

HERALD of HOLINESS

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WHOLE NO. 831

BROKEN TO PIECES OR GROUND TO POWDER

IN THE building of our lives we are forced to make Jesus Christ the head of the corner or else reject Him entirely. Pontius Pilate had either to set Him free or sign His death warrant. Jesus Christ can occupy no compromise position. He is God or He is an impostor; He is a Savior from heaven or He is the illegitimate son of a peasant girl. And we must receive Him or reject Him. We are either for Him or we are against Him.

And the consequences of accepting or rejecting Jesus Christ are inexorable and of the most limitless import. Speaking of Himself as the stone which the builders rejected and which, in spite of their blindness, had become the head of the corner, Jesus said: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). Pieces for accepting and powder for rejecting. Always the broken and contrite heart finds mercy with the Lord, and always the proud and arrogant and self-sufficient are despised and rejected of Him.

On the one hand is mercy, on the other judgment. And Jesus Christ is so related to us all that we must answer that age-old question, "What must I do, then, with Jesus which is called Christ?" Jesus is the Lamb of God to penitent sinners, but He is "the Lion of the Tribe of Judah" to those who will not have His love. He wears the lilies for robes when we approach Him now in contrition, but He will be clothed with lightning then when we face Him in His wrath. His gentleness as Savior invites the approach of a little child, but His mien as Judge will melt into fear the courage of kings and chief captains.

Choose today, oh, man. Delay may mean death, while instant obedience certainly does mean instant life. Jesus Christ is before you as life's great corner-stone, if you will have Him as such; if not, then He will become a stone of stumbling and rock of offence. He must be your merciful Savior today or your righteous Judge tomorrow. If you fall upon Him in penitence and genuine contrition, He will break up your old heart of stone and make you a new creature. If you wait until He must fall upon you in judgment, then there will be no refuge for you. Pieces and pardon, powder and perdition are offered. Oh, fall upon Him now.

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FEEDING CHRIST'S LAMBS

JOHN WESLEY said that it means more to keep the grace of God than it does to get it, and the experience of men proves the validity of the statement. Jesus commissioned His Church to go to all the world with the gospel message, but He also made it obligatory to feed the lambs of His flock.

Hon. Arthur L. Bates says in the Watchman-Examiner: "The common practice is to let the converts starve. No beginners classes are formed. No A B C's in denominational belief are taught. Sometimes not even a friendly handshake or visit to the home are thought of. And then we have meetings, and ponder seriously over the question why so many members of the individual church falter and fall away."

And there are probably no people more generally at fault in this matter than churches connected with the holiness movement, like our own. We have always had to lay great emphasis upon the crises of regeneration and entire sanctification to make up for the lack of others on these points. And while emphasizing the crises we have practically ignored the progresses. Our remedy is the mourner's bench, no matter whether the disease be sin, sorrow, ignorance, weakness, trial or temptation. We give the same medicine, no matter what the sickness. But this is a mistake. People, especially the beginners in the faith, need instruction, sympathy and encouragement.

A few days ago I was riding with a doctor who is also a preacher in our church. He gave me the outline of a sermon he had recently preached and I remarked that it appeared to be a "pastoral sermon." He replied that he desired above every other thing to be able to preach pastoral sermons; for, said he, "Nazarenes do not get many pastoral sermons." He went on to say that practically every one of our preachers begins and concludes his sermon with the thought of getting someone to the mourner's bench at the close and that his sermon is adapted to that end, but not to the end of instructing and encouraging those who are already in the faith.

But the fault is not alone with the preachers. Laymen are easily stirred to pray for seekers and to bear great burdens for those who are definitely in need of pardon or holiness, but not many are earnest and practical in instructing, advising and encouraging those who have recently found the Lord.

We must not lay less stress upon definite seeking and definite finding, but we must give more attention to the feeding of the lambs. We must help our converts to become established.

It is remarkable how a small church of the Church of the Nazarene can have a revival with as many seekers as there are members of the church and come out at the end with no new members at all. It reminds one of the mother in Texas, who was proud of her three sons' trading ability. "Why," said she, "those boys can get together on a rainy day and make a dollar and a quarter apiece [which was good farm wages at that time], just trading among themselves." And it has seemed that we can have big revivals just getting one another to the mourner's bench. And we do not say that those who go to the mourner's bench in the revival should not go, but we do say that the fact that they needed to go is a testimonial to the laxness of the shepherds to the duty of feeding the lambs.

You know it is said that science has lengthened the average span of human life in this country by about twenty years. But still it is as unusual to see a person ninety or one hundred years of age as ever; for the work of science has had little to do with the health and longevity of people above fifty, its success has been in decreasing the death rate of children and young people. Among heathen people, where the living conditions are unsanitary and hard, there are as many old people as in our own land. But the test of the proper standards of life is the infantile mortality rate. For if the child is strong and fortunate enough to "live through it" he will become adjusted and immune. Likewise the test of a church's efficiency is not the number of its mature saints, but the number and state of health of its "new converts." The older one will live anyhow—they are used to it.

MORE PREACHERS AND BETTER PREACHERS ARE NEEDED

THE Church of the Nazarene has assumed a tremendous task in connection with the spreading and conserving of scriptural holiness. Many factors enter into the success of such an undertaking, but among them we cannot fail to give high place to the number and quality of our preachers. For a church of our age and size, we probably have more preachers than would ordinarily be apportioned to us, and there are those who would say that in actual preaching ability our preachers compare favorably with those of other churches and movements. But whatever may be our comparative position in these matters, we do not hesitate to say that we need more preachers and better preachers. We have approximately three thousand preachers now and we should have twice as many within five years. We have a reasonable percentage of college trained men and a few who have had university or seminary training, but we must have more trained men in our pulpits.

From the beginning days of our movement, the watch-word has been the planting of churches in the

centers of population and the building up of centers of fire. This must continue to be our plan and purpose, and this is going to draw heavily upon our supply of trained men. In fact it is already drawing heavily upon such supply, and finding suitable pastors for our stronger churches is becoming more and more of a problem as the number of relatively strong churches increases.

But we must also evangelize the rural sections and the smaller towns. In fact we must carry this message and work of full salvation into thousands of fields in which the harvest will never be more than simply a "gleaning;" for we must have men from the country and sparsely settled sections for the future leaders in our church—that's where they come from, you know. But in many of these fields it will not be possible to gather a sufficient nucleus of Nazarenes to support a pastor and take care of an independent work. Once in a while there is a well trained man among us who casts his lot with the rural church and stays with it, but such men are entirely too few to meet the need.

More preachers are needed, especially for the rural and sparsely settled fields, how are we going to supply them? My suggestion is that we follow the plan of the early Methodists and encourage the multiplication of "local preachers." The local preacher is not usually trained for the regular ministry and he does not feel called to leave his regular secular vocation and devote his entire time to the ministry. He continues to support his family at farming or in his business or trade. But in the meantime, he preaches full salvation to his neighbors. He encourages Sunday school work and prayermeetings and wields an influence in the community that is sometimes stronger than that of the regular pastor. He fills his "appointments" in the neighborhood schoolhouse or town hall and lives the life before the people. We need a thousand just such local preachers to take the message to the thousands whom we are not yet reaching, and many of whom we shall never reach by use of their regular means. Let us encourage the local preacher.

And saying that we need better preachers reminds us that in order to have better preachers we must have a certain percentage who have had college training and seminary advantages. We are building the colleges and we have almost a thousand in these colleges who are in training for some kind of Christian service. But we must build one strong theological seminary. We must get at this task soon—the sooner the better and very long will be too long to wait. We must give our young preachers the advantage of the very best there is in seminary training, and yet we must place the Nazarene stamp indelibly upon them while the process is going on. Now I do not mean simply a Bible school or a Christian worker's training school, I mean a real theological seminary that will be just as thorough and just as complete as the Southern Baptist Seminary at Louisville, Ky., or the Western Theological Seminary (Presbyterian) at Pittsburgh, Pa., from which our

General Superintendent Walker graduated back in 1884. Let's go to work soon to establish a full-fledged Nazarene Theological Seminary. This school can be located near one of our own colleges or near the campus of some great university, where our students may pursue work on regular graduate degrees, and with proper endowment with which to provide tuition and living quarters for students, we can have a good enrollment from the very start. Such a school will not require large buildings or expensive equipment, and five or six of the strongest men available will form the nucleus of the faculty. This thing ought to be done and, therefore, "It can be done."

A SUPPRESSIONIST OVERSTEPS

REV. C. W. OVERMAN, writing in the Arizona Baptist, says: "No, we are not perfect here, nor can we ever be as long as we have this body of our humiliation. I object to this teaching of eradication because it denies the Word of God—it denies salvation by grace because it makes full salvation dependent partly upon Christ and partly upon our tarrying at the altar to receive the 'second blessing;' it warps the conscience and thus tends to make hypocrites out of its adherents."

Now we are not personally acquainted with Rev. Overman, but we wonder how a Baptist, unless he be a "Hard Shell Baptist," can take this position regarding full salvation and then go on and preach repentance as a necessary prerequisite of pardon. Perhaps Rev. Overman does not face this difficulty for perhaps he has joined in with that shallow, modernistic crowd which teaches "only believe," instead of "repent and believe," as the Bible and old-time Baptists teach.

But in attempting to emphasize "salvation by grace," Rev. Overman commits the error of making that grace unconditional in its application, which is the error of hyper-Calvinism. Salvation is indeed by grace, but it is also by faith. That is, its energy is grace, but its condition is faith. And faith has its prerequisites. Repentance is the prerequisite of initial saving faith. Consecration is the prerequisite of faith for full salvation. And obedience is the prerequisite of faith for final perseverance. Does Christ regenerate whom He will without regard to any human condition? Hyper-Calvinists would say, he does. But scriptural Arminianism would say He does not, and this last answer is in keeping with the ground of human responsibility and in keeping with the experience and observation of the Christian centuries.

Must sinners "turn or burn"? They must. Then is salvation partly of Christ and partly of ourselves? It is wholly of Christ as to efficacy and power, but it is of ourselves as to choosing. There is human and divine co-operation in salvation. And if this is true regarding initial salvation, why should we question it regarding full salvation?

Bud Robinson has very quaintly and truthfully said: "It takes both manhood and grace to make a saint,

and God will furnish the grace if you will furnish the man." And we might go on to say that if you do not furnish the man, God will not, and in the moral sense, cannot apply the grace and so there will be no saint.

And Rev. Overman goes on to say that eradication warps the conscience and thus tends to make hypocrites out of its adherents. We think this man is confused as to the meaning of perfection and that his assertions are based upon that confusion. He says at the beginning that we shall never be perfect as long as we have this body of our humiliation. This all depends upon what kind of perfection is being discussed. Indeed we shall never possess resurrection perfection, which includes deliverance from weakness, sickness and mortality, while we have this body of humiliation. But in speaking of that final perfection and the need of pressing on to possess it, the apostle Paul said, "Let us, as many as be perfect, be thus minded." That is, let as many as possess Christian perfection press on to resurrection perfection. Or, in yet simpler words, let as many as are sanctified press on in patience and faith until at last they are glorified.

But can anyone who believes in grace at all believe that getting more grace will tend to make hypocrites out of those who possess it? Grace has a tendency to save us from hypocrisy, for hypocrisy is the fruit of the old fallen nature. The perfect love which is the essence of holiness, among other things, "Vaunteth not itself and is not puffed up." Rev. Overman and the apostle Paul do not agree as to the effects of getting sanctified, and I have a "tendency" to stick to Paul.

But speaking of suppression, or counteraction, or whatever it is regarding inbred sin that Rev. Overman is defending, we would say that it "tends" to bring spiritual defeat to its adherents, because it leaves in them the old root of bitterness which insists on springing up and defiling the man. Thank God, there is a better way. "The blood of Jesus Christ his Son cleanseth us from all sin."^h Now if we are cleansed from all sin, how much sin is there left? "The very God of peace sanctify you wholly, and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now if we are sanctified wholly, what part of us is yet not sanctified? And if we are to be blameless unto the coming of Christ, we must get it before He comes, and if we must get it before He comes, why not get it now? Why quibble about tendencies when you can be holy? Why hesitate about the matter of ability, when it is said regarding the calling to entire sanctification: "Faithful is he that calleth you who also will do it"?

People who complain at the "incidental" cost of running the church may be interested to know that it takes four million tons of coal annually to blow the locomotive whistles of the country.

EDITORIAL COMMENTS

A correspondent writes: "In 'The Apostles' Creed' it says, 'I believe in the Holy Ghost, the communion of saints,' etc. Does this refer to the communion of Christians one with another or does it speak of communion with God, or does it have reference to both?" Now the Apostles' Creed lacks several centuries of going back to the apostles, and yet for all that it is a very ancient instrument. We must therefore depend largely upon the general faith of the Church at the time this creed came into formal existence for comments upon it and for explanations of it. But basing our idea upon this very ground, we think the reference was to the communion of saint with saint. And even now, when the Church is resting from outward persecution, there is still something wonderfully refreshing and encouraging about the fellowship of the redeemed of the Lord. The very closest relationship on earth is that which exists between those who have been washed in the blood of the Lamb. Perhaps we should mention this oftener and enter into it more heartily. Not many meetings of Christians ought to intervene between the singings of "Blest Be the Tie That Binds."

The research department of the Church Federation of Sacramento (California) has published the following interesting bit of information and comparison: "Belgium has been the classic example of manpower loss in war. This is because publicity's calcium light was turned on that country. The real war loss, however, fell proportionately most heavily on Protestant New Zealand. The latter's official history shows the New Zealand loss compared with Belgium's was approximately 8 to 1. American churchmen know only too little about this splendid nation, perhaps the most nearly purely Protestant in existence. Its origin was in two ecclesiastical colonies,—Anglican Christchurch and Presbyterian Dunedin. From these beginnings came that splendid idealism that flowered at Gallipoli and on Flander's fields. For the prevention of war, Protestant bodies are laboring world-wide. In doing this, their motive has been purely altruistic. Had, however, the motive been that of organized selfishness, the work could hardly have been better planned. The reason thereof is, that war falls with unusual severity upon the Nordic elements in any nation. The Nordics, overwhelmingly Protestant in religion, instinctively resent oppression. When abused they are not docile like the Alpines. They fight back. This is why Luther's Reformation persisted only in Nordic areas. As a result, however, of this urge to struggle, the Nordics for centuries have been bleeding pale on the battlefield. Thus it is evident that when Protestantism fights for the outlawry of war, it also fights to prevent a repetition of frightful losses like New Zealand's. It is thus likewise struggling for self-preservation, racially and religiously."

At the end of all our human trying, we must finally "let go and let God."

WHAT HOLINESS IS NOT

C. V. Fairbairn, Evangelist

And the Lord thy God will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all thy soul (Deut. 30:6).

MANY objections to holiness are due to false notions of what the term really implies. Some people fail to understand; others misunderstand. Some of us, the holiness folk, may be to blame here. Possibly we have, in a measure, obscured the real issue by teaching for doctrines the commandments of men.

Holiness is not Dress Reform. It is, first of all, the crucifixion and destruction of the inbred sin of the heart. God's great quarrel is not with colors, frills, buttons, meats and drinks. Some people seem to think that holiness deals chiefly with such things as these. We verily believe that when God renews the heart, our attitude towards such things will be radically affected; but God's great quarrel is with sin. His great purpose is to get into the heart, and there, at the seat of the whole trouble, cure the very corruption of our nature.

Holiness is not Membership in a Holiness Church. If membership in a worldly church is not a saving factor, no more is membership in a holiness church. We believe in belonging to church; but affiliation with a holiness church is not an indispensable factor in the entire sanctification of the believer. Therefore, the merely being a Mennonite, a Nazarene, a Free Methodist, one of the Pilgrim Holiness brethren, or a member of a holiness association, does not imply nor involve entire sanctification.

Entire Sanctification is not Mere Demonstration. There have been demonstrations in abundance where righteousness of life was wanting. Real Holy Ghost demonstration is not associated with such lives. Demonstration, in itself, is no evidence whatsoever of heart holiness. Some dear souls have actually failed to find the blessing through looking for some physical manifestation, or wonderful thrill, instead of being willing to receive the blessing God's way, by faith.

Entire Sanctification is not Merely Being Blessed. Blessing is not the evidence of the second work of grace. The justified man is a blessed man; yet he is not entirely sanctified. We are persuaded that the only man who is a candidate for holiness is the justified man who is as well blessed as it is possible for a regenerate man to be blessed.

Entire Sanctification is not Regeneration. Regeneration is the birth of the soul into the kingdom, and includes pardon, justification, impartation of eternal life, adoption, and the Spirit's witness thereto. Regeneration is sanctification begun; entire sanctification is heart-cleansing completed. It is subsequent to regeneration. It is the destruction of the indwelling corruption of the heart.

Entire Sanctification is not Consecration. It includes it, but is greater than it. Consecration is a work which man does for himself. But not all that we can do for ourselves can touch and cure the sin of the heart. We cannot be entirely sanctified if we are not entirely consecrated; but there is the danger of folks, even after consecrating, failing to wait for, and receive by faith followed by the witness, the experience which God alone can work in the soul.

Entire Sanctification Does not Imply Freedom from Temptation. "We shall always be open to attacks of Satan; for in no other way could our allegiance to God be tested, proved and perfected, than by trials and temptations."

Entire Sanctification Does not Introduce a State From Which you Cannot Fall. But it does reduce the danger of falling to a minimum. You will be kept from falling as you walk in the light. You are not *unable* to sin, but with the help of the power of God you are *able not to sin*. We are able to stand, yet liable to fall, our standing being conditioned upon continual obedience; for "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

Entire Sanctification is not Absolute Perfection. Absolute perfection belongs to God alone; the perfection of man is relative. Nor is this blessing angelic perfection. According to the Lord's prayer, angelic performance of divine will is exemplary, the model for human obedience. Evidently angels make no mistakes; we frequently do, always will; our service is very faulty. It is not Adamic perfection. That was only possible in the unfallen, unblighted, Edenic state. It is not physical perfection: that awaits the touch of glorification after the resurrection. It is not psychical perfection, i. e., perfection of knowledge, judgment, etc. It is perfection of heart, not head. Not many "wise and prudent" find the experience; yet hundreds of the humble, poor and simple-hearted have enjoyed the fulness of the blessing. It does not imply freedom from infirmities. The Holy Spirit "helpeth our infirmities," but He never helps our sins. Paul gloried in his infirmities; for they even helped the power of Christ to rest upon him; but he never gloried in his sins. Holiness admits of many infirmities, but not of sin. And yet, entire sanctification is not (as many opposers of the doctrine assert that we teach) sinless perfection. Sinless perfection is one with absolute perfection, which is God's alone. Many of our faults, foibles, failings, mistakes, etc., have the complexion of sin, but since we do not will them—nay, rather will against them—they are not intentional, and therefore are not essentially sins. Holiness is, thus, an unsinning though not a sinless perfection.

Entire Sanctification Does not Imply Perfection of Conduct. The world sees our faults, mistakes, etc.,

and we ourselves are certainly conscious of them; but our kind heavenly Father, understanding our frame, remembering that we are but dust, looks upon the heart and sees there, back of imperfect action and faulty accomplishment, perfection of love toward Him and perfection and sincerity of motive even in our conduct.

Entire Sanctification is not that Perfection or Maturity, which comes with the Ripening Years of Steady, Spirit-filled Confidence in God, Holy Living. You may not be so mature as to comprehend the deep things of God, and yet you may be in heart as clean as the precious blood can wash you, even "whiter than snow."

