



HERALD of HOLINESS

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CHRISTIAN PERSEVERANCE

THEN I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, "What means this?" The Interpreter answered, "This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that." So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast (but secretly) into the fire.

Then said Christian, "What means this?" The Interpreter said, "This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still.

"And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul."—JOHN BUNYAN.

HERALD OF HOLINESS

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DIFFERENT VIEWS OF JUSTIFICATION

IT MAY be well to notice, in this connection, the fundamentally different views of justification which are held by the Protestant and Catholic churches—differences not only concerning the condition but also as to the nature of justification. It is largely at this point that the wide differences between the Catholics and Protestants, both in theology and ritual, find their point of divergence. Protestantism holds that justification is making just by a declaration or pronouncement, and is therefore a definite and finished act. Catholicism holds that justification is making a man just by infusing righteousness of nature. This is shown by the following quotation from the statement of the Tridentine Council:

"Justification is not the remission of sins alone, but also the sanctification and renewal of the inner man by the voluntary reception of the grace and gifts, by which man from unrighteousness becomes righteous, and from being an enemy becomes a friend, that he may be an heir according to the hope of eternal life . . . by the righteousness of God by which He makes us righteous; endowed with which by Him we are renewed in the spirit of our mind, and are not only reckoned, but are truly called and are righteous, receiving righteousness in us."

At this point a careful distinction should be made between "imputed" righteousness and "imparted" righteousness. The first has reference primarily to the past and also to the present, while the latter has reference to the present and to the future, but in thought they must never be separated. It would be dishonoring to the law of God to hold to the doctrine of "imputation" if along with it through the suretyship of Jesus Christ was not bound up the security for future righteousness; and "imparted" righteousness must ever be accompanied by imputed righteousness in the case of every forgiven sinner. The imputation of righteousness in the sense of the nonimputation of sin must ever be primary, for a man must be pardoned before he goes to sin no more. But it is equally true, that throughout all eternity his past sin will remain as a fact not imputed to him—that there will be forever a nonimputation of his guilt.

The early church fathers gave more attention to

imparted righteousness than to the subject of imputation, but in the process of time, especially during the third and fourth centuries, errors began to appear. This was especially true in the case of the satisfaction of good works after baptism and the higher righteousness which accompanied the keeping of the counsels of perfection. Due to the neglect of the doctrine of "imputation" and the development of a legal attitude toward the "impartation" of righteousness, there grew up by degrees the Romanist system against which Protestantism revolted. The doctrines of justification as held by the Romanists may be summed up as follows:

1. Justification ceased to be a forensic act, complete and final in itself, and came to be regarded as the result of a series of preparations which though they had no merit in the proper sense of the word (*meritum e condigno*), yet did deserve acceptance as essential to justification (*meritum e congruo*). Justification, therefore, became essentially a process instead of a definite and finished work.

2. Justification was further regarded as making righteous by the infusion of inherent grace. The three theological virtues or graces were faith, hope and charity, and these were regarded as essential righteousness.

3. Justification was no longer regarded as taking place by a faith which appropriated the promises of Christ, but by faith regarded as the germ of all good out of which righteousness should grow. This faith was a faith "informed with charity," carrying with it the virtue of love.

In this connection it should be noted that the Bible speaks of a righteousness through faith (*dia*); a righteousness from faith (*ek*); righteousness of faith (the genitive case); righteousness according to faith (*kata*); and a righteousness of God on faith (*epi*), but never of a righteousness "on account of faith" (*dia* with the accusative case) as though faith were the ground of righteousness. Faith is the instrument which embraces the promises of Christ—never a germ out of which righteousness must be developed.

Against these positions of Rome there were many who warned the church of the danger of attaching good works to justification as a meritorious cause, but it was not until the Reformation of the sixteenth century that the truth was completely vindicated. The Protestants held to the following positions:

1. Justification was declared to be the "absolving from sins" for the sake of Christ's righteousness when apprehended by faith, and this took place by the declarative act of God, or a sentence which was strictly forensic.

2. Justification was carefully distinguished from the merit of good works which were denied any place in the dogma, although good works were inculcated as the fruits of faith.

It was inevitable that the reaction against the

Romish position should be exaggerated, and it soon became too much limited to the forensic view. Justification was viewed wholly as imputed righteousness. The Calvinist or Reformed faith differed from the Lutheran or Evangelical in this, that righteousness was held to be transferred in all respects to those who were elected in Christ, hence the Calvinist teaching regarded justification as no other than pronouncing a believer forever free from the obligation to obedience as such—although, of course, good works belonged to the nature of sonship.

Arminianism introduced a new factor, mediating between the Catholic and the extreme Calvinist positions, asserting that the faith which is reckoned for righteousness is a faith including obedience though having no merit. It agrees with the Catholic position in regarding justification as a state as well as an act, but differs from it, in that it holds the imputation of righteousness as always coming first through faith which embraces Christ for pardon; while the Catholics taught that justification is from its beginning more of a process of gradually making righteous. Wesleyanism corrected many of the weaknesses of the earlier Arminian positions.

HAVE YOU BEEN SWINDLED?

The Central Christian Advocate has an interesting editorial with the above caption which may be of interest to Nazarenes as well as Methodists. He says, "Have you, brother pastor, none of those beautifully engraved certificates of stock in mines or oil lying around in your bureau drawers? Some of those artistic engravings cost you pretty near your life's savings, did they not? Perhaps the artistic engraving led you to hypothecate that precious thing, your endowment life insurance; so that when you have carried it to maturity, and at the price of self-denial in your parsonage for fifteen, yes, twenty years, so that now you draw out what it promised and lo, the net amount is less than one hundred dollars." The editor continues as follows:

A survey has just been completed by the Chicago Theological Seminary of the Congregational church, upon the initiation of the business manager, Robert Cashman, to determine definitely what kinds of swindles have a particular appeal for the minister, so that as the faculty of the seminary gave their graduates their sheepskins and their blessing, they might accompany it all with a hypodermic injection that would inoculate the students against these catastrophes.

Mrs. Cashman found that swindles fell into three classes:

Oil and mining stocks, dubious real estate deals, rabbit and chicken farms.

Fake church directories, spurious magazine and book subscriptions, worthless correspondence courses, advertising schemes, etc.

"Temporary loans" and "rubber" checks.

As a result of the inquiry, Mr. Cashman and Dr. Ozora S. Davis, president of the seminary and moderator of the National Council of Congregational Churches, drew up the following maxims:

Make a thorough investigation of the tale told by the suspected swindler. Check his later with his earlier statements. Build a reputation for investigating.

Don't rely too much on your own judgment. Send the applicant for aid to the proper charitable organization. Consult a lawyer on important business dealings.

Be chary of giving your card to strangers or letters of recommendation to men, organizations or plans with which you are not fully conversant. You may be an innocent aid to a swindler.

A MINISTERIAL CODE OF ETHICS

The Presbyterian published the following comments on the Ministerial Code of Ethics adopted by the Missouri Baptists:

At the annual conference of Missouri Baptists, the formal adoption of the following code of ethics was looked upon as a timely and comprehensive group of simple rules, that might help the consecrated men in that conference to more Christ-like behavior in the small but deciding actions which indicate the spirit of the man who is governed by them. The report places them as they here appear, five in number, and each touching life at a sensitive point. It is not a mere commonplace to repeat, what is in a thousand minds at the moment, namely, that the minister of the gospel, like the church to which he ministers, is under the most searching scrutiny, and the minister who succeeds finds himself accepting obligations which make his life a varied one, and in many respects much more intense than the lives of ministers a generation ago. When we are tempted to depression, it is refreshing to discover that we are not alone in our concern, but that the seven thousand who have not bowed to Baal nor kissed his image are in reserve for the great hour. Note the wisdom and restraint and yet the evangelical note so clearly sounded by the conference:

"1. The minister worthy of his calling will recognize that he is the ambassador of Christ to his fellow-men; he therefore will evidence the spirit of Christ at all times to all people, whether they be his friends or his enemies.

"2. The minister worthy of his calling will remember he is reaping where another has sown; therefore he will be thoughtful of the memory of the one into the fruits of whose labors he has entered and will not be peevish when others praise his predecessor in his presence.

"3. He will recognize that as a leader of his people, it is his duty to reserve sufficient time for serious study in order to apprehend thoroughly his message, to keep abreast of current thought and to develop his intellectual and spiritual capacities.

"4. He will spend himself in preaching the gospel, realizing that however profitable after-dinner speeches may be, they will not fill the house of God with sinners seeking repentance.

"5. He will spend in service every waking hour, eschewing sloth and laziness as poison deadly to the soul, leaving the gains of the real estate market, life insurance and the farm to those not called of God to preach, except when such side occupations are necessary to the fulfillment of his ministry."

A FOUR YEARS' SUBSCRIPTION

Evangelist W. W. Loveless writes the following interesting letter to the Publishing House which we publish for the encouragement of those interested in the circulation of the HERALD OF HOLINESS:

Dear Coworkers:

I see that my subscription for the HERALD OF HOLINESS will soon expire. This paper surely does suit me. I do not see how you could make it any better. The last time I subscribed for it, I subscribed for four years. Well, I want to do that very thing again. If the Lord takes me to heaven before the four years are up, some of my folks can enjoy reading it. So please mark my subscription up four years.

Yours in His glad service,

W. W. LOVELESS.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

AS I was meditating and casting my eyes over the past, a few days ago, some strange facts came before my mind. I thought what a change has come over the business world in the last years. While it seems that personal piety is very weak and flabby and many have no special convictions at all as to personal religious experience; the family altar broken down, and the people generally sit down to eat and rise up to play with no formal habit of "grace" before meals, yet there has come to pass a business conscience which is most desirable and commendable.

In many instances, "big business" is now glad to share the profits with the employees, provide sick benefits, and even pensions for old age. Many manufacturing concerns now have a hospital in connection with the plant, and some give vacations with pay. Great financial forces like the Rockefellers spurn sham and trickery and shoddy dealing, even insisting that men of such standing be removed from places of trust. This sense of righteousness in business dealing has come down to all kinds of trade. It seems that men have come to the conclusion that "Honesty is the best policy," after all. It may be that the business world has learned also that "whatsoever a man soweth that shall he also reap," and this has had an influence upon business dealing.

But I could not help but remember how careless many seemingly devoted professors of religion used to be in other years. Shady horse trades, sharp dealing, so-called, was not altogether unknown by deacons in many instances. Short measures, and small pounds, will not longer be tolerated by the public. It may all come from policy, but it is much better for the public than long prayers and religious performance with no heart in it.

What a change has come over the public in regard to the use of intoxicating drinks. Many years ago nothing was thought of the use of intoxicants. Even evangelical preachers were accustomed to the social drink. I remember hearing grandfather tell of his own pastor who did not appear one Sunday morning in the pulpit, and the only excuse was that the parson was indisposed, all knew he had taken too much the night before. And yet he was a very religious man. Then I remember a very religious man who was noted as a kind father, who practiced family worship, and a very kind neighbor; and yet had no conscience at all regarding the manufacturing of liquor or his right to sell the stuff to others. This man was as rigid as steel on his family devotions but as loose as ashes on his relation to society.

Continuing my meditation I began to think how

easy for one to become rigid along some lines and loose and careless on other lines. Some characters came before me. Here is a fellow as rigid as steel on secret orders but as loose as ashes in his kindness to his wife and care of the children. Here is a woman almost rigid as steel in her own habits of dress and rigid in her demands on others but as loose as ashes in her talk and gossip. Then I thought of some preachers I have known in the last forty years. As rigid as steel in their demands from the pulpit in dress and outward righteousness and as loose as ashes on paying their debts, keeping their promise and shunning all appearance of evil.

After a few moments' reflection I came to the conclusion that it would be better to turn this rigidity around and make it apply to ourselves. And if we are to be rigid at all, be as rigid as steel with our own heart and life, and if there is to be any looseness or mercy at all be merciful with the other fellow. Then I began to think, why, that is just what my Lord meant when He said, "Make the inside of the platter clean," "Make the fountain pure," "Lay the axe to the roots," begin with yourself. Be rigid with yourself and more merciful with others.

Then I began to wonder why we are often so rigid with others and so merciful with ourselves. Why so rigid on a few lines of righteousness? And I could not come to any other conclusion than this rigidity was largely to cover up our own meanness. Our Lord tells of a man who had been forgiven a great debt, but soon found a man who owed him a small amount, and demanded full payment. Why did this forgiven man demand such rigid compliance with law when the returns were coming his way? Simply because he had a very loose conscience regarding his *obligation* to his creditor. His rigid demand on the other fellow was because of his looseness in feeling his own obligation.

In ending my meditation for this time, I made up my mind to be rigid with myself and more merciful with others. I became determined to keep my heart with all diligence, feeling that out of it are the issues of life.

One of the outstanding needs of the hour is men of piety, who are at the same time men of principle; men of strength and decision of character; men of such sterling honesty that they can be depended on under any and all circumstances. God delights to show Himself strong on the behalf of such men.—H. O. FANNING.

Financing the gospel enterprise is a spiritual matter first, last and all the time.

CHRISTIAN TORCH-BEARERS

By James Proctor Knott, M. A.

4. ATHANASIUS, PART II

THE doctrines of the Trinity and the deity of the Lord Jesus Christ have been shining marks for the attacks of Satan for nineteen centuries. When we deal with these doctrines we are certainly dealing with fundamentals. The devil considers them such—hence his onslaughts, sometimes subtle, at other times open and without concealment.

These satanic attacks have been both within and without the great visible Church. The attacks from within—called “boring from within”—have been perhaps more dangerous than those from without and this for obvious reasons. Less suspicion is aroused in the minds of many if untruth comes along clad in the garments of religion. Moreover, the heretical religionist is often versed in the terms and statements of orthodoxy so that he can deceive “the very elect,” as it were. The reading of even a one-volume church history will reveal the names of many movements and individuals—all calling themselves Christian and of the Church—who have, in one way or another, denied or little esteemed the Trinity and Christ's deity. Since this has been going on for a good many centuries it is not strange that in these last days much of it is in evidence. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy.” “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” The best antidote against all forms of heresy is the presence of the Holy Spirit in the heart. Modernism and sanctification are farther apart than the poles. Holiness of heart induces the reverent study of God's Word and the loyal defense of it.

Let us look again at the composition of that memorable Church Council convened at Nicæa, in 325, to grapple with the vitally dangerous heresy against the full deity of Jesus Christ.

There were three parties at the council: (1) a few out and out Arians such as Eusebius of Nicomedia; (2) a group of discerning opponents of Arius—Alexander, Athanasius, and Hosius, representative of them; (3) a considerable number, who while not intending to be unorthodox, had not as yet apprehended the grave dangers in Arius' teachings. Eusebius of Cæsarea was of this class.

The Arians had come to the council evidently expecting to carry all before them. But when their spokesman, Eusebius of Nicomedia, offered an Arian creed it was wrathfully rejected and torn to pieces. Bald Arianism could not win. Whatever success the Arians sought after would have to be won by guile.

Then Eusebius of Cæsarea proposed the creed which had been in use in his own diocese. But this creed lacked the necessary quality of real protection against the dangers of Arianism. Then it was that Constantine, the emperor, proposed the insertion in the Greek text of the word *Homoousion* (of one essence). This word emphasized the truth that the Son is a part of the very eternal life of the Godhead. This and other suggestions were adopted and a creed was finally drafted that was clear and definite for the proper understanding of the divine nature of Christ.

Although Athanasius was only a deacon and not therefore of the council, it is said that he was the inspiring and directing spirit of the conservative party. This is not strange if one recalls his deep acquaintance with the Word of God and his earlier defense of the incarnation in the treatise of that name. He was evidently firmly grounded in the faith and hence could not waver. Moreover he saw the fell dangers of the anti-Christian and the anti-Trinitarian teachings of Arius. Something must be done. He would do his part.

When the creed was finally presented to the council all but two members signed it. Doubtless some of the signers, still Arians at heart, signed it for expediency's sake. The emperor favored it and not to sign meant banishment.

Arius was banished and the creed became the orthodox formula and the word *Homoousion* (of one essence) the slogan of the orthodox. The first general battle in the church over the deity of Christ had been fought with the victory going to the conservatives. But the first general war over His deity was just beginning. This war in which the Church grappled with the spirit of antichrist waged for fifty-six years. The great question was, “What think ye of Christ?”

The details of the struggle during those fifty-six years are many and it will be necessary to mention but a few here. Bishop Alexander died in 328 and was succeeded by Athanasius. Meanwhile the Arians embarked upon a course calculated to discredit if possible the orthodox Nicenes. But through it all Athanasius stood like the rock of Gibraltar. The lesson here for the fundamentalists of the twentieth century is that though Satan never tires in his onslaughts against the saints and the truth, the saints can stand unflinchingly with the truth which is unchangeable. “Forever, O Lord, thy word is settled in heaven.” “Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain.”

Five times Athanasius was banished or forced to flee his home and city and remain in exile. So bitter and unrelenting were the enemies of Christ's full deity that they kept after the defender of the Nicene creed until practically the time of his death. He was first banished to Gaul in 335 by the emperor, due to the false charges of Arians that he was keeping the corn ships from leaving Egypt to bring food to the capital of the empire. But this exile, as perhaps the others, was not unmixd with blessings. Archdeacon Farrar begins his account of this period in the life of Athanasius with Milton's words: "They also serve, who only stand and wait." As another has put it: "A man whose life has no silent times is not to be envied" (Hough).

Restored to his bishopric in 337, Athanasius resumed his activities only to be deposed again in 339. He was not restored this time for eight years. Subsequently he was banished three more times: in 356, returning in 362; in 362, returning in 364; and in 365, returning in the same year. These banishments are eloquent testimony to the fact that this hero of the true faith would not compromise but with dauntless courage stood for his convictions.

Athanasius was a prolific writer. Besides the writings previously mentioned he produced such defences of the truth as the "Encyclical on the Deposition of Arius"; "Exposition of the Faith"; "Defense against

the Arians;" "Defense of the Nicene Formula;" "Orations against the Arians." These titles indicate not only the very grave danger confronting the Church in the Arian heresy but also the ready pen of Athanasius to meet the various attacks. That he was a good under shepherd having faithful oversight of his diocese is suggested by the fact that each year while bishop he wrote a "Festal Letter" to his clergy.

He died in 373, full of years and honored by the orthodox. He had not fought the battles in defense of Christ's deity in vain. In 381 was held the great Council of Constantinople, known as the Second General Council, which officially approved the Nicene creed. To Athanasius Jesus Christ was God. Anything less than that meant blasting at the very fundamentals. In this modern age when many religious leaders pride themselves on being undogmatic, there is a profound need for a renaissance of the kind of faith and hardihood exemplified by Athanasius. When there is a crisis God never lacks a man who steps into the breach and becomes the human instrument (under God) to deliver the Church. There have been the Pauls, the Luthers, the Wesleys and many, many more. Each has served his day. Athanasius stepped into the breach in his day—the critical decades of the fourth century—in defense of the central truth of Christianity—the deity of our Lord Jesus Christ.

PROVOKING AND LIMITING GOD

By A. M. Hills, D. D.

They turned again and tempted God and provoked the Holy One of Israel (Psalm 78:41, R. V.).

THE occasion referred to in the text is described in Numbers 13 and 14. The nation had crossed the wilderness and reached the border of the promised land. Spies were sent out to inspect the country, the roads, the cities, the best line of march and attack, the population and strength and character of the people. All the spies were unanimous in praise of the wealth of resources of the country. But ten of the spies seem to have been rather lacking in zeal, and confidence in the might of God to give them the victory. In the public report before the assembled representatives of the nation, the ten spies dwelt upon the size and strength of the cities, the height of the walls. They further dilated on the amount of the population and the great size and prowess of the people. In other words, like all backslidden reporters, they magnified everything earthly and human, but entirely left out God.

The nation, as it has been so prone to do through all its history, took the godless side, believed the evil report of the faithless ten, indulged in a spasm of unbelief and rebellion against God and were about to

stone Caleb and Joshua, Moses and Aaron. There was absolutely no excuse for such conduct. For nearly two years, they had been under the guidance and protection of the omnipotent God. He had brought them out of Egypt at the end of a series of unparalleled miraculous displays of Almighty power. They had been led and sustained, fed and guided and given drink for nearly a year in the wilderness. They had received God's commandments and heard His voice at Sinai and had been led day by day by his pillar of cloud and fire. There was no excuse for forgetting God. Jehovah resented it and swore in His holy wrath that now they never should enter Canaan and that generation never did.

