was conducting a campaign against the Amalekites, who had robbed him and his men of their families and their goods, an Egyptian was found who "had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belondest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick" (1 Samuel 30:12, 13). "Agone" is an old English form for "ago," by which the text is rendered in the American Standard Version, meaning that a certain length of time has passed from a fixed date to and including the day at hand. Thus, "a year ago" means that 365 days have passed upon and including the day when the words were uttered. In the present

case the three days since the Egyptian was marooned in the desert, and left to perish of hunger and thirst, expired on the day when he told his experiences to David. It was "the third day" when he was found and rescued, although the record of his privation covers "three days and three nights," for both terms are synonymous.

When Rehoboam went to Shechem to assume the kingdom of Israel, Jeroboam and the dissatisfied Israelites came with a plea for an easement of the burdens imposed on the nation by king Solomon, and Rehoboam said, "Come again unto me after three days. And the people departed . . . So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day" (2 Chronicles 10:5, 12). In the mind of the chronicler of this event, no doubt "after three days" and "the third day" meant the same date.

When the fate of the Jews in Shushan and all the one hundred and twenty-seven provinces of Ahasuerus' empire hung in the balance, through the wicked plotting of Haman, and Mordecai had urged Esther to intervene for the preservation of her own life and those of her people, she returned this answer to him: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. . . . Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house" (Esther 4:16—5:1). Evidently, Esther's demand for a three days' fast, night and day, was fully complied with on "the third day."

These examples are sufficient, and when taken in connection with the New Testament records of the time occupied from the crucifixion and burial of Jesus to His resurrection, show that it was customary to speak of a period of three days and three nights as having been completed on "the third day." Therefore, there is no call today that need be considered for the Church to change its historical belief that our Lord was crucified on Friday and rose from the dead on Sunday morning.

MALTA, MONT.

BROTHER BUCK ANSWERED

By CLARA P. SCHMIDT

Having read Brother Buck's letter in the *HERALD OF HOLINESS* allow me to submit the following: With Brother Buck let us witness against the use of tobacco in every form, but let us also do so concerning worldly dress. We must not compromise along any line or our cause will be lost. If the Bible speaks against improper dress, and it does, let us not refrain from preaching against this sin.

God forbid that any holiness woman or one who dares to call herself a Christian, proclaim to the world by worldly dress or any other sin that salvation is not real, Christ cannot really save, religion is not genuine and the church is a fraud. Let us rather proclaim the gospel with no uncertain sound, both by our testimony and by our godly lives.

WROXTON, SASX.

"AND HE DREAMED A DREAM"—

THERE seemed to be an angel standing beside a contrivance that looked not unlike a penny weighing machine. When one stood on its platform the indicator swung around the dial. But instead of figures, there were words indicating human conditions. "Spiritually lame," "spiritually blind," "deaf," "lazy," "stingy," "shiftless," "over-sleep," "can't-pray," "no-study," "refuses-to-fast," "can't-make-calls," "eats-too-much," were some of the words on the first half of the disk. On the other half were some like these: "Fair-student," "up-early," "deeply-spiritual," "hard-worker," "faithful pastor," "preaches-with-passion," "devoted-to-the-Master," "loves-souls," etc. And on the extremest and farthest point of the disk, where the needle arrived but seldom, was the solitary word, "INTERCESSOR," and standing beside it in big gilt letters were the numbers 100%. Around the dial on the outside was this legend: "*Minister's Automatic Self-Indicator.*"

The angel stood with a ponderous book in hand, overseeing the use of this strange machine. Grouped around him were all the ministers and leaders of our beloved Church of the Nazarene. The General Superintendents were in the lead, and just back of them were the Headquarters people, and next came the District Superintendents and evangelists, and after that followed all the pastors. As each stepped onto the platform, and the pointer made its swing, a look of deep sadness stole into the angel's face, as he penciled the results in his huge book. Concern also painted itself speedily on the face of each minister. Not a few stepped off the platform wiping tears from their eyes. A few fell at once on their knees and began to sob out prayers.

I seemed, in my dream, to have arrived after my company had all weighed in, and the angel beckoned me to his side to hold the enormous volume, as he wrote. Thus I was enabled to see the entries he made. One of the peculiarities of this wonderful weighing machine was that the indicator would jump quickly to three or four of the words on the dial, indicating that some were guilty of a number of ailments, or possessed of several worthy virtues. While some were worthy and guilty at the same time.

A, pastor of — First church, "faithful pastor," but "eats-too-much," "cannot-study," "over-sleeps," and is "blind," and "deaf." So indicated the machine as Dr. A. stood on its platform.

B, District Superintendent, "hard worker," but "can't-pray," is "stingy," and "eats-too-much," and is also "blind," and "deaf." Brother B stepped down to fall on his knees in prayer.

C, pastor of —, "fair-student," "loves souls," but "can't-make-calls," and is "blind," and "deaf," pointed out the remorseless indicator. Brother C burst into tears.

And so the record ran on and on, and I read and wept as I read.

Soon I noticed that on very many records the terms "blind," and "deaf," were entered. Indeed, they were so numerous, as to arouse my curiosity. At last I inquired of the angel, how it happened that so many were thus labeled.

"My son," he replied, "your ministers are labeled 'blind,' because they so seldom read. Are there not hundreds of them who just skim through the *HERALD OF HOLINESS* when it arrives, always beginning with the telegrams and news, skipping the serious articles, and glancing hastily through the first ten lines of some of the long ones, and omitting the rest? Are there not multitudes who never read *The Other Sheep*, or the missionary articles in the *HERALD OF HOLINESS* at all? Are there not many who will not even read your heart-breaking articles on the General Budget, but promptly consign everything with your name on to the waste basket? A few, it seems, seldom read the Bible except to find a text on which to preach to others."

"Alas, can this be so?" I ventured to answer. "But why, heavenly sir, are they also marked 'deaf'?"

"Do not hundreds of them," answered he, "hear the cry of the heathen, and yet stop their ears? Are not the starving Chinese Nazarenes crying for a bit of food, and yet are not many American Nazarenes deaf to the cry? Are there not thousands of souls begging for salvation, both at home and abroad, and yet many refuse to hear? Are not their own missionaries pleading in their ears and yet they neglect to raise the General Budget? Am I not correct, when I mark them down in the Judgment Book as 'deaf'?"

"Indeed, I fear you are right, sir," I answered the angel, troubled in my own soul.

"But, step on yourself, my son," quoth the heavenly visitant. "I have weighed and marked all the rest. Dost thou not hear their lamentable cries? Surely we will see better results, after this."

Timidly I stepped on, for had I not seen our best and bravest sadly labeled by the exacting pencil of the angel?

One glance at the indicator, and I awoke bathed with perspiration!

J. G. MORRISON, *Executive Secretary.*

APRIL THE MONTH OF PRAYER

By N. B. HERRELL

Neglect is the foe of life,
Robs the soul of its love and peace;
It fills the days with sinful strife
And veils the throne of saving grace.

Resist this cruel foe,
He'll drag you to despair,
Begin this hour, by sovereign power,
Go now, meet God in secret prayer.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Thirteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—John 8. "It is my Father that honor-eth me" (8:54). The testimony of the Father to the deity of the Son is demonstrated by the will of the Father being worked out through the centuries in those who accept and follow the Son. In this chapter Jesus is witnessed to by the Father (v. 18). He is taught by the Father (v. 28). He was with the Father (v. 38). He was sent by the Father (v. 42). He was honored by the Father (v. 54).

Second Day—John 9. "He is a prophet" (9:17). The testimony of the blind man. An evidence that Jesus was divine is seen by the fact that He is able to heal both spiritual and natural blindness. Even a blind man could see that Jesus was a prophet.

Third Day—John 10. "Can a devil open the eyes of the blind?" (10:21). The crowds recognized that Jesus was more than human, and that His works were not from the devil.

Fourth Day—John 11. "I know, that even now, whatsoever thou wilt ask of God, God will give it thee" (11:22). Martha testified that God would do whatever Jesus asked, even though He was at the grave of a dead man.

Fifth Day—John 12. "Behold, the world is gone after him" (12:19). The angry Pharisees recognized that Jesus was the chief factor in influencing their time. They saw that He was superior to other men.

Sixth Day—John 13. "Jesus knowing that the Father had given all things into his hands—" (13:3). An evidence that Jesus had divine authority is seen in the fact that the Father gave all things into His hands.

Seventh Day—John 14. "Or else believe me for the very work's sake" (14:11). The mighty deeds that Jesus did prove Him divine.

PART TWO. A RICH MAN WHO FOUND HIMSELF POOR AT THE MOST CRITICAL TIME OF HIS LIFE

Read the story of this parable in Luke 12:15-21.

The Sin of Covetousness.

"And he said unto them, Beware of covetousness: for a man's life consisteth not in the things which he possesseth." Covetousness is mentioned more frequently than any other sin in the Bible. It is prevalent among all classes of people. It is one of the most dangerous and fatal of all sins. Paul classes it with fornication, adultery, idolatry, sodomy, thieving, ex-

tortion, drunkenness, reveling and blasphemy. Jesus places it with hypocrisy, worldliness and wickedness. A thief, adulterer or drunkard would be cast out of almost any church, but a covetous man stands high in most churches, and instead of being shunned he is courted and flattered. Covetousness is that sinful passion in man for getting, having and keeping money; that love of money or for that which it represents, that passion for something that will satisfy our sinful desires. It is making the creature rather than the Creator an object of worship. Hence the Scriptures describe covetousness as idolatry (Col. 3:5). The covetous man expects to get all his happiness out of what he possesses. "Take heed." "Beware."

Jesus' Illustration of the Rich Man's Folly.

Many have acted just as foolishly as the rich man in this parable. The man already was a rich man, and his fertile fields brought forth plentifully. There is no indication that he was unrighteous in his dealings or extortionate in his prices. There is every indication that his increase of wealth came from wise and careful cultivation of his fields. His sin was not in getting his wealth, but the abuse and misuse that he made of it and his opportunities. At first he was perplexed about the disposal of his wealth. He thought that he was able to solve this problem without God's help. "He thought within himself" and said, "this will I do." "I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He left God and his needy neighbors out of consideration all together. It was "I," "I," and "My." His philosophy was, "What is mine, is mine." It should have been, What is mine, is God's. His selfish, evil boast was unfulfilled.

God's Judgment Upon Covetousness.

His "many days," that he was expecting in pleasure were cut short by God's sentence, "This night thy soul shall be required of thee; then whose shall these things be?" He was not looking for sudden judgment. God addressed him as, "Fool," a title that he was worthy of. His foolishness is seen in the following: (1) He did not take God into consideration. He only considered his own wishes about his earthly possessions. (2) He did not consider his needy neighbors. God had made him responsible to those in need by bestowing upon him a bountiful supply. Augustine replies to the rich man's soliloquy, "Thou hast barns, the bosom of the needy, the houses of the widows, the mouth of the orphans and infants." Here were storehouses where he might bestow his surplus. A story is told by W. M. Taylor of a woman who said to a friend, "Oh, those moths! those moths! they have consumed everything that I laid away." Her friend said to her, "I do not know what it is to have a garment moth-eaten. I gave away to the poor months ago, all the garments for which I had no longer use; and there was no difficulty in preserving the remainder from the moths."

(3) This man did not take into account that he might be called by death any month. (4) He did not consider his folly of thinking that this life and material things would make him happy. How disappointed all who make this life all their trust will be.

"Attempt, how monstrous and surely vain!
With things of earthly sort, with ought but God,
With ought but moral excellence, truth and love,
To satisfy and fill the immortal soul.
Attempt, vain inconceivably! attempt
To satisfy the ocean with a drop,
To marry immortality to death,
And with the unsubstantial shade of time
To fill the embrace of all eternity."

—POLLOCK'S *"Course of Time."*

PART THREE. WHAT THIS PARABLE TEACHES ME

That things of earth and time will not completely satisfy.

That I have an obligation to use the blessings that God has bestowed upon me according to His will, rather than to gratify my own wishes.

That I may leave this life unexpectedly.

REV. ABRAM H. KAUFFMAN

The lingering shadows of life's afternoon faded out on February 22, 1929, when another of God's precious servants heard the summons home and the Rev. Abram Huber Kauffman went to be with His Lord and Savior from the home of his son, Elmer, at Hartford, Conn.

Brother Kauffman was born August 6, 1852, in Lancaster County, Pennsylvania. He was married to Elizabeth B. Horst on September 9, 1873, who preceded him to the eternal mansions on July 7, 1925. Four children survive him: Harvey H. Kauffman, Mountain View, California, Mrs. Ada H. Burkholder, Aurora, Oregon, Elmer H. Kauffman, Hartford, Connecticut, and Rev. Alvin H. Kauffman, missionary for the Church of the Nazarene at Jerusalem, Palestine.

Brother Kauffman was converted at the age of thirty. Many who have heard him preach will remember that he frequently testified that he lived a professed Christian and church member for twelve years before he heard the preaching of the new birth and entered into a vital union with God by being born again. A short time later, under the preaching of second blessing holiness, he entered into that grace and was always and everywhere during his ministry a constant herald of that great Bible doctrine.

He began his ministry in the Mennonite Brethren church at the age of thirty-five, in which church he held several pastorates. He later transferred his membership to the Apostolic Holiness Union, which he organized in the state of Michigan under the national leadership of Rev. Martin Wells Knapp, founder of God's Bible School, Cincinnati, Ohio. He became president of the Michigan Apostolic Holiness Union, which position he held for several years, during which churches were organized, campmeetings established and holiness work greatly extended in that state. During these years he published the Apostolic Visitor, a monthly paper for the promotion of the work.

