



HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 8

KANSAS CITY, MO., MAY 16, 1928

WHOLE NO. 840

THE TEMPERANCE OF THE HOLY

THE evangelical law of God prohibits evil and enjoins moderation in the use of good and necessary things. One cannot be temperate in lying, stealing or drunkenness, or in the doing of any kind of sin; for any amount of such is excessive. But although labor is honorable, under ordinary circumstances, overwork is sinful. One's business life may be honest, but too great devotion to it makes one an idolater. Eating and drinking are necessary to life and health and strength, but gluttony is a vice and a sin. Good, clean conversation is right, but even then a multiplication of words may become a snare to the soul.

But the benefits of grace are commensurate with the demands of the evangelical law; so that temperance is more than a practice: it enters into the deepest emotions and touches the most secret springs of character and life. Sin is the wild usurper of the soul's throne and scepter and is the source of excess and want of self-control, while holiness is the fountain of temperance and the nucleus from which radiate the forces of a well-ordered life. Holiness includes not only divine acceptance of an adjusted will, but also the purifying of the affections which are exalted to supreme love for God. The holy have no love for sin and they serve God because they love Him and His service: they can do what they want to do because they want to do right.

But the force of temperance and self-control in the lives of the holy is revealed in that they have joy that is not levity, seriousness that is not sadness, plainness that is not severity, grief that is not anguish, sorrow that is not despair, care that is not anxiety, faith that is not presumption, hope that is not always ecstasy, work that is not toil, charity that is not weakness, boldness that is not foolhardiness, and stamina that is not stubbornness.

Holy men do not commit suicide because of depression, and they do not quit praying because the devil has let them alone for an hour. They do not give up because the task is difficult, and they do not dash for the end of the rainbow expecting to find a pot of gold. It is contrary to the spirit and tendency of holiness to do anything hasty or spectacular, for holiness is temperance.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

J. B. CHAPMAN, D. D., *Editor*

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

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

THE CHURCH AND THE CHILDREN

THERE would be no difficulty at all if our subject were "Christ and the Children," for I think no one would question but that Jesus Christ made every possible advance toward the children and encouraged every advance on their part. He opened to them every door to privilege and opportunity and was never known to suggest restriction in connection with them.

But one cannot always be sure that the Church will discern its Lord's will at very first blush. We cannot therefore so readily assume that every attitude will be of a certain commendable sort. The following letter from a pastor in the Church of the Nazarene will probably introduce what we want to say better than any words of ours could do:

"There is a matter on my heart. I don't know that you can do anything about it, but I feel like writing you. The matter has reference to the assessing of each member of the church a certain amount for the budgets, regardless of the age of members. It does not seem just fair to put the burden upon the church to pay assessments for those who are too young to earn money. Yet this is done, and I find children who are saved and sanctified and are regular attendants at our services are not members of our churches because the membership committee will not recommend them. This recommendation is withheld because it is felt that the church cannot assume extra budget dues for those who are not able to pay for themselves. I find also that this same attitude is taken sometimes when very poor people want to join our church.

"The children of today are the men and women of tomorrow, and if we do not get them into our church now, if we are too poor to carry their expenses, or if we just must have so much a year from all members regardless of circumstances, they will soon be lost to our church and will join elsewhere. Just the other day a loyal Nazarene said to me, 'We did the foolish thing a year or so ago. There were several children eligible to membership, but some said the assessments are already more than we can pay, so the children were turned away from our door and they have all ready gone and joined elsewhere.'

"Now it seems to me that there should be some

way of relief. Our church must matriculate new life or it will dry up and die. I would suggest that the General Assembly fix an age limit, say at eighteen or twenty years, according to the circumstances of the member, at which assessments are to be required. We can get a good lesson from the Roman Catholics. They want the children, and they get them, too."

Well, to begin with, I am happy to say that I think I know that the practices described by this pastor are not general in our church, although I think it a disgrace that they should exist anywhere. In the first place, the idea and plan of distributing local, district or general apportionments on the basis of membership is a great mistake and is being abandoned by our people everywhere just as fast as they adopt a scriptural plan for financing the church. The scriptural plan, which is also the Nazarene plan, is to finance the church by means of the tithes and offerings of the people. The tithe is fixed as one-tenth of one's "increase," and is to be paid directly into the treasury of the church. If one does not earn anything or have any income on account of his age, health or other circumstance, there is no tithe due and yet his membership in the church is by no means affected. If there is no income to tithe and no substance from which offerings can be made, God does not require the impossible, and the church is cruel and silly if it does not follow God in this matter. The Bible standard is "According as the Lord has prospered," and this is also the standard of the church.

The apportionments for the local, District and General Budgets of the church must be distributed on the basis of "ability to pay," and not on the basis of membership, and practically all over our church this sensible and scriptural plan is followed. Any church which keeps the children out of its membership because of its pride or stinginess (in that it either cannot or will not take care of its budgets in such a way as to make the average per member a certain amount) deserves to have the children go off and join other churches, for this proud or stingy church will die, any way, and so the children had better join where they will have a church home in the future. And the church which keeps clean people out of its membership because they are poor will deserve the curse of God which will undoubtedly come upon it.

Indeed, we can think of no greater calamity than the development of a church in which there are no children or poor people, unless it would be the development of a church whose first consideration would be the raising of money, even though the money be desired for good purposes.

The real object of the church is to save souls and develop character, and the children furnish the largest and best part of the field for this whole program. Let us get them converted as early as possible. Then let us get them into the church, bestowing upon them all the privileges and blessings possible and encouraging them to take on responsibility as fast as they can.

Let us get them sanctified wholly and push them out into lives of service. Let us neither neglect nor restrict the children.

It has sometimes been suggested that the right to vote in the elections of the church should be withheld from the children up to a certain age. But we think this unnecessary, since the instances in which the vote of the church is dominated by the children are too few in number to constitute a case sufficient to require legislation. Many old people are without ability to give money to the support of the church, and some of them are easily influenced in the matter of voting in the elections, but on the whole the old people are a blessing and we want them and we want them to take all the interest in the affairs of the church they are able to bear. And this is the proper attitude toward the children.

And as regards the finances of the church: let each church determine its budgets by the ability and willingness of its members to give, and let this ability and willingness be intelligent. Let the people be taught the duty and privilege of paying the tithe and of making offerings for the support of the work. But let us ever avoid "gold digging." Let us keep away from "assessments" which have only numbers as their basis. One church with a hundred members may give a thousand dollars to a given cause and be stingy, while another of two hundred in the same district may give five hundred and be liberal. For the first mentioned may be composed largely of well-to-do adults, while the latter is made up of widows and their children. And yet the church with small money capacity may be worth much more to the kingdom of God than the wealthier one.

No, we do not need legislation on this matter. We need only grace and wisdom and love and fidelity in applying the teachings of the Scriptures and of the Manual to ourselves and others. But we do need more power to bring young and old into vital relationship with God, and we do need a large and constant influx of men, women and children into the membership of the Church of the Nazarene so that we may continue to function as time goes on. We need more revivals, not fewer; we need more children in the church, not fewer; we need more of the glorious pentecostal swing, not less of it.

FIVE DAYS IN THE WONDER STATE

Editorial Correspondence

By special invitation, the editor spent April 24-29 with District Superintendent Oliver of the Arkansas District in a convention with his preachers. The convention was held at Fort Smith, and was said to have been better attended than any such convention had been before. I spoke on themes of special interest to preachers each morning and preached in the evangelistic meetings at night. There was a fine spirit of unity and brotherly love manifested throughout, and

Oliver and his men expressed themselves as well pleased with the results of the convention.

I am quite confident that these brethren will win out. One of the preachers remarked to me that Arkansas is truly the wonder state, and said, "You could build a high wall about this state and we could still produce everything we need without importing anything from outside." Naturally, I could not accept a statement like this without some reasoning, so I ventured that Arkansas does not produce rubber. But without hesitation, the preacher said, "And we do not need rubber." So then I saw that this would be the answer to every objection, that whatever they do not produce can just be eliminated from the category of "needs," and I left off further argument.

But ever the most ardent boosters for the wonder state have to admit that the last year has been a difficult one from the economic point of view. The floods of last spring were almost as hard on Arkansas as on any other state. Then came the boll weevil after the cotton and the frost after the strawberries. And one cannot escape observing many inconvenient results of these calamities, but our preachers and people are carrying on the program of spreading scriptural holiness. Practically all the churches are experiencing difficulty in bringing up their District and General Budgets, and the pastors and also the District Superintendent are working on "short rations." Nevertheless, they are a heroic crowd and are faithfully staying with the task and fighting to win.

Like most of southern states, Arkansas must count on making its advance movements in the summer time. To this end Oliver and his men are organizing for a home missionary effort in many places this summer. They have some tents, but they need some more. They have some effective and unflinching workers. They are short of funds to enter many fields where it will be necessary to spend considerable money to get the sort of start that is needed. People do come to church well in Arkansas; they will come practically anywhere we will pitch a tent and give them a chance.

The district campmeeting, covering the last Sunday in July and announced for the splendid new camp ground at North Little Rock, is drawing considerable attention and bids fair to become quite a center of inspiration and salvation on the district. In fact, its three successful sessions held during past seasons have just about taken the campmeeting out of the list of experiments and placed it among the things that have been tried and found profitable. Drs. A. O. Henricks, president of Trevecca College, and Andrew Johnson are to be the preachers this year, and Arkansas Nazarenes and their friends are planning to attend in great numbers.

The Arkansas District has recently sustained great loss by reason of the death of two of its preachers. Rev. W. F. Gibbons, pastor at Delight, died on March 31, and Rev. J. B. O'Neal of Morrilton died on April 10. Brother Gibbons was a pastor on the Arkansas

District for about fifteen years, until his health gave way. Then he spent three or four years in California, part of the time in the pastorate and part of the time resting and seeking to recover his health. A few months ago he thought himself able to enter again upon the active work of the ministry and accepted the church at Delight. But the strain was too great for him and he soon gave way completely and the Lord promoted His servant to the realm where he can rest from his labors and his works will follow. Pray for Sister Gibbons, who has taken up the work as pastor at Delight and who is also an elder in our church.

Brother O'Neal was a merchant in Morrilton, but was also quite active as a minister and preached in Morrilton and vicinity so much and so long that the Nazarene work in that section was definitely identified with him. His sincerity and earnestness were means of great encouragement to all who knew him. He was a good man and a strong preacher of the full gospel and our whole church, as well as the work right in the Morrilton vicinity and the Arkansas District, has lost a champion. Please remember Sister O'Neal and the children in prayer.

There was a willingness to sacrifice among the old pioneers of our movement that is exceedingly difficult to duplicate. They brooked all opposition and ignored the difficulties and went forth conquering and to conquer. They set an example for us which has made us rich. But these old pioneers are leaving us. Only a few of them remain as reminders of their race. The burden of the task of spreading and conserving scriptural holiness in connection with the Church of the Nazarene is falling now upon the shoulders of second and third generation Nazarenes. And yet the field was never wider and riper than now and the responsibility of entering into the harvest was never greater. The next twenty years, if Jesus tarries, should witness the greatest revivals and the most successful establishment of our work that the holiness movement has ever witnessed. May God give us grace and wisdom to serve our day as our fathers did theirs!

The Arkansas Nazarenes are planning to attend the General Assembly. Their full delegation, along with many visitors, will be in Columbus, June 13. It is going to take a lot of praying to get us to the proper spiritual temperature to enable us to assimilate the vast amount of enthusiasm that is gathering about our great quadrennial meeting. But everyone seems bent on making his contribution in favor of the greatest inspirational and evangelistic General Assembly we have ever had. So far as I have been able to find out, there are very few, if any, who are planning to "grind axes" at the General Assembly. The reports of the various boards and committees will, of course, be awaited with interest. Proper time will be given to matters of legislation. But the great center of attraction will be the evening evangelistic services and the anniversaries in which we are to receive the information and inspiration which will enable us to set new

goals and to reach them in the weeks and months which follow. The man who comes up to the General Assembly to bicker and make long speeches about incidental matters is going to feel lonesome before the assembly is over.

EDITORIAL COMMENTS

Men sink readily and swiftly into spiritual lukewarmness and into fleshly and selfish pleasures and wicked indifference to God, but they do not "hold out faithful" in the attempt to be active in the promotion of meaningless religion or in devotion to the task of opposing religion. Joseph McCabe, writer for the infidel Haldeman-Julius publications, said in the *Rationalistic Review*: "From August 15 to 19, 1925, I followed every meeting with the International Congress of Freethought at Paris. It was seriously disappointing. I recalled the congress of twenty years ago when more than 100,000 enthusiastic freethinkers walked in procession through the streets of Paris. Last month we never numbered more than three hundred at any meeting. There is a blight upon rationalism over nearly the whole civilized world." If you should subtract from the number of active freethinkers publishers like Haldeman-Julius, who is in it for bread and butter, and the immature youths who are in it for cheap notoriety, there would be so few interested and active atheists and freethinkers that the menace would not loom respectably over the horizon. Even Universalism, as organized propaganda, is dying. Indeed, why should one who believes what atheists, freethinkers and Universalists claim to believe be zealous to make anyone else believe the same thing? Whenever you see a member of any of these classes active in propaganda you may at once question his sincerity, for if he really believed what he says he does, he would know that what any man believes about God and religion is not of the least importance.

It is reported that the Methodist Episcopal Church, South, has already raised more than half of its ten million dollar fund for the support of superannuated preachers. The Church of the Nazarene must not long delay the adoption of some adequate plan for the relief of its worn-out preachers. Perhaps the coming General Assembly will give some careful attention to this important matter.

This is quite a year for important Christian gatherings. The General Conference of the great Methodist Episcopal Church is in session here in Kansas City during the whole month of May—there are 875 delegates. The tenth annual convention of the World's Christian Fundamentals Association meets in Chicago, May 13-20. The General Assembly of the Church of the Nazarene holds its quadrennial session in Columbus, Ohio, beginning June 13. And the tenth session of the World's Sunday School Convention meets in Los Angeles, July 11-18.

THE SECRET OF BEING LIKE GOD

By J. F. Knapp, D. D.

WAS Jesus like God? He said that He was—so much like Him that "The Father and I are one;" "He that hath seen me hath seen the Father." And the thing for which He prayed more than anything else was that He might be one with His disciples, "I in them," and that they might be one together. Hence it follows that if to see Him was to see the Father, to see a disciple in which He dwells is to see Him, and of any one of His indwelt disciples, to see one is to see the other. There is a oneness of the married state, but it is not the oneness of identity. Differences of sex, of heredity, of disposition prevent such a solidarity even supposing it to be desirable. There is a oneness within a church or business or family group, but by no chance is every Nazarene, or every law partner, or every child like every other member of the same limited circle.

But Jesus purposes to identify Himself with us just as He is already identified with God and the identity of Deity is to be the identification point of His disciples. "God is love," and "By this shall all men know that ye are my disciples if ye have love one to another." But what causes the heart by nature, ugly, hateful, jealous, envious and unkind to become the earthly love-center of the Father? To know this is to know the "secret of being like God." It is easy enough to talk about loving our enemies and remember that means something harder—to love the enemies of those we love; the man or the woman for example who would torture or lie about our dearest friends and companions, which I am convinced is the hardest moral and spiritual task ever attempted by a human being and people will think you utterly daft to try it. To do this strange, supernatural thing is an impossibility because it is supernatural. Is it then hopeless? Not at all. For there is one attribute more frequently predicated of God than any other. Providentially for us it is a moral attribute and one which enters into human experience when human experience is brought into contact with *living* divine wisdom. More of us can understand omnipotence, omniscience, omnipresence or eternity. There is always a point where our comprehension runs up against a closed door. Even with such vast mathematical calculations as star distances which are expressed in terms of light years or the number of miles that light will travel per minute multiplied by the number of minutes in a year, there is no shut gate to the advancing mentality, but when one speaks of something infinite, without end, or outside any form of human observation or experience, he is using terms which may be defined by words but the actual content of meaning in the words is beyond the pale of his understanding.

Now this is fortunately not the case with the moral attributes of God which are possible of human impar-

tation. While we cannot, for example, comprehend a Being who is always present everywhere without diluting or dissolving the constant intensity of His individual Person, yet we can understand that a Being may be pure in thought, word and deed, free from sin and moral pollution, clean within and without, perfectly producing an ethically and spiritually perfect character. This we believe to be the *holiness* of God. Of course there are doubtless departments and views of the divine holiness concerning which we are necessarily ignorant. But certainly, what we mean by God's holiness, insofar as it implies purity, sinlessness, the perfection of a moral ideal, is of the same general resemblance and quality that we can recognize when we see it exhibited in the life of any individual anywhere.

There is a popular misconception of God, made out of current slushy sentimentalism that makes Him an indulgent head-of-the-house, a typical American husband and daddy who makes money for the fun of seeing the other members of his household fling it around in orgies of thriftless expenditure, who gives a latch-key to the flapper daughter, supplies the flask to the wasted son and a gas-wagon and unlimited credit at the bank to the feminine self-expressionist he calls his wife. But this is more like a jolly Satan than a just God as revealed in Scripture and known in the experience of the saints; the God with whom is no "variableness or shadow of turning."

It is the holiness of God that has an edge on it and is terrible to sin. A better illustration of God than the above is the husband and father of whom Dr. J. C. Massey tells in one of his sermons.

Now there are many professors among us that by no reasonable stretch of the truth can be said to be like God. That is no wonder. It is one of the unlovely traits of our human nature to want to appear wiser, nobler, richer, finer and better than we really are. The fact that holiness is desirable, that it solves the eternal quest for happiness for which all the world is seeking, that it modifies dispositions and ushers in unbroken communion with the highest Being in the universe will always prompt great numbers of persons to claim it whose lives show their mistake, and in some cases their actual hypocrisy. They certainly have never learned the "secret of being like God."

And (1) this is a secret of "being." A holy life is the fragrance and fruitage of a holy heart. I asked a college senior preparing for the ministry why he did not attend the preaching of Dr.—, naming the pastor of his own denomination in the college town. "Since I was his assistant," was the sad reply, "and worked with him and lived in his house, his words no longer carry any weight with me—his life is so different from what he preaches." Dr. E. Stanley Jones tells of a missionary in India who for months played

golf with a high caste Hindu. Finally he thought his "approach" was sufficiently established to permit the question, "Why are you not a Christian?" The Indian gentleman demurred, "I had rather not answer that question." But the missionary demanded an answer, declared it was his right to know. And this is what he got. Said the Hindu with infinite solemnity and pathos, "My reason is—*You*." The secret of being like God is first of all a change of being. "*Be ye holy*." The inbeing of sin is the enemy to the *being* of holiness. "Cleanse out the old leaven." "Reckon yourselves to be *dead* indeed unto sin but *alive* unto God." There can be no real reincarnation of Christ in us while the original anti-Christ, the grandchild of the devil, the personified root of inbred sin, is still harbored in the heart.

"Once Jesus would visit His dwelling
Then leave through my doubt or my sin
But now I rejoice in the telling
My Savior *abideth within*."

And (2) this is a secret of likeness. "*Being like God*." A photograph is a likeness but it is not a "speaking" likeness. A phonograph record is a likeness but it is usually rather a poor one. Radio reproduction of tones and the new television promises the best likeness yet, but it is more than just a likeness—it is an actual extension by natural means of the sound and appearance *as it occurs*. God's radio in human lives is just that. Instead of the flesh of carnal anger the immediate reaction is godly patience. The same with the temptation to jealousy or greed or lust or any other carnal temper. Just the other day I heard an old Scotch teacher describing his experience with a Jew who had charged him fifty cents for a thirty-five cent collar. "To be sure I might have bawled him out but my fellowship with my Lord is worth more than fifteen cents." And yet not long since I heard a preacher of holiness "bawl out" a telephone girl for an overcharge of a dime, until my cheeks burned and I was ashamed of my company. People are waiting and looking for it—to see men and women that in domestic disturbances, in the face of threats, misunderstandings, reproaches, sneers and mental tortures of every description will literally be like God. Not spineless, influenced by the pleadings of human affection, held down by fear or lifted up by flattery, but holy "as" He is holy, perfect "as" He is perfect. The secret of being like God is one of resemblance. If He is our Father and we have His nature, how can we help but be like Him?

Lastly (3) it is a secret of Deity, "*being like God*." That is the reason it is not by development or growth, by imputation or covering; by mortification or death—it is by impartation or gift—the gift of the Holy Ghost. "And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:6). Holiness and godliness are synonyms since God is holy and to be holy is to be like Him. The good father

does not expect his children to grow up into his likeness by laying down laws for them to carry out. If so, he could pick up any ragamuffin or bastard of the street and train him up into his own likeness. It is the nature of the father in the children which produces the father's likeness in feature and in character. It arises from within. And it is the "within life" of the believer that makes Him like God. This is no less than the "mystery of godliness," the superlative degree of the freemasonry of grace. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints . . . which is Christ in you" (Col. 1:26, 27).