There are lessons here for us of today.

I. Many men in official positions and high places are telling us that God is not able to defend His cause and His people. His arm is too short to reach and His hand is too weak to save His kingdom in this world. Here are the giant sons of Anak, the mighty evolutionists who sprang from vast monkeys, and have grown so great and inflated with conceit that they look on all who do not agree with them as only grasshoppers! Indeed they feel no more need of God and

declare with the mighty Ernst Haeckel that "There is no room for God in the universe." Then there are all the pigmy race of little *modernist* monkeys who have sprung from the big evolutionist baboons and "me-too" all their heresies. They dress themselves in little red caps and coats and collect pennies for the literary organ-grinders. They are all agreed that God is done for. His cause is bankrupt and His kingdom and everything that remotely pertains to it is going down in overwhelming defeat. All these monkey descendants spend their time bewailing the fact that they ever did believe in the Bible or a personal Creator, or anything or person that ever helped to produce Christianity, or ever was the fruit of it. In fact, they sit up nights wailing and lusting for the leeks and garlies and flesh-pots of Egypt—i. e., the religion and idolatry that damned old Pharaoh and his people. Thus it is that with one common consent these big-mouthed critics of everything ancient and holy, "tempt God and provoke the Holy One of Israel."

But thanks be to God, Caleb and Joshua did not leave the infinite Jehovah out of their calculations. They said, "With the help of God we are well able to overcome and possess the land." And it was so. The ten godless, popular spies perished by the plague from God and the adult nation that doubted and limited God died ignobly in the wilderness: But Caleb and Joshua, who "wholly followed Jehovah," went in gloriously to the promised land.

II. The unbelief of men limits God's power to save great sinners. Every redeemed soul is proof to the contrary. David, the adulterer and murderer, God saved, and Manasseh, who surpassed all the other kings in wickedness, repented and was forgiven. Peter, who after nearly three years of apostleship was guilty of denying with blasphemy that he ever knew Jesus, yet afterwards repented and was forgiven. The highwayman that looked one look of faith and prayed one prayer, was received by Him into paradise. Saul, the mad fanatic and murderer of Christians, found that the blood of that despised and rejected Savior was sufficient to wash away his sins. And time would fail me to tell of John Bunyan, the cursing tinker and John Newton the blaspheming slaver and Jerry McAuley the thief, and Burke the burglar and Hadley the delirium drunkard and millions more as bad as they. Jesus came not to call the righteous but sinners to repentance. This is a wicked world and the people are desperately wicked.

If Jesus is not equal to saving very wicked people, He might do to pose as a Savior in some other world peopled by nice moral people; but He is not equal to the needs of this wicked country which Satan has defiled so long. Therefore for God's own ministers and people to doubt the ability of the Son of God to save the scarlet and crimson dyed sinners, is to limit God and provoke to wrath the Holy One of Israel.

III. Many preachers and theologians declare that God is wholly unable to sanctify men and make them

holy. But men know they sorely need to be holy. Moreover, when they read their Bible they learn that God *commands* them to be holy (1 Peter 1:15, 16), and *calls* them to be holy (1 Thess. 4:7; 2 Thess. 2:4); and says it is His will (1 Thess. 4:3); and the blessing is prayed for (John 17:17 and 1 Thess. 5:23); and promised (1 Thess. 5:24); and *died for* (Eph. 5:25, 26; Heb. 13:12); and it is a necessary fitness for heaven (Heb. 12:14). Now for these officials in Zion to discount and belittle and deny and pervert these scriptures, and make light of the holy truths they plainly teach, is to mock the Son of God, and "tempt God and provoke the Holy One of Israel."

IV. Others declare that even if God could make men holy, He could not keep us sanctified. But all such wicked unbelief simply makes God a liar and provokes His holy wrath. He has plainly declared:

1. That He can sanctify us "*wholly*." The German Bible translates it "durch and durch," "through and through," "and preserve us blameless, body, soul and spirit." That includes every department of our complex nature, all there is of us but our clothes!

2. He declares that "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Surely an uttermost Savior can supply the uttermost need of our immortal natures, today or tomorrow or any day that will ever come. No temptation will ever be too great to overmatch the omnipotent might of our infinite Savior. No snare can ever be too cunning for Him to understand and overcome.

3. He is able to guard us from stumbling and present us faultless before the presence of His glory with exceeding joy (Jude 24).

4. He declares under oath that we may live in holiness all our days (Luke 1:73-75). To deny all this, is to contradict and insult God and to deny His saving power and to mock at His plan of salvation by the death of His Son. It wickedly limits God and provokes His holy wrath. Don't do it.

PENSIONS FOR PREACHERS

Dr. W. C. Lee, writing in the Christian Advocate, general organ of the Methodist Episcopal Church, South, has the following pointed paragraph on pensions for preachers. This subject is taking on new importance in the Church of the Nazarene and should be given the most thoughtful consideration by both preachers and laymen.

Methodism in the past has prided herself on her connectional system. Today we are fast becoming the most individualistic of churches. In many instances the connectionalism is confined to the local organization. We need to learn to bear one another's burdens and in that way carry out the law of Christ. Our connectionalism must be in practice and not confined to theory. When we practice the true brotherhood we shall have solved the problem of an adequate pension for our ministry. After the faithful years of service, whether in city station or country circuit, in eastern or western conference, let each man be retired with the same pension for the same number of years to his credit.

INTERCESSORY PRAYER

By E. O. Chalfant

LIKEWISE the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us." According to God's Word in this quotation, we are to be so swallowed up in the purposes and plans and spirit of a triune God that He really takes possession and literally helps to exercise our minds with the great feelings, and purposes, and plans of God. Intercessory prayer is not a very common thing in this day and age and time, even among the holiness people.

I remember, as a boy in the country, my dear old mother and about a dozen other good women and men in the United Brethren church who knew how to go through the throes and the agony of intercessory prayer. The seasons of intercessory prayer, in the case of this little band of God's saints, were preceded by a tremendous heart-searching and self-humiliation, and by days of fasting and preliminary prayer. Finally, one by one they seemed to come into the state of heart and mind where desperation came upon them and where God seemed to enable their minds and their intense emotions to go into the very feelings of God, as far as it was possible for humanity to do so, and to feel the danger and the lost condition of a dying world all around them. Sometimes this spirit of intercession would take the form of going under the condition of the apathy and the deadness of the church. It is my humble judgment, as a most careful observer, that when these saints of God got into this process, something always happened. The good Book says, "When Zion travaileth, she shall bring forth."

To be perfectly frank, my dear readers, my heart has been often pained and grieved to see the lack of intercessory prayer. We have great preaching. We seem to have learned the mental processes, in a psychological way, of the mind. We seem to know how to stir men's emotions and how to tell hair-raising illustrations, and we seem to move people without intercessory prayer. Now, in all kindness, I want to say that I think every preacher should understand the processes of the human mind, and, yet, I also believe that we need to swing back to old-fashioned intercessory prayer. If we can couple intercessory prayer with our good preaching, good singing, and good organization, we will be able to bring about some real heart-awakenings, and some revivals that will be of real depth.

How can we get into the intercessory spirit? is a good question to ask. I do not think that this is such a hard question to answer. The great question is, Are we willing to pay the price after we know how

to do the thing? First of all, let me give you a little allegory: God's Church is likened to a good woman. Not only a good woman, but a woman who brings forth children. If the mother is healthy, it is as natural for her to bear children as it is to go through any other natural process. In the Church of Jesus Christ, its most natural business is to be the means of saving sinners. If the Church does not do that, it is not in a healthy condition. We are fearful that sometimes the Church of Jesus Christ, and even some holiness churches, are not as healthy as they should be. In other words, a church that does not go through the process of heart-searching and deep, systematic devotion and taking time to be holy and giving time to regular systematic Bible study, will never be an intercessory church. Many times preachers, and sometimes holiness preachers, know nothing practically about intercessory prayer. How can preachers encourage their people to pray the intercessory prayer when they know nothing about it themselves. In other words, a healthy, genuinely spiritual church, with a leadership in a pastor, is the first great requisite to praying the intercessory prayer.

I believe that one reason why we do not have more intercessory prayer is that our revival meetings are too short, and many people have a wrong idea concerning Pentecost. They seem to think that Pentecost was a ten days' revival, when the truth about the matter is that Jesus Christ spent three years with His disciples, and then they spent ten days tarrying in Jerusalem, and that started the revival. I believe it will take nearer ten weeks than ten days to bring about a revival. Now, we are aware of the fact that some preachers and evangelists would have to change their plans and some of our evangelists would not get their coveted two hundred dollars for a meeting of two Sundays—and our good evangelists might have to go to studying and make more than ten sermons. The evangelist would be compelled, if he did stay longer than two Sundays, to face the reaction of his psychological revivals, which he had produced without intercessory prayer.

Now, beloved, it is the humble opinion of the writer that one of the elements that is lacking in the evangelism of the holiness movement is intercessory prayer. We must take time to have revivals. Instead of having our meetings continue for only two Sundays, we should not think of closing them in less than four Sundays.

We do not think that the main trouble is with the people. My opinion is that we need leadership along the great line of intercessory prayer.

THE ROOT OUT OF A DRY GROUND

By Evangelist Lon Riley Woodrum

For he shall grow up before him as a tender plant, and as a root out of a dry ground (Isa. 53:2).

INDEED was Christ a "tender plant," a "root out of a dry ground." The earth was a desert of sin and death when He came. Sin abounded in high places, no refreshing showers of holiness had fallen on the parched world for years. Spiritual death stalked the sere and desolate land. When the plant first lifted its foliage above the scorching desert, it was green and tender, but its roots were deeply bedded in the mighty grace of God! It was a living Root, it was an imperishable Root because it drew its strength from the water of life, which is in the Lord. Moreover, it was a holy Root, therefore must the branches be holy. Paul declares, "If the root be holy, so are the branches" (Rom. 11:16). If the branches are not holy, then they did not spring from this holy Root!

In his letter to the Colossians (2:6, 7) Paul again says, "As ye have therefore received Christ . . . walk ye in him; rooted and built up in him." Rooted in Him we have abundant life, we have holiness of heart. Apart from Him we are dead in sin and trespasses. Out on the treeless plains of the West in the autumn we see the tumbleweed rolling across the land, driven this way and that by every wind that rises. Dead, sun-seared and rootless, it drifts before the storms, at last to be raked into some corner and burned. So it is with every soul not rooted and grounded in Christ.

The root of the plant draws moisture for the branches. In Christ, and in Him only, do we have access to the River of Life. But in Him we are the heirs of Jehovah. "Ye are Christ's and Christ is God's." Grace, amazing grace, unlimited grace, is ours if we but draw it from this deathless Root! How far beneath our privileges we live, if we consider that, "in him dwelleth all the fulness of the Godhead!"

The Jews scorned this living Root from God, and for twenty centuries they have wandered over the earth, shaken by a thousand storms, sorely beaten by the winds of adversity. And if ever they are restored it must be in that undying Root out of the dry ground! On the other hand, a sin-cursed, rootless Gentile race fastened upon that mighty Root; and drawing life from God, their branches ran over the walls of the world and bore Chrysostoms and Wesleys and Bud Robinsons—glory to God!

"Dry ground" represents a sin-afflicted humanity. The Roman cactus, bristling with spears and swords, lifted itself above all other plants on the desert scene. Greece was a wilted and withered bush whose once golden sap had turned to poison. Israel was a fruitless fig tree in spite of her beautiful foliage. All around was spiritual death and dry whirlwinds. Into this

seared and thirsty world sprang the Branch from the root of Jesse. The desert sin-soil could not produce a holy vine, but God transplanted a holy Root from the tree of life to the sands of earth, and holiness began—amid the thorns and briars that Satan had sown!

Rooted in Christ and filled with mighty energy from the sanctifying cloud-bursts of Pentecost, the Christian branches girdled the globe. The devil whacked and whittled and trampled the "tender plants" but they refused to die! They drew their life from the undying Root of God!

And still, even though the branches have traveled far, the desert is not conquered. Many are the places that are dry and desolate. Poisonous weeds—formality, fanaticism, spiritism—lift their forms on the face of the earth. We cannot get rid of all these tares. They will grow till the judgment. It is our duty to try to transplant—or rather to graft—them into the Root of life. Of course many will refuse to be disturbed. But be not discouraged because they continue at your very door. A rose is none the less beautiful because it is surrounded by thorns. A soldier is never more heroic than when he fights alone! Among the thorns and thistles of sin, in the desert-land of iniquity, we can, if we are firmly fastened in the Root of life and love, bring forth fruit, thirty and sixty and an hundredfold—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance!"

"Christ is the Savior and Sovereign of the heart wherein He incarnates holiness. He must be at the fountainhead of life that the issues thereof may be divine. This is the high import of His sermon on the Mount, when He opened His mouth and taught the people saying, 'Blessed are the pure in heart,' implying an antecedent state of purity. He consents that the law is founded on the eternal distinctions of right and wrong, including in their essence every vice and virtue known to our race, commanding what ought to be done and forbidding what ought not to be done. He commands the external observance of the Ten Commandments, but He searches as with the candle of the Lord for the secret of the heart. Hence, He pronounces him a murderer who hates his brother; an adulterer where look is lascivious; a perjurer, where oath is unnecessary. And, therefore, He demands that self-abnegation shall take the place of equivalent revenge; that love shall span both friend and foe; that charity shall serve in modest secrecy; that prayer shall be offered in holy solitude; that fasting shall be private self-denial; and all this to fulfill the command, 'Ye therefore shall be perfect as your heavenly Father is perfect.'"—BISHOP NEWMAN.

AN INTERVIEW WITH GENERAL TREASURER LUNN

By GENERAL SUPERINTENDENT CHAPMAN

While traveling about amongst our preachers and people, we have been asked a good many questions about the financial situation and the plans of the General Board in regard to the enlargement of our World-Wide Evangelistic program. We have had to answer some of these questions on the basis of approximate information, and it occurred to us that many would appreciate having them answered accurately, so, while in Kansas City last week, we presented to M. Lunn, our General Treasurer, as many of these questions as we could recall, and we present herewith the result of that interview:

Q. Brother Lunn, do you consider it a wise thing on the part of our church to make a budget of its askings from our people and of the expenditures of the General Board for world-wide evangelism? What reasons would you assign for your answer?

A. In my opinion, it is an absolute necessity. A definite program of planning ahead has demonstrated its value to many institutions as well as churches.

For years, budgeting or planning has been practiced. Men have anticipated their transactions and provided themselves in advance with either material or money.

"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28).

No department of the church has the right to invite failure by a haphazard method of expenditures and obliging the church beyond the income they have reasonable assurance of receiving. The budgeting of expenditures guards against this and also gives every department of the work an equitable share of the income; however, the mere adoption will not cure all the financial ills of the church. No more than the automobile is the solution to our transportation problem. Each provides, not the end, but the means to an end. It depends upon the intelligence and care used in the operation. The church should plan its work so as to make every dollar do its utmost to "preach the gospel to every creature."

Q. What proportion of the General Budget on the average is expended in Foreign Mission work, and what other items are covered by the General Budget?

A. The "Advance Program" calls for a total of \$318,641.34, of which amount the Department of Foreign Missions receives \$225,941.34, and the other interests \$92,700.00 which is distributed as follows:

Home Missions	\$25,000.00
General Superintendents	16,000.00
Church Extension	15,000.00
Ministerial Relief	12,000.00
Church Schools	7,000.00
Administration and Publicity	6,000.00
General Assembly	5,000.00
General Contingent	3,000.00
Treasurer's Office	2,700.00
Education	2,000.00

The department of Foreign Missions receives \$133,241.34 more than the combined home interests. This is contingent on the entire amount being raised.

Q. Has the budget askings set by the General Assembly last June gone into effect? If not, when will they be effective and when will expenditures begin to be made upon the basis of the General Assembly program?

A. The budget askings will go into effect with the new fiscal year which is from May 1, 1929 to April 30, 1930. You will

recall the General Assembly voted to change the fiscal year from the calendar to the one mentioned.

The expenditures will go into effect as of May 1, 1929, provided our friends and members will get under the program and supply the needed funds. All must do their best. I believe they will. Don't you? It presents a "world-wide" opportunity.

Q. How does our giving in the first three months of 1929 compare with our giving for a like period in other years, and how much will you have to have by the close of April to enable you to close the present fiscal year without putting the General Treasury into debt?

A. As reported in a recent issue of the HERALD OF HOLINESS, we received \$1,644.84 more the first three months of 1929 than for the same period of time in 1928.

While this is encouraging, nevertheless, our requirements were \$56,750.00. In other words, we were short \$4,603.10.

To meet our actual requirements, we must raise \$23,519.77 during this month (April).

To refresh your memory, look over the report I just mentioned.

Month	RECEIPTS		REQUIREMENTS
	1928	1929	
January	\$14,548.41	\$13,398.98	\$18,916.67
February	13,901.36	15,860.31	18,916.67
March	22,052.29	22,889.61	18,916.66
Total	\$50,502.06	\$52,146.90	\$56,750.00
April	26,321.31	?	18,916.67
	\$76,823.37		\$75,666.67

Q. How much did you receive for items now included in the general Budget during the present fiscal year, ending April 30, provided you receive the amount necessary to close the year without a debt in the current funds, and how much increase over that amount does the budget for the year beginning May 1 require?

A. As during the first four months of this year we continued on the monthly basis of the year 1928, our monthly requirements have been \$18,916.67. Our new budget of expenditures will require \$26,554.00. I suggest to you that you look up the "General Budget Thermometer" found on page 34 of the Stewardship number (April 10), of the HERALD OF HOLINESS.

Bear in mind that the increase also includes the Department of Church Schools which up to this time has raised its own funds. Hereafter, the churches will receive credit on their General Budget apportionment for all amounts sent by the Sunday schools for this important work.

Q. When should the local churches take on an increased payment to the General Budget in order for the program to be taken care of without embarrassment?

A. At once.

Q. How do you suggest to get at this matter in those districts where the assembly does not meet until later in the year?

A. We now credit the local church with funds sent in by all departments of the local church for the General Budget; therefore, the local churches should not wait until their assembly meets. They should do their utmost at once to increase their offering.

Q. Why is July 15 set as the date when retrenchments will be necessary, if the enlarged budget is not coming in, and what will be the nature of these retrenchments?

A. The General Board has instructed the General Treasurer, as well as Departmental Secretaries, to practice every reasonable economy in the handling of funds.

This program is now being carried out with the utmost thoroughness.

Having only a very small reserve or margin between our income and expenditures, we cannot increase our program without increased giving or involving the church in debt. It has been thought that by July 15 we can determine what added expenditures can be assumed. You realize that the General Treasurer cannot pay out that which has not been received.

Q. How much money should you receive each month during the new fiscal year to make the program arranged by the General Board possible? How much a month more is that than we have been receiving during the last two years?

A. This was answered in part by our reply to your fifth question. It will require \$26,554.00 each month which is an increase of \$7,637.33 over our requirements of last year which was \$18,916.67 each month.

Q. How will the giving of the Nazarene Young People's Society for General Home Missions be credited and expended, and how are the gifts of the W. F. M. S. applied?

A. The funds sent in by the N. Y. P. S. for General Home Missions will in the first place be placed in the Home Mission Fund. (Appropriation \$25,000.00) and the local church will receive credit for the amount on their apportionment of the General Budget.

All sums sent for specific purpose, such as Home Missions, etc., are used for that part of the work only.

This same ruling applies to funds received from the W. F. M. S., but placed in the Foreign Mission Fund. Their funds, as you know, are sent through their channels instead of direct to the General Treasurer. A system to give the local church credit for the General Budget items has been worked out by their Treasurer. I understand that it is now in operation.

Q. Do the indications justify the claim that I have made that we as a church and movement are in the beginning of a general forward movement "all along the line"?

A. They certainly do. Our people will not let finances interfere with their old-time passion for the salvation of men, even unto the "utmost parts." Encouraging reports are received from the districts, some of which have already volunteered to increase their offerings and gifts.

Come again, doctor. I wish all of our people would feel free to either write or come to Headquarters for information regarding our work. It has been truly stated that men who know each other best, and likewise each other's plans, can co-operate to the best possible advantage. You know that—

Things increase at a tenfold rate,
Whenever we co-operate.

TO WHAT EXTENT IS THE CHURCH LIABLE?

THE entire church is mourning the passing of Esther Carson Winans, one of our great missionaries.

While her death was due to natural causes, she having passed away bringing into this world a baby girl, yet it is reasonably clear that her death was preventable.