Entire Sanctification is Perfection of Love. God commands us to "Love the Lord thy God with all thine

heart, and with all thy soul, and with all thy might" (Deut. 6:5). Jesus called this the great commandment. It is the work of God, through the Spirit, to implant this love in the heart. "And the Lord thy God will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). "The expulsive power of a new affection" (Dr. Chalmers) will purge from the heart all that is contrary to the pure love of God. "He hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

MC PHERSON, KANSAS

THE LAW OF REACTION IN LIFE AND CHARACTER

By Prof. A. S. London

THE new biography of Benedict Arnold tells us of the remorse of conscience and awful despair of the traitor's final days, and the agony that filled his life. There was no arbitrary decree imposed upon Arnold. He plotted the surrender of the interests committed to him as a general, planned the stratagem that ended in the capture and execution of Andre, and received thirty thousand dollars in gold for his treachery. Having gone over to the enemy, he placed himself at the head of a band of English troops and went forth to destroy the towns and villages of his boyhood, and pillage the homes of his acquaintances. He sowed distrust in his home country; he reaped distrust from the Englishmen who had bought his honor. He sowed treason; he reaped contempt.

Jacob, of the Old Testament, was very shrewd and diplomatic in his dealings with his brother, Esau. One day when the father, Isaac, was blind and old, Esau grew restless, and at last went away with his companions on a hunting trip. In that hour Jacob took advantage of the situation, used the skin of a kid to make his hand's hairy, like the hands of Esau, and simulating the voice of the brother, he extorted from his dying father those tokens that, according to eastern custom, made him the successor to the father's title, wealth and power.

Many years passed by and Jacob was still bringing in heavy returns for his deceit upon his father. But there was a law that was slowly but surely bringing the harvest of reaping what he had sown. When he was well along in years his sons began to plow great furrows of care and anxiety in his face. "Do you not remember how our father, Jacob, took a kid and made his hands like unto the hands of Esau? Let us now take a kid and make its blood represent the blood and death of Joseph. What Jacob did for his father, Isaac, let his sons do to their father, Jacob." Thus, with subtle irony nature made the man's sins to come back to him. A boy, Jacob, deceived his father; now, grown gray and old, his boys brought their father an armful of deceptions. Himself a son, he

thrust the dart into the heart of his father, his sons thrust the darts into his heart that filled him with sorrow and agony.

In his "Paradise Lost," Milton has shown us the principle that every deed is a seed that contains the germ of its own harvest. The poet represents Satan as an angel, fallen, indeed, and sadly battered by his fall, yet still an archangel glorious for strength and beauty. Having visited Paradise and accomplished the destruction of Eve's innocence and Adam's happiness, Satan returns home, passing over a bridge of more prodigious length than now arches the gulf between earth and hell. When the prince arrived at Pandemonium, the capital of Lucifer's realm, he found that the leaders of the fallen host had arranged a reception in the great banquet hall of the palace.

The prince told the story in the presence of a great crowd, of how he had succeeded in opening the earth as a place to which these exiled angels might retreat from the prison in which they had been so long confined, and pointed to the great bridge spanning the abyss 'twixt earth and hell. When the loud rejoicings over this fact had ceased, Satan told by what stratagem he had succeeded in inducing man to break friendship with God. It was not by disguising himself as an angel of light. But, affirmed Satan, man cared so little for the laws of God, that, although disguised as a serpent, he induced man to sin.

When Satan attempted to speak, Milton says, only a hiss went forth "from forked tongue to forked tongue." When many days had passed by and their hunger was very sore because these fallen angels had seduced man by an apple, it came about that when, fierce with hunger, they seized the fruit ripe upon the branches, the apples were found to be filled with soot and ashes. In this way Milton has tried to tell us how angels and men reap what they sow.

Haman, the rich ruler, builds a gallows for poor Mordecai, whom he hates, and later on, Haman himself is hanged upon his own scaffold. It is mighty poor business trying to get revenge on another, or mistreating a fellow-man. David sets Uriah in the

front of the battle and robs him of his wife, and when a few years have passed, in turn David is robbed of his wives, and also of his palace.

Walter Scott tells us of a youth who split an arrow at the point where it fitted the bow-string, that when his brother, whom he hated, should bend his bow the arrow might split and, rebounding, pass through his eye. It so happened that the brother returned from his hunt without using his weapon. That night, alarmed at a commotion without, the youth seized his bow, and, chancing to strike upon that very arrow was himself slain by the stratagem that he had planned for his brother.

George Eliot has dedicated her greatest volume to this principle. The orphan child, Tito, is received into the arms of an adopted father, who lavished upon him all his wealth. But when the youth was grown to full strength and beauty, one night Tito left his adopted father in slavery and fled with his gold and gems into a foreign land. Years passed by and, with his stolen wealth, Tito bought wife, palace, position and fame. He had sown falsehood and cruelty, and nothing seemed so unlikely as that he would reap a similar harvest. But one day the people discovered his falsehood and attacked Tito. A mob pursued him through the streets, and, knowing his strength as a swimmer, the youth cast himself into the River Arno. When Tito had swum far down the river to the other side, and, in his exhaustion, would go ashore, he looked up, and, lo! he discovered the old father whom he had injured trotting along the shore side by side with the swimmer. In the old man's eyes blazed bitter hatred, in his hand flashed a sharp knife. What the lad had sown years before, he was now reaping the harvest.

It is well for every young life, as well as older ones, to remember that it is safe to do right, but dangerous to do wrong. No matter how smooth the path, how soft and sweet seem the allurements of sin, there is danger ahead. Beneath the flower there lurks the spider, beneath every sinful indulgence there broods a nest of serpents, and the scene that begins with ease and pleasure, ends with sorrow and pain. Go east or go west. Go where you will. Both nature and God are on the trail of the wrongdoer.

In Daniel Webster's words of disappointed ambition, "I still live," we see the fact presented that a statesman reaps what he sows. In Goethe's fearful cry for "more light" we see that the poet who sows darkness shall reap darkness. In Lord Byron's piteous, "I must sleep now," we see that he who sows sordidness and passion reaps feverishness and shame. The law is inexorable. I wish this truth would burn its way into the heart life of every youth of our day. He who sows foul thoughts shall reap the foul countenance of a friend. He who sows sympathy shall reap love. He who sows tenderness to the man wounded by the way-side shall reap tenderness when angels stoop to bind up his broken heart.

THE ONLY COMPLETE SATISFACTION

By REV. IVAN L. FLYNN

If any man thirst, let him come unto me, and drink.
—Jesus.

DRINK of the world, and you will not be satisfied. Revel in pleasure, you will still not be satisfied. Drink the intoxicating cup, a thirst is created that cannot be quenched by the world. Nothing this world gives ever brings complete or abiding satisfaction. A woman lay dying in Paris. She had won fame on the stage. Kings and queens, and the nobility of earth paid her homage. She had won the fame of this world, the honor that man gives, but she was dying, almost forsaken by humanity. She cried from the depth of her soul, "This world does not satisfy, I've tried it. I thirst, I thirst," and died as she had lived. Alexander, called The Great, after conquering the known world, wept because there were no other worlds to conquer. Yet there was a kingdom, greater than this earth ever knew, which he failed to conquer—himself. Drinking at the fountain of worldly amusements leaves only a burning, aching pain that gnaws the very heart-strings, and will not be satisfied. The passionate desire for human love gratified, then death snatches remorselessly the loved ones away. Only divine love is infinite. The thirst for money leaves a man sordid, selfish, hard, grasping for more. And the full hands, when death calls, must lie still and empty. Rutherford wrote in prosperity, "Build your nest on no tree here below; they are all sold to the woodman—death." Afterward, from his prison cell, he sent out the happy message, "I am like a full banqueter." In the dark dungeon all the longings of his soul were satisfied in the divine One.

Only Jesus can satisfy the longing, hungering, thirsting soul. Drink deep at the fountain of everlasting life, and when your sun begins to set, when life's day comes to a close, you will be satisfied. David saw this and said, "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). Again, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalm 107:9). Hear the last message of our Savior, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

*"I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied.*

*"There's no thirsting for life's pleasure,
Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away."*

SHERMAN, TEXAS

ARE THE BORN AGAIN EVER FINALLY LOST?

By Evangelist E. E. Wood

THE idea of "once in grace always in grace" is a by-product of the teachings of Calvin. I verily believe it has been the instrument in the hands of Satan to damn a multitude of souls. Surely we need nothing to slow us down in our race for heaven and eternal life. To advance any theory that brings on a state of indifference and produces a carnal stupor is not practical. Even if it was true it would be unwise to advocate it as many would backslide and become fruitless as a result. We are passing through the enemy's country and we need goads and spurs rather than to be told that "If we are dead sure we have been born again we are as sure of heaven as if we were inside the gates." There is not a single verse of scripture that teaches us that we are eternally secure until we are inside of heaven.

This heresy has been the battle ground for centuries. James Arminius, John Fletcher, John Wesley and a host of great and good men have spoken against it and proved its fallacy. And yet, even now, some are holding to it most tenaciously and trying to differentiate between our state and our standing. They tell us that our standing may be bad but our state is in good condition, no matter what we do. I distinctly heard a teacher in a Bible school declare that Ananias and Sapphira went to heaven. What they received was merely a judgment on their bodies that did not touch their souls. What? lie to God and go to heaven without any confession? Does not the Bible teach that "All liars shall have their part in the lake of fire"? Does that except religious liars? This man was a teacher of note and an author of many books and greatly loved, but I did not then, nor do I now accept his statement.

We recently heard one of these teachers broadcast over the air this statement: "We have forty texts to your one to prove our statement that if you are once born again you are eternally secure." Imbibing that idea led another teacher to say in a series of lectures on the book of Romans that, "Sin does not endanger the Christian in the least." And of a same piece with this is the teaching of Scofield that if the Holy Spirit has filled you you cannot get rid of Him no matter what you do. I have it before me in his book of "Questions and Answers." Would that help us to "watch and pray lest we enter into temptation," or would it cause us to thrust off our religious responsibility? I call to these teachers of this false security to cease its advocacy for the good of the cause we all love.

For myself, I would gladly embrace this theory if it was biblical. I would love to think that all the people that have been converted under my humble labors would finally make the landing, but I have every reason to know that only a few of them will ever make it through. I recently visited a home, the head of which

was a backslidden holiness preacher. He has been backslidden for years. He was most marvelously converted and later wholly sanctified. He became an expert soul winner and we traveled together in evangelism. I never had a better consort than he. He was an expert altar worker. When he did not get a move it simply could not be done. He tackled men everywhere. He would go into the saloons and hold up a crowd of men and preach Christ. That night the bartender would get a man to fill his place while he went to the revival. He was converted from the very depths of depravity. He drank three days prior to his conversion to get rid of conviction. I counted him as the brightest star in my crown for he was my convert as well as the Lord's. When I called on him he was a confirmed tobacco user and the neighbors said he drank. I once saw him, after he left the ministry, under the influence of liquor. I was passing through a small town in the night and he came into the car just to see me and his mouth was full of tobacco and he was quite intoxicated. In that same town there is another backslidden preacher who had been a noted soul winner for years. He is now running an oil station. They told me he is living a very wicked life, that he blasphemes freely and declares he is hell-doomed and that there is no hope for him. I could multiply instances. It's only a case of the sow that was washed returning to the mudhole and the dog to his vomit.

Read the beautiful parable of the Vine and the Branches in the fifteenth of John. In the second verse we read: "Every branch [Christian] in me [Christ] that beareth not fruit he taketh away." Carefully note that this "branch" was "in Christ." That was its relation to vital religion. The figure is that of pruning. Both figures are in this second verse. The latter clause of the verse teaches the purging (cleansing) of the "branch" (believer) as a second distinct work of grace. But the first part of the verse teaches another method of procedure. It is the removal of a "branch" that, for some reason, never has or has ceased to bear fruit. That fruitless branch may continue as a member of the visible church on earth but there has been a severance and removal. In other words, the name has been blotted out of the Book of Life. I verily believe this class is large. They are dead, dry and juiceless. How the leaves rattle when they pray and speak in meeting. Oh, my fellow traveler to the bar of God, let us have a care lest we too become castaways. The shores of time are strewn with them. "Nothing but leaves the Spirit grieves o'er years of wasted toil." A dead, diseased branch is both unsightly and dangerous. Good fruit is only produced by heavy pruning. Better be small and clean than large and unfruitful. Give me ten members full of the Holy Ghost rather than forty

that don't want Him. Now let your eye drop down to verse six in this chapter and there read that the child of God may refuse to walk in the light and be finally lost. How does it read? "If a man abide not in me he is cast forth as a branch, and is withered, and men gather them and they are cast into the fire." What are you going to do about that? You sure must do the contortion act if you make it say anything else than that it is possible to lose out and finally land in the fires of hell. It will not do to fall back on that old chestnut that, "They were just never saved, that's all." I was preaching once on The Ten Virgins and was showing how the five foolish ones had oil, but not enough. I remarked that they were Christians, but had neglected to get the second installment of oil, or the Holy Ghost in his fullness. A fellow shouted out, "They were never converted." I then called his attention to the fact that their lights were "going out," as it reads in the margin of the Bible, and it proved they had oil or their lamps would not have burned at all. He replied, "They were only burning the bare wick." He just would not have it any other way and that is what most of the "eternal security" teachers do when pressed into a corner.

Now, my friend, when you can prove that a lot of grape branches taken off the vine are not grapevines at all and never had any connection with the vineyard, I am ready to believe that the mass of backsliders both in and out of the Church never had any vital relation to Christ.

Once again, let us call your attention to Hebrews 3:12, 13, 14. Get your Bible and read it. In verse 12 the writer is talking about the heart of unbelief. That is not a head difficulty but a heart failure. A head doubt and an "evil heart of unbelief" are not the same. You may have your intellectual difficulties; but "an evil heart of unbelief" is far more serious. Note the trend of such a heart. Its tendency is to leave God. Do you consider conversion proof against such a condition? If so why does the writer exhort the "brethren" along this line? Again, can one begin to depart from God and never "go very far"? Is there an imaginary line that holds the wanderer from going so far he can never get back? Who dares so affirm? As well declare that the mountain climber is secure from the time he starts at the bottom until he reaches the top. If he slips at the top is there any proof he will not go to the bottom? Why does he have a guide and why is he roped to his guide? Is it not because he knows he is in great danger? If we are not in danger of missing our foothold in our climb to glory why does the writer further exhort us and license every child of God to exhort us to keep us from a state of "hardness" through the deceitfulness of sin? The writer of Hebrews evidently believed in falling from grace as a possibility even if not practical. And then he tells us we are not secure until the "end" of the race. We must hold the *beginning* of our confidence "steadfast unto the end." That is our part of the

matter. Jude tells us we are to "keep ourselves in the love of God," and all in the face of the fact that we are "kept by the power of God."

JACKSON, MICH.

WHEN LIGHT SHINES IN

By MRS. JOHN A. WOOD

Yesterday was a dark, gloomy day; one of those days on which nature seems to hide her smile, and cast shadows over the earth. I went about the work in the home as usual. The house was swept and dusted, and had every appearance of being a clean, orderly place. But this morning the sun is shining brightly. Dewdrops are sparkling on the grass, making myriads of dazzling jewels; the birds are singing, and every living thing is responding to the warmth and light. Inside, every nook and corner is lighted up; no shadows lurk on the walls, no need for electric lights—the glorious sunshine is everywhere. But to my amazement, the halls are specked with dust, a cobweb dangles from my living room ceiling, and my house does not seem half so free from dust and dirt as it did yesterday. And why? The blessed sunshine has illuminated all the corners. Places that looked fairly clean under the shadow of clouds do not seem so clean this morning. I have spent several hours making my home "A place where the sun can reveal no corners of which I might be ashamed."

But does this not have a parallel in the lives of men and women? Viewed through the eyes of the world, they may seem perfectly respectable. There are no hideous faults making them disagreeable to friends or to society. On the whole they are good citizens. But the sunlight of God's Word shines in; all the hidden corners are exposed to the searching beams of this Light. Greed has taken up her abode in the "living room." Selfishness has found a comfortable lodging place, cobwebs of various kinds testify to poor "housekeeping."

When the doors and windows of life have been thrown open and the light of God's Word is turned in, then, and only then, may we see clearly how to keep "all the corners" free from dust and cobwebs. How to make "our dwelling" a sweet, clean, beautiful place; a fit dwelling place for an immortal soul, and the Spirit of God.

KEYSER, W. VA.

Consecration is the act of the human by which his own will is purposely and actively aligned with God's will. Sanctification is the act of God by which the affections of the consecrated one are purified and alienated from sin and the world and exalted to supreme love to God. Consecration is the prime prerequisite of sanctification, but it is no more sanctification than repentance is regeneration.

The old hunter said, "Praying in a hurry is like shooting without taking aim."

AMERICA'S SUPREME NEED

By Rev. C. E. Cornell

America needs—and needs it right away—an old-fashioned, family altar, prayermeeting revival.

A revival of supernatural manifestation that will startle sinners in and out of the church and cause them to turn pale.

A revival that will lead men and women to confess their sins and under pungent conviction forever forsake them.

A revival that will startle the rich, as well as the poor, and lead them to genuine repentance.

A revival that will arouse the church from her lethargy, as well as frighten outsiders.

A revival that will put a hell-scare on the unsaved; for hell is just as long as heaven; if we believe one we must believe the other.

A revival that will cause men and women to make their wrongs right. In other words, that will lead to genuine restitution.

A revival that will make men honest in all their dealings; transparent in their business activities; as clean at midnight as at noonday.

A revival that will cure domestic troubles, and put the divorce courts out of business.

A revival that will make sacred marriage vows, remembering that only one cause, that of adultery, is scriptural grounds for divorce.

A revival that will stifle the breath of sinners, knock them off their seats and lay them sprawling on the floor, as in the days of Benjamin Abbott, Peter Cartwright, John Wesley Redfield, James B. Finley and Charles G. Finney.

A revival where "old things pass away, and all things become new."

A revival of emphasis on the "new birth," a supernatural change.

A revival that will save the individual from compromise with the world, such as moving pictures, sex-theatricals, improper and suggestive undress.

A revival that will cause an employer to treat his employees fair and square, and pay such wages as are just and equitable.

A revival that will cause an employer to give his employee an honest day's toil for an honest day's pay.

A revival that will cleanse out the cesspools of politics, and severely let corrupt politicians remain at home.

A revival that will prompt the press of the country to set up and maintain a moral standard.

A revival of high respect for law and order, whether the Eighteenth Amendment or some other law.

A revival that will lead all Christian men and women to eschew evil and exalt the good. "For righteousness exalteth a nation, but sin is a reproach to any people."

A revival that lifts condemnation from the heart, and substitutes "the peace of God, that passeth all understanding."

A revival of *emotion* and *feeling*, where peace and joy enrich the heart.

A revival that will make one afraid to offend God.

A revival that will put conviction and condemnation on a worldly, Christless minister.

A revival that will put to rout ministerial skepticism, and in its place exalt the Word of God as the Word of Truth.

A revival that will put Jesus Christ in the ascendancy, and steadfastly recognize Him as the greatest character in the universe and the *only* Savior of mankind.

A revival of pure and undefiled religion, that accepts regeneration and the further subsequent work of entire sanctification. Both works of grace witnessed to by the Holy Spirit.

A revival that stimulates and energizes the heart, so that it is easier to do right than it is to do wrong.

A revival that believes the Bible without question or equivocation.

A revival that will emphasize the "witness of the Spirit," rather than card-signing or merely a formal acquiescence to some creed or doctrinal statement. God is the one to tell you that *you are saved*.

A revival that will clean out of the denominational book stores all books that teach destructive criticism of the Word of God.

A revival that converts the pocketbook, and that influences men and women to pay God their tithes.

A revival of missionary giving that is prompted by a heart full of love for a lost world.

A revival of church joining. Every convert a member of some church.

These are some of the earmarks of a longed-for revival that is the imperative need of America. A prayed-down, heaven-sent, God-given, pentecostal revival that will make the church "Fair as the moon clear as the sun, and terrible as an army with banners."