During a very active ministry he preached and held evangelistic campaigns in more than fifteen states and in the Dominion of Canada.

He became a charter member of the first local society of the Church of the Nazarene organized in Michigan, and was elected the first District Superintendent when the Michigan District was organized in December, 1914, in which office he served two years.

He continued in the active ministry until ill health compelled retirement when he organized the Mutual Benefit Society for the purpose of providing, particularly, for the widows and orphans of ministers who die in the service of the Church of the Nazarene. The benefits of this society were later extended to the lay members of the church. He became the first charter member, his wife also becoming a member. Upon her death in 1925 he received the benefit from her membership amounting to one thousand dollars, and his beneficiary will receive the benefit of one thousand dollars from his membership. Many thousands of friends were made by his untiring efforts to establish this society while he was Secretary-Treasurer from January, 1916, until September, 1920, when the office was moved to Kansas City. During the thirteen years of this work \$350,000 have been collected and disbursed, thus establishing a monument of benevolence to his name.

After the death of his wife in 1925, he resided with his son, Elmer, at Hartford, Connecticut, where he taught the men's Bible class and preached occasionally as his strength permitted. He preached his last sermon at Hartford on the last Sunday morning of November, 1928. The gracious presence of the Lord on that morning will never be forgotten. On the first Sunday in February he assisted in serving in the sacramental service. The closing days of his life were filled with the glory of God and he testified that they were the most victorious of all his life.

Death resulted from a complication of heart disease and asthma. Funeral services were held at Hartford conducted by the pastor, Rev. A. B. Anderson, assisted by Rev. H. V. Miller, District Superintendent of the New England District, and Rev. Ira E. Miller, pastor at Lynn, Massachusetts.

His last request was that "Every Day and Hour" be sung at his funeral:

"Saviour more than life to me,
I am clinging, clinging close to Thee,
Let thy precious blood applied
Keep me, ever, ever near Thy side.

"Through this changing world below,
Lead me gently, gently as I go
Trusting Thee I cannot stray,
I can never, never lose my way.

"Let me love Thee more and more,
Till this fleeting, fleeting life is o'er,
Till my soul is lost in love,
In a brighter, brighter world above."

Interment was at East Petersburg, Pennsylvania, beside the last resting place of his wife.

H. V. MILLER,
E. J. FLEMING.

OUR HOLY GUEST

By E. E. WOOD

*The day of Pentecost has come,
A day of power and love,
The Spirit fills the sons of God,
A fulness from above.*

*He comes to purge with holy fire,
To make us free from sin,
The Church shall now His temple be,
And He shall dwell within.*

*Into all truth He comes to guide,
Our hearts and minds in love;
The deeper things of Christ impart,
The wisdom from above.*



LESSON FOR APRIL 7, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Ministry of Isaiah.

LESSON TEXT: Isaiah 6:1-8; 20:1, 2; 38:1-5.

GOLDEN TEXT: *Then said I, Here am I, send me* (Isa. 6:8).

WITH this lesson we are beginning a quarter which will be devoted to a study of the Hebrew prophets, especially of Isaiah and Jeremiah. Of all the prophets Isaiah is probably considered by scholars to be the greatest. He was not only great as a minister of God, but he was a great statesman as well. His ministerial labors extended through the reigns of three kings of Judah beginning about 758 B. C.

We have in this sixth chapter the history of Isaiah's call to his life ministry. Probably in a modern biography this chapter would be placed first. But there was wisdom in placing it where it stands. The first chapters describe the state of the people through a course of years, and give us an insight into the real character of the men among whom he was called to labor.

But the critical year of Isaiah's life, that which explained to him why he was born into the world, and what the task he had to perform, was the year in which King Uzziah died. We naturally inquire, Why is this fact mentioned? Uzziah had profaned the temple (2 Chron. 26:21); and his son and successor was Jotham, the only king of the house of Judah whose name bears a clear record without one blot of dishonor. Was it not appropriate that, upon the removal of a disobedient king and the succeeding king, who honored God and his house, there should have been this glorious demonstration and revelation of the King of kings—not merely as a preparation of the prophet for his mission, but also as an encouragement to the new monarch to continue his loyal attitude toward God and His truth?

"In the year that king Uzziah died I saw." To Isaiah a vision of God was granted. He saw a throne and on it seated a Being of majesty beyond his power to describe. This throne and king, unlike Uzziah, would not fade and die. Uzziah had come to great power and magnificence, probably a nearer approach to Solomon's greatness than any other ruler, but he died a sacrilegious and leprous king, and in the very place where God's curse fell, God's glorious majesty was revealed to His servant.

In this vision the temple was filled. He always fills His temples. There is room for only One where He has a throne. All His earthly temples must be counterparts of the one heavenly temple, where He reigns alone.

The purpose of the vision was to impress Isaiah with the majesty and holiness of the Most High, and it served its purpose well. However, he tells us more about the ministers who surrounded the throne, than of its Occupant, because human language cannot describe Him. His attitude was one of supremacy and dignity. He was sitting upon a throne while all the other beings stand before Him to receive His commands, bow in adoration, or prostrate themselves in humility and awe.

We would consider the song of the seraphim. They acknowledge God as "the Lord of hosts." They teach us that the glory of God is coextensive with His works. All that Isaiah saw was that God's glory filled the temple, but they saw that His glory filled the earth. "The whole earth," etc. This is truly so when we consider the far-reaching plan of redemption. "'Twas great to speak a world from naught, but greater to redeem." But the holiness of God was their chief subject for adoration and song. They were familiar with His other attributes, but His holiness excites their most rapturous praise. It is the holiness of God that gives value to all His other attributes and to all His works. "All thy works do praise thee, O God."

"Mine eyes have seen the King, the Lord of hosts." The invisible and unapproachable God revealed Himself to Isaiah through the glory of the afterward incarnate Son of God. This vision of God brought self-revelation, a vivid and painful sense of sin and self-loathing. The dazzling whiteness of divine purity will always produce such an effect where uncleanness exists.

The confession of Isaiah, his cry of need, brought a quick response and the removal of defilement was immediate. A man so prepared is made ready for any ministry of testimony, toil, or tribulation, all of which this prophet of the Messiah willingly experienced.

His prophecies concerned not only the Hebrews, but also Babylon, Tyre, Moab, and Idumea, and both the first and second advent of Christ, together with His reign. Not all of his prophecies have been fulfilled but much has already come to pass, and in this fact we have the divine pledge that the remainder will. We have in Isaiah one like unto Paul, a man who was obedient "to the heavenly vision" and counted not his life dear unto himself and won a martyr's crown. Tradition tells us he was placed in a hollow log and both he and the log sawn asunder lengthwise. Hebrews 11:37 it is thought refers to him as one who suffered so awful a death. "Be thou faithful unto death."

WORKING THROUGH THE SUNDAY SCHOOL

The Sunday School Builder, in a recent edition, printed the following: "Marvelous has been the advancement of the Sunday school world in the past two decades. Even now its possibilities are unfathomed. Year by year the Sunday school has grown to such magnitude that today the church looks to that militant organization for eighty or ninety per cent of its recruits. *The Sunday school more than any other organization is linked up with every possibility of the church, both active and inactive.*

"Imbedded in the Sunday school are vibrant forces of evangelism at work continually in the twofold purpose of soul-winning and Christian service development. . . . In the Sunday school the individual is reached and held by the small unit of constituency. *No other church organization offers such opportunity.*"

The italics are ours. We did this for emphasis. Before reading further, read these two sentences again. Is it true? Think before you answer. What other department covers the whole field? What other department divides the entire constituency into small groups and places a leadership over each group? Can you not see the possibilities through these group leaders if they are awake to the task? Can you see the pastor's opportunity here—to have efficient group leaders and work through them?

This same article makes the charge: "*The greatest hindrance to the universal acceptance of this system is the deaf ears of preachers and deacons,*" we might say pastors and church boards. Is this charge true? We must all admit that our pastors and officials often are not awake to the possibilities through the Sunday school.

Have you seen the enlarged and improved Home Department Quarterly? Rev. O. J. Nease is giving "Fireside Talks" on the daily readings for the daily devotions of the home or individual. Back to the "family altar" and to personal devotion, is one of our slogans. Shall we not take more interest in this Home Department? Every school should have a Home Department with a wide-awake supervisor.

When we hear a man sneering at sanctification, as a work of grace wrought at once, through the atonement of Christ, in answer to the prayer of faith, we can have but little faith in that man's depth of piety.—J. G. MORRISON.



Home Life

HEWN OUT IN A ROCK

By Mrs. JOHN T. BENSON

OUR talk this Easter is to be on the subject of the above five words. They are found in the Gospel of Matthew, and were spoken as you remember of Joseph's new tomb in which he placed the crucified body of Jesus. They are simple words, and yet some authorities tell us that in them we find the explanation of those great underground cemeteries called the catacombs, in which so many of the early Christians buried their dead.

Great numbers of these early converts to Christianity were Jews, and great numbers of them were Gentiles. The Gentiles had turned from the worship of their idols to believe in Jesus as their Savior. And their hearts were so filled with the joy of His salvation and they loved their new Lord so dearly that they wanted to walk like Him in life and be buried like Him in death.

This meant a great change in the practices of these Gentile converts. They had been used as other heathen were, to burning the bodies of their dead. It was a custom among the Romans who believed in many gods, to gather up the ashes, seal them in funeral urns, and place them inside small, but costly, buildings above the ground. The great Appian Road, leading into Rome, was lined on either side with these buildings which a writer describes as "handsome marble palaces in miniature."

But though the Gentile Christians no longer burned their dead, it was not always easy for the followers of Jesus, whether Jewish or Gentile, to carry out their loving desire to be buried as their Lord in a tomb *hewn out in a rock*.

The Jews in and around Jerusalem had long been used to cutting their sepulchers out of the rocky hillsides which abounded in their country. There were no such rocky ledges or hillsides about Rome. But lying beneath the surface of the soil was a deep strata of rock which suited the purposes of the Christians exactly. And though they often had to dig forty and fifty feet to reach it, they were not at all dismayed by that fact.

This is how they went at the undertaking. A piece of ground, say two hundred feet square was purchased. Then at one end an inclined shaft was sunk, the workmen cutting steps in it as they went down. When they reached the strata of rock, a tunnel or corridor was cut through it to the end of the property. Here the passage way, which was often five feet wide, and from ten to twelve feet high, turned at right angles and was cut across the two hundred feet front of the lot, turned again and ran down the other side, then across the lower end to the starting point.

Cross corridors were then made from corridor to corridor, and sometimes chapels of considerable size were hollowed out from the sides. The graves were cut in the rock walls of the corridors, one above another, with a layer of stone between. And thus it was possible when a Christian fell asleep in Jesus for his body to be wrapped as the body of Jesus was wrapped and placed in a tomb *hewn out in a rock*. The resting place was then sealed with a slab of marble or terra cotta and a suitable inscription was cut upon it.

When this story of the catacomb had been filled, the workmen, called fossors, sank another shaft and began the construction of another story below it. Indeed a single piece of ground sometimes contained as many as five of these stories.

As persecutions arose from time to time the fleeing Christians often used the catacombs for hiding places but they were not built for that purpose as many seem to think. They were simply their cemeteries just as we have ours. The entrances opened upon well traveled roads about Rome with no thought of concealment. As a matter of fact they were operated under the sanction of the Roman law, bands of Christians being legally organized for this purpose into burial clubs or associations.

Moreover there can be little doubt that the catacombs (which means hollow places) were laid out by skilled civil engineers. They were well lighted and ventilated, and sanitation was carefully provided for.

ADORNMENT

Someone has said that all races of men, whether civilized or savage, have a common desire to beautify the burial places of their dead. It was so with these early Christians. Corridors and chapels were often lined with marble slabs, or the walls were plastered and beautifully painted with scenes from the Old Testament, and the life of Christ, and many Christian symbols, such as the palm and the dove. There were earthen and silver vases, and lamps and vessels used in administering the Lord's Supper; also glass tumblers with pictures of Peter and Paul blown in gold in the bottoms.

Many of these articles were stolen when Rome was sacked by its enemies. And later on the Church of Rome stripped many chapels and corridors of their marble linings for cathedral pavements. But since the 16th century the catacombs have been carefully guarded and it is surprising how much remains. Many of the paintings are greatly discolored, while others are as fresh as if the colors had been laid on but yesterday.

THE INSCRIPTIONS

There are many discussions these days

as to what the early church believed. The many inscriptions in the catacombs settle the questions conclusively. And their evidence is of immense value for three reasons:

1. Because they are cut in stone and remain unchanged since the day, centuries ago, the workmen chiseled the words which compose them.

2. Because of their early date. They were begun in the middle of the first century and continued in use until the year 410 A. D.

3. Because of their extent and the numbers of Christians buried in them. It is estimated that the corridors, with their tiers of graves on either side, if placed end to end would reach a distance of 600 miles, or as far as from Chicago to Buffalo, New York. Over forty-two groups of catacombs are now known and named, each section of the city having a separate burial place. Somewhere between four and eight millions of Christians must have been buried in these early cemeteries.

It can readily be seen that the beliefs of such a large number of Christians, who lived so near to the times of our Lord and His immediate followers, are entitled to great weight.

NATURE OF THE INSCRIPTIONS AND

PAINTINGS

The faith of the early Christians centered about Christ: There is no place for the Virgin Mary. Over and over again these words are found: *Christus est Deus*, Christ is God. To them He was God, the Savior of men, the founder and head of His Church, the conqueror of death, the resurrection and the life.