Father, to be fit to rear your children for God, you need to know the "secret of being like God." Pastor, what do your people see in you? An organizer, an eloquent exponent of doctrine and experience, a force for civic righteousness, a builder of societies and equipment—or do they "see God"? Church member, are you the head of the Sunday school, or the woman's society, or the leader and the teacher? There is only one quality of real value for leadership and that is to beckon as did Paul, "Follow me as I follow Christ." The secret of being like God is no secret at all except to those that wilfully refuse to see it. "Likeness" rises out of "being" and pure "being" is "God" himself. "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44).

EXCEPT YE REPENT

By PROF. C. A. MCCONNELL

Taking the words of Jesus at their full value, "Except ye repent, ye shall all likewise perish," it is well that we understand the meaning of repentance. The theological definition, "godly sorrow for sin," like most theological definitions, needs, itself, to be defined. Sorrow for sin may mean sorrow at being found in sin; it may mean sorrow because of punishment for sin. Yet neither of these sorrows is adequate repentance. Fear of punishment has its place in arousing a sinner to the consciousness of his predicament, but fear is not repentance. Remorse even, is not repentance. Effective repentance is putting God's stamp of abhorrence of sin upon one's own act. It is taking God's side against oneself. It is confessing judgment, and throwing oneself upon the mercy of the Judge. It is stepping out into a new attitude toward evil, and especially that evil for which one has been convicted. Indeed, it is broader than that—the truly repentant soul acknowledges himself at the end of all rebellion against a holy God, no matter what shall be the judgment pronounced upon his sin. While pleading for mercy, he acknowledges the justice of sentence against him. The hands which had closed tight to hold sin are thrown wide open to the cleansing blood.

Meet me at Columbus

EXPERIMENTAL HOLINESS

By C. V. Fairbairn, Evangelist

It is written, Be ye holy; for I am holy (1 Peter 1:16).

GOD calls us to holiness. He calls us to walk with Him. Two cannot walk together except they are agreed; and since He is "glorious in holiness," how reasonable it is that He should call us unto holiness. We have no option; if we will serve Him here and enjoy His presence forever, *holiness is obligatory*; for "without holiness no man shall see the Lord."

While some postpone holiness until death, or even after death, the Lord says that we should "live soberly, righteously, and godly, in this present world;" "walking in holiness and righteousness before him all the days of our life." Paul assures us that "He is faithful who calleth you, and he will do it." God predestinated that we should be "conformed to the image of his Son." He has given us "exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The very chastenings, which He deals out to us as sons, are "for our profit, that we might be partakers of his holiness."

Thus we see that His purpose is to banish from our hearts envy, jealousy, malice, hatred, lust, pride, doubt, willfulness, stubbornness, selfishness; in short, all traces of that "spirit that now worketh in the children of disobedience," which are not proper in those who are called to be partakers of the divine nature. God will restore to the soul that proper balance which was lost in the fall. He will fill our spirit with His Spirit, inspire the soul, and even direct and control the actions of the physical.

"The love of God is shed abroad in our hearts by the Holy Ghost given unto us." From the heart, thus filled, will flow the love of First Corinthians thirteen as our life expression; the love that enlists for God every power of our whole being; that overlooks the multitude of faults in our brother (2 Peter 4:8); that loves our neighbor as ourself; that overvaults old grudges and embraces even our enemies; love that is a joy to those who possess it, peace to those who rest in it; longsuffering, gentleness and goodness as it manifests itself toward others; faithful in service and endurance "as seeing him who is invisible;" meek and humble in itself, and acting as the governors on the physical enginery, preserving a temperate balance. Glory be to God!

Is it any wonder that the early Methodists called it "perfect love"? That phase with them seemed to be the most prominent, at least in thought. But other saints, as well as they, have enjoyed a second, definite experience in the things of God; they called the experience after the phase which seemed to them the most

outstanding. Thus Madam Guyon was fond of calling it "death to the self-life," or "victory over the self-life." The old Quakers, rejoicing that every lingering of doubt had been removed, called it "full assurance of faith." A. B. Earl, Baptist, for the same reason, called it the "rest of faith." Some finding that regeneration gives rest from sinning, and that this gives another rest from even the promptings to sin, have called it "the second rest." Frances Ridley Havergal, after months of longing and seeking, exclaimed, as the light broke in, "I see it now and I have the blessing." Others, appreciating the profound depths of the experience, call it, as in Romans 15:29, "the fulness of the blessing." Dr. Adam Clarke delights in describing it as the being "filled with all the fulness of God." Others, conscious of a clearer knowledge of Christ and closer relation to Him, say that they have received "The Indwelling Christ," or "Just Himself." With still others the greatest realization is the power of the new life, and these call the blessing "The baptism with the Holy Ghost;" and are they not in line with the but-newly-inspired Peter, who, in pointing out to the hungry multitude the road to the fulness of the blessing, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? St. Paul, however, thinking of it as the purging, purifying blessing, prays, "May the very God of peace sanctify you wholly."

Can I experience and enjoy such grace and glory?

Peter answers you. "Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." Paul adds emphatically, "Faithful is he that calleth you, who also will do it." John is equally positive; "If we walk in the light as he is in the light we have fellowship one with the other and the blood of Jesus Christ his Son cleanseth us from all sin."

The question is not Can I? but Will I? The statements of the inspired writers are well summed up in an old Friends' (Quaker) Manual—"And this is the normal experience of every believer unless he frustrates the grace of God:" for, if a thoroughly converted man persists in following the leadings of the Holy Spirit, God will surely lead him not only across the Red sea of deliverance, but also over Jordan into the Canaan of perfect love. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; when the Lord shall have washed away the filth, . . . and shall have purged the blood [guiltiness] of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:3, 4).

MC PHERSON, KANSAS

UNBELIEF, THE BARRIER TO REST

By Rev. Robert Pierce

*O that I might at once go up;
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years,
Sorrows and sins, and doubts and fears,
A howling wilderness.*

SO we see that they could not enter in because of unbelief" is the simple statement of the writer in Heb. 3:19 why the children of Israel *could* not enter into Canaan. Whatever Canaan may be a type of, it certainly was a settled place—the end of wanderings and inward murmurings; while it was the commencement of outward fightings. There is a parallel in the spiritual experience of every Christian. Unbelief is a magnifier of trifles, while faith is the minimizer of mountains. All the doors in the divine life can be opened only by the key of faith. While unbelief says that God does not pay 100 cents on the dollar, faith is always ready to endorse God's promissory notes. If a man has not inward rest, he has not believed, for "we which have believed do enter into rest."

Now, this rest of faith is the desire of every true Christian, and yet there are thousands today who are being kept out of it by unbelief, the same as the Israelites. It is interesting therefore to see what were the *characteristics of unbelief* which formed the barrier to their entering in. These out of the way, the entering in will be easy.

The first was

NOT TAKING GOD AT HIS WORD,

but wanting evidences. The Lord said to them (Deut. 1:8), "Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac and Jacob, to give unto them and unto their seed after them;" but instead of crossing at God's command, because He was God, they came to Moses and said (Deut. 1:22), "We will send men before us, and they shall search out the land, and bring us word by what way we must go up and into what cities we shall come." This is the same old carnal self cropping out. Yes, "*We* will send men before *us* . . . and bring *us* word again by what *way* we must go up," although God had given them implicit directions (Deut. 1:7) how to go and where to go. This "let us find out if it is so," is the language of unbelief, and really means "God does not speak the truth." Oh, how many are being kept out of rest, by wanting to feel something before they will believe. They are looking for apples on the tree before the blossoms come, but will never find them; nor will they have evidences until they believe God, and go forward simply because God has commanded it.

Another characteristic of unbelief is

MEASURING GOD BY THE HUMAN

Looking at the "giants" and "walled cities" through the eyes of fear, instead of comparing them with the mighty power of God. How many forfeit their "rest" by a fearful looking ahead at obstacles to be surmounted, and think they will not be equal to them and so judge from a weak, carnal standpoint. They have stumbled and failed in the past, although they have tried their best to overcome, and so are kept back because they judge that Christ cannot be any more successful, and as a result never enter in. Let us learn to look at difficulties through God, like Caleb and Joshua, and surely we shall get victory.

The third mistake was their

LISTENING TO DISCOURAGERS

instead of to those who brought a good report. They said (Deut. 1:28), "Our brethren have discouraged our hearts." The tribe of discouragers are still living in large numbers; and the sad part of it is that it is still "our brethren" who are earnestly and energetically engaged in the business. When a young convert or others get a cry upon their souls for a "further advance," they naturally go to their pastor or their "brethren," seeking sympathy and help, but instead of receiving it, they are told that they will "grow into it," or that "it is impossible for them to ever get out of the wilderness," or that they need not expect to be delivered from the "old man" until they die; and so their ardor is cooled, their longings cut short, and they turn from their Kadesh-barnea discouraged, and so are robbed of their inheritance. We would say to all who have a hunger for the fulness of God that that hunger is put there by God himself, and as His plans and methods of bestowment are on a line with the convictions He gives, he is ready to give the blessing right after the conviction for it. Don't listen to "discouraging brethren," for it is one of the characteristics of unbelief which will keep you out of rest.

The last phase of unbelief really amounts to rebellion, and that is

IGNORING GOD

and taking things into our own hands. When God said, "Go not up, neither fight," they listened not, but "went presumptuously up the hill," and were, of course, "chased as bees do" by the Amorites and destroyed. If the Lord tells you that you cannot get in by certain plans of your own devising, you had better not try them, for they will fail. Oh, how many there are who want to do their own fighting. They will work, or weep, or wail to get the blessing, even in the face of God's "Go not up or fight," that way. These are all evidences of unbelief and will frustrate the very purpose you have. Better stop ignoring God, and go

His way of faith and let Him give you the victory. Believe God and enter into "rest."

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," by unbelief.

LOS ANGELES, CALIF.

HOLINESS

Terms and Their Meanings

By REV. P. WISEMAN

Justification is what God does for us in pardoning our sins; *regeneration* is what He does in us in changing our nature. The first is a relative change, or change of relation, the absolution of the soul from the guilt of actual sins; the second is a change of condition or nature, the freeing of the soul from the power and pollution of actual transgression and from the dominion of sin.

Sanctification has two meanings. It signifies: 1. To consecrate, to separate from an earthly and common use, and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. In the process of making holy, sanctification is that gradual work of grace in the regenerated soul, which precedes entire sanctification. In sanctification inbred sin is suppressed and abhorred and the Christian grace retained and developed. "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21). "For this is the will of God, even your sanctification" (1 Thess. 4:3).

"*Entire Sanctification* is that instantaneous operation of the Holy Spirit in the regenerated soul, through the atoning merit of the Savior's blood, whereby inbred sin is destroyed, the whole soul purified and restored to the image of God in righteousness and true holiness and the witness of the Spirit received as clearly as to justification." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul" (Deut. 30:6). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

"*Holiness* is that habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which were also in Jesus Christ, and being so renewed in the spirit of your mind as to be perfect even as your Father in heaven is perfect" (Wesley). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). "That he would grant unto us, that we being delivered out of the hand of our enemies

might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). "That we should be holy, and without blame before him in love" (Eph. 1:4).

The Dictionary: "Sanctification is the work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life" (Student's Standard Dictionary). *Holiness*: "The completeness of moral and spiritual purity; perfect sanctity" (S. S. Dictionary). "Moral integrity, freedom from sin" (Webster).

Note, next article: "*Holiness. From Standpoint of Bible and Creeds.*"

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Sixteen

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, 1 Kings 1, 2. Second day, 1 Kings 3-5. Third day, 1 Kings 6, 7. Fourth day, 1 Kings 8, 9. Fifth day, 1 Kings 10, 11. Sixth day, 1 Kings 12, 13. Seventh day, 1 Kings 14, 15.

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

"*The Lord hath performed his word that he spake*" (1 Kings 8:20). This is an expression in Solomon's prayer of dedication of the temple. It is an acknowledgment of God's unfailing fidelity to His Word. A recognition of His faithfulness and power to keep His Word. Honest men may promise and not be able to do as they say. But no difficulty will ever arise that will cause God to deviate in the least from His Word of truth. What He says He will execute to the letter. Again Solomon says in this prayer, "There is no God like thee" (v. 23). "Behold, the heaven and heaven of heavens cannot contain thee" (v. 27). There is no limit to His ability to perform all He has said. What He promises He will execute. The husbandman who sows faithfully must also reap. His Word is a reflection of His own nature, an expression of Himself, a mirror that reveals His will and character. "The Word was God."

"Our mirror is a blessed book,
Where out from each illuminated page
We see one glorious image look,
All eyes to dazzle and engage,

The Son of God; and that indeed
We see Him as He is we know,
Since in the same bright glass we read
The very life of things below.

Eye of God's Word, where'er we turn
 Ever upon us! Thy keen gaze
 Can all the depths of sin discern,
 Unravel every bosom's maze."

KEBLE, in *Christian Year*.

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

Study Sixteen. John 11.

1. *Build Your Own Commentary.*

Trouble comes to the home of the friends of Jesus. Jesus frequently visited their home. It was Mary who had shown her devotion by anointing the feet of Jesus. Lazarus was dead and the sisters send word to Jesus. The text says definitely He loved them, yet He tarries when they are in trouble. Why? "He abode . . . where he was" (v. 6). "Glad . . . I was not there" (v. 15). The answer is found in, "For the glory of God" (v. 4). "To the intent that ye may believe" (v. 15).

Notice the sympathy of Jesus. "He groaned in the spirit" (v. 33). "Groaning in himself" (v. 38). "Saw her weeping" (v. 33). "Jesus wept" (v. 35).

Notice the difference between the attitude of the sisters to Jesus when He came to Bethany. Martha ran out to meet Him. Mary sat still in the house until called.

How much faith is expressed by Martha? "Lord, if thou hast been here, my brother had not died." "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Did Mary have any more faith than Martha? Did Mary see the difficulties like Martha? (See v. 38). Notice how Jesus encouraged their faith in verse 40. Believing is seeing glory.

Gather all you can from this chapter showing the power of Jesus over death.

2. *The Son of God at the grave of Lazarus.*

Jesus met death as a Conqueror. To man, death is and always was an enemy, a cruel enemy, but the Son of God fearlessly overcame him. To Him the person held by death was only sleeping, one that He may go to and awake out of his sleep. He was not anxious about the case of Lazarus. No; He lingers until His friend had been dead four days before He releases him from the foe that held Lazarus. What Jesus did for Lazarus He is able to do again if He chooses. In Him is life. He is the resurrection and the life. He gives us a few examples that He may show how He will finally defeat this foe eternally. Death could not hold the Son of God in the tomb, neither can it hold anyone that Jesus wishes to be released from its foul clutches. He calls Lazarus by name that His friend may be raised, for if He had said, "Come forth," all the graves from hillsides of Judea would have burst open and released their victims. His resurrecting power is only limited by His will.

The raising of Lazarus from the grave was one of the most outstanding demonstrations of divine power

given in the gospel record. Its reality is seen from the following facts: 1. Jesus definitely states, "Lazarus is dead." He had previously symbolized it as sleep. To Him it was no more than sleep, but he was actually dead. He was not in a mere swoon or state of syncope. 2. The testimony of the sorrowing was, "Lord, by this time he stinketh." 3. He was buried and the friends were reluctant to remove the stone.

All the particulars of this record show Jesus to be divine, the true Son of God. 1. He tarried when He heard that Lazarus was sick. Why did He need to rush to the aid of the dying man when He was God and had all power over death? 2. The fact that He knew that Lazarus was dead while many miles away and before the messengers had arrived shows that He was omniscient. He knew for He was God, and knew all things. 3. Again He shows His godlike sympathy in coming to the aid of His friends even though He knew the Jews were plotting to put Him to death at Jerusalem. This miracle made the cross nearer. Jesus boldly steps out into known danger where duty calls Him, and finds "The divinely-assigned path is a divinely-illuminated path." 4. He promises comfort that could only come by a manifestation of divine power. "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" 5. He shows Himself divinely human by His attitude at the grave before the raising of Lazarus. He groaned in Himself; Jesus wept. How divine that the Divine could be so human as to blend His tears with ours and make our sorrows so sublimely sacred. 6. Jesus indicates His divinity by declaring that He was the resurrection and the life. He never made a greater claim of divinity than when He said, "I am the resurrection, and the life." He could promise life on His own conditions, "Whosoever believeth." 7. Jesus proves Himself divine by fulfilling His promise and by raising Lazarus from the tomb. A demonstration of deity that could not be denied. His enemies counseled to do away with the evidence and kill Lazarus. What folly.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN

DOCTRINE FOR THE HOME CIRCLE

Jesus Christ a Real Man

The enemy of our best good has done everything possible to rob us of the truth about our Lord and Savior, Jesus Christ. He first tried to get men to forget the promise of His coming and when He did come to reject Him and hang Him in shame upon the cross. The first controversy about Jesus in the early church was over His deity. But after a great struggle the proper deity of Christ was established and asserted as the faith of the church at the Nicæan Council. Then His humanity was challenged. Opposers say He only seemed to be a man. Various false positions have been put aside one by one until the German rationalism began to assert that the whole story was a myth and based upon legends. These false doctrines have been answered conclusively time and time again by evangelical scholars. But yet the enemy of truth will

not admit defeat and he is constantly advertising error. Anything but the Christ of the Bible, divine revelation, is his plan. The attack will continue, but let us keep close to the Book and not deviate from the truth in these days of laxity and apostasy. The divine-human Christ is our hope. What does the Scripture reveal about Him? "And the Word [God, the divine] was made flesh . . . [man, the human], (and we beheld his glory, the glory as of the only begotten from the Father)" (John 1:14).

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:6, 7).

HAVE YOU HEARD?

That the holiness movement needs, in spots, to be rekindled with holy fire? That we are losing, here and there, a bit of our heroism, self-sacrifice and abandon to God? That a few pastors will not accept churches where there are any risks to be run, sacrifices to be made, inconveniences to be met, or sweat of brains to endure, or agony of soul to pass through in order to plant holiness?

That in a few places our well known "Nazarene pace," that conquering, determined stride, that victorious, self-devoting march, which alone can merit the designation of "Nazarene," has slowed down to a very pleasant and almost imperceptible amble, which allows plenty of time for frolics, feasts, wayside flower picking, cool pool bathing, and may-pole merry-go-rounding, and yet keep up with the *holiness procession*?

That a few of our Nazarene "shock troops" have doffed their "gas masks," unbuckled their automatics, dismounted their machine guns, unlimbered their anti-aircraft cannon, and sat down in the very presence of the enemy, and with no semblance of warlikeness, were eating bonbons, chocolate creams and "taffy kisses," catching playfully, meanwhile, at butterflies flitting by? "The fight is not on," they cry, "it is over! There is a lull in the holiness battle. There is a beautiful quiet hanging over the once raging battle field. We are holiness soldiers, but we can have a play spell now and then. The *world* isn't threatening us, we can dash up and dare his masked batteries, and he doesn't mow us down. The *flesh* is no longer an enemy, he has become a friend. The *devil* has dropped his gas attack. We can play here in these pleasant woods; and feast and frolic, and throw our weapons to one side, and catch butterflies, and laugh, and splash our bare feet in this cool stream. The war is over!"

Had you heard that the battle field lull is due wholly to the fact that the enemy high command is marshaling all the hordes of hell for a last desperate, wave after wave, six battle lines deep, drive on the Church of the Nazarene?

That he is brewing ten thousand tanks of the most deadly gas, from a new formula just discovered in hell,

for a final, stenchful, deadly, damning attack on the front, flank and rear of Nazarenes, which he fondly expects will sweep us from the field?

That he is working night and day amassing high explosive ammunition dumps beside his masked batteries, and for use by his fleets of aircraft, with which he will soon open up a barrage of such desperate character, as will drive his last enemy, the holiness movement, so he fully expects, from the fight?

Holiness soldiers, men, women, young people, everybody, awake, arouse, prepare! This is no time to play, to dally, to feast, to frolic, to go butterfly chasing! This is the fateful calm before the breaking forth of the enemy's deadliest barrage!

This is the time to arm, not disarm. This is the moment to adjust gas masks a bit more perfectly, not lay them off. This is the time feverishly to "dig in," to plan deep trenches, to create bomb-proofs, to locate the enemy range for return fire.

Instead of play, get on your "war face." Instead of bonbons, stuff some "Lindbergh" sandwiches in your pocket and rush for the trenches!

The storm is about to break! The Nazarenes occupy the center of the enemy's range. The "zero hour" approaches! Who will meet it, armed and ready, with stern soldierhood? The great Commander is overlooking the field!