DWELL DEEP

By JORN W. GOODWIN

*Dwell deep, O my soul, in the love depths divine,
Far away from the world with its sin and its crime;
Still deeper, yes deeper in its fullness I'd be,
Wrapped in its joy-billows like a boundless sea;
Dwell deep, O my soul, dwell deep.*

*Dwell deep, O my soul in the fullness of grace,
Here alone I'd dwell in the light of thy face;
Sweetly kept from the world, from all care I am free,
Ever looking above where His glory I see;
Dwell deep, O my soul, dwell deep.*

*Dwelling deep, O my soul, in His presence divine,
Where peace like a river, and all power are mine:
Filled with His goodness, sweetly kept in His love,
Ever receiving more light and grace from above;
Dwell deep, O my soul, dwell deep.*

HOW ISRAEL CAME TO BE IN EGYPT

By Evangelist G. F. Owen

IN thinking of Israel in their relation to Egypt the average person is likely to always think of them as enemies, but one cannot do this and be consistent with the mass of evidence which is often in favor of the position that Israel and Egypt were often on friendly terms.

Israel possessed vast spiritual resources, and Egypt was rich in material wealth. Palestine was the home of the Israelites; the fertile valley of the Nile the home of the Egyptians. Palestine, for the most part, is a hill country and cannot withstand a drouth. Egypt, for the most part, is the Nile valley which is earth's most fertile region, and is so situated as to receive an abundant supply of water from the Nile river. If a general drouth should prevail over Asia and Africa then Egypt would be the last country to suffer. Many were the times that the Israelites went to Egypt for food and shelter.

There was a time when one of the Pharaohs enslaved Israel, and this period of "oppression" being such an outstanding event has caused many Bible readers to permit their minds to leap to the conclusion that Israel's and Egypt's relations were always unpleasant, but when we patiently search for the facts we often find Israel and Egypt sustaining a relation which is mutually helpful to each.

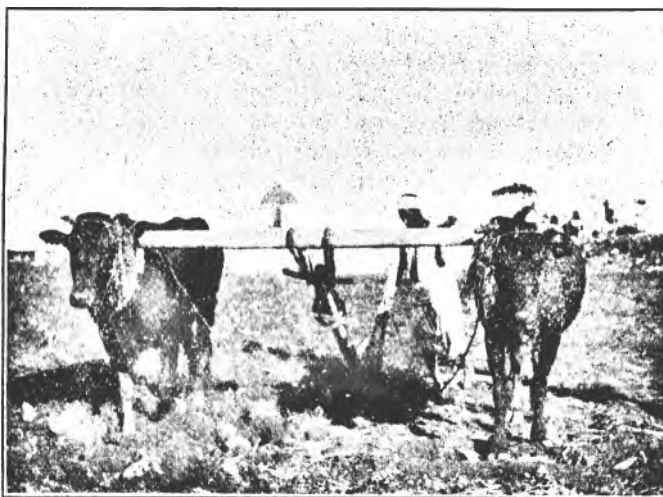
Our first record of their relation was some forty centuries ago when there was a famine in the land of Canaan, "And Abram went down into Egypt to sojourn there; for the famine was grievous in the land" (Gen. 12:10). Abram was treated kindly on this occasion, and after a brief sojourn returned to Canaan, his allotted country.

The second and most important of all their experiences, one with the other, clustered about the life of an individual. In about the year 1776 B. C. Joseph, Abram's great-grandson, was born to Jacob and Rachel. Very little of importance is recorded of his life until the lad grew old enough to remember and relate his dreams. With the frankness of youth he told his brethren all that he had dreamed, then began the most pathetic and touching bit of history that has

been recorded. As one writer puts it, "A masterpiece of historical composition, unequaled in any literature sacred or profane, in ancient or modern times, for its simplicity, its pathos, its dramatic power, and its sustained interest."

Joseph's dreams were easy in their interpretation. He said, "Behold we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold your sheaves stood round about, and made obeisance to my sheaf." And at once his brethren said, "Shalt thou indeed reign over us?" And he dreamed yet another dream and told it to his brethren, saying, "I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me." His father kindly rebuked him, but "observed the saying," while his brethren envied him, and that envy ripened into hostility.

When Joseph was seventeen years of age "his brethren went to feed their father's flock in Shechem," and Israel said unto Joseph, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." Joseph passed out of the Vale of Hebron and went northward for some 51 miles, until he came to Shechem, but failing to find his brethren, continued on his northward journey for some 14 miles until he came to Dothan,



PLOWING IN THE FERTILE VALLEY OF THE NILE

where he found his brethren. They looked upon his coming only as an opportunity for them to give vent to their hostility.

Death extinguishes envy, therefore they verily thought to take Joseph's life, but little by little they were dissuaded from their purpose. They reasoned among themselves that money in their hands would be far better than blood on their hands, therefore they sold him to a passing caravan of Midianitish (Ishmaelitish) merchantmen who were on their way down to Egypt. Joseph's coat of many colors was dipped in blood and carried to his father as a testimonial, but Joseph was carried to Egypt and there resold to Potiphar, the "captain of Pharaoh's guard."

Character never fluctuates, but is worth 100 per cent on any market, in any country, and on any occasion. Joseph possessed those sterling qualities which

almost every official hopes to find in his employee, therefore was rapidly advanced until Potiphar "made him overseer over his house, and all that he had." Young men of high moral worth are greatly admired by women, and if those women be untouched by God's grace then their thoughts too often run in the wrong direction. The trap was set and sprung, but "surely in vain the net is spread in the sight of any bird." Joseph lost his coat, but retained his virtue. Mrs. Potiphar did not only cover her deed with a lie, but placed on the extra spread of accusation. Joseph went to prison, but character remains the same whether enjoying the comforts of a palace or chained in the dark-stone dungeon.

Joseph was too choice a character to remain an ordinary prisoner, for the Lord was with Joseph, and gave him favor, "and the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison." Joseph interpreted the prisoners' dreams and cared for their needs in general, but never forget to live a spotless life before them. One day he was called to interpret Pharaoh's dream and he did it so well and showed so much precision and such a choice spirit that Pharaoh made him prime minister of all Egypt, which was at that time one of the most flourishing kingdoms of the earth.

His interpretation of the king's dream was that there would be seven years of plenty and then seven years of famine. The seven years of plenty came and Joseph filled Egypt's huge granaries to overflowing, builded new ones and filled them, then waited for developments as one waits who is prepared. The "well-favored years" passed and then came a famine which spread over Egypt and southwestern Asia, including Canaan—where Joseph's kinsmen lived.

Joseph "passed the news" that he would sell grain to people of other countries, as well as to those of Egypt. He knew that the famine prevailed in Canaan and in all probability rather expected his kinsmen down to buy grain, at any rate those very ten brothers who sold him "came down to Egypt to buy corn." On coming to Egypt they may have thought of Joseph and recalled the fact that it was to that country he was brought, but little did they expect to see him face to face, and it was farthest from them to expect to find him as governor of all Egypt. When they stood before Joseph he recognized them, but they did not recognize him. He tested them severely, then gave them corn, but kept Simeon in prison as a pledge that they would bring Benjamin, his only full-brother, when they returned to Egypt for corn. On their return Benjamin was with them and Joseph laid eyes on him for the first time since that ill-fated day, fifteen years before, when, at their Hebron home, he bade "Bennie" good-by and went to Dothan. When Joseph saw Benjamin he said to the ruler of his house, "Bring these men home, and slay and make ready, for these men shall dine with me at noon."

When Joseph arrived at his home he asked the brethren

of their welfare, and said "Is your father well, the old man of whom ye spake? Is he yet alive?" And they answered, "Thy servant, our father, is in good health, he is yet alive." And they bowed down their heads and made obeisance, whereupon Joseph lifted his eyes and saw Benjamin, his mother's son, and said, "Is this your younger brother of whom ye spake unto me," and he said, "God be gracious to thee, my son." The Bible then adds, "And Joseph then made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his room and wept there." When he refrained from weeping he washed away all traces of tears and went out and said "Set on bread," and he took and sent messes unto them, "but Benjamin's mess was five times so much as any of their's. And they drank and were merry with him" (Gen. 43:26-34).

After thoroughly testing the ten brothers to see if they really loved his brother Benjamin, "Then Joseph could not refrain himself before them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while he made himself known unto his brethren. And he wept aloud: . . . and said, . . . I am Joseph, doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, and they came near, and he said, I am Joseph your brother, whom ye sold into Egypt." The brethren were conscience stricken, ashamed and completely humbled, but Joseph so kindly forgave them, and after telling them of his plan to bring all the family to Egypt where they would be well cared for, he then fell on Benjamin's neck and wept, and kissed all his brothers. They then talked with him without further reserve.

The news that Joseph's brethren had come to Egypt pleased Pharaoh so much that he sent a message to Joseph saying, "Say to thy brethren, lade your beasts and go, and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land." The king commanded them to take his wagons to use in returning with their families, and Joseph gave to each one of them changes of raiment, and to Benjamin three hundred pieces of silver and five changes of raiment, and ten donkeys laden with the best things Egypt could afford, and ten more donkeys laden with corn with which they might be fed until they arrived in Egypt. When they were taking their departure Joseph charged them saying, "See that ye fall not out by the way!"

With glad hearts they hurried out of Egypt, across the Sinai desert, and into Canaan where they met their father and told him all that had happened, then delivered Joseph's message to him. The news so took the old gentleman by surprise that he fainted. But when he saw the wagons his spirit revived and he said, "It is enough, Joseph my son is yet alive. I will go and see him before I die." The dreams which Joseph

dreamed fifteen years ago had again become real to the oldest members of Israel's household. They all but relived those days when they heard the dreams narrated; they were now seeing them come to pass.

Israel, with his sons and his cattle and all his wealth, hastened to Egypt where he again met that beloved son whom he loved so well and had longed for so often. That meeting was too pathetic a scene to attempt to describe. Israel (Jacob) was paid the highest respect and even Pharaoh requested a private interview, and his blessing. Israel was given that fertile section of Egypt which is known as "the land of Goshen." Seventeen happy years swiftly sped by. Jacob reached the age of 147 and felt that the death angel would soon visit Goshen and that he would no longer dwell on this earth with his beloved family. There was one last fear that he desired to have removed. "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace." And Joseph said, "I will do as thou hast said." Some time seems to have passed between the interview and the close, but, though delayed, the last hour came. His death is summed up in those few words: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel."

Jacob's body was embalmed, or "mummified" by Egyptian physicians and in Egyptian style, which, according to Messrs. Budge, Urquhart and Mariette, meant that the body was first washed and the intestines, heart and lungs carefully taken out and washed in palm wine, and stuffed with sweet smelling spices, gums, etc., and smeared all over with a high grade of ointment, then carefully bandaged with strips of linen. The brain was removed through the nostrils by means of an iron rod curved at one end, and then put aside to be buried with the body. The body thus deprived of its more perishable parts, is taken and laid to soak in a tank of liquid natron where it is left for a period of 70 days. At the end of this time it is taken out and carefully washed and dried. "The face though now drawn and very thin, has changed but little." "Longitudinal slits are next made in the fingers and toes, and the fleshy parts of the arms, thighs and legs, which are then stuffed with a mixture of sweet spices and natron, and sewn up again. The cavity in the skull is filled with a mixture of spices, powdered plaster and natron, and the nostrils, through which it was inserted, are plugged up with small linen pledgets dipped in some astringent.

"Artificial eyes are inserted in the eye sockets. The breast and stomach are filled with a mixture of spices and bitumen." The entire body is then smeared over with ointments. Pieces of linen are torn into strips of about three inches wide; and one edge of each strip is gummed. And on one end of each of these strips is written the name of the deceased. The embalmers bandage the fingers, hands, arms and toes separately, then the entire body is bandaged from the feet upwards. The moist bandages cling closely to the body, and the gummed edges enables each fold of the bandage to take firm hold. Narrower strips of linen are wound over this at intervals of six and eight inches, and many folds of linen are spread over this, and more bandages placed on until more than three miles in length of these bandages are about the body, then a linen cloth is wrapped about the entire form, and it is ready to be placed in the casket or sarcophagus.

True to his promise Joseph carried Jacob's body to Hebron and midst great lamentations laid it to rest in the cave of the field of Machpelah, where Abraham himself was buried, and then returned to his duties in Egypt. Sixty more years passed by and Joseph again assumed the role of a prophet. When a lad he foretold his future elevation, and as an old man, about to die, he foretold the greatest blessing that would come to his kindred—their restoration to "the promised land." "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt" (Gen. 50:22-26).

Men with character cause many to marvel at and admire them, and so Joseph was marveled at and admired by Potiphar, by his jailor, by Pharaoh, by his kinsmen, and finally by the mass of real men and women that have lived since his day.

It has been said of him that he was one of the most fortunate and yet one of the most faultless mortals that has lived. He ever felt that he was a stranger in a strange land, although its governor, and looked to Canaan as the future and beloved home of his family and race. He regarded his residence in Egypt only as a means of preserving the lives of God's chosen people, and himself as an instrument in the hands of the Lord. He was as free from guile as he was from false pride. His life was one of extraordinary usefulness. He possessed great executive talents which he exercised for the good of others.

Joseph is one of the purest and truest characters known to history. "Unlike David, Solomon, and others, he left only good for the following generations to remember him by." It is generally admitted, by all, that his trials and triumphs in time of temptation; his degradation and exaltation; the saving of his people and the confounding of his enemies, remind us of Jesus Christ more than any other individual that has made his domicile on this earth.

Department of Bible Studies The Deity of Christ in John's Gospel By Prof. J. B. Galloway

Lesson Eight

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Eighth Week*

First day, Num. 31, 32. Second day, Num. 33-35.

Third day, Num. 36-Deut. 2.

Fourth day, Deut. 3, 4. Fifth day, Deut. 5-7.

Sixth day, Deut. 8, 9. Seventh day, Deut. 10, 11.

2. *A Choice Morsel from the Week's Bread-Basket*

"There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea" (Deut. 1:2). God's plans and man's ways do not always correspond. The children of Israel took almost forty years to travel over this distance. Eleven days would have been sufficient for the journey. Do we make any better progress in our Christian experience? The secret of their trouble is found in verse 32. "Yet in this thing ye did not believe the Lord your God." Their unbelief caused them to fail to keep another verse in this lesson, Deut. 5:33. "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." In spite of their tardiness, unbelief and complaining God kept a faithful record of all their encampments. His eye of pity was ever over them. By day and by night He was watching their slow progress. Every stage of their journey was directly under His merciful superintendence. He gave them water to drink in the drought of the desert sands, and food to nourish them in the barren wilderness. He brought them out that He might bring them in the land that He had promised their fathers. From Eshcol they took of the fruit of the land in their hands. They knew it was a good land which the Lord their God had given them. "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God" (1:26). How sad. Reader, will you enter Canaan, the promised land of full salvation at Kadesh-barnea, or will you go back and wander in the wilderness for many weary days. May your visions not be of the heath in the desert but the grapes from the cluster of the vines of Eshcol.

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Eight. John 5:1-32

1. *Build Your Own Commentary.*

Notice that the blessings of God are individually received. In verse three we read, "A great multitude

were waiting," and in verse five, we read, "And a certain man was there." Many in need, but only one helped. And his case was probably the most desperate of them all. He had an infirmity for thirty-eight years. The superstitions of the multitude did not bring them relief, but the faith of one made him whole.

Connect the expressions, "Wilt thou be made whole?" (v. 6) and "Behold thou art made whole" (v. 14). A man so weak that he needed someone to help him to a place where he could get help becomes one walking away with his bed.

Note the man was in a sad plight. "Sir, I have no man, when the water is troubled to put me in." Does a sinner have any more power to help himself? (Eph. 2:1, 8). Are we standing by like the curious crowd about the pool while needy souls are helpless and hopeless.

Note the command of Jesus to the sick man, "Arise, take up, walk." This is always His process. He always lifts up when He helps (v. 8). Note the result that follows, "Therefore the Jews persecuted."

Read the testimony of Jesus about Himself (vs. 17, 18, 19). "Equal with God." "All men should honour the Son, even as they honour the Father" (v. 23). Gather all that Jesus says about Himself in the lesson that shows Him to be divine.

2. *The Study. The Miracles and Teachings of Jesus Superior to the Superstitions of the Jews.*

The ideas of superstition have had a very deep-seated hold upon the human race. It was probably much more so in the past than now. The enlightenment of Christianity has been a shining torch to disperse the darkness and ignorance of the past. The signs and wonders cannot be explained by the superstitions of His times. No, the gospel records give us the actual history of miracles wrought by the hand of the divine Son of God. His deeds are supernatural and can only be explained as coming from God. Doubtless the multitude crowded about the pool of Bethesda seeking healing were superstitious and not expecting to get anything from God. An intermittent spring has been found on the north side of the temple area which possesses some healing virtues. This may have contributed to their superstition about this place. We do not deny that it is possible that an angel might heal by disturbing the waters of the pool, even though the reading of the fifth verse has been greatly questioned. As Jesus stepped into this great outdoor hospital about the pool He as the great Physician quickly sees the man in the worst plight, who was the most needy of them all. He sees the man who could not help himself and who had been sick for thirty-eight years. The great Physician is a specialty on hard cases. It seemed a strange thing for Jesus to ask the sick man if he would be made whole. But Jesus would have him express his wish. The man's reply was a sad one, "I have no man." No one seemed to take any interest in him, and his paralysis made it impossible for him to help himself. The answer Jesus gave him

was a challenge to his faith, "Arise, take up thy bed, and walk." Notice His faith challenges in other chapters, "Stretch forth," "Come forth." The miracle working power of our Lord is limited by our faith.

The divinity of our Lord is proven by the many witnesses found in this chapter. The scriptural record given here testifies to the fact that Jesus had healed this man. "Immediately the man was made whole" (v. 9). The man himself says, "He that made me whole, the same said unto me, Take up thy bed and walk" (v. 11). The man told the Jews that it was Jesus who healed him (v. 15). Jesus testifies to the same fact, "Behold, thou art made whole." The Jews admitted it for they wanted to kill Jesus for doing it.

They not only wondered at His wonderful works but His teachings caused them to marvel also. Jesus used the occasion of this miracle to give them some of His wonderful truths, especially teaching them about the resurrection.

He supports His claim that He was the Son of God both by His own testimony that He was equal to the Father and the character of His messages. He says that His doctrines were life-giving.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Attributes of God

God's being a supernatural person demands that He possess infinite qualities. His attributes are those perfections that He possesses in His glorious being that He must have to be God. They are the characteristics that distinguish His holy being from all other beings. Without these characteristics He would not be God. Different theologians have given several classifications of these attributes. The most common of these groupings of attributes is to divide them into natural and moral attributes but all the classifications are subject to criticism. We need not classify into groups. The most common attributes of God are as follows: Omniscience, all knowing; omnipotence, all powerful; omnipresence, present everywhere; holiness; righteousness; mercy; truth; benevolence; unity; eternity.

How far superior is our God to all the gods and idols of the heathen. Let us praise and serve Him.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

When tears turn to joy! The heart of man has been prone to aching since the dawn of creation. Ever has man found the thorn with every rose; for him the nights seem to outnumber the glorious days of promise. With the sweat of his brow must he gain his livelihood. Scalding tears have coursed down his cheeks, and his soul has been made to bleed. But it is possible for these tears to turn to joy. Go with me to the other side of that small brook outside of the walls of Jerusalem. The night is dark, but across the eastern hills the aurora of the arising sun begins to shed a celestial light. A woman approaches a tomb. She looks in upon the scene where the Master was laid. Seeing the vacant tomb, and the graveclothes strewn about, she turns away heartbroken. They have come and taken her Master away. Where have they laid Him? As

she turns to leave the scene, she sees the gardener, as she supposes, and she asks that question. But a familiar voice speaks, "Woman, why weepest thou?" At once her tears were turned to joy. It was the presence and the voice of the Savior. *The presence of Christ turns tears to joy.* Wherever Christ is tears are dried. It might be a funeral procession, or at the side of the open grave, but the presence of Christ brings a joy serene. There is naught else that will dry tears as will His presence. *His voice turns tears to joy.* It may be to a Mary that He speaks, "Go and sin no more," or it may be to a man sick with palsy, but whenever the Master speaks there can be no more scalding tears. His smile brings forgiveness; His touch, an anointing of power divine. When the heart bleeds, then He is needed. When the eyes are red with weeping, call for Him who spake as never man spake. You may suffer alone, but when He is near there is naught but joy and peace. Dry your tears of repentance—wipe away your tears of grief—let no longer fall your tears of sorrow—Jesus will walk with thee and talk with thee.