If she had been within reach of civilization, under the care of expert medical attention and hospital oversight, for a few months prior to her illness, there is very good reason to believe she would have survived.

Why was she not conveyed to a civilized part of

Peru where medicines and hospitals were to be found?

The only answer is that her husband's salary was inadequate, and knowing the depleted condition of the missionary finances in the homeland, both he and his wife hesitated to ask for means to finance so long a journey.

There is a melancholy, albeit convicting question that intrudes itself upon us at this point. To what extent then are we Nazarenes in the homeland responsible for her death? Let us suppose that our General Budget had been really full for a year last past. Suppose that we had been able to set up a reserve of twenty or thirty thousand dollars as a contingent fund for emergencies. Suppose this had been well known to our missionaries. Can we imagine that Brother and Sister Winans would not eagerly have taken advantage of four or five hundred dollars, or even a thousand dollars, and journeyed to the sea coast in order that this valuable missionary could have skilled and sanitary care in her crisis? Can we believe that they would have remained where it was practically impossible to secure anything suitable for a person in such need to eat or wear? And was not Esther Carson Winans worth a thousand dollars? Could we replace her for ten thousand?

Who was to blame that the missionary cause had no money? The church has, as a rule, plenty of money for anything else that is pressing. A full General Budget could have saved the life of this missionary.

But it is useless to speculate over those departed. There may be some use, however, if we can arouse ourselves of Sister Winans' preventable death, to save some of our other devoted men and women on the foreign field. Right now several need furloughs home, and the only reason we do not order it, is because we have no means with which to reinforce the field thus depleted by furlough.

A full General Budget would mean the homecoming, within a few months of several exhausted men and women. If they die on the field, or permanently injure their health so as to be crippled for life, who is to blame?

A depleted General Budget, means that what we as a home church spare ourselves from giving, is necessarily ground out of the life blood of our missionaries abroad.

Every dollar a church is delinquent on its General Budget is another degree of pallor added to the blanched faces of some Nazarenes abroad. If we grind them a little more, they, too, will die, and then the church will mourn the passing of a life that could have been saved by filling up the General Budget.

J. G. MORRISON, *Executive Secretary*.

Character is not inherited from others. It is built by its possessors.—H. O. FANNING.

With a professing Christian, giving is not a matter of legislation but of life.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Sixteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Acts 7. "He, being full of the Holy Ghost, looked up stedfastly into heaven" (7:55). An angry mob, flying stones and a cruel death was not sufficient to stop Stephen's steadfast gaze into heaven for he was filled with the Holy Ghost.

Second Day—Acts 8. "They received the Holy Ghost" (8:17). The new-born converts at Samaria stirred up the desire of even a sorcerer for such power, for they had received the Holy Ghost.

Third Day—Acts 9. "Be filled with the Holy Ghost" (9:17). Saul, the persecutor needed to be filled with the Holy Ghost that he might be transformed into the apostle Paul.

Fourth Day—Acts 10. "The Holy Ghost fell on all them" (10:44). Racial and social distinctions will not exclude the Holy Ghost. The little African, Sammy Morris, could receive as much of the Holy Ghost as an American bishop. Only a lack of moral fitness will keep out the Holy Ghost.

Fifth Day—Acts 11. "He was a good man, and full of the Holy Ghost and of faith" (11:24). Three qualifications for successful soul winning.

Sixth Day—Acts 12. "The angel of the Lord came upon him" (12:7). When there is no human help God is not bankrupt. Peter's case seemed hopeless, yet the church prayed and God delivered by an angel.

Seventh Day—Acts 13. "Paul, filled with the Holy Ghost, set his eyes upon him" (13:9). It takes a man filled with the Holy Ghost to help a man full of the devil.

PART TWO. THE PARABLE OF THE GREAT SUPPER (Luke 14:16-24)

"I pray thee have me excused" (14:18).

The Gospel Feast

"A certain man made a great supper." Jesus frequently used the symbolism of the feast as an illustration of His kingdom and His invitation to the good things that He had to offer. Too many have had the idea that salvation is a long-faced affair, more like a funeral than a feast. But our Lord describes it as the most delightful thing in life, an occasion of joy and gladness. To the oriental mind a great supper was a symbol of true earthly happiness. Jesus pictures the pleasures He has to offer as a joyous procession, a brilliantly lighted hall, laden tables and a happy company gathered together. He would have us know that

the life of salvation and holiness is a really joyful way. He would call us from the husks of the swine-herd to the abundance and delight of the royal banquet. His feast is one of abundance for the supply is inexhaustible. It is a feast of fellowship, both with God and His children. Neither God nor man makes a banquet for solitary enjoyment, but that the whole company may be made happy. It was a feast of joy. Those who are redeemed and sanctified are filled with the joy of the One who hath given them the feast, even though they have trials to bear along the way. They may sing, "There is sunshine in my soul."

The Gospel Invitation Given

"And sent his servants at supper time to say to them that were bidden, Come; for all things are now ready." The gospel which God hath prepared for mankind is made available for all who will accept. It was a great preparation that was made. Man could not prepare this feast, for he was bankrupt. The feast was prepared and offered freely. Let the servants hasten with the invitation to those dying by the wayside. "Come, for all things are now ready."

The Foolishness of Offering Excuses for Not Accepting the Invitation

Three excuses were offered by those who were bidden to the feast. They were all absurd. Not one of them had any real excuse. They were all pretexts. The first two were concerning matters that could be deferred by any who had a sincere desire to respond to the invitation, and the last excuse was the best reason for going to the feast. The men made excuses because they did not want to accept the invitation. The excuses were manufactured for the occasion. An oriental fable runs as follows: A certain man went to his neighbor to borrow a rope. The neighbor replied, "I cannot lend it to you, for I am using it myself to tie up a heap of sand." "But," said the first, "you cannot tie up sand with a rope." "Oh, yes," returned the other, "you can do almost anything with a rope when you do not wish to lend it." The sinner's *cannot* is his *will not*. Adam made the first excuse for not doing right and men have been practicing it ever since until excuse making has almost become a fine art.

The three excuses illustrate different forms of worldly obstacles that keep men from accepting salvation. The first: "I have bought a piece of ground, and I must needs go and see it," represents those who are kept from salvation by their earthly possessions. Many have allowed their wealth or desire for it to hide themselves from the good things that God has for them. It was no sin for him to go and see his property, but very foolish to be so concerned about it that he would not stop to enjoy a great occasion that did not come every day. Many are so possessed by the temporal things that they cannot see the eternal truths.

The second excuse: I have bought five yoke of oxen, and go to prove them, is an example of the excuses that those who are led captive by their busi-

ness affairs might make. This excuse will not stand.

The last excuse, I have married a wife, therefore I cannot come, is an example of how social duties may keep some away from God. This was the poorest excuse of all.

A man decided to write down all the reasons why he should be a Christian and all the reasons why he should not be one. He wrote one reason after another, and the reasons came faster than he could write them. But when he began to write the reasons for not being one he wrote Number 1, and then thought and thought but was not able to put down one excuse that would stand a reasonable test.

PART THREE. WHAT THIS PARABLE TEACHES ME

That there is no valid reason for any man to refuse the gospel invitation. That God's call is first. That God is no respecter of persons, but He has a feast for all who will accept His invitation. That God's call may be spurned. That a man may excuse himself out from heaven by his excuses for not going there.

THE BEST WAY TO ENFORCE THE PROHIBITION LAW

By EVANGELIST J. C. DUNLAP

Since you are anxious for the best way to enforce the prohibition law of the United States, I hasten to name the plan, although it is not new.

The only way to accomplish this undertaking is to have a nation-wide revival of repentance for sin, regeneration and the filling with the Holy Ghost. The same power that changed the proud Saul of Tarsus, with murder in his heart, to the humble apostle Paul, who became the most noted preacher since Jesus walked among men; the same power that changed the cowardly, cursing Peter to the bravest preacher and greatest soul-winner in Jerusalem; the same power that saved John Bunyan and made him a religious writer who wrote the book next in value to the Bible; the same power that changed George Mueller from a profane, wicked man, to the greatest man of faith since the days of Abraham; the power that spoke through the immortal John Knox when he cried, "Give me Scotland or I die;" the power that filled the unschooled Dwight L. Moody, the man of one Book who became the most powerful soul-winner of his day, and at whose feet theologians and doctors of divinity sat as learners; the power that changed Jerry McAuley and Sam Hadley from criminal drunken men to useful citizens; the power that changed the drunken lawyer to the world-famed evangelist and mighty prohibitionist—this power is the greatest protection for the prohibition law which exists, and is the only salvation for our great country, both from the evil of drink and from a multitude of other evils.

We are making a proposition that the preachers and laymen of all denominations, fathers and mothers with their children—all go to the altar place of prayer for the presence and power of Jehovah to work through us the redemption of our homeland from the powers of sin. Then will come to our great republic such peace and tranquility as the world has never before seen.

BANKS, ALA.

BARGAINS IN SOULS

By H. R. GEEDING

WANTED: 75,000 Nazarenes to invest one dollar (\$1.00) each in lost souls. This thought was borne in on the mind and thought of the writer while employed in one of Chicago's great department stores. The occasion was the Annual January Sale.

How the people thronged the store during this sale, how

they jostled and pushed each other about, what inconveniences they suffered—all because of the great bargains which had been advertised.

There is the advertisement which reads something like this—"Great Sale. Latest Model of Popular All Electric Radio. Prices Slashed. Your old radio taken as part payment." Or perhaps one member of the family notices a bargain on the used car market. This "Just Like New" car, the dealer says may be bought on the easy payment plan, with your old car taken as first payment. Now while the old radio brings in the various stations well, and the old car is still in good condition, yet neither are up to date, and the decision is soon reached that "we must not miss these bargains."

The purchase of useful articles before they become a necessity may indicate commendable thrift, and the purchase of a new car or radio may not indicate an inordinate love of luxuries, yet it brings to our mind the following comparison:

Our General Missionary Secretary tells us that on some fields souls may be saved at the rate approximately of one dollar (\$1.00) each, and on other fields for but little more. If a good electric radio is a bargain at one hundred dollars (\$100) and a good used car is a bargain at five hundred dollars (\$500) what a tremendous bargain must an immortal soul be at one dollar (\$1.00) when considered in the light of the words of Jesus, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Shall we not seize some of these rare bargains of immortal value while they may be had—for this opportunity may never be ours again. Shall we not be as wise and thrifty in things eternal as in the temporal affairs of this fleeting life?

CHICAGO, ILL.

INTERESTING ITEMS TERSELY TOLD

By P. H. LUNN

32,000,000 copies of the Bible were issued in the United States and England in one year. Yes, the grand old Book still is the best seller.

Gen. Bramwell Booth has been deposed as head of the Salvation Army and E. J. Higgins appointed commander. The former chief officer is far from satisfied with this arrangement and asserts that he will go to the courts for justice.

The annual death rate throughout the world is approximately 35,000,000.

Dr. E. Stanley Jones, missionary bishop of India, in a speech to the Methodist Episcopal World Service Conference, enumerated the seven sins of society as follows: Politics without principles, wealth without work, pleasure without conscience, knowledge without character, business without morality, science without humanity and worship without sacrifice.

According to estimates of speculators, Col. Charles A. Lindbergh could have amassed a fortune of a million dollars in the year following his flight to Europe. The source of this income would have been as follows: \$200,000 from motion picture contracts; \$400,000 from vaudeville, \$50,000 from radio addresses and \$50,000 from his writings.

Professor William F. Bade of the Pacific School of Religion has been engaged in excavation work in the vicinity of Jerusalem and has unearthed a dozen Israelite houses built between the years 1100 and 1200 B. C.

During 1928 there were 3,826 murders in 136 leading cities of the United States.

Note these comparative figures on the number of murders committed during the course of one year: London, 27; Detroit, 228; Chicago, 498; New York, 401.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our short convention at San Angelo. On Monday, April 1, we took dinner with Professor Messer's brother at San Angelo and they fixed for us one great dinner and we had a fine time together. We left after dinner for Ballinger where we were to be with Brother Lawson Brown, our fine young pastor and his good wife. We had a most delightful time. We have no finer young people than Brother and Sister Brown. He had the church packed and everybody seemed to enjoy the services.

On Tuesday morning we left, headed for Lubbock, and drove into the city before night and went to the parsonage and met the good pastor and wife, Brother and Sister Erwin. While we have a large church there, Brother Erwin was afraid that it would not accommodate the crowd and he secured the First Presbyterian church, of which Dr. Lewis is the fine pastor. Dr. Lewis is one of the finest little men that you will meet in a year's travel. He was a perfect brother to us, and his church was packed to overflowing and we had a great time with that crowd.

On Wednesday morning at ten-thirty we were in our own church. We must have had three hundred out on Wednesday morning and we had a great healing service and then after that we had a fine altar service with a number at the altar and some fine cases got through. One delightful surprise was that Brother Cagle, our beloved District Superintendent, joined us at Lubbock and was with us for the two days that we were there on the plains. After the fine service on Wednesday morning we took dinner with one of the finest men in the city, Brother Beebe, and after dinner we drove over the fine city of Lubbock and went over the great State University grounds. After some sight-seeing we lined up at the barber shop and some fine barbers gave us some fine barber work.

At four o'clock we made a run to Plainview where we were booked to preach at night for our good Brother Hocker. We had a packed house and that means that several hundred people were there for we have a great church at Plainview. It is simply nothing short of a miracle what Brother Erwin at Lubbock and Brother Hocker at Plainview have done. Those two young men have been worth not less than fifty or sixty thousand dollars to the Church of the Nazarene. These young men are worth their weight in gold dust to our cause.

I think that Wednesday, and Thursday we must have preached to not less than fifteen hundred people in the three services. We had people to peddle from all

over the plains and down in New Mexico and we have never enjoyed preaching to the people more than we did on that little trip on the great plains of dear old Texas.

All of that western country is now on almost a boom; such towns as Abilene, Sweetwater, Big Springs, Oasis, Midland, Pecos, Lubbock and Plainview. All of these towns are becoming beautiful cities. Some of them are building million dollar hotels, great buildings from fifteen to twenty stories high, and as far southwest as San Angelo the country is booming. San Angelo has three or four hotels that would do credit to a city of several hundred thousand. We did not go as far north as Amarillo but that city also is making great progress and is now the city of the great plains. But on the low plains I judge that Lubbock will probably outstrip the most of the cities of the plains. There is a fine outlook for Lubbock as it is the home of Mr. Elwood, the man that owns the Spade Ranch of 265,000 acres of as fine land as can be found on the great plains. It is now being cut up and sold out to the farmers and this great tract of land joins the beautiful city of Lubbock, so that gives Lubbock a mighty pull on that part of the great western plains.

Thursday morning came crawling around the corner and we were up and by seven we were on the highway from Plainview to Wichita Falls, where we were booked to give Brother W. B. Walker Thursday and Friday, the 4th and 5th of April. This was a long drive and through tens of thousands of acres of fine grazing land, and cattle by the thousands. We pulled into Wichita Falls by the middle of the afternoon and my home was with Brother and Sister Culpeper, or rather the home belongs to Mrs. Ayers,

their widowed daughter. Sister Culpeper is the sister of our beloved Brother Henry Wallin, our great pastor at Spokane, Washington. So you see Sister Ayers is the niece of Brother Henry Wallin. I had all the love and kindness that I could really use.

We had the house packed on Thursday night and three times on Friday. I think that in the four services we must have preached to not less than sixteen or eighteen hundred people. We had them from all parts of that country, and so many old-time friends; I met my old friend Brother O. B. Kelley that used to live with us in the early days of dear old Peniel, also Miss Laura Wall, that twenty-five years ago, preached and sang all over central and northern Texas. We also had with us Dr. Edward R. Barcus that I went to school with in Georgetown as far back as 1891; and the Highsmith family from Bastrop and Colorado Chapel where Miss Sallie and I held meetings thirty-five years ago. We had with us Brother John Yarbrough from away up at Dodsonville, some hundred and thirty miles, and Brother Hammond from across Red River from Grandfield, Oklahoma, and Mother Williams and Sister Lula, our pastor from Bowie, Texas.

Well, to say that we had a fine time is simply putting it tame. I am of the opinion that Professor L. C. Messer did the best singing of his life and how our good people and their many friends of other churches did enjoy it. We also had Brother John Stanfield and his good wife with us and I judge that no better man on earth could be found than John Stanfield. We had a number of our good pastors from all parts of that Wichita Falls country. Brother Walker is doing a great work at Wichita Falls and he is one of the coming young men of the great Church of the Nazarene. My, my, but he is a fine chap. I wish that we had several thousand like him.

Well, Saturday morning came in on time and we left Wichita for Dallas to join Brother I. M. Ellis, our fine District Superintendent on the Dallas District, where we were to open the campaign on Sunday, the 7th, and tour the Dallas District in the interest of Home Missions. Well, we are here on time. Glory to Jesus.

*In perfect love,
UNCLE BUDDIE.*

Just think of the transformation that will take place in the Church of the Nazarene when all the pastors, get all their members to be faithful stewards of God over all their possessions. It must be made plain that no Christian is safe outside of serving God by saving others, by personal soul winning, and in sending messages to the ends of the earth.—N. B. HERRELL.

Renounce thyself in all that can hinder thy union with God.—FLETCHER.

ROBINSON AND MESSER ON THE KANSAS DISTRICT

Arkansas City, Wednesday night, May 1	
Junction City, Thursday night, May 2	
Minneapolis, Friday afternoon, May 3	
Burr Oak, Friday night, May 3	
Osborne, Saturday night, May 4	
Plainville, Sunday morning, May 5	
Huxle, Sunday afternoon, May 5	
Grinnell, Sunday night, May 5	
Garden City, Monday night, May 6	
Bethel, Tuesday afternoon, May 7	
Elkhart, Tuesday night, May 7	
Sublette, Wednesday afternoon, May 8	
Liberal, Wednesday night, May 8	
Meade, Thursday afternoon 2 o'clock, May 9	
Ford, Thursday night, May 9	
Dodge City, Friday night, May 10	
Anthony, Saturday night, May 11	
Wellington, Sunday morning, May 12	
Wichita First, Sunday afternoon, May 12	
Eldorado, Sunday night, May 12	
McPherson, Monday night, May 13	
Salina, Tuesday night, May 14	
Emporia, Wednesday night, May 15	



LESSON FOR MAY 5, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: What Hilkiah Found in the Temple.

LESSON TEXT: 2 Chron. 34:14-16, 29-33.

GOLDEN TEXT: *Thy word is a lamp unto my feet, and a light unto my path* (Psalm 119:105).

JOSIAH, the sixteenth king of Judah, was eight years old at his accession, and reigned thirty-one years at Jerusalem. Though he fell in battle before he had completed his fortieth year, he left the brightest name, for piety and religious zeal, among all the successors of David. He shares with Hezekiah the praise of "walking perfectly in the way of his father David." His reign marks the last dying glory of the earthly kingdom of David.

The very violence of Josiah's reformation indicates the absence of true and spontaneous sympathy among the people. We are told in short that they were past purifying except by the fiercest fires of affliction. The proceedings which characterized the reformation of Josiah continued six years, during which time the zeal of the king received fresh impetus by the incident which forms the principal part of our lesson, the finding of the book of the law.

One of the principal lessons taught in this bit of Hebrew history is the results in *national life*, when the Bible is not made the guide book of the nation. No one can read of the evil conditions existing in Jerusalem and throughout the entire land of Israel without being convinced that when truth is lost sight of and not followed, true religion passes away and all manner of false teachings come in like an overwhelming flood. Lawlessness and crime increase and all forms of immorality flourish.

The present conditions of crime, and all sorts of immoral practices among the youth of this age are due to the lack of Bible teaching and religious training in the schools and home. There can be no reverence for the Scriptures among the youth and children of a people who give the Bible no place of authority in their institutional, social and other phases of public life. Even in family life it is neglected and wellnigh discarded, as far as being the guide Book of the home, whose instructions are sought and followed in all domestic projects and problems in home building and home maintaining. What can we hope for in the line of religious thinking and living for our world in the coming generation with such conditions existing in the present? Is not the Bible fast becoming a lost book as far as practicing its truths is concerned?

Another great truth we would mention is that the reading of the Bible is the best way to make clear to men and nations their moral standing before God. Paul said, "I had not known sin but by the law." He did not say, "I had not had sin," but he would not have known it. No one can read or listen to the reading of the Word of God and remain in ignorance as to his moral status. Of what great importance then are our church schools?