J. G. MORRISON, *Executive Field Secretary.*

LITTLE WINDOWS TO PEEP THROUGH

By REV. C. E. CORNELL

Faith has no room for doubt.
 Saintliness is self-advertising.
 A lie never walks, it always runs.
 Humility is never seen on dress-parade.
 Truth may be slow but it always gets there.
 Faith must have exercise to make it strong.
 Lugubrious religion is a drug on the market.
 A courageous man seldom speaks of his courage.
 Logomachy is seldom an aid to spiritual life.
 Love takes pleasure in the other man's prosperity.
 Trials are but stepping-stones to greater blessings.
 A sour holiness will never win the world to Christ.
 Cheerfulness when the storm is on says, "Peace, be still."
 Petulance is not a skin disease, but a heart ailment.
 The church has an oversupply of Lilliputian Christians.
 Many a young convert is in danger from the old pervert.
 There's a difference between a headlight and a light head.
 More domestic love-birds will rob the divorce courts of business.
 Soul tranquility in the midst of the tempest is delightful indeed.
 When the church has a fuss on, the devil leads the jubilee in bell.
 Some church members give according to their means, others according to their meanness.
 Ostentatious religion has so much self in it and so little Christ that it is apt to damn the soul.

Meet me at Columbus

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The wounded, caroling nightingale! In far eastern Persia, a land of fragrant gardens, grandly perfumed spices, aromatic breezes, crystal streams flowing placidly over beds of sparkling gems are found numerous caroling nightingales. Their anthems are heard in the darkest hours of night, at the glorious breaking of dawn, when eventide falls and the heavens are aglow with golden-purple tints of celestial sunsets. It is the nightingale that softly sings in the unfading amaranthine bowers those songs which drive from the heart the siren calls of stress and storm. From their silvery throats liquid harmonies burst forth from a thousand vales and glens, spice bushes and rose trees, until the holy symphony seems to be permeated with the aromas of rose-petal perfume and sweet-scented breaths of spices. All nature is ringing golden bells, and breathing through quivering harp strings, and whispering through the leaves, until the universe is a voice with angelic harmonies of endearing music. From one such bower of lily-white roses, unstained by the tainted dust of the surrounding desert, a dark-skinned princess, in whose veins flowed the blood of a thousand generations of warlike sheiks and lovely, clinging shebas, caught the silvery chords of a paradisiacal hymn of praise, at times trickling in the golden-footed ripples of placid mountain springs, again ringing tones as if from bells swung far 'neath the water, whistling the call of mate to mate, breathing forth melodies of grace, and cadenzas of glee, piercing the silence of the desert afternoon with cries of victory and triumphant entries. It would sweetly strike flute tones as from some cherub of the golden strand; again it would swell in the deep-voiced notes of the heavy strings of a harp. The princess was moved to tears of rejoicing, and her heart beat faint as she became electrified by such anthems. Finally she moved nearer to the rose bed, and there impaled on a thorn was the caroling nightingale. When her royal hands drew it from the thorn, it chirped in one gleesome cry, the silvery throat relaxed, and the wounded singer lay dead. But that wounded nightingale caroled through the last storm, caroled though its strength failed, caroled even at the pearly gates of death, caroled in heavenly strains though the nightshade drew near. Glory be to the caroling wounded nightingale! It fell back with its face toward the eternal sunlight; through trial, with its heart against a thorn, with its life blood trickling slowly down its feathery breast, with the tide of vitality flowing out, it sang its sweetest anthems, caroled its noblest strains, thrilled in its grandest falling notes!

Inspiration for the soul! Soul, catch thou the inspiration from God's trumpeter. Carol thou must through the winter's blast, when ice and snow abound, to the despair of thy pleasures. Sing thou must though the trials be greatest, though the burdens bear down the soul, though the mountains tower high above without even a footpath leading to their glory-crowned summits. Burst forth in divine anthems in the face of the storm's fiercest ragings. When floods overwhelm, in glad some note make melody to heaven's King. When the nightshades fall, nights of trouble, nights without a sparkling star promising the arising of another sun, nights so dense with their infernal darkness covering the soul, nights without even a gleam, a glow of faith or hope or love, then sing in clarion praise to Him who is over all, whose "sun of righteousness" on thy soul shall soon arise, the rays of whose "bright and morning star" shall soon illumine thy night!

Sing when clouds of gloom overshadow thy sky! Rejoice in the thrilling music of the wounded nightingale when clouds of ill-will, of discouragement, of broken vows and disappointments hang low! Herald the noblest harmonies of thanksgiving and praise when fog banks from hell's brink sweep thy way. When the aromatic zephyrs are transformed into scorching, blighting

winds of fate, "sing unto him a new song," a song of holy love, a soul-swelling song of gladness. Though heaven's showers of blessings be changed into tempests of destruction, forget not thy first love, and though wounded sing the heavens open, until angels catch up the strains of thy music. Sing until the clouds are driven back to their hiding places. Sing until the day-gloom passes to an illuminated sky, brilliant and gleaming with the myriad lights of God's promises. Sing until the silvery lining of every cloud swings thy way!

The task of the storm! Storms there must be to test our spiritual fiber. Battles are heaven's agencies to train our skill, to develop our self-reliance. Struggles nerve for the fight. Conquests arise that victory might be made possible. Burdens bring forth our latent spiritual power. Mountains alone teach the wings of the soul how to soar to the heights. Rocks of oppression are but stepping-stones to higher peaks of success and grace, aglow with the flaming light of God's city. The tempest prepares for the victory. In the valley we are training for the heights. Our nights sweeten the melody of the soul for the days of success. The illumined desert is necessary for the full-orbed rays of the city, the gathering place of need. The pierced heart but awakens unknown springs of sympathy. The wounded soul but arouses to deeper love. The thorn helps distil those notes of bells set ringing to the praise of God, helps to fashion those anthems that shall stir the life of another, fallen under his temptations, to arise and go forth. None can sing celestial carols until they are wounded. We are unable to catch the harmonies of cherubim and seraphim and celestial inhabitants until our hearts are made to bleed. A broken and a contrite heart God will not despise. This one He calls to the "rock that is higher" than man, to streams in the desert, to the well watered plains of grace.

Set golden bells aringing! Friend, God calls for the nightingale, though wounded, who will send forth birdlike melodies, anthems of His grace, carols of His mighty soul-cleansing powers. Sing thy soul must, though it is pierced with broken ambitions. Carol though the vessel first fashioned by the Master be now broken. Rejoice to the uplifting and inspiration of another though the promise of thy youth, the dreams of thy springtime, remain unfulfilled. Make a tune the "rose garden of God" with fragrant breaths of divine melody. Set golden bells aringing, and heavenly anthems asinging, and glad some flute voices ablowing. Blow thy bugle of praise. Draw the bow across the strings of thy violin of thanksgiving. Sweep thy fingers up and down the taut strings of the golden harp of celestial strains. From thy silver trumpet set harmonies free, harmonies perchance that shall find lodgment in a darkened heart. Join in the glad chorus of all nature and sing the glory anthem of the universe, "Glory to God in the highest." Unite with all saints in the hallelujah carols of the ages, "Holy, holy, holy, Lord God almighty. All the earth is full of thy glory! Holy, holy holy." Carol with thy breast against a thorn!

David sang though wounded! The night of trouble never was too overcast with lowering clouds, but David sang on to the marvelous glory of God. Though chased as a hare by the hounds of Saul, he sang on and ever on. Though driven from palace in despair, he caught something of the melody of music of the spheres, and sang of the wonder of God's heavens and the beauties of His firmaments. Though on forced desert marches without water to slake his thirst, he caught the music of the rippling waters of the stream of salvation as they flowed out from the throne of God, and he sang, melody wondrous of streams in the desert. He might have been trailed to the highest heights, the broadest and lowest valleys, the most distant regions, yet he sang of being overshadowed by the Almighty, and of finding rest in the weary land. Though discouraged, he was never too downcast to sing. Though heartbroken, he was never too filled with gloom and disconsolation, but he could sweep his fingers across the harp strings, and to the

strains sing a new song of love and peace and safety. In the flaming desert, David saw inspiration for harmonies grand and glorious—I wonder if in the desert of today we as he can herein find the pathway of heavenly light as it streams forth in the wilderness. The towering rock to him brought masterful pictures of the need of man, the blighting winds, the raging storms, and the shelter of the rock of our salvation. This mighty grace came to him because as the nightingale, he dared to sing on through storm and stress—braved the winds to sing—stood on the towering peaks when hunted and sang—sang when wounded to the soul. The heart that will sing when his troubles are greatest—when the strings of the inner man be taut with emotion and torn with grief—when bounded by enemies and chased by despair—when downcast in the night and finding no hope in the light of day—God will reward a thousandfold, with peace sweeter than the distilled dews of ambrosial delight, and a soul glory which is born only of dwelling in the shadow of the Almighty.

"They might not need me; but they might.
I'll let my head be just in sight;
A smile as small as mine might be
Precisely their necessity."—EMILY DICKINSON.

"Oh, is it worth while to remember too long
The grievance that caused our small sorrow?
It darkened our day and it silenced our song—
Why carry it into tomorrow?
Strange that we should choose to hold fast to our heart
The thing that produces our fretting!
'Twould surely be better to take up the art,
The very fine art of forgetting.

"Forget the unkindness that rankled a bit,
Forget the quick words that were spoken—
Shall we let the friendship we've valued so long
In one hapless moment be broken?
And why do we take precious time to lament
Our blunders that proved so upsetting!
If there is no mending, let's try for a while
The very fine art of forgetting.

"Our yesterday's losses, our yesterday's fears,
Mistakes—we have some way lived through them—
Our keen disappointments, our heartaches, our tears,
What profits us now to hold to them!
This world would be for us a happier place
And there would be less of regretting
If we would remember to practice with grace
The very fine art of forgetting."

—B. Y. WILLIAMS.

PITTSBURGH, PA.

WORLD WIDE NEWS

By REV. C. E. CORNELL

The King James version of the Bible is non-sectarian, the Colorado supreme court ruling in upholding the legality of the law requiring Bible reading in the state public schools. However, the court held that children of parents who objected to the Bible could not be compelled to listen to its reading.

"Co-operate, standardize, increase your productive power by better methods of marketing and merchandising! This is the only remedy for the ills of agriculture. Agriculture in the West is getting on its feet. We have marketed our surplus, maybe at a loss, but we have marketed it."—*Secretary of Agriculture Jardine.*

Fourteen women students received medical degrees in Glasgow University recently, but no men had qualified. The new doctors included a young Indian, Malur Lakshimiamma, a

native of Madras, the first eastern woman to be "capped" at Glasgow. She was given an ovation by the undergraduates.

A sorrower went his way along,
And I heard him sing and say:
"The noon is bright, but soon the night
Will come, the grave of day."

Then I smiled to hear his woeful song
And sent this word for nay:
"The noon is bright, but the blackest night
Cradles another day."

—RICHARD BURTON.

"The Legionnaire" in gold letters on a royal background is carried on the tenders of three giant locomotives recently put into service pulling the Great Western's crack train "The Legionnaire" between Chicago and St. Paul and Minneapolis.

There are more than two million registered cars in New York. With approximately 4,000,000 families in the state, the average is one car to each 2¹/₂ families. The treasury receives an average of \$11 yearly in license fees from each car owner.

A Scot who was fishing in a quiet back water of the Tweed during a recent flood was surprised by the arrival of a wheat sheaf on which a young rabbit was a passenger down stream. Throwing his line across the strange raft, the angler hooked it successfully and landed both sheaf and rabbit. Bunny was none the worse for his trip.

A commercial traveler who lost his voice through fright at Bristol, England, had it restored by a similar scare. While in the Bristol Zoo he was startled by a baboon which sprang against the bars of its cage toward him. As a result of the shock the man lost his voice completely.

Oh, if the stone can only have some vision of the temple of which it is to be part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.—*PHILLIPS BROOKS.*

Prince George of England has been considerably embarrassed lately by being reported in all sorts of places abroad while he has been at Balmoral all the time. His "double" is Prince George of Russia, who is not the least bit like him in appearance. The Russian George speaks perfect English, however, and is often taken for a member of the English royal family. He is nearly 6 feet 4 inches tall.

Automobiles consume more than half of the plate glass used in the United States.

The annual rainfall in different regions of Hawaii ranges from more than 600 inches to less than 15 inches.

The wood of a West India tree is so impregnated with a soapy chemical that the natives use twigs for tooth brushes.

Slightly more than one-third of the electricity produced at public utility power plants in the United States is generated by the use of water power.

I am taught humility through poverty;
I am taught understanding through suffering;
I am taught the value of friendship through loneliness;
I am taught courage through despair;
I am taught self-control through prosperity;
I am taught joy through my tears;
Still I complain.

—HARRY ASHE.

A PROGRESSIVE HOME MISSION CAMPAIGN NEEDED

By DISTRICT SUPERINTENDENT C. B. JERNIGAN

The Department of Home Missions of the General Board of our church has recommended a progressive, forward movement in home missions during the next quadrennium, and has asked for a budget of \$15,000 each year for this purpose. Our motto is: "A strong Church of the Nazarene in every city in America in the next quadrennium."

In the past there have frequently been deficits in some of our general work, and on one occasion we had to call home some of our very best missionaries from foreign fields where they were badly needed. Some of our schools are having some mighty financial battles. Our General Board has worked out a budget for our general work, and our Ways and Means Committees in our District Assemblies have also given us district budgets, and most of our churches have adopted local budgets. All this budget system, we have been told, is the panacea for all our financial ills. We believe in the budget—general, district and local, or better in a unified budget covering all three; but we find that the budget is only the pump to get the water out of the well; and the pump has worked wonders for us in the past, but when the well has been pumped dry, we must dig our wells deeper to strike better veins of water, or sink new wells in water bearing sand. To make this plain, we have about so much money in our connection, and when it has been exhausted we must either stop our progress or strengthen our already existing churches and blast out some new ones in existing strategic centers.

We have many large towns and cities in which there is no Church of the Nazarene, where with proper expenditure of small funds we can plant strong churches. Take New Orleans, the metropolis of the South, with its half million people, and only one subscriber to the *HERALD OF HOLINESS*, and no Church of the Nazarene. What a challenge to our faith and Home Mission activities! We believe that a few strong churches in strategic centers of population will help us to solve the problems of opening the surrounding territory. One strong church in a good location in a city is worth more to us than several sickly ones in the surrounding country.

We believe that it would be easier to put over one strong church well located in a city, than it would be to put over a small one in some out-of-the-way location, where it would be a menace to us in the future when a strong church should be attempted. Small programs attract little attention, and people with small vision. If we go to the back streets of a city and start a church, it will not appeal to men who would be glad to assist us in putting over a better program.

The Department of Home Missions of the General Board of our church recommends that weaker districts that must have help to support their District Superintendents, as we have been doing in the past, ought to be united with other districts, so that they would be able to support a Superintendent, and that the funds that have been used in that way in the past, be used in putting over programs for strong churches in the large cities in these districts, so that they may have strong centers to work out from. We must have some strong centers of fire if we succeed. Such churches cannot be put on in a ten days' meeting, nor in some instances in a month. It will require a siege meeting to do that. We used to go where they did not want us, and stay until the people thought they could not get along without us. It was not a ten days' affair when we planted churches. It was go in for victory, and stay until it came.

It is not always the best policy to put on a campaign in a new place until we know the lay of the land. Better put a safe pastor there and let him stay a month or possibly two months before putting on the campaign. He can get a better idea of the place for the location of the tent and secure homes for the workers, thus lessening the cost of the campaign. Again, he will learn the people, and get their good will, and they will ask for a campaign, and it will also save us from gathering up all the driftwood that we usually catch in the first revival

in a city. Then the pastor will be there when the church is organized, and be ready to shepherd the flock.

There are also great mountain sections of our country that have not been touched. Mr. Davenport, writing to *Collier's Weekly*, tells of a trip into the Cumberland mountains, away from railroads and other good roads, where he declares that there are four million people in four hundred miles of Washington, D. C., who know but little of what is going on in Washington, and many of them do not know that Coolidge is President. This section includes a part of West Virginia, Kentucky and Tennessee. There he declares they have small, short term schools, and but little preaching of any kind, and the most of this is by preachers in the Primitive Baptist church, who have little or no education. These people are as precious in the sight of God as the heathens in Africa or China, and it will cost much less to carry the gospel to them than to those across the ocean. If we do not carry to them the full gospel they will soon be paganized by atheists.

The World War has given their sons a taste of what the world is and they will never be the same people again, and we must carry to them the gospel of holiness. I have plans on foot now to put a tent in that section of Tennessee this summer, going to the county seats and other best towns and planting centers of fire. A part of that section is penetrated by the Tennessee Central Railroad, on which the town of Monterey is located, on the top of the Cumberland mountains, with a population of 1,800. More than twenty years ago the gospel of holiness was preached there and A. P. Welch, then a boy, was gloriously converted, sanctified and called to preach. He preached his first sermon in a log cabin near Monterey in the mountains. Today he is pastor of a strong Church of the Nazarene in Monterey, with a splendid stone building, costing \$60,000, all modern. This is what will be done in many other towns in these mountains when the gospel of full salvation strikes them.

This is not a hundred miles from where the famous Scopes anti-evolution trial was pulled off at Dayton, Tennessee, with William Jennings Bryan, as prosecutor. Just about fifty miles from Monterey is the School for Mountain Boys established by Alvin York, the great hero of the World War. York is a clean cut holiness man, and caught the vision of the needs of these mountains when he was drafted to the army during the war. There are thousands of such men in these mountains, who are only waiting for the light of holiness to make them men of renown.

We must evangelize America and plant strong churches in these mountains or "bootleggers," "moonshiners" and atheists will drag them down to perdition. These mountains are now being penetrated by great highways across the continent, and this is our opportune time. This country is also rapidly being opened by hydro-electric power plants which are being placed on the mountain streams, and this is making cheap power in a country where cheap labor can be secured, bringing to this country all sorts of factories from the North, together with northern money. The General Superintendents and Board of Home Missions must do something for our cities and mountain country, for the crucial hour has struck.

We are expecting the coming General Assembly to put on a strong Home Mission program, and dig some new wells. It will pay. While on the New York District we put over a home mission campaign in a city of one hundred thousand, and in ninety days after the church was organized we had a foreign mission address which resulted in pledges of over one thousand dollars for foreign missions. Good returns, I say.

Think on these things. Pray about this matter. Then act.
NASHVILLE, TENN.

Say not, 'Twas all in vain,
The anguish and the darkness and the strife;
Love thrown upon the waters comes again
In quenchless yearnings for a nobler life.

—ANNA SEIPTON.

MISSIONARY NEWS AND COMMENTS

J. G. MORRISON, Assistant Secretary, Department of Missions

NEWS FROM GUATEMALA, CENTRAL AMERICA

PETEN

During the last three years the native church of this Missionary District has financed an annual campaign into the department of Peten. As a result of these evangelistic efforts a congregation has sprung up and now amounts to about 75 converts in Flores, the capital of the department.

These converts have taken right hold of things and are conducting their own meetings and seemingly growing in grace. They have bought an organ, song books and a goodly number of Bibles and other religious books.

A German chicklet cutter told me that the gospel had gotten hold of some of the worst characters of Peten. Men who were drunkards and undependable, he said, are now sober men and wholly dependable.

We feel that the time is ripe for the Board to send a man and wife for that department.

CAMPAIGNING

Three workers left March 9, to campaign the eastern part of Alta Verapaz. They report a very successful campaign so far. Several have accepted Christ and a good many new doors for preaching have been opened. The native church is paying the extra expense of this campaign. The brethren expect to be out the entire month of April, and reach Coban in time for our annual campmeeting.

NEW BUILDINGS

We are building the first unit of the administration building for the Nazarene schools at Coban. This building will house all class work, and, when finished, will give us an auditorium for chapel and public services in connection with the school work. The present unit will take care of three classes, and will be about one-fourth of the entire building.

At Cubulco, Baja Verapaz, Don Enrique Urizar, the native pastor, is actively engaged in erecting a neat little church for that congregation. If all goes well, it will be ready for use within three or four months.

Don David Paredes, of Salama, donated a lot in Purulha, B. V., and we broke earth there for a chapel and native workers' home, on March 22.

SCHOOLS

One hundred boys and girls are being educated this year in our schools at Coban. These children are learning by heart one verse of Scripture each day and are required to read one chapter, and comment on same, each day. A large number of these children are professed Christians. The schools open many doors for the preaching of the gospel. There are many problems to be solved and many burdens to be borne in connection with them. Sister E. A. Phillips and Mrs. R. S. Anderson have the oversight of this

part of the work. Pray for them. They are not accomplishing as much as they would like, especially spiritually, but God is helping and we believe for greater things.

PROFIT AND LOSS

One of our most devoted Christian women has just gone home to heaven. Francisca de Hercoles, of San Juan, died in the Nazarene Sanitarium, Coban, on March 7. She was always ready to lend a helping hand for anything in connection with the church. She helped in a good many evangelistic efforts in other towns and was loved and respected by both saint and sinner in her town. She leaves a husband and three children, besides one sister and two brothers, all of whom profess to be Christians. We consider it a big loss when a Christian wife and mother dies. It is very difficult to fill their place. The men of this land use very poor judgment in their second marriages, and so often make a fool of themselves, as well as ruin themselves for God and the church. Much might be said concerning the morals, home life, and society but space will not permit. This is the first and only death to date, in our little hospital. It seems so fitting that the first one to die should be a Christian, and leave such a sweet testimony to the saving power of Jesus. She had a burden for souls to the last, but said, "I will soon be with Jesus."

