



HERALD OF HOLINESS

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PARACLETOS

A DISTINGUISHED Greek professor was at one time asked to translate the word *paracletos* by the use of a single English word. He replied, "I cannot. It would take a dozen strong English words to give the full meaning, so extensive are the aids properly covered by it." The word is usually translated "Comforter," but *paracletos* literally means one "called upon" from *kala* to call, and *para* for or upon. The word may, therefore, very properly be translated "The Called Upon." It is as if a great man were so given to helping others, and so successful in rendering aid to those who called upon him, that this should become his chief business. Such a man would soon come to be known as "The Called Upon."

The Holy Spirit has come into the world as the Paraclete, or "Called Upon," ready and willing to give help to the needy and standing at the door of every heart to render assistance of any kind or to any extent. In sorrow He comes to wipe away tears and is then properly called the "Comforter." In times of perplexity and distress He comes as a "Guide" to lead mankind through the mazes of darkness and doubt into the clear light of divine truth. When assaulted by Satan and severely tempted, He becomes the "Helper" who brings every trusting soul to complete triumph. He is the Teacher who illuminates dark passages in the Word of God, and flashes upon the inmost soul the light of spiritual truth. The Paraclete is the seal of man's future glorification, the earnest of His inheritance, and this seal bears a twofold message—on the Godward side, "The Lord knoweth them that are his;" and on the manward side, "Let every one that nameth the name of Christ depart from iniquity."

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FUTURE PUNISHMENT OF THE WICKED

THE doctrine of future punishment of the finally impenitent is seldom preached from the pulpits of modern churches. The silence of the ministry on this important subject is sufficient evidence that belief in the doctrine is waning. Doubtless much of the indifference among the membership of the churches is due to the failure of the ministry at this point; and certainly the crime waves which have swept our country, the conditions of immorality obtaining among young people and the generally lowered standards of social life find their explanation in a changed attitude toward sin and a belief in a relaxed penalty. The gospel is the "good news" of salvation, but it loses its appeal when there is no consciousness of sin and no felt need of redemption among those to whom it is preached. There can be no revival of religion of any proportions until the people come to feel their need of salvation; and this need will never be felt until there is built into the thinking of the people a proper conception of the exceeding sinfulness of sin, and a conviction of their lost spiritual estate apart from the grace of God in Jesus Christ. Holiness preachers have a great task before them. They must lay again the foundations which have been so largely destroyed by modernistic teachings, and the subtle "universalism" and "unitarianism" which have honey-combed even the most orthodox of the larger denominations. It is the duty of our preachers not only to preach salvation, but to preach the law of God until the people are brought under conviction and feel their need of salvation. When the law is thundered from Sinai as well as peace proclaimed from Sion, we shall again witness sky-blue conversions and sunburnt sanctifications. The church stands in need of some old-fashioned sub-soiling if it is to reap a harvest of any proportions.

Especially is it true that the prevailingly low standards among worldly young people arise directly from the fact that they have never been taught that penalty attaches to sin both in this life and in the world to come. They have been brought up on mechanistic philosophy, materialistic science and modern religion. They have been taught a psychology without a soul, ethics which have no higher authority than custom

operating in consciousness, and a theology which denies depravity and scoffs at a blood atonement. It should occasion no surprise, therefore, if they have embraced a doctrine of morality based on relative standards, and adopted a materialistic conception of life. Our young people do not have the background of Christian consciousness enjoyed by the older generation and are to be pitied rather than censured. For this sad state of affairs, the churches and the ministry must be held accountable. It is impossible to disseminate teachings which tend to relax the penalty of wrong doing without reaping a harvest of crime. Every preacher who stands behind the sacred desk and fails to warn his people of the punishment which awaits the sinner, or who allows men to treat sin in a light manner without rebuking them, will some day find the blood of the lost upon his own soul. This is no time to make light of sin, and the ministry needs some iron in its preaching, and some authority in its messages. We regret the publication of an article by M. L. Anderson in a recent Adventist paper, *The Signs of the Times*, in which he lends his influence to the forces of unrighteousness in an attempt to prove that there is no eternal punishment for the wicked. He states his objections as follows:

1. We reject the doctrine of eternal punishment on the ground that the saints who have part in the judgment could never condemn their fellow-creatures to unending tortures. Their sense of justice would not permit them to.

2. We reject the doctrine of eternal punishment on the ground that it provides a punishment altogether out of proportion to the crime, and violates all rules of right.

3. We reject the doctrine of eternal torment because it is irreconcilable with the picture that the Bible gives of Christ. The Christ who took little children in His arms and blessed them while here on earth will not take other little children and burn them throughout eternity. We may accept one Christ or the other but we cannot accept both.

4. We reject the doctrine of eternal torment because it robs us of our God of love, and substitutes a being whose wrath is never appeased.

5. We reject the doctrine of eternal torment because it provides a plague spot in God's universe throughout all eternity, and makes it impossible for God himself to abolish it.

6. We reject the doctrine of eternal torment because it immortalizes sin, suffering and sorrow and this contradicts and nullifies God's statement that the time will come when these shall no more exist.

7. We reject the doctrine of eternal torment because it would forever cast a shadow over the joy of the redeemed to know that somewhere in the universe blood of their own blood and flesh of their own flesh were in torment.

8. We reject the doctrine of eternal torment because it vilifies God's character and limits His power, in that it either presents Him as perpetuating torment because it accords with His character and as willing miraculously to sustain life in the unhappy victim for the purpose of aimless punishment or else as powerless to stop that which He does not approve.

9. We reject the doctrine of eternal torment because of the fruit it has brought forth here on earth. If God can torture men throughout eternity and cause them to pass through excruciating agony, may not men in their limited way follow His example?

10. Finally, we reject the doctrine of eternal torment because it is unscriptural; because it is based on the doctrine of the immortality of the soul, which is also unscriptural and the father of spiritism, transmigration of the soul, purgatory and a host of other errors.

The above objections are all based upon two misconceptions, *first*, that of the nature of sin; and *secondly*, that of the nature of love. The first misconception is a failure to comprehend the exceeding sinfulness of sin, and this colors his whole view of this vital subject. Sin is rebellion against God and cannot, therefore, exist in His presence. Either God is not holy, or sin must be banished before His flaming holiness. No one who, under the convicting power of the Holy Ghost has felt the weight of sin, or caught a glimpse of himself against the background of God's moral righteousness can ever offer an apologetic for sin in the least degree. Think of the presumption of man under the curse of a broken law, flaunting his wisdom in the face of God and declaring that eternal punishment is out of proportion to the crime and violates all rules of right! We speak not of the writer of these objections alone, for he but voices the sentiment of unbelievers outside the church and disbelievers within the church; but we do insist that only the deep-dyed thralldom of sin, under which fallen man lives, could so blind his eyes and harden his heart as to lead him to charge God with injustice and dictate terms to his Creator. The second misconception concerns the nature of love. Away with such sickly sentimentalism as would turn love into mere mawkishness! If God cannot hate, then He cannot love. Every argument brought against hell can be equally urged against heaven. God loves righteousness and hates iniquity, and He cannot do the one without the other. God manifested His love to us, not in relaxing the penalty of sin, but in giving His only begotten Son to die for us and pay the full penalty of a violated law. What more can God do? If man will trample under his feet the blood of atonement and do despite to the Spirit of grace; if he rejects the remedy divine love has provided, but one thing remains—he must bear the penalty of his sin himself. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:41, 46).

KEEPING THE PROPER PERSPECTIVE

It is a distinct advantage to approach one's work at times from a different angle of vision and to judge it in a new setting. Approaching one's home by a new road often puts it in an entirely new light and makes a distinctly different impression upon the mind. We read recently of a man who, becoming dissatisfied with his home, listed it for sale, and then from day to day perused the advertisements to find something to better suit his fancy. One day he read the description of a property for sale which seemed to exactly meet

his idea of what a home should be, and he hastened to the real estate office only to find that it was the realtor's description of his own home. He had seen a familiar object through another's eyes and it attracted him. The preacher must view his work from many angles. He must learn to look at it through the eyes of others. Only as he maintains a proper perspective will the preacher be enabled to so view his work in its larger and varied relations as to preserve interest and enthusiasm.

There is another danger which the preachers face due to loss of perspective. Living too close to their work, they are in danger of distorted vision. While waiting in an office recently, we were interested in reading instructions given by executives to heads of business departments. One manager who, giving his time unstintedly to his work, looked for commendation from his firm, received instead a mild rebuke. His superior officer said to him, "You are too close to your work. Secure competent help for detail work, lean back in your chair, put your feet upon the desk and think up ways to make money for the firm." This is good advice for the preacher as well as for the business executive. Pastors are often absorbed in details to the detriment of the larger interests of the church. They are often kept in a whirl of engagements and are expected to look after a multitude of minor matters. Their lives are filled from morning to night with pressing parish engagements, but how often, when looking back over the months, there is nothing that stands out as an abiding monument of those busy days. The pastor as a leader must plan the larger work of the church, and not be lost in the details. To do this he must ever keep a proper perspective and be able to judge values in their true light. Then, too, when the preacher loses his perspective he invariably magnifies trifles into matters of great moment. How many otherwise good men have failed at this particular point. Viewing their work at too close a range, they have lost their perspective, have magnified trifles into matters of importance, have made hasty decisions, have wounded the feelings of good people and have afterward lived to regret their ill-timed actions. Perhaps a day's vacation would have set things in their true proportions and prevented the hasty action. When our Lord said to His disciples, "Come ye apart and rest awhile," doubtless He meant more than physical rest. It was a restoration of vision—a lifting up of the eyes to larger horizons—in a measure viewing their work from the outside that they might approach it with truer perspective and more intense enthusiasm.

"Most people give their bodies about ten hours a day in eating, drinking, and dressing and sleeping, and maybe a few minutes to their souls. We ought to give at least one solid hour every day to restful, loving devotion with Jesus over our open Bible, for the refreshing, developing and strengthening of our spiritual life."—BREngle.

SOUL REST

We are living in a time of widespread unrest. There is a breaking away from accepted standards of right and wrong, rebellion against many of the conventionalities of life and a tendency to cast off all restraint. It is a time of intellectual as well as spiritual unrest. Every week some new book comes from the press with a solution for life's ills. Men are re-examining the older standards and giving critical attention to the problems of our complex social life. The revolt extends to the world of literature and art. Jazz music, free verse and problem novels are but expressions of this undercurrent of revolt as it manifests itself in these fields. This is an age of mass production in the world, when people according to the best estimates are producing twenty-five times more than they consume. Over two hundred articles of commerce formerly listed as luxuries are now classified as necessities. The sale of this material has been carried on through a system of credit and installment buying, and by means of high pressure salesmanship until almost ninety-five per cent of the people are in debt beyond their resources.

It is to such an age as this that the gospel of Jesus Christ comes with a message of rest. "Come unto me, all ye that labour and are heavy laden and I will give you rest." There is a peculiar significance which attaches to the term "rest," as it is here used. The word means, "I will rest you, will re-create you." Jesus holds the only solution for life's problems and bestows the only rest that this world has ever known or ever will know. Man is restless because he was made to live in harmony with God and in communion with his Maker. Sin has alienated his affections, darkened his intellect and perverted his will. As a sinner he lives in open rebellion against God. His soul was made for God and is of a spiritual and eternal order and can never be satisfied with the earthly and temporal. The rest that Jesus gives is a re-creation, forgiveness for the past and a re-establishing of man's soul in communion with God through the Spirit. Here man finds rest, because he rests in God.

Sin is twofold—at once an act and a principle. As an act it incurs guilt and condemnation; as a principle it incurs defilement or pollution. When sin as an act is pardoned there comes to the soul a rest from the burden of guilt and a deliverance from the bondage of sin. When the weight of condemnation and the sense of the divine displeasure are removed, the soul experiences a blessed rest. This is the rest of a converted soul. But after the guilt of sin in act has been removed and its power broken, there still remains the burden of inbred sin, or sin as a state of the heart—a tendency toward evil, entailing a sense of defilement and impurity. The "second rest" is the rest from the burden of indwelling sin, which the soul finds when cleansed through the blood of Jesus. The Holy Ghost coming in His fulness, destroys the body of sin, an-

nihilates it, crucifies it, kills the old man of sin, and relieves the soul from this body of death, which it wearily has been bearing about with it, and thus brings the soul into the perfect rest of a "heart from sin set free."

EDITORIAL COMMENT

Rev. J. N. Tinsley, formerly pastor at Colorado Springs, Colorado, is now in charge of the Church of the Nazarene at Amarillo, Texas. He writes us as follows:

I believe that the *HERALD OF HOLINESS* is getting better and better. I believe it so strongly that I am trying to secure fifty new subscriptions within the next thirty days. I have a conviction that one reason why our people do not respond with their money is due to lack of information, and I know that there is no better way to inform the people than to get them to reading the *HERALD OF HOLINESS* and *The Other Sheep*. Just last Sunday I took a few minutes to relate the story told by Miss Chism in the Special Number of the *HERALD OF HOLINESS* as to the needs of our work in Africa and a man who was not a member of our church put \$20 in the plate, saying he wanted to help our work over there. I organized my N. Y. P. S. last Sunday night into a Special *HERALD OF HOLINESS* Campaign. I believe that we can secure the required number to make our church standard—one subscription for every two in membership.

Here is another illustration of what the circulation of our church literature will do for the various interests of the church:

"Something over two years ago," says Rev. Ralph Price, pastor of the Church of the Nazarene at Richland Center, Wisconsin, "a lady who is not a member of our church gave us fifty cents for a trial subscription to the *HERALD OF HOLINESS*. She read of the need of a native worker in India and has furnished support for one for the past two years. She told her brother of the need also, and he has supported a native worker in Africa for two years. She has also taken the support of a native preacher in South America. This means \$600 for missions as the result of one fifty-cent subscription to the *HERALD OF HOLINESS*, and by July this amount will be increased \$240. Praise the Lord for our splendid church paper."

"It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business they say and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer. Get time somehow, by almost any imaginable sacrifice, sooner than forego prayer.

"Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours of preparation, I give one hour to prayer."—CHARLES G. FINNEY.

"It was the Bridegroom who bare the sins of His spouse in His own body on the tree. What other burden will He not bear? Even the troubles that our own folly brings upon us are occasions of His love, if we do but cast the burden upon Him; but if we do not judge ourselves, He knows how to chasten us to bring us to self-judgment, that He may comfort His mourners with His immeasurable grace and love."—ROBERT C. CHAPMAN.

JANUARY GLEANINGS

By General Superintendent Chapman

Perspective is exceedingly important, whether its object be landscapes or men. Yesterday I saw Long's Peak, one of the high Colorado mountains from a close-up position, and there were other peaks near which really looked to be about as high. It is only when you see it from a good distance back on a clear day that you really appreciate the superiority of the big one. And it takes time to test the appraisal of men. Some men look big when they are near who fade away as distance gains. There are others that are larger and larger with the passing years. Who was the Nero that beheaded Paul? Who was pope of Rome when Luther posted his theses on the door of his Wittenberg church? Who was king of England during the days of Wesley? What are the names of the ten unfaithful spies who turned the heart of Israel one day? Who was anyone who neglected God and served himself? And when time stretches centuries until they are millenniums and draws on millenniums until they are aeons, nobody will be great but God and none will be remembered but those who have served Him. Let us beware lest we fall victim to "near-sightedness" and be deceived into thinking things are great and men are big just because they are close at hand.

Sacred historians record that Solomon was seven years in building the temple of the Lord and thirteen years in building his own house. This is a poor comment on the proper devotion of Israel's wisest king, but I wonder if our record would read much better. "Plenty for self but little for Jesus," is a fair summary of the labors and givings of the average church member.

A man's aims have much to do with his character. A man who aims at fame for heroism rather than at heroism itself cannot well be other than a "theatrical man," and one who aims at the reputation for goodness rather than at goodness itself is a hypocrite—which is the old Greek word for *actor*—rather than a Christian.

Of course our sympathies are with the reformers who seek by any means to make men better, but our own judgment is that regeneration, and not reformation, is the hope of men and of the world. And we believe that the regeneration of a soul is the very best evidence of the truth of Christianity and that the best and most lasting "fundamentalists" are made at the mourner's bench rather than in the lecture room. Unbelief springs more frequently from the heart than from the head and grace, not light, is the means by which men's hearts are made new and cleansed from all sin. We

must preach, rather than lecture, and pray down revivals, rather than hold "conferences"—even though they be Bible conferences.

Judas did not complain because the supper in which he shared was not given to the poor. He complained only of the ointment which was nothing to him. We are always willing to give that we do not have. But the test is on our willingness to give of what we do possess. The Lord does not require of a man according to what he has not, but according to what he has.

The world was never fuller of poverty, sickness, ignorance, political oppression and misfortune than when Jesus Christ was upon earth. And yet He did not become a reformer *per se*, but gave His chief attention to the world's supreme distress—sin. He sought to make men good rather than to simply make them happy, and He gave His life to provide a way whereby they could be saved from all sin and made holy. And our determination to follow the example of our blessed Lord is sufficient answer to those who would have the Church today to expend its efforts trying "to make the world better," instead of pouring out its life to bring it to a saving knowledge of Jesus Christ. This old world is a sinking ship and we are called to man lifeboats and save as many of its passengers and crew as we can. Sin is the world's real woe, and salvation through Jesus Christ as a personal Savior is the remedy.

Moses, the meekest man, failed to get into Canaan because pride rose up in him and he failed to sanctify the Lord in the presence of the people when called to speak to the rock that water might come out of it. He took the glory when in wrath he cried to the people, "Shall we bring water to you out of this rock?" and then smote the rock with his rod instead of speaking to it as he was commanded. Elijah, the courageous man, who had faced the king and his army and eight hundred and fifty false prophets failed and fled from the voice of a woman, sat down under the juniper tree and wished he were dead. Peter, the brave, cringed before the accusing finger of a little maid and denied he had ever even known the Lord. These, like thousands of others, went down at their strong point. Perhaps this was because they supposed themselves to be safe in this one place and so did not take sufficient care to watch and pray. "Let him that thinketh he standeth take heed lest he fall." How many have we ourselves known who preached honesty and uprightness and restitution and then fell into the meshes of some "get-rich-quick" scheme and pass out under the charge of having robbed innocent, trusting people of thousands of dollars! And how many we have known who specialized in warning against every form of questionable social conduct who yet finished by falling into the slimy pit of impurity! We must keep up our

fences all the way around and not take anything for granted nor rely upon any special point as being invulnerable—every point is weak if we fail to guard it and to continually watch and pray.

George A. Parker, Registrar of Motor Vehicles for the state of Massachusetts, speaking at an open forum at the Y. M. C. A. in Boston, said that members of the clergy are the worst offenders against the automobile laws. We do not know what proof Mr. Parker has of the truth of his statement. Our own private judgment is that it is like the more current opinion that "the preacher's children are the worst in the community," while the truth is that the preacher's children make good more often than those of any other calling. But even with this very big exception, there is no reason why ministers should break the automobile laws often enough to make it even seem that they are outstanding offenders in the matter. The automobile laws are good laws and should be observed as well as enforced.

