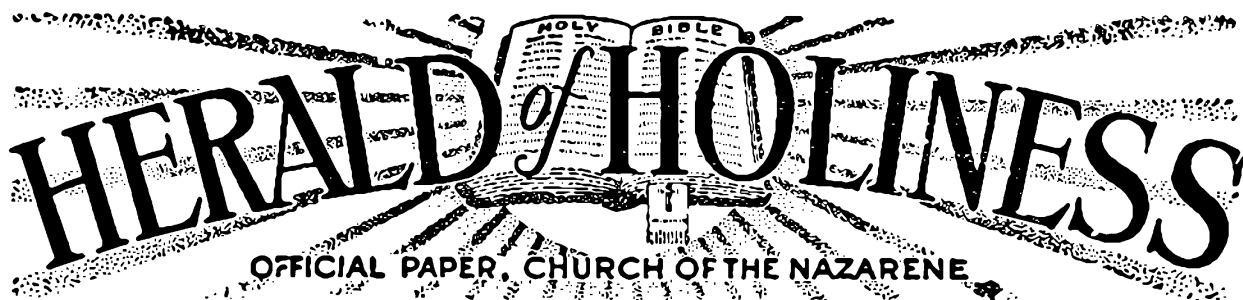




HERALD of HOLINESS

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WHOLE NO. 930

LEARNING

LEARNING is a word of extensive import; it signifies knowledge and experience; the knowledge of God and of nature in general, and of man in particular; of man in all of his relations and connections; his history in all the periods of his being, and in all the places of his existence; the means used by divine Providence for his support; the manner in which he has been led to employ the power and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favored. To acquire this knowledge, and acquaintance with some languages which have long ceased to be vernacular, is often not only highly expedient, but in some cases indispensably necessary. But how few of those who pretend most to learning, and who have spent much time and much money in seats of literature in order to obtain it, have got this knowledge! All that many of them have gained is merely the means of acquiring it; with this they become satisfied, and most ignorantly call it *learning*. These resemble persons who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness; while they neither emit light nor heat, and are incapable of kindling the taper they hold.

Learning, in one proper sense of the word, is the means of acquiring knowledge, but multitudes who have the means seem utterly unacquainted with their use, and live and die in a learned ignorance. Human learning, properly applied and sanctified by the divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it in his day than St. Paul, and no man better knew its use.

By learning a man may acquire knowledge; by knowledge, reduced to practice, experience; and from knowledge and experience wisdom is derived. The learning that is gotten from books, or the study of languages, is of little use to any man, and is of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God and the welfare of his fellow-creatures, can alone of all the *literati* expect to hear in the great day, "Well done, good and faithful servant! Enter thou into the joy of thy Lord."—ADAM CLARKE.

HERALD OF HOLINESS

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JUDICIAL BLINDNESS

By "judicial blindness" we mean the state of that man who by the act of God is given over to the consequences of his own sin. Three times in the first chapter of the epistle to the Romans, the apostle speaks of God as "giving up" or "giving over" the people to blindness of heart as a result of their sin. *First*, he mentions God as giving up the Gentiles to uncleanness as a result of their turning from the worship of the true God to idols; *secondly*, as giving them up to vile affections because they changed the truth of God into a lie, and worshiped the creature more than the Creator; and *thirdly*, he mentions God as giving them over to a reprobate mind because they did not like to retain God in their knowledge. It is an inviolable decree that man must reap the consequences of his own doings, and this darkness of heart and mind may well be termed "judicial blindness." God has established certain laws, which if violated bring certain consequences, and this is true, not only in reference to the more flagrant offences, but to the prejudices, the mental attitudes and habits of thinking.

There is a class of people who are blinded by the memories of the past. Every church perhaps has some person who is always talking of the "good old days" when he was young, or of what he recalls his father or grandfather as having done in the olden time. Life was peculiarly rich then. The young were always respectful and reverent, the old were always serious and thoughtful. Then there was something to be done, and someone to do it. But things are different now. Life is too complex and uncertain, poetry is gone, chivalry out of date and heroism a thing of the past. The individual is lost in the mass. Oh, for the good old days—the vanished days when man was a somebody and could do something! These people are blind to the present with its opportunities, its joyousness, its richness and its worth. They are blinded by the memory of the past.

There is another class of people who are blinded by their habit of forecasting the future. They believe that there is a work to be done somewhere, some time,

and they are forever awaiting the opportunity when they shall realize their dreams of great deeds done, and great victories won. In the meantime the days and years are swiftly slipping away and opportunities grow less and less. Yet these people keep their eyes ever turned toward the distant horizons and continue to dream of high deeds until the distant light blinds them to a thousand duties which lie near at hand. We recall a certain group of people who were always reaching out for some exceptional display of power in a revival. However great the present victories, they were lightly passed over because judged small in the light of imaginary triumphs. This with them became a habit of mind, until it could be safely predicted beforehand, that whatever God did in the way of revival, it would never quite reach the expectations of these good people. Their habit of looking at the horizons of God's possibilities through omnipotent power overshadowed the good that was actually accomplished in answer to obedient faith.