The deepest shadows—the glearest light! Clouds may cover the sunshine for thee but one thing is as certain as the foundation of the universe, they cannot banish the sun. If they swing low for awhile, trust on, for somewhere the sun is shining. It is after the rain that the earth appears the brighter. It may rain trouble and sorrow, the night may be long, but when the rain clouds clear away, how glorious is all the earth. It is in such seasons that the soul feels the elation of the bliss of the Lord. In the darkest caves, from the deepest wells, from the gloomiest shadows, it is always that one can see the brightest and clearest light. If God counts thee worthy to suffer in the gloom, then look for the brightest stars of promise. If He allows thee to go through the longest shadows, then seek near thee the clearest light shed from the Master's countenance on thy pathway. The poet sang it well,

*"The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light."*

When is rest any sweeter than after the rush of a weary day? When could the end of the day of life seem grander than after a strenuous course of years in the service of the Master? When could the sun of heaven shine any more glorious than after one has gone through the darkest hours of gloom? That aurora of the first Easter dawn was brighter, far more fair, because it came after the night of crucifixion. Pentecost was more wondrous because it came after the season of waiting. He that has not known the aches of sorrow, can never know the glory of infinite peace. The winter always leads to a fairer spring, so does the blast and chill of temptation bring one to the assurance of divine aid and holy assistance.

*"The sweetest rest is at even,
After a wearisome day . . .
And those who have never known sorrow
Cannot know the infinite peace . . .
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom."*

*"There is always a way to rise, my lad,
Always a way to advance,
But the road that leads to Mount Success
Does not pass by the way of Chance;
It goes through the stations Work and Strife,
Through the valley of Persevere,
And the man that succeeds while others fail
Must be willing to pay most dear."*

*"For there's always a way to fail, my lad,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough,
And the storms come thick and fast;
There is room at the top for the fellow who tried,
And victory comes at last!"*

—RICHARD BURTON.

Seeking the silver lining! We had climbed to the heights of Mount Shasta through the blinding fog and the gloomiest rain clouds. A weary journey it was indeed. Doubt had driven away all the grand visions we thought we should see at the top of the height. After many hours of fog, we suddenly seemed to be coming to the end of it, when in an instant there burst upon us the greatest scene we had ever witnessed in the mountains. Below us was stretched nothing but the linings of the clouds which before had obscured our view. The gorgeous part of it was, they were silvery lined. The same scene we have seen time and time again, but that first memorable occasion has left an indelible impression. There is always a silver lining to each cloud. All we have to do is to look for it—or climb for it—to trudge on for it. It is somewhere near to be found. This is our difficulty: We are slow in looking for that silver lining. Things are never quite as bad as they seem. The night is never as dark as one imagines. The long weary hours, however slow they may pass on, always go faster to the end of joy and peace than one believes. One should cultivate the habit of seeking the joy, looking for the lining that is silver-bued, living for the pleasure of knowing that one's life is worth-while if spent in the Lord's service. Many a silver lining has been missed entirely because one forgot to look for it. Many of life's richest blessings have been lost all because one failed to expect them. The King of kings has treasures expanseless, and His windows are always open to us, but we pass on and forget to ask that we might receive, to seek that we might find, and to knock that it might be open unto us.

*"If there is a silver lining,
Haste to spy it."*

*"If I could clothe each jeweled thought,
That comes to me in nature's bowers,
In classic language such as taught
Away from western woods and flowers,
If I could sing the sweet refrains
That in my soul in silence cluster,
From many a heart I'd strike the chains
And give the stars of hope new luster."*

*"If I could scatter all the gems
That light my soul in darker places,
I'd pluck the hope-buds from their stems
And wreath them o'er despondent faces;
If I but had the power to stay
The blighting hands of pain and sorrow,
The human hearts that will today,
Would lift their heads and bloom tomorrow"*

*"If from the Master's hand above,
To me the longed-for power were given,
To change all bitterness to love,
Of every earthly hell make heaven,
The lowering clouds would swiftly flee
From the light that follows after,
And every wave of life's broad sea
Would gleam with love and song and laughter."*

—CAPTAIN JACK CRAWFORD.

The touch of His hand! Forty brave Christians had been driven from their homes, taken to the sea, dressed in a few clothes, and one by one they were forced by the Roman soldiers, either to give up Christ or to drown themselves. They

sang that they were forty Christians brave and true. The number dropped slowly to twenty, then to fifteen and then to ten, but still each one dared to die for the Master. When but one remained, the guard asked him what his choice was, and the coward replied that he sought to live. Then the guard cried out, "Thou coward, change places with me. Give me your scant clothes. I will accept thy Christ and will die for Him." The change was made and the soldier died for Christ. He had seen thirty-nine brave Christians die for the Lord and flinch not, his heart was melted and he could not resist such examples. It was the touch of the Master's hand on theirs that led them through this valley of the shadow of death. When His hand is on mine, I can fight to the end of the day. When His hand is on thine, He will lead thee through every place of trial and difficulty, with a conqueror's tread. The brave soldiers of Alexander marched against numerous enemies. They dared to fight for their commander who always went into the battle with them. Thus we fight—before every conflict of the soul, the Lord leads on. Into every battle against the enemy of the soul, He goes by our side. With the steps of victors we can walk undaunted into the thick of the conflict, for His hand leads us on. There is no failing—there are no heartaches too severe to bear—there are no clouds too low—no nights too oppressive with their Egyptian darkness—no pathway too forsaken—but that we can go—when His hand is on ours.

*"I have toiled with the men the world has blessed,
And I have toiled with the men who have failed;
I've toiled with the men who strove with zest,
And I have toiled with the men who wailed.
And this is the tale my soul would tell,
As it drifts over the harbor bar:
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far."*

*"If you would be heard at all, my lad,
Keep a laugh in your heart and throat;
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold on the cord of laughter's bell,
Keep aloof from the moans that mar;
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far."*

—STRICKLAND GILLIAN.

PITTSBURGH, PA.

A BUNCH OF CLOVER BLOSSOMS

By REV. C. E. CORNELL

Great men are not always wise.
A happy home is heaven on earth.
Ideals spur us on to larger achievements.
A man is known by the company he keeps out of.
Worry hinders and slays more people than work.
Affection is a virtue that draws us nearer to God.
Whenever a sinner is converted, heaven has an extra jubilee.
Gold is gold wherever you find it; so is pure religion.
A heart filled with pure love is the greatest thing in the world.

Self-confidence has much to do with the success of life.
Earthly riches are transient; heavenly riches are permanent and everlasting.

Every soul that enters heaven is a fragrant flower in the garden of God.

Christianity enriches the life, stimulates the mind, and satisfies the soul.

The man with a "grouch" is a burden to himself and to all about him.

"Letting out the last link every time" is God's thought for His ministers.

Religious cowards head the procession that march down to the gates of fire.

GENERAL STATISTICS FOR 1927

THE General Secretary takes pleasure in publishing the General Statistics for the Church of the Nazarene for the year 1927.

We wish that our people would study these figures in a live way, not mechanically. Unless we are stirred to better endeavors and greater accomplishments it will do us very little good to study statistics. Our gains will have a tendency to encourage us but our losses or decreases should bring us in humiliation before God to know why we have such when we have had a gracious increase in church membership.

In 1925 there was a net increase of 100 churches, in 1926, 62 churches and in 1927, 35 churches. Why this gradual decline?

A new church was organized every 3.5 days in 1925, every 6.8 days in 1926 and every 10.4 days in 1927. What do you see by a comparison of these three years?

The net increase of church membership in 1925 was 4,625, in 1926 it was 4,056 and in 1927 it was 4,789.

In 1925 with a gain of 100 churches there was a gain of 4,625 members. In 1926 with a gain of 62 churches there was a gain of 4,056 in members. In 1927 with a gain of 35 churches there was a gain of 4,789 in members.

A new church building was added every 3.8 days.

A new parsonage was added every 9.4 days.

A daily addition of \$1,357.61 was made in church property values.

The per capita value of church property at the close of 1927 was \$126.

The per capita of indebtedness was \$29.29. In other words our debts were equal to practically twenty per cent of our values.

The per capita for contributions for local work was \$41.58, for district work \$3.48, and for general work \$3.58. The per capita for all purposes was \$48.64.

The per capita for all purposes in 1925 was \$49.04, and \$50.56 in 1926, and \$48.64 in 1927.

It may prove interesting to compare these figures with the government religious census figures we published in the *HERALD OF HOLINESS*.

E. J. FLEMING, General Secretary.

	1927	1926	Increase
Number of Churches	1,583	1,548	35
Church Members	68,612	63,823	4,789
N. Y. P. S. Members	26,821	21,846	3,976
Sunday School Members	128,978	121,210	7,768
S. S. Officers and Teachers	15,251	13,561	1,700
Total S. S. Enrollment	144,229	134,761	9,468
W. M. S. Members	15,899	11,810	4,089
Elders	1,902	1,626	276
Licensed Ministers	963	975	*22
Consecrated Deaconesses	287	236	51
Licensed Deaconesses	68	113	*45
S. S. Superintendents	1,309	1,402	*93
N. Y. P. S. Presidents	805	772	33
Church Buildings	1,245	1,150	95
Parsonages	534	495	39
Value Church Property	\$8,647,936	\$8,152,406	\$495,530
Debt on Church Property	\$2,009,714	\$1,828,247	\$181,467

PAID:			
On Buildings and Improvements	\$ 474,902	\$ 464,454	\$ 10,448
On Indebtedness	310,013	305,357	4,656
For Pastors (and Assts.)	1,095,112	1,012,251	82,861
For Local Church Expenses	490,601	654,376	36,225
For Local S. S. Expenses	146,168	135,895	10,273
For Local N. Y. P. S. Exp.	34,862	30,824	4,038
For Other Benev. (local)	101,454	89,637	11,917
Total Paid Local Interests	2,853,112	2,692,694	160,418
For District Budget	\$ 169,185	\$ 158,860	\$ 10,325
For Other Benev. (Dist.)	69,683	97,954	*28,271
Total Paid District Interests	238,868	256,814	*17,946
For General Budget	\$ 173,978	\$ 272,344	*\$98,366
For Other Benev. (Gen'l)	71,752	11,320	60,432
Total Paid General Interests	245,730	283,664	*37,934

Grand Total Paid			
All Purposes	\$3,337,710	\$3,233,172	\$104,538
*Denotes Decrease			

WORLD-WIDE STATISTICS

Number of Churches—		
In United States, Canada and British Isles	1,583	
In Foreign Mission Fields	66	1,649
Number of Members—		
In United States, Canada and British Isles	68,612	
In Foreign Mission Fields	4,107	72,719
Value of Church Property—		
Churches and Parsonages	\$8,647,936	
In Foreign Fields	299,491	
Schools and Colleges	1,151,936	
Headquarters Building	150,000	
Nazarene Publishing House	210,000	
Hospitals, Orphanages and Homes	100,000	\$10,559,263

WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

In 1903 King Gillette sold his first extra safety razor blades. His total sales that year was 14 packets. The business has grown until in one year recently about 500,000,000 blades were sold, not to mention 8,500,000 razors. Of the 40,000,000 shavers in this country it is estimated that half that number have been won over to the safety razor.

Charles H. Levermore who won the \$50,000 Bok peace prize did not live to enjoy it. He died from heart disease at Berkeley, Calif., recently while discussing his peace plan.

In Sierra Leone, a British protectorate just north of Liberia, Africa, 200,000 slaves are to be freed the first of next year. After continued urging by the British government, the legislative council of the Protectorate adopted the ordinance unanimously.

The longest non-stop flight ever made was when Clarence Chamberlin flew from New York to Helsta, Germany, a distance of about 3,900 miles, or 300 miles farther than Colonel Lindbergh's flight from New York to Paris.

The present fad of reducing a fleshy body is both ridiculous and dangerous to physical health. It is said that Lord Byron, the English poet, died young because he tried to keep his waist line down, according to Sir James Crichton Browne, distinguished British authority on diet. The poet was threatened with becoming fat. To prevent such a catastrophe to his beauty and attractiveness, he subsisted for years on a daily diet of one slice of bread, a few vegetables, a little white wine and some sugarless tea. He satisfied his hunger with tobacco. It was not surprising, declares Sir James, that the brilliant young poet fell ill and died at 36.

In "pastures green"? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
So, whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.

—HENRY H. BARRY.

Head telephones have been invented to be worn by a swimmer or under water worker to enable him to hear radio messages by plugging a long cord into a receiving set.

The United States Supreme Court, in a decision upholding the padlocking of three Chicago night clubs for furnishing cracked ice and ginger ale to patrons who carried their own liquor, dealt a severe blow to the practice of serving "set-ups" in cafes and clubs throughout the country. New York prohibition authorities are confident that the ruling will help them very considerably in prosecuting liquor-law violations in that city.

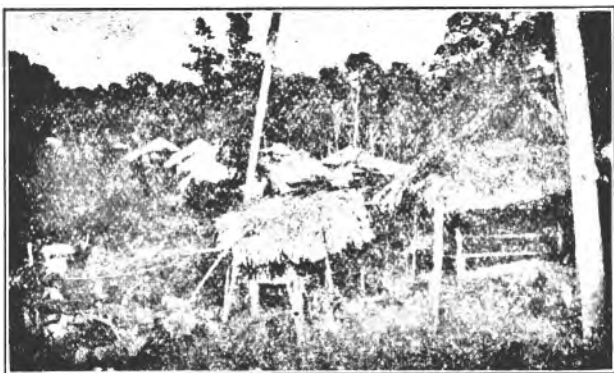
With more than 655,800 radio sets in use, New York leads all the other states. Pennsylvania being second with more than 500,000 and Illinois third with about 468,000.

MY FIRST JUNGLE EXPERIENCE

By REV. J. I. HILL

WE had been traveling for several miles along a very crooked road through a very dense tropical jungle, wife and myself, Mr. Rose, a geologist from London, and Mr. Brackney, who was driving the Ford. We were on our way to spend a week end with Mr. and Mrs. Brackney, who are American oil workers and very devout Christians. At about five o'clock in the evening our car rounded a sharp curve and came out into a clearing about the size of a forty acre field and stopped in front of a very large two story house sitting upon a high knoll about fifty yards from the road, the home of the Brackney family. This house with about six other residences, a hotel, a machine shop and a company store composed the little village known as the Guayaguayare oil fields, operated by the Trinidad Leasehold Co., Ltd.

Our bags and things brought with us were soon placed in the care of a black boy called Mitchell who had many ways of rolling his big eyes, ever trying, it seemed, to see what the newcomers looked like. Our things were soon stored away in the fine large room provided for us in the good man's house, and we went out to inspect our new surroundings, and on first round of inspection we discovered that we were completely surrounded by a real jungle so dense that one could not walk through it, and was from one hundred to one hundred and fifty feet high, a real thick wall of tropical growth all around



ONE OF THE NATIVE VILLAGES IN TRINIDAD

us. On making inquiry we were told that we were in the great jungles of South Trinidad, about seventy-miles from Port of Spain, that the oil field had been discovered in these jungles, hence this clearing made in order to build houses and shops, etc. I was also informed that this jungle was infested with the usual jungle tribe, such as the wild cat, wild pig, deer, turkey, alligator, two-toed sloth, wild parrots, and the large boa constrictor snake, together with many smaller and very poisonous adders, and squirrels, mongoose, and many smaller creatures and birds of all descriptions from the wild turkey to the hummingbird, for Trinidad is called the land of the hummingbird. We had not been in the home of the Brackneys but a short time when I heard a noise to our left deep in the jungles. It sounded just like a bunch of large bogs squealing and crowding each other in their bed during a cold winter night, for such music has carried me away to the land of nod on many a cold winter night when I was a boy living back in the mountains, so at once I asked what could this be and was told that it was the howl or rather the roar of the large red monkey that was so common in these jungles, and I am sure that there was hardly a day while we remained in this home but what we were serenaded by this very inharmonious band of monkeys.

The howling of the monkeys, the scream of the parrots, the bark of the squirrels, and the continual music of the many song birds make a visit to the jungles of great interest especially to one like your humble servant who was reared in the backwoods of the Ozark Mountains of Missouri, thus having

been naturalized as a son of nature. I have always wanted to see a real jungle, having read extensively of the jungles of Africa and other places but this was my first experience. As the sun was setting this first evening I slipped away from the folks and went by the way of a narrow path about one hundred yards back into the jungles to witness the nightfall in such a place. At first I was attracted by the flopping of the wings and screams of the parrots, as well as the evening song of many kinds of birds. Two little squirrels hopped upon some fallen timbers close by and gave their last bark at me before scampering away to their home for the night, while the hummingbird buzzed near by. But as the darkness drew near I soon became attracted by the ghostly stillness, the jungles were so dense, dark and tall. In twenty minutes they had been transformed from the noise of the jungle tribe into a stillness and darkness that made it seem a fit place for the ghosts of all ages.

Talk about imagination, you surely can have a wonderful imagination in such a place after nightfall. For one can actually feel the stillness. While standing and thinking about jungle incidents that I had read about, I heard a slight noise just across a small ravine from where I was standing. I tried hard to see through the broad leaves of the undergrowth but could not see anything, but again came the noise which by this time (to my imagination) seemed to be the stealthy movement of some great beast crouching to leap upon its prey. I thought of everything from the shaggy maned lion of Africa to the mongoose of Trinidad, and automatically my feet began to move toward the house, so in a very short time I reached the house and joined the family circle without the loss of any blood or the infliction of any disabling wounds caused by my first adventure of one hundred yards in the jungles.

Last but not least, there are many other creatures called human beings that live, not in the trees, but in small native huts built of palm leaves and other big leaves found growing so prolific in these woods. Did I say humans? Yes, humans, however sometimes they do not look much like it, but they are really humans with immortal souls, souls that Christ died for, yet they live there almost like beasts, and no one seems to be much interested in them. Oh, the need of getting to them the gospel, bringing the light of Christ's love into their hearts. They are ready listeners and will receive the Word, but not many are trying to take the Word to them. If we only had some way or means of conveyance we could reach hundreds of these poor needy folks. Pray for us that some way may be provided to enable us to reach these inland towns where the needs are the greatest.

J. I. HILL, Superintendent.

SENTENCE SERMONS

Compiled by ROLAND GRIFFITH

Be careful not to become accustomed to common or questionable things.

Our public life before men is at its best a reflection and echo of our private life before God.

The best excuse for your absence from church is not half as good as your presence.

A soul won is the best instrument for winning souls.

If you meet temptation in the middle of the road, turn to the right.

Our success in life is dependent upon our ability to organize the experience of daily activity.

How small are all the distinctions which depend upon the first birth; how great the one which depends on the second.

Nothing but faith's possession of the better portion can wear our hearts from the worse.

"You may as well try to number the sparks that fly upward, as the sorrows that lie in the lot of man."

Humanity in the mass is like the troubled sea when it cannot rest.