I have just been looking over an analysis of the "Nazarene dollar" for 1928. It really is very interesting. Especially since there are still a few here and there who think we are "top-heavy on foreign missions," or that we spend too much for district and general supervision. Well, we raised \$3,744,971 during the year. This was splendid indeed. Then out of each dollar we raised or gave eighty-seven cents went for pastors' salaries and other expenses in the local church, seven cents went to support the District Superintendents and to pay other expenses on the district, and six cents went to the general interests of the church. And of the six cents last mentioned, four cents went to foreign missions. No, we are not top-heavy on foreign missions, nor on district enterprises. Perhaps we are not even unbalanced on our local budgets. But we think no fair-minded Nazarene can complain about the combined district and general interests getting thirteen cents out of the Nazarene dollar—if he does he is not "much of a Nazarene." Do you think so?

CROSSING THE RIVER IN A TUB

By General Superintendent Williams

YOU will soon learn in China not to be surprised at seeing unusual and strange sights. These become, after a few days, the thing that is rather to be expected. Even at that you will get a shock or thrill occasionally in spite of your decision to wonder at nothing.

Our ship, between five and six hundred feet in length, was moving slowly down the Yangtse River at Shanghai. The small river craft and larger boats were moving over to one side to make room for the great steamship headed out to sea. Suddenly there appeared just in front of us a woman riding in a tub. The blast of the great whistle indicated that something was in the way. I leaned over the side of the boat and there just ahead was this strange and very unusual sight. The tub was made of wood, slightly larger than the ordinary wash-tub. The woman sat flat in the bottom holding in each hand a small paddle with which she was working energetically to carry herself and tub from the path of the mighty ship. The crowd on board burst out in laughter, even the ship crew, though accustomed to unusual sights in China, got much merriment out of the incident.

On the woman went, moving at what appeared to me an unbelievable speed for a tub to make pulled or pushed by two small paddles in the hands of a woman. I tried to get a picture and rushed to position with my kodak, but small boats intervened and spoiled the vision till too late. I regret that I did not get the picture, but I have one in my own mind anyway.

Since this unusual occurrence, I have been thinking it over and feeling for an application to my own self

of the meaning of this seemingly trivial little incident in the life of a poor and ordinary woman. I would like to know who she is, whether she has a family, if children are dependent upon her for support, if she had at that moment a baby at home, if perchance you might call such a place home as she would return to at the close of the day; if she had been forced to some extreme method to get bread for hungry mouths. Possibly she is a widow with a broken heart. I wonder if she knows God, if she has the joy of salvation. Should I look for a passing moment at this little event and turn from it and forget? She is nothing to me. I shall never see her again, nor shall I ever expect to see another woman crossing in a tub a river wide enough to float the biggest steamships in the world, making her way amongst almost countless smaller boats to the bank of the river, dodging one and passing around another and hurrying on to work or toward home. Lessons from life are valuable lessons. I shall try to learn even from a Chinese woman crossing the Yangtse River in a tub.

First, make the best of what you have. If she did not have a ship valued at three million dollars; if she did not have a nice new sail boat or launch driven by the latest, finest machinery; if she did not have a well constructed rowboat, she would not give up and sit down in hopeless despair and curse fate and hard luck. She would ride in what she could own and operate. She would do the best she could with what resources she might have at her command. This she was doing. She did not seem to consider that she would be laughed at, nor did she care. She did not consider that someone else was so much better fixed with equipment that

her effort would be of no avail. No! She used the talent she had. She employed her limited resources and made the best of them.

How often have we seen people stand on the side of the street and look with jealousy upon a passing automobile of an expensive make. This person rode in a cheap, second-hand car, or possibly had no car at all. The man in common clothes sees with covetous envy the man walking by attired in the best and latest make of clothing. Oh, how sad! Why not make the best of the second-hand car, wear the cheap clothes, live in the humble cottage and make a heaven of it? It is not what we wear, or what we eat, or the kind of car in which we ride, or the cost of the house in which we sleep that makes life. No. It is the disposition. It is the quality of spirit. It is the attitude we take toward things, toward people, and toward God. These are the things that make life worthwhile, or that rob life of its rightful heritage. Two boys are in school. One has plenty, the other is poor. The great difference between them is not the amount of money they have or do not have. The difference is in the attitude they take toward life. That is what makes or ruins us.

If I have little money, I shall be happy with that after I have done all I can to improve my condition. If I have few clothes, I shall try to be a real man wearing such as I can own. If I live in an insignificant house, I shall try to be a good citizen, a good church member, a good Christian worthy of something better. It is better to be an uncrowned king worthy of a throne than to have a throne and be unworthy of the honor and of the power of a king. It is better to be a big man in a little place than a little man in a big place.

"I cannot cross the river, I have no boat." "I cannot get an education, I have no money." "I cannot get religion, I have no one to encourage me to live right." That is the way people talk. Make the best of what you have. God may give you more. Be happy where

you are. God may give you a better place. Better ride in a tub than not to ride at all. Better walk to heaven than not to get there. Better fight to win than not be crowned.

Second, do not worry about what the other person has. I watched her as she passed. She did not seem to care if the rest of us did ride in a big boat. It would not be best even for her, if everyone had a tub and only a tub to ride in. She could not have been distinguished then, nor would her tub have been better for her though all the others had tubs.

If God says to me, *stay*, what is that to thee. If God says to you *go*, what is that to me. If God calls me to preach and stay from home and sacrifice those greater joys of life, and at the same time lets you stay at home and sleep on a good bed and have three good meals a day well cooked, must I complain, and accuse God? No! With whatever sacrifice I make, I am blessed of God far beyond anything I deserve. I must take my place and be happy, and not worry, even if you are better situated.

Third, I must pursue my own course and do my duty whether anyone else does so or not. "I shall quit," says a man in the church. "I have given and toiled and there is my neighbor that does nothing. I will quit pulling or carrying the load. If the church goes down, it can go. I am through. I have done enough. It is now his time." No. This is a wrong attitude. Every man has his own duty, and should do his duty whether anyone else lives right or makes any kind of sacrifice or not. I must paddle my own canoe. I must ride in my own tub if that is the only boat I have and the best I can get. I have a God to serve, a church to labor for, a wife and sweet children to care for, and I must be about my business. If I cannot operate a steamship of fifty thousand tons, I will operate such as I have and therewith be content and do the best I can. Amen. I hope she got to the opposite bank.

THE TEST OF LOVE

By V. May Dorman

THE first test of vital importance to the newly justified soul is the test of his affections. The test is that he "die unto sin." Refusing to do what he does not like to do, he "expresses well the love he does not feel."

Love is something more than words. We sing:

"I worship thee, sweet will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more."

But when the test comes we are found wanting. Let me show you what love is. Robert Tuck says of Elijah, "Perhaps it may be said that no man has ever been called to a nobler mission than Elijah, but it

surely may be said that no man was ever called to a harder and more trying mission. And the peculiar point of its trial lay in its having to be carried through without any help from human sympathy. The one thing that is most deeply impressed upon the reader of the narrative is the expressive loneliness of Elijah. All through the stern experience of life, he is without friend, sympathizer, and helper. There is only the glimpse of a boy attendant, who fetches and carries for him. It is not until his life-work is nearly done that he gains a companion in Elisha; and even then, when the prophetic consciousness awakes, he earnestly endeavors to get rid of him, and again be absolutely alone for his closing experiences. Elijah thought, after

the Carmel scene, that his time of separateness was over, and that now he would come into the fellowship of those who served the same one Lord. It was a surprise to him that the result of his labors was not immediately what he had expected; and when Jezebel's message came, it seemed to be forcing him back into a loneliness which now would be unendurable, because it prepared for nothing.

"Elijah did not see that if a man gives himself to do God's work, he must be prepared to bear those penalties which come out of the ways in which God's work is done. Trained into the power of a lonely witness, Elijah could never, after Carmel, be anything but a lonely man."

But loneliness is not the only hardship Elijah was called upon to endure and to suffer. His was a life of hardships and privations as truly overwhelming as was his loneliness. Here is love and loyalty and unflinching devotion to his Master's cause! And how great is his reward in the manner of his passing to the skies! O ye bearers of His cross, tempted with your hard lot and suffering experiences—consider Elijah!

Love suffers. Its very nature is willingness to suffer—to be stripped, despised, rejected, forsaken—crucified!

Again, our love is tested in our choices. In these we may still "play young parts," the part of the Christian choosing his own way. A young friend once told me that she had had a divine call to a foreign mission field. Her love for her Lord was tested by an offer of marriage which came from one she thought she truly loved, but whom she deeply regretted marrying, having suffered greatly through the years of her married life.

It is certain that he who waives a divine command or claim in consideration of his own petty, personal interests, also "expresses well the love he does not feel."

The Christian life is not meant to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." That heavenly state is reserved for the "faithful unto death" at the end of earth's pilgrimage, where "we who are related shall all meet."

God's greatest need in man is character—a character formed by yielding our own personal claims in obedience to His.

In strong contrast to the character of Elijah is the character of Solomon of whom Robert Tuck says, "There are no references in the New Testament to Solomon's character. 'There is a significant silence about him in the sacred records.' Our Lord referred to his 'glory' and his 'greatness,' but that was all. 'Solomon in all his glory was not arrayed like one of these.' 'A greater than Solomon is here.'"

"A man may be outwardly successful all his life long, and die hollow and worthless as a puff-ball; and he may be externally defeated all his life long, and die in the royalty of a kingdom established within him." "It is not here that we live, but up yonder high above us that we are." One fatal wrong choice and our character may be formed for life, and end like Solomon's with "a miserable wail and a wretched acknowledgment . . . that on the whole, perhaps, it is better to 'fear God and keep his commandments.'"

Man's safeguard and happiness lie in his accepting the plan God has chosen for him.

THE TWO GREAT ESSENTIALS

By A. M. Hills, LL. D.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart (Psalm 24:3, 4).

ALL sane beings desire a blissful eternity. Men may say that they do not want to go to heaven; but it is usually a hypocritical pretense to hide from their fellows the unappeased cravings of their hearts. No man covets ruin. Moral reason is against it. The instinctive desire of happiness is against it. So long as we are able to distinguish between bliss and misery we cannot help preferring the endless bliss.

*Whatever crazy sorrow saith,
No soul that breathes with human breath
Hath ever truly longed for death.
'Tis life of which our souls are scant,
Oh, life, not death, for which we pant.
More life, and fuller, that we want.*

All the heathen religions of the world bear witness to this fact. They are all but so many vain attempts

to propitiate offended deities on account of sins, and secure their peace with God. "The sting of death is sin," and the dread of sin's consequences in the future beyond the veil. When we were in our second pastorate in Pittsburgh, Pennsylvania, a man living next to the police station, and within two squares of our residence died. His dying screams at the fear of death were so dreadful that even the police were unnerved by them. One of them was made sick, and had to be carried home. There are millions of such instances, and fear of the penalty of sin is at the bottom of it all. How, then, can the doom of sin be missed and heaven gained? The text tells us.

I. THE FIRST CONDITION NAMED IS TO HAVE CLEAN HANDS

The hands represent the *doings* of our voluntary acts. To have "clean hands" is to be free from the consequences of voluntary sins. It means to be free from the practice of sinning and the penalty of sins already committed.

Someone may ask, "What is sin?" Sin is gratifying the sensibilities against the protest of right reason (divinely illuminated conscience). Every sinner is continually gratifying his wicked desires when he knows better.

In *Repentance* one turns from a life of sin with abhorrence and quits the sin business gladly and forever. *Justification* is that governmental act of God by which, on condition of the sinner's repentance of sin and faith in the atoning Savior, God pardons his sins, remits the penalty, restores him to the divine favor and treats him as if he had never sinned.

Regeneration is that moral change in man, wrought by God and man in co-operation, by which the sinner resolutely turns from a life of self-gratification and makes the supreme choice to live for the glory of God and the good of being, having been incited thereunto by the convicting and enlightening influence of the Holy Spirit, who graciously inclines him to the love of God and holiness.

Whoever has thus repented and heartily turned from the practice of sin, and been justified and regenerated, has what the text calls "clean hands." He has turned from the defilements of sin, and been made "a new creature in Christ." The old things of his sinful life have passed away, and "all things have become new."

II. AND A PURE HEART

This is the second condition of admission to heaven. The puzzling question that confronts us is, "Why do men sin at all?" It is so dangerous and so invariably attended with loss, and is often so fatal. Why do we do it? It has been called the perpetual mystery. What makes the little girl a year and a half old show jealousy when her baby brother is born? Who taught her to be offended when she saw the other baby in Mamma's lap? Who taught the nursing babe to kick and scratch and grow red in the face? It was not taught. It needed no teaching. Its inborn depravity prompted its evil behavior. I saw a child yesterday not two years old throw itself down in the street in a fit of temper in order to force its young mother to permit it to have its own way. Unless grace changes its nature, twenty-five years from now the same depraved tendency may prompt the same person, grown to manhood, to commit a great crime and break up a family and wreck a home. And if, in that state of heart, that same person should die and be translated to the realms of bliss, on the first provocation he might let loose his sinful passions and work up a pandemonium in heaven.

No, it would never do to take a depraved Christian, however well-meaning and good intentioned, to heaven. The spirit that is determined to rule or ruin here and wantonly breaks up pastorates and divides churches and destroys colleges, would, if admitted to heaven, start another rebellion there.

No, it would never do! Those admitted there must be "pure in heart," free from the taint and pollution and evil impulses of depravity.

That is why God teaches the necessity of two works of grace. "Ye must be born again" (Greek, "from above") (John 3:3, 7). That is the first work, involving repentance, justification, and regeneration.

"And the sanctification, without which no man shall see the Lord" (Hebrews 12:14, R. V.). That is the second work. This brings us into the state where we become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

Both works of grace are provided for the atonement. John 3:16 shows the provision for the regeneration of sinners; and Ephesians 5:25, 26 tells us that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it."

O sinner, seek the first work—pardon and regeneration by repentance and faith in Jesus. O believer, already regenerated, seek by faith the sanctifying baptism with the Holy Spirit, and have "a pure heart!"

OUR CHRIST

By Evangelist Lon R. Woodrum

TEXT: *Lo, this is our God* (Isa. 25:9).

THE reference in this text is to Jesus Christ, the God of the Christians. Always Scripture presents Him as Deity. Modernism would tear Him from His lofty position in Sacred Writ, and bring Him down to the level of other religious leaders. But the Bible, shorn of a Christ who is God, is a book to incite the ridicule of all men! But, thank God, Modernism fails in its effort! Dr. Gray, of the Moody Institute says, "The Christ of Higher Criticism is non-existent. He is not mentioned in the Scriptures; history does not record him!" The only Christ we who are true Christians know, is the One of Fundamentalism! He is the central Figure of the Holy Book. He is the Savior of the World. "*Lo, this is our God.*"

He is the Author and Finisher of creation. "In the beginning God created the heaven and the earth." So says Genesis, and John declares that this Creator is Jesus Christ—"All things were made by him; and without him was not anything made that was made. Sublime thought this—Christ, the Creator! Is there any marvel that His word could wither a fig tree, when it had brought fig trees into existence? It not only turned water into wine—it turned nothingness into water! And not only did He erect the universe, but He will bring it down! He will slip His hand from under it and it will collapse into ruin! The stars will scatter like crumbs flying from a shaken tablecloth. The sacred sun will run away and plunge his golden chariot into the gulf of oblivion. The solar systems will dissolve like gun-shot in a furnace! But child of the King, have no fear! The God who first

formed a star, our Christ, will build a new heaven and a new earth wherein dwelleth righteousness! "*Lo, this is our God.*"

Our Christ is the world's only redeemer. In the same chapter where we find our text, we find these words: "He will destroy . . . the face of the covering cast over all people, and the vail that is cast over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces!" An ancient custom was to cover the face of a condemned criminal before leading him out to execution. Thus the world, blind-folded from sin, was being led to irretrievable woe. Jesus appeared, and swallowing up death in a mighty sacrifice, tore the black vail from humanity's haggard face, and wiped away the bitter tears. "*Lo, this is our God.*"

Our Christ is the light of the world. He looked out across a chaotic creation blindly groping its way through the inky chasms of infinitude. The stars were black sheep, lost in the jungles of the night, waiting for the glimmer of the Shepherd's lantern. And Christ said, "Let there be light." His word was enough! Falling floods of effulgence inundated the universe, and uncounted worlds floated on a new-born ocean of luster. Centuries later the world was lost in a deeper night of spiritual darkness. It seemed as though Satan had annexed the earth to his dark dominions and was ruling it with an ebon scepter. And this time God could not command the light to penetrate the blackness without first winning the will of man! Four short words could light the universe, but ten thousand words seemed not enough to light the darkened souls of mankind. So "the Word was made flesh and dwelt among us. In him was life, and that life was the light of men." Isaiah must have visioned Him coming to the gloomy earth when he shouted, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee! . . . The Gentiles shall come to thy light and kings to the brightness of thy rising." "*Lo, this is our God!*"

Our Christ is the Way of life. They who travel any other way than Jesus are robbers and thieves. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Broad is the way that leadeth to destruction." But Isaiah caught a glimpse of the true Way, and told about it: "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." A holy people, saved by a holy Savior, kept by the Holy Ghost, instructed by a Holy Bible, traveling a holy Way, that leads to a holy City, that was built by a holy God!

Our Christ is the truth. Pilate asked, "What is truth?" And behold, there stood the Truth before

him, crowned with thorns and wearing a robe of shame! Pilate might have saved himself a lot of worry seeking for verities, had he accepted Jesus! The truth is not found in a book; it is not found in a doctrine; it is found in a Person—even Jesus the Christ! "*Lo, this is our God.*"

Christ is the door. He is the door that leads from midnight gloom to noonday glory. He is the door that leads from the sands of sin to the hills of holiness. He is the door between the tabernacles of time and the mansions of eternity. Through this great door troops the redeemed of all time! Through it comes the Church, "bright as the sun, fair as the moon, and terrible as an army with banners!"

Christ is the resurrection and the life. His Word dynamites the tomb and rends the shroud, and gives life to the dead! There shall come the day when His trump shall echo through the graves of the redeemed dead and they shall come forth in the resurrection everlasting. They shall flash from the deep like meteors, and burst like sky-rockets from the mountains, and go flaming to the arms of Him who brought them!

Hear the testimony of this Christ, as He speaks fearlessly of Himself: "I am Alpha and Omega, the beginning and the ending, . . . the first and the last! I am he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks! I am he who hath eyes like unto a flame of fire and his feet are like fine brass! I am he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, he that shutteth and no man openeth! I am the Amen, the faithful and true witness, the beginning of the creation of God! I am the root and the offspring of David, and the bright and the morning star! I am the first and the last; I am he that liveth, and was dead, and am alive forevermore. Amen. And I have the keys of death and hell!" "*Lo, this is our God!*"

LITTLE SERMONS ON GREAT TEXTS

"We have fellowship"

Fellowship with congenial associates makes life interesting and worth while. The absence of fellowship gives one the feeling of isolation and loneliness. Fellowship with God is the highest form of association, and the enjoyment of this intimacy gives one the satisfaction of knowing he has actually found his life-center where harmony prevails. He is in full accord with God, the purpose for which he has been formed is being carried out, his soul which can be satisfied with nothing short of God has found its deepest desire fully met, sin the disturbing element of human life, has been taken away so that with full confidence of heart he serves God and enjoys His companionship.

He rejoices, not in the mere fact of possible fellowship, but in the actual enjoyment and realization of a fellowship with God through our Lord Jesus Christ.