There are others who are blinded by prejudice. Whatever may be the actual status of affairs, they always judge persons or events through their preconceived notions. Prejudice distorts their vision and they become the subjects of judicial blindness. Doctrinal differences, racial prejudices, denominational preferences, provincial viewpoints, and even colloquialisms in speech are a few of the things that blind the mind and heart to godly character, heroic sacrifices, the refinements of nature and the triumphs of grace in those who are the subjects of these prejudices. When people persist in their prejudices, God as truly gives them over to the blindness of distorted vision as He gave up the Romans to vile affections. God demands truth in the inward parts.

SOMETHING FOR OUR COLLEGE MEN TO CONSIDER

There is something for our college men to consider in a recent report made by Dr. Walter A. Athearn of Boston University concerning the secularization of denominational colleges, and also an article on the same subject by President W. A. Harper of Elon College published in the *Congregationalist*. The tendency toward secularization of the church colleges is pointed out by both of these leading educators, and an attempt is made to secure greater response to the plea of the churches for better equipped Christian workers in the department of religious education. Dr. Athearn who recently made a survey of "Present Conditions of Religious Education in Colleges," makes the following statement in his report:

"Perhaps the most surprising thing in the reports is the unanimity with which the independent and church colleges have responded to the state's demand for trained teachers for the public schools. Nearly all of the states grant certain concessions and privileges

to colleges that conform to standards established by the State Departments of Public Instruction. Departments of Education and chairs of psychology and pedagogy have sprung up in nearly all the denominational colleges. . . . The church colleges may well be proud of their splendid contribution to the training of the secular teachers of the nation; but they have not been equally responsive to the pleading of the churches for teachers of religion."

President W. A. Harper, of Elon College, writing in the *Congregationalist*, brings a similar report concerning the secularization of denominational colleges. He says, "When the American colleges began they were on religious foundations. Their objectives were to train the ministry for the church and to make all their students Christians. With 'secularization' of education in our public schools and other tax-supported institutions of learning, religious instruction on a direct basis almost passed out of the curriculum. What Horace Mann did for the public schools, the denominational colleges, in their desire to be like state institutions and to secure for their graduates certification as teachers, did for themselves. . . . These colleges, however, made much ado over their religious atmosphere. Their pious and saintly professors were pointed to with pride, but meanwhile the steady 'secularization' of higher education went merrily on, and sadder still, the moral and religious conditions of the denominational colleges seemed no whit superior to that of the 'godless' state universities."

Dr. O. M. Winchester of Northwest Nazarene College, in an excellent article entitled, "The Upper and Nether Millstones," published in this issue of the *HERALD OF HOLINESS*, sets forth some of the problems which face our own church colleges. Only those who have been engaged in the educational work of the church can appreciate the constant struggle necessary to prevent the secularization of our own colleges. It presses in on every side—through the scholastic life, through the choice and use of text books, through the social life, through athletics, through interscholastic contests—all of these have a secularizing tendency and must be vigilantly guarded. The Church of the Nazarene in establishing its colleges has placed them on a religious basis, and the aim of the church is through these institutions to train its own workers and like the purpose of the earlier denominational college to make all of its students Christians. This is the goal which the church has set for its educational institutions, and this goal our college men must constantly hold before faculties and student bodies. As our church is unique in its mission of spiritual life, so let our colleges be unique in this, that they are, first of all, religious institutions.

Two hospitals have been given by our people to foreign missions. One in China and one in Africa. We are preparing now to build one in India.

EDITORIAL COMMENT

The recently published year book of the Methodist Episcopal church shows a grand total of 4,740,643 active members for the year November 1, 1928, to November 1, 1929. This is a decrease of 56,159 for the year. The total decrease in the United States was 52,037 and in foreign areas, 4,122. The gains in membership in the Methodist Episcopal Church South in 1929 were 14,942.

How often are we surprised to learn how far our words or actions have served to bring gladness or sorrow to earth's multitudes! Perhaps one of the most blessed—or most disconcerting—revelations of the judgment day will be those which make known the wide range of influence which attaches to words or actions thought to be of little consequence at the time. Rev. M. E. Borders of Little Rock, Arkansas, in a kindly note commending some of the editorials in the *HERALD OF HOLINESS* gives us the following which came as a blessing to our own heart: "You are giving us some blessed editorials," he says. "I often read them or parts of them over our own station KGJF in our morning devotional hour. The one on 'Songs in the Night' blessed me so that I gave it over the air to from fifty to one hundred thousand people and received over one hundred telephone calls and letters on it. Give us some more like this in life's minor notes—most people live there."