Although often persecuted, and many of them martyred, there is no hint of bitterness in the writings of the followers of Christ. One very noticeable feature of the paintings is that no harrowing scenes of woe, of the agonies of dying martyrs, or of ghastly death itself are depicted upon the walls of the catacombs but only pictures of Christian joy and peace and victory through their Lord.

Inscriptions over the ashes of pagan Romans show they met death "with sullen resignation or in blank despair." Its utter darkness was not lighted by any cheering word of promise, or bright ray of hope of reunion in another world. Thus we find such inscriptions as these: "We are deceived by our vows, misled by time, death derides, our cares and anxious life is naught." "To a very sweet child whom the angry gods gave eternal sleep." "A husband dear to me, and dearest daughter farewell." "Here lies, destroyed by fate a son who was my only reason for living." "Farewell, forever and eternally, farewell."

The Christians met death with courage
(Continued on page twenty)



Foreign Missions

Every penny has two possibilities; not necessarily a bad and a good, but a higher and a lower. "Why don't you buy you a motor car?" said one man to another. "Because," was the reply, "I have made a vow not to buy me a car until I am supporting my own foreign missionary."

Foreign Mission investments meet the two ideal requirements. (1) The money is expended where the need is the very greatest. (2) It is devoted to its very highest use, being transmuted into Christian evangelism, education, healing, emancipation, holiness, spiritual life, in continuous and ever widening circles, the receiver becoming a transmitter, till only eternity can measure the good accomplished. Since in heaven "we shall know even as also we are known," shall we be welcomed into the Father's house and acclaimed as their human saviors by the outstretched hands and grateful voices of hundreds and thousands from Asia, Africa, Latin America, to whom our gifts opened the door of life eternal? Then surely

"Our heaven will be two heavens
In Immanuel's land."

When Alexander Duff returned from India and traveled among the Scotch churches, he concluded there was money in abundance but it did not find its way into the Lord's treasury. "It is invested," he said, "in stately mansions, splendid equipages, extravagant furniture, costly entertainments, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."

OUR JUAREZ MISSION AND THE MEXICAN REVOLUTION

A very interesting, not to say thrilling letter, a bit too long for publication, comes from Mrs. Santos Elizondo, in charge of the Nazarene Mission in Juarez, Mexico. She tells of her experiences in the Mexican revolution, when the insurgents captured Juarez.

Her friends expressed great fear for her, and provision was made for her to leave the city for a place of safety. But she refused and stayed with the orphans of the mission. While the battle was on, she and the children hid in the mission house, and remained in prayer. The fighting came within two blocks of the mission, and the house was frequently struck with bullets. However, no one was injured.

After the fighting ceased friends telephoned their sympathy and readiness to help. The insurgent general remembered Mrs. Elizondo from having met her in connection with the nursing work she engaged in during the Villa revolution. He offered protection. When quiet was restored Sister Williams, wife of General

Superintendent Williams, (now living in El Paso, just across the border from Juarez) visited the Juarez mission and greatly comforted Mrs. Elizondo and the children.

The Sunday following the fighting, she opened the church as usual, and was delighted to have an unusually large audience, despite the revolutionary troubles. Sister Elizondo expresses gratitude for the many prayers which have been offered in her behalf. She has profound faith in God's protecting care, and begs everyone to pray for her distracted nation.

A SPLENDID GIFT

A brother, who is not a Nazarene, stirred by a kind deed rendered him years ago by one of our Nazarene pastors, recently blessed our hearts by devoting a splendid bit of his property to the cause of the Lord. He made an annuity gift of

CHICAGO CENTRAL DISTRICT LEADS THE WAY

The Advisory Board of the Chicago Central District unanimously voted to pledge the district to a twenty-five per cent increase on the General Budget. In an enthusiastic convention at Decatur, Ill., recently the pastors approved of this, and will press the Stewardship Campaign for inspiring their people. Our Nazarene people will respond when they know and realize the need. The church is awakening and will demand that there be "No Retrenchment."

\$13,400 to the Church of the Nazarene, half of which he desires should be used for foreign missions. Our gratitude goes out to this generous brother. May the blessings of heaven fall plentifully upon him. Surely there are many in our church membership who could emulate the fine example of this neighbor. Make the church a notable gift which will pay you a nice annual interest, and then that gift will become its property when you are promoted to glory. Thus your money will spread holiness when you are through with earth. Do it today!

J. G. Morrison, *Executive Secretary.*

OSBORNS BACK AT CHAOCHENG AFTER AN ABSENCE OF EIGHTEEN MONTHS

By Mrs. R. G. Firtz

Rev. and Mrs. L. C. Osborn returned to their station at Chaocheng the first of October. She writes, "As we were nearing the city gates in the car we saw the gates close and had to wait a long time,

going through the usual passing cards to be carried to the officials before entrance was permitted. The official had ordered no autos to be allowed to enter the city without his approval, hence the delay. There was a fair on in the south suburb and most of the people were attending it, so we slipped into our compound rather quietly without the usual crowd to greet us.

"Oh, how happy to be home again after the long absence. It seemed much like returning from a furlough. The first few days were full and busy, meeting the people and trying to get settled. We are so grateful to say we found our compound intact. The Lord surely kept it for us and we feel so grateful to Him, knowing the great loss so many stations have suffered and even now some missionaries cannot return to their work as their compounds are in such terrible condition.

"Our hearts are so encouraged with the way our work is going forward in Puchow. Some testify of the great help they received during the revival just before we were called out. Puchow has been the scene of severe fighting five times within the last two years. The people have suffered from the effect but the Lord wonderfully protected the Christians. Just now it is very peaceful there, robbers are not even in action, which is a most unusual circumstance for that district."

FAMINE IN CHINA

By Mrs. R. G. Firtz

Sister Kiehn from Tamingfu, China, writes, "This will be a very hard winter for us, as we are again facing a severe famine. Already the people are starving and what will it be before the winter is over. We trust that our people at home will again stand by us in helping the many poor Christians at this time of need and distress. Word has come to us that many girls are being sold, in some cases given away, just so they have the promise that they will get something to eat and be kept alive.

"General Feng, the Christian general, and other officials are taking an active part in helping the poor. General Feng is putting up sheds where the poor can find shelter from the cold, but he cannot do what he wishes as the money is so limited.

"China seems to be making great reforms on all lines and it is good to see the interest manifest among the people."

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various Boards of Foreign Missions."



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

I. THE MOUNT OF PROMISE—ARARAT

MANY valuable lessons may be learned from the historical and geographical statements of the Bible, as well as from those plainer declarations of spiritual truths. In symbol or figure we may gather food for our souls and encouragement to help us in the time of stress and battle. Perhaps a study of the mountain peaks of the Bible will be practical and valuable for us. We will begin with the mount of promise, Mount Ararat, where the ark of Noah rested and where God gave to him the promise with the rainbow as the token of His covenant.

It is quite encouraging for us to note in the lives of the men of the Bible that they were human, and possessed all the traits of humanity that we possess today; that the Bible is a book especially dealing with human nature as it is found everywhere, giving a remedy for its ills and disease, and showing the results that will follow when this remedy is properly applied. Noah stands out as a man who especially was blessed of God in his work, and whose faithfulness was crowned with the saving of his house during the awful deluge that swept the earth. While others were destroyed, and the whole creation received its baptism with water, Noah safely rested in the ark prepared under the instruction of God, and guided by the hand of God, until it rested securely on the mountain after the storm had passed. Nor did God merely guide the ark without having peculiar interest in its inhabitants. God had shut him in, God sustained him while there, protected him from dangers abroad on every hand, and led him forth from the ark at the proper time, not being moved by Noah's impatience to leave. God was also interested in the worship and offering of thanksgiving given by Noah, for He made a covenant with Noah; promised him that the waters would no more destroy the earth, that he would have the regular seasons in their order, and that provision for man was to be found everywhere, for all herbs and flesh were given to him for food. The rainbow was given as the token or seal of this covenant. Is it any wonder when we gaze into the heavens and behold the wonderfully tinted rainbow that we experience a thrill of delight, we are awed by its beauty, we are charmed by its delicate tints, we are inspired by its ever recurring token of the promise God made to man through Noah, and it is impossible for man to copy it

in its real beauty and delicacy. It bears the stamp of a divine copyright, impossible to be duplicated by man.

But who of us have not stood some time on the mountain of promise and enjoyed God's presence upon our hearts in some unusual way, and in some inexpressible manner. Perhaps we too have been called upon to go through waters, deep and swift; persecutions have been many, doubt has pressed us upon every hand, the pressure of the evil one has been upon us, our skies have been filled with the clouds of despair, the lightning of man's wrath, and the thunder of his disapproval has been pressing close upon us. There were hidden dangers of which we were unconscious, but yet we were gloriously conscious of the hand of God which has safely hidden us in our ark—the precious Christ, where we were enjoying a life hid with Christ in God—we were sure of the hand of Omnipotence guiding us; we were resting on the promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." We perhaps wondered how long the pressure would be upon us, but also were willing to wait God's own good time to deliver His trusting child. At last our feet seemed to rest upon a mountain top, we felt a greater security, the waters had subsided, and firmer ground was ours. We have stopped in these times and brought offerings, praise and worship to God, that the storms of doubt had not unsettled us, that the sea of sorrow had not drowned us, that the swift waters of persecution had not swept away our confidence. It has been a time of great rejoicing because the storm has been safely past. In this time of worship and praise God has been especially near unto us, He has revealed Himself to us in a newer and greater way, his heart of love has been moved to grant us a covenant, with the promise of a rainbow on the cloud, that because we have securely stood the test, we have successfully learned the lesson, we have confidently rested in God and glorified Him in the flood, there would never be such a trial and testing come our way again. We were strengthened, we had a greater conception of God and His nearness to us, we had made progress through the trial and sorrow and were now better able to glorify God.

Let us then in the times of pressure, of battle, of sorrow, of storm, rest confidently in God knowing that just as He brought Noah out to the mount of promise so He will bring His trusting, confident child successfully through the conflict today.

N. Y. P. S. RALLY, SOUTHERN ZONE, DALLAS DISTRICT

The churches of Beaumont, Port Arthur, Orange, Houston and Lufkin, composing the Southern Zone, Dallas District, held their first Zone Rally at Beaumont Sunday, March 10. Beginning their program at ten o'clock in the morning, and continuing till five in the afternoon, several good papers were read and discussed, and several special songs and special music interspersed to the delight and edification of the large audience which attended. From the first song till the close there was not a dull moment. The presence of the Lord was so manifested that shouts of victory were heard several times during the exercises. At eleven a. m. Rev. K. A. McCormick, our pastor at Orange, preached a powerful sermon which was blessed and unctuous. Then a basket dinner was spread on the church lot, and it seemed that when the large crowd had eaten to the full there were several baskets full of fragments to gather up. Beginning at two p. m. the program was resumed, and at four p. m. a business session was held and the following officers were elected: W. D. McGraw, Jr., president; T. J. Ford, Port Arthur, vice president; Mrs. R. A. McCormick, of Orange, secretary-treasurer; and D. Edward McCravy, of Houston, reporter. All the churches in the zone were well represented except Houston. They found it impossible to attend on account of pressing matters in connection with their new church building, and also not getting notice of the meeting in time. But they are very enthusiastic over the rallies, and informed us that they will be with us at the future meetings.

They voted to hold the rallies every two months, and Port Arthur was chosen for the next meeting place. They will be held on Sundays, and only one day will be given to each one, but all the services will be given them at the church where the rallies are held. This seems to be the best plan for this zone as so many of our young people are employed by firms that could not let them off to attend in week days.

Adjourning at five p. m. they assembled at 6:30 p. m. and continued their interesting program till 7:30 p. m. at which time Brother Charlie Robinson preached a powerful sermon from the theme, "Angels." God honored his message with several seekers and happy finders.

The coming of Brother Charlie and his family at this time was a great treat to all. He happened to be passing through at the time. But you know good things are frequently "happening" to holiness people. We are praising God for the talented young people which He is bringing into our churches, and we believe that these rallies will prove to be one of the most fruitful efforts that has been undertaken on this end of the district. Pray for us.

Reporter.

HOME LIFE

(Continued from page seventeen)

and hope. They believed that the grim enemy had no power to touch the soul, but that it passed immediately into the haven of the blest. Here are a few of the inscriptions which show this triumphant faith in eternal life, even in the face of death. "Laurentus was born into eternity." "Prima, thou livest in the glory of God and in the peace of Christ our Lord." "He went to God." "Refrain from tears, sweet daughter and husband, and believe it is forbidden to weep for one who lives in Christ." "The earth has the body, celestial realms the soul." "Here rests my flesh, but at the last day, through Christ I believe it will be raised from the dead." "Tetrianus lives."

One inscription brings to our minds the picture of a little group of believers who bore to his resting place in one of the rock tombs the body of a young soldier. These words were cut on the stone tablet: "In Christ. In the time of Hadrian, Marius, a young military officer, who had lived long enough when with his blood he gave up his life for Christ."

However men may dispute about manuscripts or the meaning of texts, there can be no question about the belief of these early Christians, as graven above their rock-hewn tombs. Shall we not pray this Easter that something of their spirit shall reach down through the ages and inspire our hearts with greater love and faith in Jesus our risen Lord?