NOTE AND PERSONALS

Sister Bessie Branstine, R. N., is successfully conducting the Bible school and hospital work. There are three young men enrolled in the Bible school this year. May each make a powerful messenger of the cross.

Rev. and Mrs. R. C. Ingram are leaving on furlough the latter part of May, and will attend the General Assembly.

Sister Leona Gardner is in Salama, where she will live during the absence of Brother and Sister Ingram, and pastor the Salama church and help the native pastors of that department keep things going.

The writer had the privilege of visiting all the work in Baja Verapaz, except Morazan, during the month of March. There are some fine Christians in Baja Verapaz.

The Coban campmeeting begins May 3, and continues ten days. The District Assembly of the native church will be held during the first three days of the meeting.

Livingston mission reports 28 conversions during the last two months.

Missionaries, with all other foreigners, have had to register as such with the Guatemalan government.

R. S. ANDERSON.

Our interest in missions is a mark of our Christian attainment. Our participation in missions is the measure of our Christian efficiency.

REVIVAL WORK AMONG THE U. S. SOLDIERS IN TIENTSIN

I have received a number of letters from missionaries telling of the marvelous outpouring of God's blessing upon the work among the American and British soldiers in Tientsin. In a letter just received from Dr. West he writes the following: "I have been putting in my time since last fall with the service men here in the city. God has graciously blessed our efforts with quite a number of souls, such as I never expected to see in Uncle Sam's army. It seems that it would take a book to tell the story now. How these boys sing, testify, shout and pray and weep, hold up their hands. It would remind you of a good old Nazarene meeting. How these boys are persecuted and yet are held steady, glory to God forever! Out of the number several are making plans now to come to China as missionaries; others are going home to prepare for the ministry. One Norwegian boy, one of the brightest and most spiritual, shouts and sings and prays around his quarters. The men threatened to shoot him and to put in a complaint that he was crazy. Notwithstanding he has been kept by God and used in a marvelous way. He is never content to talk of anything except God, or satisfied unless he is doing something for God. Last evening he went into one of the drinking places and took a seat. At the table were a number of the soldier boys who were drinking. He told them how God had saved him and cleaned him up and made a new man out of him. The men could not deny it, for they knew him as a man who had lived these months a godly life. One of the U. S. lady nurses at the hospital, when we handed her a tract, said, 'The church is full of hypocrites,' etc. 'Yes,' he said, 'but have you stopped to examine your own heart before God?' and walked off and left her. He has such answers as these for those who would oppose God. He is always happy and many times he says when he prays the Spirit of God comes upon him as if it were hot water being poured upon him. This young man is praying that God will make it possible for him to go home and tell his people in Norway of this wonderful salvation. He says he has visions of great audiences of people before him in his country listening to this wonderful story. Please pray for this young man."

It requires the whole Church to evangelize the whole world. Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the Church is a continuation of the incarnation. "As the Father hath sent me," Christ said, "even so send I you."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the Roseland church of Chicago. That was on Friday night, April 20. On Saturday we caught up with our mail at the parsonage and then all of us went to the beautiful home of Brother and Sister Walsh and had a great chicken supper. Then several carloads of us went to Argo, Chicago, and had one beautiful service. Here Brother Roach is our fine pastor and he is doing a great work at Argo. After the service we drove back to the home of Brother and Sister Walsh and spent the night. On Sunday morning we drove across the great city to the Austin church. Here Brother G. B. Williamson is our fine pastor; there is no better in the nation than G. B. Williamson, and we had one great service. We took dinner at the Y. M. C. A. and then made a run to the First church. Brother Schurman and the Vaughan Radio Quartet were in a great revival and I preached for them in the afternoon. My, my, what a crowd we had; every seat upstairs and down was taken, and we had one of the most beautiful services of the campaign. I am of the opinion that Brother W. G. Schurman is one of the greatest pastors in the Church of the Nazarene. We haven't got any other kind but good ones, but Brother Schurman is not only a good pastor, he is a great pastor. He has been in that church for ten years and he is now holding his own revival and the altar is filled from night to night. Thank the Lord for such a man.

At night we were in the Woodlawn church. Here Brother Harry Morrow is the fine pastor, and Brother Morrow is doing a great work at the Woodlawn church. During the day at the three churches we must have bought three gospel tents. One was bought for the mountains of dear old Tennessee where I was born. One was bought for the Barbados where our beloved Brother J. I. Hill is the fine District Superintendent of the West Indies Islands. We are going to send him a good gospel team to evangelize those islands. May heaven rest upon Brother Hill. I want every reader of the HERALD OF HOLINESS to pray that the tent that is sent to the mountains of Tennessee will be wonderfully used of the Lord in giving those precious people a chance to hear a full gospel and get saved and sanctified. We are doing well on the campaign. God is blessing us all the way along. Some nights we have hands up all over the churches for prayers. God is blessing in a most wonderful way. Bless His holy name.

Monday, April 23, we moved on to Harvey. Here Brother Laurence Howe is the pastor and this young man has been pastor here for six years and now

planning for the seventh year, and is now doing the best work of his life. Just think of Brother Schurman in the tenth year doing the best work that he has ever done in Chicago, and Brother Laurence now doing the best work that he has ever done in Harvey and is now in his seventh year. Now, let our good people wake up and see that it is impossible for us to be at our best when we change pastors every ninety days to once a year. How can a pastor plan to enlarge and build up his church, knowing that he must move on at the close of the first year. No man in this day can make a success of the pastorate and move every year. Well, thank the Lord, we are improving and we are doing better, and we must still improve on the old methods of moving a man every year. Well here is our trouble. To begin with we were made up of the good holiness people of the great holiness movement, and they were saved or sanctified in the old fashioned ten days' meeting, and after they got into a church home where they had their liberty they used it too freely and wanted to change pastors as often as possible, and get a new man every time the moon changed. Well, it will do to change preachers at the camp ground, but remember, we are not to change pastors that often. We must try to get the right man to the right place and keep him until he can build up the work.

Well, Tuesday found us at Elgin, Illinois. Here we have a young man that has worked a miracle, Brother Bauerle. He went to Elgin about three years ago and slept under an old rag tent on a cot and preached to only a handful, but today that young man has a fine lot and a building worth at least thirty thousand dollars, and he thinks that by the assembly in September he will be out of debt. Well, that is one more miracle. Wednesday we moved on to Rockford, Illinois. Here Brother Weathers is the fine pastor and the work is moving on in fine shape. They bought their own tent and will run a tent meeting all summer. They are a fine band of red-hot Nazarenes, and Rockford is the best city in the state apart from Chicago. Our people are doing well. From Rockford we moved on to Richland Center, Wisconsin, and had Thursday night with them. We have there a splendid tabernacle that is as good as we need for the present and a fine parsonage. We had not less than 350 people out. Here Brother and Sister Rice are the fine pastors, and they are as fine as walk the dirt. We had a lovely home with the Winslows, as fine a home as we have been in on the campaign.

Friday at ten o'clock we left for Madison, Wisconsin, to have dinner with an old friend and hold a short service. We had our elect Sister Lienard from Kansas with us in the service. She presided at

the piano while Professor Messer led the crowd in a song service. We left at two-thirty for Milwaukee and reached there at five o'clock. Here we have a great pastor, Rev. R. L. Morgan. I want to say that he is one of the greatest home missionary men in the Church of the Nazarene. What he has done in Milwaukee is nothing short of a miracle. I know of no man in our connection that could have done what R. L. Morgan has done. He has had to contend for every inch of ground that he has taken in the name of the Lord. He has built a cement block tabernacle that will seat at least two hundred. At times he has had to preach with police protection to keep the mobs from wrecking the tent. And all that in the city where they made beer that made Milwaukee famous! Well, famous for what? But before the old tent was taken down Brother Morgan had the walls of his tabernacle at least five feet high, and the old tent was removed and the wall completed and the roof on, and then they had a place to shout. Well, glory to Jesus. What the old Nazarene boys are doing is not short of making another religious history.

At this time Sister Keel of Des Moines, Iowa, is holding a fine revival for Brother Morgan and he has our beloved Brother B. H. Haynie engaged for July, and Sister Keel to come back in August. Well, just watch old R. L. Morgan do the job. We had one great service; I think that eighteen hands were raised for prayers. Well, when you pray, just think of old R. L. Morgan in the heart of Milwaukee where the devils are ten feet deep with their robes on, and the dirt flying and sin and hell rampant, and old Morgan winning out in fine shape. Pray for him. We have no other man at present that could do the job in old Milwaukee but Rolly Morgan. May the heavens smile on him is my prayer.

In perfect love,
UNCLE BUDDIE.

ON MY WAY TO CANAAN

By W. D. McGraw

As many of you know, we are enroute to the Holy Land. Today we are cruising leisurely across the Mediterranean Sea between Algiers, in northern Africa, and Villefrance, in the southern part of France. This is the eleventh day since we left New York, and so far we have had a tolerably smooth sea, with the exception of about three days on the Atlantic Ocean. The weather has not been stormy on us, but the swells in the ocean rocked the ship tremendously, and broke a lot of dishes, and kept me awake most of two nights, as I could not get to sleep rolling from one side of the bed to the other continually, but while many were seasick I have escaped that experience so far. Sailing on the Mediterranean is generally smooth, and I do not antici-

pate any further disagreeableness on the voyage.

Some of the readers might be interested in a brief description of this floating palace, the *S. S. Mauretania*, so I am enclosing a few lines which the editor may insert if he has space. The name, *Mauretania*, was applied to the most north-western part of Africa, looking across the Gibraltar, in ancient times. This place being famous in classical history, is an appropriate name for this boat in view of the fact that she has made history in shipbuilding.

The *Mauretania* was built by the British in 1904-1906, is now twenty-one years old, and has never had to reduce her speed. She has the fastest record in the world, having made the trip from Ambrose to Cherbourg in 5 days, 1 hour and 49 minutes, at an average speed of 26.26 knots per hour. This equals about 32 miles per hour. She is 790 feet long, 60 feet high, 88 feet wide, and has a gross tonnage of 30,698 tons. Her crew averages about 650, with room for about 1,500 passengers. She develops 70,000 horse power, and has four propellers. The boat is divided into four decks, A, B, C, and D, vertically, and these decks are divided into three sections, or blocks. The front block is equipped for the third-class passengers, the second or middle section for first-class, and the rear section for second-class passengers. Each class has its own dining room and all conveniences, and the passengers are expected to stay in their own section, but this rule is not rigidly enforced, and all passengers have lots of liberty. The service in each department is all that could be desired. Every member of the crew is doing everything possible to see that each one has a good time. There is a postoffice and mail clerk, also a radio operator, and the boat publishes a daily paper and distributes it free to the passengers. A band of musicians plays during the meals. On Feb. 22nd at the supper hour the band played, "The Star Spangled Banner," while the passengers, most of whom are citizens of the United States, rose and stood. The day I embarked, there was not one on board that I had ever seen before, but I have met so many, who have proved to be friendly and genial, many of them going to Palestine, that the boat seems somewhat like a home to me, especially, after I have spent some hours on shore among strange people, with strange language and strange ways. The first man I met before we got out of the harbor at New York is Mr. Ephraim Aboosh, who has spent the most of his life in Jerusalem, and has been engaged there for years conducting tourists over the country. He is an Armenian Christian, and fled for his life to the U. S. A. during the World War, and located in Pittsburgh, Pa. He is now on his way to Palestine to spend some months, and being a true Christian, you can imagine how thankful we both are that we met so soon. I mention this to illustrate how God in His goodness always provides for His own. I am expecting that Brother Aboosh will be valuable help to me after I arrive in Palestine.

The reader will understand that I was fortunate enough to take passage on this

boat on its annual cruise. During this cruise we have a day at Funchal, on the Madeira Island, one day at Gibraltar, one and one-half days at Algiers, Africa, two days at Naples, Italy, and one day at Athens, Greece, before arriving at Haifa, Palestine, and with little extra expense I have the privilege of the shore excursions. The day we were at Funchal, it rained and was stormy all day, so no one went ashore. At Gibraltar it rained also, but we went ashore and spent several hours very profitably. When we anchored at Algiers, the sun was shining, but it rained before we sailed. Having a day and a half we went ashore twice. The second day we took a trip in an auto with a transfer company who furnished us an experienced driver and a guide. Our tour included a trip out through some as beautifully cultivated country as will be found anywhere. It reminds one of California. The principal industry seems to be grape growing and the manufacture of wines. I might add that there are many consumers of this beverage here. Our guide imbibed so much before we got back that he became entirely too talkative. If the driver took any, fortunately we did not find it out. I regard him as one of the most perfect drivers that I ever rode with. It seemed that he could calculate his distances to a hair's breadth, and when you take into consideration that they seem to have no rules to run by, no traffic officers, and very narrow roads, you can imagine the thrills we got on a trip thirty-five miles out through the country, and through the narrow crowded streets of the city. Fortunately there are not many autos in that city, only about seven hundred in the place, which has a population of two hundred and twenty-five thousand. I pleaded several times with him to slow up, when I thought we were sure to run over someone, or turn turtle making a corner, but if he ever heeded I could not discern it. After getting back to the office he informed me that he had piloted airplanes, and although I have never thought I would like to ride an airplane, I informed him that I had rather ride with him in a plane than in an auto in Algiers.

This article is getting too long, and before closing there are a few things I want to say, and first I mention the poverty and uncleanness of the Arab as I saw him yesterday. I have often read of it, and heard lecturers, but never got a true conception of it before. No language can describe it. One trip through their quarters in Algiers will make an impression that will stay with one for a lifetime. Undoubtedly life is a drudgery to them, and the most pitiable thought in connection with it is, that instead of getting some joy out of their Mohammedan religion, it makes them more miserable by enslaving them. All false and heathen religions enslave their worshippers. The joyless miserable look in the faces of these poor, deluded people impresses one with the thought that one of the outstanding differences between the Christian and all other religions can be expressed in one word, joy. The little children smile and throw kisses at the tourists, as they hold out their little hands and beg for pennies, and they play and seem to have some

childish joy, but you seldom ever see a smile from the grown-up and older people. I never appreciated my Savior, and the knowledge I have of Him, and the true joy He brings to my heart quite as much as I do after my experience at Algiers. Also I appreciate my country and flag, and our civilization a little more than ever before. However, the French part of the city is clean and beautiful. That is one of the surprises, that the two conditions can exist so close together.

Algiers has a splendid harbor, and is built on the shore, but there is not much space between the sea and the small mountains, or large hills, rising abruptly to a considerable height. The modern, French section of the city lies on the comparatively level section next to the shore. The Arab section lies farther back on the slope, and is much older, some of the buildings and streets dating back for hundreds of years. The widest, or we will say, the main street of the Arab section seemed to be about eight feet wide, and the less important streets about four feet in width. Almost all of them were so steep that it was with difficulty we descended them on foot. It is out of the question to get through them with any kind of vehicle or animal. All the traffic is done by individuals. The little stores are little holes in the walls, with no windows, nor electric lights, very dark, dismal, and to say filthy does not half describe them. I saw several barber shops in operation. The customer, or shall I say, victim, sat up straight in the chair, while the barber shaved him.

We visited the rug factories where the rugs are made by hand. This was one of the most interesting sights we experienced, but it was not without its tragedy and sadness. Almost all of the laborers were little girls not yet in their teens. The work they turn out and the skill with which they do it is remarkable, but our guide informed us that their wages were from thirty to forty-five cents a day. I shall never get away from the feeling of pity I experienced while these poor little children swarmed around our feet until we could hardly proceed, throwing kisses, holding out their dirty little hands and smiling, while they begged piteously for money, while the older ones thronged us trying to persuade us to purchase postcards, or some other little trinkets from them. You will understand that the oriental people generally consider everyone from the United States a millionaire. This is true not only of the Arab, but many of other races who ought to know better. I shall lose no time trying to convince them of their error in my case, for after all I am a multi-millionaire in the grace of God, which is not to be compared to the sordid things of earth. I will say before closing this article, that in spite of the neglect and dirt, many of these poor little Arab children are beautiful and lovely as can be in their kind, winning ways, and I never saw anyone that I felt more pity for, and interest in on first sight than these Arab children. Seeing my helplessness to relieve them, my heart sighed deeply, and cried out, "How long, O Lord, will this world continue to be dominated by the devil. Hasten Thy coming, and put an end to it all."

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

NORTH EAST, MARYLAND

Thank God for victory through the blood of the Lamb. I've had much work to do since coming here. We began a revival Sunday evening. Interest is good. God answered prayer and sent in the money to meet the interest which is due on the mortgage on the eighth. Brethren, pray for us.—George W. Andrews, Pastor.

NORFOLK, VIRGINIA

Norfolk church has just closed a twelve days' revival meeting with Rev. M. M. Bussey, evangelist. God richly blessed Brother Bussey in the ministry of the Word. God's presence and blessing were very marked through the meeting. We had thirty-one seekers who knelt at the altar, and believe most of them found pardon and some cleansing. Sunday, April 29, our closing day, was a wonderful day from morning until night. We were all conscious of the manifest presence of God. The saints were blessed and sinners trembled with conviction. We believe that the revival is only just begun. The church has been praying for two years for a God-sent revival. We believe that prayer will do it. Our mission at Lambert's Point is progressing nicely. We have a splendid Sunday school of sixty-nine members enrolled. We have two preaching services and one cottage prayer-meeting a week, with sinners saved almost every week. We believe we can see another Church of the Nazarene in Norfolk before long. To His name be all the glory.—S. W. Beers, Pastor.

RICHMOND, VIRGINIA, FIRST CHURCH

We are moving along nicely here since our assembly year began. We have just closed a good two weeks' revival meeting with Rev. John J. Hunt of Media, Pa., as the evangelist. Good crowds came to the services. There were not so many seekers yet the evangelist brought some wonderful Bible truths to the people. We feel there was seed sown that will bring fruit later. We are expecting to have another campaign the middle of May with Evangelist M. M. Bussey of Atlanta, Georgia, as the preacher. Then about the first of June we will put up our tent which seats four hundred people, and keep it going every night for three months, using different preachers as they come this way. Richmond, Virginia, is a city of nearly 225,000 population and out of this great number there are hardly over three hundred holiness people here. Surely we have a great field. If any evangelist or singer should happen to be near this state any time this summer, write me, we can use you, give you board and a fairly good offering. We have from 150 to 500 people at our tent meetings. Pray for us that we may never cool off.—Alfred Lorenzo Ford, Pastor.

BRIDGETON, NEW JERSEY

We have returned from the assembly with a greater vision and new plans for the coming church year. The blessing of the Lord has not departed from our midst but we have also had some battles to fight. We are delighted to say that at last this church has been incorporated and as soon as possible, we shall make a final settlement for a lot purchased a few weeks ago. Truly the Lord graciously supplied the money needed. Praise the Lord. Now we are looking forward to a new church building. Uppermost in our minds and hearts is the salvation of souls. We mean to double our Sunday school membership. We are also planning for week-end conventions. "Then forward still, 'tis Jehovah's will."—F. D. Ketner, Pastor.

CAPITOL HEIGHTS, MD., GRACE CHURCH

We are praising God for His blessings upon us here. The spiritual tide is continually rising. We never felt more encouraged to preach the old rugged gospel the only, but sure, solution for every problem before us. The devil is against us with all of his forces but God is on our side, praise His name. Since our District Assembly we have received four good members into our church and we are planning for a special revival beginning May 27. My faith is holding firm to the eternal God, the rock of our salvation. In sunshine or storm, sickness or health, I can see victory ahead. All praise to our God—D. W. Sweeney.

PHILADELPHIA, PA.

While we have not reported from here for some time, we are glad to say that God has been blessing us in the work here, and things are moving steadily along on the upgrade, and growth on all lines. Souls are seeking and finding the Lord and His Spirit is manifested in our midst. Just closed a revival meeting with Rev. Wm. Heslop and wife as evangelists. This is the second time they have been with us, and we consider them among the best that are. We hope that the churches all over the connection will give them a call. Brother Heslop is a great preacher, biblical and spiritual. They were a great blessing among us; a number sought and found the Lord, and the church will reap benefits from this meeting as time rolls on. We took some subscriptions to the HERALD OF HOLINESS and sold some of our good books from the Publishing House. Had a fine day on Sunday; one brother prayed through for sanctification at night. We are looking up and also forward, expecting to be at Columbus at the General Assembly.—G. W. Gottshalk, Pastor.

INDIAN HEAD, MD.