The condition for such fellowship is "walking in the light." The declaration is made that "God is light;" to walk in the light means to walk in God, for the same essential elements of righteousness and holiness, of power and purity, of strength and grace are at work in our hearts as are at work in the life of God. Just as darkness to a group of travelers brings the feeling of isolation and loneliness, so to walk in the darkness of sin brings the same feeling of loneliness in the heart which has not found its entire cleansing through the blood of Christ; and as the coming of the dawn assures the travelers they are not alone, so the walking in the light brings us the consciousness of fellowship with God. Walking in the light as well as fellowship suggests progressive action, the entering into an association which will grow as we cultivate an intimacy with our God. True earthly fellowship which is always based on love increases as the association with the loved one continues; there is the development of greater confidence, the sharing of intimate secrets, the mutual bearing of burdens, and a better understanding of each other. Why should this not also be true in our fellowship with God? It is true. The more the intimacy of divine fellowship is cultivated the more we enjoy of His power, His grace, His victory, His presence as a burden bearer, and as a conscious present companion. Fellowship with God removes all idea of distance: He is not thought of as living away off in heaven with wide distances separating us from Him; He is near us, yea, He is in us and we in Him, and this intimacy increases as we continue to enjoy this fellowship. Fellowship with God brings us a realization of His presence every moment of the day. Fellowship brings us on a plane of joint interests so that there is nothing in our lives in which He is not interested and for which He does not furnish a solution; also, there is nothing which He desires in which we are not interested. This divine fellowship exhibits itself in fellowship with our brother. Let us cultivate the habit of fellowshipping God and life will be one continual round of devotion with the glorious consciousness of the divine presence and of never being alone.—D. S. C.

"There are 593,493 words in the Old Testament and 181,253 words in the New Testament. This is less than one per cent of the number of words contained in new books published each year in the United States, and yet the Bible has lived through countless ages, while other books, after a brief period of popularity, are quickly forgotten. And, incidentally, the Bible is still the best selling Book in both this country and England."—UNKNOWN.

RELIGIOUS SURVEY

By BASIL W. MILLER

HOW CHURCHES MAY CRIPPLE THEIR PASTORS

The Sabbath Recorder carries a most interesting article on the above title. Many ministers are crippled through becoming the "petted lamb," as Dr. James Moffatt expresses it. Others are crippled through fear of leading members of the church and their attitude toward sermons. The pew becomes the great tester of the minister's work. Three types of pews may heartlessly cripple the preacher. They are: *The empty pew*. This type of pew makes it almost impossible for the pastor to do his best. But worse still is the *listless pew*. To have some read a church school paper, others to be looking at their watches, or whispering, distracts the speaker, so that his labor becomes in vain. It is the *critical pew* which is the tragedy of the minister's message from the pulpit. This pew thinks he knows enough already, and that the pastor is unable to teach him anything. He is constantly looking for mistakes, or something awkward in the manner of the speaker. "One might as well hope to kindle a fire among icebergs without any fuel as to think of warming up such hearers," the writer continues.

But more tragical than the pew is the critical home, for it undermines the very life-work of the minister. Note the quotation: "Many a pastor's best efforts for the conversion of the young people of his parish are neutralized by the critical fault-finding of their parents in the home life. The backward pull of many a home is often more than a match for the forward pull of the pastor. The success of the pulpit depends upon the loyalty of the pew."

THE CRITICAL SITUATION IN PERU

The Moody Bible Institute Monthly carries an article by a Peruvian missionary. The President of the republic recently sent out the following decrees, all of which are intended to work against missionary propaganda: (1) No doctrines are permitted to be taught in either official or private which are in any sense opposed to the religion of the state (Catholic). (2) The private educational institutions in which this decree is infringed will be closed. The government may confiscate the buildings and educational equipment. (3) Moral and religious instruction shall be given in all the schools of the republic in accordance with text books selected by the ministry of education. This of course means that they shall be Catholic. This is liable to make the work of our own missionaries in Peru a difficult task. Let us then pray for them.

BABSON'S RULES FOR A MINISTER

Roger W. Babson, of the Babson Institute, says though he is not a minister, and unworthy of being one, still if he were one there are several things he

would do. These are (as outlined in the Presbyterian Magazine: (1) Keep my church open twenty-four hours a day with someone to answer distress calls. (2) Be at my church each day from 8:30 a. m. to 1:00 p. m. without fail; also during the afternoons excepting when making important parish calls. "As people are trained to go to the doctor when they are sick, or to the banker when in need of funds, so they should be trained to come to the church at any time when in need of courage, faith and decision." (3) Have a library at the church which is very carefully indexed as to spiritual needs and helps. (4) Make the church again a center of activities for the community served. (5) Push religious education and young people's work.

Whether or not we can follow all of these principles, they will at least furnish food for thought, not only for the ministry, but also for the laymen who are responsible for our church administration. (In this connection it is interesting to note that Mr. L. D. Peavy of our General Board is president of the Babson Institute.)

A PLEA FOR HOME MISSIONS

No stronger plea can be made for Home Missions than the unchurched foreign elements in our great cities. The Jew is an illustration of this. In New York City 1,765,000 Jews are to be found; in Chicago 325,000, and in Philadelphia 270,000. Of the 4,228,029 Jews living in America in 1927, 3,553,600 of them live in 68 cities having a population of 100,000 and over, as reported by the Board of National Missions. In some of our large cities scores of different nationalities are to be found unevangelized, and with no missions founded which appeal directly to them. Here is a call for missionary work, which unless heeded will mean in the future that America is doomed to be dragged to the low level of these races.

THE MINISTRY ON THE ROCKS

George Herbert Betts, of Northwestern University, has recently published a book entitled, "The Beliefs of Seven Hundred Ministers." He makes some most startling discoveries in studying seven hundred leading ministers of their respective denominations. He states, "The names are not mentioned, to save them from embarrassment." Two per cent do not believe in the existence of God; many more do not believe that He is omnipotent; many do not believe that Jesus was sinless; that He was a man, a little better than the average, but not perfect; a large number reject His divine origin; the bulk of them do not accept the story of creation, and among two hundred seminary students this was unanimously rejected. Scores were doubtful about eternal punishment. The need of a Redeemer was relegated to the heap of worn-out dogmas. "No wonder the cry goes up: 'Watchman, what of the night?'" states The Presbyterian.

CHRISTMAS IN WESTMINSTER ABBEY

By L. S. TRACY

After very cordial reception in our churches in Scotland and some profitable services we found ourselves in London on Christmas day. This was an undesigned privilege that was due to a necessary rearrangement of our traveling schedule.

Westminster Abbey is one of the greatest and most historic churches in England; the place where the coronations and other state events take place and where the illustrious dead of the nation are buried, and we felt that it was a great privilege to attend the Church of England service there on Christmas morning.

It would be futile to attempt to describe the wonderful building with its artistic Gothic architecture, the statuary erected in memory of great men and national events, the ornamentation of the interior especially of the choir loft and the richly embroidered vestments of the clergy. There was a wonderful combination of stately and significant pageantry with banners, crosses and robes; and of simplicity without rented pews or reserved seats, but where each was on a common level, even the vacant seats in the choir loft being filled by numerous strangers of all classes. There were no women among the singers of the choir, about half of whom were boys and youths and the other half young men, perhaps fifty in all.

After the usual form of morning prayer with all of the responses in stately music by the choir interspersed with three scripture lessons from Isaiah, Luke and Hebrews, respectively, concerning the birth of Christ, the Dean of the Abbey ascended to the high preaching pulpit and delivered a short but ringing fundamental sermon on the deity of Christ, from Luke 1:35. He began his message by bidding us rid ourselves of the thought of the trappings that have become attached to Christianity and face the simple facts of the account given in the Gospels. "The claim of Christ," he said, "is a personal one, Christ did not say 'I will give the bread of life,' but 'I am the bread of life,' not 'I can show you the truth,' but 'I am the Truth.'" He emphasized the fact that service is not Christianity but is the result and manifestation of Christianity and cannot take the place of personal religion. The climax of the sermon came when he stepped to the back of the small circular pulpit, leaned backward and raised his voice above the already clearly audible pitch and stated in a clear strong voice, "We cannot have Bethlehem which we love, without Calvary from which we naturally shrink." At the close of the sermon and after the usual rites of this church about five hundred people took communion, among them being an old Scotch Highlander in his native national costume, not the kind seen on dress parade, but just his every-day clothes.

It was not possible to take very much part in the service because I was not familiar with the ritual and knew few of the hymns that were sung, but the stateliness of it all, the appropriateness of the prayers, the responses and the scripture lessons, the genuineness and almost Nazarene earnestness of the sermon, the fact that it was Christmas day in the great historic church surrounded by the honored dead of the British empire, among whom were the great missionary, David Livingstone, and the statesman, William E. Gladstone; and that it was all—nominally, at least—in honor of the divine Babe of Bethlehem, so stirred the emotions of worship in my heart that my eyes were filled with tears much of the time. I have worshiped in a cow's stable and I have worshiped in some of the great cathedrals of the world and when my heart is in tune with Him I can find Him in either.

There is one observation I find in my heart when I see the slabs that mark the last resting places of great men whose memory we very properly honor and that is, there is no tablet of stone or other material in any cemetery, crypt, or church nave that says, "Here lies the body of the Lord Jesus Christ of Nazareth." There is none anywhere in the world for "He is not here; He is risen."

GOOD RESOLUTIONS

By HARVEY C. MILLER

It is fascinating to study the traditions and history of our modern customs and national practices. Janus, the two-beaded Roman god that gave its name to January, gazes into the past and future.

The worship of this divinity held a high place among the Romans. In every undertaking his name was first invoked. He presided, not only over the beginning of the year, but over the beginning of each month, each day, and the commencement of all enterprises. On New Year's day people made each other presents of figs, dates, honey-cakes and sweetmeats. They wore their holiday clothes and saluted each other kindly. The pious Romans prayed to him every morning.

Janus is represented with a scepter in his right hand and a key in his left, sitting on a beaming throne. He has also two faces, one youthful and the other aged; the one looking forward and the other backward.

No doubt all who read have engaged in the ancient custom of wearing holiday clothes, preparing and eating special dinners, turning over new leaves and making New Year's resolutions, but alas, how many have experienced the sad fact of breaking the resolution and soiling, if not besmirching the new page, even before the new clothes are soiled or the big meal assimilated. The experiences have led many to exclaim with the preacher of old, "Vanity of vanities, all is vanity," but only the weakling and coward will be disheartened and give up.

What course may honest and courageous people follow then that will enable them to make worthy resolutions and successfully carry them out during the New Year of 1930? We would say first an honest facing of the past, with its successes and failures, defeats and victories not before the two-faced god Janus, but before the omniscient Jehovah God, who sees present, past and future equally well. Then as mistakes and sins are revealed before us, let us ask with godly sorrow, that ere the key of 1929 is turned, the atoning blood of our Christ and Savior may be applied to our past. Then as we prayerfully face the clean pages of life's annals of 1930 may we prayerfully ask that God through the ministry of the Holy Spirit, go before wielding the scepter of righteousness. Resolving that where He leads we will follow and that daily we will study His Word and inquire, "What wilt thou have me to do?"

Surely our God is worthy of as much devotion and respect, as the ancient Romans showed to their legendary god

A REMINDER

By REV. SAMUEL C. SEAMANS

IT IS undoubtedly a lack of knowledge concerning the source of happiness which brings upon us the burden of care and worry. What is this secret? It is a realization of the omniscience of God. Yes, as Christians, we believe it; that is, we have given mental assent to it, but we need a more vital grasp of this truth.

As evidence of this we notice that numbers of Christian people are often downcast or worried about problems, some of which are very trivial. Would we do this if we actually realized that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him"?

We need to learn that worry is unseemly after our hearts have been made perfect toward Him, for "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." More than that, "Whosoever shall confess me [Christ] before men, him shall the Son of man also confess before the angels of God." Not only, then, does our

heavenly Father watch over us here but mention is made of us also before the angels.

But there is still a further consideration. How can we please God or glorify Him before men, if, when we suffer some reverses, we are unduly cast down. The trustful, peaceful attitude the Christian possesses in the time of adversity is that which will, probably more than anything else, prove to unsaved observers that there is a reality in salvation.

There is also a psychological reflection of our attitude upon ourselves. Those sick at heart often become sick in body. Manifesting a happy countenance does not exclude us from carrying a burden for souls. We need not wear a sad face to have a soul longing for others. Jesus said, "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast . . . but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret shall reward thee openly" (Matt. 6:16-18). The burden for souls is a secret between us and God. But while we are carrying a burden for others what a peace and joy it gives to know that whether they will heed God or no, our hearts are fixed upon Him! This realization and that of His continued oversight and care for our lives—yes, the details of our daily walk for Him—will bring such joy to us that it will radiate from our person and manifest itself in our appearance and attitude.

FLUSHING, N. Y.

DEATH

By MRS. MAUD ALLEN

Life is a journey, the end is nearing; it is a race we all must run, the goal will soon be reached; it is a voyage, the port will soon be in sight; time is but a narrow isthmus between two extremes; you are going! I am going! We all are going surely! How many things have we left behind. Scenes of our childhood, the old home with its fond recollections, friends, parents, how much of the way have we passed over; we will never return to the place from whence we started, we are going on and on and away from all our early years. It is a startling thought that our business will soon be left behind, that our work will soon be done and we will be a thing of the past and we shall leave forever our homes and cares and all interests that engage us here and never, never come back.

Life is like a summer breeze: here today and gone tomorrow, some souls blossom almost as soon as they enter life, and then depart. Christian believers think of heaven as a home, a home for loving, grateful hearts; home is the dearest spot on earth, a place where we can go with our joys, and heartaches, too; a place we can go when we can't go anywhere else; the scene of our purest thoughts. But how uncertain are its pleasures and endearments and, perhaps, few in this world have a real home, there is always something lacking, though we can never in this world be sure our conceptions of the future world are in all respects the proper ones.

Yet we may rely on this, that it will be some place just suited to the wants of spiritual beings, though we need not be certain that we know what life is in heaven or what will be our occupation there, we do know that whatever it is, it is most beautiful and lovely. Whatever is most delightful in experience and most pleasing in sensation, are used by inspired writers to give us an idea of heavenly joys! And after all these we are told it doth not yet appear what we shall be.

Oh, let us so live that when the hour of death draws nigh, we may fall asleep only to awaken in the beautiful home of the soul, where death and parting are no more!

"The future of the church is in the Sunday school," should be changed to "the future of the church is in the coal bin," if we are to judge from the Sunday school rooms in some churches.

NEWS AND NOTES FROM NEW ENGLAND

LIVERMORE FALLS, MAINE

The close of 1929 finds our work here occupying positions in advance of those held at the opening of the year. The year has not been marked with the phenomenal in progress, but it has witnessed a steady advance. We have had two revival meetings; the first with Rev. D. S. Corlett and Professor C. J. Haas. The second with the pastor, Rev. Lloyd B. Byron, as evangelist and Eddie Patzsch as singer. We have already reported the former campaign but not the latter. The attendance was good, the interest good, and the results in salvation good. Altogether there were between thirty and forty seekers, some "repeaters." We reached some new folks through these meetings and will secure additions to the church as a result. The church rallied to the services and to the support of their pastor and the singer, in a commendable way. Truly it would be difficult to find a more loyal people than there are here. And as one result of their co-operation, their prayers, their personal endeavors, their faith. God gave us as good a meeting as we have had. We would not omit to commend the work of Eddie Patzsch, our singer. The Spirit sang through him, and used him, and made him a force in our victory. He is a congenial brother with whom to labor; and Livermore Falls wants him back again. We have not felt any disconcerting reaction from this revival. The converts seem to be growing in grace. God is continuing to work, and salvation crowns the services frequently. There is a good spirit of harmony in the church; we get along together well and feel that the future holds additional victories for us here in this town. Our young people are coming along splendidly. The "Old Guard" continues to be dependable. The glory of God comes upon us. Our District Budget is paid to date and we are ahead on our General Budget. Altogether we feel impelled to give praise to God that we are having our part in publishing the glad tidings of salvation, full and free. Exultingly give praise to the Lord. Hallelujah!—Lloyd B. Byron, Reporter.

WATERVILLE, VERMONT

Just a brief note to let the people know that the Waterville church is still in the race for the crown, and we intend to continue running until we end up inside the pearly portals of Paradise. Last spring Rev. Henry C. Stebbins of Syracuse, New York, was called to become the pastor, but as he was unable to come, the writer was given a unanimous call and accepted, arriving on the grounds about the last of May. We have folks who are indeed some of the salt of the earth, both at Waterville and the little church at Belvidere. Both these churches were blessed this fall with evangelistic meetings, having Rev. C. B. Cox of Franklin, Ohio,

as the preacher. While we did not see in these meetings what we longed for, yet we believe some good was accomplished. Several were at the altar and sought God, and we believe found definite help. Brother Cox is an excellent preacher and faithful worker; spending much time in prayer and fasting and doing his best to precipitate a desired revival. We began with a record breaking all-day meeting on November 11, which was our monthly Vermont Nazarene Group Meeting. This was largely attended with a good crowd from Burlington and other nearby towns. We are finding these monthly meetings a great help and blessing, not only to the entertaining church, but to all who attend. It is our intention to press the battle for God and holiness and continue to make new inroads into the kingdom of the enemy and keep victory perched upon our banners.—Ray DeP. Haas, Pastor.

LOWELL, MASS.

Greetings to all the saints everywhere in Jesus' name. We are looking forward to a great year. Our people, individually, are getting ahead, and that means as a church, we are on the march. These last few months have been times of refreshing from the Lord, so much so, that at the close of a recent Sunday morning service Brother Riggs said it was the best service Lowell church had had in sixteen years. Folks sang and shouted, and sought the Lord, and all this without even a sermon. The Holy Spirit so blessed the people. Amen! We are not compromising with the enemy, our motto is "Forward." We are praying and paying and believing God—Amanda B. Cove, Reporter.

FITCHBURG, MASS.

This is our first since we reported Sister Crooks' good meetings here last October, and while we see not yet all things coming our way we see Jesus and in Him we do rejoice. The blessing of God is upon our people, and we know he is moving on hearts in our midst. Dr. J. F. Knapp and his splendid team of E. N. C. students were with us one Sunday evening, and \$350 was raised toward the new college building; then Brother Tracy came with a fine message on the needs of India; also our District Superintendent, Rev. John Gould, gave us a very blessed and profitable service with some souls at the altar. On another Sunday Mrs. A. E. Domingues of Onset, Mass., spoke with inspiration in both young people's meeting and evening service. Whether telling the remarkable story of her conversion and sanctification in Brava, of Cape Verde Islands as a mission field, of work among her people in this country, or a straight gospel message, this interesting sea captain's wife always has a way of touching and stirring hearts. Christmas

exercises were excellently carried out by the Sunday school and well attended. The pastor and wife prize the expressions of love and fellowship that came to them in the form of generous gifts from the church at Christmas time. We are looking forward with much interest to the coming of Evangelist A. B. Carey on March 11 for revival meetings. The outlook for 1930 is bright as we realize that He who made the heavens and the earth is ours and we are His, and there is nothing too hard for Him, nor beyond the reach of appropriating faith.—Tom M. Brown, Pastor.

LYNN, MASS.