A little humor will not hurt your faith but the least spark of malice will destroy it.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our trip across Puget Sound to the lovely little city of Oak Harbor, where we had two fine services with Rev. J. Stewart Maddox. Brother and Sister Maddox are old Pasadena students and they are as fine as walk the dirt. Brother Maddox got off from his home for a couple of days and came across the sound with us, and down to the city of Mukilteo, Washington. Here Brother Hollis Grubb and wife are the fine pastors, and they are from Nampa College. I think they are both graduates from the Nampa College. We have no finer young couple in this great Northwest than Brother and Sister Grubb.

We had three days with them, and our home was with Brother and Sister Smith, the father and mother of our beloved D. J. Smith, the pastor of our church at Portland. When it comes to just old-fashioned goodness, you cannot improve on Mother and Father Smith. They are simply sacks of salt for the hungry sheep to lick at. We had great crowds. The church was packed to overflowing. We had them there from all up and down Puget Sound for thirty miles away. We had crowds from Everett, and also from Seattle, and then from the smaller towns and cities along the sound. We had with us one night our elect Sister Wallace. We have no finer pastor in the great Church of the Nazarene than Sister Wallace. She has been in this great northwestern world about twenty-seven years. It was through the preaching and life work of Sister Wallace that Dr. John T. Little of the Southern California District was brought to Christ, and into the Church of the Nazarene. J. T. Little is worth a lifetime's work, just to bring one such man to Christ. The same is true about Brother John F. Sanders. He was saved through the ministry of Sister Wallace, and if she had not done anything else in a lifetime but get these two men saved and sanctified, and into the Church of the Nazarene, she has already done a great work. Thousands of others have been brought to Christ through her ministry.

We also had with us one night Brother D. Rand Pierce from Everett. Many of the HERALD OF HOLINESS readers will remember him in the last General Assembly as the reporter for the daily papers all through the assembly. He is as fine as we ever saw. If he gets back to the General Assembly of 1928, we have no man in our church that could fill that office better than Brother Pierce. So I am voting now for him to be our reporter at the next General Assembly at Columbus, Ohio, opening June 13, 1928. We had many old friends from Everett:

my old friend, S. P. Jacobs and wife, Brother and Sister Edwards and their beautiful daughter, and the fine daughter of my old friend Sherwood, a fine teacher for many years in that city.

We crossed the sound on a nice ferry boat to Oak Harbor on February 15 and came back to Mukilteo. We were there from February 16 to 18. On Sunday morning, February 19, we pulled into Seattle to open the campaign with Rev. Alpin Bowes. I have known Brother Bowes the most of his life, and we have no young man in our church that has a greater vision than Alpin Bowes. Here he is doing his best to establish a great center in the downtown district of Seattle, where there is almost nothing being done in the way of preaching old-fashioned, Bible, second blessing holiness. He has secured the Eagle Auditorium. The smaller one of the auditoriums seats about eight hundred and the larger one that we have already used for two nights seats 2,500. On Thursday night we had 2,200 and on Friday night over 1,200, making 3,400 for the two nights. It is nothing short of a miracle that one man, single handed, should interest such crowds as Brother Bowes has in this great city. There are nearly a half million people here, and from all quarters of the globe.

On Monday Rev. U. E. Harding and wife came in from Portland, Oregon, where they had spent about fifteen days with Brother Donnell J. Smith, pastor of First church. Brother and Sister Smith drove them up from Portland to Seattle, and they stayed up in this country two or three days visiting the home folks at Mukilteo and Seattle. At this writing the revival is on. From Friday night over Monday night we had seventy at the altar, most of them praying through. The preaching is done by Rev. Harding and the old globe trotter. We have with us a part of the time the Good Will Quartet, and they are most excellent singers. Also we have had with us the male quartet from the Pacific Bible College, and these young men are truly great singers. We have had one lovely service at the Pacific Bible College and also up to date one service at the Good Will establishment. Brother Bowes and Brother Harding have been there a number of times. As long as I have known Brother Harding, he is now doing the best preaching that I have ever heard him do. He is making a very great preacher, and he is not only a fine preacher but a great soul winner. He lands them into the altar by the scores. We are having fine noonday services, and a great rally at night. At the way that we are going now we will simply preach to thousands by the time that we close here.

We are going before the people of Seattle as we never have been before. We have had one good church here for

many years and Sister Wallace is the fine pastor, but our church is not large and but few can get into it. But down in the heart of this great city we are preaching to the people by the thousands, and the end is not yet. Well, amen. More from Seattle in my next letter. Ten thousand blessings on the good Samaritans. In love,

UNCLE BUDDIE.

Sunday School Lesson

March 25

By M. EMILY ELLYSON

LESSON SUBJECT: Review: Jesus Proclaims the Kingdom of God.

GOLDEN TEXT: *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness and every disease among the people (Matt. 9:35).*

DURING the quarter just closing we have been seeing Jesus' great works through the eyes of Mark, and finding out the fundamental principles that formed the basis of his belief that Jesus Christ was the Son of God. We have seen the matchless power of the Lord displayed in His works as He sought to fulfill His great mission in the world, doing for the people what they and none other could do for them. Thus we see the truth defined which He spoke upon a certain occasion that the one was greatest in His kingdom who served in largest measure.

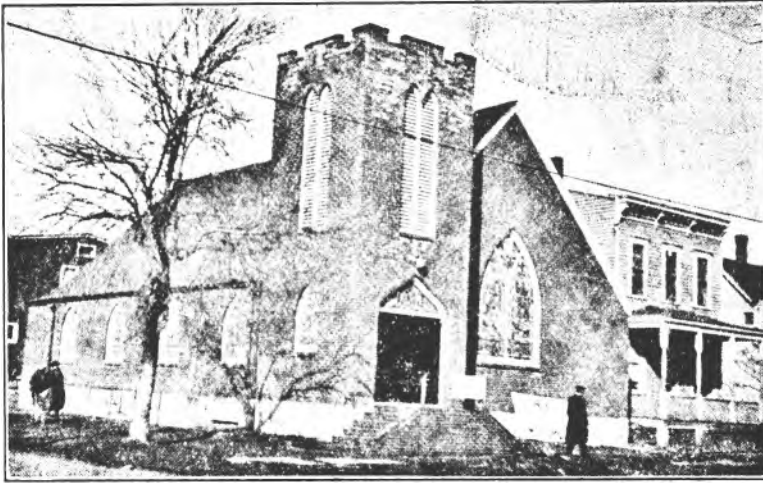
The idea of service runs through the whole Gospel of Mark, for it was his object to give to the world a picture of Christ as a faithful servant. Everywhere we see Him incessant in His labors to save men from disease, want and sin, displaying in His deeds of service unmistakable evidence of His position in the Godhead. He, the tireless Servant of sinful humanity, is the Son of God. Through the faithful efforts of Mark in thus depicting the Lord Jesus, labor has been lifted from drudgery, and service for others—if rendered for His sake—is glorified.

In making a brief summary of the lessons we note first, that the quarter opens with John's introduction of Jesus as the coming One, who would baptize with the Holy Ghost. Mark's Gospel moves rapidly, and in the second lesson we see the Master among the sick, offering a gospel for the body as well as the soul.

Next we find Him associated with sinners, demonstrating His power over sin through the medium of a helpless, afflicted man whom He cured, and we hear Him say, "I came not to call the righteous, but sinners to repentance."

In the fourth lesson the Master defines the law of the Sabbath, and demonstrates

NEW CHURCH BUILDING AT RICHMOND HILL, N. Y.



After about seventeen years of moving about, the First Church of the Nazarene, of Richmond Hill, N. Y. is housed in a beautiful and commodious building. This church (which is located in New York City) has had a good history for the past years, being pastored by some of the choice men of the nation. It has always had its faithful ones who stood by the work, and believed in its future. Three years ago it was worshipping in a large old house about five blocks from its present location, which was sold, and purchase made of the present site, during the pastorate of Rev. Howard P. Jett. They erected the basement of the present building, in which they worshipped for more than two years.

July first the writer, who had been for ten years an evangelist, was installed as pastor. We keenly felt the need of a finished building, though the basement was very splendidly built, and was as commodious as a basement could be. Notwithstanding the fact that the church already carried a first mortgage of \$6,500, it required only a little agitation to secure the unanimous consent of the congregation to proceed with the erection of the superstructure.

The first work on the building was started about November 10, and on February 13, Rev. J. A. Ward, District Superintendent, dedicated it to the Lord.

The building is of beautiful brick veneer, built on the English Gothic design throughout. It has a seating capacity in the main auditorium of nearly 400, while the basement furnishes ample facilities for the Sunday school, and for entertaining conventions, assemblies, etc. Also, the church owns a good nine-room parsonage on a valuable and spacious lot next door. The total property valuation is conservatively placed at \$43,000, upon which the church now carries a \$15,000 first mortgage.

Before consenting to begin this structure, the church asked the writer for a tentative contract to remain with them as pastor for a period of five years. Our first year, now drawing to a close, has been delightful in Christian fellowship, and we expect to behave ourself so that they shall have no regrets for this action.

The church was opened on the 12th with a revival in charge of Rev. Lawrence Reed, of Damascus, Ohio, and already during the first week there have been sixteen happy recipients of pardon or holiness. With the building handicap removed, we expect to push an aggressive program of evangelism. Pray for us. When contemplating a trip to New York City, plan to visit First church, and drop us a line in advance of your coming to 108-05 95th Ave., Richmond Hill, L. I. —Roy L. Hollenback, Pastor.

its spirit by an act of mercy performed on the Sabbath day.

Next we are shown His popularity among the great mass of average people. While the Jewish leaders scorned Him great multitudes were drawn to Him.

But the sixth lesson reveals to us the Master suffering under misunderstanding. Even His relatives would restrain Him in His work, and the cruel words, "He is beside himself," spoken by those who should have encouraged Him, have often been uttered as an explanation for the peculiar manifestations of spiritual power seen in the lives of His followers who constitute the church.

This brings us to the lesson on the kingdom of God which Jesus came to establish, a kingdom not fashioned after

the kingdoms of the world. By His parabolic method of teaching, He secured the attention of His hearers, while He taught them some great truths concerning His kingdom and the mystery of its development which was destined to fill the earth.

The eighth lesson shows Christ's supreme power over all nature, and, as in other miracles, reveals His deity.

We have been studying about the throngs of common people who came to Jesus, but in the ninth lesson we step out of the ranks of the average man, and listen to the appeal of one from the upper strata of society. But he came as they did—humbly, and waited his turn—Jesus listened to all appeals and responded alike to all.

The tenth lesson unfolds Christ's plan a share the blessing which this paper

bit for the evangelizing of the world. Here we have in embryo all missionary activity. Called, prepared and ordained to go.

In lesson eleven we have a demonstration of how all human needs are met in Jesus. But we learn from the last lesson of the quarter that the great thing needed in order to achieve great things for God is sincerity of heart and life.

N. Y. P. S. RALLY WESTERN OKLAHOMA

You will find below a report of Zone Seven, Western Oklahoma District.

The rally for Zone Seven was held at Brownloe, Oklahoma, February 25, 1928. Almost everyone was on time and we started promptly at ten o'clock. Brother Hall, our District Superintendent, was present, and everyone enjoyed his presence. He brought the message at eleven o'clock, which everyone enjoyed.

Every church on the zone was represented at the rally. We had the best rally we have ever had since I have been in this district. Miss Norene Southall, our zone president, gave us a talk on "The Value of the N. Y. P. S." which we certainly enjoyed.

We also voted Frederick into our zone. We have voted one church into our zone at the last two meetings. The Lord is helping us wonderfully. Two students from Bethany-Peniel College, who live in the Brownloe community, were present.

The next rally will be held at Frederick, the exact date is undecided as yet. It will be some time in May, 1928. We are looking forward for a great day with the Lord and His people that day.

AMOS D. BOYETT, Zone Secretary.

NEW ENGLAND DISTRICT CONVENTION

The annual joint convention of the Sunday School Association and of the N. Y. P. S. of the New England District was held at Haverhill, Mass., February 21, 22, 23, 1928. An address of welcome was given by Rev. F. W. Domina, entertaining pastor, followed by responses by Rev. Lloyd B. Byron, president District N. Y. P. S., and Rev. J. Glenn Gould, president District Sunday School Association. The special speaker of the convention was Rev. Lewis T. Corlett of Dover, N. J., who brought the address of the evening.

The following day was devoted to the interests of the Sunday school. This day, being a holiday, there was a very good attendance of both delegates and visitors from neighboring churches. Excellent papers upon various phases of Sunday school work were read and discussed. In the afternoon Rev. Corlett gave an address entitled, "The Sunday School Program." In the evening he brought a message from the subject, "Who Is He?" It was a profitable message to our souls.

The last day was Young People's day. After the devotional service and a short business session, a paper upon the subject, "Making the Devotional Service a Success," was read by Mrs. Grace Brown of Livermore Falls, Me. We wish to

brought to the convention, and expect to have it published in the N. Y. P. S. Journal. Other inspirational papers were brought before the convention. Always the work of the Holy Spirit was emphasized. Closing the program of the afternoon, Brother Corlett brought a stirring address entitled, "The Goal."

At seven o'clock in the evening there was a Young People's rally followed by preaching. Rev. L. T. Corlett bringing the message from the subject, "Drifting." The closing service of the convention was rewarded with souls at the altar.

DANIEL M. FRENCH, Reporter.

THE DALLAS DISTRICT N. Y. P. S.

On February 22 Zone Number Two of the Dallas District of the N. Y. P. S. spent a most enjoyable day in their regular zone meeting. This meeting was held in Arlington, Texas, at Berachah. On account of the heavy rain the day and night before the 22nd the crowd was very small. Two cars of young people arrived from Peniel on time at nine-thirty a. m. and some came from Dallas First church later on in the day. Those who did not make the sacrifice to attend missed one of the best days of their lives. This zone is going with interest and all boosting our zone president, Mr. Frank Fields, Dallas First church.

In the forenoon we had devotions and then a motion prevailed to take a trip through Berachah, postponing the program until the afternoon when more would be present. On returning from this wonderful little visit we all spread lunches together and soon found ourselves very busy. There were some decorations to remind us that this was the birthday of a great man, but during the lunch hour we discovered there were two men present who were celebrating their birthdays too. This was our District Superintendent, Rev. F. E. Wiese, and Mr. G. W. Sutton of Dallas.

The afternoon session opened at 1:30 o'clock and an interesting program was rendered. A splendid paper was read from the Peniel N. Y. P. S. Special music was given by Rev. Shelby Corlett and Mr. and Mrs. Jack Carter; very excellent and inspiring addresses were given by Rev. J. T. Upchurch and Rev. Shelby Corlett. We were made to feel that now was the time for the youth of our land to see a vision of their possibilities and push out to develop their talents. What the N. Y. P. S. consists of today will be the church tomorrow. After an interesting business session we were adjourned until next regular meeting. We are all working for our District Convention which meets in Peniel next July. Every Society on the district must be well represented.

Reporter.

CHICAGO CENTRAL DISTRICT HOME MISSIONS

We are now making our plans to put on the most aggressive home missionary campaign in the history of Chicago-Central District. We have kicked up considerable dust in the last five years but we are glad we have some fruits. We have organized about seventy-five churches and have sixty pretty good ones and some

extra good ones. Our new churches are preaching the gospel to thousands of people every week and hundreds saved and sanctified right along. We have thousands of dollars worth of church property in new places. But we feel with all this that we have touched only the edges of the 11,000,000 souls of our great territory.

In Wisconsin the field is gradually opening up. While there has not been a great work done there, yet we have had enough success in that great field of 3,000,000 to encourage us to believe that we can have a great district over there. Last year Evangelist R. L. Morgan started a good church in the great city of Milwaukee with its 500,000 souls and we are well located. Have a cement block tabernacle on a leased lot. This city alone could stand a dozen Nazarene churches. With Protestantism breaking down in some of these great cities the time is ripe for us to stir ourselves. It is remarkable how friendly city officials are to our full salvation church. Wisconsin has at least twenty-five good cities of 10,000 or more where a Nazarene church could be established and about twenty-five of between five and ten thousand. Our greatest need is men who understand this great state and its great people. The background of Wisconsin is ritualistic but when they get religion in the old-fashioned way they make mighty fine Nazarenes. Pray for Wisconsin.

In Illinois we divide our field generally into two parts: Chicago and Cook county with more than three million souls, and Illinois outside of Cook county with about four million souls. The city of Chicago is not an easy field. But the last four or five years we have doubled the number of churches and practically doubled the number of Nazarenes in that great territory. We are getting some fine properties. We are establishing some fine churches and we believe that God wants at least twenty-five Nazarene churches in those three millions of people. Pray for the great city of Chicago.

Then in Illinois proper we have at least twenty-five good cities of more than ten thousand and twenty-five of between five and ten thousand and in many places they are begging us to come and bring the Church of the Nazarene. In many of these cities there is not a place where a man can hear about Christ that can save from sin and where he can get religion at an old-fashioned mourner's bench. We feel that God wants the Church of the Nazarene to push out and go into these great cities.

We are anxious to be concerned, not only about the great field in Illinois, Wisconsin, and the city of Chicago, but we are anxious that the Church of the Nazarene in general shall put on an aggressive home missionary campaign in the United States and Canada. We have heart-breaking letters from those great and good men in the southern states to get them some tents. The other day Brother Hall, District Superintendent of New Mexico, told us that if we could get him a tent he could do a world of good. Quite recently we had a letter from Brother Hudson, District Superintendent of Georgia, asking us to get back of him with a tent so he could evangelize Georgia. Then Brother Harrison, District Superintendent of the

Carolinas, and also Brother Browning of the Carolinas wrote us for support. Brother Hooker of Alabama tells us of the great need down there. We feel that the Chicago Central District must do its best to help these brethren to get some tents. By God's help we are going to get after the matter and if we do not succeed it will be after giving our blood.

We have secured Rev. Bud Robinson to help us during the month of April to stir up Superintendent Chalfant, pastors, and the people of Chicago Central District to put on the most aggressive home missionary campaign that has ever been known on the district. Not only are we going to stir ourselves up about our own district but about the needs of those great southern states.

Souls are marching to hell by the thousands. Protestantism in general is dying of the dry rot and modernism. Sin is destroying our homes and striking at the heart of our social institutions. The time is ripe for the Church of the Nazarene to kindle thousands of revival fires, and start a conflagration that will mean millions of souls around the great white throne of God.

Awaken, Nazarenes, to this day of opportunity. Meet me in Columbus, June 13, for we are certainly going to fight it out over there for an aggressive program.

E. O. CHALFANT,
District Superintendent.

NORTHWEST NAZARENE COLLEGE

Dr. J. B. Chapman recently through the columns of the HERALD OF HOLINESS gave an account of his visit to Nampa as the special speaker at the Idaho-Oregon District Preachers' Convention and made several statements concerning the present condition of and future for Northwest Nazarene College. It is our purpose in this article to give you some information concerning the founding of the institution.

The founding of the college in Nampa, and also the Nazarene church, came about through the fact that Mr. Eugene Emerson, in 1913, came in touch with the teaching of entire sanctification while visiting our Nazarene work in the South. After Brother Emerson returned home he felt that the Lord would be pleased if he built a church for the preaching of scriptural holiness. From time to time the building has been enlarged until now on special occasions it accommodates more than one thousand people.

In beginning the school there was no idea at first of anything more than a grammar school for the children of the local congregation, but very soon the need came for a high school, and from that arose a demand for college work.

With the increased demands for an enlarged curriculum, came also the need for land and buildings. Consequently a tract of ten acres was purchased opposite one of the city parks and buildings were constructed. At first a small administration building was built and one wing of the girls' dormitory. Additions have been made since until now there is an enlarged administration building containing the administrative offices, chapel,

laboratories, library and ten classrooms; a girls' dormitory of forty rooms; a boys' dormitory of forty rooms; a grammar school building containing four main classrooms and several smaller ones; a club building containing music studios, practice rooms, applied arts room, and a dining room capable of seating two hundred; a gymnasium and an excellent heating plant. Also the campus has been enlarged until the institution now owns between twenty-five and thirty acres of land. The ground recently has been leveled, grass seed sown, and trees planted and we hope soon to have a beautiful campus. The total valuation of the institution is estimated at \$130,000.