The king heard the Book read and rent his clothes in grief because of his people's sins, and he covenanted with God to follow Him and obey Him "with all his heart." Also, "He caused all that were present in Jerusalem and Benjamin to stand to it," and such a "cleaning up" time as they had. Peasants and princes, priests and scribes, all heard the mandate from their royal reformer and stood to it.

We would call attention to the fact that God's truth cannot be destroyed. Men may seek to hide it beneath the rubbish of false teaching; they may neglect it, and even forget it, but there has never yet been a total eclipse of this Sun of Truth, though there have been dark ages. But it ever has been and ever will be a light to lighten the world, for its decrees and statutes are unchanging.

It would be well for the lawmakers of this and every land to reflect upon this when about to relegate divine truth to the rear, for the Bible was given that we might profit by its counsels, and it will be well for us to consider what the end will be of those who scorn its teachings, for it has ever survived all its foes and still retains its power.

THE SUNDAY SCHOOL CURRICULUM

We have just read for the second time the book, "The Psychological Foundation of Religious Education," by Walter A. Squires—a former schoolmate of Dr. Wiley. This is the best book on this subject we have ever read and in nearest accord with the faith of the Church of the Nazarene of any yet published. Dr. Squires presents the two opposing theories of psychology that are being taught today—the Naturalistic or Mechanistic theory and the Personalistic or Purposive theory. He shows the latter to be the psychology of the Bible and that the former is opposed to many of the fundamental teachings of Christianity. He also shows the effect of these two theories upon the lesson courses for religious education and points to the trail of the serpent in certain trends in the modern Sunday school curriculum building resulting

from the influence of the former theory, which is now the more popular theory being taught in many colleges. We wish this book might have a large reading among our people who are interested in such a study.

The greatest danger to us in the new courses of study that are being put out is not primarily in what they say; it is rather in what they leave unsaid. Occasionally there is something said contrary to our faith, but they leave out certain things we hold essential and this implies that these things are not true, or at least are not essential. This is true relative to the fact of depravity, in fact, there is a tendency to shun the whole fact of sin. It is also true relative to repentance and conversion as we hold them, as well as to sanctification. There is no emphasis of Christian experience; it is all Christian living and serving. Hell is almost never mentioned and not much said about heaven.

The effect of this incorrect psychology is seen also in the methods used. It gives an overemphasis to expression and discounts teaching through the giving of information. We are not to teach so much by telling the pupil the truth or having him discover it by process of thought but we are to teach through projects, exercises, games, activity.

Probably in the past we have been some at fault by methods that have been a bit one-sided, but this is no excuse for going clear over to the other side now and ruining things. Dr. Squires presents the subject fairly and stays well in the middle of the road.

STATISTICS

Thus far in our history we have not been able to gather very satisfactory statistical reports. We are using a new method for this for the present quadrennium. We are hoping it will bring better results. Please give it a good trial. Let every secretary and superintendent and District Church School Board do their part well.

A missionary presented to a London merchant the needs of his great field. The merchant wrote and handed him a check for a large amount. A moment later a telegram was brought to the merchant. He read it and said, "This wire informs me of a heavy financial loss I have sustained. I must ask you for that check again." Sadly the missionary returned it. The merchant tore it in two, wrote out another for a larger amount, and said as he handed it to the missionary, "God is teaching me that I must give while I can."



Foreign Missions

The new government of China has asked five Americans—Henry Ford, Jeremiah W. Jenks, Owen D. Young, Robert N. Harper and Edwin R. A. Sel—to act as "honorary economic advisers." If the government will follow the advice of these men, better days are ahead for China. Dr. Edwin W. Kremmerer of Princeton University, has been engaged by the government, to show China how to reform its currency and banking system. The present system is said to be ridiculous.

A year or two ago, Bolshevism was sweeping over China like a prairie fire. Today, both civil and military leaders are doing their utmost to stamp it out. Let us pray that the leaders may realize that Jesus Christ and the Bible are the only hope of China.

During the last year, a Chinese Bible Society was organized, which has already sold 80,000 Bibles.

General Ching Chih Chiang has purchased thousands of Bibles and Testaments for distribution. He loves the Word of God, and recently in an address to Shanghai bankers stated that Christianity and the Christians are the hope of China.

Are we giving Christ our scraps and keeping the best for ourselves? Are we "crumb Christians?" Are we making a mere charity of what Christ made His Church's chief business? Do we realize that the outstretched hand of the poor unreached heathen is the outstretched hand of Christ himself?

We have a number of copies of "The Life Story of Esther Winans." These will be mailed to any pastor, or W. F. M. S. on receipt of postage. They are a missionary inspiration and blessing for young and old. Supply limited, order at once. Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.

Brother T. O. Parr, of Tahoka, Texas, has donated a fine motorcycle for one of our mission stations. It has only run 800 miles. We trust soon to have it running errands for the King in some foreign land. Thanks to the good brother who donated it.

The most discouraged pastor in all the Church of the Nazarene can raise his church's share of the General Budget, if he will only think a big "I can," and start a Prayer and Fasting League. The donation of one little meal a week for the Master, who gave all for you, will do it.

Of course the most dignified way to pay the General Budget—and, by the way, the most scriptural, too—is to start a "Tenth Legion," that is, a tithing band. All tithing, all the time, always pays all the bills. And a cheerful taste left in the mouths of all.

Perhaps we think of the African witch doctor as one capable of bewitching people. His fellow-tribesmen regard him more as a protector, a "smeller out" of the witch or spirit that caused the misfortune. "With head dress of feathers and porcupine quills, with horns and bones hanging around his neck and with face decorated with red, white and black paint, he is a terrifying picturesque figure. His divining basket held with both hands contains a variety of bones, claws, coins, miniature gun, ax, basket, mirror, bell, small models of domestic utensils and tiny images of people, etc. Vigorously shaking a rattle, he begins the divination or smelling out, ceremony. His voice becomes tense, his body twitches, his eyes gleam, his body glistens with perspiration. Finally the appearance of the contents of the basket is read and a decision announced whether it be man or spirit who is responsible. If a spirit, a sacrifice is offered of a chicken or goat. If a person, a fine is imposed. The poison test is sometimes given. The witch doctor casually says as he hands the poison cup to the suspect, 'Drink it. An innocent person need not fear. Only the guilty die.' Death indicates guilt; vomiting shows innocence." Salvation through Jesus, hospitals, surgeons, medicine and sanitation, rout the witch doctor.

In certain sections in the middle Congo it is reported that sleeping sickness has destroyed four-fifths of the total population. In Cameroon, with a population of two million, there are about 100,000 cases and in one district 67 per cent are infected. Heroic service is being rendered in the attempt to heal "this open sore of the world." The French and British governments are putting forth strenuous and skillful efforts to combat sleeping sickness. Americans have had a share in this service. Dr. Louise Pearce, of the Rockefeller Institute, has developed a remedy—Tryparsamide—by which it is hoped that sleeping sickness may eventually be eradicated. Three doctors in the employ of the Rockefeller Foundation have within the last two months given their lives in the effort to discover the remedy for yellow fever.

The "mandate system," under the League of Nations, is being given its chief test in Africa today. Article 22 of the League of Nations Covenant, referring

to such mandated areas reads: "That the well-being and development of such peoples form a sacred trust of civilization." This practically becomes a missionary slogan.

SPREADING ENTHUSIASM

By ONE WHO CARES

The pastor's copy of *The Other Sheep* was often placed in the hands of someone who was lukewarm on the subject of missions. Care was taken to mark articles that were especially interesting, informing and inspiring rather than argumentative. What people need on the subject of missions is light rather than logic.

Interesting missionary news items were often put into the hands of young people to copy and post on the bulletin board in the vestibule of the church where they silently did their work.

Sometimes the pastor would take two of the young people into the pulpit with him and ask them to relate these interesting news items; then an older person or one of the missionary women would be called on to lead in prayer. After this the service went forward without reference to missions.

Sometimes a large picture of a prominent foreign missionary was put in a frame, kept for the purpose, and was set on an easel on the platform beside the pulpit or near the superintendent's desk in the Sunday school. This missionary was introduced and an interesting bit of news about him was related. The object was to plant the spirit and facts of missions in the life and program of the church. Without continually preaching upon the subject, without frequent appeals for money, it was possible to remind the members of the congregation that to publish the gospel at home and abroad was the supreme business of the church.

The young people of my church donated *The Other Sheep* and a list of new missionary books to our city library every year. We induced other young people's societies to do the same. They were welcomed cordially. Thus we built up a fine missionary alcove in our public library.

This interest in missions also kept alive the evangelistic spirit in the church; it united the membership in the program. It called forth the resources of the congregation for both local support and for building enterprises; it nourished the spirit of cheerful giving to the benevolence boards and to all Christian causes that have sprung out of the heart of Christ in the Church.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

VI. THE MOUNT OF LAW GIVING

MOUNT SINAI stands out as the mount of law giving. Here God took Moses amid the lightnings and thunders of His presence, and the smoke and thick cloud of His fire, to give to him the law which should govern Israel and which would serve as a foundation for all highly organized governments for all days to come. Sinai represents the righteousness of God and His requirements for His people. Its heights depict to us the sublimity of His character and the justice of His being. The severity of that hard granite mountain rising nine thousand feet high shows to us the character of law, its sternness, its unbending nature, its strict demands upon us. Law is fixed and hard. Law is exacting and requires obedience. Law has no tenderness, no pity, no feeling, no sympathy. Tables of stone and chisels of iron were fitting vehicles to bring it to man. Lightnings and thunderings were fitting symbols of its retribution. "Law stands as some avenging goddess, terrible in her purity, awful in her beauty, with a hard light in her clear eye—in one hand are the tables of stone and in the other a sharp two-edged sword of punishment."

The glory of law is the benefit accruing to the person who will obey it and live under its blessing. The terror of law is the punishment upon the one breaking it and living under its curse. For law broken can only condemn, it cannot help, it cannot forgive, it cannot undo the action of the offender, it cannot justify.

The beauty of law is the order and system which it establishes. All orderly forms of government must be ruled by laws. God knew that man in his blindness, weakness and frailty must be given a rule by which he may regulate his life, and through which the proper standards of life would be presented to him. Man without this law would be without proper standards for conduct and would be as much at the peril of his own sinful nature as a ship at sea without a compass. So law is not given to frighten man, nor to terrorize him, but to give him a proper rule for conduct, the following of which will bring to him the greatest blessing and liberty.

To the unconverted soul the mount of law giving is a terror. The laws given are grievous and hard to be borne. They bring restrictions to the sinful desires of his nature, they place barriers in the path of following the depravity of his heart, it fences him in with a "thou shalt not," or a "thou shalt" at every turn of his life. It excites rebellion in his heart, but he rebels against the very things which were given him for his good, and

the keeping of which would bring great benefit to his life.

To the Christian heart the mount of law has lost its terror and grievousness. He finds his own nature is in harmony with the great Law-giver, and that as a willing subject of His kingdom these laws form the rule of conduct leading the way to happiness and peace. He finds he is in possession of "grace"; grace which is love giving; grace which imparts strength; grace which produces a life-giving element, and which makes it easy to obey these righteous demands of his Father. He finds the presence of the Spirit of God in his heart, which has so completely changed his life, that his desires are now for God and his law, his nature is cleansed and now draws out after God and His rule for action; the presence of this Spirit as a dynamic causes him to run in the way of God's commandments. To this trusting Christian heart Sinai has lost its terror, law has lost its burden, life is not driven by duty, but he is impelled by an inwrought love to keep the law, and this law properly kept brings him out into a place of freedom and loving service.

Time was when in our Christian living we feared the terror of law. We were held under the bondage and fear of death. We were fearful in looking forward to the judgment when we would meet our Judge. But when love was made perfect in our hearts, law lost that terror, death lost its fearful bondage, and with boldness we may stand in the day of judgment, for "perfect love casteth out fear." Now our living is produced by the presence of perfect love, and we find that "love is the fulfilling of the law." We have been brought to see God not only as a God of justice and law, but through Jesus Christ and His sacrifice we have found God as a loving, forgiving Father, who blots out our transgressions, who imparts His own nature to us, who sheds love abroad in our hearts and makes us perfect in divine love to serve Him and love Him with all our hearts.

God's only remedy for Sinai is Calvary. God's only basis of forgiveness is Christ. God's only requirement for heaven is holiness. God's greatest bestowment upon man is perfect love which takes the burden from Sinai, the terror from its laws, and enables us to fulfill the righteous requirements of that law, by walking after the Spirit and not after the flesh.

N. Y. P. S. ZONE RALLY, CENTRAL ZONE, KANSAS CITY DISTRICT

The Central Zone held a very enthusiastic meeting at the Ottawa church Sunday, April 7, at 2:30. We are getting into the swing of zone work for God in this old world. The business of zone was transacted in a short time and the rest of the afternoon given over to program.

Members of the Kansas City societies furnished instrumental and vocal selections while Lawrence contributed a discussion most profitable to all. The young ladies' quartet from Lawrence and the Ottawa society rendered special numbers. The program was interspersed by prayer and we distinctly felt God's seal of approval on our meeting.

As many as could remained for the night service. Brother Briece, our zone president, brought the message and God gave us four souls at the altar, all praying through to victory. A father, mother and daughter, all of one family, were three of the four seekers and we praise God for one more good family to push the battle for Him in Ottawa.

Just a word for our entertainment. To say we appreciated this is putting it mildly. The Ottawa people certainly are good cooks and the best of the fruit of the land must have been gathered for this special occasion.

Our next zone rally will be held May 4, at seven o'clock, with Brother J. J. Steele and his people of St. Joseph, Mo., Topeka, Lawrence, Ottawa, Kansas City, Canaan Hill, we are expecting you to be there.

Reporter

N. Y. P. S. RALLY OF THE WESTERN COLORADO DISTRICT

The societies of Hotchkiss, Delta, Montrose, Palisade and Grand Junction met in Delta for an all day rally March 23.

The morning session was given over to the Montrose society for the first forty-five minutes, after which Brother Pool of Grand Junction brought a very good sermon from Ephesians 6:1, on "The True Motive."

After dinner, served by the Delta society, the afternoon session consisted of programs brought by the Grand Junction, Hotchkiss, Delta, and Palisade societies, each of which was very good.

The next rally will be held in Palisade during the second week of June.

DALLAS SUTTON, Zone Secretary.

PASTOR USES THE OTHER SHEEP

"The February number of The Other Sheep was immense. In fact, all numbers are wonderful, but this issue was unusually good. I read from it at the prayermeeting this week and secured six new subscriptions for the paper. We have thirty-nine members in the Prayer and Fasting League now. Our day of fasting and prayer was great. As a result secured about twenty-seven new members for the Prayer and Fasting League. Also took a missionary self-denial offering. Decided to hold a monthly day of fasting and prayer."—H. B. J., Illinois.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

DANTELSON, CONN.

Great is King Emmanuel and greatly to be praised. Our church is on the upgrade spiritually. We held a revival from December 2 to 16. Although it was approaching Christmas time the interest and attendance were fine. Our District Superintendent, Howard V. Miller, was the evangelist. This revival will long be remembered as one of the greatest meetings ever held in the history of the church in power and victory. Brother Miller was wonderfully blessed of God and his heart-searching sermons brought mighty conviction on his hearers. Many came to the altar for pardon and purity. Eleven were baptized and joined the church; others are coming and the end is not yet. Our pastor, Rev. Alma Gallup, who has been the pastor of this church for ten years, was given a unanimous call for another year, which he has accepted. Brother Gallup is not only a preacher but a worker and is untiring in his efforts to build up the church and keep it spiritual. We are holding two prayer-meetings a week, a cottage prayermeeting on Tuesday and our regular Friday night prayermeeting in the church. We also hold a cottage prayermeeting in Plainfield, believing some day there may be a holiness work planted in this place. We have recently purchased a parsonage, a new house which we consider a bargain at \$4,500, paying \$1,000 down; also a new piano. We of the Church of the Nazarene believe there is much land ahead to be possessed and with King Emmanuel as our leader we are going up to possess it.—Geo. H. Miner, Reporter.

JACKMAN, MAINE

Another assembly year is now fast drawing to a close, a year of blessings, of expectations realized, a year which has revealed new ground to gain. We have had but one short interruption, a growing spirit of revival the entire year, many seekers at the altar and an unusually large number of backsliders and weak ones restored and helped. There have been added six new members and yesterday at our Easter morning service we baptized four. The chief gain, however, to us is the deepened missionary vision, prayer life and general spirituality of our people. We keenly feel the small numerical gain but are facing unusually severe prejudice from the old church that our folks came out from. Our resolve and prayer is that this coming year shall see a genuinely deep-seated mark made in the town. All who read these lines will be encouraged in their own prayers and burdens to hear how God has blessed us financially. Forty-four members with a little outside help raised over \$2,550, paying all church notes, general debts, and thank God, the General and District Budgets up to date. They are going to be kept there too! Isn't it wonderful

what God can and will do? We are co-operating heartily in the month of Prayer and Stewardship. Please include us in your prayers. We are under the burden for our great church and are going to push and pray for the General Budget deficit, "For with God nothing shall be impossible."—Paul A. Southard, Pastor.

LIVERMORE FALLS, MAINE

Not during the heat of the battle, but after our return to normalcy, would we report our recent revival campaign with Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S. Our testimony when the tide was rolling high was one of satisfaction with the evangelist, and joy in the cases of salvation. And now after an interval of two weeks succeeding the campaign, we are of the same mind. It seemed a rash thing to put on a revival campaign during the months of February and March, in this portion of the district. But for a number of weeks the temperature had been rising spiritually. Folks were convicted, making request for prayer; the saints were burdened; the field seemed ripe for harvesting; hence, recognizing spiritual season rising above the temporal season, we planned for a meeting with Brother Corlett, C. H. Haas, song evangelist. We advertised extensively. We prayed perseveringly and the Lord met with us in victory. We had splendid attendance right through and that in spite of inclement weather, and disagreeable conditions underfoot. Every message seemed just the one for the time. And altogether there was such a co-operation on the part of the human workers and the Spirit that we reaped in our harvest some folks for whom prayer has been offered for months, and some new cases, and many definite victories. Rev. Clarence Haas was the leader in song, and the special soloist, and he cared for the singing in a manner to bring blessing on the saints, and desire on the unsaved. As a result of the series we have a better grip on the community. Inquiring folks are looking our way. God is making this church a force for righteousness to be reckoned with in this town. We have taken in a class of six members, and all good ones, too. Our folks are about all looking up, it seems. We are seeking to continue the momentum of the revival. Salvation continues in our midst, and faith is high. Our midweek prayermeeting has now exceeded the forty mark. And of all these things, "the end is not yet." We are thanking the Lord for the splendid spiritual personnel of this church; for the delightful fellowship; and for the whole-hearted purpose to be faithful to our trust in this town.—L. B. Byron, Pastor.

The District Superintendent receives word of a holiness work begun in Bayfield, N. S. Rev. G. H. Henderson is

leading a band of Christians in this community and there is reported good interest and a desire for a real holiness work. Brother Henderson entered the work under the influence of Rev. John Short and holds credentials signed by Rev. P. F. Bresee. He has gained the confidence of the people and several were converted. Steps are being taken and some generous subscriptions received to erect a place of worship. They desire our prayers and interest.—PAGE EDITOR.

ANNUAL DISTRICT CONVENTION, NORTH DAKOTA DISTRICT

The Annual District Convention of the North Dakota District, Church of the Nazarene, opened in New Rockford, N. Dak., on Wednesday night, March 20, 1929, with an evangelistic service. Rev. R. L. Hobza, pastor at Oakes, N. Dak., brought the message, which was followed by a good altar service. Thursday morning the convention convened at 8:30 o'clock with District Superintendent, Rev. H. J. Hart, in charge. The Thursday and Friday morning sessions were given over mostly to papers dealing with different aspects of ministerial work. Some of the subjects which were ably presented in papers were: "What Should Be the Attitude of the Pastor in Regard to the General and District Interests?" "Should We Carry Licensed Ministers More Than One Year When They Fail in Making Any Progress in the Prescribed Course of Study?" "Little Things That Matter Much," and "The Preacher: His Life of Prayer; With His Books; and Pastoral Visitation." All present rejoiced in the help and inspiration received through these papers. The Thursday afternoon session was given over to papers on Sunday school work. "The Daily Vacation Bible School" and "The Work of the Superintendent," and other vital subjects on Sunday school work were well presented. Thursday evening Rev. H. N. Haas, pastor at Jamestown, N. Dak., preached. A number of seekers responded to the gospel invitation. The Friday afternoon session was in the interest of Foreign Missions, and was in charge of the W. F. M. S. This was a touching service, and we are sure our hearts grew a little more in love for the lost and perishing. May we not fail the Lord of harvest at this time of need! The convention was fittingly brought to a close with a good evangelistic service Friday evening. Rev. J. C. Henson, business manager of Northwest Nazarene College, brought a clear, forceful message, and the meeting closed after a good altar service. The attendance from over the district was good and all felt it was a very profitable convention which gave us new inspiration and will help us to be better workmen. The following paragraph from

the report of the Committee on Resolutions well expresses the feeling of those who attended the convention toward the New Rockford church: "We sincerely thank the pastor, members and friends of the New Rockford church for their tireless labors and cordial hospitality extended to us."