KENTUCKY DISTRICT PREACHERS' MEETING

The Kentucky District Preachers' Meeting was held at the Richmond church, March 4 to 8. General Superintendent Chapman was the special worker and was present for the opening service on Monday evening and remained over Sunday the tenth after the convention closed and most of the preachers had returned to their charges. A splendid program had been arranged by the District Superintendent and Advisory Board and the majority of all the speakers or authors of papers were present and rendered their parts well. All seemed to have been profited by the discussions and everyone seemed to be a seeker after truth and the most efficient and scriptural way of solving our common problems. It is needless to say that Dr. Chapman's lectures twice daily were of the highest possible type, and his evening evangelistic messages were unctuous and freighted with truth and information which edified all interested in the spread of full salvation. Vast audiences were present for the blessings of the night services with the exception of one night when a heavy snowstorm prevented many from coming.

District Superintendent Wells presided at all the sessions and continually insisted that we should seek first to have the presence of God uppermost in the convention and enlarge our vision for the future work of God in these parts.

Special attention was given to our Foreign Missionary interests, N. Y. P. S., Home Mission undertaking, and the new Pension Plan for our retired preachers. The General Superintendent made addresses on all these important phases of

our connectional work and helpful discussions ensued.

Among the visitors from other districts were Rev. J. D. Saxon, field secretary for Trevecca College, and Rev. W. F. Shannon, pastor of our church at Springfield, Tennessee. These brethren arrived on Saturday evening before the convention opened and preached splendid sermons to our local congregation on Sunday.

Richmond church will never get over the Preachers' Meeting. We will welcome it back any time we can get it.

CHAS. F. PEGRAM, Reporter.

MANITOBA-SASKATCHEWAN DISTRICT

Have just last night closed another good revival with our church in Mantario. This they tell me was by far the best revival they have had since the church was formed. We had a few bright, happy finders for salvation through the first part of the revival, as well as numbers of the members seeking to be sanctified, but last Friday night the break came and we had an altar full of seekers, and a great salvation time, and again Sunday night. We had one grand day Sunday; had the Lord's Supper with them and at night four united with the church, and more are coming soon. Yesterday they paid up their District Budget in full and in the next two weeks they will raise their General Budget. The church gave Brother Tromburg a unanimous recall for the coming year. All the votes cast were for his return.

We have lately visited the Winnipeg church, and found Brother Wilkinson and his good wife getting on just fine with the Winnipeg church. We spent a good week with them, I have never seen the Winnipeg church when it was doing so well as it is at the present. They have had some hard battles to fight but God is bringing them out on top and they are getting the attention of the city, so many new people are coming in, numbers of people are looking our way in this great city. I believe God is going to give us several more churches in this great city.

We were with the church in Regina a couple of nights they were having a month of prayer. The church here have their lot about paid for and are planning to build this summer.

Brother MacDowall, our pastor at Morse, held a very good revival in Shackleton for Brother MacLachlan and in return he held the Morse revival and they report a real salvation time. The meeting ran four weeks.

I have not seen a report of our Midwinter Workers' Convention that was held here in Moose Jaw. We had two wonderful days, and the evening services were times of salvation. I think they have had seekers at the altar here in Moose Jaw every Sunday since.

We are planning now for our summer campaigns in some new towns, and hope to hold some this spring before the coming assembly. We would like to take on a larger program but funds forbid it. We want our people especially to pray for the Home Mission work, and trust all of our churches will raise their budgets and

then some of our people who can pay more than their share into the budget make some extra gifts for this purpose. My heart is greatly stirred and burdened as I travel over these great provinces and see the need. We are doing so little in comparison to what we should, and could do with a little extra help.

Our assembly will be on in another quarter. Let all of our churches do their best to meet their budgets in full. If we can do this we will have several hundred extra for Home Missions.

Brethren, pray for us.

GEO. BEHNES, District Superintendent.

THE COLUMBIA RIVER NAZARENE COUNCIL

The Columbia River Nazarene Council of the North Pacific District consists of a membership of eight hundred, the majority of the members being in the southern part of the district.

The council conducts all day meetings on the third Tuesday of the month. These meetings are held at different churches and are a source of great blessing to the churches as well as the pastors. Getting together once a month keeps a fine spirit among the pastors and is very helpful to both the preachers and the people. Special meetings are held at different times of the year by the council. The most profitable meeting of the group was the Midwinter Ministerial Convention, sponsored by the council and under the leadership of the District Superintendent, Dr. J. E. Bates. The convention was held in First church at Portland, Oregon, with pastors Rev. and Mrs. Donnell J. Smith, January 28 to Feb. 3. The convention was not attended as largely as it would have been if the weather had permitted. There was one of the most severe cold spells that has been experienced in Portland for several years during the week of the meetings, water pipes were frozen and snow was piled high on all sides, which made it impossible for folks to come from a distance. We were delighted to have as a special speaker General Superintendent Dr. J. B. Chapman, the messages by Dr. Chapman were much appreciated by the preachers and people. His deep spirituality and logical presentation of the truth endeared him to our people.

The papers and discussions during the convention were of great importance, dealing with every department of the work. Such subjects as, "The Pastor and His Work," "The Responsibility of the Layman," by different pastors and laymen, brought out some very valuable discussions. An afternoon was given to the N. Y. P. S. work and was well taken care of by the District President, Willard B. Hall. One afternoon was given to the Woman's Foreign Missionary work. Dr. Bates was the main speaker for the missionary service. The Sunday school was given place and the night services were evangelistic, with the exception of Friday night which was a Home Missionary Rally. At this service Dr. Bates spoke on the subject of "Home Missions." It was a stirring message and enlarged our vision. God is wonderfully blessing Brother Bates in the work on the district. The closing day of the convention was Sunday, Feb. 3. Dr. Chapman spoke

in the afternoon to a large audience, the subject was "The Second Coming," and it was a great closing service with a number at the altar.

The visitors were given the very best of entertainment by the pastors and people of First church. It was a very pleasant and profitable convention.

We are looking forward to the great campmeeting to be held on the beautiful camp ground at Portland, owned by the Columbia River Nazarene Council. Dr. J. B. Chapman and Jarrette and Dell Aycock are to be the special workers. Just keep this in mind: great campmeeting, Portland, Oregon, July 18 to 28, 1929.

ALBERT J. SCHOCKE, *Secretary*.

SOUTHERN CALIFORNIA W. F. M. S. CONVENTION

On February 28 the W. F. M. S. of the Southern District of California met at Long Beach for a two days' convention, with Mrs. Paul Bresee presiding. We had a wonderful meeting all the way through.

Thursday morning we had a round table discussion on Junior work, led by Mrs. P. G. Linaweaver, our second vice-president, and Mrs. J. Proctor Knott read a splendid paper on "Our Juniors and Missions." We also had a discussion on the Young Women's work, led by Mrs. Schwab of Pasadena, our first vice president, and a very interesting paper was read by Mrs. Horace Bresee, the granddaughter-in-law of the founder of our church.

Thursday afternoon we took up our thank offering money from the various societies and each president was given a few minutes to tell how the money was raised. The total amount given that day was \$2,023.54 and more has come in since.

Thursday evening was a Mexican service. Mrs. E. Y. Davis brought a group of converts from Los Angeles to sing for us, one young lady was especially blessed. Mrs. Davis gave us a wonderful view of the work and needs in Mexico.

Friday morning was devoted to the memory of our dearly loved Esther Winans. Two fine papers were read by Mrs. Ray Hodge of Long Beach and Mrs. E. P. Baker, of Hermosa Beach. During the meeting Miss Glennie Sims from China, Mrs. H. A. Wiese from China, Miss Flagler, outgoing missionary to China, and Mrs. F. A. Anderson from India, brought us stirring messages of the work being done in those far-off lands. Many times the whole audience was melted to tears and God certainly blessed the entire meeting with His presence and power.

ETHEL M. JOHNSON, *District Secretary*.

W. F. M. S. CONVENTION, NEW YORK DISTRICT

The New York District W. F. M. S. has recently closed a very profitable and interesting convention at Danbury, Conn. The convention opened on Thursday night at 7:30 p. m., the District President, Mrs. Ida Murphy, presiding. Mrs. Ward, first vice president, read the scripture. After prayer, Mrs. Ina Stone sang, "Hark, I Hear Then Call My Name." The entertaining pastor, Rev. Lillian Henderson, then gave a brief address of welcome. Mrs. Murphy responded. Rev. J.

A. Ward, District Superintendent, then gave a very helpful address on Foreign Missions.

The Friday and Saturday morning sessions were devoted to business, and you can trust our President that not one was left out of the general, and district objects were presented and discussed, progress noted or otherwise.

On Friday afternoon Dr. Julia R. Gibson spoke on Medical Missions and need of a hospital in India. In the evening Dr. Gibson had two little girls dressed in native costumes, one to represent a wife and the other a widow and using them as illustrations, spoke of the social and religious conditions existing in a land where monkeys and elephants are gods. The meetings were well attended.

On Saturday God sent a deep, beautiful mantle of snow, and it settled down upon the town and had its effect upon us. And in the quietness, and hush, of its purity God came and spoke to all of our hearts as we knelt in prayer around the altar. And in the evening, with the snow still falling softly about us, the lights went out all over Danbury. But as we gathered in the little church that the dear people of Danbury have sacrificed so for, and which is a monument of prayer and effort, God came. Two oil lamps were all that we had, but we needed no lamp, for the "Lamb was the light thereof." Glory filled our hearts, and holy laughter from some of our dear old saints filled the room.

Did you say that the old-time power and glory were gone forever? You are mistaken. The God of Moses still lives, and they who meet His conditions and

NOTICE TO THOSE WHO SUBSCRIBED TO THE TENT FUND AT GENERAL ASSEMBLY

On Sunday morning at the General Assembly at Columbus, Ohio, during a great "Home Missions" service a large number of people subscribed to a fund with which to buy tents to be used in home missionary campaigns. Something like twenty-five hundred dollars was subscribed as I remember it. That list of subscribers was lost in the move back to Kansas City. This is why no notice has been sent out for payment of pledges. Some few have paid, but the larger part remains yet unpaid.

Many calls are coming in from needy sections of the church for tents to be used during the opening season soon to begin. We must have some tents right away.

Will those who made pledges please send in the money to headquarters so the Department of Home Missions can purchase the needed tents. Mississippi is asking for a tent, and Louisiana is in need of tents. Two are needed in Canada. Others also are needed. We urge all who made pledges to either send the money in at once or notify the General Board when the pledge can be expected.

In the preachers' convention a few days ago in Chicago Central District the churches at the urge of Brother Chalfant subscribed money for the purchase of a nice tent for Georgia. This was the action of this one district alone. All should help in this worthy cause. Now is the time to give to this cause.

Send money to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS.

stay with Him long enough, bring back a little of His own glory.

Sunday was a day of victory. Rev. K. Hawley Jackson preached in the morning and gave a very inspiring address in the afternoon, and a revival service which he was commencing there was begun when two precious souls knelt at the altar, one for pardon and one for purity. Brother Jackson preached again at night to a good congregation.

The spirit of the convention was beautiful from the beginning. All expenses paid without any special offering. Our District President was at her best, and we all appreciated her earnest efforts in behalf of the success of the New York District W. F. M. S. There were six societies represented. All doing well, and funds coming in nicely.

DR. JULIA R. GIBSON, *Reporter*.

ANOTHER NEW CHURCH ON KENTUCKY DISTRICT

We are glad to report another new church on Kentucky District at Mount Hope, W. Va., with twenty-four fine charter members and others who will come in in the near future. The workers in this campaign were Rev. Earl G. Hissom and his good workers from Charleston and Kanawha City. Brother Hissom has only been with us a short time but is making a fine Nazarene in every way. Rev. J. H. Cobb and his fine wife are taking the pastorate of the new church. We have now over twenty-five home mission campaigns planned for the summer and fall. On with the battle.

L. T. WELLS, *Superintendent*, Kentucky District.

NORTHERN INDIANA DISTRICT BUILDING PROGRAM

Sunday afternoon of March 10, Dr. R. T. Williams was with us at South Side church, Muncie, Indiana. He delivered a great message, after which eight thousand dollars (\$8,000) was pledged toward a new twenty-five thousand dollar building that the board had unanimously voted to erect.

This church has been organized about one and one-half years, starting with around forty members, and we now have a membership of one hundred. Rev. E. C. and Betty Martin have been in charge of the work there since it was organized, and they have certainly proved themselves faithful to the task. No finer young people can be found in the movement. They keep their District Budget up to the minute, and their General Budget is overpaid. We will soon have a strong work in South Muncie.

The North Side church in Muncie, where I had the pleasure of speaking Sunday morning, is doing splendid work under the leadership of Rev. Gale Shaffer. They have made wonderful improvement on the property, and their Sunday school and church attendance is better than at any time for several years. At the rate we are going we will soon have Muncie well cared for so far as our church is concerned.

At Winchester, where Rev. Leo C. Davis is pastor, we have recently purchased a most beautiful parsonage. They sold the old parsonage, and will have their

new church and new parsonage together. We reported that plans were under way for a new church in Winchester some time ago. The work will soon start, and a beautiful brick building will be complete before the District Assembly. Brother S. D. Cox has just closed a good meeting with the Winchester church, and they are getting several new members as a result, to help them push the battle.

A new five thousand dollar tabernacle is being completed for the South Side church in Ft. Wayne, where Rev. Glenn E. Miller is pastor. This young church is growing rapidly. It was organized about three months ago with twenty-seven members, and they now have fifty members, with more than one hundred attending Sabbath school.

Several other plans for buildings are under way. We reported a number of them several weeks ago. At the close of this assembly year we will report by far the largest building program that we have ever reported. Our people are getting the vision of housing the church and Sabbath school, and are planning buildings so as to care for the next generation as well as the present one. We are expecting to work out the building program while supporting the general church. We hope to have a good substantial increase in the amount paid on the General Budget, as well as amount paid on building and improvements. God is going to help us to get it done. Our people have never had a greater vision of the need at home and abroad, and were never giving so much per capita as they are doing this year. Almost every church on the district will observe the month of prayer called by the Board of General Superintendents, which will mean much to our building program as well as to every other phase of the work.