"Some months ago," writes Mr. N. J. Noble of Canada, "I wrote you among a number of other religious papers regarding a crusade started against the tobacco plant. So far as I can learn, yours is the only periodical that gave my work any notice. I do not want personal mention or credit for myself, but I can now report some results that I feel should be utilized with a view to building up public sentiment. Although the United States Lines is the only company that has plainly admitted my influence, there are now more than fifteen leading national advertisers who, since I wrote you last, have desisted from the practice of inserting tobacco references or illustrations in their advertisements of legitimate products. In fact, very recently there were only two, Hart, Schaffner and Marx, Chicago, and the Perfection Stove Company of Cleveland, Ohio, who were threatening to persist. And in the last issue of the *Post* there appears for the first time an advertisement by the former company without a tobacco display. I feel, therefore, that I have done a good work by removing one source of temptation from millions of youthful eyes, and it is my earnest wish that the most possible be made of this preliminary skirmish. 'Nothing succeeds like success,' they say, and I trust you will see your way clear to notice this little success and urge your readers everywhere to be on the lookout for this kind of advertisements and to write letters of protest to the foolish and guilty advertisers."

Rev. N. B. Shade, an aged minister of Miami, Florida, commends the article of Dr. J. G. Morrison in the *HERALD OF HOLINESS*, December 11, 1929, and tells of an experience he had in praying for the lost. After reading the article he says, "My heart was broken. On the twentieth of September, 1912, about 2:00 a. m., in my bed, I felt as if I was about to strangle to death, when the windows of heaven opened and God blessed me to my full capacity. I wept for joy and cried to God, 'I can't stand it!' Soon the power subsided and I was able to breathe easier. Since then I have searched the Scriptures daily and wept tears of sorrow over others. I sigh and cry for the abominations of my people. How I would like to have that article in tract form so that I could use it in service for God."

Perhaps no body of people appreciate the value of colportage work in the circulation of good literature more than the Bible Institute Colportage Association of Chicago, Illinois. During the month of December this Association mailed seven and one-half tons of Christian literature to accredited workers for free distribution among several neglected classes in the United States, Canada and a few foreign countries. This large supply consisted of 40,329 books of the Moody Colportage Library, 43,872 copies of the Evangelical Booklets, 60,779 copies of the Pocket Treasury (a collection of Scripture portions, songs and helps), 42,957 attractive gospel tracts, 4,413 Emphasized Gospels of John, and 1,817 New Testaments—a total of 194,167 copies. This literature was sent in 3,218 shipments to every state in the Union; also Canada, Alaska, Porto Rico, Philippine Islands and six foreign countries. It was furnished to teachers and scholars of 1,324 mountain schools, and the inmates of 1,100 penal institutions; also to patients in city, county and national hospitals, to pioneers, lumberjacks, and others. Many testify to its helpfulness and not a few to its saving and transforming power. Such a large distribution was made possible by the donors to the D. L. Moody Missionary Book Funds.

A STILL HUNT

Rev. Charles A. Gibson, Superintendent of the Ohio District, organized his preachers into a "still hunt" for subscriptions to the *HERALD OF HOLINESS*. Every preacher was to do his best to bring the number of subscriptions up to normal in his church, and then on a certain date every preacher was to turn in his list to the Publishing House. When that date arrived, the Publishing House was surprised to find numerous lists—some of them long ones—and all from Ohio. The circulation manager could not understand it until some preacher in a letter which accompanied the list of subscriptions stated that this list was to be applied to the number being raised by District Superintendent Gibson in his "still hunt." Raymond Browning from

Columbus sent in long lists of subscriptions, others did the same. As a result the Ohio District now stands among the first if not in the lead. The "still hunt" is over, but the preachers are now strengthening the weak places and hope to be the first district to reach the standard of one subscription for every two members. Superintendent, preachers and people are to be commended for their success as well as for the uniqueness of their plan.

IF YOU ARE WELL BRED

Christians above others should give attention to the ordinary usages of politeness. Nothing commands respect like a deference of manner and a pleasing address. Standards that have the stamp of universal approval should be religiously observed. One of the best summaries of these usages which we have seen lately is found in a trade journal, *The Motor*, entitled, "If You Are Well Bred." We shall do well to refresh our minds from time to time on the following points, and in so doing will make our profession more acceptable to those we would win for Christ. "If you are well bred:

- You will be kind.
- You will not use slang.
- You will try to make others happy.
- You will never indulge in ill-natured gossip.
- You will never forget the respect due to age.
- You will not swagger or boast of your achievements.
- You will not measure your civility by people's bank accounts.
- You will be scrupulous in your regard for the rights of others.
- You will not forget engagements, promises, or obligations of any kind.
- You will never make fun of the peculiarities or idiosyncrasies of others.
- You will never, under any circumstances, cause another pain if you can help it.
- You will not think that "good intentions" compensate for rude or gruff manners.
- You will be as agreeable to your social inferiors as to your equals and superiors.
- You will not have two sets of manners, one for "company" and one for home use.
- You will never remind a cripple of his deformity or probe the sore spots of a sensitive soul.—*The Motor*.