W. M. BROWN, *Secretary.*

ALBERTA DISTRICT ASSEMBLY

It has been my privilege to visit the Alberta District Assembly in the last eleven years several times. I have learned to love this great Canadian people very dearly and have found them always a most loyal and devoted class of people. We have always had precious seasons of refreshing from the presence of the Lord in our District Assemblies. However, I am constrained to say that this last assembly seemed to me to be the greatest occasion ever enjoyed with this lovely people.

Before the beginning of the assembly I visited Red Deer, where we have a Bible college. Brother Thomson, the District Superintendent, has had a vision of a school to prepare preachers and workers for this great Canadian field. I was greatly gratified to see such a noble band of young men and women, who had during the winter been students of this institution. The exercises on Sunday were encouraging and the outlook for the institution is very bright. On Monday we returned to Calgary for the opening of the assembly, which was to be held in the new church building just erected by our devoted pastor, Brother Roy Smee, and his devoted people. For many years we have looked forward with blessed anticipation to a new church building in Calgary. Last year, while at the assembly we raised a few thousand dollars to begin this new church enterprise. During the year the pastor, Brother Smee, has been able to complete the building of one of the finest church structures in our connection. The building itself is somewhat on the mission design and stuccoed on the outside. It is 50 feet wide and 82 feet long and has a large and commodious basement for Sunday school purposes, a beautiful auditorium above, with a large gallery on three sides. This church building, of a moderate size, has, in my judgment one of the best plans that could be arranged to accommodate our ordinary congregations. Although material and labor are quite high here in this Dominion, nevertheless this building was completed at an expense of something like \$20,000. Much credit must be given the pastor, Brother Smee, for his arduous toils and splendid financial judgment in carrying forward the work.

The District Assembly had a rich tone of deep spiritual life and was able to settle some of the greatest questions that confront our church with a remarkable degree of unity. The District Assembly after much discussion finally voted to take a forward movement in the work of the Bible college and instructed the board of trustees to rear a new college building 34x60 feet, two stories above the basement. Donations came without any solicitation to assist in this new enter-

prise. The building is expected to be ready for occupancy at the opening of their school next fall. The burden of this large enterprise largely rests upon the shoulders of the efficient District Superintendent, Brother Thomson, who was again unanimously elected to this office.

It was a pleasure to meet with all the pastors and enjoy their kind and tender fellowship, and especially to meet again our beloved Peter Clark, lately from Scotland. He preached a very effective sermon the last Sunday evening of the assembly, which resulted in several seekers at the altar. We bid our loyal Nazarenes of this growing district God's speed in their aggressive plans for the future.

JOHN W. GOODWIN.

COLORADO DISTRICT

After a five weeks' Home Missionary campaign in Sterling, Colorado (a splendid county seat town), conducted by Evangelists William Roper, and the John Wesley Trio, also Mrs. Davis and the writer during the last week, a fine class of nineteen were organized into a Nazarene church. Brother Young, who came with us from the Pilgrim Holiness church, will serve as pastor for a while. Prospects are indeed good for a good strong church in Sterling.

Rev. Harold Volk just closed a meeting with our Haxtun church which was said to be the most successful revival in the history of the church. He is now with our South Von church in a meeting, and will go from there to Holyoke for the first revival in our new church building there. Brother Roper is conducting revival meetings at Elphis. Rev. Mrs. Sadie Hoover, assisted by her husband, are conducting a revival at Brush and will continue in meetings until assembly time we think. Mrs. Davis and the writer are now in a meeting at Burlington, and are to have three services Sunday, April 7, dinner on the ground, and a dedication service in the afternoon.

Rev. Paul McGuire and his family from Florence are moving to Limon to take up the work. We hope to have a revival there and an organization within the next few weeks. Also a Home Mission campaign is planned for Fort Morgan very soon. Brother Eastman, at Salida, is having victory and salvation right along. His revival is to open now soon, at the close of which we expect to organize a new church.

God is blessing, all hands are busy, and the work is moving on. Please pray for us! We trust this month of April may be a month long to be remembered in the history of the Church of the Nazarene.

C. W. DAVIS, *District Superintendent.*

PITTSBURGH DISTRICT

This finds us in the closing weeks of the assembly year. Our Annual Assembly will convene in Pittsburgh, Pa., April 24 to 28. It looks as though the pastors are doing their best. During the year the churches have enjoyed a real revival spirit and the most of the churches have been greatly strengthened and shall show

a good gain in membership. As we have organized new churches, we have been able to provide them with pastors and these churches will have a fine report at the assembly. God has smiled upon our efforts and this will go down in history as one of the banner years for the work. We have a fine band of pastors, and a great crowd of consecrated laymen and best of all a God that is able to do abundantly above all that we are able to ask or even think. Bless His name.

C. WARREN JONES,
District Superintendent.

CHICAGO CENTRAL DISTRICT District Program to Raise General Budget and Foreign Missions

Foreign Missions and general interests are coming into their own over here on Chicago Central District. One year ago—and that was before the General Assembly—at a meeting of our District Advisory Board with many of our district leaders present, we made up our minds that we were not giving as much to Foreign Missions as we should give, so we started in to stir ourselves and to try to wake ourselves up. I am happy to report that we are making a little progress. Also I am glad to report that our pastors and people are whole-hearted, being and really wanting to be awakened along these great interests. We were wonderfully enthused, as a district, at our last General Assembly. Then at our District Assembly, renewed interest was shown and our people responded whole-heartedly to the plans that were being outlined.

Dr. R. T. Williams, Dr. J. G. Morrison, Rev. Mrs. S. N. Fitkin, and Brother W. G. Schurman have been helping us very much in getting our new plans and new vision and coming to a new passion. Here is the plan in general that we are working at this time:

First, pastors who are burning up with Foreign Missionary and general church zeal. Passion, vision, and activity to put over the general church program.

Second, a mighty, persistent, passionate prayer for the heathen and for our general interests.

Third, one hundred per cent of all pastors and laymen backing up the general church—its General Superintendents, its General Board, Dr. J. G. Morrison, General Secretary, General Treasurer, Editor of the *HERALD OF HOLINESS*, and General Stewardship Committee and any other general officers.

Fourth, N. Y. P. S. presidents fully awakened about Foreign Missions.

Fifth, Sunday school superintendents and teachers awakened on missions.

Sixth, wide awake W. F. M. S. in every church fully organized and functioning.

Seventh, four letters, one each quarter, written by the District Superintendent to pastors and churches on Foreign Missions and the General Budget.

Eighth, wide awake services and Preachers' Meeting devoted to Foreign Missions and general interests.

Ninth, one great Foreign Missionary service on Thursday night of the District Assembly each year.

Tenth, six missionary zone group conventions on the district each year.

Eleventh, Foreign Missionary services with returned missionary at each church as often as possible.

Twelfth, sow down our people literally with The Other Sheep.

Thirteenth, four thousand subscribers to the *HERALD OF HOLINESS* on Chicago Central District.

Now, we know as well as does anyone that such a program is going to take somebody's life and blood. We have our mind made up not to have a Foreign Missionary spasm but to literally go in to put some of our life and blood into this proposition. We are as sure as we are that there is a God in heaven that this sort of program will work on Chicago Central District and we believe with the help of almighty God and with the co-operation and help of our pastors and people that we are bound to succeed in such a plan. And, by the way, no District Superintendent has better co-operation than have I. Already the plans are working. It has had a great effect on the general interests of our church and I am also glad to tell you that we had a great increase in our District Budget for the first six months of this assembly year. It is the same old story that we have always heard—that if we will push God's work unselfishly and show a vital interest in the great cause of Foreign Missions and other general interests, God will bless every interest of our denomination.

Think of it—one billion heathen without Christ. Thousands of them going into eternity without God and having never heard of Christ. Our great Foreign Mission fields of our denomination with ninety million people in them literally begging us to come—with equipment needed in every field—with our established initial forces on almost every field we have—with men and women literally dying for the cause in benighted heathen lands—it is our personal opinion that Chicago Central District should not think of giving less than \$30,000 a year to the cause of Foreign Missions. In my judgment, if we do not do it, we are guilty before God, and the heathen will rise up in judgment with curses because we did not do our part to give them the Christ.

In other words—pray, agitate, advertise, educate, plan, push, all at it, always at it. It can be done. Above everything else, let everyone who reads this pray for E. O. Chalfant, whose address God knows is Danville, Illinois, General Delivery.

E. O. CHALFANT.

CHURCH NEWS

PASTOR J. GLENN GOULD, SOUTH PORTLAND, MAINE—"Last evening we closed an Easter Revival Campaign which in many ways was the best we have ever witnessed. Our visiting preacher was Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S. His ministry was spiritual, sane, and intensely evangelistic. Especially during Passion Week, when his messages clustered about the general

theme of 'The Cross of Christ,' did God bless him and his preaching to the hearts of our people. In many ways we had an intense battle with the forces of darkness, with no real break coming until the last Sunday. The closing day was one of real triumph, with numbers of seekers at the altar in both morning and evening services. The average of attendance in the services was much higher than in any previous campaign during my pastorate here. Finances came easily, as they always do when God is blessing the people. Our Sunday school established a new high mark for attendance yesterday. We thank God and take courage."

ATLANTA, INDIANA—"We are closing a revival with Rev. J. C. Cassidy evangelist, and Miss Jesse Rogers song evangelist. Both have proved themselves to be tireless and efficient workers. Rev. Cassidy spent two weeks in my home and proved himself a true Christian gentleman. His years of experience enable him to uncover sin in and out of the church without giving offense. We were not able to accomplish all that we hoped yet this meeting is more beneficial to Atlanta than any meeting in the past five years."—W. F. Johnston, Pastor.

EVANGELIST LEE L. HAMRIC—"We are at Stamford, Texas, in the closing of a good meeting with Pastor Clegg and his church. The Lord has blessed us with good services and souls. We will close Sunday night and go home and take some needed rest. Our next campaign will be in Clarendon, Texas, April 18 to May 5. This will be a home mission campaign. We will organize a new church at the close of the meeting. These are days of battles and victories in the service of the Lord. We are praying and expecting this to be a great year, in our revival work."

EVANGELIST J. B. McBRIDE—"Since I last reported I held a splendid meeting at Marshfield, Oregon, with our good pastors, Rev. and Mrs. W. B. Tait, and their fine people. There were souls from the first service to the last one, and the whole church was blessed. They have gone through some trying times in Marshfield, but they are coming out victorious, and the future seems good for our work there. There are no finer souls than Brother and Sister Tait, and they are accomplishing a great work, both in the ministry and in song, they are both fine preachers and singers. After the last service on Sunday night four fine young people took me ninety miles over the mountains to Roseburg to take an early train. After a delightful stay at home in Pasadena, California, for two weeks with my family, and taking a much needed rest, the first in years. I held an eleven days' revival at Dodge City, Kansas, with my good friend, Rev. R. R. Richey, and family, who are pastors in this wonderful church now. There were souls from the first service, young and old finding pardon and sanctification; it was truly a blessed meeting. May God bless the fine Dodge City folks, and cause them to grow rapidly as a church. They have some of the finest specimens of Naza-

renes in the church there that we ever met anywhere. We are having a good start in the Carthage church in Cincinnati, crowds are being turned away each night, and only two nights have gone by and there have been nearly twenty souls that have sought and found God already. In the contest in the Sunday school Easter Sunday (last Sunday) there were 407 in attendance. This is good for a year old church, don't you think? Rev. C. B. Hail and his good wife are the pastors. We expect a great revival before the closing night. In fact, the revival has continued ever since I was with them in that great revival last September. All of our churches in this great city are growing fast. Anyone desiring to correspond with me will please address me in care of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., or according to my slate."

MODOC, INDIANA—"I came to this place July 1, 1928, and found the church in good condition. Brother B. F. Winger, the former pastor, left the people well instructed in God's Word; and consequently we have a people that are well established. We have had two revivals this year, one with Rev. Elvin Thomburg and Rev. Chas. Wright which was held in October and November, with about thirty-five at the altar with great crowds and good preaching. Our next meeting was held in February and I did my own preaching. This was a good meeting and we received five good members. Last Sunday we had 103 at Sunday school and there are around forty to sixty at prayer meeting. Our people are united, have good religion, sensible ideas, good givers, there is no mud slinging amongst our members. God is in our midst and we are moving on."—Chas. E. Carmony, Pastor.

RYAN, OKLAHOMA—"Our revival meeting closed last night with Rev. P. L. Pierce as evangelist. He preached the old-time gospel and it brought old-time results. There were forty professions and nineteen united with the church. Professor Freeman and Helen Pearson of Greenville, Texas, Route 5, led the host in song. Brother Pearson is a good song leader, and their specials in solos and duets blessed our hearts. They are new in the work but bid fair to be among our best singers. Brother P. L. Pierce is among our best evangelists, having been District Superintendent of the Dallas District eight years, helps him to understand the problems of the pastor. Our church is in fine condition, both spiritually and financially. The meeting was preceded by a month of prayer. The closing day was a day long to be remembered by the church. How the Lord did bless our hearts. We paid the evangelist and singers well without a special pull for money and the church gave the pastor a nice love offering. Well we are encouraged and expect to keep pressing the battle for God and holiness. These are good days with us. Our vision is being enlarged and we expect great things in the future."—J. L. and Christina Bates.

PASTOR S. M. KING, SHERMAN, TEXAS—"I left the dear people at Peniel, Texas, where I had spent three years of service, with somewhat of a heavy heart but feeling that God would have me move on. I turned my car toward Sherman, where I have found a faithful, loyal, sacrificing band of real Nazarenes. Some of the surrounding conditions looked somewhat gloomy and it seemed that we would lose the church property in spite of all that we could do. But in due time we made the proper arrangements, and now we have the church on a safe financial footing, and are meeting the payments on same. We found fifty-two members here, the most of whom are real Nazarenes and by their co-operation, prayers, sacrifice and giving we have got our church to coming up grade. Rev. Lum Jones, and Jack and Ruby Carter came to us for a meeting February 10 to 24 which was a great boost, 49 professions of pardon or purity. At the close of the meeting we took in 17 good members, every one of these were dug out during the meeting except one. Finances came fairly easy and the workers left feeling good and perfectly satisfied with the offering. We have taken into the church since the assembly twenty-eight members, most of them on profession, have two more to take in right away. By the help of the Lord we want to have at least 100 by the next assembly. Pray for us in this great work, in this the fifth industrial city of Texas."

PASTOR H. B. GARVIN, CHAMPAIGN, ILLINOIS—"The revival meeting under the leadership of Dr. R. T. Williams closed Sunday, February 24. The church enjoyed a very gracious season of revival awakening, and spiritual deepening during the fruitful ministry of our dear Dr. Williams. What a joy it was to the pastor to see our people taking on vision, courage and spiritual strength in response to the appeals of this great preacher and leader. The Champaign church stands for a strong, genuine, sane spirituality, distinctively of the Nazarene type, and Dr. Williams seemed to be well pleased with the splendid, wholesome atmosphere manifested among our people. This is a young church, a little over five years old, starting with a very humble beginning, and undertaking more than the usual in building and evangelistic programs. We have had some wonderful revival meetings in the past. We have had many evangelists, and many outpourings of revival fires in those brief five years—one pastor, however, has stayed on the field since the church was organized. Following are some of the evangelists that have done splendid work at this place during the past five years: Ural Hollenback, Brother and Sister Stretch, Theodore Ludwig and wife, Brother and Sister L. J. Rice, Brother and Sister Redmon, Brother Oney, Sister Edna Wells Hoke, John Fleming, Bona Fleming and the Vaughan Quartet, James Miller and Dr. R. T. Williams. As to the future we desire only a sane, constructive evangelism, which will be sin-killing in its effects, and soul-saving in its results. The Lord willing, we will have with us for a revival Mrs. Stella

B. Crooks, May 5-19, and the music will be led by Mrs. Agnes Urcel. Pray for this next effort for souls in Champaign. If you have relatives or friends connected with the Illinois State University, write the pastor, 202 E. Park Ave., Champaign, Illinois. We are going in to be boosters for the General and District Budgets, and to carry a vision and passion for our whole church."

GREENTOWN, OHIO—"We are glad to report that God's blessing is upon the little church here. And we are progressing in every way. We consider ourselves very fortunate to have such a man of God as Brother Andrews as our pastor. When he came four and one-half years ago there were only nine members in the church and seventeen at Sabbath school. During his years of service with us fifty members have been added to the church. Some have been dropped, some have moved away, now leaving a membership of forty. He also was the means of getting a parsonage with six rooms and bath. Our Sabbath school is growing and is on fire for God, souls seeking the Lord in the opening session of the school. One rainy day we had ninety-eight out. We want to report victory in our great revival campaign we just closed with Rev. J. R. Edwards of Elmore, Ohio. God surely blessed and gave marvelous victory. Good crowds every night. Church was full as far as seating capacity was concerned the Saturday he gave his life's story. God came on the scene, Brother Edwards at times was unable to preach; people came to the altar and prayed through in the beginning of the services. God blessed in finances. Never saw them come in so easily. God marvelously blessed in the baptismal service held the last Sunday. Rev. Edwards baptized eleven. Hardly a dry eye in the service. One of the last beautiful scenes, was when Rev. Andrews took in six adult members on Sunday night. God blessed them and they shouted and praised God, and what a great time we had. We thought so much of Rev. Edwards that we called him back for our next campaign, from Nov. 19 to Dec. 1. Rev. Andrews and wife, being led of God, resigned the work here this year. Members of the church just thought they could not give them up and wanted them back, but were all willing for God's will to be done."—Reporter.

EVANGELISTS OTHO SCHWAB AND WIFE—"Our first year out of school was spent in the pastorate with our good people at Sulphur, Okla. God gave us a very blessed year together and the church gave us a unanimous call to return this year, but we felt that God would have us enter the evangelistic work. God has signally blessed our labors both in preaching and in singing the gospel. We have been working with Rev. W. H. Minor in the last three meetings, the first of these being at Hillsboro, Texas, with Brother W. R. McClure and his good people, where God came on the scene and 75 prayed through to victory. The next meeting was with Brother L. E. Shaw and his fine church at Elk City, Okla. During fifteen days there were

seekers every night, 92 praying through during the entire meeting. Brother Minor always preaches the Bible and his work is of the type that builds up the church and draws pastor and people closer together. It has been a blessing to work with this dear man of God. We are now in a campaign with Rev. Mark Whitney at Shidler, Okla. Pray that God will give victory. Our home address is 942 E. 7th St., Ada, Oklahoma."

PASTOR ALBERT S. BOWMAN—"Camp Creek church near Lenora, Okla., has enjoyed a good revival conducted by Rev. I. L. Bowman and wife of 826 S. 14th St., Chickasha, Okla. God manifested His presence through the Holy Ghost in every service. The clear gospel messages won the love of the people throughout the meeting, a number being both saved and sanctified and ten united with the church with others to unite later that were saved in the last services. Each department was strengthened. A W. F. M. S. was organized. The community is stirred to action along the line of their obligation to the church and pastor. A liberal offering was given to the pastor and evangelist."

SPRING VALLEY, NEW YORK—"God is still with us and we are looking to Him for a better year than the one just past. Our pastor is leaving us to go into evangelistic work, but God is sending us a man that is well able to pick up the work and press the battle for God and lost souls. The Sunday school work is advancing, we took in seven new scholars a week ago and still more new ones in sight. Next Sunday, March 31, we are starting a week's meeting with K. Hawley Jackson as the evangelist. Pray for us here that God will revive His work in the midst of the years. Oh, how we need a revival! On the 7th of April we are holding our Memorial Service for dear Sister Winans; Brother Jackson will be with us and dress in native costume, also our local president, Sister Ward, and our District Superintendent, Brother Ward. Pray that God will pour out His Spirit in a marvelous way and send the people in, also give us all a larger vision for missions and a greater passion for souls. God has never lost a battle and He is more than all that can be against us. Hallelujah."—Church Reporter.