J. W. MONTGOMERY,
District Superintendent.

NEWS IN BRIEF

District Superintendent Marvin S. Cooper writes, "Among the many direct answers to prayers of our pastors and their people, is the fact that we have been able to secure 'Uncle Bud,' for a district tour of the Nebraska District during the month of August."

Mrs. Dora K. Pyne writes from Port au Prince, Haiti as follows: "I want to thank you for sending me your fine paper away down here in Haiti. My Bible and the *HERALD OF HOLINESS* have been my soul food. This is truly a desolate land. How much we need a mission down here. Hundreds of our fine American boys are stationed here, saloons are wide open and all other evils."

Mr. O. L. Williams, a young man just beginning the work desires to serve as singing evangelist during the summer months. He may be reached by letter at Jonesboro, Arkansas.

The church at Dodge City, Kansas recently presented their pastor with a new Plymouth Chrysler automobile. This was greatly appreciated by the pastor, Broth-

er R. R. Richey, who will now be able to better carry on his pastoral work.

Everette Holcomb, a young man from Bentonville, Arkansas, feels called to the work of evangelistic singing and is planning soon to enter the work as song evangelist. Anyone in that section of the country needing his assistance may address him at 127 West Ninth St., Bentonville, Ark.

The home of Brother and Sister Winchester of Aurora, Mo., was destroyed by fire last week and practically everything lost. Brother Winchester was severely burned about the face and hands, and both arms badly cut while endeavoring to rescue their youngest girl, who he thought was in the house. Happily she was out and safe. He is confined to a room in the Ozark Hospital. Let all the *HERALD OF HOLINESS* readers remember them in prayer. They are in great need.

One of our correspondents sends in a request that we remember in prayer the church where she attends, that God will send them a revival. She also says, "Please continue my paper (*HERALD OF HOLINESS*), as I would actually starve to death spiritually without it, since I am not close enough to attend one of our churches."

John W. Oliver, District Superintendent of the Arkansas District, writes that he is planning a series of conventions on the district and will discuss district and general interests. One of the things to be emphasized is the campaign for the *HERALD OF HOLINESS*. The dates of the conventions are as follows: Ozark, March 26, Amity, April 9, Vilonia, May 14, each convention to run over the following Sunday. We are greatly delighted with the interest our District Superintendents and pastors are taking in this important matter, and hope to see the subscription list reach a high mark in the near future.

District Superintendent Balsmeier of the Kansas District is pressing the matter of subscriptions on his district with great enthusiasm. They have set the goal for 1,000 on the Kansas District and hope to reach it soon.

CHURCH NEWS

ANTHONY, KANS.—"Last Sunday closed a six weeks' home missionary campaign at Anthony with Evangelist J. P. Wear and wife of California. We could recommend Brother Wear to any pastor who needs the services of a good, sound, Holy Ghost filled man. He doesn't become discouraged when things are hard. He preached more than sixty times, holding to the old rugged line. We had a fairly good meeting but it was a hard-fought battle. However, when things looked the darkest God came to our rescue and brought us out to certain victory. A Church of the Nazarene was organized with a good membership and several more are looking our way. I must say that the personnel of our church is exceptionally good. Rev. A. D. Grim,

formerly of Bethany, Okla., was placed in charge of the work by District Superintendent Balsmeier. We are looking forward to a good year and expecting to see many people saved because of a Church of the Nazarene being established here. To God be all the glory for all that has been accomplished here."—Mrs. Elma Grim, Reporter.

SONG EVANGELISTS MISSES YOUNG AND CORNELL—"We are truly praising the Lord for His wondrous presence with us in the meeting which just closed at Wooster, Ohio. Many hearts were put under mighty conviction which caused them to yield to Christ. This Church of the Nazarene started out one year ago with eighteen charter members. At the present time they have fifty-seven members with a score or more they are expecting to join with them soon. The church was packed every night but two. Scores were compelled to go away on account of lack of room. The property which they have purchased is situated in the central part of the city. They are now occupying a portion of the frame building on their property. Partitions were taken out of three rooms, which they are now using for their services. Nearly 260 were packed into this small space the last Sunday night, with scores standing in the hall and on the porch. They are now making plans to enlarge their place of worship. Thirty-five bowed at the altar of prayer. They all found definite victory except two. God still answers prayer. Praise His dear name. Wonderful heart searching messages were given by their pastor-evangelist, Rev. C. W. Perry."

MONETT, MO.—"The meeting, that was planned, prayed for and believed for, with the Iricks as evangelists, February 24 to March 10 is now history, but the blessings and memory will linger with us. There was a beautiful spirit of expectancy, faith and optimism prevalent among the church and its friends for weeks prior to the meeting. The church fell in line and co-operated with us in every plan. The first Sunday morning Brother Irick brought a splendid message—how the Lord blessed and the congregation was so pleased with the workers. Brother and Sister Irick are wonderful workers, so untiring in their efforts. We had ten a. m. services four days each week and these were very beneficial and uplifting to all who attended. The attendance was fine throughout the entire meeting. A number sought and found the Lord and we are expecting to receive some new members. The second Sunday, Sister Irick spoke to the Sunday school and practically every child in the house went to the altar, many were definitely blessed of the Lord. Sister Irick arranged and inaugurated a Sunday school rally for the last Sunday. The goal was 150; we didn't quite reach it but had 126 present; the previous highest record was 99. God marvelously blessed in the meeting. By the sacrificial efforts of some and the help of others a good offering was given the evangelists and all bills paid, praise the Lord. We would not fail to mention the splendid service the last Sunday afternoon in behalf of Rest Cottage at Pilot Point, Texas. Sister Irick brought

a stirring message on 'Beauty for Ashes.' A freewill offering of \$15.41 was given for the Home. We wish to give honor to God the Father, Son and Holy Ghost, for this good, timely, blessed, seed sowing revival."—Sam K. and Ethel Moxley, Pastors.

MILLINGTON, MICHIGAN—"We recently closed a good revival here. Rev. F. E. Cole of Winchester, Ind., was our evangelist. He is a splendid preacher and gets and holds the crowd. His ministry blesses the church and brings conviction to the unsaved. A number sought and found the Lord in forgiveness and heart cleansing. We desire to recommend Brother Cole to our brethren for revival and campmeeting work. He is a young man, and will be a real blessing to your young people."—F. Houghtaling, Pastor.

YUMA, ARIZONA—"We have been here as pastors five Sundays and can truly say that we are enjoying our labors with this loyal band of Nazarenes. They are fervent in spirit, serving the Lord and have a vision and a determination to do something for the cause of souls. We have had seekers in our altar and seven members have been received in the last month. We are getting ready for a revival to include the last three Sundays of March. District Superintendent Jarrell, is the evangelist. There is excellent local singing talent among our young people and a number of them play stringed instruments. Our meeting is to be preceded by a week of prayer to be conducted on this wise: individuals taking an hour a day until fourteen hours have already been taken and the end is not yet. We are praying for such a spirit of prayer to come on us until there will be twenty-four hours of intercessory prayer ascending the throne each day. Fervent, agonizing prayer will bring things to pass and create a revival. Yuma is building fast, and it is predicted that it will be one of the leading cities of the Southwest in a few years. Our church extends a hearty welcome to all tourists and visitors and promise that you will be a stranger but once in our midst. We are the church on the hill, corner of 9th Street and 2nd Ave. We have a live Sunday school, W. F. M. S. and N. Y. P. S. Pray that the Lord will help us as a church to build in proportion to the building of the city and that we shall be a light to lighten those in spiritual darkness."—A. M. Terrell and Wife, Pastors.

PASTORS WARREN AND VALLIE HENRY, HAGERMAN, NEW MEXICO—"We resigned our pastorate in Butler, Pa., in October to bring Mrs. Henry to a higher altitude for her health, on the doctor's advice. We bated to part with the dear people there, and to leave friends and relatives, but after much prayer and waiting on God, we felt clear that it was His will for us to leave and come this way. We are glad to report that Mrs. Henry has greatly improved since coming here, and is able to preach once more. Praise God! We found a fine class of people with a beautiful little church building of stucco. The Lord has put His seal on our labors here and given us seasons of refreshing.

We closed a meeting in December with Jack and Ruby Carter as singers; Miss Gladys White of Bethany as pianist, and pastor and wife doing the preaching. God gave us a good meeting in spite of the fact that the flu was just at its worst in the community. Brother and Sister Carter cannot be beat for their singing and altar work, they are real Nazarenes with the Nazarene swing. The people here stand by us loyally by their prayers, money and presence at each service, and we love to work with them. We believe God is going to give us victory in this little town out where the West begins, for we can see a cloud now the size of a man's hand, and are marching on with the conqueror's tread. Glory."

PASTOR E. D. MESSER, OWENSBORO, KENTUCKY—"We have not reported since leaving our work at Olive Hill last October to undertake the job of saving both church and property here, but are glad to report that the Lord is giving us victory in this undertaking. The General Board of Church Extension granted a loan on our property here just ten days prior to foreclosure date, thus saving the property. We are now planning on selling the present property and building above ground elsewhere. At present we are worshipping in a rented store building. Have a seating capacity of two hundred fifty. Sunday night this was packed to capacity and some turned away. Some stood and we placed some children on the edge of the platform. Had largest Sunday school attendance we have had in Owensboro since coming here. Nine professions in first week of meeting. Rev. Chas. F. Haden and myself are doing the preaching. God is blessing and we are looking for a landslide from glory every night. Some of the finest people on earth here and the best prospect for building a real church of the Nazarene, I know of. Pray for us."

EVANGELIST F. E. COLE—"Some weeks ago we closed a revival with Brother R. F. Wilson and his good people of Montgomery, Michigan. We found a loyal band of Christians, and God gave us victory there. To be sure there is a future for the Church of the Nazarene in that part of the country. We have just come from a meeting with Brother Houghtaling and his church of Millington, Michigan. The Lord gave some good victories. We found Brother Houghtaling to be a fine man, one who loves God and the people about him. We are now in a meeting with Brother Templin and his people of Ossian, Indiana. We are expecting God to help and give victory here."

OAKLAND, ARK.—"Our pastor, Rev. M. M. Mitchel has been bringing some encouraging messages the last few months. Sunday morning was a blessed time when he brought a message to the saints under the anointing of the Holy Spirit. We were given a few moments for testimony and some testified with tears that the message was so encouraging, just what they needed. His text was Heb. 12:1. There have been seekers for sanctification in several of the regular services. \$46.50 was subscribed for the General Budget to be paid

later. Pray for us that we will let God have His way and that we through Christ may keep the enemy defeated and keep where God would have us to be."—Tetma Bright, Reporter.

BENTONVILLE, ARK.—"Every department of the church is getting along fine. Our Sunday school has held up fine through the long cold winter. We have a revival every Sunday and the Young People's Society is doing good work. Missionary society is doing the best work they have ever done since we have been their pastor. We have an all day meeting and basket dinner the fifth Sunday, three services. You are invited. Pray for us."—C. C. Cluck and Wife, Pastors.

LETHBRIDGE, ALBERTA, CANADA—"We are glad to report real victory in our work in this city. Our people have been praying for a real old-time revival for some time, and God graciously sent us one. Brother Geo. Beirnes, District Superintendent of the Manitoba-Saskatchewan District, was engaged as evangelist, and the meeting commenced on January 6. Brother Beirnes preached the Word with no uncertain sound, but on account of much sickness prevalent among our own church members, and terrific cold weather, Brother Beirnes did not have as good bearing as we would have liked to have seen him have. But in spite of all hindrances God reclaimed three souls, and when Brother Beirnes closed the meeting our people were much encouraged and were pressing on in the battle against sin and the devil. Brother Beirnes, having his district superintendency to look after, found it necessary to leave us at the end of three weeks. At the same time that Brother Beirnes was holding forth in Lethbridge, Rev. J. O. Schaap of Montana was engaged in a revival meeting in Picture Butte, a small village just twenty miles from the city. In spite of subzero weather, the church was crowded to the doors and people outside listening at the open windows. It was a wonderful time of rejoicing there over sinners coming to Jesus. Brother Schaap stopped in Lethbridge on his way home and gave us a two weeks' meeting. The revival tide was still on and sinners were saved from sin, and believers were sanctified. God used this man of God to show folks their need of salvation. Strangers came seeking Jesus who were never in our church before. It is said that it was the greatest revival Lethbridge has ever seen. We added six new members to our ranks. The revival flames are still burning and we hope by God's grace to keep them burning till Jesus comes. We thank God that He still saves sinners and still sanctifies believers. We are all progressing spiritually and pressing the battle for God. Pray for us."—William A. Peterson.

REV. A. D. BUCK, GREEN COVE SPRING, FLORIDA—"This finds me in the country where the flowers bloom forever and the songs of the birds never die. While in meditation yesterday, looking back over the years, through false reports as well as good reports, I find that I have had victory all along the line. I thought especially that it would be fine if I could receive a letter or a card from everyone

who reads this paper that was saved under my ministry, and also preaching, or as missionaries at home or abroad. It would be a great delight to me. I am planning to write the story of my life and include the names of those who were saved, together with some of the circumstances of their salvation. I would like especially to know how many are preaching. A few years ago, I had the names of 112, and since then have learned of seven more. Well, the ark is coming up the road. Oh, the good we all may do while the days are passing by. My address is Green Cove Springs, Florida. I would be so glad to hear from all of you children."