As we look back over the past year, our hearts are filled with praise and grati-

tude to God for His blessing upon us in all departments of the church. In the past year we had two revivals and a Bible Convention. The writer had charge of one, and Rev. Walter Cheesman had charge of the other which closed with some success. Over the holidays we had a ten day Bible convention with Rev. Wm. G. Heslop, D. D., and wife. This was a very good and helpful convention. Dr. Heslop is one great Bible teacher and expositor. We are looking forward to the time when they will return to us for another meeting. The assembly year was closed with God's blessing on all departments. The Sunday school almost doubled itself, the membership of the church was increased some, and the attendance in services is very good over the circuit. The church bought a nice car for the circuit and thus enables us to do a better work during the year. Thus we are starting a new assembly year with a full determination to make this one of the best and greatest years. When this report will be published we will be in the midst of a revival with Rev. S. S. Nelson of Greensboro, N. C., as the evangelist. We are looking forward to a great time in the Lord. The folks have been very kind to us in the past year. They have ministered to our needs in a fine way for which we thank them. At this time we are mourning the loss of one of our members, Mr. V. Milstead, who went to rest on April 17. May God graciously strengthen the bereaved family.—H. E. Heckert, Pastor.

Sunday School Lesson

May 27, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Wicked Husbandmen.

LESSON TEXT: Mark 12:1-12.

GOLDEN TEXT: *The Lord knoweth the way of the righteous; but the way of the ungodly shall perish (Psalm 1:6).*

N this parable our Lord seeks to convince the Jews of the sinful state of the nation, and to warn them of the terrible judgments they were bringing on themselves. When God called Abraham out from his kindred and country to establish a new nation, He intended that the nation thus established should be a peculiar people, and He laid down lines of demarcation between Israel and the surrounding nations. The idolatrous practices of all other peoples were so defiling and infectious, that God would not permit Israel to mingle with them on free terms, and they were forbidden to intermarry with any of the other nations.

Even the geographical position of their

land isolated them. On the south lay the desert of Paran, on the west the Mediterranean Sea; the rugged mountains of Lebanon formed the northern boundary, and a water boundary shut them in on the east. It was indeed an enclosed vineyard and furnished with every facility to make of them a nation of saints.

But the privileges so generously conferred upon Israel were abused, and God's blessings were perverted by them. Here by the means of this parable, Christ exposes their wickedness, and though not intentionally, they are constrained to convict and pass sentence on themselves, for the enormity of their wickedness is forcibly portrayed by this method of teaching.

The privileges conferred are likened to the possession of a vineyard planted, hedged round about, equipped with all necessary appliances for the fulfillment of its purpose. The Jews had a dispensation of light and mercy. They had ordinances, a priesthood, the oracles, the divine presence, care, protection and blessing; everything needful for their national prosperity, ecclesiastical purity, and spiritual happiness. In the words of Isaiah's Song of the Vineyard: "What could have been done more."

But let us turn from the Jews to ourselves. Think of the blessings bestowed upon us! Religious privileges, ordinances, the Word of God with all the promises and richer blessings of the gospel dispensation. Then when we consider our personal mercies, pious parentage, religious friends, and unnumbered privileges and blessings. Surely "the lines have fallen unto us in pleasant places; yea, we have a goodly heritage." Also there are our talents, capacities of whatever kind they may be, or however we may have increased and developed them by cultural methods and by use, were bestowed by God. As tenants, are we not under obligation to render returns to Him who has so generously let out to us, so rich and beautiful a vineyard?

It is well for us to remember that all tenancy calls for an accounting time, when the results of our life's influence is reckoned up and we must recognize the total. The Jews refused to yield the fruits of the vineyard, in the parable, to the rightful proprietor, when his servants came at the proper time to receive them. This was equitable and reasonable. But they not only refused to comply with the demands, but added cruelty and insult to the faithful servant whom they sent away empty. Three times this was repeated with ever increasing cruelty.

The terrible thing about evil is that it always tends to reproduce itself in aggravated forms. Here the first servant is beaten, the second is wounded on the head, and the third is killed. Evil of any kind is a slanting plane, progressing steadily downward. Men sear their consciences, until they will smile while doing things from which they would have shrunk at an earlier period of their sinful career.

These persecutions mentioned in the parable were literal facts in Jewish history (read Heb. 11). But injustice to men may be expected from those who are not faithful to God. How often it has been the lot of God's faithful serv-

ants to be hated and persecuted by those to whom they brought the message of salvation. This was the lot of the apostles and first preachers of the cross of Christ; of many of the early reformers; of the devoted Puritans; of the self-denying Nonconformists; of Wesley and Whitefield and the early Methodist preachers. It is the lot of our modern missionaries, and in our own country, where the persons and property of Christian ministers are protected by law, bitter hatred and scorn are often evinced by the skeptical and profane rejecters of the gospel.

The Master, having dwelt upon the fate of the servants sent to receive the owner's portion of fruit from the tenants, now turns to His own part which He is destined to fill. We note how calm and certain Jesus was of the fate awaiting Him. As He reached this point of the parable we may well believe that a thrill of blended joy and horror shot through His heart, for while "He spake as never man spake," He also loved as never man loved, even those wicked husbandmen. He, last of all, was sent by the all-enduring Lord of the vineyard. He, the well beloved Son, the "appointed heir of all things."

Christ was here revealing to them that even His death was appointed of the Father, and was a part of the plan by which He would yet draw all men unto Himself. He had often spoken of His death to His disciples, but now He predicts His rejection and death to the people at large, and charges the rulers and priests with the guilt of it. Verse seven makes it clear that these leaders knew Him to be the Son of God and heir. Hence their condemnation was, that, knowing Him, they slew Him. How stupendous was their crime! And yet there are thousands doing the same thing today.

It may be that some who will read these words, are among that number who are filling up the measure of their iniquity as did these wicked husbandmen, by rejecting the Son of God and crucifying Him afresh. There can be no escape for those who despise the gospel call, and "neglect so great salvation." Oh, the fatal mistake of those who reject the Son, for this rejected One "is become the head of the corner." Jesus not only foretells His death in this parable, but He also foretells His triumph after death. His death was not the end but the center of His work.

Met Me At Columbus

PIONEERING IN FLORIDA

The work of blazing the trail in this great state goes steadily on. We are working like beavers night and day, but we are getting results. We have just organized the third church since the assembly with three tents in the field all manned with efficient workers who are bringing things to pass. Our motto down here is stay on the field until we have a revival and organize a church. So far we have not failed to do so. One place where the tent was moved off without our knowledge, we are now making plans

to build a tabernacle, finish the job, and organize a church. We have found about a dozen sanctified people in a fine city within ten miles of our last organization where we shall set up a tent next week, perfect an organization, and place a live pastor over both churches. Our blind boy, Brother Booker, is doing splendid work, people like him, he is a good musician, singer, and preacher. We are keeping him busy and shall do so all the year.

If there are those living in Florida who are Nazarenes, or who wish to become Nazarenes please communicate with me, and if there is a prospect of raising up a church in your town we shall plant a tent there and stay until we succeed in doing so. Help us spread scriptural holiness over these lands.

HOWARD ECKEL,
Superintendent of Florida District.

TREVECCA COLLEGE

We are glad to report that things are moving along nicely these days at Trevecca College. We have just made a long trip through Alabama, Georgia and Florida, as far south as Miami, in the interest of new students, and we are now visiting the churches in North Carolina. We are pleased to say that many young people are looking forward to entering Trevecca this fall. Financial depression throughout the Southeast, owing to the cotton market and bank failures, has prevented many young people from coming to school this past year, but we are hoping for better financial conditions in the near future. We were forced to turn down about a hundred boys and girls last fall who made application to enter because they had not funds and we were not able to furnish them with work sufficient to pay their expenses.

We are very grateful that fifty thousand dollars has been raised and applied on the indebtedness and that we are now within a few thousand dollars of being entirely free from debt. If we could have sold the outside properties during the debt campaign and applied the money on the debt the college would now be entirely clear; but there has been no sale for these properties and for that reason the school still has a mortgage of fifteen thousand dollars on it, with about five thousand dollars in cash, notes and pledges to apply on this amount, leaving a balance of ten thousand still to be raised. But this is a comparatively small amount on a splendid property like we have at Trevecca, conservatively valued at from \$175,000 to \$200,000. This is not all. We have a most excellent faculty of sanctified men and women well qualified in every way, and a fine student body of about two hundred boys and girls, most of them earnest Christians and many of them definitely called to the service of the Master at home or abroad.

Trevecca College was founded as a Christian Workers' Training School for ministers and missionaries, and has always emphasized this phase of education. It finally developed into a full four-year college with a fully accredited high school. Temporarily the last two years of college work were dropped and the school stand-

ardized as a Junior College with full recognition by the state for all work done. It is not the purpose of Trevecca to maintain a Junior College, but as soon as the necessary funds and equipment are available to re-establish a regular standard four-year college. This is the great need of this great southeastern country if we would establish second blessing holiness and the Church of the Nazarene. We must not let our colleges suffer or go down for lack of support lest we have no place to train our God-called boys and girls, the future leaders of our beloved church. If we hope to have a strong church in the near future we must have well-trained, fire-baptized, Spirit-filled workers to man them. Twenty-five years from now the strength of our church will largely depend on the strength of our colleges.

We would like to make a strong appeal to our pastors and people. We as Nazarenes ought to patronize our own schools, and not send our young people off to other schools, even though they claim to stand for holiness. There are many reasons why we should do this. As loyal Nazarenes we ought to be loyal to every department of our church and that includes our schools. We contend that our own schools are better prepared to train our coming preachers and workers than any other school in the land. Here they will catch the Nazarene swing and receive the Nazarene stamp as they can receive it in no other institution. Every denomination has its own peculiar mold and our preachers need the Nazarene stamp.

We as Nazarenes ought to make the Nazarene dollar work for the Church of the Nazarene and the cause of holiness in connection with the Nazarene movement. If we don't do it, what right have we to expect others to do it? Our schools and colleges have as fine professors as any of the holiness schools outside of our ranks. Then why not patronize our own? Many young people have been lost to our church and the cause of holiness by sending them to other schools where they were trained away from the Nazarene way of doing things. Let us train our own young people from now on, and so help ourselves and our own schools. If all of our Nazarene people and friends will send their young people to our own schools we will have an enrollment next fall that will surprise us all, and this will greatly help us to finance our institutions. Every student you influence to go to one of our own schools helps our own cause of Christian education just that much, while every one you send somewhere else, you take a chance of losing that young man or woman from the cause of holiness and the Church of the Nazarene.

Let me say this word in closing. There are ten thousand Nazarenes, or at least one thousand in every educational zone, who could send in ten dollars to the school in that zone and so enable our schools to come up to the coming General Assembly free from debt. Some can do even more than that. Every Nazarene family can make some kind of an offering, be it ever so small, to our schools before the General Assembly, and give our beloved, struggling institutions a

chance to come to the Assembly at Columbus free from debt. Why not do it? We can if we will. Many churches could take a love offering for their school and send it in to apply on the debt. God will surely be pleased and reward such a spirit of sacrifice, and you will draw dividends in eternity on the investment. *Do it now!*

A. O. HENRICKS, President,
Trevecca College.

JAPAN DISTRICT ASSEMBLY

The Japan District Assembly convened in the city of Kyoto, Honmachi church, March 20 to 23. All the churches were represented. Each delegate came expecting something fresh; each pastor came looking for a new thing to be done. That attitude could not be overlooked by the Lord who is more ready to give than we are to receive.

All things moved along beautifully with Brother Hiroshi Kitagawa in the chair, having been appointed by Dr. Reynolds as chairman. All business was taken up in a regular way. Brother Kitagawa was re-elected as District Superintendent on the nominating ballot. Sister M. L. Staples was elected as our delegate to the General Assembly. The three missionaries present, namely, Rev. Mrs. M. L. Staples, Rev. Mrs. Florence M. Eckel and Rev. W. A. Eckel, accepted the kind invitation of the united District Assembly to transfer both the church and district relationship from the American church to the District of Japan. So far as we know it is the first time any such transfer will have been effected in the history of the Church of the Nazarene.

All things moved beautifully, from the standpoint of business, until the afternoon of the second day when God came on the scene. That afternoon there were forty-six preachers, delegates and missionaries who experienced a visitation from above. It was—well, read the report of it in *The Other Sheep*. "Meet us at Columbus."

ASSEMBLY REPORTER.

Meet me at Columbus

KENTUCKY DISTRICT

It has been some time since we have sent any report from this district. However, we have been on the go all the time and the Lord has been blessing in a most wonderful way. We will first tell a little about the work in each church. At Ashland Rev. R. J. Keifer is doing a fine work; they have purchased a very fine lot in a most excellent location and are remodeling the house that is on it for a nice parsonage, and will soon begin on a church building that will be a credit to our denomination. They are also having some very fine revivals. At Augusta Rev. O. E. Shelton is doing a very fine work along every line. At Baxter and Cumberland Rev. Harney Wilson is the new pastor and they report victory. Rev. Nelson Mink is the pastor at Carthage and he is doing a very fine work. This is his first pastorate, and he is a success.

Rev. Vincent is the pastor at Camp Nelson and Versailles and he reports victory, especially at Camp Nelson. Rev. C. D. Taylor is having a very fine year at Columbia and will have a good report at the assembly.

Creelsboro is enjoying a good year with Sister Eltie Muse, our returned missionary from India, as pastor. The Delmar Circuit is having a very fine year with Rev. H. C. Watson as pastor. They are reporting victory along every line. Rev. J. G. Goodman is doing a fine work at East View. Rev. J. A. McCammon is having a very fine year at Frankfort and we believe will have a new building under construction by the time of the District Assembly. Rev. Shuley is the new pastor at Georgetown and he is having victory. They have recently sold the parsonage which will relieve them of a large debt. Rev. W. W. and Anna J. Stover are having a good year at Greenwood. Rev. R. H. Higgins is having a fine year as pastor at Henderson. They recently had a very fine revival with the Rices. Rev. I. T. Stovall is having a very fine year at Highway and at Albany where we have a new church recently organized. He reports victory at both places. Rev. Mason Lee is having the very best year in the history of the Huntington church. Rev. Ollie Johnson is doing a good work at Lancaster. Rev. W. T. and Gussie Mason are having a good year at Lexington. They have recently had revivals with Rev. J. A. McClintock and Rev. Glenn E. Miller, and are planning a revival for May with Rev. Raymond Browning.

At Louisville Rev. F. P. Kerst has really performed a miracle. They have purchased a lot and built a nice tabernacle on it, and we are now with them in a revival. The building is crowded to its limit each night and a fine revival is on. Our church has had a struggle here but at last God is giving the victory. Rev. Harrison Flynn is having a good year at Mt. Hope and King Bee. Rev. J. W. Norris is having a fine year at Monticello. At Mt. Sterling Rev. Joseph L. Logsdon is having a very fine year. He is going west for his vacation to visit relatives in California and Oregon, but will return to his church for another year. Rev. M. L. Bays is reporting victory from Marlinton and Woodrow, West Virginia. At Newport Rev. W. E. Albee is having a great year. They have a nice new church building and are now putting on a great spiritual program which God is blessing. They will have the Milbys for a revival in May. Rev. E. D. Messer is having a very fine year at Olive Hill. He will report a nice gain along all lines at the assembly. Rev. J. R. Weaver is reporting a good year at Owensboro.

At Pineville Rev. Hugh Clark is doing a very fine work and reports that his new church is about complete. He is also getting folks interested in our work in the nearby towns. Rev. Glenn E. Miller is having a very fine year and is at this time in a splendid meeting with Rev. C. W. Ruth—that man that sure can preach on holiness as a second blessing. At Science Hill Rev. R. J. Frank is the good pastor and although he has only been there a short time he is doing a most

wonderful work. At Sparksville Rev. J. O. Brown is doing a very fine work and reports victory. Rev. Frank Simpson is the new pastor at Wurtland and is doing a very fine work.

At this writing they are in a very fine revival with Rev. J. M. Ash as the evangelist. We have organized four new churches so far this year. Rev. Porter is the pastor at Wesleyville and is doing well. At Albany, the county seat of Clinton county, we have a very fine new organization and they are going good. Brother Stovall is their pastor. We have recently organized a good church at Bowling Green, a very fine city, and we have great prospects here for the future. Brother Armstrong from New Castle, Indiana, is the new pastor. Sister Fannie Payne and her party were the main workers in this campaign. Rev. J. Frank Potts was the sponsor as pastor. I forgot to say that Rev. C. C. Burton and Rev. Elwood Taylor were the workers for the Albany meeting. We have also recently organized a very fine church in Irvine where Rev. Jesse Sosby and Rev. Glenn E. Miller were the workers at this place. Rev. Sosby takes the pastorate.

We are now having a campaign in Covington and are buying a church building there, and will soon have a new organization in that place. Other campaigns are on and we have a good program arranged for the summer tent season. We are hoping and working and praying that we will have at least ten new churches this year. It is a privilege to work with the pastors and people of this good district and we are pouring out our very best for the work. Splendid progress is being made along the Sunday school lines and young people's work. Also the W. M. S. is having a very fine year; all are making fine progress and will show a very fine increase at the assembly. We believe God is opening the way in a most wonderful way for our church in this state and we hope to see the Church of the Nazarene in every open door. We have moved to Science Hill; let all the pastors and others address us accordingly. We are urging every pastor to attend the General Assembly, and if you are a member of a church and your pastor's expenses have not been arranged for to the General Assembly, you see that it is taken up at the next meeting. This is a great opportunity for all the Nazarenes in this district to attend a General Assembly, so let us all go. Pray for us and "Meet me in Columbus."

L. T. WELLS, District Superintendent.

PASADENA COLLEGE

Some of the good brethren connected with Pasadena College are insisting that I write a few articles for the HERALD OF HOLINESS, giving the general church information concerning the work of this district. I do not care to displease my brethren, hence I take up my pen to do that which in a sense is the most difficult duty I have to perform. Why this should be so is inexplicable, nevertheless it is true. I have to force myself to write articles of any kind, and yet I know that we are all interested in one another, and are glad to get reports from the different sections of our great work.

We are making uniform and substantial

advancement along all lines in this beautiful country. Our assembly is to be held at Long Beach, May 7-13 and no doubt this will be the greatest assembly ever held on this district. There will be sixty churches to report, an increase of fourteen in the last two years. We also have eight fields, beautiful cities that are ripe to the harvest which can be opened soon after the Assembly, if home mission money can be provided.

It seems a little difficult to arouse all of our people in these parts to catch the vision and see the great open door that is ours. People are flocking this way and will continue to do so as long as Southern California is Southern California, and we should have a good Church of the Nazarene in every town and city awaiting them. We are getting the attention of the people more and more, and about all that we need is sufficient funds to do the job.

I am sure that the general church has a wrong impression concerning the financial condition of our church on this district. We are not well off as some seem to think. We have a struggle to make both ends meet, just as other districts have. Our folks have sacrificed and given into the general church these last few years about one-seventh of all the money that has been paid in. Our people are liberal and give to the limit. While this has been going on, we have neglected our home missionary work and our own Pasadena College. Every district ought to come up to the help of the Lord and take on its own share of the general expenses of the church.

I have written the above so that you might understand that it is no easy job we have undertaken this year, when we proposed to put Pasadena College out of debt. That you might get the facts before you, I will give you a bird's-eye view of the district. We have sixty churches, four of these are Mexican churches and instead of receiving help from these we have put \$2,000 into our District Budget for their support. This leaves us fifty-six churches, six of which pay their pastors fifty dollars per week or better, four pay forty dollars per week, seven pay thirty dollars per week, eleven pay twenty-five per week, seven pay twenty per week, two pay fifteen per week and fourteen pay ten per week and less. Thus it can be clearly seen that the need of the hour on this district is a strong home mission campaign, putting all of our weaker churches on their feet. It simply must be done, and not only so but our own college must be cared for in a proper way. This is the program before us and by God's good grace and power it can be done. We also hope that we can maintain our liberal support to the General Board.

Thus far in our Pasadena College debt-lifting campaign we have \$56,000 pledged of the \$60,000 old indebtedness, which leaves us at this writing \$4,000 more to secure. Something over \$25,000 of this amount has already been paid in. More in my next article.

J. T. LITTLE, District Superintendent.

Meet me at Columbus

ANNUAL MEETING OF THE NEW ENGLAND DISTRICT W. M. S.

The Annual Meeting of the W. M. S. of the New England District convened in the Church of the Nazarene, South Portland, Maine, April 17, 1928, with the District President presiding.

Forty-six delegates were present, and the reports from the district officers showed a good gain on the district. Six new societies have been organized during the year, we now have a total membership of 812. Much interest has been shown in the Indian Head Coin Contest. The W. M. S. of Everett, Mass., had raised \$7.00 per capita, and were presented with a beautiful banner with an Indian's head painted on it, which was a gift to the district from Mrs. S. N. Fittkin, General W. M. S. President. The total amount raised for all purposes was \$5,970.73.