EVANGELISTS HALDOOR AND BERTHA LILLENAS—"While we are devoting a good deal of our time to the publishing and writing of gospel music, we have found time to fill quite a number of the great many calls that come to us for evangelistic work. We have had some gracious revivals in different states and cities, including Ft. Wayne, Indiana; Cleveland, Ohio; East Liverpool, Ohio, and Chicago, Ill., and many others. We are convinced that the preaching of the old-fashioned gospel still brings results, and we are encouraged to press on to greater victories in the future. We have been receiving a great many more calls than we could possibly fill, but we are planning to spend a good deal of the sum-

mer in evangelistic campaigns. We will have three meetings in Canada and will direct the music in the Jamestown, N. D., camp and also in the Cleveland, Ind., campmeeting. We are at present in a very gracious revival meeting at the Ray Street church in Indianapolis. Last night there were eighteen seekers at the altar and indications are that the present week will be one of great victory. Rev. Grover B. Wright is the hustling and wide awake pastor of this growing church. We solicit the prayers of the people of God that our ministry may continue to be fruitful."

PASTOR LILLIAN WILSON, DELTA, COLO.—"The church is on the advance in every department. The attendance about fills our new church. A spirit of prayer and harmony prevails and souls are praying through at our regular services. Eternity alone will tell what was accomplished in the revival with Revs. Allie and Emma Irick as evangelists, conducted early in February. The weather was terrible for this lovely climate, but crowds were good, from eighty to one hundred found victory. Twenty-four joined the church and the work was left in such excellent condition that our advancement has been very marked ever since. We think there are no finer evangelists than the Iricks. They were greatly used of the Lord here. We have been called back for the fifth year and since the outlook for growth and expansion is the best it has ever been we are happy in accepting and expect by the help of the Lord to move on with a conquering tread. Our new church is beautiful and we have fifty dollars indebtedness less than before we began it. So the Lord has wrought miracles in Delta, for which we praise Him."

PROVIDENCE, R. I.—"The Wesleyan church of Providence, R. I., has just closed the best revival the church has known in many years, with Mrs. Stella B. Crooks of Chicago, Ill., as evangelist and Mr. and Mrs. Lehman and their son James in charge of the music. These workers were untiring in their efforts, preached, sang and prayed faithfully, and as a result we saw many beautiful altar scenes, and thank God, those that were seeking prayed through. Sister Crooks is a flaming evangelist, carries a great burden for the church, as well as the sinner, preaches with unction and glory. The Lehmans are Spirit-filled and their singing with specials by little James was an attraction for the meeting as well as a great blessing to the meeting. We thank God for this meeting. It reached many outsiders and we are praying and planning for another campaign to follow immediately, to keep the work of holiness on the move in Providence. We have to keep red-hot in this New England country with dead formalism, Romanism and Modernism all around us, and thank God we propose to do it. The last Friday of the campaign we had an all day meeting with delegates in attendance from many surrounding cities; we had three great services with a splendid healing service thrown in. We thank God for our faithful pastor, Brother Rinebarger. He never left anything unturned to get

CONCERNING DR. REYNOLDS

Word has been received at Headquarters that Dr. H. F. Reynolds, our Senior General Superintendent, has been greatly benefited by his sojourn in Florida. The doctors state that if it were not for the bruises resulting from the automobile accident that he is physically fit to resume his duties. From present indications it will only be a matter of two months until he will be at his desk again.

this meeting before the people of Providence, by advertising in the newspapers, large signs, cards and by announcements over the radio. He is a hustler and Spirit-filled and under his leadership our church has caught the Nazarene vision, as a result we are finishing up the assembly year in good condition spiritually and financially, both budgets paid up. Praise the Lord!"—Reporter.

DURANT, OKLA.—"We are glad to report the church here in splendid condition. All departments are prospering. Under the leadership of our good pastor, Rev. J. F. Babb, we are going forward. In addition to the regular weekly prayermeetings we are having cottage prayermeetings weekly that are doing a great deal of good. These were started during our last revival. Plans have been made and the date set for a tent meeting to be held starting April 14 and continuing to May 5. Our pastor will do the preaching and Carl W. Barnes will lead the singing. An order has been sent in for 275 copies of the HERALD OF HOLINESS (Stewardship Number), to be distributed during the month of April. The pastor plans to put on a special campaign for subscriptions during April. Our church plans to co-operate to the fullest in the month of prayer. Our church and pastor especially request prayer for our meeting, that God will lead the hungry souls in Durant to the table that is spread."—Reporter.

WEST TULSA, OKLA.—"We closed a good little meeting at West Tulsa last night, March 24. Ran only one week but the Lord was with us during this time and we saw several bow at the altar. Most of this number prayed through to definite victory. Brother Morgan, the efficient pastor, did good preaching. He is doing good work in West Tulsa. The Lord is blessing him and the good folks here are going forward and pulling together. They are a faithful band of people. May God bless them and their faithful pastor along with his noble wife. We are enjoying the blessing of our dear Lord"—Jack and Ruby Carter, Song Evangelists.

WOOSTER, OHIO—"We are again reminded that the days of revivals are not past. Men are still hungry for a salvation that will remove sin and change the

heart and life. We recently closed a wonderful revival, one that did not stop when our allotted two weeks were completed. Misses Lola Young and Louise Cornell warmed our hearts with their heart-stirring, Spirit-filled messages in song. We can recommend them as loyal and true to the work of God, earnest and inspiring in their singing and co-operation with the pastor. Miss Young did not give a full report of our meeting, due to the fact that we felt led of God to continue the meeting after her report was sent to the HERALD OF HOLINESS. In the four nights the meeting continued we saw forty-two souls pray through to justification or sanctification. These made a total of seventy-seven seekers during the revival. Nearly every night the church was packed to capacity and several nights a number turned away unable to get in. Besides giving Misses Young and Cornell a generous offering, a love offering of over fifty dollars was given the pastor-evangelist. Several were taken into the church and others are coming soon. We consider this revival of much benefit to the church and we rejoice in the warm friendship which exists between the church and those not of our church who attended the revival. God is good to those who ask Him and trust in Him. We expect, with the help of God, to push on to even greater victory."—Clarence W. Perry, Pastor.

FT. WAYNE, IND.—"I. G. Martin preached five times today. Easter singers sang in community sunrise meeting. Broadcasting at eight-twenty over WOWO. Eight hundred dollars love offering for missions. Meeting voted to continue another week. Great spirit on. Assembly coming to Ft. Wayne; plan to come."—Morris H. Himler, Pastor.

CANTON, OHIO—"Closed successful revival Easter Sunday with Evangelist Aycock and choristers, Marsh and Schurman. Full house each night. Aycock great Sunday school booster. Five hundred and nine present on time, in a great 'On Time Sunday School Rally,' smashing all past records. Twenty-four received into membership of church. All departments greatly blessed."—Clark J. Forcey.

EVANGELIST J. C. HATCHER—"Since our last report we have preached eleven places in Georgia, Alabama and Florida. While teaching on Lookout Mt. near Chattanooga we had the privilege of preaching at New Salem Methodist and Head River Baptist churches on Lookout and Edwards Mission during a Nazarene revival on Sand Mt. The altar was lined with seekers at the mission. Then after attending the assembly in Atlanta we went to southern Georgia where we preached at Cochran, St. Johns, Dublin, Immanuel, Savannah, and Hickox. Brother H. J. Eason, and Brother J. A. Crovatt are laboring faithfully with these struggling churches. We stopped by Jacksonville for prayermeeting, where Sister Ida Lindsay had gotten a band together. Our next services were at Gainesville, Fla., where we did our first pastoring as supply while out of Trevecca College a few

months in 1924. Sister Tremere from Eastern Nazarene College and Cleveland Bible Institute is making a fine pastor here. We hope to do some tent evangelistic work with our own tent this summer and fall. We are not depending on calls, but if anyone should desire our services confer with us here at our home address: 252 Lenox Ave. N., Detroit, Michigan."

EL PASO, TEXAS—"Blessed victory in Mobile, then two real good meetings in New York with the two Browns. Greatest revival in Ft. Worth, Texas, our church has had there in years. Will rest in California all of April, after a hard siege from pellagra and neuritis, then back to Texas."—Fred St. Clair.

ELDON, MO.—"We are glad to report victory for Eldon once more. Truly God has answered prayer. We have just closed a two weeks' campaign with Rev. J. A. McNatt of Iberia, Mo., as evangelist. Brother McNatt preached regeneration and second blessing holiness with power and unction. God sent mighty conviction and some thirty-two souls prayed through to victory. Glory! The blood has never lost its power! Brother A. F. Daniel and his good family came to us January 20, and by humbly following the leadings of God, are putting the work over at Eldon. The church has been greatly helped and has caught a new vision and are marching on with the conquerors' tread. Easter Sunday was, indeed, a great day. Sister Pace, our faithful and worthy superintendent, was encouraged by an attendance of eighty-five at the Sunday school, the largest in about five years. Brother McNatt preached a wonderful sermon on the Resurrection, after which several souls bowed at the altar and prayed through to victory. In the afternoon God blessed in a great Young People's Rally. The service opened with a stirring song service with Rev. C. W. Sooter in charge. The presidents of the societies represented discussed some interesting topics. The Sunday night service was one of great victory. Brother McNatt preached a stirring sermon on being prepared to meet our Lord. The truth came close and searching and six precious souls bowed at the altar."—Sylvia Cain, Secretary.

EVANGELIST JOHN FLEMING—"I have just closed one of the greatest revivals of my life with the Detroit Church of the Nazarene, where Dr. H. W. Jerrett is pastor. He came to us five years ago from the Presbyterian church and he says God led him into the Church of the Nazarene, and he is with us to stay. He took charge of our work in Detroit five years ago with nothing much to start with, and today has a beautiful new church and as fine a lot of people, as I have ever worked with. They have as much holy fire, without any wild fire, as I have seen for some time. He has a fine auditorium which seats about one thousand people, with Sunday school rooms in basement. He constantly keeps the anointing of God upon his soul and I consider that as one reason why he keeps his church free from getting into ruts.

He has something new and fresh on all of the time. I was entertained in the home of Dr. and Mrs. Jerrett, and they surely treated me royally. There's no finer pastor's wife than Sister Jerrett. We had a most wonderful meeting with between six and seven hundred at the altar, seeking God. We took in sixty-five new members, all adults except three or four. Also had baptismal service in which thirty were baptized. Raised about six thousand dollars on church and on Friday night raised five hundred and fifty dollars to pay the difference on Dr. Jerrett's present car and a new one. He was opposed to this, but the church and board were back of it. So he was driving his new car Saturday, before we closed on Sunday. Bona and I are called back to this church in October. We will do our best to go there. May the blessings of God be upon the church at Detroit, and Dr. Jerrett."

EVANGELISTS I. C. AND FANNIE DUNBAR, HUTCHINSON, KANS.—"Since our last report we assisted in a meeting at Cora, Oklahoma, with Pastor W. H. Snow. Brother Snow has some fine people and a great territory to take for the Lord. We were about stormed out in this meeting. Rain and snow, blockaded roads and the flu kept many people at home. The Lord met with us in each service and some received definite help in their souls. Our next meeting was a Home Mission campaign at Eureka, Kansas. Our good pastors, A. R. Nease of Eldorado, Kansas, and Glen Griffith of Augusta, Kansas, began this campaign continuing for three weeks when the writers arrived on the battlefield. The meeting ran for eight weeks. The Lord worked mightily in our midst, poor, sin-wrecked souls were saved and sanctified. God gave us thirty-eight Nazarenes in the new church. District Superintendent Balsmeier was with us over Sunday when we organized. This was another great Sunday, and between sixty and seventy were enrolled in the new Sunday school. Brother Ed Glover is the pastor. Brethren, pray for us."

PASTOR CLARK J. FORCEY, CANTON, OHIO—"We closed a glorious revival of far-reaching results Easter Sunday under the leadership of Evangelist Jarrette Aycock and Chorister Ernest Marsh and Ralph Schurman. From the beginning it was evident success would attend the effort. A spirit of agonizing and prevailing prayer came on the church and all were desirous of a visitation from God. Permission was given us by the city safety director to hang a large banner across the street at the square announcing the meeting. Largely through this and newspaper advertising, we were enabled to gain the attention of the city. The church was well filled each evening, and the large number of strangers appearing in the congregation during each service was gratifying. Evangelist Aycock is a strong Sunday school booster. On Easter Sunday he staged an on-time rally, and so enthusiastically presented the matter and kept it before the folks that everybody went in to break all past records of attendance. The highest number ever

present in the Sunday school was 301. When the count was made at 9:30 a. m., there were 509 present on time. Not only does he boost the Sunday school but the entire church and is the pastor's strong friend. Twenty-four fine people united with the church on the last Sunday, making a total received since July of 51. The finances came easily without a pull. The singers were greatly appreciated by the church and were used of God in presenting the gospel in song. As a whole the meeting left a good impression on the minds of the outsiders, and we believe it placed us on a better footing to proceed with aggressive work for the Master and souls."

PUEBLO, COLO.—"The month of March was one of victory for Pueblo First church. A revival was held the first two weeks of the month, the pastor, Rev. Fletcher Galloway, doing the preaching. His soul-stirring messages, backed by the prayers of the church, were freighted with God-given conviction which resulted in the salvation of a number of souls. Several came into the church, and a good class is planning on coming in soon. The Sunday school is making good progress. The average attendance for the month was 176. The largest attendance being Easter Sunday with 220 present and an offering of \$20. The young people are having splendid programs, also a marked increase in attendance. The pastor has accepted a recall for another year, this being his fourth year; thus not only pleasing the church but the friends of the church and the community at large, for which we praise God. Pray with us that the coming year will be the best in the history of the Pueblo church"—Mrs. D. R. Smith, Reporter.

WILMINGTON, DELAWARE—"We have just closed a two weeks' revival campaign with Evangelist Aug. N. Nilson of Oakland, California. While we are not able to report large crowds and many seekers, yet we can say we had a successful meeting. The character of the messages, and the spirit in which they were delivered will leave good after effect when the evangelist is gone. Most of the sermons were to believers on the ethics of holiness, and they were very instructive. Brother Nilson is known as one of our preachers who specializes on the ethics of holiness. It is one thing to get the experience of holiness, but it is quite another thing to practice it under all circumstances. The campaign just closed was one that was clear in the instruction given how to live a pure, holy, Christian life every day, all-the-time, everywhere. Any of our churches who will call Brother Nilson for a meeting will be made richer in real holy living as a result of his instructive, and spiritual messages. We have had a hard battle here because of numerous adverse circumstances that have militated against us in years gone by; however, we are making progress, and undoubtedly this church will be heard from in the coming days as a conquering, progressive, growing, holy-living, soul-winning church."—Fred W. Koehler, Pastor.

EVERLY, MASS.—"On Sunday, March 17, we completed one of the best revival campaigns this church has known for many years. Theodore and Minnie Ludwig, our evangelists, did excellent work among us, and endeared themselves to the hearts of the people. Nearly thirty seekers found their way to God's altar for saving and sanctifying power. As a result we have some fine prospective members lined up. In addition a large class of probationers has been organized and is receiving weekly instruction from the pastor as a direct result of their work with us. The Ludwigs, who are in New England for the first time, are giving good account of themselves. Their entire work is constructive and uplifting. They should bless any church. Sister Ludwig with her remarkable chalk-drawing illustrations of hymns is a strong drawing card. She also does excellent work among the children and young people, being a specialist in that field, as well as being an able, clear and forceful preacher. Since coming here in November the Lord has been giving me a gracious ministry, it also being my first pastorate. There is a fine spirit manifest in the church. We have just organized a Young People's Society. It is starting with great impetus and will prove a real means of grace to the church and young people. All departments of the church are in good condition. There is still much to be done but I thank God for a group of His choicest who know how to pray and believe."—Elton Stetson, Pastor.

EVANGELISTS MACK AND ETHEL ANDERSON—"We spent the months of December, January and part of February in the great state of Idaho. During this time we held four meetings, namely, Meridian, Eagle, Parma and Marsing. At Meridian we enjoyed working with our good pastor, Rev. H. O. Reeder, and his people. We had a hard pull, being just before the holidays and the weather was very cold, but God helped us and some good was done. About forty knelt at the altar with nine joining the church at the close of the meeting. The work at Eagle was at a low ebb, as they had not been able to support a settled pastor for some time. God broke in on us from the beginning. We did not have a big revival but had seekers almost every night, about sixty in all. Ten or eleven united with the church following the meeting. Brother E. C. Stark was installed as pastor, giving full time to the work. The meeting at Parma was not outstanding for the number of seekers but we had some of the best cases of salvation that it has ever been our privilege to witness. A number of fine young men and women prayed through. Among these was a young man and his sister who were at the head of a dance orchestra. They began playing for the revival, crowds came and we had a great closing up, with nine joining the church and the altar full of seekers. Brother Cook, is their faithful pastor. We have found no better man to work with. At Marsing we had a delightful time and a fine meeting with Brother and Sister Perry and their good people. They know how to stand back of the evangelist, carry a burden, and

pray a revival down. Regardless of cold weather and bad roads, the saints held on and after a night of prayer victory came and many sought the Lord. We also enjoyed the opportunity of looking in on our great Northwest Nazarene College and speaking to the student body."

EVANGELISTS G. F. AND BYRDIE OWEN—"It has been some time since we have reported. This has not been occasioned by the fact that we have been idle, as we have been carrying about the maximum amount of work they allow in Vanderbilt University. The majority of the Sabbaths have been spent in service with some of the churches of the city of Nashville. We have greatly enjoyed working in some special services with Rev. W. F. Collier, pastor of Grace church. His church is located near Trevecca College and is composed of very fine people. The church is young in years, but has about one hundred and fifty members at present, and a future that is as bright. First church has more than four hundred members and is the outgrowth of Brother McClurkan's mission. Rev. H. H. Wise is their faithful pastor, and is much loved by his people. He is president of the Minister's Association of the city, and is doing a great deal of good—eternity alone will reveal the extent of his labors. We have been with his church for two or three services and were conscious of the Lord's kind presence and power. Rev. Lige Weaver, a cousin of Rev. Bud Robinson, is pastor of the North Nashville church. We have been with him for two services and were made to feel that he was being used of God in a marked manner in that part of the city. We were with Rev. E. T. Cox, pastor of the West Nashville church, for a week's special services during the Thanksgiving season, and a number prayed through to definite victory, and we all seemed to feel that something of eternal value was being accomplished. We have been privileged to be with Brother Cox and his people for a number of services in addition to the special week. In addition to the services conducted for our own churches we have been with the Cumberland Presbyterian, Baptist, and Christian churches for special missionary, Holy Land, and evangelistic services. The outcome of these services has far exceeded our expectation. The crowds have been large, and many have been moved heavenward. In these churches we have found many saints who have boosted with their prayers, tears and amens. Here at Vanderbilt we have a number of holiness men, and others that are spiritual. The two prayermeetings each week, in addition to the chapel services, give us opportunity for devotional seasons when our souls can be refreshed. Then, too, Dean Brown is a very spiritual man, and at times when we leave his Church History classes we feel much as if we had been to a church service. These are good days to our hearts and lives, but we are anxiously looking forward to the second day of June, when we begin evangelistic work again. To us there is no joy equal to that of seeing men and women, boys and girls finding their way to the Christ. The Lord willing we begin our first evan-

gelistic campaign at Meade, Kansas, on June 2, and will continue there until June 25. Having been in school work this winter, the calls for our services in the evangelistic field have not been so numerous as usual, therefore some time remains yet untaken on our evangelistic slate. But God has always found a place for us in His whitened harvest field and we are sure such will be the case during the coming months."

PASTOR R. F. HEINLEIN, BARBERTON, OHIO—"This has been the best year of my ministry. We have had three revival meetings during the year. In July, Rev. John Fleming came to us as evangelist and A. H. Johnston and wife as singers. Then in November, T. M. Anderson came as evangelist and Burl Sparks as the singer. Now we have just closed a meeting with C. B. Fugett as evangelist and E. B. Marsh, R. D. Schurman as the singers. All of the above workers have done splendid work and have made many friends for the church. In the three above mentioned meetings over six hundred knelt at the altar and forty have joined the church. Then in our regular services during the year three hundred or more have knelt for prayer. Praise the Lord. The Lord has helped us in raising the budget till now we have the budget raised for the full year and over the top. In our last meeting District Superintendent Jones was with us the last Sunday and raised through cash and pledges \$3,300 toward the completion of our place of worship. When it is finished we will have a seating capacity for 900 people or more and sufficient room for a Sunday school of 500. The Sunday school is on the increase. Our people are united and love their pastor and the pastor loves his people. In fact there are no better people than the Barbertonians. On with the battle."