A long ways from either dead or stagnant over in Lynn. When we came home from our Michigan trip, which is so kindly granted us each year by the Lynn church, the first of September, our busy year began. The church gave us a welcome home with a full parsonage reception and left us a large, beautiful framed copy of the famous painting by Schmalz, "The Return from Calvary," also a beautiful console mirror. The Northeast Preachers' Meeting was entertained here in October and that was followed by a splendid revival meeting with Jimmie Rodgers in charge. This revival greatly blessed our church and left something permanent in results. We have broken the Sunday school record of attendance for our regular sessions. It takes three figures to state our attendance, now. We have taken into the church sixteen members in full connection this year. We have a N. Y. P. S. with attendance each Sunday night from thirty to forty-five and God is blessing them. Jimmie Rodgers got twenty-one subscriptions for the *HERALD OF HOLINESS*. We recommend Jimmie. We have sold both the parsonage and church and are greatly enjoying our new and larger quarters. All our budgets are kept up each month and this means much with the greatly enlarged local obligation of our new church. Lynn and its pastor stand always for the district and general interests just as much as for the local work. We are one hundred per cent loyal Nazarenes. The two prayermeetings each week are well attended and we scarcely ever have a service without the glory falling. We all just look forward to the midweek services. Then the Lord's day services are certainly times of refreshing and blessing. District Superintendent John Gould was with us January 29 in the evening service and there were ten at the altar at the close of the service and the first Sunday of January the Lord gave us six in the evening service and just ask anyone who attended the communion service if they ever attended a better one. There was no preaching. Just praising God and we did not leave the church until two o'clock in the afternoon,

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Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I greet you this week from the home of old Bud on the western front. Well, this is a rainy day and the clouds are so low that it seems as though you could stir them with the broomstick and a fine warm rain is falling. The people are rejoicing that at last the long drouth is broken. This makes the eleventh day of almost steady rain. At this writing Brother Lewis Reed and Brother Charles Dunaway and Professor Earl Wilde are in a fine meeting at Long Beach and Sister Carrie Sloan is in a fine revival at Whittier with Frank Stevens and Rev. W. E. Ellis and Professor L. C. Messer are in a fine meeting at Alhambra with the good pastor, Melza Brown.

Tonight, which is January 15, Pastor Vanderpool at Bresee Ave. Church of the Nazarenes starts his revival doing his own preaching. Tomorrow, Thursday, the 16th, Rev. John Little, the District Superintendent of the Southern California District, starts a revival with Pastor Graham at San Bernardino and January 26 the revival opens at First church, Pasadena, of which H. B. Macrory is the pastor.

On the same day at First Church of Los Angeles Brother H. H. Hooker starts his revival with T. M. Anderson and of course Professor J. E. Moore will direct the great choir, and he is now the assistant pastor, the Sunday school superintendent and choir director. We have no young man that has stuck to his job better than Johnnie Moore. He is one young man that has never flopped and floundered about, but got down to business and stayed with his job. Some time ago I wrote, "Blessed is the man that finds his job and has grace and sense enough to stay with it."

Last Monday, the 13th day of this month, at the old First church of Los Angeles, the District Missionary Board met. We had some twenty or thirty preachers and their wives out and I haven't been in such a meeting in almost a generation. It was wonderful how God came on the scene. It seemed to be a forerunner of what God wants to do for the Nazarenes on the Pacific coast. If that was the morning shower just what the big rain will mean will have to be described later on. For as sure as the world stands, God appeared on the scene and blessed and melted us until we ran together like water in a spoon. The testimonies of U. E. Harding and Sister Carrie Sloan and Brother Lewis Reed and Sister E. Y. Davis and Sister McReynolds and a fine Mexican man were all cloudbursts of grace and glory; while Dr. John Little was hugging Brother Harding the next thing was Brother M. M. Bussey hugging the Mexican and the saints were

shouting for joy. I am sure of one thing and it is this, that there was not one dry eye in that crowd. As the saints shouted for joy the big tears were running down their faces. Well, no man can describe a meeting when the Lord is in charge.

Yesterday, the 14th day of this month, was the all-day holiness meeting of the Southern California Holiness Association of which my old friend of the past thirty years, Brother Robert L. Wall, is the noble president. One month ago yesterday they met in the First Church of the Nazarene in Los Angeles and yesterday they met in the First church of Whittier of which Brother Frank Stevens is the fine pastor. Brother Joseph H. Smith preached in the morning and our beloved Brother C. W. Ruth preached in the afternoon. We could not get there for the morning service but we were there for the afternoon and had a fine crowd and Brother Ruth brought a fine message from St. John 17:17-19, and several were at the altar. When it comes to preaching clear-cut, red-hot, second blessing holiness, C. W. Ruth is from the bottom to the top and from the top clear out to the suburbs. Some time ago a preacher who is not very friendly to second blessing holiness told me that C. W. Ruth could find the second blessing where it was not taught, and I told him that if that was so, then he ought to be able to find it where it is taught.

That reminds me of the fellow who said that if you had it you couldn't lose it, and if you did lose it that proved that you never had it. Well, the next point is this: in the January 8 **HERALD OF HOLINESS** is an editorial by Dr. A. M. Hills on the thing that cannot be hid. That sermon ought to be put in booklet form and sold by the tens of thousands. The Nazarenes ought to scatter such a message as that from ocean to ocean. As a people we are only half awake.

Pardon me for referring to old Bud, but what if 99 other Nazarenes would have gotten as many subscriptions to the **HERALD OF HOLINESS** as old Bud; we would have rolled up a subscription list to the tune of 440,000. Well, the Lord said that He had the 99 and that he was a looking for, ONE? We have the one and we are looking for the 99. But for the other fellows' sake let us drop down from 4,400 and let our three thousand preachers get only one subscription for each month; don't you see that would roll up a subscription list of 36,000? And if we have any Nazarene preacher who hasn't enough faith and confidence in himself to believe that he could get one subscriber in a month, will someone just let me know his name and postoffice address and let me write to him?

Here in Bresee Ave. church, in the last week of December, Brother Vanderpool helped me and we gathered up something like a hundred and twenty. It was his

love and influence that brought up that great list in one church. If he can do it then any other preacher who will get under the same burden can get as many subscriptions as Vanderpool did, according to the number of members. As I see the proposition, the Nazarenes are just on the heels of a great revival all over the country and with the revival tide on, it is then time to strike while the iron is hot and roll up a fine list of subscriptions.

We must not let the **HERALD OF HOLINESS** list drag on as we have been doing. We must all roll up our sleeves and make good; if we fall then we will disappoint the Lord and His great cause will suffer and we can't expect people to help us if they don't know what we are doing and the only way to let them know just what we are doing is by getting them to read the **HERALD OF HOLINESS**. If we could place the **HERALD OF HOLINESS** in forty thousand good homes this year, they would do the rest. If I am alive at the next assembly I think I shall advocate placing the **HERALD OF HOLINESS** at one dollar a year and putting in the General Budget, say forty thousand dollars a year to take care of the **HERALD OF HOLINESS**.

May heaven smile on the Samaritans.
UNCLE BUDDIE.

NEWS AND NOTES FROM NEW ENGLAND

(Continued from page fourteen)

and did not want to go then. It was glorious. God is abundantly blessing the Lynn church spiritually. Their pastor never had a more appreciative church than right here. How they pray for their pastor and love him and have the faculty of making him know it. Beginning January 26, Evangelist Dr. Andrew Johnson of Wilmore, Ky., is to be with us for a three Sundays' meeting. We are all looking for the best yet. Soon the "recall or rejection" meeting and then the assembly and so time flies in the blessed service of our Lord. The Millers never were happier in the work of the Lord. And the end is not yet, praise the Lord. While the selling of our old church and parsonage has dragged along for nine months the church has kept blessed and co-operated with the pastor without a hitch or any growling. Burdens seem to make us all fat, and the unity of the Lynn church and its co-operation with its pastor has never had even a backset since we arrived and never was better than right now. Brother pastors, we all like that, don't we? Of course we have real battles, but one unbroken string of victories in Jesus' name. Romanism is throttling things in the East and we are now in "the beginning of sorrows," but Jesus' coming is now due. And until He does come, "on with the battle."—Ira E. Miller, Pastor.



Foreign Missions

MEDICAL WORK IN AFRICA

By MYRTLE A. PELLAY

MEDICAL work in Africa is not all a bed of roses. I have a poem in my possession called, "The Angel of the Hospital." It is very sweet indeed and lauds nursing to the skies, which is very nice. I am sure every nurse and doctor who does his or her duty is worthy of praise, and I am constrained to think is worthy of more praise than he or she will ever get. But you know people have rather a romantic idea of us.

Why, I received a letter once in which the writer said she could fairly see me going quietly around the beds of the sick, smoothing pillows and laying cool hands on a hot brow. My, my what a picture of Africa! Of course she saw me all stiff and starched and prim! Well, I have been that sometimes, but most of it was before I ever saw Africa. No one loves that sort of thing more than I do: nice uniforms, your cap on just straight and your hair just right. That makes a good picture, but did you ever try to put it into practice? Well, the best of nurses at actual work are not nearly so romantic as that picture she saw of me.

And Africa—well, what would she think if she were to round a corner suddenly and see me down on all fours, crawling head first into a kraal door about two and a half feet high, or three at most? No starched uniform there! Oh, no, that had to be discarded at home, and a calico dress or something that would stand the dirt of the kraal was donned. Then watch me come out—down that little bank of earth, downhill, for the floor must be made higher to keep the rain out, and I must come out head first also or bring trouble upon that kraal. To back out, which is far the easiest, would be sure to bring them some disaster.

That wash dress may have only dust and dirt down the front, from the floors, etc., but it is likely to be all greasy from holding a child on my lap, or food-smeared from busy little fingers; in the semi-darkness solutions have even been spilled or splashed over me; and, sad to say, I have even had to draw something round me to hide the splashes—what of—can you stand it? Well then, blood, plain blood. Yes, one night I was called in the night to a girl who had nosebleed for a week, off and on, and she was pretty bad when I got there, but she recovered. I'll never forget one night a poor man came crawling in on his hands and knees, with blood spurting from his head, and by the time I got the hemorrhage under control, and his poor head bandaged up, he and I resembled a

butcher shop somewhat. As soon as it was daylight I went with him away off to our hospital, forty-three miles away, and there he made a good recovery.

A little while back I had a very bad confinement case that I worked hours over and managed to save the baby and the mother. It was a real victory and the poor mother insisted upon kissing my hands when I went back to see her. God really helped in a remarkable way to save that poor woman's life. They had called me *then*. But, do you know, a few weeks afterward that poor woman took fever; and fever is so common here that they never called me at all, and let her lie there and die. After all she had been through and recovered she had to lie there and die without help. Oh, if I could only have known and gone to her aid! No roses or flowers there. I felt like weeping.

Where is the romance when you have to take off your shoes and stockings to wade a river, pull them on and walk three miles through a peculiar kind of grass that cuts and sticks like fine needles and knife blades, and have to be picked off by the natives at the kraal. But that wasn't all, my girl picked fine little poisonous ticks out of my flesh all the next week until she said she counted fifty and then stopped. They were so tiny I could not get them out, but each one left a sore, deep and painful that took two more weeks to heal up. But what mattered that, for the preacher boy's wife and children had the treatment they so much needed and made a good recovery. It is sweet to go all the way with Jesus, and I mean to obey Him to the end.

One works in the dispensary and out of the dispensary; in uniform and out of uniform; in lovely white homes and poor ones; in nice, clean kraals and in very dirty, poor ones; with all kinds of people, good and bad; in pleasant places and in places anything but pleasant; with mild cases and with very critical ones; but in all circumstances, under all conditions, the work of God goes on, for the healing of the bodies, which paves a way to the souls of the people. I could never in the world be satisfied just to do the nursing for the nursing of the sick alone, but to use that as a means to an end; namely, getting the gospel to the hearts of this people, the hope of winning them for Jesus even at the eleventh hour, is joy to my heart. Some will never listen to the pleading of the Spirit until trouble comes their way or they are laid low with sickness; then they will begin to pray, and some would die without God if we could not go to ease their suffering and then pray them through, until they can go to heaven washed by the

blood of the Lamb. I have seen several go home happy, after repenting during their last days. I know the eleventh hour conversion is not the best way, but I fear that is the only way some will ever see Jesus. Mine was supposed to be one but it has held all down through the years, and Jesus sweetly kept my soul all the time. Amen!

And so while this work is not as romantic as some think it is, it is all very sweet; and I would not change it for the places where one could be going around in starched primness to lay cool hands on hot brows. Nor would I give up this missionary salary and its ways for all the lovely positions at home in big, beautiful hospitals and homes where one draws big salaries, is honored, and has small chance to lead men to the feet of Jesus. The straight and narrow way is the better.

But there is a rosy, romantic side to all this after all. One might think it sordid, grim, gruesome in the midst of all this sin and superstition, evil spirits, and darkness born of heathenism centuries old. We do see all that, it is true, yet across the darkness God throws the light, and we get glimpses of beauty. What is sweeter than the newborn light of motherhood as it steals across the face of any colored skin your patient may be? Yes, one sees the "Madonna look" even here, at times. Then as you ride or walk along, little wild flowers smile up at you from the grass, with a beauty no artist could paint! The Southern Cross swinging out in the heavens, as you wend your way home, weary but happy, after one more day's work for Jesus.

Nowhere can you see a sky like that of Africa, and the sun that nearly always shines. They call it the land of "perpetual sunshine." And the prince of Wales loved the great stretches of Africa, open to God's beautiful sunlight. A great dome of heavenly blue above you, meeting the hill or mountain tops on every side of you; then watch the sun slowly sink in the west, and that blue break up into royal colors that no brush has ever successfully copied; bursting into great blazes of light, until you seem to see the very entrance into the City of God. Beautiful beyond description! One's heart swells until you feel it would only be a step over into "the pearly white city that John saw coming down."

Watch the lightning, jagged and ragged, sweeping over a mountain side; see the welcome rain fall—ah! God has truly thrown into our lot a beauty—roses, romance, joy—that beggars all description. Praise the Lord!



LESSON FOR FEBRUARY 9, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Warnings and Promises.

LESSON TEXT: Matt. 7:12, 15-27.

GOLDEN TEXT: *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 7:19).*

INTRODUCTION—We are studying in this lesson the closing instructions of the Master to His followers as He taught them the basic truths concerning the kingdom of God, which He had come to establish. Withdrawn from the motley crowds that followed Him, for one purpose and another, this little group of men—the nucleus of the kingdom—are, in this lesson, being taught the great practical principles which were to guide the church in her conduct throughout all time.

The subjects that the Master deals with in this lesson are various, but each one is essential to the proper functioning of the church. If the church would study these truths and put them to practical use, there would be no opportunity for friction, and the spirit of worldly mindedness which so retards the growth, and hinders the free exercise of the Spirit in the midst of the church, would have no place to operate within her holy precincts.

The lesson which is named a "Temperance Lesson" is in reality a prohibition lesson. Each subject dealt with by the Master is made clear and reasons for doing or not doing are expressly given. Here we have given us Jesus' method of dealing with evils that are in full force today in the world, open and flagrant, but they have also crept into the church. Christ concludes His teaching on the Mount, with the Golden Rule as the keyword of His dissertation, and points out vividly the contrast between good and bad in personality and in destiny.

THE RULE IN JUDGING—We discover in this lesson that a censorious spirit is condemned by the great Teacher. We have no right to condemn others, making no allowance for errors of judgment and giving no consideration to motives; first, because a person controlled by such a spirit has faults of his own to be remedied and it is his duty to clean up his own doorway. One cannot be a fair judge until he has been more exacting on himself than on his brother. Second, because the Golden Rule is to regulate the Christian life and it in spirit forbids censoriousness.

THE RULE IN PRAYER—Christ gives to His disciples a threefold rule in prayer which contains a threefold promise. The one who *receives* is the one who *asks*, the one who *finds* is the one who *seeks*, and the one to whom *doors will open* is the one who *knocks*. This rule holds good with imperfect earthly parents, then

surely our perfect heavenly Parent will not deny the *good gifts* His children desire. Be persistent in prayer, ask, seek and knock, of course always in His will, and He will grant your request.

THE TWO WAYS DESCRIBED—In the 13th and 14th verses of this seventh chapter Jesus teaches us that the big crowds are not on the pathway of Life, but have chosen rather the road with a wide entrance, and that is broad enough to admit a whole lot of pet luggage, but its terminal station is destruction. The other road is unattractive, its entrance is narrow, straitened, and hard to find. Only a few are earnest enough in their seeking to find the entrance. But it is worth all the effort one can make, for the narrow gate leads to the "Life of the ages."

When one by earnest seeking does find the narrow gate and would enter, he will be obliged to unload sinful habits and lay aside those selfish desires that are not only harmful to himself, but a snare to others. Just a few are willing to make such self-denial, hence the narrow path has "here and there a traveler," while the "broad" road is traveled by many.

HOW TO DISTINGUISH A FALSE PROPHET—Not only are there two roads but there are guides for the way. Our lesson warns us of a class of teachers or guides who are spoken of as "false prophets," and instructs us how to distinguish them. These are to be judged by their lives. At first they seem mild and harmless. The Master said they "come to you in sheep's fleeces." If we are wise, we will give men time to prove that they are sheep beneath the fleece. Christ declared to the disciples a general principle that applies to nature, to men and to organizations. "By their fruits ye shall know them." It takes some time for a tree to show by its fruits of what sort it is, but eventually it will bear fruit indicating its nature. A man said to Wendell Phillips upon a certain occasion, "Hinduism is as good as Christianity," to which Phillips replied, "India is the answer."

Over against the false prophets we would place the host of true prophets for there are many. These live by the Golden Rule. It regulates all their activities which are not confined to pleasant tasks, but the hard tasks of getting rid of corruption in both men and institutions.

THE TWO FOUNDATIONS—The Master closes His mountain discourse by gathering up all His teaching into a parable which would fit all of His hearers then present, and all in the future who would read or hear read and expounded the truths He set forth and become His followers. A house differs much from a tent. Permanency enters into house building, and in order to have a permanent building there must be a right foundation, for every man's building will

be tested by the storms that are sure to come.

There is far more to Christianity than saying, "Lord, Lord." Formal service is not true religion. Every work is proven of *what sort it is* by laying it beside the Word of God. It is then we find out whether or not the professor is really a Christian. The essence of Christianity lies in *doing the will of my Father which is in heaven*. None can read and study the will of God as set forth in the Bible and doubt what His will is. Every day of our lives opportunity is given to us to make small sacrifices, to practice forgiveness, to be forbearing under provocation, and to overcome some wrong propensity. If our faith does not correct our natural faults, our profession will only increase them.

The question of great importance, is, what kind of a foundation is beneath your building? If you are on the *Rock* you can build high; you can use heavy material, and attain magnificence and beauty in your structure. When the storms of adversity howl about you, your house will not shake and fall; when the blasts of intolerance and criticism assail you, your building will be unmoved and firm. As long as the *Rock* stands your house will be secure, and that *Rock* is eternal. What is your foundation, friend, is it *Rock* or *sand*?

What is true of individuals is also true of institutions and nations. Endurance can be secured only by a strong and enduring foundation. Corruption in an institution will cause it to crumble and fall, and a nation of tipplers is sure to soon pass away, however splendid it may seem for a time.

THE SUNDAY SCHOOL CRITICIZED

The Protestant Sunday school is severely criticized in a recent article in Scribner's Magazine by C. H. Perry in a comparison with the Catholic parochial school. His chief criticism "is directed against the amount of time given to this task and to the alleged inefficiency of the teachers, whose training and ability are said not to be of a piece with their good intentions." The following is one of his paragraphs:

"What then does a Protestant child get for religious instruction and influence? The Sunday school, you say. Yes, the Sunday school. Once a week those who can be driven or bribed go to Sunday school. If anything in this world is more disheartening than a Protestant Sunday school, I should like to know what it is. The lesson portion is reduced to about twenty minutes. A well-intentioned young miss or man, untrained, seeks to inspire a half-dozen youths with religious

zeal. The time is generally taken up with side discussions of quite extraneous matters."