Miss Faith Saunders, missionary from Africa, who is a member of the Reformed Baptist Church of Canada, was present and was introduced.

The following officers were elected for the ensuing year: President, Olive M. Gould, Eastern Nazarene College, Wollaston, Mass.; 1st Vice President, Una M. Austin, 68 Waverly St., Everett, Mass.; 2nd Vice President, Minnie M. French, 466 Main St., So. Manchester, Conn.; Treasurer, Susan D. Shephard, 66 Vernal St., Everett, Mass.; Corresponding Secretary, Amie R. Brown, 74 Snow St., Fitchburg, Mass.; Recording Secretary, Rev. Lura A. Ingler, 18 High St., N. Attleboro, Mass.; Supt. of Study, Lucile F. Jackson, 8 High St., Malden, Mass. Miss Rose M. Wright was elected Calendar Agent; Mrs. Lottie DeLong, Christmas Box Committee; Mrs. J. G. Gould, Prayer and Fasting League Committee.

REV. LURA A. INGLER, Secretary.

IN THE HOME OF A PRINCE AND PRINCESS

"Not many mighty," but here and there God has gotten hold of men and women of affluence and power. Often under the preaching of some obscure preacher of the Word, whose fame has never been known abroad, have these princes and princesses been brought to Jesus. Their all has been put upon the altar to be used for His glory. Their beautiful homes are opened to the evangelists and preachers of holiness, where tired, and sometimes sick, servants of the Lord may find rest and comfort.

Into such a home, Mr. Wines and I entered a few days ago. We were neither of us well. We were to hold a convention, beginning on Saturday night, continuing over two Sundays. What a wonderful nine days it was! We never once were made to feel that they were keeping us because no one else would, and that it always fell to them to entertain the evangelist, etc. We were wanted. They were glad to serve us, the servants of God.

This prince is a banker, who truly has the experience of holiness; not many of his kind. It was refreshing to walk out in the morning and find this brother searching the Scriptures, asking questions, taking notes, and going over the message of the previous evening, while the princess

was preparing breakfast. Then prayer, and off to a day of business. This was the daily program, often interspersed with songs. And over and over we listened to the Vaughan Quartet sing, "Oh, that Will be a Happy Day," as their voices sounded out so clear and beautiful from the Victrola. We would cry, laugh and shout.

Florence, all call her by this familiar name, led the singing. She has marked ability as a song leader, it seemed everyone was singing. And when she and Floyd (the banker) sang, "I've Found the Way," the people, their home people, shouted and were blessed, although they had heard them sing many, many times before. This prince and princess are members of our church at St. Bernice. We have no finer class of people than here, men and women of the heroic type.

Harry Ferguson, the superintendent of the Sunday school, is another prince in Israel. And what shall I say of the pastor, Rev. Harry Carter? For deep piety, holy living and true leadership, I've never known one better than he, and I ought to know him, as he was our pastor for two years at Stringtown. His wife is a true helpmeet. We had a blessed time. God honored His Word, the attendance was good throughout. On the closing night, God gave us a breaking up time. Souls prayed through, many requested prayer, and we closed with a great hand-shaking time. Mr. Wines was sick during the entire meeting, went to the services, but was not able to do much.

MATTIE WINES.

SECOND GENERAL N. Y. P. S. CONVENTION

The Second General Nazarene Young People's Society Convention will be held in Columbus, Ohio, June 11-13. We should make this convention a season of spiritual refreshing and a time for gathering great inspiration for our young people's work. The convention will open with a platform service Monday evening, business sessions and some inspirational messages Tuesday, an inspiring address from some leading young people's worker Tuesday evening, and closing Wednesday morning and afternoon with business sessions.

Delegations to the Convention

Each district is entitled to at least one delegate as per instructions in the constitution, page 148 of the Manual. Each delegate elected should have a certificate from the District N. Y. P. S. Secretary certifying to his election. No formal certificate of election has been prepared so each District Secretary will prepare his own. There has been some confusion in the minds of some of the delegates regarding their relation to the General Assembly. Being elected as a delegate to the General N. Y. P. S. Convention does not entitle one to a seat in the General Assembly. General Assembly delegates must be elected as such at the District Assembly.

Entertainment of Delegates

Rooms will be provided free of charge to the N. Y. P. S. Convention delegates for the time of the convention, providing they send notification of their intention to come, at least two weeks prior to the

convention; and if they are not delegates to the General Assembly they must either vacate the rooms on the 13th or pay for them at the rate of \$1.00 per day per person for the time they are occupied during the General Assembly.

Visitors

We are very anxious to have a large number of visitors attend this convention. All of the young people who are planning to attend the General Assembly are urged to come a few days earlier to help make our N. Y. P. S. Convention a success. This is our convention and nothing that Nazarene young people have anything to do with should be dead, dry or peopless. Come "prayed up" and expect God to open the windows of heaven upon our souls. This N. Y. P. S. Convention, together with the General W. M. S. Convention, should be so blessed of God that it will be a fitting start for the greatest General Assembly our church has ever had.

Further Information

All who are planning to attend the convention should notify the Assembly Headquarters, Chamber of Commerce, Columbus, Ohio as early as possible. Information concerning the entertainment, price of rooms, meals, or camping facilities can be secured from this source.

"Meet me at Columbus" in the General N. Y. P. S. Convention, June 11-13.
D. SHELLEY CORLETT.

Meet me at Columbus

NEWS IN BRIEF

Gordon Blystone, superintendent of the Sunday school at Grace Church of the Nazarene, Kansas City, Mo., challenges "the world" for a better "on time" record than his school made on Sunday, May 6. There were 102 in attendance, 102 on time. Blystone has built up a splendid Sunday school at Grace church during the few months in which he has been in charge, and the indications are that the church there will be able to get on its feet again, largely through the success of the Sunday school.

Rev. E. A. Kilbourne, who is associated with Rev. C. E. Cowman in the founding and promotion of "The Oriental Missionary Society," with many stations in China, Korea and Japan, died in Los Angeles, California, on April 13. Rev. Cowman died a few months ago and Kilbourne was buried by his side in the Hollywood Cemetery. The promotion of the mission work which they founded will now devolve upon others, and this is the time when independent mission work usually passes through its first great crisis. The work of the Oriental Missionary Society has been so commendable from its very beginning that we should pray for its continued prosperity under new human superintendency.

Rev. Chester Morgan and his church at York, Nebraska, have recently witnessed a good revival, with Arthur Morgan, brother to the pastor, as evangelist

and Prof. R. E. Bridgewater as song evangelist. There were seekers at almost all of the services, with a great break the last Sunday. A number are expected to join the church as a result of the revival, and the evangelists were invited to come back for another meeting. The church at York has already paid \$700 on its indebtedness since the assembly, and Brother Morgan hopes they will be able to make this up to a thousand, at least, before the close of the assembly year.

Rev. J. W. Bost who took the pastorate of our church at Waco, Texas, last December, recently closed a good meeting in which Rev. S. M. King, pastor of our church at Peniel, Texas, was the evangelist. There were twenty professions in the meeting, and Brother Bost has had thirty-one in the regular services since December, and fifteen have been received into the membership of the church. All departments of the work are reported as doing good work. There are 146 enrolled in the Sunday school, besides 103 names on the cradle roll and thirty-seven in the home department. Brother Bost is leading the Waco church on to victory, and he closes his recent correspondence by saying, "Meet me at Columbus."

A note marked "Alberta District News," dated from Red Deer, but bearing no signature, sounds like it might have been written by District Superintendent Thomson, and says: "Following the District Assembly, the District Superintendent journeyed to Drumheller, where Pastor A. R. Herring is being blessed of the Lord, and where our church is planning and hoping to secure a more strategic location. At Craigmyle we are expecting a better day under the leadership of Pastor Ewing. We spent a gracious weekend at Lethbridge, where K. R. Hunt is supplying. We hope the church debt can be paid there and that we can secure a location nearer the heart of the city. Calgary church will begin excavating for their new plant in July. There are evidences of advancement in our work at Edmonton and Caldar. New work has recently been opened at Condon, west of Red Deer, by Pastor Woodruff who has a roving commission in that vast territory. It is hoped that we can put another worker into that territory about midsummer."

Rev. Ernest Matthews reports a good year at Edmonton, Alberta, with progress along all lines. He has had good revivals during the year with Mrs. Bean and Thos. Bell as evangelists. There are now over two hundred enrolled in their two Sunday schools. During the year the church debt has been reduced by \$500, and our people there are a praying, sacrificing band. Brother Matthews has been doing some work in the university during the year. He says, "I hope to meet you at Columbus."

Mrs. Alpha Akers, pastor of our church at Tonkawa, Oklahoma, took charge there five months ago when the church was a baby with only eleven charter members and the Sunday school had an enrollment of about thirty. The membership has

now grown to twenty-three, with prospects that about ten or twelve more will be received very soon, and the Sunday school has reached one hundred in enrollment. Congregations are increasing; the revival held by Rev. E. G. Thous, pastor of our church at Blackwell, was a success, and the prospects of the work are good. A parsonage is very much needed, and as soon as the church can pay four hundred dollars on the church property and release a forty-foot lot upon which to build the parsonage, it is hoped that the actual program for building a parsonage can begin.

The Church of the Nazarene at Bartlesville, Oklahoma, reports good progress under the pastoral care of Rev. King and wife. The Sunday school has outgrown its quarters and a new addition is being erected. The material for the addition is being paid for in cash and most of the work is being donated, so that no new burden is to be placed upon the church. The membership of the church is increasing, the finances are in good shape and a fine revival spirit is on. Dr. A. G. Jeffries is to be with the Bartlesville church for a revival beginning June 20, and running over the Fourth of July. On the latter day an all-day meeting is to be held and many out of town visitors are expected.

Evangelist Dwight M. Peffley, 1613 Grand View Ave., Portsmouth, Ohio, has recently had good revivals at Payne, Ohio; Winter Avenue Church of the Nazarene, Indianapolis, Ind.; Saint Paris, Ohio; South Side Church of the Nazarene, Columbus, Ohio; and in Portsmouth, Ohio. Many souls were saved in each of these meetings. In some instances it was said that these were the best meetings our church has ever had in the locality. Because of a cancelled date, Brother Peffley has an open date for a meeting. The date covers the last of June and the first of July. Anyone wanting the date will do well to get in touch with him at once. Brother Peffley is a true friend to the HERALD OF HOLINESS and secures good lists of subscribers in his meetings.

Brother F. T. Hurry, President of the Sunday school committee of the Michigan District, reports good conventions which have been held, beginning last October, at Caro, Portland and Kalamazoo in Michigan, and at Windsor, Ontario. He says it seems easier to get those out to the conventions who have previously attended, as the conventions seem to supply a real need felt by Sunday school workers. The Sunday school people of the Michigan District are now looking forward to the District Convention which will be held in First church, Flint, Mich., June 1 and 2.

Rev. Charles F. Whetsell, pastor of our church at Uhrichsville, Ohio, reports a fine revival with Rev. Lila Kell of East Liverpool, Ohio, as evangelist and Paul Geil of Frankfort, Ind., leader of the music. There were about one hundred and fifty seekers, counting them as they came, twenty-three joined the church and more are expected to join very soon.

NOTICE

Notice is hereby given that the General Board of the Church of the Nazarene, and its departments of Foreign Missions, Home Missions, Church Extension, Publication and Ministerial Relief, will meet at the New Virginia hotel at Columbus, Ohio, at 9:00 a. m., Tuesday, June 12, 1928, for the purpose of transacting any business that may properly be presented.

All persons having business with said Board or its Departments should notify the Secretary at the earliest possible date in order that arrangements may be made on the program of the business.

E. J. FLEMING, Secretary
2923 Troost Ave., Kansas City, Mo.

Thirty-eight have been received since the assembly. Twenty-three new subscriptions for the HERALD OF HOLINESS were taken during the meeting. The church made the pastor and wife a fine love offering and gave them fifty dollars for expenses to the General Assembly.

Rev. R. J. Kirkland, pastor of our church at New Bedford, Mass., says: "Last year we organized a drive to have 1,000 people on the ground the first night of the Smith Mills Campmeeting, and we had 900 by actual count. This year we have set the goal at 1,200 in attendance the first night, and in the last two or three days 130 have signed up that they will be there the first night, which is July 13. Our people are already enthused over that opening service." Kirkland's plan is a new one, but it is a good one. Getting the people out the first night is to get the meeting advertised for the rest of the time.

Rev. R. L. Morgan, 974 Greenfield Ave., Milwaukee, Wis., who is serving our church in that city, reports a splendid revival with Rev. Mrs. S. A. Keel as evangelist. Rev. Bud Robinson and party were in the meeting one night and added much to its interest. The last night of the meeting was a time of real old-fashioned victory. Brother B. H. Haynie is to be with Morgan and his church for a revival July 15-29, and Mrs. Keel is to be back for the month of August. Brother Morgan asks that those having friends coming to Milwaukee ask them to come to the Nazarene tabernacle 28th and Michigan street. He says working conditions are good in Milwaukee, and he believes there is a splendid future for our work there.

A revival was recently conducted by Evangelists I. J. Spurlin and C. C. Montandon in Big Springs, Texas, and the result was the organization of a church with twelve members and a Sunday school with twenty-five members. A N. Y. P. S. was also organized. Services are held in the district courtroom for the present, and the little church hopes soon to secure a pastor. Ida Bell Smith reported the meeting.

Rev. Helen Peters, pastor of our church at Lincoln, Ill., reports a good revival recently with H. W. Welch of Olivet, Ill., as evangelist. The meeting

was so satisfactory that arrangements are being made for Welch to come back later for a tent meeting. The church at Lincoln is forging ahead in every department. A nice list of subscriptions to the HERALD OF HOLINESS was received during the meeting, and a good class came into the membership of the church at the close of the meeting. An offering was taken to pay the pastor's expenses to the General Assembly.

Brother L. E. Shaw reports a splendid revival at Hefner church, near Canute, Okla., April 19-22. District Superintendent Hall of the Western Oklahoma District was the evangelist. The meeting was a great blessing also to our churches at Dill City, Jester, Sayre, Erick, Elk City and Strong City.

Evangelist Andrew Johnson of Wilmore, Ky., reports a good revival at Ronceverte, W. Va., in which a number prayed through to victory. Following this meeting Brother Johnson went to Adairville, Ky., and following that he is to have a meeting in Bertha, Kentucky.

Poland Miller, reporter, says the Church of the Nazarene at Holdenville, Oklahoma, is progressing nicely under the leadership of Pastor C. C. Johnson. They are to have a revival there, beginning May 12, with Rev. Morgan of West Tulsa, as evangelist and Ross Huft of Bethany, as singer.

Pastor P. L. Pierce of Wellington, Texas, says: "Have just closed our first six months' work with this church. Have had twenty-five or thirty saved or sanctified, and ten additions to the church. Our Sunday school is about as large as it can be until we provide more room for it. This church paid one hundred per cent on the Debt Emancipation Campaign, and has paid the General and District Budgets for the entire year. Our midsummer meeting will be held August 5-19. General Superintendent Williams will be the evangelist and Johnnie and Jackie Douglas will be the singers."

Evangelist C. J. Frost was recently associated with District Superintendent Watson of the Mississippi District in a meeting at Laurel, Miss. The meeting was hindered by unfavorable weather, but there was some victory in spite of it all. The only tent the Mississippi District owned was destroyed by the storms, and the brethren are praying that God will provide another tent that the work may be carried on. Miss Florence Thornton, our pastor at Laurel, is called by Evangelist Frost, "The most sacrificing woman in the Church of the Nazarene." It is hoped that our church in Laurel can secure a better and more central location. At last word, Frost and Watson were in a meeting at Hattiesburg, Miss., where Rev. Standly and wife, who are new in our church, are pastors. Hattiesburg is a city of twenty thousand and is a prosperous and promising location for our work.

Rev. Arthur and Lura Ingler have had a successful pastorate at Jackman, Maine,

but on account of Sister Ingler's health, have thought it not wise to continue in so rigorous a climate, so they have accepted a call to North Attleboro, Mass., where each of them was pastor back in the days before they became "one." Rev. Paul Southard from Eastern Nazarene College has accepted the pastorate at Jackman and will be on hand early in June. Brother and Sister Ingler expect to attend the General Assembly, and they say: "Shall be glad to meet you at Columbus. So 'Please stand by.'"

Pastor C. E. Ryder has accepted the unanimous call of our church at Lansdale, Pa., to continue there for another year, and has returned from the Washington-Philadelphia District Assembly much encouraged to undertake greater things for God. A number from his church plan to attend the "School of Methods" at Eastern Nazarene College, May 6-12. This is held in the interest of Sunday school workers.

Rev. P. R. Rood went to Middleport, Ohio, last summer for a revival. The revival resulted in the organization of a church, and later he returned to become pastor. The Lord has wonderfully blessed his work, about two hundred have been saved or sanctified in the eight months he has been there, thirty new members have been added to the church, and two new churches have been organized in the county through the influence and labors of Brother Rood and his church. This is indeed a fine record and shows what an evangelistic pastor can accomplish by settling in a center and following the apostolic plan of working out the territory around him.

Pastor J. A. Russell of Morrilton, Arkansas is encouraged over the progress of the work there, and the people seem to be well pleased with their pastor, for they recently gave him a "pounding" which was worth fifty-five dollars, besides a suit of clothes, the gift of the Sunday school superintendent. Russell says he is a full-fledged Nazarene and that he is going in for more souls saved, more members for the church and more subscriptions for the HERALD OF HOLINESS.

Song Evangelist C. V. Spell has recently been in a meeting with our church at Lawrence, Kansas, where the pastor, Rev. J. A. Brice, did the preaching. The meeting was a success. The Lawrence church has recently completed a new church and parsonage, and the meeting was the first in the new building. Brother Spell goes next to Memphis, Texas, for a meeting in which Rev. N. E. Tyler will be the evangelist.

Pastor H. W. Cornelius reports a good revival in his church at Auburn, Ind. Noble Price of Indianapolis was the evangelist, and Burl Sparks of Seymour, was the singer. There was a goodly number of seekers and some were received into the church. Brother Cornelius has accepted the invitation of the church to stay as pastor for the third year.

Pastor C. L. Bradley, First church, Flint, Mich., says: "We" were greatly blessed by the ministry of our editor, Rev. J. B. Chapman, who was with us for a meeting April 11-22. No count was made of the seekers, but there were people at the altar in nearly every service and untold good was accomplished. In connection with the meeting, the District Ministerial Meeting was held April 17-19, and it was said to have been the very best ever held on the district. The program was well arranged and well carried out, and a sweet spirit of love and fellowship prevailed throughout."

Rev. Ural T. Hollenback, pastor of our church in Cedar Rapids, Iowa, says: "Mrs. Hollenback is now with friends in Toledo, Ohio, under the doctor's care. Will our friends please remember her in prayer? I have time for two revival meetings this summer, and anyone wishing to correspond with me regarding these dates, please address me at Cedar Rapids, Iowa, General Delivery."

Owing to a change in dates, Evangelist E. E. Shelhamer can give someone a date for a meeting June 21 to July 1, between the campmeeting at Cincinnati, Ohio, and one in Iowa. Anyone interested please write or wire him at Cincinnati, Ohio, care of the "Revivalist Campmeeting."

Rev. C. E. Fritsch, pastor of our church at Taylorville, Ill., says, "Have just closed one of the best meetings ever held in our church here, Rev. L. G. Milby and wife evangelists. Attendance large, goodly number of seekers, many fine people looking our way, eighty dollars back salary for pastor raised, twenty dollars offering for pastor's wife, two hundred dollars raised to move the tabernacle to a better location, evangelists called back for a meeting this fall. The Milbys are easily entertained and they keep blessed of the Lord."

CHURCH NEWS

PASTOR M. J. JONES, Sioux City, Ia.—"After spending three years in Canada, we decided to return to our own native land. At the last District Assembly at Regina, Sask. I was re-elected District Superintendent and also as a delegate to the General Assembly but resigned at the assembly. One week from the close of the assembly I received a call to the church here and after a few hours' consideration we accepted. We packed our things and moved on to Sioux City during that week, missing only one Sunday in the transition. We are much pleased with our new field of labor. We found a band of loyal people here and they have stood nobly by us in the last few months of the work here. We made a survey of about a mile square of the part of the city in which the church is located in the interest of the Sunday school, which proved helpful. We have a growing Sunday school in the church under the able and efficient leadership of Mr. J. A. Kirkpatrick. We have a teacher's training class which is a success. Our Young People's Society is making progress under the direction of

its tactful leader, Miss Olive Larson. We also have a regular organized W. M. S. and a relief society, both of which are doing good work. We are carrying on a very intensive course of instruction in nothing. We started this in February and after one month the offerings increased \$119 in March. We have been blessed in the recent evangelistic meetings held by Rev. M. E. and Nina DeVoll, of Kenesaw, Neb. Brother and Sister DeVoll are both preachers and they preached alternately in the meetings. They are fearless, faithful and anointed in their ministry. A goodly number were definitely blessed at the altar and several new people were in the meetings. The church was edified and encouraged. We have good harmony now and we are looking ahead for better and bigger things.