Nampa is a thriving city of about 11,000 people in the southern part of Idaho. Idaho has a total area of 84,313 square miles or 53,960,320 acres. Of this acreage 21,000,000 acres is agricultural land, 5,000,000 mineral land, 20,000,000 timbered land and 7,960,320 acres grazing land.

The altitude of the state ranges from 700 feet to 12,000 feet above sea level. Idaho has no floods or severe storms. It possesses many artesian and natural hot springs that are ideal as health resorts. Also some of the most scenically beautiful spots of the world are in the state. Shoshone Falls is 212 feet high—46 feet higher than Niagara—and the canyon and surroundings are incomparably grander. Beautiful lakes, yawning canyons, impressive mountains all tend to make conditions ideal for the sportsman or vacationist.

According to the United States Census Bureau, Idaho is the healthiest state in the Union, with a mortality rate of 8.1 per 1,000 compared with the national average of 15 per 1,000. The high, dry climate makes it a peculiarly healthful country. Many people in Idaho sleep out of doors the whole year through. The dry winter is almost as deadly an enemy of disease germs as the dry, still heat of summer. There is not on record a single death of a native-born Idahoan from tuberculosis.

The summer nights are always delightfully cool. The average altitude of Nampa is 2,500 feet. The average rainfall is only 13.81, and this is largely in the winter months. Thunderstorms and lightning are practically unknown. There is no need of insurance against hail and tornadoes, as damaging storms are never known.

Nampa is located in the delightful Boise valley. The valley enjoys the reputation of having climatic conditions conducive to good health. It is a delightful four-season country, with just enough winter (and that not severe), to rejuvenate mankind, followed by a glorious spring, a pleasant summer and a bounteous autumn. Floods of golden sunshine brighten the landscape for 320 days of the year.

In this valley the farmer is his own rain maker. He turns the water onto his land when needed and has it cease at will. This assures abundant crops of choice quality. Arrowrock Dam provides storage water for the Boise Valley. The dam is the highest in the world, be-

ing 348½ feet above the lowest point of the foundation to the top of the parapets. It is 1,100 feet long on the crest, is built in a curve for additional safety, contains 600,000 cubic yards of concrete and weighs over a million tons. It took approximately three years to build it at a cost of about \$5,000,000. Nampa is the hub of this irrigated empire.

Nampa is a prosperous, growing city. Many new business concerns have entered the city recently. Among the many business enterprises of the city are: the railroad with a payroll of one million dollars annually, the Pacific Fruit Express Company car shops with a half million dollar payroll, the Carnation Milk plant and the H. J. Heinz Company. The dairy industry is one of the largest industries in and about Nampa. Nampa is destined to become the greatest dairy center in the entire Northwest. From this valley last year 547 carloads of fancy butter and canned milk were shipped. In addition there were exported from the city 624 carloads of hogs, 2,959 carloads of sheep, 196 carloads of wool, 1,144 cars of the famous Idaho Potatoes, 277 cars of dressed poultry, 2,733 cars of cattle, 6,189 cars of fancy apples, 1,665 cars of fresh Idaho prunes, 776 cars of onions, celery and lettuce, 15 cars of honey, 1,748 cars of grains and seed, 13,400 cars of forest products and lumber. In all 49,000 carlot shipments were made from this district. Last year this particular trade area produced over \$70,000,000.

In such a community and country Northwest Nazarene College was founded. The school first opened in 1913 as the Idaho-Oregon Holiness School. The Mennonite church was leased for one year, and Professor C. H. French was engaged as principal. There were four instructors and about seventeen students. Professor French resigned at the close of the first semester and Professor Coate was elected to succeed him. After a year and a half Professor Coate was succeeded by Dr. H. Orton Wiley who served as president for ten years. During his term of office the name of the school was changed to Northwest Nazarene College. Dr. Wiley was succeeded by Dr. J. G. Morrison who served until he answered the call of the church and is now Executive Field Secretary of the General Board.

Starting with 17 students in 1913, the institution has grown until now there is a grammar school, high school, Bible college and college of liberal arts beside the various departments such as applied arts, commercial, expression and music. The total enrollment of last year was 327.

At present the institution is in a struggle to liquidate an indebtedness of approximately \$80,000. God is helping us. Nearly \$65,000 is now underwritten, conditional upon the securing the entire amount. April 15, 1928 is the date set for the consummation of this effort. We need \$15,000 more to secure the \$65,000 and save the college. If you have not already subscribed, please do so at once. Send your subscription to the Campaign Treasurer, Rev. A. E. Sanner, Nampa, Idaho.

NEWS IN BRIEF

Rev. Samuel C. Seamans, pastor of our church at Flushing, New York, writes: "We are glad to report victory in our recent meeting. Prayers of long standing were answered in the salvation of souls. We wish to recommend the evangelist, Rev. C. A. Reney of Patchogue, N. Y., as a man of power with the Lord."

Rev. L. Reep of Wilmore, Ky., writes: "Rev. F. E. Mosley of Wilmore, Ky., is a full salvation evangelist who is mightily used of the Lord. Pastors and churches wanting help for their revivals will make no mistake in calling him. He will come for the free will offering of the people. He has some open dates and should have more calls than he can fill."

It is reported that more than seven thousand "hit the trail" in Billy Sunday's meeting in St. Louis. Billy Sunday and party are to be in Iola, Kansas, in a revival campaign March 11—April 15.

Rev. Millard R. Fitch, pastor of our church at Troy, Ohio, writes: "Closed a gracious revival with the Edwards Evangelistic Ladies' Quartet last night, February twenty-sixth. Largest attended revival during my three years with the Troy church. Two hundred and fifty in Sunday school last Sunday. Children's meetings by Alice B. Lewis and young people's meetings by Edythe Olinghouse attracted large numbers of young people. Instrumental and vocal work of Quartet unexcelled. Preaching above the average. Large list of subscriptions to HERALD OF HOLINESS secured. Church revived and wonderful times of salvation. Good class of new members lined up. Love offering for pastor and sufficient funds raised to redecorate church and parsonage inside and out. Offering for Quartet came easy. Yes, we invited them back to Troy for the earliest possible date."

Our church at Monett, Mo., where Rev. J. F. Babb is pastor, has recently had Dr. A. S. London and son Holland for a revival. Writing on Feb. 22nd, Brother Babb says: "Our meeting with the Londons moved to the First Christian church to accommodate the crowds. Eight hundred were in attendance last Sunday night with two hundred turned away." A later report states that during the four weeks it was estimated that 15,000 people heard them and there were more than one hundred professions. Prof. London spoke on inspirational subjects on Sunday afternoons and at the high school while his son Holland did the evangelistic preaching. A sum of money was raised in a few minutes for the return of the Londons for another meeting.

Brother Albert M. Parkes, formerly of Kansas City, writes to have his paper sent to Phoenix, Ariz., saying, "I am lost without the HERALD OF HOLINESS. I am here trying to regain my health. My family is still in Kansas City. They tell me I should go out on the desert and stay for two or three months. If any one has a little tent he could send me

it certainly would be appreciated. And it need not be such a good tent either. They tell me that if I could spend two or three months out in the desert I would get completely well."

Rev. and Mrs. A. R. Brooke, evangelists of Indianapolis, Ind., are now in New York state, and Sister Brooke writes as follows: "The Lord saves and sanctifies my soul. A few months ago I was stricken with what the doctor said was a very serious case of sugar diabetes. But husband anointed me according to James five and offered the prayer of faith for my healing. The Lord healed me at that moment. I feel almost as though I had been saved and sanctified all over again."

Rev. W. A. Foster, pastor of our church at Eldon, Mo., writes: "We are few in number here, but we are right down to genuine earnestness in our souls. Our church here is struggling under a load of debt which we are praying and struggling to pay, and we trust that God will raise up friends to help us in this undertaking which is almost too difficult for our little band to do alone."

Rev. J. T. Upchurch is president and Rev. P. L. Pierce secretary of a committee which is arranging for a special holiness convention at Arlington, Texas, in connection with the annual convention of Berachiah rescue home. The date is May 15-20, and H. C. Morrison, Paul Rees, Bud Robinson, Will Huff, M. E. Lewis, J. B. McBride and John J. Douglas are among the workers. Those interested in particulars are invited to write to Miss Hattie V. Saylor, Arlington, Texas.

CHURCH NEWS

CRAWFORDSVILLE, INDIANA—"The saints here feel there is a mighty revival coming this way. Brother and Sister McHenry did a great work in building up our church, but were called by the Missionary Board to return to their work in Peru, South America. It was very hard to part with Brother and Sister McHenry, but our hearts were made to rejoice at the thought of their returning to the work they loved so much. All the while the saints were mightily praying that God would send the right man here to take up the work. Thank God for answering prayer, and sending us Brother and Sister Tyson from Kentucky. Sister Tyson is very tactful and has won the hearts of all the people. The backslidden members that were causing a discord have prayed through to victory. I say again, praise the Lord for sending Brother and Sister Tyson this way. Our church has had a very hard struggle. Finances are low at present, but our members are praying and believing God is going to give us a mighty sweeping revival. Much interest is being taken. Our Tuesday night prayermeetings are times when the saints of God move up closer to the Lord. The citizens of Crawfordsville are becoming hungry for holiness. We are looking forward to a very

bright future. Pray for us until the victory comes."—Mae Casida, Reporter.

PASTOR C. R. BRIGHTWELL, Beebe, Ark.—"The revival beginning here January 26 closed with victory February 19, with some thirty-five praying through to definite victory. We received nine new members into the church and expect more to follow. Brother Lee Hamric's straight, uncompromising way of putting the gospel truth was a great blessing to us all. The church is much encouraged and we feel like traveling on. We now have cottage prayermeetings in which God meets us and blesses our souls. The church at Beebe certainly has stood by us in a most noble manner."

EVANGELIST B. T. FLANERY—"I just closed a week's meeting in Milwaukee, Wis., with Rev. R. L. Morgan, pastor, and the Church of the Nazarene. A number were at the altar with some of as clear cases of old-time salvation and sanctification as I have ever seen. Brother Morgan is coming up the road in Milwaukee and will have a good strong church there in a few years. I just opened the battle in Ladysmith, Wisconsin, last night, so pray for us here. I am in the field to go anywhere God opens the way and leads."

SLATON, TEXAS—"Rev. J. Warren Lowman and his dear wife, of the Chicago Central District, recently closed a six weeks' revival at the city hall of Slaton, in which a goodly number of souls prayed through to definite victory. Several sinners were saved, backsliders reclaimed and some were wonderfully sanctified. Surely God used this dear brother and sister in a wonderful way in bringing His messages, both in sermon and in song, to bless a very needy people, and eternity alone will tell the good and blessing this revival has done. May our dear Father ever keep a tender watch care over these dear ones who labored so long and earnestly in His services here. Just when their physical strength was almost gone God sent Rev. W. H. Phillips of the Hamlin District to help fight the battle and for the last ten days of the revival he, too, proved a great power for God. At the close of the revival a Church of the Nazarene was organized with eighteen charter members. It was impossible for Brother Lowman and his wife to remain with us, so the church called Brother Phillips as its pastor. We feel very fortunate in securing such a deeply spiritual man as he for pastor. The work is moving along nicely, considering the weather. Pray that God may bless this little church in a very unusual way and make us as a light set upon a hill which cannot be hidden. We are expecting great things from God. As Sister Phillips is teaching in Hamlin Nazarene College and their dear children are in school there, the family will not move here until the close of school. Pray that God will send them to us on fire for Him. Our pastor took charge of the church in time for the first Sunday night and Sunday service after the revival closed and will remain here until his family can

permanently locate here. We earnestly covet the prayers of God's children."—Mrs. E. C. Stewart, Reporter.

McKENNEY, TEXAS—"We are still alive and pushing the battle for God. We are having wonderful services and the Lord is certainly blessing us. Brother Sharpe is doing some of the best preaching we have ever heard. Many are under old-time conviction. Some are praying through. The Sunday school is increasing. Much interest is being taken. There are new members almost every Sunday. The young people are encouraged and alive for God. Many are saved and others are giving their hearts and lives to Him. Miss Leona Bellew, the returned missionary, has given us one splendid talk and will give many more as her health permits. She is in the hospital here now. Pray for her recovery. We are determined never to let the devil win, but will hold on to God and He will hear and answer our prayers. Prayer changes things. Let us pray more. Pray for us that God will keep us on the 'firing line.' If you don't believe we are alive, come over and pay us a visit."—Ellie E. Mooneyham, Reporter.

HOLYOKE, COLORADO—"We are still in the battle for souls. This has been a very hard field, but by much prayer we have begun to gain ground for the Lord. There is such a oneness among the people now and the Lord is surely working since some of the obstacles are out of the way. We closed an eight weeks' meeting February 19. We did all of the preaching ourselves. The church was encouraged and a number dug down deeper than they have ever been before. Thirty-six prayed through to victory during the meeting and five came into the church with us. So much conviction and many hands raised for prayer. I feel a number of others will pray through yet. To God be all the glory. He was surely with us. We have a good W. M. S. and the Lord is helping. Pray for us here that the Lord might have His way and save the lost in this little town."—Mrs. Elsie McGaughey, Pastor.

EVANGELIST JOHN T. HATFIELD—"It has been some time since we made a report. We have been leaving it to the pastors. But to let the readers of the HERALD OF HOLINESS know that we are still on the field and in the battle, we will add a few lines. We are kept busy all the time. We are doing nothing extraordinary, nothing to cause any inflation of the mind, and yet nothing that would cause discouragement. None of these things move us, we are going right on. We have but one thing that some day will put a stop to our work here on earth, and that is an incurable disease, old age. The house is getting just a little shaky and from all appearances the landlord is not going to make any more repairs, but when it does go down we are going out and up. But don't mistake us, we are not on the shelf yet. We are still able to preach three times a day and run a six o'clock prayermeeting. We have been having seekers at our altars more or less every day. Some have been

saved, some reclaimed, a few sanctified, and occasionally one gets healed, and there are more that don't get anything, and some backslide before the meeting is out. Now that is about the best I can do for this time."

PASTOR W. E. RILEY, Brooklyn, N. Y., Bedford Church—"We have just closed revival meetings with Rev. C. J. Forcey of Rochester as evangelist. This is the second series of meetings that we have held with this precious young man, and God certainly used him from the first to the last—there was but one barren service. Thank God for young men who know how to preach second blessing holiness with the fire of youth, and the maturity of age. We kept no record of the number of seekers, there were several at each service, and the attendance was very good. At our all day meeting on February 22 in the afternoon and evening there was not even standing room. Since the great missionary convention held in our church, God has been clearly indicating to our people the need of a Church of the Nazarene in this part of Brooklyn to take care of such meetings. Early one morning during the recent revival meetings, God spoke to the writer, and told him to go to a friend, and tell him the need. We did so, and this friend gave us five thousand dollars for a new church. Praise God! We need more. God has it. Pray that He may continue to direct."

PASTOR W. E. ZIMMERMAN, Columbus, Ohio, South Side Church—"Sunday, February 23, was a great day for this new Church of the Nazarene on Parsons Avenue. About five months ago this church was organized at the close of a tent meeting. Then they rented a store room and fixed it up for a place of worship. Brother Gibson, our District Superintendent, sent us word to come and hold a meeting for them. The Lord blessed our efforts and they called us as their pastor. But we have been unable to be on the field steadily, due to the fact that we are changing from the Evangelical church and they did not want to give us up until the close of their conference year. So my wife has been taking care of the work there part time, and in that way we have been able to give about two-thirds of our time to this new church. And the remarkable thing about this church is that it has had a steady growth in spite of this handicap. In January our Sunday school reached the seventy mark. It became very evident that we should secure a larger place of worship if we expected to grow any more. So the Lord had a place ready for us. A Lutheran church nearby were wanting to sell and relocate. But when they told us they wanted \$10,000 we felt that it would be beyond the question for us to pay it. So we prayed for the Lord to make it possible for us to meet their terms if it was His will that we have the church, and we felt sure it was. So they finally made us this proposition. We could pay \$500 down and then pay the interest on \$9,500 and we could have possession. We felt immediately that we could do it. So Sun-

day, February 26 we celebrated our last Sunday in our old quarters by a Sunday school rally with 120 in attendance. At the close Rev. Gibson preached for us and then raised the \$500 needed in order to enter our new church. At the night service we had another good crowd and we gave them a chance to give and they pledged sixty dollars more. Every dollar was freely and gladly given. We think that is mighty good for a congregation five months old with thirty members. Some was given by members of other churches who are friendly toward our church and wanted to see a Church of the Nazarene in South Columbus. We are entering our new church March 1 with a revival meeting. D. M. Peffley is to be the evangelist and we are expecting to have a mighty revival because the revival spirit is getting hold of the church. Our prayer is to be a great revival center in South Columbus."

EVANGELISTS JAMES AND JESSIE HUNDLEY—"We booked for a two weeks' meeting with the United Brethren church of Enterprise, a suburb of Pomeroy, Ohio, but God so manifested His glorious presence in convicting and saving power we stayed another week. On the last Monday night the altar was filled, about a score of souls, nearly all men and women, and each succeeding night found souls yielding to God. Last night, February 26, we closed at high tide with a man and wife and two young ladies seeking God. Sunday morning we had a great consecration service, when many claimed a complete abandonment to Christ, and we trust entered into their inheritance in Christ. About four score of precious souls professed to find Jesus during the revival. We begin tonight, February 27, at the Methodist church of Rock Springs, another suburb of Pomeroy, Ohio. We are expecting victory here also. Both of these pastors, Rev. Willard Long of the United Brethren church and Rev. Jason Strickland of the Methodist church, are Spirit-filled men and we are glad to help them win the people of their communities to God and the church, and their own members into the Spirit-filled life. We would be glad to spend all of our time and strength among our own churches but we must win souls and we go where the way opens. Our next meeting will be in Brooklyn, New York, the outcome of which we believe will be a Church of the Nazarene. We never loved our own dear Nazarenes better than we do this hour, and were never more determined to be true to God, lost souls, and the spreading of scriptural holiness."

PASTOR M. T. AND LIDA BRANDYBERRY, Coffeyville, Kansas—"We are glad to report that the revival spirit continues in all our regular services. We have never seen this church in a better spiritual condition than now. Every department of the church is steadily gaining both spiritually and numerically. During February our W. M. S. took in twenty-four new members. Our Sunday school gained forty new scholars. February 19, at the close of the evening message, there were five who claimed definite victory. February 26 the N. Y. P. S. had charge

of the evening service. The president, Riley Archer, brought a most helpful and stirring message and when the altar call was made eleven persons quickly responded and all but one claimed victory. Our N. Y. P. S. is also gaining—they have taken several new members into their society recently. A number of our faithful women are fasting and praying each Wednesday and God is answering prayer. The church is united and they are standing loyally by their pastors. We have faithful deaconesses who are rendering valuable service to Christ and the church, and we greatly appreciate their labors of love. We are praying, hoping and expecting an old-time revival here in May with Evangelist Bona Fleming in charge. We are praying and planning, D. V., to meet you at the General Assembly in Columbus. Jesus saves to the uttermost just now."

PASTOR A. L. EMMERT, Shelbyville, Tenn.—"We were called back to this church for the fourth year. We began our first revival after the assembly last November 13, with Rev. Fred Bouse as evangelist. This was indeed a good revival with about forty different seekers at the altar, and four members added to the church. This was a hard fought battle, but never did we have an evangelist who preached the Word any better. But after this revival closed we believed that the Lord would be pleased to give us another revival before our summer meeting so we called Rev. L. O. Green, pastor of the Church of the Nazarene at Princeton, Indiana. This was a great revival, with seekers at almost every service. There were sixty-five seekers, counting them as they came, and many happy finders for conversion and holiness, eleven at the altar the last service. We took thirteen new adult members into the church the last Sunday. The church saw fit to raise the pastor's salary five dollars on the week the last Sunday of the meeting, and we are made to thank God and the good people here. Our general and district budgets are paid in full. We received ten subscriptions to the HERALD OF HOLINESS. Pray for us that the Lord will lead us on to greater victories."