The Watchman-Examiner comes to the defense of the Sunday school and shows something of the excellent work that has been and is being done but is compelled to admit the force of the criticism at the two points of the shortness of time and unpreparedness of the teachers. It will freely be admitted that a great secret of Catholicism's continued hold and growth is through its system of religious education. Protestantism deserves better things at this point. We have largely turned off the work of education to the state and they have eliminated religious teaching. The responsibility for religious education has thus been thrown back upon the church and we have but half-heartedly taken it up in the Sunday school. We have been all too satisfied with this small amount of time, with poor equipment, and with no training. We have as yet but a small vision as to the importance and possibilities of this work and are not taking it with any great seriousness. Officers and teachers too often trifle with their work.

We greatly appreciate the defense of the Watchman-Examiner. But we are also wondering if Mr. Perry has not struck the two great points of weakness. If so, what are we going to do about it? Defense, unless there be correction, will avail little. Shall we not strive for the correction? Let us first seek to improve our Sunday schools and bring them to the highest point of efficiency possible. A first step here will be for all of our officers and teachers to become more deeply interested and better informed. Reading books will help, but studying the Leadership Training Course will be much better. Leadership Training classes should now be going in at least five hundred local schools and two or three hundred more teachers or officers should be taking the course by correspondence. Let us next increase the amount of time devoted to this work by organizing and conducting Vacation Bible Schools. And it may be in some places a Week-day Bible School is possible. Instead of criticizing the Manual arrangement for a Local Church School Board let us wake up and get this board to working at its task. We have scarcely got our Protestant, yes, our Nazarene religious educational work begun. Our spiritual emphasis, the gospel of holiness, is worthy of the best things, the most efficient arrangement, and the most skilled workmen. We are doing well, but if we only will we can do much better.

NORTH PACIFIC DISTRICT

The two coasts, East and West, are usually classed by evangelists and others as the most difficult sections of this country in which to secure results along religious lines. Perhaps Southern California may be an exception to this rule. Here we are over-run with religious cults of every hue, while modernism is eating the vitals out of our professedly orthodox Christianity. These conditions place a double responsibility on the shoulders of the holiness churches as conservators of "the faith once delivered to the saints,"

chief among which is the Church of the Nazarene.

The North Pacific is a great district in more ways than one. It is one of the longest, if not the longest, in the whole connection. You will not doubt my statement when I tell you that from Vancouver, British Columbia, on the north to Ashland, Oregon, the farthest point south, is a journey of nearly seven hundred miles. Because of the above fact it is a serious task for one man to properly supervise this district. Its eastern boundary is the Cascade Mountains. Along this great stretch of coast line lie numerous towns and cities, many of which we have not yet been able to enter as a church. Thus far Portland, Oregon, has been the most thoroughly worked. Here we have five very respectable churches, headed by the well known First church of which Donnell J. Smith is pastor. Then Seattle, considerably larger in population, has but two churches: First and Central, manned by Mrs. DeLance Wallace and Alpin M. Bowes, respectively. Here H. D. Brown, so widely known to our denomination, pioneered the work many years ago as the first District Superintendent appointed by Dr. Bresee; but progress has been slow and difficult. One of the larger and most scenic cities of the whole west coast is Vancouver, B. C., and yet we have thus far only one small, struggling church in this splendid metropolis.

One of the reasons for this seeming tardiness has been an almost complete lack of Home Mission funds with which to enter these important fields, due largely to a prolonged slump in both the farming and lumber industries on which the financial prosperity of this Western country is so largely dependent. Some other sections of the church have no idea whatever of the strain and sacrifice many of our Western churches and pastors experience in raising their budgets and keeping the church machinery running. Vancouver has been hoping and praying for assistance from the General Board.

Last year, for the first time in recent years, several hundred dollars was raised on the district through the inspirational efforts of Dr. Bates. A number of evangelistic campaigns were thus made possible which resulted in the organizing of several new churches. Again this winter revival efforts will reach some new centers. At this writing Evangelist J. Clarence Anderson is in the midst of a campaign in the city of Eugene, Oregon, a college center, where the Nazarene banner has never before been unfurled. Important conventions under the direction of the District Superintendent will be held in Portland, Seattle, Vancouver, B. C., and Medford, Oregon. H. B. Wallin of Spokane, Donnell J. Smith of Portland and other first class workers will assist the District Superintendent in these important gatherings that are designed to send a new wave of interest over all the district. In addition to these district "specials," Evangelists Nerry, Jones, Suffield and Henricks have been recently used of God in some of our local churches. Other evangelists are slated for further work among us.

This district was fortunate in the appointment a year and a half ago of Dr. J. E. Bates, as its Superintendent. With

his coming a better day began to dawn upon us. In stating this fact, I would not in the slightest degree reflect upon the administration of his predecessors in office. They all wrought faithfully under the serious handicaps. For several years prior to the arrival of Dr. Bates an untoward combination of events and circumstances had resulted in a spirit of depression and lack of co-ordination on the district that seemed difficult to overcome. Because of this condition the rank and file of the district membership had become very dissatisfied and were hoping and praying for the advent of a new era.

It was at this psychological moment that the new Superintendent appeared on the scene and at once started a vigorous forward movement. Almost immediately a thrill of fresh faith and courage ran throughout the district. Delinquent budgets began to climb and plans for a more aggressive Home Mission program lent additional inspiration to our awakening forces.

Dr. Bates has proved himself an ideal leader. His optimism is contagious. His courtesy and consideration of others add charm to a winning personality. He possesses that clearness of vision and steadfastness of purpose that beget confidence in the hearts of others, and they gladly follow his leadership with enthusiasm and faith. In addition he is blessed with one of the rarest of helpmates. Sister Bates has shared his labors delightfully, as far as her physical strength would allow, inspiring hearts with her personal testimony to an uttermost salvation, and forwarding the great cause of missions by most able and interesting addresses. One has only to know her to love her.

And now from where Atlantic tosses up
her billows grand,
To the West where old Pacific gently
laves her golden strand;
God is raising up an army that will compass
sea and land—

Jesus Christ is marching on!

D. RAND PIERCE, District Secretary.

NORTHERN CALIFORNIA DISTRICT

The Annual Northern California Rally, was held at the beginning of this year in the Fresno Church of the Nazarene, Rev. L. A. Whitcomb being the entertaining pastor. He had all preliminary arrangements to entertain the entire delegation bountifully provided. His untiring forethought in this particular paved the way for a most hospitable opening of the convention.

This annual gathering is looked forward to by many as the banner assemblage of the year. Here the pastors have time and opportunity to compare notes, exchange ideas, discuss their problems and present papers upon topics that are vital and profitable to present-day Christian activity. It forms an opportunity for the laity and the clergy to formulate a program for aggressive service.

Rev. Frank B. Smith, who serves as the spiritual axis around which the district rotates, presided in a most amiable and benignant manner throughout the con-

vention, excepting the half day devoted to the W. F. M. S., during which time Mrs. Frank B. Smith, President, who shares so generously in the good traits of her husband, presided.

Rev. E. J. Lord was the special worker engaged, speaking two times each day. Brother Lord lifted the mark in the ministry of the Word with such excellency that only few masters are able to reach it. His messages at night were drawn to a close with a net of fish. These scenes served as spiritual tonic and evangelistic appetizers.

Rev. E. E. Mieras, a former pastor and much loved among the brotherhood of the district, was a welcome guest at the convention. The occasion furnished an opportunity for the brethren to meet Rev. H. G. Cowan (author of "The Christian Sabbath," etc.), whose fellowship was a source of appreciation. Rev. and Mrs. A. J. Smith, furloughed missionaries, of our district, were among the honored delegates of the convention.

Many were heard to remark that the convention reached one of the high marks in the district's history. District Superintendent, Rev. Frank B. Smith, stated at the close of the convention that "The papers were of such high order that they would measure in ability with the bishopric."

FRED M. WEATHERFORD, *Reporter*.

ARIZONA DISTRICT ASSEMBLY

The Arizona District closed its Ninth Annual Assembly on December 8, 1929. Rev. G. E. Waddle and his loyal people of First church, Phoenix, entertained the assembly. General Superintendent Dr. H. F. Reynolds presided. District Superintendent P. R. Jarrell was on hand to help in any way that he could.

Most of the churches sent in a full delegation, and the pastors gave encouraging reports as to the spiritual condition of their churches. Most of the churches paid their budgets in full.

We had several visitors from other districts who contributed much to the success of our assembly. Among them were President Nease of Pasadena College, Rev. W. E. Ellis and Sister Paul Bresee from Los Angeles, Rev. and Mrs. L. A. Reed of Long Beach and F. R. Morgan and W. A. Terry of the Eastern Oklahoma District. Brother Reed, who is a member of the General Council of the N. Y. P. S., acted as their representative at the assembly. His messages to the young people were very helpful and interesting and deeply spiritual. Sister Bresee was a great help to the W. F. M. S. The women have made remarkable advancement during the year in raising funds and in helping out the general interests of the district.

The evening services were evangelistic. There were some either saved or sanctified at each of the services. Dr. H. F. Reynolds brought the message Sunday morning from the fifteenth chapter of Second Chronicles. Brother Morgan brought the evening message. There were several souls in the fountain.

O. F. SMITH, *Reporter*.

N. Y. P. S. ZONE TWELVE RALLY, OKLAHOMA DISTRICT

The N. Y. P. S. Rally of Zone 12, met with the Dill City Church of the Nazarene January 4. The program of the day was very much enjoyed by those present. The program consisted of discussion of topics, special songs, preaching at the eleven o'clock hour by Brother F. A. Smith of Carnegie. His message was helpful and encouraging.

The topics for discussion were well prepared and given with unction and blessings of God. Many times during the day shouts of victory were heard. Every society of the zone was well represented and a deeply spiritual atmosphere prevailed. Zone 12 is just a new zone on this district, but we are much alive. We have a fine band of talented, consecrated young people and we are determined to make 1930 the best year we have known.

Brother I. J. Spurlin brought the evening evangelistic message. At the close of the service, three souls knelt at the altar and two prayed to definite victory. Our next rally will be at Eschol Valley church, March 1, Brother I. J. Spurlin pastor.

RUTH TROUB, *Reporter*.

MIDYEAR N. Y. P. S. CONVENTION, NORTH DAKOTA DISTRICT

The convention which was held at Dickinson, began Wednesday evening, November 27, at 7:30. Brother John Koch, pastor of the Flasher church, brought an unctuous message, and eight responded to the altar call, several praying through to victory.

Thursday, Thanksgiving day, was a wonderful day spiritually as well as every other way. The morning program consisted of a welcome address by Brother Ira Hammer, the local pastor, and two papers. One paper, entitled "The Reverence We Should Have in Approaching God," was given by Mrs. Mowry, the other "The Need of Holiness in the Christian's Life," was given by Stewart Scott of Dickinson. These were followed by discussions. God's presence was marvelously manifested and two sought God for holiness. The session adjourned at twelve. Delicious and bountiful Thanksgiving dinners were served the delegates at the respective places of entertainment by their generous hosts.

At 2:30, the afternoon program began with devotionals, led by Roland Mars of Dickinson. Two splendid papers were read: "God as a God of Love," by the Tuttle representative and "God as a God of Wrath," from New Rockford. Following these, Brother Koch brought us a good message on Thanksgiving which blessed our souls. Brother Hammer preached that evening on "The Second Death," closing with an altar call, to which about twelve responded. There were many happy finders.

Friday morning the program was as follows: Devotionals led by Brother Arndts of Flasher, a paper on, "Hindrances of N. Y. P. S. Work and How to Overcome Them," from Denhoff; "The N. Y. P. S. Responsibility to God as a Factor of the Church of the Nazarene," by Roland Mars, and "The Value of Ho-

liness Literature Among Young People," from Mohall. Each of these was followed by interesting discussions. At eleven Rev. D. W. Walworth, furloughed missionary from Peru, talked about his adopted people. In the afternoon Brother Lintz, pastor of our Regent church, led the devotionals. Following this an address on the text, "Who knoweth but that thou hast come into the kingdom for such a time as this" (Esther 4:14), by the District President. After a short business session the meeting adjourned. At seven-fifteen that evening a musical program was given and at eight Brother Walworth brought us a stirring message on Peru. This was the closing service.

This convention was the most spiritual one I have ever attended, which was due I believe, to the fact that Brother Hammer and his good people had already prayed the glory down.

We greatly appreciated the presence of Brother Walworth and his deeply spiritual missionary messages.

The unstinted hospitality which the delegates of the convention received at Dickinson is unsurpassed. A warm, fragrant memory of their kindness lingers in our hearts.

Praise is due the Dickinson N. Y. P. S. and their efficient president, Miss Florence Dieters, for the management of the convention to the comfort and convenience of the visitors.

Our next Annual Convention will be held at Sawyer, beginning the evening of June 2, and continuing through to the 26th.

GEORGE L. MOWRY, *District President*.

GRAND RAPIDS ZONE RALLY, MICHIGAN DISTRICT

The N. Y. P. S. Rally of the Grand Rapids Zone was held at Ionia, January 11, reporting the greatest rally ever held in this zone, up to date, with a great interest prevailing.

Our zone president, Paul Bassett of Grand Rapids, and our District President, Rev. W. F. Wiggs of Midland, presided in a wonderful manner. God came on the scene at the beginning of the service, manifesting His power and might throughout the entire rally.

The afternoon service opened with song, praise and prayer service, interspersed with special music by the Grand Rapids and Reed City societies. The roll call was given with four societies responding.

The subject for discussion was, "The Challenge of the Youth of 1930 to the Youth of 1929." Well prepared papers on the different phases of the subject were given by Kalamazoo, Bradley, Grand Rapids and Lowell societies. Responses were given by the Reed City society.

The evening session will be a beautiful memory to look upon for many years to come. President Paul Bassett opened the service with short discussions on vital questions pertaining to the doctrine of holiness. This was followed by special music from the Reed City and Lowell societies. The gospel message of the eve-

ning was delivered by Rev. Earl J. Stevens of Lowell which ended a beautiful day for God, with six seekers at the altar of prayer. The invitation to hold the next zone rally at Reed City was enthusiastically accepted by all, and prayers are ascending to almighty God for a greater rally to be held there March 8.

We would not overlook the fact that we were royally entertained by the Ionia church, where our good pastor, Brother Estelle, and a royal group of Nazarenes are pushing the battle for God. We also greatly appreciated the greetings from our sister zone, Detroit, which was convening at Rochester.

MISS OLIVE STONE, Reporter.

PITTSBURGH DISTRICT

This old district is still on the map. Much effort has been put forth to extend the kingdom with considerable success. God has been blessing our pastors and evangelists. You will travel many a day to find a more loyal, devoted, hard working lot of pastors than we have. It is hard to improve on them.

If I were to single out the pastors that are really doing the job and name all the churches that have enjoyed revivals it would take more space than I am allowed. The most of the new churches organized last year have been blessed with revivals and though but a year old are becoming strong churches. The new churches organized this year are making progress. H. F. Cale is the pastor at Bruceton Mills, W. Va. He is seeing results and new people are coming into the church. J. W. Parkins, our pastor at Mannington, W. Va., is looking after the new church at Worthington, W. Va. At this writing he is about to start a meeting with Evangelist H. W. Welsh. L. T. Wells is the pastor of the new church at Cambridge, Ohio. From the Sunday of organization God has been giving Brother Wells a revival and the last report was that the membership had been doubled. C. C. Shaffer, our excellent pastor at Johnstown, Pa., is looking after the new work at Blairsville, Pa. He is aided by a licensed minister, Brother Wolfe. Rev. Howard Smith and wife are the pastors of the new church at Steubenville, Ohio. God is greatly blessing here. Evangelist G. C. Morgan has just closed a meeting and twenty-four new members were taken into the church. Sister Helen Wilson is the pastor of the new work at Newton Falls, Ohio. Sister Wilson and husband are doing good work and we are encouraged in this new field. Our youngest church is at Goodyear Heights in Akron, Ohio. This is certainly a promising work under the leadership of Rev. James McGowan. Already the Sunday school is averaging over one hundred.

The district now numbers over 6,000 Nazarenes and it is a real treat to work with these people. Another quarter and we shall be going up to our District Assembly which will convene in our First church, Cleveland, Ohio.

C. WARREN JONES, Dist. Supt.

"I will place no value on anything I have except in its relation to the kingdom of Christ"—DAVID LIVINGSTONE

CABLEGRAM
Tracys arrived in Bombay.
L. S. Tracy.

NEWS IN BRIEF

Evangelists Everette and Edith Holcomb, Bentonville, Arkansas, are anxious to get back in the evangelistic work again. He writes, "I am hungry to see lost souls saved. I have the burden on my heart." They are highly recommended as preachers and song leaders and our people should keep these workers busy.

Uncle Buddie has just sent in \$225.75 in payment of 293 subscriptions to the HERALD OF HOLINESS bringing his total for the year 1929 to 4,403. The amount of cash turned in during the year was \$3,327.93. This certainly is a remarkable record.

The churches at La Moure, Ellendale, and Oakes, N. D., and of Hecla, S. D., have formed an organization which meets once each month for the purposes of fellowship, inspiration, and evangelization. Papers are read and discussed to the profit of the individuals and the group. God is blessing these services and souls have been saved. It is the purpose to conduct evangelistic services in outlying school houses during the spring and summer months.

CHURCH NEWS

PASTOR OSCAR J. FINCH—"We recently closed a very successful meeting with Rev. Bona Fleming of Ashland, Kentucky. He seemed to be God's man in God's time. It was one of the most fruitful meetings in the history of the church as far as reaching outside people was concerned. There were a large number of seekers and they are giving abundant evidence of having been finders as well. We were also privileged to have Miss Magdalene DeBoer as song evangelist in this meeting and her services were most satisfactory. We have taken two classes of members into the church and are now arranging for the third since the close of the meet-

ing. The work here is progressing nicely. We are now serving in our third year as pastor and there have been substantial increases along every line. The people of this church and city are a wonderful people with which to labor and we are greatly enjoying our work."

PASTORS J. P. AND ROSA L. INGLE, PENIEL, TEXAS—"After leaving Wichita Falls, we spent fifteen months as pastors of the Des Moines, Iowa, Church of the Nazarene; during which time we had a net gain of twenty-seven members. God gave us some gracious victories following some hard fought battles in that place. There are some very precious saints in that city. But not being satisfied in that cold climate, we decided to come back to Texas. In between District Assemblies we served the Big Spring, Texas, Church of the Nazarene. We found some true and tried saints there too. They wanted us to stay on there, but not feeling we could best please the Lord by staying on there, we accepted the call to pastor the Peniel church. In coming to Peniel we are following in the footsteps of some of the greatest men of the Nazarene movement. Somehow we feel we are treading on holy ground. The people have received us with open arms, and in every way possible they have shown their loyalty and appreciation for us. We do appreciate these good people and mean to show our gratitude by putting the best there is in us, into the building up of the work. God has already given us twenty-three souls in salvation or sanctification, in our regular services. We are planning a special revival February 27 to March 16, D. V. The pastors are to be assisted by Professor Freeman Pearson and wife as singers. Join us in prayer that God may again visit old Peniel with an old-time revival. We covet an interest in the prayers of our friends everywhere that this may be one of the best years of our lives in His glad service. We are still enjoying the abiding presence of the Holy Ghost."