We are planning to take on a little more work as we have opened up another point at which we will conduct a preaching service Sunday afternoon. Under the direction of the church board we have organized a Sunday school in the Springdale Addition, with Mrs. C. H. King as superintendent. On the first Sunday there were seventy-five people (mostly children) there. If you have any friends or relatives in Sioux City I would be glad to call on them and do what I could to get them in our services. My street address is 1220 So. Glass St."

Meet me at Columbus

PASTOR EDWARD C. MARTIN, MUNCIE, INDIANA—"We were very fortunate in securing Evangelist C. B. Fugett for our recent campaign. There was a full house and good response throughout the two weeks of the meeting. There were seekers at the altar almost every service and many bowed for the first time at a Nazarene altar. The last Sunday of the revival stands as a red letter day in the history of the South Side church, the glory of God filled the place. A goodly number of fine people were taken into the church as members. In the drive for new subscriptions and renewals for the HERALD OF HOLINESS, many responded. Our motto, 'Every Nazarene Home a HERALD Subscriber.' Finances came in easily for the expenses of the meeting. A liberal love offering was given the pastor at the closing service. Rev. Fugett is among our very best evangelists. He ties church and pastor together and leaves after the revival with the community and church wanting him to return. Our church has never been in better condition. The Sunday following the revival was a day of great victory, the saints of God shouted and wept for joy. We feel there are great things ahead for the Nazarenes in Muncie."

PASTOR JAMES N. TENSLEY, Colorado Springs, Colorado—"We are closing up our third year with the church here, and the annual report will show very good progress along all lines. We are hoping that the Sunday school attendance will be hitting the two hundred mark regularly by assembly. The Sunday school has

made good progress this year under the faithfulness of the Sunday school board. The N. Y. P. S. has gone beyond all expectations during this year. The president, Miss Rosalee Cobb, is a young woman with a vision and a burden for souls, and God has surely honored her efforts. They have already erected one church building in Africa, besides they have applied \$50 on improvement on the home church buildings, and paid \$50 on the General Budget. And now they are in a campaign to raise funds to erect another building in Africa. Our young people are spiritual and are really doing things for God. We recently closed a revival meeting in Old Colorado City, which is a part of Colorado Springs, situated about half-way between Colorado Springs and Manitou. The meetings were not very well attended by outsiders, however, the church people came in good numbers, and many of them received special help and as a result of the meetings there, God has been wonderfully blessing us in the regular services at the church. In the last two weeks there have been about thirty seekers in our Sunday night services. We are praising God for the way He is blessing us here. The Lord has helped us along financial lines. Our General Budget is about paid up to Assembly, and last Sunday we raised in cash and subscriptions above our regular the full amount of the District Budget to Assembly. The W. M. S. has had its most successful year, they have not only held programs, and talked about how to do it, but they have done it. In addition to raising their apportionment, they have built an African church building, paid \$80 on the General Budget, and done some home missionary work. Our statistical report will show the largest membership in the history of the church. Our congregations are quite large. Already we feel that we must have more room to take care of our growing Sunday school, and congregations. The Ayrocks are to be with us in May for a campaign. We ask that you pray that this may be the best revival Colorado Springs has ever witnessed."

MARION, OHIO.—"The Church of the Nazarene at Marion feel greatly blessed of God in having for their pastor Rev. G. E. Waddle, who came to us from Cambridge, Mass. about November 1. The church has grown both spiritually and materially since his coming. Everyone seemed to feel from the night of their arrival among us that he is God's man for Marion church. That feeling has grown stronger as the months have passed, and he has proved his ability as a leader and true shepherd of the flock. We have had one revival with the pastor doing the preaching and local talent furnishing special music. Nearly one hundred souls knelt at the altar during the two weeks and the church was greatly revived, and we have since seen a number of souls saved in the homes at the N. Y. P. S. cottage prayermeetings. The church is looking, expecting and praying for a revival. Beginning May 27, we are to have another revival campaign with Prof. Sutton and wife as musical directors with the pastor doing the

preaching. We ask the HERALD family to join us in earnest prayer for a great awakening of revival power for Marion. Dr. and Mrs. E. P. Ellyson were with us on the night of Easter Sunday, and were a great blessing to all who heard them. The Sunday school under the direction of Mr. S. A. Hill is forging ahead, and greater interest is being shown than ever before along every line of Sunday school work. The N. Y. P. S. is making real progress under the leadership of Mrs. Frances Davis. They purchased a new gas range for the parsonage and have paid about \$100 on the budget for the year. Plans have been drawn for remodeling the church and for a new Sunday school building which will make it into a modern church plant with facilities to accommodate about twice the number we can now care for. Our Junior N. Y. P. S., under the leadership of Mrs. Ed Ellington, is developing some splendid talent among the children and gives great promise for this department in the future. The church also sponsors a mission on the west side which is making splendid progress under the pastorate of Rev. Jas. Bowlin. In a recent revival held for the mission by Rev. Jas. Maffin and Rev. J. E. Cook, evangelists and members of the Marion church, more than one hundred were definitely blessed at the altar, quite a number of whom are now waiting to be received into the church. We are greatly encouraged to push ahead, believing for greater things in the future than we have ever known."—Reporter.

SUNDAY SCHOOL TEACHERS!

You have wanted to get a copy of Peloubet's Select Notes on the Sunday School Lessons but have hesitated on account of the price. Here is your opportunity! We have on hand just fifteen copies that we offer at \$1.50 each, including postage charges. This volume will give you just the help needed to properly present the lessons to your class. It gives a wealth of information, historical, geographical, expository—you will get your money's worth and much more.

Fifteen copies, while they last, \$1.50

(We pay the postage)

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

TELEGRAMS

SIDNEY, MONTANA

Rev. A. W. Porter died May 6. Pray for bereaved.—E. E. Wordsworth, District Superintendent.

PILOT POINT, TEXAS

Twenty-fifth anniversary and silver jubilee of Rest Cottage a tremendous occasion, a large representative attendance. Dr. Chapman mightily used of God. Dr. Reynolds blessed everybody. Rest Cottage marching on, glorious achievements, and a beautiful future crown the work and workers. The greatest anniversary yet. The church loves and appreciates this institution.—The Board and Management.

Tientsin, China

Have received telegram to the effect that L. C. Osborn has been released. At Kaifeng. Expected at Tientsin shortly.

HEMINGFORD, NEBR.

Closed biggest revival ever known here May 6. O. B. Ong, Pasadena, evangelist; W. B. Davis, Oklahoma, song leader. Nearly fifty different persons sought God at altar. Many both saved and sanctified. Brother Ong at his best. Sweet spirited, tender, loving, yet firm, faithful to souls, uncompromising with sin, courageous in handling carnality. Called back for tent meeting by unanimous call. Took in eleven excellent members. One had been an infidel for fifty years, burning all his books. More members coming. Pastor recalled for fourth year.—G. C. Miller, Pastor.

FT. WAYNE, INDIANA

Great love feast Sunday morning, April 29. Glory down on the congregation. Harmony and perfect unity manifest. Singing, shouting, handshaking, breaking of bread, and praising God all over the house. No sermon, great testimony broke into preaching at night service. Hard to quiet the folks.—John Felmlee, Secretary.

CHICAGO, ILLINOIS

Mrs. Messenger went to be with Jesus last evening (May 7). Funeral, Chicago, Thursday, two p. m.—F. M. Messenger.

Meet me at Columbus

ANNOUNCEMENTS

NOTICE—We plan a revival for June and expect a Church of the Nazarene to be organized. We desire to hear from a Spirit-filled singer and good personal worker, one who plays guitar preferred. Meeting to run month or more. Anyone having a gospel tent near us for rent write us at 418 Coy St., Tahlequah, Okla.—Rev. Nancy Galbreath.

PRAYER is requested for a community in the northeastern part of Nebraska that the people may see the need of a revival; by a sister for the salvation of her family; by a father for the healing of his son who has leakage of the heart.

NOTICE—To the pastors of the Pittsburgh District—Several persons have

asked if the Barnett Sisters, who sang at the Pittsburgh District Assembly, are available. In conference with the mother of the girls, who is a member of the Springfield Heights Church of the Nazarene, the quartet can be secured over week-ends and for revivals during the summer months, beginning June 1st. The girls do quartet, duets, or solo work. They range from eight years of age to sixteen. They are not out for the money, but will go to a church for their expenses and a free-will offering. Anyone within the bounds of the Pittsburgh District who desire their services will do well to write me.—B. H. Pocock, P. O. Box 465, Ellet, Ohio.

NOTICE—The General Court of Appeals of the Church of the Nazarene is called to meet at 10 a. m., Monday, June 4, in the new Southern Hotel, Columbus, Ohio. The meeting is called for the purpose of trying one appeal now before the Court and any other business which may come before it. All papers and communications for the Court should be addressed to the Chairman, H. D. Brown, Hotel Chittenden, Columbus, Ohio.—H. D. Brown, Chairman, General Court of Appeals.

RECOMMENDATION—I desire to recommend Mrs. Della C. Harmon, who is a member of my church here, and is in good standing. She is an able singer and desires and will be able to fill a call any place as singer and pianist. Her address is 889 Camden Ave., Columbus, Ohio.—Rev. Elbert Shelton, Pastor, 3rd Church, Columbus, Ohio.

RECOMMENDATION—I am informed that Rev. R. E. Dunham, East 9th Street, Hutchinson, Kansas, has some open dates for summer and fall. Brother Dunham is one of our most able men, a very good preacher, straight, clean and safe in every way. He can take his place in any campmeeting with our best preachers or he will gladly go to our smallest places and take what is given him and do his best for God and souls. Give him a call; he will be a blessing to any church or camp. He should be busy every day.—A. P. Balsmeier, Superintendent Kansas District.

Meet me at Columbus



N. Y. P. S.



General Convention

June 11 to 13 at Columbus, Ohio

Reports of the past quadrennium. Plans for the future. Inspiration and uplift. Something worthwhile going on every hour. Addresses by special workers and missionaries.

Make your plans now, to attend!

All delegates will be provided with rooms, providing they notify Nazarene Headquarters, care Chamber of Commerce, Columbus, Ohio, two weeks before opening date.

NOTICE—Special Meeting—Notice is hereby given that a special meeting of the membership of the Mutual Benefit Society of the Church of the Nazarene will be held at Columbus, Ohio, at 2:30 p. m., Tuesday, June 19, 1928, for the purpose of hearing the quadrennial report of the Board of Directors and considering any other business relating to the welfare of the society. All persons holding membership in the Society and present at the meeting will be entitled to a member's seat and a vote.—Charles W. Jones, President; M. Lunn, Clerk-Auditor.

PASTORAL ARRANGEMENTS

Pittsburgh District

DISTRICT SUPERINTENDENT—Rev. C. Warren Jones, 13708 Claiborne Ave., Cleveland, Ohio.

DISTRICT SECRETARY—Rev. Basil Miller, 213 Sycamore St., Pittsburgh, Pa.

DISTRICT TREASURER—Rev. O. L. Benedum, 667 St. Clair St., East Liverpool, Ohio.

PASTORS—Akron, J. Howard Sloan; Alliance, C. B. Strang; Akron (Arlington St.), Chas. Hanks; Ashtabula, C. B. Clark; Barboursburg, R. F. Heinlein; Bethesda, C. J. Relf; Bradford, Martha Skuce; Bunola, Walter Smith; Butler, W. A. Henry; California, O. O. Ireland; Canton, to be supplied; Cherry Valley, G. B. Schlosser; Chester, James F. Ward; Claydonia, to be supplied; Cleveland, to be supplied; Cleveland (Second), to be supplied; Corydon, W. E. Johnson; East Liverpool, O. L. Benedum; East Palestine, E. E. Johnson; Grifton, Lena McKee; Greentown, Robert Andrews; Johnstown, C. C. Shaffer; Kenmore, H. H. Davis; Kent, E. M. Kelbaugh; Kyrletown, Mrs. Roy Dick; Lincoln Place, T. H. Arnott; Lisbon, Howard Smith; Lockwood, E. S. Leggett; Macksburg, to be supplied; Mannington, J. W. Parkins; Mineral City, C. F. Edwards; Monongahela, Paul Andree; New Brighton, to be supplied; New Castle, C. L. Davis; Newell, F. F. Freese; New Galilee, to be supplied; New Philadelphia, C. J. Albright; Oil City, to be supplied; Paden City, Theo. Kampman; Pittsburgh, Basil Miller; Power Point, Harry Johnson; Rimerburg, to be supplied; Sebring, L. S. Mershimer; L. W. Flick; Salem, to be supplied; Silgo, L. S. Mershimer; Springfield, to be supplied; Springfield Heights, B. H. Pocock; Stockdale, J. A. Rickey;

Tarentum, Maywood Baker; Terrace, Samuel Howell; Uhrichsville, Chas. Whetsell; Wadsworth, Estella Kinsey; Warren, D. D. Palmer; Warwick, J. McGowan; Washington, H. B. Schlosser; Wellsville, J. A. Stewart; Youngstown, F. G. Strickler.

New England District

DISTRICT SUPERINTENDENT—Rev. H. V. Miller, Brooktondale, N. Y.

DISTRICT SECRETARY—Rev. Lloyd B. Byron, Livermore Falls, Maine.

DISTRICT TREASURER—Rev. Asa R. Shephard, 66 Vernal St., Everett, Mass.

PASTORS—Alberton and Elmsdale, Stanley Dixon; Auburn, J. W. Ames; Augusta, D. S. Deware; Bath, H. P. Jett; Belvidere, and Waterville, M. K. Moulton; Beverly, T. G. Gray; Bristol, E. E. Dearn; Brockton, H. G. Gardner; Burlington, Mabel R. Manning; Cambridge, J. D. Thomas; Cliftondale, L. J. Alley; Cundy's Harbor and Sebason, Herbert Crossley; Danielson, A. F. Gallup; Dennisport, to be supplied; Derry and Lincoln Park, H. A. Park; Dryden, J. C. Wagner; Everett, C. F. Austin; Fitchburg, T. M. Brown; Hartford, A. B. Anderson; Harwich and Onset, to be supplied; Haverhill, F. W. Domina; Jackman, P. A. Southard; Johnson, G. M. Young; Keene, J. W. Shilton; Lawrence, D. Swarth; Leicester, F. D. Reynolds; Livermore Falls, Lloyd B. Byron; Lowell, Martha E. Curry; Lynn, I. E. Miller; Malden, K. H. Jackson; Milo, Rose McLeod; Mt. Pleasant, Archie Stanford; New Bedford, R. J. Kirkland; New Haven, H. C. Stebbins; No. Attleboro, A. F. and Lura A. Ingler; O'Leary, J. W. Turpel; Oxford and Springhill, M. S. Feltmate; Penbody, A. J. MacNeil; Portland, C. P. Lanpher; Providence (People's), G. D. Riley; Providence (Wesleyan), C. C. Rinebarger; South Elliot, Irva G. Phillips; So. Manchester, E. T. French; So. Portland, J. G. Gould; Springfield, C. J. Washburn; Union, J. W. Poole; Waltham, to be supplied; Wareham, J. B. Tripp; West Somerville, T. W. DeLong; Wolcott, Ray De P. Hans; Wollaston, E. E. Angell; Worcester, E. E. Martin.

New York District

DISTRICT SUPERINTENDENT—Rev. J. A. Ward, Spring Valley, New York.

DISTRICT SECRETARY—Rev. R. J. Kunze, 167 Roebing Ave., Buffalo, N. Y.

DISTRICT TREASURER—Rev. W. A. White, Spring Valley, N. Y.

CHURCHES—Altona, John Weigtmann; Beacon, Paul F. Moore; Bellmore, C. F. Binger; Beulah, Levi Franklin; Bedford, Wm. E. Riley; Binghamton, L. S. Tracy; Bridgeport, to be supplied; Brooktondale, Martin J. Ross; Buffalo, R. J. Kunze; Canastota, Melvin J. Smith; Cliftondale, David H. Keeler; Danbury, Lillian Henderson; Dover, Lewis T. Corlett; East Rockaway, Paul S. Hill; Elmira, to be supplied; Flushing, Samuel Scamans; G. E. Miller, Wm. M. Greene; Gouverneur, Walter MacPherson; John Wesley, A. G. Crockett; Lowville, C. Lester Cleaves; New Berlin, Raymond and Augusta B. Visscher; New Paltz, David Keeler; Norwalk, Alfred Anderson; Patchogue, Howard S. Hurd; Plattsburg, W. J. Tompkins; Richmond Hill, R. L. Hollenback; Rochester, C. J. Forcey; Sag Harbor, to be supplied; Saratoga Springs, L. O. Tillotson; Spring Valley, Thomas B. Greent; Springfield, Hervey Brown; Syracuse, A. R. Brooke; Utica Ave., to be supplied; White Chapel, to be supplied; Wilmington, to be supplied.

DEATHS

GOODLETT—Mrs. Mattie E. Goodlett, wife of W. B. Goodlett, was born in Mississippi June 23, 1866, being 72 years, 9 months and 3 days old. She was married to W. B. Goodlett November 3, 1879. Her maiden name was Mattie Hicks, daughter of John Hicks, who died when she was six years of age. Her mother soon went away, leaving her a girl orphan at eleven years. She was converted when fourteen years old and lived a true Christian life. In the year

1900 she was sanctified wholly under the preaching of Rev. J. D. Scott who is now pastor at San Antonio, Texas. She held membership in the Church of the Nazarene at Yates at the time of death. Funeral services were held from the Methodist church at Whitney, Texas, where she and her husband were living. Rev. Marcus Chunn, pastor, was in charge, with Rev. N. W. Scott, pastor of the Church of the Nazarene at Hillsboro, assisting. The Baptist pastor, F. E. Weller, read the 121 Psalm, and personal eulogy was given by Rev. J. F. Arnold. She was the mother of eleven children, seven of whom survive, twenty-two grandchildren and sixteen great-grandchildren. Her favorite song was "Living by Faith" and had been literally practiced out in her everyday life. While she had gone through much suffering, and her daughter and husband had helped her pull through a hard winter, she was improving and growing stronger it seemed, and was up talking cheerfully. She had just administered deeds of loving kindness to her children and friends when she took a smothering spell and lived only a few minutes. The floral offerings which came from school, church, and loving friends were the most beautiful to be had, consisting of roses, lilacs, carnations, Easter lilies and ferns. She was laid away to await the resurrection morn amid the mound of flowers from which came forth an aroma reminding one of the sweet influence of her pure life and each one resolved to live more closely to God and follow the example she had set before them.

SYMONDS—Mrs. Ruth E. Symonds was born at Conde, South Dakota, May 19, 1904, and took her departure from this life to her heavenly home at Clam Falls, Wisconsin, April 15, 1928. Her age at death was 22 years, 10 months and 26 days. Miss Ruth E. Knapp was united in marriage to Harry Symonds November 16, 1922. To this union were born three children, Melvine, Wayne and Donald, who are left with her husband and relatives, with many friends, to mourn their loss. She was converted quite young in life and was sanctified wholly about five years ago. She was a devoted Christian, always putting God first in all things. All who knew her were impressed with her sweet smile and beautiful Christian character. She was a member of the Church of the Nazarene at Clam Falls, Wisconsin. Her funeral was preached by Rev. A. J. Duke, her pastor, from the text, 1 Thess. 4:18. She was laid to rest in the Lorraine Cemetery. May all of God's children remember the bereaved ones in prayer.

LESTER—Mrs. Henrietta Lester, for many years a faithful member of the Grace Church of the Nazarene, Saratoga Springs, New York, passed to her eternal reward on March 21, 1928, at the home of her son, Elmer Lester, Port Henry, New York. Her body was brought to Saratoga Springs in order that she might be buried from the church she loved so dearly. Sister Lester was a loyal supporter of the church, faithful in attendance, and earnest in her desire for the salvation of souls. Her life stood as a testimony to the keeping power of God's grace, for, in spite of many hardships, sorrows, and disappointments, she maintained her faith and confidence in her Savior. During her last illness, although greatly handicapped, she continued to attend the church services as long as possible and supported and encouraged the pastor by her faith, courage and prayers, and, although at times she seemed perplexed with the dealings of God, there was no rebellion in her heart, but a glad Amen to His will. The pastor and people of the church realize that they have lost a faithful comrade but rejoice to know that she is safe at last from the storms and trials of this life.—L. O. Tillotson, Pastor.