PASTOR E. D. MESSER, Olive Hill, Ky.—"The Lord has certainly set His approval upon the work at this place since our last assembly. We have organized a fine N. Y. P. S. which has an enrollment of about thirty-five, and a Junior N. Y. P. S. with an enrollment of twenty-five members. Average attendance for the Sunday school during the month of February has been 175. We have received twelve members into the church, and a number of others are to be received next Sunday. Best of all, the spiritual tide seems to be rising all the time. Our great Captain is leading on to victory. Rev. David Green, former pastor of the Pilgrim Holiness church here, has recently united with us. He is an ordained elder, and he and his wife would like to have a pastorate in the Church of the Nazarene. We can recommend them, and trust that the Lord will open a place for them soon. Rev. Bona Flem-

ing recently gave us a week's revival, resulting in about eight souls praying through to victory. We praise the Lord for full salvation through the blood of Jesus."

FORT WORTH, TEXAS—"Beginning the assembly year with new enthusiasm and courage, inspired by our new pastor, Brother C. P. Clayton and wife, we are determined to make this the best year the church has ever known, and to absolutely claim every foot of ground whereon our feet shall tread. Already we have begun to plan and pray for a great revival, which we are to have in August with Brother Harding of California, as evangelist, and Brother Sutton as singer. In one night \$725.00 was raised to pay off our present indebtedness, and plans are now being made for a new, commodious, brick church, in a new location, that will be an honor and a credit to the Nazarene movement. Then too, our souls are being blessed by the matchless word being given out to us by our beloved pastor, with gentleness, truth, and power. We are on the upward march, and have a song of victory in our souls as we see our Sunday school grow from sixty to 126. 150 by Easter is our aim, and then on and on with God leading and Brother Clayton shepherding until we have a church membership of five hundred, and holiness is spread over Fort Worth like sunshine. Our N. Y. P. S. is really alive and growing. It is spiritual and uplifting in all its work. Achieving faith is in every heart, and many faithful saints have been praying for years for God to take Fort Worth, and we believe He's going to do it. Praise His name."—Mrs. O. O. Switzer.

EVANGELIST HOWARD W. SWEETEN—"We have just closed a gracious revival with Rev. J. E. Bates, the pastor of the East San Diego, California, church. This was a three week's campaign, Dr. J. B. Chapman doing the preaching the first week and the writer the two closing. God gave us a fine meeting here, the tide rising higher as the meeting progressed, with the closing day a fitting climax, when twenty-five knelt at the altar, at the closing services. This is a remarkable church with an excellent opportunity, and a pastor that is able and aggressive. Brother Bates has a vision and does not purpose to cheapen God's work by undertaking 'big things' on a 'peanut stand' basis. With the excellent musical talent, a pastor that is wide awake, the spiritual people and the wonderful location of the church upon the main thoroughfare, near a thriving business center, we expect this to become one of the outstanding churches on the district. A number united with the church at the close of the meeting, and we are told by the pastor that others are coming. We cannot go into detail concerning all that occurred, but will say, God was with us and this is always enough to assure success. We are now starting with Pastor Frank L. Stevens at Whittier, California. This is our third day and we are expecting a revival. We expect to return east about the first or middle of April, and

would like to arrange two or three three-days' conventions enroute back. We are routed home via San Francisco, Sacramento, Salt Lake City, and Denver. Any point within a radius of fifty miles of this route would be acceptable. Write us Brea, California, until April 2, care of Rev. W. B. Corlett. We covet the prayers of God's people for His continued blessing and seal upon our ministry. Pray for us."

PASTOR E. H. STOUT, Erin Tenn.—"We are well on our third year as pastor here, and the Lord continues to bless in a marvelous way. We were never more conscious that we are in the center of the Lord's will than now. The folks are encouraged and the prospects for the work are brighter than at any time during the two and a third years that I have been pastor. Just now we are about to formulate plans to build Sunday school rooms, or rather to have a basement under the church. This we have needed for a long time, and our membership, with the friends of the church, are amply able to do it. But best of all, the spiritual tide continues to rise. Last Sunday was a great day with us. It was a continuous shout and praise, which began at the close of the song service, and the pastor did not get to read his text. We praise the Lord. He saves, sanctifies and keeps, and the Comforter abides."

PASTOR HENRY BELL, Palo Alto, Calif.—"We greet you from Palo Alto, a city of ten thousand souls, located thirty miles south of the center of San Francisco. Our Sunday school, under the supervision of A. C. Schmidt and a corps of good teachers, has increased more than three hundred per cent since the assembly in June. He and his wife prayed for a Church of the Nazarene here for ten years. Three joined the church Sunday, and God was there in power. We had nineteen out to prayermeeting. Rev. W. C. Canary, formerly of Ohio, started the church a year and a half ago, and was its first pastor. He has been sick since the assembly and the doctor told him not to preach for a year, but God wonderfully and instantaneously healed him a month ago, and he will now take a pastorate again. I have appreciated the fellowship of this good family."

PASTORS EVERETT AND HELEN ATKINSON, Mitchell, Ind.—"We came here last September and found a nice church of nearly one hundred members, with the blessings of God upon them. They know how to pray until the heavens open, and shout down Jericho walls, and sacrifice until they can feel it, and stick to the job until the devil goes off in despair. Our

services are all blessed of God. We have large crowds at the Sunday school, with good interest among all that attend, and our school is continually increasing. The regular preaching services are well attended. On Sunday nights the church is nearly always full, and many times we have to carry up chairs from the basement to seat the crowds. We also have fine crowds at the prayermeetings, and many shouting times in them. The most of our services, including the prayermeetings, have been blessed with seekers at the altar. We have just closed a great revival with Rev. Charles Dye of Columbus, Ohio, as evangelist. We had about seventy seekers at the altar and about forty of them prayed through. Also, we have taken in four new members, with more to follow soon. Brother Dye is a fine gospel preacher, this being the fourth time we have been with him in revivals. He is wide awake, and on fire for God, and tells the people something while he is preaching. We could not accommodate the crowds that came in our forty by sixty church. After carrying all the chairs up from the basement, and borrowing twenty-five more, still we had to turn hundreds of people away. We will recommend Brother Dye to any pastor who needs a good evangelist for a meeting. The church gave him a good offering, and also surprised him with a new overcoat. We have just recently decorated the church inside. We painted and stenciled the walls and ceiling, bought two new velvet rugs nine by twelve, and did some varnishing, until it looks like a different church inside. Well, we praise God for good salvation. The church is standing by us, and we are standing by them, all pulling together in unity and harmony, with God's blessings upon us and faith in Him, we are looking up and marching on to greater victories yet ahead. Remember us in your prayers."

PASTOR W. A. HUFFMAN, Artesia, N. M.—"Last Sunday night we closed a good meeting with Evangelists Allie and Emma Irick as workers. The blessed Holy Ghost was faithful, came upon the preacher and people, blessed the church wonderfully, convicted the unsaved made unsanctified believers hungry for holiness, and gave us a few souls who prayed through to definite victory. It is worth a lifetime of toil and tears to see even a few bow at the altar, pray through, and rise with a heavenly shine on the face. Then happy and blessed beyond measure is the pastor who is able to so feed and build up the newly converted and sanctified, until he can see them standing like an oak tree, defying the storms of life. Three good members were added to the church and we hope for others. Brother and Sister Irick are the type of preachers of whom Nazareneism should well be proud. They are clean cut on second blessing holiness in all their messages. They preached as though one could not get through without it. Well, if this is true, and it is let's preach it that way. By the grace of God this pastor will be found trying. I should mention the fine pounding given the pastor and family during the meeting. You never saw a more generous one.

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The Artesia church cannot be excelled the world over when it comes to being good to their pastor. Then to climax the whole thing, the church voted the pastor a vacation in June and pledged the expenses of his trip to the General Assembly. So 'meet me' at Columbus in June. Praise the Lord. We have accepted a unanimous recall to the Artesia church for another year."

ILASCO, MISSOURI—"We have just closed a nine days' meeting with Brother and Sister Lowman, who have been a great blessing to us. Our house was crowded almost every night. God had met with us several weeks before Brother Lowman arrived and we had several to pray through at our regular services. We are a young church and not very large, but we are serving a mighty God. Our District Superintendent was with us in the last of the meeting and brought a message on Sunday afternoon on the second coming of Christ. On Sunday sixteen were taken into the church, for which we give God all the praise. We feel like pressing the battle until Jesus comes. Our Sunday school went to 161 and we are determined to go over two hundred before the assembly. We covet your prayers. We want to be a shining light in this place where sin is abounding on every hand. We want to see these precious souls find Christ in the old-fashioned way. Thank God some are finding Him and are straightening up their back lives and are going through with God."—Rev. Harlow Reed.

EVANGELIST R. M. YOUNGBLOOD—"I have just closed a ten days' meeting at Shark, Arkansas. We had six saved, three sanctified, and took two into the church. There are some of as fine people at Shark as you will find anywhere."

LYNN, INDIANA—"This church has just been blessedly visited with another good meeting, with more than thirty seekers. The services were in charge of Rev. Roy B. Beachler, one of our fine local preachers from the Winchester church. The hall was full of eager listeners a good many times and an atmosphere of victory always prevailed. Truly, God is in the midst of our good people at Lynn. No finer crowd can be found anywhere. There is every evidence that they love one another 'with a pure heart, fervently.' The membership was increased as a result of the meeting. We begin a meeting at Winchester, March 1, with Evangelist Lum Jones. Pray for us."—Leo C. Davis, Winchester Pastor.

PASTOR M. L. BROWN, Kewanee, Ill.—"This has been a very busy year for us at Kewanee, as we have sold our old property, planned and built a new church and parsonage since the first of last March. On July 10 we had the parsonage ready to move into, a nice home for any preacher; seven rooms and bath, hardwood floors, a full basement, a large front porch, a good garage right at the corner of the house. Then on November 20 we opened the doors of the new church for the first service. You who read the HERALD OF HOLINESS have seen

the picture of the church. Rev. E. O. Chalfant, our District Superintendent, was with us for our opening, also Evangelist B. H. Haynie of Massachusetts, and we had a good day with a large crowd. The mayor of our city was with us and gave a talk in the afternoon. Then Brother Chalfant preached and raised several hundred dollars, and Brother Haynie brought the message in the evening to the delight of all. Brother Haynie remained with us for two weeks and we had a good meeting, but not what we had hoped to see. Brother Haynie preached good sermons and I believe almost everybody liked his preaching. On January 29 Rev. Elwood Taylor of Wilmore, Kentucky, came to us for a meeting. Those who have heard Brother Taylor know he is one of our best gospel preachers, a very constructive preacher, a doctrinal preacher, which we are much in need of in these days. This was a good meeting, a real church meeting, and the evangelist came as near doing what we called him to do as one could expect. We are steadily moving up the way; we have some of as true, loyal Nazarenes as one will find anywhere, and we are trying by the help of God to make some more. I feel assured that God is going to give us a great Church of the Nazarene in this city of twenty-two thousand people that will stand for Bible holiness."

RIMBY, CANADA—"We have just closed a three weeks' meeting with Rev. S. Kaechele of Wataskiwin as evangelist. Brother Kaechele is a man of God, mighty in prayer and preaches the truth without fear or favor. There were seventeen seekers at the altar during these meetings, all professing to get through except one young girl, who we trust will yet pray through to definite victory. One thing very noticeable about this meeting was the persistency of the seekers who kept coming to the altar and seeking until they got through and many of them experiencing the two works of grace. What shows the thoroughness of the work was that seekers confessed one to another and made wrongs right, and we believe by their testimony that they are going to remain true. The last Sunday morning we had a blessed time in breaking bread together and in the observance of the Sacrament of the Lord's Supper. We had a healing service when five came forward for the healing of their bodies, some getting the assurance that they were completely healed. While we did not see the break we were looking for we believe this meeting has

been a real blessing to the work here. Brother Kaechele will be home on Sunday, then he leaves for a siege meeting at Ferintosh. The finances came easy and the evangelist was well taken care of."—Mrs. Brooks.

LAWRENCE, KANSAS—"On January 22 we held our dedication service with our beloved District Superintendent in charge. Our church was filled, every available seat being taken. We had with us Brother Shook and a band of his folks from Ottawa, and Brother Ball and a crowd of 'Topekaites.' Say, brothers and sisters, if you want to get blessed just send for the Topeka Ladies' Quartet. They are great. Three hundred dollars was raised to apply on our new buildings. In our regular services God has greatly blessed. Our crowds are increasing. On Sunday following the dedication, God sanctified two young women and on the next Sunday God gave us nine souls, all praying through to victory. They prayed through at one end of the mourners' bench, would then go and help someone else. A crowd of young people used chairs for an altar in the back of the church, and kneeling around a young woman held on to God until victory came. Glory to God, He still answers prayer. Pray for us. We are praying for a real Holy Ghost revival."

WEBSTER CITY, IOWA—"God is doing great things for us wherof we are glad. Last Sunday, February 26, was a great day. Two young men, brothers, came to the altar in the morning service and claimed victory through the blood, and then at night a woman came weeping to the altar, but did not get through. Last night two men came to my house and wanted us to pray for them, so you see that our God is working in our city, and we are looking up and trusting God for a great outpouring of the Holy Ghost and a great ingathering of souls. Praise His name! Our God is able to give us the victory. The work here is moving along just fine in every department. Our budgets, both general and district, are about paid in full. Dear brethren, remember us in your prayers that we may have a great year, in His name. Amen."—C. C. Sellards and Wife, Pastors.

DELTA, COLORADO—"We have just closed a very fine revival with Rev. Lum Jones as evangelist. Mrs. Byrdie Owen as pianist, soloist and personal worker added much to the meeting. Mr. Warrens, a marimba artist, also ably assisted with his instrument. We had all the people we could seat, and sometimes many more, from the first service. There were about fifty-five professions. The finances were easily taken care of. Rev. Jones raised money during the meeting to plaster our new church. We are steadily progressing with our building program; although the pay as you go plan is slow, we feel that under the conditions it is best. We hope to about finish by our assembly, which will complete our third and best year here. We recently conducted a good meeting out of town five miles, which resulted in a number of conversions, six good members for our

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church, also an increased interest and attendance at our Delta church from that community. We were assisted in this meeting by C. C. Clearwater and wife as chorister and pianist, also other workers from our local congregation. Our people here are among the best on earth. They work anywhere and know how to push or pull when the chariot is heavily loaded. All departments of the work are moving nicely. There were forty-three out to prayer service last night, which would perhaps more than double the attendance at any of the larger churches. Our God is for us so we march ahead."—Mrs. Lillian Wilson, Pastor.

PASTOR W. F. WIGGS, Highland, Mich.—"The Lord has surely been blessing us here. This is our second year at this place, in many respects it has been the best year of our lives. In the beginning of this year we adopted the storehouse tithing system, and have found that this system is proving a success. We have had money to meet all our obligations and still a good balance in the treasury. We are glad to recommend the storehouse tithing system to any church that has not tried it. Not only have we been blessed along the financial lines, but surely the blessing of the Lord has been upon our services from time to time. It has been easy to sing and preach, have had a goodly number of seekers and happy finders.

Would like to say a word about our W. M. S. I am sure that a pastor never had a more faithful band of women anywhere than we have here. They are certainly doing things for the Lord. Their meetings are crowned with the presence of the Lord, and when they pray for our work in the foreign fields, I am sure that God answers prayer over there. Their finances are coming along well. We have recently had a splendid revival, with Rev. E. C. Dees as evangelist. Rev. Dees was surely a blessing to our church. He certainly brought us the old-fashioned truth in the old-fashioned way. The Holy Ghost sent conviction to hearts, until they moved toward God; many found Him in His saving and sanctifying power. This has been by far the best revival we have had since we came to this place. Rev. S. D. Cox, our District Superintendent, was with us the last week of the meeting, and the Lord used him in a wonderful way to reach hearts. We shall not soon forget the influence and ministry of these good men who preached the truth so faithfully. Since the revival; we have had some blessed services, and our people have already begun talking about having another revival just as soon as possible. This makes us feel that our people have not lost the burden and are still in the revival spirit. One of the outstanding results of the revival is that one man and two young ladies were rescued from Russelism. We have nothing of ourselves to boast of, but we are surely thankful to the Lord for all that has been accomplished through Him. We desire an interest in the prayers of the great HERALD OF HOLINESS family—that

God may continue to lead us on unto greater things for Him."

EVANGELIST J. B. MCBRIDE—"It was my good pleasure recently to engage in a week-end revival with the young people at Denver, Colorado, First church. The group meeting of the Northern Zone of the Colorado-Wyoming District was held on Friday and Saturday in conjunction with our meeting, and it was indeed a splendid meeting from beginning to end; it was well attended, and the program was beautifully arranged, and of intense interest to all: the devotional services were very spiritual, and helpful, and the discussions were in the spirit of the Master, and showed that the young people and their leaders were deeply concerned about the spirituality of their society, and were more in favor of the old-time religion than the modern. The president of the District Society, Rev. T. P. Dunn, was sick and unable to be in attendance which was regretted by all. Our good pastor of First church, Rev. D. I. Vanderpool, was taken sick, and was unable to be in the convention after its opening, as he had to take his bed, which was also a sad disappointment, but Sister Vanderpool and mother Vanderpool were faithful in helping to make the meeting a success. For the local society that put on the campaign, we desire to say, that they are as fine a crowd of young people as you will find

anywhere, it was a great pleasure to labor with them; they had full control of the meeting in every day. The local president, Brother Williams, and his corps of workers, and musicians are a fine spiritual corps of workers, and they are assisted by a fine large number of members. The entertainment, and support of the evangelist was beautiful. The main church, and choir did all they could to help the young people make the meeting and convention a success, and the Lord gave souls all through the meeting, but the last night was like a great revival, a large number coming to the altar, and quite a few praying through to victory. There was a good representation from the various churches in that zone, and some pastors were present to encourage, and help the young people in their work of the church. Rev. W. W. Glenn, pastor of South Boulevard church, Denver, and Rev. L. A. Campbell, pastor of our church at Boulder, rendered very helpful services in the convention, as did other ministers. It was a very gracious time with us all, and we will be pleased to be with them again as the Lord leads."

EVANGELIST U. E. HARDING—"Our last meeting was in our First church Portland, Ore. Rev. Donnell J. Smith is the pastor. This was our third revival campaign with the people of First church. The two previous ones were held during the pastorate of Rev. A. M. Bowes. This was also our third campaign with Rev. Donnell J. Smith. The other two being held with him when he was pastor in San Francisco. This was truly a great meeting. The church had prayed for weeks and had special prayer meetings preceding our coming. Three all nights of prayer during the meeting, and many definite answers. The long altar was filled night after night with earnest seekers. The crowds were large, on the last Sunday nineteen were received into the church. The evangelist was well paid, a large offering was received to purchase chairs for the new auditorium. Brother and Sister Smith and their sacrificing people are doing a great work in Portland. They are building one of the greatest church buildings, not only in the Northwest but in our entire movement. Their property is near the center of the great growing city and while it cost them during Brother Bowes' pastorate \$28,000 for the lots it is worth more than \$100,000 today. Many ministers and laymen from other churches visited us some time during the meetings. Mrs. Harding assisted us in this campaign. During the meeting it was our privilege to attend the preachers' meeting at Kalama, Wash., and preach once for them. And while in this meeting we met with District Superintendent DeLance Wallace, Rev. A. J. Schocke and wife and other friends of former years.