BROOKLYN, NEW YORK—"Special anointing on pastor of John Wesley church. Sunday great day. Altar all over the church, several praying through. One on Monday phoned she got the victory on train going home. Pray for us."—John Brown.

PASTOR Y. D. WHITEHURST, BATESVILLE, ARK.—"On February 14 we started a revival meeting with the first four days given to a missionary convention. Dr. J. G. Morrison, Miss Cove, and Miss Bellew were the missionary workers. We were also glad to have with us Rev. E. D. and Winnie Simpson as our special revival workers. The church was fortunate in having Dr. Morrison and the other workers in this convention. His messages on missions brought light and inspiration to the church. We can never be the same after hearing his stirring messages and they brought enthusiasm to the church. We went over the top in a few minutes in raising pledges on our General Budget. After the convention the Simpsons and the pastor continued the meeting until February 24, and a number bowed at our altar and prayed through to victory. Eternity alone will reveal the good of this meeting. It was a pleasure to work with Brother Simpson, who is a man of God and spends much of his time in prayer. He brought some stirring messages from the Word of God. Will also say that he and his wife did some good singing which was appreciated."

ABILENE, TEXAS—"Truly these are good days and we are having the highest regular attendance that we have had in Sunday school, N. Y. P. S. work and the regular services. It seems that we must enlarge our quarters in order to take care of our increase, and for this we are praying. Along with the increase mentioned there is a marked increase of conviction with seekers at the altar and happy finders. For the last few weeks we have been in the embrace of a blessed revival spirit the result has been very pleasing, nineteen have prayed through to definite experiences in the recent regular services, and some fine young people are lining up with the Lord and the church. God is giving us a wonderful class of young people with full salvation, and with their orchestra music they are making a count for God and the church. The outlook for the church is very bright, and with the beautiful spirit of unity, fellowship and co-operation that prevails we are ex-

pecting better things farther on. We are happy in our third year with this church, for truly I think so far it has been the best, so with our faith in God and the support of a loyal people as we have here we mean to wage a hot fight with the forces of darkness, and get light and salvation to everyone we can. We are in hearty sympathy with and trying to heed the calls of the general departments of our great Zion that tend to the ongoing of the work of giving the whole world a full gospel."—V. B. Atteberry and Wife, Pastors.

ELK CITY, OKLA.—"We came here at the beginning of the assembly year and found a church of loyal souls and God has been helping us in a wonderful way. We began a revival February 22, with W. H. Minor as evangelist, and Otho Schwab and wife in charge of the music and singing. Brother Minor gave the first altar call Sunday night with eighteen in the altar and for fifteen nights we did not have a barren service, closing with fifteen adults in the altar the last night. The Holy Ghost was there with great conviction and the people prayed through with exceptional victory. Tobacco and jewelry were discarded and restitution was made. About 132 in the altar and between 90 and 100 praying through definitely. Brother Minor preached with unction, and while radical in his uncovering of sin, yet his sermons were scriptural and logical, the Holy Ghost used them to carry awful conviction to the hearts of people. Brother Schwab's singing was simply good and his meek spirit gave him the hearts of the people. His wife presided fine at the piano. These young people are coming fine in the work of the kingdom, and we predict a constantly widening horizon of usefulness. These workers got the hearts of the people until the house was full and at times impossible to seat the people. The workers were well taken care of, over \$400 being raised for all purposes and not over ten minutes was used in raising this amount. The church is working wonderfully, harmoniously if there is a ripple, it has not appeared on the surface; 110 in Sunday school and still growing. For the last 54 months God has helped us until not one month has gone by, that we did not pay our apportionments, both district and general, except when they were paid in advance. We have taken in five new members, all adults, with five to ten more to come in (adults) and we have fifteen to twenty juniors lined up to come into the church. We are thanking the Lord for His goodness and mercy and for a place of labor."—L. E. Shaw, Pastor.

WENATCHEE, WASHINGTON—"We are a small church here, but our hearts are aflame for God, and we expect a harvest of souls, truly washed white in Jesus' blood. This is called the apple center of the world and it is truly a beautiful place to live in summer. Laboring people can make it well here also working with the fruit, so if any good Christians would like to come here I am sure they would find a warm welcome and hearty fellowship in our beloved church, the Church of the Nazarene. Our pastor, Ralph D. Kellogg, is truly a wonderful Christian.

He has had many trials and some real hard knocks from the devil, but his faith and labor are undaunted. We are praising God for him and all the other blessings God has in store for us. Praise Him!"—Mrs. Rosa Jones.

PASTOR A. T. MCANALLY, HOT SPRINGS, ARK.—"The church here is getting along nicely. Our General and District Budgets are paid up to date. Our W. F. M. S. with its Prayer and Fasting League is helping out nicely on our General Budget. We have some of the salt of the earth in the Church of the Nazarene at Hot Springs. They know how to hold on to God in prayer until He brings things to pass. We are expecting in the near future one of the greatest revivals of our history. Hot Springs, Ark., is one of the greatest health resorts in the world. We have people from all parts of the globe here to take these hot water baths. If you come to Hot Springs, come to our church, located on the corner of Third and South Streets. Take South Hot Springs car, get off at Third and Hobson, walk half block south and you are at the church. There you will meet with some Nazarenes just like you have at home. We have good services. There have been a number saved and some received the blessing of holiness and we have received some into the church. We have good prayer meetings each Tuesday evening at the church at 7:30. We have some of the finest young people on earth. They have a real N. Y. P. S. here and are doing things for God. Remember us in your prayers."

EVANGELIST JERRY C. HATCHER—"Since our last report we have preached at eleven places. Rev. Barrett, Baptist minister of Chattanooga, Tenn., asked us to take one of the Sunday night services for him while in a revival at New Salem M. E. church on Lookout Mountain. Next the pastor of Head River Baptist church on this mountain asked us to preach for him once. Several young people gave their hands for prayer but didn't seem to understand what we meant by an altar as there was none in the church. We then attended a revival on Sand Mountain at the Holiness Mission conducted by Rev. J. A. Massey, a Nazarene preacher and Rev. Dalton of Hinkles, Ga. Brother Massey asked us to bring the message on Saturday night. Preaching was easy as Brother Dalton had already prayed, sung, and shouted the glory down. The altar was lined with seekers. God came on the scene in a special way on the closing day of this revival when Brother Massey immersed four young ladies in a creek on this mountain. Brother Massey was very sick but was healed as he entered the water. Those who were baptized came out shouting. Rev. P. A. McKaiz and Rev. Fowler, Nazarene preachers, contributed much to the success of this revival. Our church near this mission in the northeast corner of Alabama, received several members as a result of that revival. We then left the mountains for our Georgia District Assembly at Atlanta, stopping at our revival at First church, Chattanooga, on Monday, October 15. Dr. A. O. Henricks brought a soul-stirring message and the altar was filled with seekers."

PASTOR F. R. MORGAN, TULSA, OKLA.—"I want to tell you something of our Young People's Zone Rally last week. Sister F. R. McConnell, our zone president or leader, planned a very fine program for that day, and it was fairly well attended. Some good interesting papers were read and discussed, and that evening at, seven thirty the young people of Sapulpa put on one of the best plays I have ever seen in my life. It had its effect, people wept and cried all along through the program and some shouted and at the close of the play an altar call was made which resulted in some folks in the altar and a great time in the close. Our young people will measure up to about the best you can find anywhere. We don't have all the young folks in the city of Tulsa, and all of them we do have could be a little more spiritual and a little more religious than they are, but they are fine young people and can do things for God and the church."

PASTOR L. S. TRACY, BINGHAMTON, N. Y.—"The church here has recently closed a very profitable three weeks' revival campaign under the leadership of Evangelist B. H. Haynie of Wollaston, Mass. Some of the leading characteristics of this meeting were tenderness and unction on the part of the evangelist and response on the part of the people. Messages were clear-cut, altar calls stirring and altar services deep and thorough. We have never known a small meeting to yield so many earnest seekers, there being perhaps fifty different persons seeking during the series. Many of them prayed through to real experiences in grace. Several denominations, besides those who have no church affiliation, were represented among the seekers. Several have been received into church membership and as many more substantial persons are looking our way. One of the gratifying features was the fine spirit of co-operation from other holiness churches especially the Reformed Methodists in this vicinity. The finances were liberally cared for without stress or strain or harmful pressure, for the people gave out of their own heart's desire and everything was provided in a very remarkable manner. The church feels that this was the best meeting held since its organization almost five years ago. The reports at the annual meeting held last evening by District Superintendent J. A. Ward showed the church to be in the best condition of any time in its history with improvement on all lines and a twenty per cent increase in membership this year. A unanimous renewal call was extended to the pastor for the fourth year which he has accepted. We feel like going ahead with God and this church."

DALLAS, TEXAS—"We have just closed a very successful revival with the London Evangelistic Party. More than two hundred people were at our altars during the campaign. At the close of the meeting there were twenty that united with the church. The Londons are very efficient with their work. Holland is one of our best evangelists, his messages are fitting, to the point, and he knows how

to get people to the Lord. Dr. A. S. London would be hard to surpass anywhere with his much-needed lectures, his songs and with his soul-stirring messages. In fact, every member of the party is accomplished. Our people expressed their appreciation for the party by asking them to return in the fall for a second campaign. We have near two hundred members now in the Central church. With our present location right in the center of this great city we will soon have one of the strong churches of our movement. Every department of our church is gradually growing."—R. M. Parks, Pastor.

SEBRING, OHIO—"The Church of the Nazarene of Sebring, Ohio, has just passed its first year of existence. This church was born in a revival, and we rejoice because the Lord sent Rev. and Mrs. L. W. Fick to ably lead us on to greater victory, both numerically and spiritually. Our Sunday school has been doubled, our Young People's Society numbers thirty active members, and we have fruitful prayermeetings with folks seeking saving and sanctifying grace. The Sebring church gave Rev. Fick a unanimous recall for next year. Rev. Howard W. Sweeten conducted a very successful evangelistic campaign during the first part of February, when at least forty bowed at the altar and sixteen of that number have since joined our church. We now have a total enrollment of eighty members. We have engaged Rev. Sweeten for a return date. We have just finished the redecorating of the interior of our beautiful little church, and with the blessing of God on pastor and people and a disposition to bear our financial burden, we are marching forward for holiness unto the Lord."—Mrs. Celia S. Watkins, Reporter.

PASTOR J. A. CHENAULT, MONTEREY, TENN.—"Last November I was called here by Rev. A. P. Welch and his faithful people to serve as pastor for the balance of the assembly year. Rev. A. P. Welch has been in declining health for several years and his throat still gives him trouble, though he has recently gained in weight. Brother Welch has labored faithfully for the last twenty-five years and has done a noble work here. No man has labored more ardently for the upbuilding of his town and this entire section of mountain country. He has been the poor man's friend. He has supported himself and at the same time employed hundreds of others in his business. He is an A No. 1 business man, and he and his flock have erected a magnificent stone church building here worth at present day prices, between \$40,000 and \$50,000. It is modern in every respect and well located in the center of the town. God be praised for what has been accomplished in this church. And may God bless dear Brother Welch and his good people, is and shall be my daily prayer. Many good preachers have gone out from this church, among them is Rev. A. L. Parrott, of Bethany, Okla., and Rev. Lige Weaver, pastor of the North Nashville Church of the Nazarene. And the

end is not yet for we have several more good ones in preparation and coming on, one in Trevecca College and several at home. Our most excellent song leader, J. T. Reed, is developing into a splendid preacher and soul winner. We are hoping that God will call out a number of good foreign missionaries."

CARTHAGE, OHIO (CINCINNATI)—"We have had a continual revival since last assembly. There have been over four hundred at our altar since the first Sunday in September, 1928, at which time we had Brother J. B. McBride for three Sundays. The revival tide started and is still going up. Brother McBride will be with us again beginning March 31, 1929. We will have the Mocking Bird Duet, from Columbus, for special singers. We are expecting a landslide from heaven. Days of revivals have not passed. Join with us in prayer that it may be so."—Chas. B. Hail, Pastor.

MANCHESTER, OHIO—"Sunday, March 10, we brought to a close a five weeks' meeting. We did our own preaching all but the last three nights of the meeting, at which time District Superintendent Chas. A. Gibson preached for us. The meeting was well attended and a few nights some could not find seats, but seemed content to even stand. There were more than thirty who prayed through to victory. Since last fall we have made a new addition to our church building, making it nearly one-third larger. We also remodeled the old one. This made us a debt of \$800 on parsonage and church together. While Brother Gibson was with us, he raised the entire amount in cash and pledges and dedicated it to God. We were favored during the meeting, in having Dr. and Mrs. Heslop with us to represent the cause of missions. Brother James Shelton and wife and several boys from God's Bible School also rendered valuable service in song while with us. We praise God for His many blessings upon us and feel encouraged to trust Him for greater things."—Roy E. Klingler, Pastor.

PASTOR IRA M. ISON, NEW ALBANY, IND.—"Since we came here in September God has wonderfully blessed us. This work is but about two years old. We have made a number of improvements on the church property and the inside of the building is now complete and paid for. The town of New Albany is taking notice that the Church of the Nazarene is going over the top. The house is crowded and we have practically doubled our attendance in two years. We have had an excellent revival with Rev. J. A. Williams as an evangelist. About seventy-five prayed through, either for pardon or purity, and we took some good members into the church. We closed Sunday, March 3, with about five hundred at church. Some came from as far as twenty-eight miles. We were truly glad to have with us our good District Superintendent, Rev. C. J. Quinn, one night during our revival. Please pray for us."