SHIVERS—Rebecca Amella Shivers was born September 29, 1856 in Tolbert County, Ga., and died in Grand Saline, Texas, on Tuesday, January 7, 1928 at 11:30 a. m., at the home of her daughter, Mrs. Ed Guinn. Her age was 72 years, 3 months and 12 days. She moved to Texas in 1859 and located near Mt. Enterprise in Rusk County. She later moved to Carthage where she married Jonas B. Shivers in 1874. Her husband passed away in April, 1901. To this union nine children were born, six of whom survive her. There are five daughters, Mrs. E. M. Pearson of Houston, Miss.; Mrs. M. E. Whitte, Mrs. Ed Guinn, Mrs. John Boyles and Mrs. J. O. Pearson, all of Grand Saline. There is one son, Thomas C. Shivers of Ft. Worth, Texas, and five brothers and two sisters. This Mother of Israel was converted in her early teens and she united with the Methodist church, and later obtained the blessing of entire sanctification and united with the Church of the Nazarene, living a consistent Christian life until death. She bore her afflictions with patience and manifested on her death bed that she had victory on her soul until the very last moment. In her very last moments here with her friends and loved ones watching over her, we seemed to see in her countenance, "The battle's fought; the victory's won, and thou art crowned at last." All the children were present for the last moments and for the funeral services, an attest of the high regards of the children for a mother. Funeral services were conducted at the Church of the Nazarene on Wednesday, January 28, by Rev. Geo. Kidd, assisted by Revs. Rend, Ray and Dodd.

ter, Mrs. Ed Guinn. Her age was 72 years, 3 months and 12 days. She moved to Texas in 1859 and located near Mt. Enterprise in Rusk County. She later moved to Carthage where she married Jonas B. Shivers in 1874. Her husband passed away in April, 1901. To this union nine children were born, six of whom survive her. There are five daughters, Mrs. E. M. Pearson of Houston, Miss.; Mrs. M. E. Whitte, Mrs. Ed Guinn, Mrs. John Boyles and Mrs. J. O. Pearson, all of Grand Saline. There is one son, Thomas C. Shivers of Ft. Worth, Texas, and five brothers and two sisters. This Mother of Israel was converted in her early teens and she united with the Methodist church, and later obtained the blessing of entire sanctification and united with the Church of the Nazarene, living a consistent Christian life until death. She bore her afflictions with patience and manifested on her death bed that she had victory on her soul until the very last moment. In her very last moments here with her friends and loved ones watching over her, we seemed to see in her countenance, "The battle's fought; the victory's won, and thou art crowned at last." All the children were present for the last moments and for the funeral services, an attest of the high regards of the children for a mother. Funeral services were conducted at the Church of the Nazarene on Wednesday, January 28, by Rev. Geo. Kidd, assisted by Revs. Rend, Ray and Dodd.

WANTS

Jack Linn's Hallelujah Gospel Solo Books. The Red, the Blue, the Yellow. Great success. Thousands in use. Price 25 cents for each book. Address, Rev. Jack Linn, Oregon, Wis.

Singer—Soloist, Personal Worker. Twenty-five years' experience. Would correspond with pastors, or committees, needing such help. References on demand.—C. V. Spell, 900 Ave. D, Beaumont, Texas.

FOR SALE OR EXCHANGE—Ten room modern house and five acres land close to college campus. Easy terms. Write Olivet College, Olivet, Illinois.

MINE MANAGER AND MINERS WANTED—Manager must thoroughly understand how to open coal mine. Want men well recommended by pastor and former employer. Nazarenes preferred. Work begins soon. Depth of vein six feet. Write for particulars to Leslie P. Schwada, Clarence, Mo.

NOTICE—My husband and I will give a limited number of Christian young men, who desire permanent positions in Chicago, free room rent while hunting positions, also any help possible toward securing jobs. Particularly we would like to hear from a pianist, capable of playing accompaniments, and others with musical training of some kind. Also would be glad to hear from anyone thinking of coming to the city to study music. Write Mrs. B. L. Bailey, 3124 Walnut St., Chicago, Ill.

A NEW SONG—THAT WONDERFUL FACE—you can sing the glory down with this beautiful song. 15 cents per copy; 2 for 25c postpaid. W. J. King, 2029 N. Lafayette St., Ft. Wayne, Ind.

Meet me at Columbus

The Bethany-Peniel Stamp Is an Accepted Indication of Achievement and Efficiency

For the year 1928-1929 the following Certificates and Degrees will be offered:

- Certificates of Graduation from High School.
- Certificate of Graduation in Piano, Voice, Violin, and Expression.
- Certificate of Graduation from Intensive Ministerial Course.
- Degree of Bachelor of Fine Arts (B. F. A.).
- Degree of Bachelor of Theology (Th. B.).
- Degree of Bachelor of Arts (A. B.) Completion of Accredited College Course.

Bethany-Peniel Certificates and Degrees have genuine value in Higher Educational Institutions

For Catalogue of Courses and other Information, Address, Rev. S. S. White, M. A., B. D., President, Bethany, Okla.

Finally!! New Sheet Music Songs Now Ready

SONGS

- 45. Coming Soon (New)
- 35. Kept on the Firing Line (New)
- 14. Keep Me on the Firing Line
- 44. If I Came From a Monkey (New)

25c each; the four for \$1.00

Send for list of other songs and Phonograph Records Get Second Blessing Phonograph Records. Hear Evangelist Lewis and his mandola-mandolin. Hear the famous Acolian Quarter. Hear William Jennings Bryan.

Evangelist E. Arthur Lewis, 1400 E. 57th St., Chicago, Ill.

HODGSON—One of our members at Prescott, Arizona, Raymond Hodgson, has passed on into glory. He was born in Chadburn, N. C., April 27, 1896, and left this world April 19, 1928. He was united in marriage to Miss Lucille Fulkerson, July 7, 1917 in Evansville, Indiana. Four children were born to this union, three daughters and one son, Martha nine years, Isabel who went to be with Jesus at the age of eleven months, Eugene four years, Pauline thirteen months. He came to Prescott nearly three years ago, entering the Post Hospital, Fort Whipple, remaining there until the arrival of his family the following March, after which time he was at home with them until last January, when he again entered the hospital, where he died. He was converted in Evansville, Indiana, about four years ago, was sanctified, living a conscientious Christian life. His only desire while in the hospital was that God would make him a blessing there, which He did. About four hours before he died he looked up and told us he was going to occupy the mansion Jesus had gone to prepare for him and he would wait just inside the Eastern Gate for us. He leaves a wife and three children; three brothers, Will Hodgson, South Bend,

Ind.; Bert and John Hodgson of Fruitport, Mich.; two sisters, Mrs. Belle Monden and Mrs. Ethel Farr of the same place; also two stepbrothers and three stepsisters, a stepfather, besides a host of friends, to mourn their loss, but their loss is his gain, and he will be greatly missed by those who know him. His body was taken to Evansville, Indiana, accompanied by his family, where it will be laid to rest until the resurrection day.—Mrs. M. C. Hammond, His Pastor.

WHITTEN—Leroy Whitten, infant son of Mr. and Mrs. Harold Whitten of Chandler, Arizona, was born October 5, 1927, and took his departure to be with Jesus from Tempe Hospital last Tuesday night, February 11, 1928, after suffering for a few days with double pneumonia. Little Leroy only stayed with us four months and nine days, yet his sweet baby face will be missed not only at home, but at the church where we watched for the young mother to bring him in each Sunday. The funeral service was conducted by the pastors at the Church of the Nazarene, after which the little body was laid to rest in the Mesa Cemetery to await the resurrection.—Mrs. W. A. Edwards.

A New Book by Dr. Williams

SANCTIFICATION

The Experience and the Ethics



CONTENTS

- I. Sanctification.
- II. Objections to Sanctification Considered.
- III. Grounds of Objections to Sanctification Examined Further.
- IV. The Experience of Holiness and the Ethics of Holiness Differentiated.
- V. The Foundation of Right Ethics.
- VI. The Importance of Right Ethics.
- VII. Religious Experience and Religious Education.
- VIII. Christians—God's Advertisers.

Beautifully bound in cloth board covers; gold title. Large frontispiece picture of author.

PRICE, ONE DOLLAR

(We pay the postage)

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

FOREWORD

This little volume is published not because the world needs more books. Its object is twofold, first it is an endeavor to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation. 2nd it is written with a sincere desire to aid those who possess a pure heart and are trying to live a life consistent with their testimony.

What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

Being a Christian and living like Christ is the greatest achievement possible. This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.
SPRING ASSEMBLIES

Northern California (Berkeley) May 16 to 20

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.
Northwest (Yakima, Wash.) May 16 to 20

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooper Jasper, Ala.
ALBERTA—Chas. E. Thomson Red Deer, Alta.
ARIZONA—C. E. Toney Tomberton, Arizona
ARKANSAS—J. W. Oliver, 821 Olive St., N. Little Rock, Ark.

BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tulleross, Scotland.

BRITISH WEST INDIES—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.

CAROLINAS HOME MISSION DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.

CENTRAL NORTHWEST—B. E. Wordsworth, 1811 E. 38 St., Minneapolis, Minn.

CHICAGO CENTRAL—E. O. Chalfant, Gen. Del. Danville, Ill.

DALLAS—P. E. Wiese Arlington, Texas

COLORADO-WYOMING—C. W. Davis, 920 E. W. Hamette, Colorado Springs, Colo.

EASTERN OKLAHOMA—B. H. Owens, 602 W. 9th St., Ada, Okla.

FLORIDA—Howard Echel, 635 N. W. Eighth St., Miami, Fla.

GEORGIA—Oscar Hudson, 45 Mortimer St. & E. Atlanta, Ga.

HAMLIN—H. C. Cagle Buffalo Gap, Texas

IDAHO-OREGON—A. E. Sander, 422 14th Ave. S., Nampa, Idaho.

INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.

IOWA—D. W. Dobson University Park, Iowa

KANSAS—A. F. Balsmeyer, 1528 No. Washington, Hutchinson, Kans.

KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.

KENTUCKY—L. T. Wells, Box 132, Science Bldg., Kentucky.

LOUISIANA—W. M. Nelson, 313 E. 69 St., Shreveport, La.

MANITOBA-SASKATCHEWAN—George Belton, Northch, Sask.

MICHIGAN—B. D. Cox, 2202 Francis St., Grand Rapids, Mich.

MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.

MISSOURI—J. A. Williams, 2514 Blair Ave., St. Louis, Mo.

NEBRASKA—H. M. Chambers, Central City, Neb.

NEW ENGLAND—Howard V. Miller, Brookton, N. Y.

NEW MEXICO—E. E. Hale, 1701 Montana St., El Paso, Texas.

NEW YORK—J. A. Ward, Box 339, Spring Valley, N. Y.

NORTHERN CALIFORNIA—Frank B. Smith, 2308 McKinley Ave., Berkeley, Calif.

NORTHERN INDIANA—J. W. Montgomery, 3310 Webster Park Ave., Ft. Wayne, Ind.

NORTH PACIFIC—Delance Wallace, 2141 11th Ave., No., Seattle, Wash.

NORTHWEST—Jos. N. Speares, W. 1419 Nora Ave., Shreveport, Wash.

OHIO—Chas. A. Gibson, 1433 Meadow Ed. Columbus, Ohio.

PITTSBURGH—C. Warren Jones, 13708 Claborn Ave., Cleveland, Ohio.

SAN ANTONIO—O. E. Hatfield, 802 So. 11th St., Waco, Texas.

SOUTHERN CALIFORNIA—J. T. Little, 118 South Ave. 86, Los Angeles, Calif.

SOUTHWEST—(Mexican)—E. Y. Davis, 3430 Park St., El Paso, Texas.

TENNESSEE—C. B. Jernigan, Trevecca College, Nashville, Tenn.

WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.

WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

WHEN THE CLOCK STRIKES TWELVE

At midnight, June 13, the Victory Campaign for raising the debt on Olivet College will close. It will end in Victory or Defeat. Which way will you vote?

Brethren, friends, please consider! These obligations must be paid. Our creditors must have their money. We must keep faith. The school must be emancipated.

When the clock strikes twelve on the night of June 13 let it be said that Victory is Won. A few can give large gifts. Thousands can give smaller amounts. Everybody can do something. Let all pray for victory. The time is short. Don't be indifferent. Send a check today to T. W. Willingham, President, Olivet, Illinois.

CAMPMEETING CALENDAR

May 18 to 28, Annual Carolina State Campmeeting, Greensboro, N. C. Workers: Dr. Joseph H. Smith, Rev. Charles L. Slater. Entertainment for freewill offering. Come prepared to stay the whole time and be blessed and fed.—Cary A. Anthony, Secretary, 720 Silver Avenue, Greensboro, N. C.

June 1 to 10, Montevideo Campmeeting. Workers: Rev. Theo. and Minnie E. Ludwig. For further information write Karl Delsing, Montevideo, Minn.—A. G. Dahl.

June 7 to 17, Bethel Campmeeting, Coshocton, Ohio, Sixteenth Annual Session, Interdenominational. To be held on a newly purchased thirteen acre tract about one mile from the court house on the bank of the Muskingum river. Auto route No. 16. Workers: Dr. C. H. Babcock and William O. Heslop, evangelists; Anna E. McGhie, young people's and children's evangelist; A. H. Johnston and wife, singers. For further information write the secretary, R. K. Gamertsfelder, 338 North 8th Street, Coshocton, Ohio.

June 21 to July 8, Manville Holiness Camp, Manville, Ill. Workers: Mr. and Mrs. J. Warren Lowman, A. A. Moore, Mrs. Ruth Moore, Rev. H. B. Jensen. New dormitory erected this year. Lodging free. Bring bedding. Pastors and evangelists in the work entertained free. For further information write Wilder Hoobler, Secretary, Manville, Ill.

June 29 to July 5, North Reading, Mass., Eighth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent. In charge. Rev. T. M. Anderson and Rev. B. H. Haynie, evangelists. Prof. B. D. Sutton and wife in charge of the music. For rooms write Miss Rose Wright, 1076 Middlesex St., Lowell, Mass. Other information, Rev. E. T. French, 466 Main St., South Manchester, Conn.

August 3 to 19, Oregon, Wisconsin, Hallelujah Camp. Workers: Rev. Theo. Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis,

and others. For information write Rev. J. B. Clawson, Wonevoco, Wisconsin.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 515 S. Vine St., Wichita, Kans.

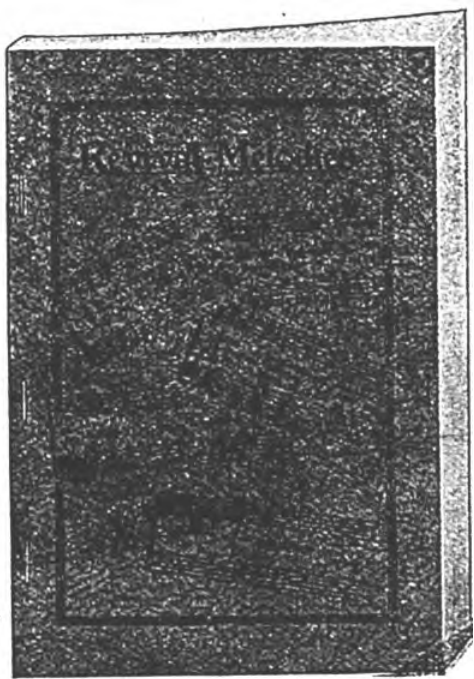
Meet me at Columbus

**New and Used
GOSPEL TENTS**
Write Us for Prices
R. H. ARMBRUSTER MFG. CO.
Springfield, Ill.

Our Tents have satisfied other Church-of-the-Nazarene Gospel Leaders, They Will Satisfy You.

A NEW EDITION

Revival Melodies



Any fair-minded person who will carefully look through the list of songs contained in Revival Melodies will agree that it is as good an assortment of evangelistic songs as can be found in any small book. Of course, no book can be made large enough to include all the good songs but we do claim that this book contains usable, singable songs and that the assortment has been selected with fine discrimination and with the particular needs of holiness people in mind.

The worth of the book is demonstrated in the fact that the first edition is sold out and our people are still asking for it. Therefore we have just finished an edition of 20,000 copies which we are going to offer at a surprising reduction in price—10c each in hundred lots.

This new edition is printed on high grade white paper. The covers are unusually attractive. Printing in blue on burnt orange, imitation leather stock.

When ordered in quantities of 200 or more we will furnish the books with a special advertisement on the back cover page, no additional charge being made for this special feature.

Send for returnable sample copy

PRICES

Sample copy, 20c, postpaid; 12 copies \$2.00, postpaid; 50 copies \$6.00, delivery extra; 100 copies \$10.00, delivery extra.

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

Dr. Goodwin's New Book

The Secret Place of Prayer

is ready



As the title indicates, this is a book on prayer yet it is not a restatement of much that already has been said on this subject. Dr. Goodwin writes in the Foreword: "I have read many books on prayer and have thus been greatly helped. However with all that has been said and written to encourage prayer, which is all so vital and important, yet it has seemed to me that there has not been sufficient emphasis on right conditions of the heart, proper attitudes, and spiritual relationships in the exercise of prayer. It has been my thought to strengthen this point in the writing of this book."

In this volume the author has poured forth his very soul and has given us the results of a life of devotion and intimate communion with God. As is brought out in the Introduction, there is the science (the theory) of prayer and communion and there is the art—the living of

it, the practising thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practise of the presence of God, his first-hand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

Here are some of the Chapter Titles: Living Before the Lord, Waiting in His presence, Secret of Holy Communion, Clouds that Intervene, Praying Through to Victory, Faith or Spiritual Sight in Prayer, Principles that Govern Faith, Prayer and Faith for Divine Healing, Gathered Facts and Testimony to Healing, The Possibilities of Prayer.

A beautiful, substantially bound book of 191 pages

Priced at ONE DOLLAR

(We pay the postage)

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

SEVENTH GENERAL ASSEMBLY

Church of the Nazarene

Commencing June 13. 1928 at Columbus, Ohio

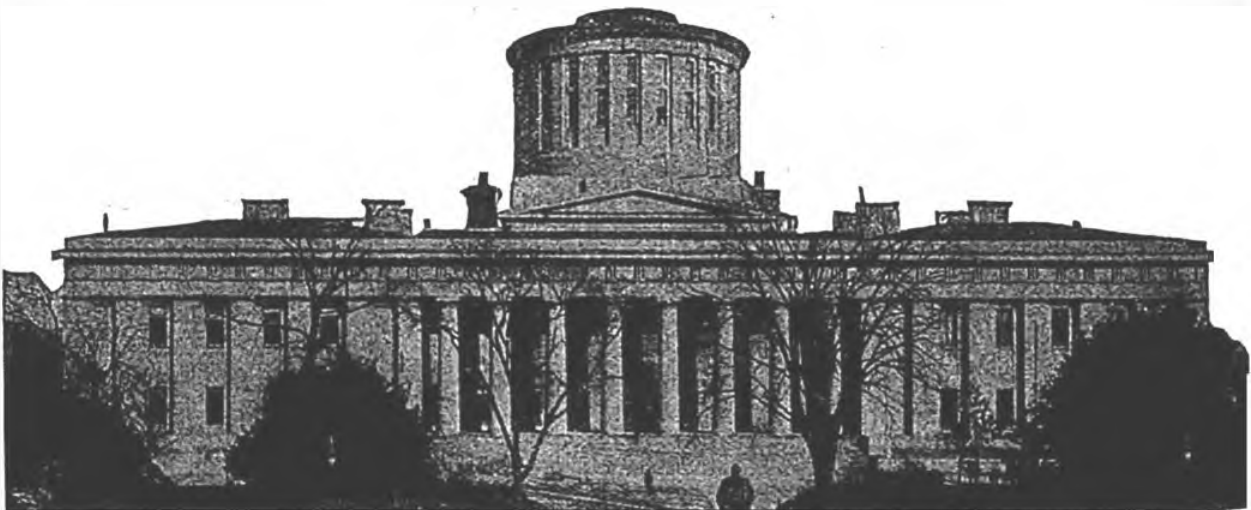
The Seventh General Assembly of the Church of the Nazarene will convene at Memorial Hall, Columbus, Ohio, June 13 to 26, 1928. Delegates from District Assemblies, covering 47 states, Canada, British Isles and foreign mission districts of Africa, India, Palestine, Mexico, Peru, Argentina, China, Central America and



Japan, will be in attendance. Thousands of visitors will attend from all parts of America.

Interesting exhibits will show activities of the departments of Foreign Missions, Home Missions, Church Extension, Ministerial Relief, Publication, Sunday Schools, Young People's Societies.

Memorial Hall shown above has accommodated some of the most important conventions ever held in America. It has a seating capacity of 4,000. The daily business sessions of the General Assembly will be held here.



(State Capitol, Columbus, Ohio)

Every member and friend of the Church of the Nazarene, who possibly can come is urged to attend this great gathering. It will be evangelistic, inspirational, educational and legislative.

For particulars concerning board, rooms, camp grounds, etc., write Rev. O. J. Nease, 146 King Ave., Columbus, Ohio. For other information regarding the General Assembly write Rev. E. J. Fleming, General Secretary, 2923 Troost Ave., Kansas City, Mo.

Meet me at Columbus!