HUFF-BARNES EVANGELISTIC PARTY—"We have just completed a most successful campaign in the People's Tabernacle, Youngstown, Ohio. It seemed from the very beginning that the meeting was ordered of the Lord. The crowds were not large to start with but they increased during each week of the campaign. The meeting was slated to run for three weeks but after a few days the evangelistic party was urged by the official board to extend the time to at least five weeks. This we did and there were very few services that seekers did not find their way to the altar. The meeting continued right through the Christmas holidays, closing January 5. There were 125 seekers and all but two prayed through to definite victory. It has never been the privilege of the writer to be in a meeting where there was as much definite answer to prayer. This was my first meeting with Brother J. M. Huff. We were led of the Lord to link up together and it seems that all parties concerned are delighted that the Lord led as He did. I have never met a man that seems to de-

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pend more on the Lord in his work than Brother Huff. In the first place he is a great preacher. In the second place he seems to have no other ambition except to do God's will. If there is a selfish motive in his heart, I have not discovered it in the six weeks which it has been my privilege to be associated with him. Every department of the church is built up under his ministry. He feels that there is a great deal more to be done in an evangelistic campaign than preaching a few sermons and singing a few songs. Miss M. Opal Huff, his daughter, is the pianist for the party and is superintendent of the children's meetings. She is also a chalk talk artist, illustrating the Sunday school lessons and many of the special songs. Mrs. Huff is the homekeeper for the party in addition to preaching a number of times during each campaign. I thank God that the way was opened for me to line up as the song evangelist for this wonderful party. We are now engaged in a meeting at Sligo, Pa., and God is giving us a good start. Pray for me."—Carl W. Barnes, Song Evangelist.

EVANGELIST W. P. JAY—"Have just recently closed a meeting at Harrah, Oklahoma, for pastor G. W. Dorris. He has a live N. Y. P. S. and a growing Sunday school in spite of the fact that his church is off behind the lumber yard. But they now have plans to buy and build a nice church in town on the main highway. After the first week of the meeting we moved to a hall in town on Main Street and our crowds almost doubled. Having been out of the South for several years, I certainly enjoyed the good southern way of singing and the way they shouted around the altar when folks prayed through. Am now beginning a revival in the church at Ravia, Oklahoma, and will remain in the state for several meetings. Address: Tishomingo, Oklahoma, Box 663."

PASTOR R. J. KIEYER—"The Ashland, Kentucky, church is still in its ascendancy. On account of not being able to see our way clear to complete the building we decided to build a modern basement church for the present. December 8 marked the opening of the new building. Rev. L. T. Wells, our District Superintendent, was with us and gave us a very inspiring address and raised \$750 for an initial payment on the project. The building is 47 x 88 feet and is built of red Belden brick with white mortar. It is steam heated and well lighted. The plumbing is modern and includes two drinking fountains. It is equipped with art glass windows and has a finished vestibule with a beautiful approach with wide spacious steps. Our location is ideal, in the center of Ashland opposite the City Park. The building is also equipped with separate classrooms for Sunday school use and the house is filled at almost every service for Sunday school and preaching service. We see great things ahead for the Ashland church. Evangelist T. M. Anderson, who is second to none, was our first evangelist in this new location. The crowds were large and God did certainly put His seal on his ministry. More than one hundred bowed

at the altar and the church was especially helped in this meeting while we received a few new members also. Brother Anderson is a wonderful exponent of the Word. Our N. Y. P. S. is progressing nicely under the able leadership of our president, Wayne E. Kendall. We have splendid talent in the church, namely, an orchestra, male quartet, ladies' quartet, string band, as well as some solo singers. God is blessing in every service and our slogan is, 'If God be for us who can be against us?' Remember us when you pray."

EVANGELIST H. N. DICKERSON—"Another year has come and gone and two years have passed since I reported to the HERALD OF HOLINESS. Generally the pastors do most of the reporting. This has been a wonderful year for me, not only for the number of revivals God has given me and the number of souls that were saved and sanctified and added to the church but for the number of fine men I have assisted in the work for the advancement of the work of the Lord. I started the year with Brother and Sister Miller at Vincennes, Ind., and then to Brother C. W. Davis at New Castle, Pa., with Brother Burl Sparks as collaborator, back to Bedford, Ind., with Brother Loren Pendry, and my second time there. Back east again to Wilmington, Del., with the Sunday Breakfast Mission, Mr. George Dougherty, president, and W. W. Henry superintendent. Elkhart, Kan., with Brother Youngman and Clovis, New Mexico, at their District Camp with Dr. R. T. Williams presiding over the assembly and preaching one night to the camp with telling success. This was our second time as camp evangelist there and we sure enjoyed the fellowship of the noble bunch of preachers and laymen there. With Brother Fritsch at Taylorville, Ill., and at the Ozark, Ark., camp with John W. Oliver, District Superintendent, and Brother Lester and Sister Eunice Price as singers. At Portales, New Mexico, with Brother R. C. Gunstream, one of the best all around young men in our movement, who sings, preaches, pastors, and does all of it well. At Amarillo, Tex., First church with Jack and Ruby Carter as collaborators, and say, they are real good and coming up in our movement. That grand man of the Southwest, Brother A. K. Scott, pastor then, stood right by us. Artesia, New Mexico, with Brother

Barnes, a good singer, and Brother and Sister Henry pastors. That was the last summer meeting from where we started for Marcus Hook, Pa., with Brother Joseph Wooten, pastor. This is a missionary mission and they had just finished a financial drive for missions. We raised over 3,600 dollars for their building program. They gave us even a better offering than the year before and God gave a revival among the unsaved and we go back in their new building in fall of 1930. At Delmar, Del., with Brother C. S. Hope, another third meeting, then up to Brother Ben Schockels at Harrington, Del. He and Brother Hope both are all wool and a yard wide. We closed the year for the Christmas holidays with Rev. E. E. Hale, pastor of First church, Indianapolis, Ind. This makes our third meeting with Hale. He is fitting right in at Indianapolis and God gave us a good revival. He is the man for the place. Brothers Wright, Townes, Carter and Kerst came and helped push the battle. Brother and Sister Lillenas favored us with their songs and support. To mention all the other preachers and workers we will have to forego this time. We are starting the New Year here in Topeka, Kans., with Rev. R. S. Ball, pastor, and already there is the sound of an abundance of rain. While we could not take time to mention the good qualities of these men separately, we will say collectively there was not a little man in the bunch, every one doing his best for us in the way of support and offering. In turn we raised salaries where possible, love offerings where advisable, taking in members and otherwise making it easier for them to carry on after we were gone. God bless our good pastors, our splendid corps of evangelists, our efficient leaders. Together we shall win with Jesus. 'Until the day dawn and the day star appear.' On to victory."

MORSE, SASK., CANADA—"We came up to this great country last June and took the pastorate here at Morse. This is, indeed, a great country; great in hospitality, great in friendship and great in area. Saskatchewan is nearly as large as the combined area of Iowa, Illinois, Wisconsin and Minnesota. The northern part of the province is, of course, unsettled but the settled part of the province is as

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large as Iowa and Nebraska together. We have a splendid band of saints here at Morse. They received us with open arms and have made us feel at home. There is some difference in the customs of the people up here and in the States but the same old-fashioned religion works. We have a good Sunday school that is progressive and spiritual, under the leadership of Brother Ed Meckling. Last quarter ninety-one per cent of the attendance was present at roll call; eighty-six per cent of the entire enrollment was in attendance and seventy per cent of the attendance repeated a memory scripture verse at the close of the Sunday school. The Sunday school has a missionary spirit. I am told that a few years ago they did not get enough money to run the school and were always in debt. While they were in debt they decided to give the first Sunday's offering to missions, now they pay all their bills when due and have a good balance in the treasury. Our church is on two main highways, running east and west, and north and south through the province, but there was no sign on the church to tell who we were, so early in the fall we elected a good sign which we trust will cause some tourist to spend the Sabbath with us next summer. Thanksgiving was a time of blessing to the pastor and I trust also to his people. A service was held in the church, which was decorated with good things from the farm and home, and after the service the pastor was told that the decorations were his. Then these people believe in the second blessing, and at Christmas time they gave us, I think, the greatest donation we ever had. They know how to tell a preacher they love him, and that they are going to stand by him. We were glad to find these good people getting along with each other. They were not quarreling among themselves and had nothing but praise for their former pastor. My predecessor, Rev. F. W. McDowall, did a good work here and I have heard many words of praise and commendation for his work. We are expecting a good year. God is blessing us and a good interest is being shown in all departments. We begin a revival meeting January 12, with Rev. H. F. Vogt as evangelist. Please pray for us."—George L. Dech, Pastor.

PASTOR R. T. SMITH, BIG SPRING, TEXAS—"We are glad to report victory. Of course we are not progressing as fast as we would like to and we are having a hard time in getting a location for a church. We are still worshipping in the courthouse, but are trusting God for a church and parsonage also. We are few in number but our God is able to give the victory. We need your prayers. We had a great service last night, January 12. There were eight who gave their hands in prayer, six of them knelt and five prayed through. I think everyone in the service felt the presence of God. We must have a Church of the Nazarene in Big Spring. If you have any friends or relatives here whom you would like for us to call on, send me their addresses. My address is: 310 Montezuma St. Don't forget us when you pray."

PASTOR R. A. THORNTON, GARDNER, MAINE—"Yesterday, Sunday, January 12, was a wonderful day. The pastor preached both morning and evening in the presence of the mighty power of the Holy Ghost, in the midst of great rejoicing by the saints. There were two hungry seekers for heart cleansing, and they wept and prayed to sweet victory, Hallelujah! After the service last night we went and prayed with a dear man who was a backslider and a drunkard, whose little boy about eleven years old and a beautiful Nazarene, lay a corpse. We prayed with the father until after eleven o'clock, in the midst of streaming tears from his eyes, and God wonderfully took him back into the fold. He told the dear loving Lord that it was for their sins that their dear sweet little boy was taken from them. The mother whom we prayed with on Monday before the boy passed on to his reward was beautifully reclaimed at the boy's dying bedside, and it has been very wonderful how God has sustained her in the heart-crushing time. It pays to serve Jesus all the time. Amen! I am determined to preach the gospel a little hotter and a little fresher and with a little more zeal than ever before. This has been a wonderful year here with us. We have seen scores saved or sanctified, the membership doubled and the finance is in tiptop shape, all our General Budget paid in full for the year and will pay the

rest of our District Budget. I am serving my second year here, but we feel that the Lord is leading us to other fields of labor. I will consider a call to the pastorate now anywhere the Lord may open it up, to begin right after our April assembly. I refer you to my District Superintendent or any of the General Superintendents, or Dr. J. G. Morrison, or Rev. Shelby Corlett, or this church here. Amen! I would like to hear from any District Superintendent or church who may need a pastor after April 15. I am member of the New England District. Yours in holy love."

DALHART, TEXAS—"After driving about half across this big wonderful state, and through rain, mud, sleet and snow, wind and some sunshine, we arrived safely at the close of the day. We found the church house unceiled on sides and of course cold but also found a faithful band of God's children with earnest hearts for the work to go forward. Our crowds are increasing. Sunday school is progressing fine. N. Y. P. S. is doing good work. The W. M. S. is pushing ahead; we are supporting a native worker in China and praying for the missionaries. We are planning a special missionary service in February. Oh, how I do wish we as a church could bring up our offerings and supply more of the distressing needs. I read lately that it took 1230 Nazarenes to support one missionary. How pathetic. May God help us to do better. The Lord has been giving us some good services with souls in the altar and others raising their hands for prayer. We have been blessed with the presence of workers coming our way. In November Miss Eva Carpenter gave us three stirring missionary lectures. She began her tour of the district up in this part of the country. About the 8th of December Brother Cagle, our District Superintendent, gave us a few nights of Bible truths which fed us and made us want to be efficient workers for God. Then on Christmas Eve Brother Johnnie Douglas and family were with us for a blessed good service. They played, sang and Brother Douglas preached for us. Oh! it was beautiful, some said they felt for a little bit like they were in heaven. Thank God for these consecrated talented workers. The church voted to ceil, seat and fix our church building up. We are anxious to do this; then go in for a Holy Ghost revival and see this work go forward this year. Pray for us."—Thomas and Myrtle Ahern, Pastors.

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SELMA, ALA.—"God is with us as we enter into the New Year as pastor of the Selma and Calvert, Alabama, churches. Last year was a good one, but we purpose to make this the best one yet. Interest is increasing in every department. Souls are being saved and sanctified at our regular meetings. God is with us in great grace. Last Sunday night at the Selma church conviction was deep. Nine souls bowed at the altar, all adults, most of them heads of families. Four claimed to either be saved or sanctified. The church was greatly blessed and inspired, the devil was mad and heaven rejoiced.

and the pastor feels like traveling on. At Calvert, where I go once a month, God is giving us great victory. On our last trip, two weeks ago, the interest was on the increase along all lines. Every department in this young church is progressing nicely. The Sunday school is doing well under the leadership of Brother S. C. Taylor, and Sister Taylor is the efficient president of the W. F. M. S. God is with them. On my last trip, Jan. 5, this church gave the district and General Treasurer a check for both District and General Budget for the whole year. I say, praise the Lord and feel quite proud of the fact that I am the pastor. You say, 'How do they do it?' That is easy to answer. They just follow God's plan. They bring in the tithes and offerings. That solves all our financial problems. Besides paying both budgets in full, they are supporting a native worker on the foreign field, and have bought a piano since the last assembly, and lack only \$45.00 having it paid for. I say, Glory! I am to hold my own revival there in March. Pray for us."—R. S. Rushing, Pastor.

R. AMBROSE SHANK AND WIFE—"Greetings to all our dear friends from the Golden West. May the rich blessings of heaven be upon you throughout this another year. We are praising God at the dawn of this New Year for the past, present and future. In the past He has carefully led us, and His guiding hand has brought us safely through the many difficulties and problems that continually confront us. For the present, He says 'My grace is sufficient,' and for the future He says, 'Lo, I am with you always,' so we cheerfully sing, 'Jesus, I'll go through with Thee.' After our camps in the East last summer, we motored to the Pacific coast, where we took up our work for the winter with Pasadena College. We enjoy the work here with the many of God's people who make possible such a great institution. God's blessing is upon the president, Orval J. Nease, and with the spiritual faculty, and fine student body, the outlook for the future is most encouraging. God is blessing us here in our evangelistic work. We had a good meeting in the Ontario church, where our good Brother Anderson, returned missionary from India, is holding the fort. God is marvelously using Brother Anderson on this field. Sister Carrie Crow Sloan was the evangelist. God helped her to preach the old-fashioned gospel, a number at the altar received definite victory, for which we praise Him. Then to Redlands with our field secretary, Rev. Glenn W. Siefarth, as evangelist, with Brother Lehman. The Lord blessed in a special way until on the last day we saw the altar crowded with real seekers and, thank God, happy finders, some saved and others were sanctified, to Him be all the glory. We begin January 12 in Upland, California, with Brother Brewer. We anticipate a gracious time there. Rev. Clifford Keyes, pastor at Pomona, will be the evangelist. We expect to return East this spring and summer for meetings. Pray for us, for we want to be true. Jesus saves, sanctifies and satisfies. Address us Pasadena College, Pasadena, California."

ELDON, MISSOURI—"The fifth Sunday in December here was one of feasting; not on material things, but on the bread from our heavenly Father's table. Our good sister, Mrs. A. F. Daniel, Woman's Missionary zone leader of Zone One of the Missouri District, made arrangements for the different churches in this zone to meet here in an all day meeting in interest of Foreign Missions. Rev. S. C. Hendley, pastor of the Iberia church, brought a stirring message on missions at eleven o'clock, after which we dismissed for lunch. The afternoon was given over to talks from different ones in the interest of our Woman's Missionary work in general. A few joined the Prayer and Fasting League. One talk which especially stirred our hearts and gave us a greater vision of missions, was one given by Rev. Ezra Hendley, who is preparing for the mission field of Africa. With a heart overflowing and with tearful eyes, he told us of his consecration of home and loved ones to go to the mission fields. He is attending school at Trevecca College and was home for just a few days. We have only about fifteen members here but most of them belong to the Woman's Missionary Society and nine of us to the Prayer and Fasting League. Our General Budget is all paid and we are looking up. Pray for us."—Rev. W. E. Carlton, Pastor.

SAGINAW, MICH.—"The church here is enjoying the blessing of the Lord. Have just recently closed a revival with Rev. F. J. Mills of Mancelona, Michigan, which proved a great blessing to us. He is truly a man of God and preaches the Bible doctrines with great power. He is one of the old-time preachers who is not afraid to hit sin and the devil and is a fervent advocate of the baptism with the Holy Ghost as the great need of the church. If you love the old rugged truth give him a call. Seven adults were taken into membership, the last night of the services, while only the Trinity knows of the great amount of benefit which these services have been to the church. We have just bought a lot for church and hope to build in the near future. The

interest in our Sunday school is growing, also the attendance in every department. The W. F. M. S. meets four times a month. One for the study of "Our Island Friends," two for special prayer services and one for local work. We have fourteen Prayer and Fasting League members. Our N. Y. P. S. is doing good work and much interest was added by the Saginaw Zone Convention. The Junior Missionary Band has an enrollment of twenty-one. God has blessed them much both in their mission work and altar services. We pay our District Budget promptly at the first of each month. Our General Budget is also paid to date. We are glad to report that the twenty-five dollar pledge made by Sunday school for improvements for our Indian Lake Assembly Camp has been paid, also twenty-five dollars for a Rotaspeed, so useful in our announcements. We believe God and His promise to supply our every need if we do those things pleasing in His sight. All glory to His name."—Jessie Hudson Snow, Reporter.

MEDICINE HAT, ALBERTA, CANADA—"We have not reported for some time but we believe there are some things of interest to report from this field. Nine months have slipped by since we came here. At that time we had very few in the Sunday school and not many to the preaching services. I have often preached to one or two outside of my own family. It certainly looked discouraging but we have gradually won our way until at a recent Sunday we had sixty-one out to Sunday school and now we have a nice little group to preach to. At Thanksgiving time the zone convention of the N. Y. P. S. and Sunday school was held here which proved a great blessing to us and the work. Delegates from Rimbey, Calgary, Claresholm and Lethbridge came and helped to make it a real success. This seemed to give new life to the work. Soon after this we started revival services with Rev. E. S. Mathews. A goodly number of souls sought the Lord during the meetings and the Sunday school more than doubled. Since the meetings closed several have prayed through and found

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God. While we have not been able to give the work the care it needs on account of having to earn the major part of our living, yet we must say that the Lord hath done great things for us whereof we are glad. Under the leadership of Brother Mathews a liberal pounding was given the pastor and family, also several of the churches on the district through their N. Y. P. S. and W. F. M. S. have come to our aid with some cash as well as other useful articles. These things we greatly appreciate. We believe if we could give the work the care it needs it would grow faster. We visit the hospital regularly visiting from ward to ward and talking salvation where it is possible. Several we believe have been saved and others helped in their last hours on earth. We were asked to conduct the funeral of some that died and had the opportunity in this way of preaching the Word to a goodly number which we otherwise could not reach. The truth seemed to be appreciated. As a result of this work we have gotten acquainted with a number of people from the outlying districts and they are asking for services. I know of three or four districts where young men could start a three point circuit in a very short time. This country is needing young men with real grit and determination coupled

with good religion to take the saddle and ride this country and give our message to these neglected people. Medicine Hat is a city of about 10,000 population, an industrial center, three large flour mills, the clay products and pottery works, some of the largest greenhouses in the West, as well as other industries are located here, giving employment to many men as well as women. Besides this it is a railroad center of the Canadian Pacific Railway. The city is heated by natural gas from wells in the city, making living cheaper and more pleasant. If anyone should be interested with any thought of moving here we will be glad to give information."—S. Kaechele, Pastor.