EVANGELIST M. M. BUSSEY—"The first day of the new year found us in the battle at Ashland, Ore., with Brother and Sister Thatcher as pastors. We were greatly blessed in having Uncle Buddie, Brother Messer, and Brother Schocke with us the first service. From there we went to Medford with Brother C. M.

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King as pastor. Here the Lord gave us great victory with seekers at every service, and many finding the Lord. Brother and Sister King have done a great work in Medford. Next we went to Roseville with Rev. Howard King as pastor. These men are brothers. I have known them for years; they are fine men. Then we went to San Jose with Rev. C. W. Welts where God is greatly blessing. They are to build a new church in the near future. During the forty-three nights we were with these pastors we preached forty-one nights, rested one, and spent one on the train. Saw one hundred and seventy-two seekers pray at the altar, most of them finding the Lord. During January and February we assisted five pastors in revivals, preached at two places as we passed through, and traveled five thousand miles in nine states, and are feeling fine. Praise the Lord! About the middle of March we are slated to begin a revival in Savannah, Ga. Please pray for the meeting."

PASTOR G. H. HARMON, Henryetta, Okla.—"It has been some time since we reported our work here. We are now nearly half-way through our fifth assembly year at this place, and truly we can say it has been by far the best year of all. Our Sunday school has had an average attendance of 365 for twenty-two weeks, under the leadership of our faithful superintendent, R. S. Bailey. The four societies are progressing nicely with their faithful leaders, the N. Y. P. S., Intermediate, Junior, and W. M. S. Our midweek prayermeeting is well attended, and is a time of great grace and refreshing to the church. We are surely serving one of the most loyal and most beautiful spirited churches in all the movement. They are true to the church and its great doctrine, humble and Christlike in their lives. The meeting with Aycocks in October was a great success in many ways. We begin a two weeks' meeting March 12, with Dr. Williams, our beloved General Superintendent. We are looking forward for a great revival. March 9 has been set apart as a day of fasting and prayer for a special anointing of the church for this revival."

PASTOR IRA L. TRUE, Grandview, Wash.—"The Lord has blessed us greatly since coming here last June. We found a fine group of people to work with and who desired to see the work progress. Our young people held one revival meeting which was blessed of God and many were helped. After much prayer on the part of all we engaged Evangelist T. E. Beebe for our winter campaign. God has wonderfully raised Brother Beebe up so that though two years ago he was given up to die, today he is out preaching again with the old-time power. We had a good meeting and the slain of the Lord were many. One lady who had been dabbling in Mormonism was saved and then gloriously sanctified, so we say that God still lives and answers prayer. The church, pastor and evangelist were all melted together for this campaign and eternity only can tell what the results will be. Our Sunday school is climbing

with 129 present last Sunday and more in sight. The old-fashioned way seems to suit some these days and we are going on by the grace of the Lord. We do not hesitate to recommend Brother Beebe, though of course he does not need that, but we just tell the brethren that he is again available for meetings. Write him at 8701 12th Ave., N. W. Seattle, Wash. We are planning on receiving a number into the church as a result of the campaign and still the good work goes on."

HOT SPRINGS NATIONAL PARK, ARK.—"The First Church of the Nazarene has closed one of the greatest meetings since her organization. After much prayer and preparation we were fortunate in securing Rev. C. B. Jernigan, District Superintendent of Tennessee District, who proved every inch the man for this particular meeting, his preaching was clear, definite and under the unction of God. The musical part of the program was in charge of E. D. and Mrs. Simpson, pastors of our church at Conway, Ark. Miss Mertie Sams, sister of Mrs. Simpson, presided at the piano with satisfaction to all. District Superintendent Oliver and wife added to the spiritual force of the meeting in faith and prayer.

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Rev. Lee Hill, District Young People's president was a great blessing to the people and community. Miss Mac Russell, daughter of our faithful pastor of Morrilton, Ark., did splendid solo work which blessed the hearts of the people, during her visit here the first week of the meeting. Many other visiting friends from neighboring churches were in attendance and did what they could to make the meetings a booming success. The church membership received much help and enlightenment. There must have been fifty people who bowed at the altar, most of whom professed to have been helped; on the last Sunday morning of the meeting it was the pastor's privilege to welcome seventeen new members into the church and others coming in later. The pastor is closing the third year of labor with this church and city this coming fall, and it is believed by both members and friends that this was a far reaching revival. Our city, being by name and location a national health resort, furnishes a great opportunity for touching a hungry world. One lady from West Virginia with her two sons was saved and sanctified and are determined to return home and form a nucleus for a Nazarene Church in their home town. A young man from Casper, Wyoming, having been acquainted with the Nazarene work there; attended the revival, was saved and sanctified, a woman from North Dakota was also helped. Many other tourists from other states were in attendance. We are putting forth every effort to reach the hungry tourists with the glorious gospel of full salvation. Should any of our Nazarenes contemplate coming south to this great health resort we would appreciate a telegram, a letter or a post card and if we can be of any assistance in helping you will gladly do so. Pray for the church here."—D. C. Reynolds.

EVANGELIST W. W. LOVELESS—"Our last revival, which we closed February 27, was with the Central Church of the Nazarene in Cincinnati, Ohio. Rev. Washington Sherman is pastor and Rev. Harvey Galloway is assistant pastor of this fine band of spiritual people. This was truly a great revival. From the first service to the last, we never made an altar call, but what we had earnest seekers and happy finders. Counting them as they came, we had 127 seekers, but as some came more than once to the altar, and some were saved and afterward sanctified, we suppose that 75 or 80 would be about the number of different persons saved and sanctified. The recording angel has the correct record. Out of this number Rev. Sherman received thirteen fine members into the church, and more are in the making. As the evangelist, we take no credit to ourselves for this good revival. It was because the Holy Spirit had charge, and because we had a praying and working band of people behind us who cried, prayed, fasted and travailed with God, until the devil and hell were defeated. Rev. S. K. Moxley led the prayer band, and his good wife led the singing, and blessed us all with her solos. Also the male quartet and the orchestra

had a great part in bringing victory; and the glory down on us. Central church is cramped for quarters, but both pastor and people have a vision for a new church. Like the sons of the prophets, the folks are now saying, 'Behold, now the place where we dwell with thee is too strait [narrow] for us,' and by and by like Nehemiah they are going to rise and build, and then they can say with the Psalmist, 'He brought me forth also into a large place; he delivered me, because he delighted in me.' Bless God! By faith I can see that new church now! As a fitting climax to this revival, Dr. J. W. Goodwin one of our beloved General Superintendents came in on Monday night after the revival closed on Sunday night and gave us a great message of inspiration and encouragement. The writer while in Cincinnati conducted chapel service, and preached on one Sunday afternoon at God's Bible School. We enjoyed the fellowship of dear Brother Standley, the faculty and students very much. The future looks like we shall be in 'labors abundant,' so will you please pray for us?"

PASTOR STEPHEN C. JOHNSON, Connersville, Indiana—"The Lord visited us with an old-fashioned revival in the month of January. Rev. F. P. Cassidy, the 'Kentucky Wonder,' was our evangelist. He is a good yoke-fellow. His work was thorough, unctuous and rugged. Cassidy gets the crowds and the seekers as well. God was with us. Bless His name! When Brother Cassidy was compelled to go on, Katie Locke and Esther White dropped in and continued the meeting another week. This proved the will of God, as a number of souls prayed through to real victory, with thirteen at the altar the closing service. The glory abides on our services. One other thing we wish to mention is the attendance record of Edward Rector. Mr. Rector has been a member of our church twelve years and has never missed a Sunday service. Let Brothers Davis, Wines and Pegram, my predecessors, say, Amen! We are serving a beautiful people and they stand by us in every way. Finally, brethren pray for us."

MAHOMET, ILL.—"Revival meeting now in progress here. Our meeting was to have closed February 26, but conditions called for a continuation of the services, so we are running over the fourth week. Have had quite a number at the altar, most of whom prayed through to victory. The church has been greatly revived and helped; some were awakened to see their real spiritual condition, they paid the price and prayed through. Rev. Samuel Thomas, the converted Jew, and his wife are the evangelists conducting the meeting. The devil has been stirred and is howling but there is victory in the camp. God has marvelously answered prayer and some cases of remarkable healing have taken place. Mrs. Myrtle Carpenter, who has had tuberculosis for five years, confined to her bed two years, was anointed and prayed for and God wonderfully delivered her and now she comes to church. She has been gloriously sanctified since her

healing. Brother Thomas and his wife are educated, able evangelists. We gladly recommend Brother Thomas as a preacher who preaches the whole truth in love, and gets results. He is a Nazarene and will go anywhere called."—Wm. Marshall.

TELEGRAMS

LYNN, MASS.

Evangelist B. H. Haynie leaves glowing revival for next meeting, and Rev. Ernest Dearne, three years out of the ministry, sick, but instantly healed through prayer, assists the pastor continuing the revival. Things happening like the Book of Acts. Attendance growing. Seekers every night. Furious battles and shouts in the camp.—Rev. Ira E. Miller.

FORT WAYNE, INDIANA

Sixth Sunday of revival with Evangelist I. M. Ellis wonderful. Many said greatest day in history of church. Large attendance at Sunday school. Four great altar services, 130 in fountain, fifty new members. Haldor and Bertha Lillenas with us last week, singing the glory down. Couldn't close, meeting continues.—Morris M. Himler, Pastor.

POST, TEXAS

Just closed great revival with the Cleg-horn Evangelistic Party. 121 found God in pardon or purity. Thirty united with the church. This is a great party for soul winning. The Lord is with us here.—James N. Cooper, Pastor.

EL CENTRO, CALIFORNIA

Closed good meeting Sunday, March 4, with Evangelist I. C. Mathis and Miss Ruth Lanier, song leader. There were about fifty-five seekers. Nice class of eleven members received into the church with others considering coming soon. A love offering was presented to the pastor to buy new suit.—Iven Mathis, Pastor.

RICHMOND, INDIANA

\$40,000 Olivet campaign gets under headway. President T. W. Willingham got \$1,136 at Hammond and South Bend, Indiana. District Superintendents Quinn and Chalfant touring Eastern Indiana. Good crowds and getting money. \$15,000 pledged to date. Just started good. Pray for campaign. President Willingham in Cincinnati March 4.—E. O. Chalfant.

INDIANAPOLIS, INDIANA

Indianapolis Preachers' Convention, District N. Y. P. S., Sunday schools and W. M. S. will be held at First church, Indianapolis, April 2 to 8. Dr. J. G. Morrison special worker. Rev. Eltie Muse, special missionary worker. Ministers and wives entertained free. Everybody welcome. Come.—C. J. Quinn, District Superintendent.

ANNOUNCEMENTS

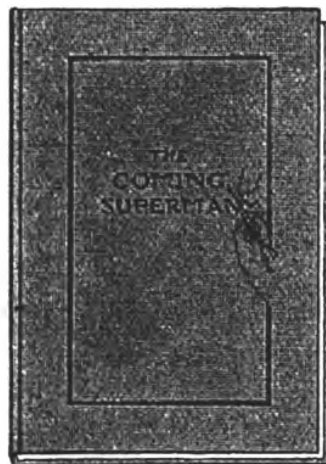
NOTICE—After what has seemed to be an unavoidable cessation of a few years from my life's work as gospel singer and personal worker, I am glad to announce my purpose to at once return to this line of gospel work. I am better known by the men who have been connected with the movement for many years, among whom are General Superintendent Williams, C. B. Jernigan, B. F. Neely, and others, any of whom I would give as reference. I seek no easy field nor fat purse, but if you need me, and there is a chance to do good and engage the devil in a real "scrap," let me hear from you.—C. V. Spell, 950 Avenue "D," Beaumont, Texas.

RECOMMENDATION—Rev. M. V. Garrison of Fayette, Ohio, who came to us from another denomination, is now open for pastoral work or evangelistic work.

WANTS

WANTED—Farm hand, Christian home; write Wm. C. Corus, Redmond Oregon.

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NOTICE—Rev. Harry J. Elliott, evangelist of many years, and with marked success, writes me that he is now in the field and ready for service with any of our pastors and churches. His address is 116 Ivy St., Route 4, Nampa, Idaho.—N. B. Herrell.

RECOMMENDATION—We have known Rev. and Mrs. A. M. Terrell for some twelve years. They are true blue Nazarenes. Brother Terrell is an excellent preacher and Sister Terrell is an excellent singer. They will give our churches good revivals. They have the spirit of love and sacrifice, and will stay when the battle is hot.—Edwin E. Hale, District Superintendent.

NOTICE: Colorado-Wyoming District—The Colorado-Wyoming District Assembly will convene after the General Assembly. Definite date announced later. I send this announcement after hearing from General Superintendent Goodwin.—C. W. Davis, District Superintendent.

RECOMMENDATION—We are pleased to have the privilege to recommend Rev. and Mrs. M. R. Bishop of Albuquerque, New Mexico, to our churches who are in need of evangelists. Upon resigning our church at Albuquerque, they finish

thirteen years of useful pastoral work in the Church of the Nazarene. They are pleasing personalities. Brother Bishop is a good, spiritual preacher. Both of them play saxophones and Sister Bishop is excellent at the piano. They will be available after April 10. Give these good people calls to your church.—Edwin E. Hale, District Superintendent.

NOTICE—On account of the heavy traveling expenses, I am making a change in my slate and will not go east before the General Assembly. Can give one meeting between now and that time to some church on the Pacific Coast as I have other engagements on the coast. My home address is 132 S. Sierra Bonita Ave., Pasadena, Calif.—U. E. Harding.

NOTICE—This is to certify that Rev. B. T. Flanery, of Winter, Wis., a well-known evangelist to many of us, who has for some time been having his teeth extracted and having new ones made, is now open for a pastorate or evangelistic work. We have known Brother Flanery for several years and know him to be a great preacher and a man of God with a wide experience, who is able to be a wonderful blessing to any church and is always a pastor's friend. And he will make an excellent pastor for some church. Give him a call at once; he will bless you.—Elwood Taylor, Wilmore, Ky.

NOTICE—Rev. H. J. Elliott, who for so many years was in the active field of evangelism and did such acceptable service, and who unfortunately, because of sickness had to leave the field for some time, is now able to again engage in evangelistic work, and will do you good, if you are in need of an evangel-

ist. I trust the brethren everywhere will make a note of this, and give Brother Elliott kindly consideration.—A. E. Sanner, Superintendent Idaho-Oregon District.

NOTICE—We aim to be home at Olivet for campmeeting May 17 to 27. We are in the East and have some open dates before that time. We will be glad to get in touch with any church that would like to have us for one service or more.—The Huff-White Evangelistic Party, Olivet, Ill.

PLEASE PRAY for the deliverance and salvation of a woman far from God, also pray for a husband who is almost an infidel; for the salvation of the daughter of a sister in Kentucky; for a Christian brother who is suffering from an ulcerated stomach.

DEATHS

WEAVER—On the morning of February 7, 1928, at Brewton, Alabama, the angel of death visited the home of James Duncan Weaver and bore his spirit out to the home in the skies. Brother Weaver was born October 23, 1854, in Escambia county near Brewton, and spent his entire life in the same community. He was married to Miss DeMaris Johns November 3, 1878. To this union eleven children were born, James William having preceded him a number of years ago. He is survived by his widow and the following children: John, George, Charles, Eddie, Fred, Miss Minnie Weaver, Mrs. Ethel Kennedy, and Mrs. Lucille Hardy, all of Brewton, Mrs. Nora Parker of Houston, Texas, and Mrs. Annie Tait of Birmingham, Alabama; also a host of relatives and friends. He was loved by all who know him. Brother Weaver united with the Methodist church when a lad, as a probationer. He was gloriously converted at the Douglasville campmeeting over forty-five years ago, soon after which he united with the Methodist Church, South, and lived a consistent life while in that church, giving of his time, efforts and means to advance the work. Soon after the Church of the Nazarene was organized in Brewton he felt called of God to unite with the Nazarenes, and felt it a great privilege to be counted as "one of them." He received the experience of sanctification about the time he became a member of the Church of the Nazarene, and was ever faithful in attendance upon all the ordinances of the church. Shortly before his passing away, it was the privilege of District Superintendent H. H. Hooker to administer to him the sacrament of the Lord's Supper. Upon the same event the deceased gave his last offering to the Lord, which consisted of an offering for foreign missions. He seemed ever to feel the mighty pull and see the outstretched hands of those benighted souls beyond the sea. Funeral services were conducted by the writer, assisted by Revs. Peacock and Huen of the Methodist Church, South. The message was brought by his pastor from Psalm 116:15, "Precious in the sight of the Lord is the death of his saints;" Revelation 14:13, "Blessed are the dead which die in the Lord." We laid his remains in the family burying ground amid a profusion of beautiful flowers, to await the first resurrection, on that day he will come forth as he went from us—with a beautiful smile and sweet victory.—Ruth Coleman, Pastor.

SMITH—Mrs. Sena Smith, wife of Lottie N. Smith, passed on to her reward January 9, 1928. She was one of the leading members of the Church of the Nazarene at Light, Arkansas. She was a great blessing to the church, and she is greatly missed, but our loss was heaven's gain. When conversing with her at any time she never failed to talk about Jesus and what He had done for her. She loved to tell others about His wondrous love. She always wore a smile that proved to the world she was a follower of Jesus. She was stricken with apoplexy after she had cooked



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breakfast, and died between eleven and twelve o'clock the same day. She was thirty-nine years of age. She leaves to mourn her loss a husband, five children, two of whom are married: Mrs. Nova Jones and Mrs. Blanch Songer, and a host of friends. The funeral services were held in her home by Brother Heately, a General Baptist minister, as our pastor lived so far away, and the roads were so bad we were unable to get him at the time. Brother Heately's sermon was very touching. Sister Smith was laid to rest in the Mount Zion cemetery near Wolcott, Arkansas. —Lillie Legg Steward.

BOHLKE—Alton Bohlke was born October 22, 1916 in Adams County, Nebraska, and departed this life February 15, 1928. He was converted when eight years old, and united with the Church of the Nazarene November 27, 1927. He was instantly killed when the car in which he was riding with his older brother and sister upset. We miss him in our Sunday school and other services, but submit to Him who doeth all things well. The funeral service was in charge of the pastor, Rev. H. J. Beaver. We miss him but shall see him in the morning.—H. J. Beaver.

MONTANDON—Betty Ruth Montandon, baby daughter of Rev. and Mrs. C. C. Montandon, age 1 year, 4 months, 15 days, was born September 20, 1926 at O'Donnell, Texas, departed this life February 4, 1928 at Merkel, Texas, to be with Jesus. We can't understand why our darling was taken so soon, but it is not ours to question the dealings of our Lord. She was the joy and light of our home. We expect to meet her on the hilltops of glory, where no crape will hang on the door, no disappointments there. Rev. Atteberry, pastor of the Church of the Nazarene of Abilene, Texas, officiated at the burial service. Sister Cagle also was present and assisted by the Baptist and Presbyterian pastors of the town her little body was tenderly laid to rest in the Merkel Cemetery with a profusion of flowers from friends and loved ones. She leaves two brothers, Carlos and Charles, three sisters, Nina, Minnie Faye and Glendora, with her parents to mourn her loss, yet we realize if we walk in the pathway of duty, if we work till the close of the day, there will be joys awaiting us when we've gone the last mile of the way.—Mother.

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Easter

Cards, folders, Crosses

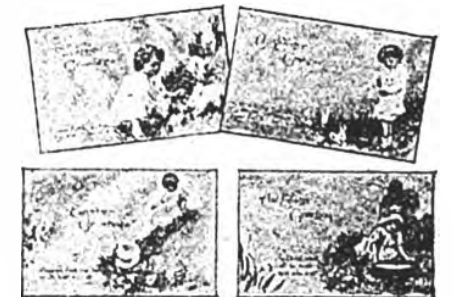


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