PASTOR T. W. DELONG, WEST SOMERVILLE, MASS.—"We have just closed one of the best revival meetings in the history of the church. James A. Rodgers of East Palestine, Ohio, was the evangelist and Frank and Helen Lehman and son James, musicians and singers. Brother Rodgers preaches with a passion for souls. His first object is to get men and women saved and sanctified. His second object is to make them Nazarenes. He helps build up the Sunday school and boosts every department of the church. We believe our Nazarene movement has no better singers and altar workers than Brother and Sister Lehman. They are deeply spiritual and their eight-year-old son is a wonder. He sang a solo and also in a trio every night. He memorizes every song and never misses a word. Our church was much blessed under their ministry. There were at least eighty seekers at the altar during the two weeks' meeting. Fifteen new members were taken into the church as a direct result of this revival. Another class will come in soon. Our church is unanimous in calling this evangelistic party back for another meeting in the near future."

LINDSAY, CALIF.—"I took up the pastorate in the Lindsay church four years

ago. We have had several splendid evangelistic campaigns during this period with Evangelists Bona Fleming, Jarrette and Dell Aycock, Dr. J. B. Chapman, W. C. Graves and the Texas Trio, and W. W. Mack. Each of these campaigns was a great blessing to the church. During our pastorate here we have taken more than a hundred members into the church, a few of which remain on probation. Our Sunday school has held the largest attendance of the entire district for three and one-half years, under the efficient leadership of Eric T. Bangle and five department supervisors. The personnel of the N. Y. P. S. has almost entirely changed as many of our young people have married and moved away, while younger ones are filling their places and the work is moving on under the leadership of Alpine Smee, president. The Junior N. Y. P. S. is doing a very noble work under the supervision of Brother Kelley Fox and Sister Mae Bangle. They have an average attendance of close to fifty. The W. M. S. is also doing a very noble work with Mrs. W. L. Fear as president. The Lord has given this church some of the choicest saints on earth who follow Him with a perfect heart and know how to pray things to pass and share the burdens of the church with the pastor. During the last few weeks, the glory of God has swept down upon the people again and again in the Sabbath services and also in our midweek prayer-meetings. I truly believe the tide of true spirituality is higher now than at any previous time during our pastorate. This church has paid its District and General Budgets in full during the last three years and we are sure it will do the same again this year. It has reduced its church indebtedness and increased the valuation of the church property, including the new parsonage, to about five thousand dollars in the last four years. We are closing our pastorate with this church at the close of this assembly year. Rev. P. L. Pierce of Texas has been called as our successor. We haven't any definite plans at present for the future, but our consecration is complete and we are in the battle for the salvation of souls."—W. L. Fear, Pastor.

EVANGELIST A. O. HENRICKS—"Our revival meetings with Rev. Albert F. Laing and his fine church at Porterville, Calif., resulted in the salvation, reclamation and sanctification of quite a number, and a nice class of new members was received into the church. This young church has grown by leaps and bounds the last three years since Brother and Sister Laing took charge, and will continue to do so under their devoted ministry. They received a unanimous call to return for the coming year. This is as it should be. This church raised 65 subscriptions to the HERALD OF HOLINESS during the meeting. Praise the Lord. Our next meeting was with Rev. Ira R. Akers and his faithful wife, and their good church at Bloomington, Indiana. This was our first revival in the state of Indiana, as our ministry has been in the West and South for the last thirty years, since we joined the Nazarenes. We found a loyal and devoted spiritual people and the work well in hand by the

pastors, whom we knew in California. There was no great break in the meetings, but a constant stream of hungry hearts were seeking the Lord. A considerable number sought and found God, among them one whole family, and a good one too. The finances came easy. The evangelist was well paid and the church raised the budget up to date and rejoiced in doing it. A nice class of new members was received into the church on Easter morning. We have just opened up at Mt. Sterling, Ky., with Rev. Joseph L. Logsdon, Jr., and his excellent people. The house has been almost full from the very first service and the people show deep interest and are co-operating beautifully. Already several have lifted their hands for prayer and there is a sign of abundance of rain. May it be so, is our prayer. We continue here till the 21st and then go to Lancaster, Ky., with Rev. Ollie Johnson and his church. Please remember us in prayer."

OSBORNE, KANSAS—"On Easter Sunday we closed a five weeks' revival with Rev. and Mrs. J. P. Wear as evangelists. We fought, bled and almost died on this battle field and while there was not an altar full of seekers every night; yet we gained some great victories along other lines. The prejudice against the Church of the Nazarene had never been broken down in Osborne and now it seems to be almost entirely gone. In fact, when we started our meeting the people in general had us connected with the tongues people and they left us almost entirely alone but Brother Wear with wisdom and tact shook us loose from that fake doctrine and we have gained in favor with the people in general since. In all my ministry I have never worked with any evangelists who would get into the harness and pull for all they were worth like these splendid good people. The revival spirit is still on and Sunday night I had a large crowd of hungry folks to preach to. Pray for Osborne. We are located in a rich farming country and there is no

reason why we shouldn't grow and by the grace of God we are coming to the front."—Alice Eakin, Pastor.

MERCED, CALIF.—"Two weeks ago the revival campaign with Brother W. P. Jay closed with good and, we believe, lasting results. Uncle Buddie and his party with Brother and Sister Frank Smith, our District Superintendent, were here previous to this campaign which helped to stimulate interest in the revival. Brother Fowler, our pastor, and Brother Jay worked together harmoniously and Brother Jay's messages were timely, unctuous and heart searching. We had some glorious altar scenes, not only the last night but throughout the three weeks' campaign. Prejudices here in Merced had been broken down and people who never darkened the door, came, were convicted of their sins and gloriously saved. The altar was full many times and although no definite account was kept of the number of seekers many new people were either saved or sanctified wholly. Brother C. U. Fowler came here seventeen months ago when the church was at such a low ebb financially and spiritually that it almost seemed impossible to keep the doors open any longer. But we truly thank God that through Brother Fowler's preaching, sacrificing love and patience he is pulling us through and it seems the clouds have lifted somewhat and we can see the sunshine again. It is marvelous what has been accomplished here. Brother Fowler has taken in twelve new mem-

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bers recently, some real 'hand plucked fruit.' God has also sent us some Nazarenes from New Mexico to help us push the battle. Pastor and people work in harmony and a sweet spirit of unity and fellowship prevail. The gospel plow is going deep and souls are being saved, reclaimed or sanctified. We give God all the glory."—Mrs. John George, Jr., Reporter.

PASTOR EDWARD E. MIERAS, NAMPA, IDAHO—"We have just closed a two weeks' meeting with Evangelist Charles Stalker. We had the largest attendance I have ever seen in the church. Brother Stalker fearlessly preached the Word with the anointing of the Holy Ghost. About two hundred seekers knelt at the altar and about seventy-five prayed through. We are coming nicely with our District and General Budgets and it looks like we will be able to close the assembly year with all paid in full. We are glad for the battles fought and the victories won. We are expecting great things from God as we finish up our work here the first of June. We plan to again enter the field of evangelism and solicit an interest in your prayers."

PASTOR E. E. WORDSWORTH, FLINT, MICHIGAN, CENTRAL CHURCH—"We have just closed a gracious meeting with Rev. Connie Corbett of St. Paul, Minnesota, as our efficient evangelist. He and his noble Christian wife labored very effectively among us and God gave the victory. This meeting was preceded by much prayer. Also we were privileged to have with us the District Preachers' Convention with General Superintendent Goodwin as our special worker. He preached nightly and remained over the Sabbath so that we climaxed wonderfully with a high spiritual tide and salvation scenes. Dr. Goodwin raised \$750 to meet a pressing note on the church. The ministry of this good man will not soon be forgotten and as a church he is greatly endeared to us. We were deprived from attendance upon the convention because of illness but the overflow blessings reached us and we were enriched in spirit. Since coming here we have completely reorganized the Sunday school and now the attendance is on the increase. We have other organization

plans in mind. Our efficient Sunday school superintendent is leading us on nobly. The revival and convention deepened the spiritual life of the church. Many of our own number were candidates for the Spirit-filled life and strangers entered into Beulah land. We had good attendance throughout. The attendance upon our regular services is increasing and we ask your prayers that we may be able to minister to them faithfully in the Spirit. We are looking forward for better and greater days. We have some plans in mind that we shall report on later."

PASTOR RAY ESTILL, HAMMONDSVILLE, OHIO—"A good revival meeting just closed in which fifty-eight persons, counting them as they came, were at the altar, either for pardon or for purity. Nine were added to the membership of the church. The church was organized last September by Rev. C. Warren Jones, Superintendent of the Pittsburgh District, with fifteen members, and now has a membership of forty-two. The crowds were good from the very beginning, and folks were saved who had never been saved before. They gave up their tobacco and lodges, with but little preaching on the subject. Delegations from East Liverpool, Wellsville, Toronto, Ohio, Chester, W. Va., and other places were in attendance. Rev. B. H. Pocock, of Akron, Ohio, was the evangelist. Several subscriptions for the *HERALD OF HOLINESS* were taken. The Barnett Sisters of Akron, Ohio, were in the meeting over the week-ends. They drew great crowds. Carl Green, a member of the East Liverpool church played a number of selections on the handsaw. Mrs. Benedum, wife of the East Liverpool pastor, was down to sing some in the meeting. Others were in attendance to help push the battle. 75 were in Sunday school on Easter Sunday. Pray for this baby church that God may continue to bless her."

PASTOR W. J. BELL, CAPITAN, NEW MEXICO—"These are good days with us here in the Capitan Mountains. We are acting as supply pastor until our District Assembly in June. Both the church and outside folks stand by us faithfully. Our church is small but we are making some progress and have our budget paid up

to date. As District N. Y. P. S. President, we have just made a trip to our churches in the Pecos Valley: Artesia, Hagerman and Roswell. At each of these places we had a good time in the Lord, and on March 17 we had a fine Zone N. Y. P. Convention at Hagerman, where Rev. W. A. Henry and wife are our good pastors. On Monday, March 18, we drove to Tularosa to help our pastor, Sister Benson, in a week's meeting. This was a hard fought battle, but in spite of the devil and all things to hinder we were blessed of the Lord in giving out the truth as God gave it to us. Sister Benson surely has the work at heart, and is a woman of prayer. Brother Benson is a fine man, and a good singer. He had charge of the singing during the meeting and did his part well. Brother F. C. Jackson is our good Sunday school superintendent, and Brother Lyman Stallberg is the good N. Y. P. S. president. On Sunday afternoon we had a special service for our young people, and had the young people from other churches to meet with us. The young people from the Methodist church gave us a special number in song, which was highly appreciated by all present. Rev. Stradley, the Methodist pastor, was with us throughout the meeting and helped in song and prayer. He is a fine Christian gentleman and brother in the Master's cause. We bespeak for him a future for his church in Tularosa. We ask the *HERALD OF HOLINESS* readers to remember us at the throne of grace, that God may have His way in our lives."

MANSFIELD, OHIO—"We closed a very successful three weeks' revival Easter Sunday. Rev. H. W. Welsh of Olivet was our evangelist. We can say that Brother Welsh is a great preacher of the Word of God. I believe that this meeting was a great victory for our church as there have been a great many against holiness in this city. Brother Welsh did much to break down the prejudice against the church that we were not responsible for. The evangelist received a good offering and all other expenses were taken care of. This is a new church—only organized eighteen months—but growing very fine. Eight new members were received into the church Easter Sunday, making about fifty members. We organized a new church at Shelby, Ohio, which took four of our members, but the Lord is giving us more members soon. This is a great city, but with very little holiness preaching. Pray for us here, as we want to keep the church clean and hot. We feel that we have a fine bunch of folks in our church; we all love one another, and work and cooperate together, and we know that we are all going to be good Nazarenes. All are catching the Nazarene spirit of praying and giving. We are very glad that our fine pastor, Rev. Floyd Gale, was ever permitted to come our way, as he is a wonderful preacher of the true gospel of holiness and truly a man of God. Through his sacrifice and labors we are truly coming up the road in the work here in Mansfield."—K. D. McClure, Reporter.

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LAKELAND, FLA.—"God's blessing has been upon our little church from the time of its organization less than two years ago to the present time. Financial conditions have been hard here and we have largely a transient people with whom to deal and yet despite these facts our membership has increased from eleven to twenty-five, our Sunday school has grown from twenty to forty-five, our Sunday night congregations have enlarged considerably and whereas people didn't know, nor understand us in the beginning, we have gained the confidence of many people, among them some of the prominent business men. A number have been saved or sanctified at our altars and are today living testimonies of the fact; not such a large number, but some genuine cases. Our people are in a fairly good spiritual condition. We began, so to speak, on the ground with no cover over our heads, but now we have a nice tabernacle, comfortably seated, well lighted and heated and all paid for. We have paid over \$200 toward foreign missions. Last year all told, we paid \$1,000 into the work. The last of February we closed a revival meeting with Brothers Eckel, Booker and Deware as evangelists. The attendance was large, preaching good and about thirty seekers at the altar. Many of these, however have never returned to the services. To my friends in other places who may not understand the situation, I will say that on account of physical inability, I resigned the pastorate and preached my farewell sermon March 3. We called Brother Deware of Rhode Island as our pastor and he is now in charge of the work. Husband and I are still laboring in the interests of the Sunday school and missions. We know not how soon God may call us to another field of labor but our prayer and earnest desire is for the further advancement and spiritual prosperity of our precious Lakeland church."—Viva C. Crawford, Former Pastor.

PASTOR J. L. ROBY, NORTH SIDE CHURCH, MIAMI, FLORIDA—"We have just closed one of the best meetings ever held in Miami. Rev. C. W. Ruth of Indianapolis, came to us from the Orlando, Fla., campmeeting and continued with us from the 14th of March through to the 31st. And what a blessing he was to everybody. All the Nazarene churches down this far, Miami First church, Princeton, Homestead, Ft. Lauderdale had representatives at different times in the meeting. Brothers Chilton, Eckel, Shaw, and Crow lent their assistance, and other ministers who were visitors in Miami enjoyed the feast together. We were fortunate in getting Brother Ruth whose Bible studies in the afternoons were well worth the revival effort. There were scores of people at the altar with a number of bright professions. Many times they came without the singing of a song. The general tone of the meeting was to edification. As a holiness people we are suffering for lack of teaching. Brother Ruth excels as a teacher. He has rare evangelistic powers also. He came to us just at a time to be of the greatest blessing and proved himself a master in the pulpit and personal contact. The North Side church held a month of prayer through February. We

believe the evangelist and singer, Mrs. Etta Hogman of Philadelphia, were both definite answers to prayer. At the last hour she was entreated to lead the singing. What power, blessing and glory! We had never heard her sing as she did. The North Side church is encouraged to 'take it to the Lord in prayer,' as never before when selecting singers and evangelists, and everything else. Pray with us."

EVANGELIST L. M. PAYNE—"My last meeting was in Oklahoma City, Okla., with Professor J. Ross Hurst of Bethany, as choir director and special singer, and Everett Howard at the piano. They work well together and make a great team. The meeting was a success with someone saved, reclaimed or sanctified at almost every service. God is keeping me well in body, and giving me revivals. I have some open dates for spring and summer and would be glad to hear from any of my old friends or any church that would like to have a revival. My address for the next five months will be Bethany, Okla."

HOMINY, OKLAHOMA—"Sunday, April 7, we closed one of the best meetings we have ever had here. Rev. Bona Fleming of Ashland, Ky., was our evangelist, and we have never had a man who worked harder, or had a greater burden for the lost. His soul-stirring messages brought conviction to the unsaved, and many of

them gave heed to his earnest appeals for their salvation and sought and found Christ as their Savior. There were a large number of professions, either for pardon or purity, and one thing that was very noticeable was a larger number of men gave themselves to Jesus Christ during this meeting than in any previous one held here. We received 33 new members into the church, the majority of which were adults. On the last Sunday we had a record attendance of 427 in Sunday school, with an offering of \$29.99. We are serving our seventh year as pastor of this great people, and we were never more satisfied or enjoyed our work more than we do today. A sweet spirit of harmony exists between pastor and people, and the blessings of the Lord are upon us. We are not taking things by storm, but each department of our church is enjoying a healthy growth. Our Sunday school is steadily gaining. We have a little city with about 5,000 inhabitants, six churches and Sunday schools, and we hold the record for the city in Sunday school attendance. But yet we are not doing what we ought to do. We feel with the added strength in membership and influence which our meeting has given us, we will be able to do greater things for God and our church. Please pray for us."—W. H. Barlow, Pastor.

EVANGELIST B. H. HAYNIE—"We closed at Binghamton, New York, with a fine

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spirit in the meeting a number seeking and finding what their souls needed. Brother Tracy is the very fine pastor; it would be hard to find a better one. Our next meeting was at Port Arthur, Texas, with Brother Hamilton and was a great time indeed. Professor and Mrs. Sutton were my collaborators and how they sing; none better. We closed with a good tide on and trust the meeting will not die because the evangelist has left town, for too many die with the last service. Oh, for a revival that never stops, that goes on, and on, and on! We are now in a meeting with McGraw at Beaumont. He is a beloved brother in the Lord, has a very fine people and the prospects are good for a revival as far as human can see. I am sure I never loved the Lord better nor had a better experience and more determined to go all the way with my Lord than now. I need and solicit your prayers. I had rather win souls for the Master than do anything else. I am in love with the whole wide world. Amen, and love Jesus best of all."

We have received the following note of praise from Willows, Calif., "I wrote to the HERALD OF HOLINESS some few weeks ago that you publish a request for prayer for a holiness work at Willows. Well, praise the Lord! on March 17, Brother Cockerham and wife and myself and wife organized a Sunday school with seventeen members, so you see we feel like letting all the readers know that prayer has been answered and Willows is on the holiness map. We are trusting God for a great work here."—H. E. Knopf, Box 306, Santa Rosa, Calif.

ANNOUNCEMENTS

RECOMMENDATION—To anyone needing a good and efficient song evangelist I wish to recommend Mr. Carl W. Barnes of 221 S. 7th St., Durant, Oklahoma. Brother Barnes has been a song evangelist in the Methodist church for twelve years, but recently got sanctified and joined the Church of the Nazarene at Durant. Brother Barnes is a fine choir

director and soloist. He will appreciate any opportunity to get started in the work among our people, and I will appreciate any assistance given him.—S. H. Owens, District Superintendent

RECOMMENDATION—I am writing this to say a good word for Rev. C. P. Roberts of 1318 W. 8th St., Des Moines, Iowa. He has been supplying the district here for the last six months until I got on the field, and has done good work and God has blessed his labors. He is now entering the evangelistic field and our people should keep him busy. I am writing this without his solicitation and trust the doors will open before him in his new field of labor.—J. W. Short, Superintendent Iowa District

NOTICE—North Pacific District: The Eleventh Annual Assembly of the North Pacific District will convene with Central Church of the Nazarene, Seattle, Washington, May 22, with General Superintendent Goodwin presiding. The customary welcome service will be held on Tuesday evening, May 21, at 9 o'clock. Let all delegates endeavor to be at the opening session. Let these three matters of importance deeply concern us, viz.: (1) To prevail in prayer for an assembly that shall be marked by brotherly love and a mighty revival spirit. (2) To come to the assembly with budgets paid in full. (3) To see that all blanks are carefully made out according to printed directions and that the Certificate of Election be filled in and mailed to the District Secretary as soon as possible after the delegates have been chosen, in order that the Assembly Roll may be completed before the opening session.—D. Rand Pierce, District Secretary.

NOTICE—A great rally of all the holiness people of America is being planned to be held May 7 to 12 at Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. A splendid program with a large number of the most representative holiness men of the country is already in preparation. Board and room will be furnished by the college for the nominal sum of \$1.00 per day to all guests.—C. W. Butler, President, 3219 Cedar Ave., Cleveland, Ohio

NOTICE—Owing to cancellation of a meeting I have the month of May open.—Ruel Sparks, Song Evangelist, 627 E. 3rd St., Seymour, Ind.