TACOMA, WASHINGTON—"The church here is going on to greater victories. Hard times have pressed us somewhat, but in spite of that we have kept our place on the honor roll of the General Budget. We are strong on missions. We recently enjoyed a three Sundays' campaign with Evangelist Fred Suffield. It was a profitable meeting. Some souls were saved; all wonderfully benefited. He soon after returned for a meeting with the Open Door Mission of South Tacoma where I have done considerable Sunday afternoon speaking for over a year, and God poured out His Spirit in a special way. Our folks attended and some were converted, reclaimed or sanctified. It is a delight to hear new voices in prayer and praise. We are encouraged to press on till we have a strong church in this fine commercial city. Mrs. Pierce has been critically ill with dropsy, due to prolonged high blood pressure. I am thankful to say that she is improving and is now able to attend some of the church services once more. She was anointed and prayed for and God heard prayer."—D. Rand Pierce, Pastor.

EVANGELIST A. F. DANIEL, EAST ST. LOUIS, ILL.—"I am here in a great revival with Rev. C. I. Deboard as pastor. God is truly blessing in the old-fashioned way, and souls are praying through. This is a new work but I see a great future ahead for the church here. Rev. C. I. Deboard and his good wife started here one year ago with nothing to begin with but a wicked city of seventy-five thousand people and they have stayed and held on when others have said there was no use, until they have dug out a church. This makes me think of what dear Dr. Williams often says, 'That which should be done can be done.' I am convinced that what we need is men who will stake down and stay on the job. May God bless the HERALD OF HOLINESS family."

JASPER, ALABAMA—"Jasper church isn't dead! Bless His name forever! We are very much alive, unto God, and moving on and upward under the leadership of W. R. Platt, our beloved pastor. Brother Platt is truly a devout man of God. Surely there are not many of our people who spend more time in prayer than he does. He averages six hours or more daily on his knees before God; and carries for an answer that he may have divine lead-

ership in everything. He has been with us about two months and the Lord is blessing. There have been two professions of His saving grace and one sanctification. Many others have felt a great lift heavenward. We were very fortunate in getting Brother Platt and certainly appreciate him as our pastor. He also says he appreciates serving this little flock as pastor. Every department is moving on nicely. We have as our District Superintendent our beloved former pastor, J. A. Manasco, who is covering the district rapidly since he was elected to this office. Brother Manasco is making good success in his new work and we pray for a great harvest of souls through his labors this year. We are looking forward to a great year in the Lord as a local church. We plan for a spring revival with Rev. Freddie Thomas, Vaughan Radio Quartet in May and a summer revival with Dr. Hardy, besides the many other good services from time to time. Pray for us as a local church and as a district, that we may keep the home fires burning, and by that possibly some sparks may light in Africa, China, India or Japan. Lord Jesus, help us to walk in the light! Brother R. B. Rawls of Tennessee said, 'Heaven is just the other side of where we do our best.'—Howard Honeycutt, Reporter.

BRISTOL, RHODE ISLAND—"The Lord's work in this field is progressing, although the spiritual tide rises slowly. However, God is still on the throne and Christ is still our mediator. Therefore we are storming heaven with intercessory and importunate prayer. While in the past, as is well known, it has been difficult to rise above a certain altitude spiritually, we now are pushing on to final victory. If heretofore we have been on the defensive it is high time that we stemmed the tide and took up the offensive. However, progress has been made, but it has been that of a material value. This is a gain of some importance to us as all of our people are working people and the wages are meager. God has blessed us in this way of progress, but our heart is still burdened for a deep-seated spirituality and a holy zeal and fervency that shall run to win, and fight to conquer and for a satisfaction that will not be gratified until we are more than conquerors through Jesus Christ. Pray for us, that God may have a stronger work here in Bristol, R. I."—J. S. Richardson, Pastor.

CANTON, OHIO—"We are getting along nicely. Our prayer service Wednesday evenings are Spirit-filled, uplifting and enjoyed by the majority of the membership. The pastor gives a sermonette. Oftentimes one hundred or more attend. The Sunday school has reached the 240 mark and is going higher. Brother Barnhart is our excellent superintendent and has a good force of teachers. Brother Forcey gives sermons that touch the heart, bringing sinners and saints at the altar services every Sunday. Praise the Lord! We have cottage prayer service Tuesday afternoon and shut-in services on Thursdays. The choir is doing well and increasing in numbers. January 29 a con-

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vention will start continuing until February 2, inclusive. Brother Montgomery will be here. On Sunday, February 2, the Bowman Quartet will render a few songs. This is the youngest quartet in the state. We are praying for a great time of revival effort and a harvest of souls. Everything should be progressive in the New Year for it is Pentecostal year."—H. P. Brinkworth.

PASTOR ERNEST G. JOHNSON, PORTLAND, OREGON—"Since leaving Pasadena, California, last July and coming to Portland, I have not sent a report to the *HERALD OF HOLINESS*. God is blessing us here. The last six months with the Sellwood church has been one of the most happy pastoral periods of my life. Sellwood church possesses some of the finest folks in our denomination. The splendid success that we have had is due to the co-operation that has characterized every forward move. We have taken in a number of classes of new members and we are making up another class. Whatever success I have in soul winning and church building I wish to give due credit to Dr. A. M. Hills of Pasadena College for his godly counsel and instruction. We have enlarged the church building and put in a new heating plant, and the outlook is the best it has been for years. We are planning to have an evangelist this spring and we are looking forward with great expectancy for a mighty revival. We have also held meetings in different places in Portland and God has graciously blessed. All told under our preaching we have seen over two hundred kneel at an altar of prayer either for pardon or sanctification. By God's help we expect to make this the best year of our life. The joy of preaching scriptural holiness and the pleasure of knowing that the sin principle has been eradicated and that the Holy Ghost abides was never keener than at this moment. We also count it a great blessing to work under District Superintendent J. E. Bates, a man with a vision and ability."

EVANGELIST S. B. SHAW—"After the close of the National Convocation for Prayer at Indianapolis, Indiana, in August, I went to Lima, Ohio, for a several weeks' campaign; a union meeting under the auspices of the Layman's Evangelistic Association of Lima, held in the People's Tabernacle. While in Lima, I spoke in seventeen of the churches. From Lima I went to Van Wert for the National Holiness Convention and then went to Ft. Wayne Bible School for several days of addresses to the students on the subject of 'Prevailing Prayer.' I then went over to Upland for a similar series with the students of Taylor University and then over to Marion for another such series with the students of Marion College. From Marion I came home to Grand Rapids, Michigan, for the holidays. All of the above mentioned meetings were successful and resulted in much good. From here I go in a few days to Cincinnati, Ohio, for meetings with the students on 'Prevailing Prayer.' From Cincinnati, I go on south for further evangelistic work and would be glad to make dates with pastors or others interested

in the South. I prefer union meetings and shall be glad to send testimonials to those interested. Address me, Box 233, Comstock Park, Michigan (near Grand Rapids)."

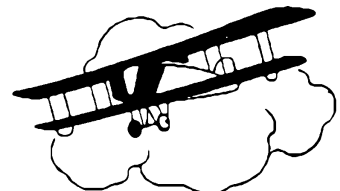
MIDWAY CITY, CALIF.—"We left our District Assembly at Sapulpa, Oklahoma, on Saturday, for an eight days' convention with Rev. Hilderbrand and his good people at Collinsville, Oklahoma. From there we drove through to Southern California where we have been engaged in revival meetings with Rev. Drake of First church, San Diego, California; Rev. Brown and his good people at Alhambra, California; Rev. Evans and his faithful little band at Coachella, California, and with our good friend, Rev. Seals, of Escondido, California. At each of these places we enjoyed sweet fellowship with the saints, and though we did not take all the country for God, we did have the privilege of seeing souls brought to God through the preached Word. At present we are in a meeting at Midway City, California. Rev. J. J. Woodson is the efficient pastor and we are looking for a real breaking up and melting together. We have some open dates during February, March and April. Anyone desiring our service may write us at Colton, California. And any church too small and too poor to call an evangelist; we will come, if you want a revival."—J. C. and Essie Halley.

COLEMAN, TEXAS—"We would like to report victory in our souls. We came to Coleman from the Dallas District. We found the church door closed and it had been closed for three months, with the light bill five months behind and some other bills hanging over. We have not been able to lift all these but, praise the Lord, the door of the church is open again. We have been here something like eight weeks; have enrolled in Sunday school forty-five members, with other services equally as well. We begin a meeting January 19, with Brother Phillips, our District Superintendent, as evangelist. Dear readers, when you read these lines please offer a sentence prayer for the Coleman church that we may be able to build and the devil will not destroy. Everyone feels encouraged with the work. Every service seems to be better. We say praise the Lord."—Rev. L. E. and Mrs. Cellan.

SHERIDAN, WYO.—"We have just closed a two weeks' campaign of revival effort with Rev. and Mrs. A. MacNaughton as evangelists. Brother MacNaughton is a forceful preacher and delivers his message under the anointing of the Spirit. Several prayed through to definite victory and the meetings closed with our little band of faithful members all looking forward to a break in the near future. To an outside observer the Nazarene work in Sheridan has not looked very promising but all the while, for about eighteen months now, the roots of the little vine of God's planting have been going down. So to the praise of His name, we will soon organize with about ten or twelve members. Our nearest Church of the Nazarene neighbor is Billings, Montana.

143 miles distant, where our good Brother Shelor is the able pastor and our former District Superintendent. Buffalo, forty miles to the south of us, is our nearest neighbor now; a church having just recently been organized there by our present worthy District Superintendent, Rev. J. O. Schaap. Rev. and Mrs. MacNaughton are the pastors there and had to leave our meetings here to look after their little flock in Buffalo. We earnestly entreat all who read this report to beseech the throne of grace for the cause of holiness in Sheridan and Buffalo. We sincerely desire that any of the general officers or any Nazarene minister passing through Sheridan stop with us."—Rev. and Mrs. J. N. Tomlin, Pastors.

NAMPA, IDAHO, NORTH SIDE MISSION—"The mission is progressing nicely against all kinds of obstacles. We have worshiped with a straw floor for over a year and souls have found God at the altar of prayer. Last month the workers and friends laid the long wished-for floor. We are praising God for His tender care and sweet presence in each of the services. This mission is located in a Mormon settlement and some of them are finding God. The largest number of poor peo-



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ple live in this section. This is a real Home Mission field. A few weeks ago the mother of nine children found the Lord precious to her soul. Neither she nor any of her family had attended church or Sunday school for twelve years. She is going to unite with us. This work is kept up by volunteer offerings and it is wonderful how the Lord is supplying our needs. The pastor, F. L. Logsdon, at this time is in the Samaritan Hospital, slowly recovering from a major operation. We would like the prayers of God's people at this time. 'Oh! how sweet to trust in Jesus, just to take Him at His word; just to rest upon His promise, just to know thus saith the Lord.'"—One of the Workers.

BLUE RIDGE CHURCH OF THE NAZARENE, TRENTON, MO.—"Brother E. T. Harris was sent here from the Topeka Assembly. Since his arrival it has proven that he is God's man in the right place. He found the church in good pastoral condition following Jerry Clevenger, who did good work, and the church had a wonderful revival in the summer, held by Rev. Evans. Since Brother Harris' arrival some have been sanctified and much interest is shown in all departments. Sunday school shows a nice growth. They have a wonderful superintendent. The writer spent Christmas evening and day there. They had a good program and a

well filled house. Then they came in on the pastor at the parsonage and showed forth the real Nazarene spirit, also the season spirit, by a generous amount of gifts. They voted the writer as reporter, but I'm afraid I will not do justice to those good people but will say that they surely are a fine group of people. They love their pastor and he loves them. You may expect great things in the coming year."—E. L. Askins, Reporter.

CORSICANA, TEXAS—"We are at Corsicana doing our best to push the cause for God and help spread scriptural holiness. Since coming here in October God has wonderfully blessed our work, giving us souls in the Sunday night services with many praying through to victory. Here we found our people very much discouraged, both spiritually and financially. The days of miracles are not past. God came to our rescue. Every part of the work has taken on new life. We have a fine Sunday school superintendent, Brother Fowler, who is doing good work. He is one who has the work on his heart. There is a live N. Y. P. S. and a good W. F. M. S. If you have any friends living near Corsicana whom you would like for us to visit, send us their address. We are looking forward to a great year as we have a sacrificing band of Nazarenes that stand by us with finances and prayers. Pray for us. Stop and see us when passing through here."—Mrs. M. W. Burgess.

BALLSTON, VIRGINIA—"This church celebrated its first anniversary with a most inspiring and blessed service on January 10. On January 9 of last year meetings were begun at this place which resulted in the organization of the church on March 7, with seventeen members. The Sunday school was organized on February 3, with thirteen pupils, and during the past eleven months has grown until we now have an enrollment of 78. There were 80 present January 5, and an earnest effort is being made to reach the 100 mark by the end of January. We have a healthy N. Y. P. S. and a very gratifying Junior Society. Our W. F. M. S. is functioning in fine shape, and the church carries a real missionary spirit. Since the

beginning of the work here, it has been necessary to double the size of the building (fortunately we were able to do this) in order to seat those who attend. Now we find it necessary to again extend our walls in order to accommodate our fine Sunday school. Accordingly, at our anniversary service this matter was placed before the folks and without the least bit of hesitation the necessary funds with which to add classrooms for fifty Sunday school pupils were subscribed. The actual work will be gotten under way in a week or two. We are looking forward joyfully to a five days' meeting with Brother D. E. Higgs, our new District Superintendent, beginning January 29. During our short stay here we have made many good and fast friends for the church and the Lord has added unto our number as fine and loyal a lot of new Nazarenes as can be found anywhere. It is indeed a privilege to labor with them. Pray for us, brethren, that God may raise up here in this little Virginia town (suburban to Washington, D. C.) a Nazarene regiment capable of waging a successful campaign against the forces of sin, to the glory of His matchless name."—M. H. Cave, Pastor.

EVANGELIST JAMES MILLER—"Another year has come and gone, but I can say it was one of the very best of my life. I conducted meetings in nine different states, namely, Oklahoma, Michigan, Illinois, California, Pennsylvania, Indiana, Iowa, Washington and Idaho. Some of my meetings were home missionary work, resulting in three new Churches of the Nazarene. I have enjoyed the battle on every field and was treated very nicely by all the pastors and people with whom I labored. Several of the churches invited me to return for another meeting, which I will gladly do as soon as I can get to them. I have just closed a good meeting at Webster City, Iowa, January 12. Many good and encouraging things could be said in detail concerning this meeting and all those of last year; suffice to say that God was with us and the supernatural was in evidence in all of them. I saw a large number join the church from the effects of my meetings and received many subscriptions for the **HERALD OF HOLINESS**. Please pray for me that I may be humble and holy, as I go out to represent God and the Church of the Nazarene in this new year."

EVANGELIST AUG. N. NILSON—"After a much needed rest of three weeks in our home in California we started back East again to fill other engagements, and have just closed a very remarkable good revival with Rev. I. P. Moore, pastor of our church at Elkhart, Ind. Here we found a very remarkable church with a very remarkable pastor. Three years ago Brother Moore came to us from the Mennonite Brethren in Christ church. But he soon adjusted himself to our program, and today, instead of a little struggling band of some eighty people, he now has two hundred and fifty members, including probationers, and instead of a small Sunday school of less than one hundred, they had the last Sunday I was there an

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attendance of 376. They have six large school buses that run all over the city each Sunday morning and gather up the children, and they engage a man, and pay him salary, for giving his full time to the Sunday school, and he drives all over the town during the week, and visits homes and gets new scholars for the Sunday school. We never saw such an arrangement. May God multiply the tribe of I. P. Moore, for we need such men as pastors all over our connection. Every month the budget is met at par, and as a rule they are always overpaid. This church loves their District Superintendent, Rev. Montgomery, and by the way, he certainly is a loving brother, a real Nazarene and a booster. I forgot to mention that the merchants in the city of Elkhart pay for the running of the buses, \$30 a Sunday. The church pay themselves for the solicitor I believe \$80 a month, but are thinking of raising him to \$100 a month. 'That's going it some,' as our beloved Brother C. E. Cornell used to say. Well, folks, I love the Lord with all my heart, I love my beloved church all I know how. I am in full sympathy with its program. I love the HERALD OF HOLINESS, and boost for it wherever I go. I love my Superintendency both General and District, for a fact since God sanctified me wholly I love everybody."

ELLINGTON, MICH.—"We have enjoyed a very warm reception among the people here. The outsiders are very good to us. We are planning a big year in the Lord. Already we have added to the roll five new members and several more are ready to come into the church. Our finances are about all up and expect to close the year, if Jesus tarries, in victory. Ellington church, which is a country appointment, is located on a beautiful corner with little competition. The praying folks of the church are with their humble pastor in pushing the battle for God and souls. The outlook is good; the work promising; we love our people dearly and we are so glad we are with them. I wish to express through the HERALD OF HOLINESS my appreciation of the good work done by our dear Brother E. E. Mieras of Nampa, Idaho. Brother Mieras was with us two weeks in December and the Lord gave us a wonderful meeting. Brother Mieras is a good evangelist, and the pastor's friend. He left the work here in the best of condition. The people's hearts are with the pastor. He helped the church in every way. In our home with our five little children he was a prince. They miss him since he is gone and so do we. We expect to use Brother Mieras again and again, the Lord willing. We are planning on an early spring meeting. Surely God is with us and we love Him with all our hearts. Our stakes are set far over in the land and we are pressing our way into greater spiritual things."—John E. Mellish, Pastor.

INDEPENDENCE, KANSAS—"We closed a revival December 24, with great victory and joy: The pastor did all the preaching the first eighteen days. Several prayed through, then God sent Brother C. O. Miller and wife our way and for ten or twelve days God was with us in a

wonderful way. Brother Miller is one of those old-fashioned holiness preachers who ought to be busy every night and day. Sister Miller is a real blessing in a meeting and can lead the singing and pray and believe God. We miss them in our services. God gave us several souls and eight united with the church. Praise the Lord! On Monday night, December 23, Brother Miller gave his great lecture on cigarettes. It stirred our hearts. This lecture ought to be given in every church, school and college and put in pamphlet form for distribution. On Tuesday night, Christmas Eve, we had a fine program. A large number of presents were given out and everyone received a treat. At the close the pastor was called to the platform and the Sunday school superintendent, Brother Slater, presented us with a new set of tires, complete. We were surprised, to say the least, and right while we were in this condition, the church loaded the altar with a big pounding for the pastor and family. Well, we can't tell you how we felt. But we are still saying, 'God bless our good Nazarenes and friends.' They love to do good. Then on Christmas day we went out to Brother and Sister Cooper's and Mother Woodruth's for a big dinner. Brother and Sister Miller went too and we had a great day. We are not planning on leaving, so don't bother us. God bless our many friends and all the rest too."—W. A. Menneke, Pastor.