EVANGELIST PERRY ROOD—"We have just closed a most successful home mission campaign at Shelby, Ohio. Rev. Floyd Gale assisted us as song leader. We went into this little city of 8,000 people where we had only one Nazarene family, rented a storeroom, rented chairs, platform, got out eight dollars' worth of posters and canvassed the town. Rev. F. S. House came and painted some fine signs for us and he and his church forty miles away at Cardington, drove to one meeting and helped to make it, and added many blessings. We started February 17 and on March 5 District Superintendent Gibson preached and organized a fine new church with twenty members who have called a pastor for full time. This was a great meeting, with over fifty souls claiming pardon or sanctification. To God be all the glory. Brethren, I am persuaded we should organize everywhere we have a soul-saving revival. For my part I mean to push ahead to that end. I am now at our Eden church, Long Bottom, Ohio, in the start of, we believe, a stirring revival. I have an open date or two this spring and summer which I could give some church for a meeting. Pray for souls."

OKEMAH, OKLAHOMA—"I am entering my fourth year in this field and we have built once since wife and I came here and we must add to our house again soon to take care of our work and people. We have good meetings with old-time praying through at the altar. Last Sunday night was a glorious time in testimony service. The saints shouted and praised God in a wonderful way. Since our assembly we have received seventeen members into our church. We have a fine young people's class and they are gaining ground. Our Sunday school is doing fine with our good superintendent, Brother Calvin Ford. In some ways this has been a very hard winter. So many of our men have been out of work, so money matters have been close. We have had a great deal of sickness among our people and friends, that depended on us for help. I wish to ask the prayers of the entire church for this place, a new field and the finest folks, almost, in the world."—Chas. W. Farnell, Pastor.

The Collier Band wants to say to our many friends that our evangelistic tour to sunny Florida is in history. We held five revival meetings in three months and eighteen days. One in the Church of the Nazarene, two in our big tent in Pensacola and when the flu closed us down we went to the country and held two meetings in the Methodist church for the Methodist people. God gave us some great blessings so we feel like going on. We are now in Brewton, Ala., and the old-time fire is falling. Pray for us.

HOBART, IND.—"A revival spirit is on us and we are working hand in hand with our good pastor, Rev. Stork. We are all of one accord, praying, pulling and boosting. We don't have any dry services. There were thirty present in cottage prayermeeting last night and four

prayed to be delivered from sin, one got deliverance. Several have been saved in the last four weeks. We give God all the glory. We praise God for answering prayer. It makes us happy to see the new faces and to hear the testimony of victory and the love of God shed abroad in their hearts. We are determined to pray more and carry more burdens for the lost. We feel God is going to send us an old-time revival."—J. M. Hensley.

COMPTON, CALIFORNIA—"These are busy days on our great Southern California District. District Superintendent Little is visiting the churches delivering red-hot messages, praying as if his heart would break for old-time revivals in every church on the district. Thank God they are coming. Revivals are breaking out in our larger churches and the fire is moving out to the smaller ones. Since the great revival at First church, Los Angeles, I have been preaching for two weeks every night except Sunday nights, at Belvedere Gardens. God came in power and glory and souls prayed through in the old-time way. God is going to give us a great church there. The meeting continues on with Rev. W. I. Deboard and the Texas Trio in charge. God is blessing their faithful labors and they will probably organize a good church at the close of the meeting. We are back now taking up our pastoral work, looking for greater things in the future for this new and progressive church. We are planning for the greatest revival in the history of the church. We want to close out this assembly year with the church on fire and all of its obligations met, clean in its living, holy in its devotion, righteous in its attitude toward all of the interest of our holy Zion, with a determination to make the coming assembly year greater in every interest and pressing need that may be ours to fulfill. May God bless the oncoming pastor and whoever he may be and may this church receive him with arms of love and beautiful co-operation, is our humble prayer. Pray for me as I enter the field."—W. E. Ellis, Pastor.

GLEN PARK CHURCH, GARY, IND.—"Sunday was the closing day of one of the best revivals that the Glen Park church has known. It reminded me of one of the old campmeetings. The people brought their dinners in baskets and remained all day. The evening service was the best of all. The congregation sat spellbound as Brother Fleming spoke on eternity. When the altar call was given, thirty-three people bowed at the altar, seeking the Lord. The music for the revival was furnished by our own people. We are especially blessed by having a number of talented young people. Our orchestra was on band and played beautifully. The quartet, consisting of Mr. and Mrs. Marion Kemper, Mrs. Elmore and pastor, sang at a number of the services. Several inspiring solos were rendered by Mrs. Elmore and Myrtle Pickford. I have never seen an offering for an evangelist come as easily as did the offering for Brother Fleming. Brother Fleming

knows how to co-operate with the church and pastor. He helped us in a wonderful way. The Lord willing, we plan to have him for a four weeks' meeting in the new memorial hall which seats 5,000 people. Gary is a great city on the edge of Chicago with a population of 120,000. There are two Churches of the Nazarene with an opportunity for hundreds of Nazarenes. We purpose to go in for a great summer and close the best year the church has ever known."—E. C. Elmore, Pastor.

EVANGELIST ANDREW JOHNSON—"We have conducted by the grace and guidance of the good Lord, three revival meetings thus far during the year—Ziegler, Ill., West Frankfort, Ill., and Athens, Ohio. God gave us some wonderful services, during these respective campaigns. We are now in the state of Montana, battling for full and free salvation and contending for the faith which was once for all delivered to the saints. We must press the battle for souls and the cause of holiness. We have a good slate for most of the year. Let us pray for a mighty revival to strike this country. The devil is doing his best to put the evangelist out of commission, but if God be for us who can be against us? Prayer is the key to continued victory. As John Norberry says, 'Let us keep on believing, the saints in all this glorious war shall conquer though they die.' Remember us in prayer."

EVANGELIST JOHN HATFIELD—"Another great meeting has closed and passed into history. The meeting continued for three weeks, with Rev. H. B. Macrory as pastor of the First Church of the Nazarene, Pasadena, Calif., and Rev. Theo. Elsner as the evangelist. The meeting did not start off with the same degree of interest and enthusiasm as did the Second church, which had the benefit of the campmeeting and also the school with a revival spirit on, but as Brother Elsner began to pour on the red-hot truth, the saints began to respond. Some of them did not like it, but the most of them did, and enjoyed it. The fire began to fall, seekers began to come, the spiritual tide began to rise, the most of the time the altar would be crowded, not a barren service, from start to finish. A few times we would have a break in the meeting until the evangelist could not preach, but the last Sunday was one of the greatest breaks that was ever witnessed in the history of First church. There was no preaching that day, it was a veritable Pentecost. Old saints said they never saw anything like it. Brother Macrory stood loyally by the evangelist. He is one pastor that is loved by everybody and yet he is not a compromiser, he likes to see things go and the better the better. In some respects this meeting reached a climax that was even better than Second church, not as many seekers, but more thorough. There were at least 250 seekers, not all prayed through, but there was more than an average of what is usually seen in revivals. This has been a great winter for revivals in the Church of the Nazarene

in southern California. They have had a great revival at Alhambra with Brother Brown as pastor and Brother Elsner as evangelist; also old First church at Los Angeles has had the best revival for many years with Brother Hooker as pastor and Brother W. E. Ellis as evangelist and the end is not yet."

SEATTLE, WASH., CENTRAL CHURCH—"Central church has just witnessed another blessed revival campaign with Evangelist T. M. Anderson. Within the two weeks there were 125 seekers, counting as they came. We received an addition of \$1,500 to our subscriptions on the building debt, and a fine class of thirteen new members, making twenty-eight received in the last three months, and more to follow. Brother Anderson is a wonderful preacher, with a close, searching message, given in a tender spirit, and a remarkable interpretation of the Scriptures. Charles P. Culver, our own song leader, was in charge of the music. Brother and Sister Culver leave us in the fall to engage in the Christian Herald Industrial Mission work in China. God is blessing our church, and every department is growing. Since we entered the new building our Sunday school has doubled, and every Sunday new children are coming. We have a wonderful location and will have a great church here some day, ere long. The District Assembly will be held in our church the last of May."—A. M. Bowes, Pastor.

PASADENA FIRST CHURCH is enjoying the blessing and presence of God in a consistently increasing measure. Ever since the gracious revival God gave us last fall under the ministry of our beloved pastor, Rev. H. B. Macrory, there has been a unity, a disposition to obey the Holy Spirit, and a desire for real spiritual depth and freedom which we believe has been pleasing to Him. The evangelistic campaign just concluded with Rev. and Mrs. Theodore Elsner as evangelists was a season of unusual spiritual refreshing. Brother Elsner's ministry was radical, searching and spiritual. He made no effort to save himself but gave unstintingly of his energy in the delivery of his messages. However, at several services preaching was impossible, for the Spirit of God would break in upon us, entirely changing the original plans, and would substitute His own blessed program. At such time Brother Elsner, sensitive to the Spirit's leading, never failed to step aside, giving opportunity for testimony or an altar service. On the closing Sunday, at the morning service, the power of God came upon the people, and before the evangelist could so much as announce his text, the saints began to shout and praise God from all sections of the large congregation. Some wept; others walked through the aisles; others exhorted; and all were aware of the presence of the Holy Spirit in a remarkable manner. Before an invitation was given, hungry souls began to kneel at the altar, and in a few minutes thirty seekers were praying earnestly. Praise God from whom such blessings flow.

Rev. John Hatfield assisted in the campaign, speaking at the morning services and taking charge of the pre-prayer meetings. His messages and ministry in altar work were used of God to bless many hearts. There was splendid attendance through the three weeks of the campaign. More than one hundred fifty different individuals sought definite help at the altar. The finances came easily. As a church we give glory to our Christ for this gracious revival. We believe that, under the blessing of God, Pasadena First church is becoming more and more fitted, spiritually, organically, numerically and financially, to answer the challenge to maintain a strong center for the propagation of holiness in the heart of this beautiful, wealthy, intellectual, worldly city. "God is still on the throne."—Hugh C. Benner, Reporter.

LAWRENCE, MASS.—"The church at Lawrence has made remarkable progress spiritually and twenty members have been taken into church fellowship since the arrival of our new pastor, D. Swarth, last June. Ever since the organization of the church here, the saints have felt the need of a permanent church home, and last fall the Lord directed us in the purchasing of a property 100x100 feet on Campo Secco Street in the heart of the only Protestant section of the city. Formerly a \$93,000 residence in Roman style was erected on this lot, but fire destroyed the interior, leaving the foundation, basement and walls intact. This property we purchased for only \$5,000 and since then have spent almost \$5,000 more in reconstruction. We expect to move into our new headquarters the last of March and will begin revival meetings with Brother and Sister Ludwig as evangelists. We are praying and believing God for a mighty outpouring of His Spirit."—Church Reporter.

FRANKLIN, OHIO—Sunday day of great victory. 350 in Sunday school; 45 at altar at night service, 39 praying through. To date there have been 125 different seekers at the altar, 245 counting as they came. Evangelist P. M. Peffley's preaching under the anointing of the Holy Spirit brings conviction, keeps the church under the burden and gives results. Evangelist Allan H. Wagner's singing and

saxophone solos are proving to be a great blessing. A number of subscriptions to the **HERALD OF HOLINESS** taken. Large class coming into the church. Pastor's salary raised five dollars a week. Meeting continues another week.—Millard R. Fitch, Pastor.

DEATHS

BRASHER—My mother, Nancy Jane Brasher, of Vossburg, Mississippi, departed this life December 11, 1928. She was born and reared in Barbour County, Alabama. Had she lived until December 27, 1928, she would have been 82 years of age. She was a widow a little more than fifty years. Her church relation was with the Methodist Church, South. Thank God for a life like mother's, who lived and trained up her four children in the nurture and admonition of the Lord.—J. E. Brasher.

BEAN—Mrs. Marie Agnes Bean of 1630 West 65th St., Los Angeles, California, passed away Wednesday, January 16, at the age of 24. Mrs. Bean was the wife of Mr. Jay Bean of Los Angeles, and the daughter of Mr. and Mrs. John E. Gardner of the same city. Marie was the remaining child of the Gardner home. Her death was preceded by the death of her brother, James Gardner, whose passing was on New Year's day. Mrs. Bean's death climaxed an illness with which she had been afflicted for several years. The mother of Mrs. Bean is superintendent of the Sunday school of Grace Church of the Nazarene, Los Angeles, and has for years been a devoted member of our Zion. Before passing, Mrs. Bean sought the prayers of her mother and some of the Nazarene people. She professed hope in Jesus and died in this confidence. One evidence that she had made her peace with God, was this: although she had been in a coma for hours before going, at the last moment she opened her eyes very wide, as though in amazement, and seemed to follow with her gaze some object across the room. It seemed that she must have

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March 31 to April 14

Rev. J. B. McBride, Evangelist
Mocking Bird Duet from Columbus, Ohio
as special singers

Prayers solicited

Chas. B. Hail, Pastor
33 West 65th St., Carthage, Ohio

seen someone from the heavenly world. The funeral service was held by the writer at the Church of the Flowers at Forest Lawn Cemetery in Glendale, California, and the interment was in a crypt of the mausoleum in that cemetery.—Rev. Earle H. Mack.