NOTICE—We are planning a great month's campaign with Uncle Buddie Robinson and Brother Messer on the

Iowa District for September. We hope to arrange some dates outside of our churches as well as a visit to all our churches. Let everyone pray that this will be owned of the Lord, and that this will not only be inspirational, but that plans will be set in motion that will cause us to advance on all lines. Amen.—J. W. Short, District Superintendent Iowa District.

DEATHS

JACKSON—Evelyn Irene Jackson was born in Winchester, Ont., August 18, 1924, and died March 6, 1929, at Rochester, New York. She was the infant daughter of Mr. and Mrs. David H. Jackson of Rochester, New York. She leaves beside her parents four sisters: Eva, Mildred, Stella and Ruth, and one brother Lloyd, all of whom are fully consecrated to the Lord and are enjoying the blessing of salvation. Evelyn will be sadly missed by a host of friends and relatives, but our loss is heaven's gain, for we know we shall meet her in the "Pearly White City," treading the streets of gold. Funeral services were held at the First Church of the Nazarene, Rochester, New York. Rev. Gene E. Phillips officiated and was assisted by the Rev. W. J. Rogers of Los Angeles, Calif.

KELLY—Rose Belle Kelly, wife of Emmitt Jones, died at her home near Fairmount, Ill., February 1, 1929, age 62 years 4 months and 6 days. She has been a great sufferer from diabetes for three years. She leaves to mourn her loss her husband, three daughters, fourteen grandchildren and three great grandchildren and many other relatives and friends. She has been a steadfast Christian and faithful member of the Church of the Nazarene for seventeen years. Her cheery smile brought blessing to many and she was loved by all who knew her. The funeral was held in the Fairmount, Ill., church in charge of the undersigned.—W. S. Purinton, Pastor, Danville, Ill.

ASKINS—Imo Marie, daughter of Rev. E. L. and Merle Askins was born November 29, 1922, departed this life February 6, 1929, age 6 years 2 months and 7 days. Death, the unwelcome visitor, has made his advent into this home, taking from it one who was dear and precious to the family and all who knew her. While her life was short here on this earth, she always warmed the hearts of those who knew her. Why she was taken we do not know, Jesus said to His disciples, and to us today, "What I do thou knowest not now, but thou shalt know hereafter." Paul says, "Now we see through a glass darkly, then face to face; now we know in part, then we shall know even also as we are known." Her remains were taken to Neodesha, Kans., to rest until the resurrection day. Rev. Dan Jones, pastor of the Church of the Nazarene at Neodesha, brought the message. She leaves to mourn her death, father, mother, and two older sisters and grandmother of home address and many other near relatives in other parts of the country, also many friends.

RISHER—Mrs. Jennie Risher was born near Akron, Ohio in 1856. Her father's name was Jewel but she was reared by Mr. and Mrs. Blackwood. She has lived in Idaho for the last thirty years, has been a faithful member of our church for the last three years. She was a beautiful example of perfect love. Her smile was always a benediction and she could always be found helping someone else when not engaged in household duties. Her departure was sudden and unexpected. The funeral service was a time of heavenly blessing, not of sorrow but a sense of the nearness of God and the heavenly home. She leaves a husband and daughter, Mrs. Della Matthews, of Craigmont, Idaho, besides many friends who will miss her smiling face. Pray for the loved ones.—O. W. Walts, Pastor.

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PENDLETON—Rev. Floyd Pendleton was born on December 7, 1902, in Van Zandt County, Texas. Brother Pendleton was converted at the age of thirteen and was a very conscientious Christian the rest of his life. A few years after his conversion he was wonderfully sanctified and preached the experience and doctrine to the last minutes of his life. Brother Pendleton's life was one in which everyone who knew him had the utmost confidence. He suffered for about four months from Bright's disease with other complications. He told his people several weeks he would not get well for the Lord had his place prepared in heaven. He took to his bed a week before his departure never to arise again only on Sunday, before he died Good Friday morning, he arose in his bed, jumped to his feet while others were praying for him and shouted the praises of God. He was in his third year pastorate and was making good when the Lord summoned him to the better world. He leaves to mourn his death his devoted wife, son John Paul, his father, four brothers and two sisters. He died in the home of his father-in-law, Rev. Joe Vines, near Willis Point, Texas. Before his death he requested that I hold the funeral service. God's presence was manifest and fifteen souls raised their hands for prayer to be saved and promised to seek the Lord until they found Him.—F. E. Wiese.

LYON—M. Lyon was born at Sharon, Morgan County, Ohio, March 19, 1834, departed this life January 26, 1929. He was married to Margaret Addis, September, 1856. To this union were born four children. In April, 1866, he moved from Ohio to Kansas, living there until the fall of 1898, when he moved to Louisiana. His former wife having died he was later, in 1902, married to Mrs. Alice Burns. She and one son remain of the family to mourn his departure. Father Lyon, as he was called by so many, was an old soldier, having served through the Civil War. He was also a soldier of the cross and lived a Christian life for many years, always steady for that which was right. When the Church of the Nazarene was organized at Lake Charles some sixteen years ago he became a charter member and remained true until death called him home. While nearly ninety-five years old, yet he was always in his place at all the services. Although he suffered very much, he never complained but constantly prayed that God would take him home. On the 25th of January the chariot swung low. Father Lyon stepped in and he was

not, for God took him. The writer preached the funeral from the text Rev. 21:4.—M. M. Lowrey.

SHAW—Edna Irene, eldest daughter of John and Lottie Shaw, was born near Lisco, Neb., Sept. 3, 1912, and slipped out of this temple of clay at her home in Broadwater to be forever with Jesus. Jan. 18, 1929, age 16 years 4 months and 15 days. When only eight years old she was converted and united with the Church of the Nazarene of Broadwater and continued her membership in it until about three years ago when she united with the Pilgrim Holiness church of Oshkosh, but later transferred to the Lisco church, where she was a member until she went home. About five years ago Irene was afflicted and the doctors then told her parents that all that could be done for her would be to care for her until life should ebb away, which has lovingly been done. But all through her years of suffering Irene never uttered one word of complaint but when asked how she felt would always just say, "I'm tired." Irene was wholly consecrated to God and had no desire for the world or worldly things. She used to say that she would like to be a missionary, but God had some better work for her up near His throne. She leaves to mourn her departure her father, mother, four sisters, Della, Rosetta, Helen and Betty, and six brothers, Harold of New Mexico, Edgar of Colorado, Ted, Perry, Jack and George, also her two grandmothers and a number of other relatives and friends. All her brothers and sisters were present at her death or just a short time after except Harold J. of New Mexico. The funeral services were held at the Church of the Nazarene in Broadwater on Monday morning at eleven o'clock in charge of Rev. Samuel Edch. Text, "Christ in you the hope of glory," also at two o'clock in the church near the Evergreen Cemetery in charge of Mrs. R. R. Sharpe of Oshkosh, scripture lesson, Rev. 21:1-7. Subject, "The Roll Call." We laid all that was mortal of our dear one to rest in the Evergreen Cemetery to await our Lord's return to earth.—Mrs. Samuel Rich.

SHORT—William James Short was born April 3, 1845, in Missouri, moved to Texas when five years of age and lived there some forty-five years, then came to Oklahoma, where he lived for almost thirty years. On September 3, 1884, he was married to Mary Forth. To this union were born twelve children, five girls and seven boys. Four preceded their father across the river of death, five boys and three girls are living. He

was converted when a young man and united with the Methodist church, where he lived and labored for the cause of Christ for many years. Some years ago he got light on holiness, sought and obtained the experience, and gave his means and influence to support this great cause. He was a member of the Church of the Nazarene of Erick, Okla., when called to his eternal home. On March 8, 1929, at 2 p. m., he stepped across the river of death to receive his reward. He leaves eight children, other relatives and a host of friends looking forward to the time when they shall meet him. Age 83 years 11 months and 23 days. The funeral service was conducted by Pastor Rev. R. B. Gilmore, assisted by Rev. Mrs. Eagan of Jester, Okla. Interment was made at the Erick Cemetery.

McGOVERN—Mrs. Amanda McGovern quietly slipped away to live with Jesus February 13, 1929. She had spent sixty-one years in this world, had been a Christian since childhood. Later in life she received the blessing of sanctification and lived it to the end. She suffered much for several months, and was anxious to go and be at rest. She will be missed much by a great number of people, especially at Witts Springs, Ark., where she had made her home for several years. She freely gave herself and means in the service of God. She helped in almost every effort for the upbuilding of God's kingdom and the salvation of souls at Witts Springs for many years. She was a deaconess in the Church of the Nazarene and carried a great burden for the lost, especially in this neglected mountain country. Her work here is over and may God raise up someone to take it up. We laid her away in Witts Springs Cemetery after a short funeral service conducted by the minister. Our hearts are very sad. We will miss her, we loved her, but Jesus loved her more. We said good-by, dear

WANTS

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sister, but not forever. We will meet in the city of God. She leaves two sons and eight grandchildren. They have lost a treasure that can never be regained in this world, but they too can meet her where death and tears and heartaches never come.—Edith May Warren.

VANDERPOOL—Mrs. Edith Vanderpool was born in Omaha, Nebr., July 19, 1893. Her mother died when she was only three years old, leaving her without a mother's care. Though her father worked hard and planned carefully, yet her young life was filled with many cares. From her earliest recollection she had a desire for education and labored to that end. At seventeen she went to teaching school to earn money to pay her way in college. It was in John Fletcher College that she met Rev. Vanderpool. After an acquaintance of about five years they were united in marriage June 13, 1917, at Hutchinson, Kansas. They were in evangelistic work several years. Her special singing proved a great blessing wherever she went. She was converted when seventeen years of age, and three days later consecrated her young life to God and was beautifully sanctified. Her clear testimonies, her kind, unselfish life for eighteen years, proved to all who knew her that she was a Christian in deed and in truth. She was to be ordained as a minister of the gospel in June, at Montrose, Colorado. While Brother Vanderpool faithfully served two years as Superintendent of Colorado-Wyoming District, Sister Vanderpool held the office of District President of W. M. S., and was untiring in her efforts to push the cause of Foreign Missions. Four years ago she moved to Denver with her husband, where he had been called as pastor of the First Church

of the Nazarene. She served the church as president of the W. M. S., superintendent of the primary department in the Sunday school and teacher of a large Sunday school class. She was strong in body until about nine months ago, an abscess formed in her lung shortly after an operation on October 13. Good physicians seemed unable to help her. At times loved ones and friends held hope for restoration of health. Many sincere and earnest prayers were offered for her recovery, but God seemed pleased to call her to Himself. Sunday evening at 6:20 at the Presbyterian Hospital she peacefully slipped away to be with Jesus. Beside her husband and four children, Wilford 10, Crawford 8, the twins, Ramon and Ramona 4, she leaves a father, Olaf Nelson, a stepmother, and half-sister, Elsie of Astor, Sweden. Four sisters, Mrs. Marion Vanderpool of Albuquerque, N. Mexico, Mrs. H. P. Mohr of Butte, Nebr., Mrs. James Christman of Artesia, N. Mexico, and Mrs. H. C. Mitchell of Roy, N. Mexico, a number of other relatives and a great host of friends to mourn her departure. She was a loving and beautiful wife, a wise and tender mother, a beautiful Christian, a patient, hopeful sufferer. We are certain our great loss is heaven's gain. With fixed purpose of heart we march on to meet her in a better country. The funeral service was conducted at First church, Denver, on Thursday afternoon, April 4, at 2 o'clock. A very large congregation was present and many churches were represented. The service was in charge of the writer, assisted by Rev. L. E. Grattan, and Rev. J. A. Phillips, former pastors of Sister Vanderpool, also Rev. M. C. Campbell read the scripture lesson and Rev. J. N. Tinsley led in prayer. Miss Marie Nelson and Mrs. Korene Williams sang very effec-

tively, "Safe in the Arms of Jesus," and "Jesus, Blessed Jesus." Pastors of the district were pallbearers. She was laid to rest in Fairmount Cemetery.—C. W. Davis, Superintendent Colorado District.

CANFIELD—John Edwin Canfield was born in Georgia, June 28, 1855. Came to Arkansas early in life and was married to Miss Elizabeth Smith in 1880. This happy couple lived together forty-nine years and to this union were born nine children, six girls and three boys, all living but one and all were present at the time of their father's death except Mrs. Addie Watson of Clayton, New Mexico. The children are as follows: Mrs. Addie Watson, Clayton, New Mexico; Mrs. Lula Walker, Floyd, Ark.; Mrs. Little Hart, Center Hill, Ark.; Mrs. Esther Thompson, Beebe, Ark.; Mrs. Allie Canfield, Memphis, Tenn.; Forrest S. Canfield, Clarksdale, Miss.; Miss Floy F. Canfield, Clarksdale, Miss.; Roy Canfield, Center Hill, Ark. Brother Canfield professed faith in Christ and united with the M. E. Church South, about 1885 and in 1911 he united with the Church of the Nazarene at Beebe, while Brother Gibbons was pastor, and was at the time of his death a member of the same church at Searcy. He was led into the experience of perfect love under the preaching of Rev. R. M. Cook, twenty-seven years ago, and from then on he loved the holiness movement. He took great pride in attending the Beebe campmeeting. He loved the church and Sunday school and spent his money for the cause of Christ and the church. He loved the HERALD OF HOLINESS and especially in his last days when he was unable to attend church, it was a great inspiration in his afflictions. He had been a constant sufferer from nervous trouble for many months before his

Twenty-Ninth Annual Commencement BETHANY-PENIEL COLLEGE BETHANY, OKLAHOMA

- May 16—Thursday**
Intermediate Piano Recital, 8:00 p. m.
- May 17—Friday**
Junior Piano Recital, 2:30 p. m.
Expression Graduation Recital, 8:00 p. m.
- May 18—Saturday**
High School Graduation Program, 8:00 p. m.
- May 19—Sunday**
Academic March, 10:30 a. m.
Commencement Sermon, Rev. R. E. Gilmore, 11:00 a. m.
Annual College Sermon, 8:00 p. m.
- May 20—Monday (Alumni Day)**
Alumni Program, 10:30 a. m.
Alumni Banquet, 5:30 p. m.
Conservatory Recital, 8:15 p. m.
- May 21—Tuesday (Community Day)**
Community Day Program (On the Campus) 10:30 a. m.
Community Day Dinner, 12:30 p. m.
Commencement Address, Rev. M. F. Ham, D. D., pastor First Baptist Church, Oklahoma City, Oklahoma.
Presentation of Certificates and Conferring of Degrees, President S. S. White.
Announcement of Student Honors.

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death. He had the tender care of his devoted wife to support him in his affliction. He took great pride in the 23rd Psalm. Among the last words of his life were, "I am ready to go. 'Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me.'" His funeral services were conducted by Rev. James M. Tarkington and Rev. Charley Dewberry in the Antioch church in the presence of a large congregation of relatives and friends. Interment was made in the Antioch Cemetery on January 27.—Mrs. Lula Walker.

RAVIS—Sarah Catherine Comer, was born in Surry County, N. C., June 20, 1846, and went to be with Jesus February 27, 1929, age 82 years 8 months. On February 2, 1865, she was married to James W. Ravis, who, with their five sons and three daughters, survive her, two sons have preceded her in death. In 1880, she with her family moved to Iowa, living in or near Grinnell till her death. She was converted at eleven years of age and sanctified many years later through reading her Bible and holiness papers, never having heard a sermon on holiness. For several years she was a faithful member of the Church of the Nazarene in Grinnell, Iowa, till that church was disbanded, but she continued to pray and pray for the Nazarene work till her summons to come from labor to reward. Her funeral was preached in the Friends' church in Grinnell, Iowa, by Rev. G. C. Simcox, pastor.—Her daughter, Mrs. Belle Bauerle.

GILCHRIST—Ed Gilchrist was born in Angelina County, Texas, Feb. 7, 1898, and passed away at the Beaumont General Hospital, Jan. 4, 1929. He was gloriously converted October 24, 1926, in our church here, and the writer received him into the church on that date, and until the time of his death he lived a consistent Christian life. He was a faithful member of the N. Y. P. Society of the Beaumont church and could always be depended upon to undertake any task in the church or N. Y. P. Society that he was asked to do. Brother Ed was a favorite among our young people, and his untimely death was a shock, not only to the family, but to the whole church. His devotion to his widowed mother and his brothers and sisters was as beautiful and whole-hearted as we ever witnessed. We visited and conversed with him about his spiritual condition during his illness, and he assured us that all was well with him. He seemed to be more concerned about his dear old mother than he was about himself until he was in the valley of death and knew no more. The crowd which packed the house at the time of his funeral, and the large contribution of flowers from his many friends bore testimony to the high esteem accorded him by them. His funeral was conducted by the writer and his remains laid to rest in the Forest Lawn Memorial Park Cemetery to await the resurrection. Surviving are his mother, Mrs. Dora Gilchrist, three brothers and four sisters.—W. D. McGraw, Pastor.

EVANS—Walter Richard Evans was born at Greenfield, Illinois, January 14, 1856, and passed to his reward, Sunday, March 24, 1929. On October 5, 1882, he was united in marriage to Emma H. Young at Nokomas, Illinois, and to this union were born four children, two of which died in infancy. His wife also preceded him in death. Surviving are two daughters: Mrs. G. C. Willard of Lansing, Michigan, and Mrs. George Reavley of Peoria, Illinois; fifteen grandchildren, one brother of Hume, Mo., and other relatives, and friends and Christian companions. Our dear Brother Evans was drawn to God through the efforts of a street meeting and was later wonderfully converted. In August, 1924, he joined the Church of the Nazarene at Champaign, Illinois. Since then he has walked with God in gracious obedience and died strong in the faith.—H. B. Garvin.

HICKEY—Lyles Eugene Duff Hickey was born March 13, —, at Virginia, Ill., was very beautifully saved at First church, Chicago, last fall under the preaching of Rev. Bona Fleming. He was a very sweet child, of a tender, loving, kind disposition, always anxious to be in Sunday school and church services. He was stricken with acute appendicitis on January 25, and suffered untold agony for three weeks and never murmured or complained once and on Friday, February 15, 1929, at 9:20 a. m. he very peacefully slipped away to be with Jesus. He was conscious to the very last minute and left a beautiful testimony that he loved Jesus best of all, just five minutes before he passed over. Those left to mourn his untimely death are parents, Mr. and Mrs. Joseph Hickey, three sisters, two brothers. Funeral was held at First Church of the Nazarene, Springfield, Ill., on Monday, February 18, at 2:30 p. m. Rev. G. Edward Gallup in charge and Mrs. J. H. Mayne rendered three very beautiful songs, as only she can sing. God alone knows how we miss him in our home but we expect to meet him just inside the eastern gate. Our loss is heaven's gain. Interment was made in Oak Ridge Cemetery, Springfield, Ill.

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Alabama Oct. 23 to 27
Mississippi Oct. 30 to Nov. 3
Georgia Nov. 6 to 10
Carolina-Virginia Nov. 13 to 17
Florida Nov. 18 to 24
Bahamas, J. I. Hill to preside
Trinidad, J. I. Hill to preside
Central America, B. S. Anderson to preside
Cape Verde Islands, J. J. Dias to preside

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

New England (Wollaston, Mass.) ... April 24 to 28
North Pacific (Seattle, Wash., Central Church) ... May 22 to 26
Northwest (Walla Walla, Wash.) May 28 to June 2
Idaho-Oregon (Nampa, Idaho) June 5 to 9
Rocky Mountain (Billings, Mont) June 27 to 30
Manitoba-Bask. (Moose Jaw, Sask.) July 4 to 7
North Dakota (Bowyer, N. D.) July 10 to 14
Central Northwest Aug. 14 to 18
Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri Sept. 4 to 8

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

Pittsburgh District Assembly April 24 to 28
Northern California (Porterville) June 5 to 9
Southern California June 11 to 16
New Mexico (Clovis) June 18 to 23
Michigan (Indian Lake, Vicksburg, P. O.) August 7 to 11
Northern Indiana (Ft. Wayne, Ind.) Aug. 14-18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 4 to 8
Tennessee Sept. 11 to 15

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

Nehemsha (Fairbury) June 11 to 16
Colorado (Montrose) June 18 to 23
Kansas September 3 to 8
Kansas City (Topeka) September 17 to 22
Western Oklahoma September 24 to 29
Eastern Oklahoma October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Hamilin October 22 to 27
San Antonio Oct. 28 to Nov. 3
Louisiana November 5 to 10
Arizona December 3 to 8

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