DEATHS

ANGELL—The angel of death visited the sickroom of Mrs. Margaret Angell at St. Mary's Hospital shortly after midnight, December 2, and took the spirit of Mrs. Angell and that of her infant son, who was born three hours previous. Her passing was ascribed to heart trouble from which Mrs. Angell had been a sufferer for many weeks. Aside from her husband, Jesse H. Angell, she leaves the following children: Harold, Hazel, Frances, Charles and Edsel at home. Also Mrs. Alice Hill and Harold Hiedler by a former marriage. Her parents, John and Mary Sharrocks, two sisters and two brothers preceded her in death. Mrs. Angell as Margaret Sharrock, was

born at Empire, Ohio, September 23, 1885, and when a small girl came to Streator, Illinois. She was united in marriage with Jesse H. Angell of Streator, November 2, 1914. The funeral was held Thursday, December 5, Burial at Farm Ridge Hill Cemetery. Mrs. Angell was a member of First Church of the Nazarene, Streator, Illinois. Rev. J. Y. Jones, pastor of the Ottawa Church of the Nazarene, had charge of the service with Rev. J. B. Lansing, pastor of the Streator church assisting. Her devotion to her children was manifold, her life being one of sacrifice for their happiness.—J. B. Lansing, Pastor.

GILLET—Florence M. Atteberry was born in Carl County, Iowa, on April 18, 1870, and fell asleep in Jesus at her home in Iola, Kansas, December 7, 1929, age 59 years 7 months and 19 days. She came with her parents to Norton, Kansas, when a little girl of four summers. Later they moved to Pond Creek, Oklahoma, where Florence was saved and united with the Christian church. Here she met Charles Gillet and on September 9, 1903, they were united in marriage. To this union were born two children: Hattie Margaret and Gran-

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ville H. Gillett. After a short time they moved near Wichita, Kansas, transferring their membership to the Bethel Presbyterian church, near where they lived, until the death of Mr. Gillett, which occurred August 10, 1927. Then Mrs. Gillett and her two children moved to Iola, where she resided at the time of her death. Soon after coming to Iola Mrs. Gillett, with daughter Hattie, united with the Church of the Nazarene and remained an active member until her death. She was very zealous for the many activities of the church and gave her untiring efforts to promote an interest in the church work. Her home was always open to the church with its many activities and often she would say, "You may come to my home any time and have your meeting." If it was a missionary, business, social or a prayer-meeting, the church knew it always found a hearty welcome awaiting it, and the members often met in her home on such occasions. She was always thinking of others, calling on the sick and doing deeds of kindness to those around her. She will be greatly missed by all. She leaves two children, Hattie and Granville, both of Iola, and one sister, Mrs. W. A. Rose of Colony, a number of nieces and nephews and a host of friends to mourn their loss, but it is her gain. Funeral services were conducted by her pastor.—Ruth Oneth.

Wolf—Irma Belle was born January 27, 1925, near Casa Grande, Arizona, and died December 26, 1929. She became ill Sunday with croup which developed into diphtheria and she died Thursday at noon. She was the youngest daughter of Brother and Sister H. A. Wolf of the La Palma Church of the Nazarene, and leaves to mourn her death, her father, mother, four sisters, one brother and the entire community. Because of the nature of the disease, no public funeral was allowed and only her father accompanied the corpse to Phoenix where she was laid to rest by the side of her grandparents. Brother O. E. Waddle of Phoenix First church read the burial service at the grave. Irma Belle was a bright, lovable child. She always had a

smile for everyone, and we miss her very much, but we cannot sorrow as those who have no hope, for we believe that Jesus had need of this little flower in His heavenly garden and we say Amen to His will.—H. C. Hess, Pastor.

WOODARD—Charley May Woodard was born September 24, 1927, at Riverside, California, and died November 30, 1929, near Florence, Arizona, after a brief illness. She was the second daughter of Brother and Sister M. E. Woodard of Holtville, California, Church of the Nazarene. She leaves to mourn her death, her father, mother, and two sisters. Funeral services were in charge of Brother J. H. Hess and interment was made in the Florence cemetery.—H. C. Hess, Pastor.

FARR—On the evening of December 26, 1929, Sister Ada M. Farr was called to her eternal reward after a brief illness of about six days. She was a native of Canada and was united in marriage to Justin C. Farr near Lansing, Michigan, in 1892. They, with their family, moved to California in 1911 and located near Modesto. She was converted at the age of twenty-two and soon felt the need of entire sanctification and sought and obtained the blessing. She enjoyed the experience of holiness amid the cares and burdens of life as a mother of ten children. It was said of her that she was an ideal Christian mother. When the Church of the Nazarene was organized in Modesto she became a charter member and her whole heart and soul were in the work of God in connection with the church. The last few weeks before her departure she seemed especially blessed of the Lord in prayer and testimony and her shouts of victory have always been a great inspiration to those who knew her. Besides her husband, she leaves three sons and seven daughters: Bernard F., Ernest C. and H. Irwin Farr; Mabel C. Bodine, Ethel E. Prouty, Bernice M. Farr, Helen Farr, Reva E. Reisner, Marie C. Lewis, and Milleta Farr. Her pastor, Rev. W. L. Fear, was in charge of the funeral service and de-

livered the sermon. He was assisted by her former pastor, Rev. Thomas Murrieh of San Francisco, and Rev. J. N. Bodine, pastor of the Free Methodist church of this city. Her frail house of clay was deposited in the Turlock Cemetery, awaiting that glad resurrection morn and the happy meeting at the marriage supper of the Lamb.—W. L. Fear.

HERRON—John Herron was born August 3, 1877, and departed this life one year ago, January 28, 1929. Those Brother Herron left to mourn their loss were his faithful companion, Mrs. John Herron, and his seven children which are as follows: Naomi, Louise, Donald, Charlotte, Betty Jane, Richard and Roberta. Brother Herron was not considered so seriously sick until about five or six weeks prior to his death. The writer dropped in to see him a few days before he died, when no one in particular was allowed to see him, unless it was a minister or relative. He was very bad, but before leaving he requested that we have prayer with him. I have known Brother Herron for several years. He was a Christian and Bible student for years. For a number of years he had served as president and trustee in the Gardendale Mission, East Liverpool, Ohio. It was a delight for this scribe to sit in his Bible class and listen to his interpretations of the Scriptures, for he had a deep insight into the Scriptures. John Herron was employed for several years with the Hall China Company of East Liverpool, Ohio. The funeral rites were conducted in the First Church of the Nazarene, East Liverpool, Ohio, Rev. O. L. Benedum, pastor, having charge of the services, while Rev. H. O. O'Brien, pastor of the First Baptist church of East Liverpool assisted him. Brother Herron has now been asleep in Jesus for about one year. He is greatly missed at the Gardendale Mission, where he attended so faithfully. God is greatly standing by Sister Herron and the fatherless children. God has promised to be a Father unto the fatherless. We shall meet again in the city where they need no sun. He is at peace. He has gone to his heavenly home of which he talked so much while on earth. We bade him farewell and good-night. Some sweet day we will say good-morning.—B. H. Pocock.

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In this very attractive new book the author has endeavored to present in narrative form the Estate which man originally possessed as he came from the hand of God; what part of that Estate was lost in the Fall; what may be regained in this life through the atonement of Christ; and what shall finally be restored in the eternal Paradise of God. It is a book on holiness, emphasizing its essentials, man's needs, man's provision in Christ, man's possession through faith. The practical phase of the subject is especially emphasized, for the author has gathered information from his wide experience as pastor, editor, evangelist and executive in various sections of the country. It is written in an attractive style and both young and old will find interesting and helpful reading in this book.

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MELVIN—Eugene Melvin, son of Stephen and Eliza Melvin, was born in New Richmond, Ohio, April 29, 1870. He departed this life at his home in Connersville, Indiana, December 7, 1929, age 59 years 7 months and 8 days. His childhood and young manhood days were spent at Neville, Ohio. He came to Connersville, Indiana, in the year 1902. He was united in marriage to Miss Emma F. Cline of Brownsville, Indiana, February 15, 1903, and this union of hearts has never been broken but seemed to be strengthened amidst sorrows and adversities as well as in the joys and pleasures of life. Brother Melvin was converted at the age of ten years, at a Methodist mourners' bench. However, under the temptations of youth, he ceased to follow the Lord as he should until, under the ministry of Rev. L. Standley and Rev. Earl Davis, twenty-seven years ago he was reclaimed. Three days later he saw and felt his need of heart holiness and plunged into the fountain of cleansing and was sanctified wholly as a second work of grace. Upon coming to Connersville he transferred his membership to the East Side M. E. church and labored faithfully in that connection. In the year 1920 he united with the Church of the Nazarene and at the first District Assembly was elected to elders' orders and ordained by the assembly. During the ministry among the Nazarene brethren he served the following churches: Eby and Breese Chapel, Boonville and Worthington. It was while at the last mentioned station he was forced to leave the active ministry and return to his home in search of health. Kind hands of a devoted wife, physicians and friends could not stay the death angel. When our pastor called Thursday evening before our

brother's passing, he heard him say: "My praying is all done, everything is fixed up. Tell my brethren I thank them for their faith and faithfulness and should I go tonight I will look for them on the other side." Mr. Melvin leaves to mourn their loss the widow, one brother, Mr. John Melvin; one sister, Mrs. Ida Ross of Connersville, and one nephew, Herbert Melvin of Union County, Indiana, whom he partly reared in his home; Mrs. J. A. Williams, a sister-in-law and three brothers-in-law, Rev. J. A. Williams of Connersville and Oliver M. Cline of Indianapolis, and James L. Clive of Eugene, Oregon, with a host of neighbors and friends. The floral offerings were many and beautiful.—Stephen C. Johnson, Pastor.

WOLVERTON—Mr. N. S. Wolverton passed away to be with the Lord January 3, 1930. He was born of Christian parents February 28, 1850, at Vicksburg, Michigan, and was 79 years and 10 months of age at the time of his death. He came to Abilene, Kansas, from Michigan, in 1870 and lived there for over thirty years. He was saved when a boy of 17 years of age, joined the Baptist church and was a member of the church at Watonga, Oklahoma, until ten years ago when he joined the Church of the Nazarene. He moved from Kansas to Watonga in 1902 and has lived here since that time. He was married to Miss Clara Sechrist at Solomon, Kansas, April 10, 1892. He leaves to mourn their loss, his wife, one brother and many relatives. Those relatives present at the funeral were Mr. G. W. Aspley and Mrs. Ruth Kauffman of Abilene, Kansas, and his niece and nephews, Mr. Hubert and Billy and Norma Nesbitt of Oklahoma City. He was a kind, good man; loved by all who knew him. He was always in his place at church services and will be missed by all. Funeral was held at the Church of the Nazarene by C. J. Goodwin, pastor. Burial was in the I. O. O. F. Cemetery.

RUSSELL—January 3, 1930, after months of suffering, Mrs. Jane Russell, daughter of George and Margaret Langston and wife of Wesley Russell, laid down this earthly tabernacle of clay

and slipped away to be with Jesus. Sister Russell was born May 16, 1856, in Wabash County, Indiana, spending her childhood days northeast of Wabash, later with her husband she moved to Marion, Indiana, where she spent about forty years; moving to Gaa City about two years ago. On September 11, 1873, she was married to Wesley Russell at Lancaster, Indiana. Six children were born to this union, one son and five daughters, of which two daughters preceded their mother in death. The living children are David Russell of Marion, Indiana; Maude Fisher, Palmy, Harrison, Indiana; Pearl McGuire all of Gaa City, Indiana. Eleven grandchildren, one great-grandchild, two sisters, Mrs. Catherine Russell, Wabash, Indiana; Mrs. Lola Hapner, North Manchester, Indiana, and many other relatives and friends. Late in the year of 1875 in a log cabin east of Hopewell, Indiana, where some good old-fashioned Methodists had gathered for a cottage prayer-meeting, Holy Ghost conviction struck Sister Russell's heart and there she saw her need of a Savior. Surrendering her heart and life she was saved from her sins and later sanctified, living faithfully to the end. Eight years ago when the Church of the Nazarene was organized in Marion, Indiana, she became a charter member, and served with great love and devotion until her health failed. The funeral was conducted by Rev. Cordia Pulley, assisted by Rev. Fred Wright, pastor of the Church of the Nazarene, Marion, Indiana, where the service was held. The body was laid to rest in the I. O. O. F. Cemetery, Marion, Indiana.—Chloe Elliott.

HOWARD—William B. Howard, son of Mr. and Mrs. Isaac Howard, was born in Douglas County, Illinois, March 10, 1850, and passed away at 8 o'clock on the morning of December 29, 1929. Age 79 years 9 months 18 days. He was united in marriage to Miss Fanny Clark, and to this union two children were born; a daughter, Mrs. Maude Purley of Pasadena, Calif., and a son, who died in infancy. His wife preceded him in death. He was united in marriage to Mrs. Alma F. Murphy, October 25, 1898. While but a young man Mr. Howard confessed and surrendered his life to the Lord, later entering into the experience of perfect

love. He gave beautiful testimony to his experience throughout the remainder of his life. His last days on earth were filled with words of praise to his Master. Some forty years ago Rev. Howard entered the ministry, and tested the hardships and triumphs of ministerial life, his beloved companion standing by him and loyally entering every test and enjoying every triumph with him. He was for years a member of the Methodist church, and was organizer and founder of the People's City Mission, serving as its superintendent from 1907 to 1914. Later he gave some time to the work of the Nebraska Children's Home Society, traveling as one of its representatives. He was active in the State and Lancaster County Holiness Association, serving in an executive capacity in both. He was a member of the Gideons and frequently went out representing this work. In the year of 1926 Rev. Howard united with the First Church of the Nazarene, and his ministerial parchments were recognized, and he became an elder in the church, which relationship was sustained until death claimed him. He was happiest when engaged in the work of the Master, keeping a prayer and fast day each week and visiting the sick and shut-in, this was one of his chief delights. He leaves to mourn their loss, his wife, Alma F. Howard, one half brother, Grant Howard of Illinois, a daughter, Mrs. Maude Purley of Pasadena, Calif., and a step-son H. B. Murphy of this city, three granddaughters and one great-granddaughter, besides a host of friends.—V. W. Littrell, Pastor.

HOCKER—Mrs. Cuska Hocker was born April 16, 1864, at Carmi, Illinois. Departed this life December 23, 1929, age 65 years 8 months 23 days. She was married to R. W. Hocker August 25, 1885, at Stonefort, Illinois. He left her to be with Jesus, four years ago. To this union were born ten children, four died in infancy. She lived a devoted Christian and was a member of the Church of the Nazarene in Vincennes, Indiana, where her funeral was conducted by her pastor, Brother Miller. She was laid to rest by the side of her husband in Vincennes, Indiana. I expect to meet her just inside the Eastern Gate.—Her sister, Minnie Wells

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ANNOUNCEMENTS

NOTICE—I have been working with Rev. Fannie Payne for several years. She is taking a rest this winter, so I have open dates for the months of February and March. Anyone desiring my service as song leader or pianist may get in touch with me at Tuttle, Oklahoma.—Bertha Pults.

NOTICE—Change of Address: Having moved from Pasadena, California, to Idaho, my permanent address is 1615-1st St. S., Nampa, Idaho. I have some open dates for the months of February and March in Oklahoma or Texas and three summer dates in the central states with wife and daughter as helpers. They are good help as altar workers and in N. Y. P. S. meetings; with stringed instruments, preaching, etc. Would like to complete my summer and fall slate as soon as possible.—W. P. Jay, Evangelist.

NOTICE—I have open date in March. Home address: 224 W. Palm Ave., Monrovia, California.—M. M. Bussey.

NOTICE—This is to certify that Rev. N. E. Tyler of Canadian, Texas, is a commissioned evangelist on the Abilene District.—H. C. Cagle, District Superintendent.

RECOMMENDATION—It gives me great pleasure to recommend Mr. Evert Halcomb and wife of Bentonville, Arkansas, as song evangelists. They have had two years' experience in song leading. They are fine young people and we should keep them busy.—W. O. Felts, Pastor, Bentonville, Ark.

RECOMMENDATION—It gives me pleasure to recommend to the fellowship and confidence of the brethren everywhere the Johnson Evangelistic Party, who are members of our assembly. They are safe and sane and loyal to the church. They are very capable both in ministry and song and you will find them a great blessing to your church and community.—S. C. Taylor, Superintendent Central Northwest District.

NOTICE—Rev. Chas. Hanks, pastor of the Arlington St. church in Akron, has been elected to fill the vacancy on the Advisory Board of the Pittsburgh District, caused by the resignation of Dr. J. Howard Sloan.—C. Warren Jones, District Superintendent.

WANTS

WANTED—Experienced woman to take charge of kitchen in Samaritan Hospital, Nampa, Idaho. Must be person of refinement and ability with definite experience of sanctification. Nazarene preferred. Write M. Gertrude Black, R. N., Bupt., care Samaritan Hospital, Nampa, Idaho.

Would like to get in touch with young woman preacher who sings, plays guitar and piano and who is interested in evangelistic work. I have good proposition to offer. Rev. Mrs. Alpha Akers, Bethany, Okla.

Songs—"When My Savior Smiles" and "If Jesus Recognizes Me." One folder, 15c; 2 for 25c. Catchy song free with 25c order. Rev. Jarrette Aycock, Bethany, Okla.

New Song Book: "Gospel Waves," now ready. Be sure and see a copy. Sample 20c. Also last year's book "Bowl Revival Songs," sample 15c; the two for 35c. Write for special terms by 50 and 100. J. E. Melvin, Caduta, Okla.

Solo or Quartet: "Far Away On the Hill Sides of Gold" and "Jesus Rescued Me." Four page folder, words and music. 15c each or two for 25c. Rev. Mrs. Alpha Akers, Bethany, Okla.

OHIO DISTRICT

HONOR ROLL CHURCHES
DECEMBER, 1929, BUDGET

Church	Pastor
Chillicothe	Robert Goodwin
Cincinnati (Fairfax)	George M. Galloway
Cincinnati (Mt. Washington)	O. A. Singleton
Circleville	A. E. Pusey
Columbus (Parsons Ave.)	Ward Zimmerman
Columbus (Warren Ave.)	B. H. Haynie
Coshocton	A. H. Perry
Dayton (Parkview)	W. R. Gilley
Fort Recovery	R. R. Oren
Greenville	O. J. Bennett
Hamilton	W. H. Parker
Ironton	H. C. Little
Marion	D. E. Miller
Payne	Mrs. A. M. Moorehead
Point Rock	D. A. Hufford
Shelby	John Davidson
South Canaan	D. E. Miller
Toledo	H. H. Stahl
Wauseon	A. J. Laird
Woodstock	James Shelton
Xenia	W. V. Sharp

GOLD STAR CHURCHES
(January, 1930, Budget, paid in advance)

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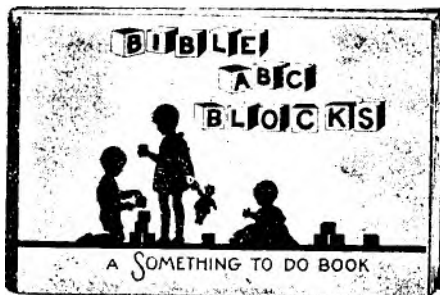
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