SAUNDERS—Nancy A. Long was born near Peru, Indiana, August 1, 1849, and departed this life December 31, 1928, being 79 years four months of age. At the age of six she moved with her parents to Cuba, Illinois, where she spent the early part of her life. She was united in marriage to James K. Saunders December 24, 1867. He passed away Feb. 14, 1909. To this union were born two children, Mrs. Lulu Idel Kimmel, of Fairbury, and Mrs. Grace Helney, of Little Rock, Arkansas. She and her husband moved to Iowa in 1873, coming on west to Pawnee City, Nebr., in 1887, where they resided for six years, moving to Fairbury in 1893. She was a member of the Woman's Relief Corps for thirty-seven years. Early in life she gave her

heart to God and united with the Methodist church, transferring her membership to the Church of the Nazarene in 1916. She was a loyal and faithful member of her church, a preacher's friend and kept the faith and confidence of the young people as few elderly people are able to do. She leaves to mourn her departure and reverence her memory, besides the two daughters, two nephews, Dr. James Long, of Marquon, Ill., and Dr. L. M. Downing, of Cedar Rapids, Iowa, one niece, Mrs. Rita Day, of Cuba, Ill., three grandchildren and a host of friends and neighbors. Funeral services were held in the Fairbury Church of the Nazarene by Rev. Harvey C. Miller, assisted by Rev. E. M. Kendall of the M. E. church and Rev. A. R. Bean of Beatrice, former pastor of the Church of the Nazarene at Fairbury. Interment was made in the Fairbury Cemetery.

taught two terms of school. Later she attended Breese College, graduating from the music department there in 1926, going from Hutchinson to her parents' home at Broadwater, where she taught another term of school and gave music lessons until her health failed. Through her last failing days at the home of Mrs. Chris Gaul and Rev. Anna Nutter, she bore her pain and sickness as one who sees Him who is invisible. She leaves to reverence her memory her parents, Mr. and Mrs. Sam Laeger, one brother, Robert, many relatives and a host of friends. Funeral services were held in the Church of the Nazarene at Farnam, Nebraska. Rev. Geo. Vogt of Curtis, read the scripture, Rev. Samuel Rich of Broadwater led in prayer and Rev. Harvey C. Miller of Fairbury preached the sermon from Psalm 116:15. God manifested Himself in an unusual way, very graciously sustaining the bereaved loved ones. Jay and Virginia Rice sang three of Phoebe's favorite songs. Interment was made in the Eustis Cemetery.

FOR SALE

At a sacrifice an eight room house. Brick veneer. Well located in the little College town of Olivet, Illinois.

OLIVET COLLEGE,
Olivet, Illinois.

LAEGER—Phoebe Charlotte Laeger was born at Brownell, Kansas, December 27, 1903, and slipped away from her aunt's home at Farnam, Nebr., to be with Jesus Saturday morning, December 29, 1928. When a small child she gave her heart to Jesus and later was sanctified wholly, keeping a close, unbroken walk with her Savior throughout her life. She joined the Church of the Nazarene, Hastings, Nebraska, at the age of eight during the first campmeeting held at Hastings. She was an ardent worker in her church, wherever she was, being graciously used of God in bringing many sin-sick souls to His kingdom. She moved with her parents from Hastings to Fairbury, where she finished high school and

McKNABB—Clara Melvina Hollenbeck was born October 11, 1881 at Odebolt, Iowa. She was beautifully converted at the age of fifteen and joined the M. E. church six months later. In June 18, 1913, she was united in marriage to Fred McKnabb. They spent the greater part of their life on a farm in western Wyoming, near Van Tassell. Mr. and Mrs. McKnabb came to Coffeyville in June, 1925, and in January, 1926, she united with the Church of the Nazarene. She was faithful in attendance to all our regular services until during her

OLIVET COLLEGE

Campmeeting and Commencement

May 16 - 26, 1929



C. M. Dunaway, Evangelist

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recent illness. She was always ready to testify for Jesus. She carried a burden for lost souls and what she failed to accomplish in life we believe she has accomplished in her death. She was conscious until the very last and her victorious testimonies will never be forgotten by those who visited her during her illness. She said to her son, "Otis, I will soon be in heaven; be a good boy and promise to meet your mother in heaven (which he did), you will have many problems to solve; come to your father for advice, when he falls then go to your heavenly Father. He will always see you through." In the death of Sister McKnabb the neighbors have lost a kind friend, the church a faithful, devoted member, the husband a loving companion and the children, Otis and June, a sweet, patient mother. Our loss is heaven's gain. She leaves to mourn their loss a father and stepmother, Mr. and Mrs. John Hollenbeck, five sisters and one brother, her husband and two children. Funeral was in charge of her pastors, Rev. and Mrs. M. T. Brandyberry. She was laid to rest in the Fairview Cemetery.

TRACY—Malinda Ellen Culwell was born in Collin County, Texas, February 26, 1869, died January 19, 1929, at Denison, Texas, where she has lived the last thirteen years. She was married to Mr. S. H. Tracy in 1884. To this union were born eight children, six sons and two daughters. Her husband, S. H. Tracy, and all her children survive her: B. G. Tracy, W. N. Tracy, T. F. Tracy, all of San Antonio, Texas; Hansford Tracy, J. E. Tracy, H. L. Tracy, Miss Amy Tracy of Denison, Texas, Rev. Mrs. L. E. Cellan of Grand Saline, Texas. Mrs. Tracy was converted at the age of nine, lived a godly life in the Methodist church until 1917, when God wonderfully sanctified her wholly. She then united with the Church of the Nazarene. How we miss that kind, sweet voice and those hands of loving sympathy. But we are trusting to meet our wife, mother and loving friend, "over in the glory land," where sin and death are unknown. Sister Tracy lived fifty years for God, as she was 69 years and 10 months old. Before her death Sister Tracy said, "The Lord is here; let me go to Him." The funeral was conducted by Rev. B. A. Fox of Denison, in the Church of the Nazarene. Interment was made in Fairview Cemetery.—Rev. Mrs. Ellen Cellan, Grand Saline, Texas.

CARVER—Mary Adelaide Secor Carver was born November 19, 1866, in Red Wing, Minnesota, and went to be at home with Jesus from her earthly home near Didsbury, Alta., February 10, 1929. In 1890 she was united in marriage to Clarence Dudley Carver. To this union were born two sons, Chauncey Hobert and Cyril Ellis, who, together with their father and many friends remain to mourn the departure of this devoted wife and mother. For many years Mrs. Carver has been a devout Christian. She spent much time in prayer and secret devotion. This was the secret of her deep piety. She was converted at an early age and was for a time a member of the Congregational church, and later became a member of the Methodist church. During the early days of the Nazarene work in Canada she came under the ministry of Rev. L. Milton Williams and "Uncle Bud" Robinson and was led into the experience of heart holiness. She later joined the Church of the Nazarene and at the time of her death was a member at Calgary. The funeral was conducted by Rev. C. Hallman and Rev. Roy F. Smec at the farm home and also in the Mennonite Brethren in Christ church at Didsbury.

PIERCE—Ruth Elnora, daughter of John and Mary Dollar, was born in Grant County, Indiana, May 15, 1880, and departed this life in Chicago, Ill.,

February 6, 1929, age 48 years 8 months and 21 days. She was united in marriage to Arthur Dustin Pierce April 27, 1898. To this union were born two sons, Gail and Dahl. She leaves to mourn her loss her aged parents, her faithful husband, two sons, a daughter-in-law, Hazel, a nephew, Theron Templeton, and numerous other relatives and friends. Her dear little grandson, Gail Junior, son of Gail and Hazel Pierce, preceded her to the beautiful home above only eleven days, January 27, 1929. Two beloved sisters, Laura B. Hulst and Emma R. Templeton, a niece, Edith Adona Hulst, and other near relatives were waiting on the eternal shore to welcome her home to that sunny clime where death, suffering and sorrow never come and where parting tears are never shed. She joined the United Brethren church at Keiter Chapel and labored faithfully there for several years. Later she united with the Arcana Church of the Nazarene where her sweet smile and loyal sympathy were ever an inspiration to all. One day she said to her aunt, as her face lightened with heavenly glory, "Oh, won't it be wonderful to dwell in the house of the Lord forever." Though

with sad aching hearts we must say good-by, dear one, yet we know that our loss is your eternal gain and that while you cannot come to us we can go to you and dwell forever in God's beautiful home of love.—Rebecca Shannon, Marion, Ind.

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 DallasOctober 15 to 20
 HamiltonOctober 22 to 27
 San AntonioOct. 29 to Nov. 3
 LouisianaNovember 5 to 10
 ArizonaDecember 3 to 8

ANNOUNCEMENTS

GENERAL BOARD MINUTES—The General Board ordered 500 copies of its Minutes printed, which will include the record of business transacted by the General Board at Columbus, Ohio, and at the meeting of January, 1929, at Headquarters. Copies of these Minutes will be sent to all members of the General Board, and to all District Superintendents. Other persons who are interested in receiving a copy can obtain the same, as long as the supply lasts. Send orders to E. J. Fleming, 2923 Troost Ave., Kansas City, Mo.

RECOMMENDATION—Rev. W. H. Long, Minersville, Ohio, who recently joined the Church of the Nazarene at Middleport, Ohio, is open for calls to a pastorate or for meetings. He served as pastor in the local United Brethren church for five years. He has a wonderful personality, is a convincing preacher and is clear on second blessing holiness. —Perry Rood, Evangelist.

WEDDING BELLS—A beautiful home wedding was solemnized at the home of Rev. C. W. and Florence Davis, Colorado Springs, Colo., on March 7, at one o'clock,

when Miss Sadie McNees and Mr. Orville U. Hoover, both of Colorado Springs, were united in matrimony. The writer officiated.—Florence Davis.

RECOMMENDATION—We take this means of letting our people know that Rev. F. V. Taylor of West Somerset, Ky., is making up his slate for the summer and fall and has some open dates he could give pastors and campmeeting committees. Brother Taylor is one of the pioneers of this district and has always been a most co-operative brother. He is one of our best builders and soul winners. He has had experience as a pastor and is well able to help him in his problems. Get in touch with him at once at the above address.—L. T. Wells, Superintendent Kentucky District.

RECOMMENDATION—We are glad to let our people know that Rev. Harney Wilson of Winston, Ky., is entering the evangelistic field. Brother Wilson is a fine young man and is an excellent preacher. He has had some experience both as an evangelist and pastor. He is willing to go anywhere and will render good service. It gives me great pleasure to recommend him to anyone desiring an evangelist. Write him at the above address.—L. T. Wells, Superintendent Kentucky District.

NOTICE—The Huff-Eby Evangelistic Party of Olivet, Illinois, at the present writing is in eastern Pennsylvania and aims to get back to Olivet about the middle of May. They have an open date for the first twelve days of May they would like very much to give some church on their way back west. Anyone concerned or interested, write us 208 W. Main St., Palmyra, Pa., or Olivet, Ill.—J. M. Huff.

NOTICE—I am making up my slate for the spring and summer months; have some open time will be glad to give to our pastors and churches. My address is 304 N. Peak St., Dallas, Texas.—H. A. Gregory, Evangelist.

NOTICE—I have an open date in June, also in last half of August, I could give some church or church.—B. H. Haynie, Evangelist, 153 Vassal St., Wollaston, Mass.

SPECIAL REQUEST FOR PRAYER—Will every Nazarene who reads this notice offer a special prayer for Brother W. W. McCord of Sale City, Ga., and his wife, as they are both in a bad condition. Also make a special prayer for Sister Lida Crooks, of West Asheville, N. C., as she is in a bad condition with fever and asthma and such troubles. We have no finer family on earth than Brother and Sister Lida Crooks. Please take these dear ones to the Lord in prayer.—In love, Uncle Buddie.

WEDDING BELLS—In the Church of the Nazarene at Norwood, Cincinnati, Ohio, February 23, 1929, Rev. Arthur Bascom Pierce, Jr., of Salisbury, N. C., and Miss Farra Glenn Denning of Union City, Tennessee, were united in marriage, Rev. Seldon D. Kelley, pastor of that church, officiating.

PRAYER IS REQUESTED, by a sister in Iowa for healing for her body; by a mother in Oklahoma for the healing of her little daughter; for E. W. Bush, S. Dak., who has recently undergone an operation; for a revival meeting now in progress at Guymon, Okla.; by a sister in Texas for healing; by a sister in Virginia for the conversion of her brother; by a brother in Mississippi for healing.

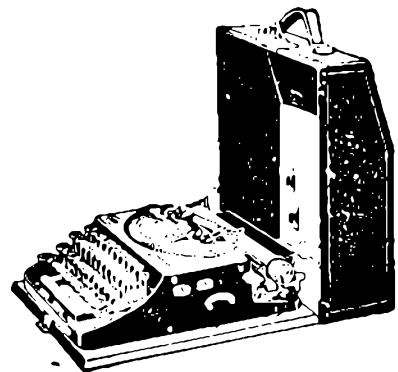
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KANSAS DISTRICT Herald of Holiness Campaign

The Kansas District has pledged to raise its subscription list to where every church will be getting at least one Herald of Holiness for every two members on the church roll. At the recent Christian Workers' Convention held at Burr Oak, Kansas, the following quotas of new subscriptions were either pledged or apportioned:

Arkansas City	25	Great Bend	10	Norton	6
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Clearwater	20	Hutchinson Second	7	Wayne	10
Covert	20	Junction City	10	Wellington	15
Dodge City	35	Liberal	10	Wichita First	140
Eldorado	40	Lyons	25	Wichita West Side	50
Elkhart	40	McPherson	20	Wichita Grace Chapel	15
Emporia	15	Meade	10	Windom	5
Ensign	10	Minneapolis	15	Woodbine	15
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II. Hand samples and envelopes to your members. Organize some teams; match the boys against the girls, or one Sunday school class against another; create some competition. Put folks at work; make everyone feel that it's his job—that first they must subscribe or renew their own subscriptions. Then that they must either send the Herald of Holiness to someone or get someone else to subscribe.

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