Success in Christian life means vastly more than just getting one's self to heaven. Heaven rejoices, and all true Christians rejoice over the repentance of a soul—over those who have grace enough to maintain a Christian experience through life, and finally get to heaven. Salvation will get us to heaven but it will take that, plus our most strenuous and persistent efforts, and the most energetic use of all our powers to get us to the goal of success in our Christian lives. In order to reach this goal we will have to buy up the opportunities for secret prayer, for intensive and extensive Bible study; for the improvement of all of our powers, physical, mental, and moral, as well as spiritual; for the refining and cultivating of our affectional and emotional and volitional powers, for the building of strong symmetrical character, and the development of well-rounded personality.—H. O. FANNING.

FAITH AND CO-OPERATION IN THE TASK SET BEFORE US

By General Superintendent Chapman

ABOUT thirty years ago an Englishman became world renowned as the "Diamond King" of South Africa and all were anxious to hear his story. It came out that he had been at one time employed in a sideshow where his great feat was the catching of a cannon ball in his bare hands. But the successful accomplishing of the "trick" required careful and well-timed co-operation, especially on the part of the catcher and a man who manipulated certain "ropes." But one day the man at the ropes became "panicky" and was a moment late in doing his part. The result was that the future diamond king was sent to the hospital with a wound that barely fell short of being mortal.

And we have often thought of what careful and well-timed co-operation the successful accomplishment of our task in spreading scriptural holiness requires. And this co-operation must be based upon faith or confidence in the sincerity and devotion of our brethren in the cause.

Nothing discourages me more than an uprising of the critical spirit. The fact that some seem to think that God has set them to the task of keeping the Church of the Nazarene "clean" does not cause it to be less ominous when the spirit of harshness and criticism rises up in them. They may take an attitude which seems to say that practically all the leaders are bent on compromising the standards of experience and life in our church and that "I, even I, alone, am left," but this does not make their attitude any more religious or any less discouraging to those who are putting in their utmost of strength and ability to carry forward the work of God.

There are yet some people who would discount the quality of the work done on the day of Pentecost because it was a "big" work, for to them success is evidence of compromise and shallowness. If a preacher builds a strong church they are sure he must be lowering the standards to do it. If a man is honored of his brethren as an evangelist or in some office of the church they are sure that he "cringes" and "spares" to make his popularity possible. If some man is liberal in giving his money to the church they just know he is "buying his way," and if any preacher or layman shows a friendly side to the liberal supporter he is doing it "just because of the money."

One man would have no church with more than two hundred members and no church building that cost over \$20,000. Another man would dub our folks as "slackers" because they do not instantly rally to his "battle cry," yet another would call in question the sincerity of leading pastors who grapple with difficult social and economical problems, charging that if they were in his place they would "clean things up in a hurry."

Now the fact is that the line between compromise and fanaticism is but a hair line and it is exceedingly difficult to walk down it. But if you and I could but wake up to the fact that God judges His own servants and that it is our job to believe and co-operate for the success of the gospel, and that while we may have to bear some with our brethren, they are compelled to bear more in order to co-operate with us, we might all do better.

One man is out there to catch the cannon ball and another is behind the scene manipulating the ropes. But catching the ball is not all and manipulating the ropes is not all. The two must co-operate. And how many cannon ball catchers are scared and wounded because another failed to pull the rope at the right time.

And come to think of it, Phariseism, bitterness, sourness, cynicism, fault-finding, a critical spirit, readiness to take up a reproach against a brother, failure to bear the burdens of another, setting up one's own opinions as the Word of God and condemning any who dare violate these "traditions of the elders" are just as much condemned by the New Testament as any sins of the flesh and of the mind.

No man can do very much working by himself. And the biggest factor in securing co-operation is the ability and willingness to give co-operation. And it is as true today of Nazarenes as it was of defenders of the union in the days of Abraham Lincoln that, "If we do not hang together we shall hang separately."

Some men glory in the fact that they are "judges of human nature" and that they are seldom deceived by pretenders. But I wonder if they have ever stopped to calculate the number of good men they misjudged and unjustly condemned along with the pretenders whom they discovered. It is not pleasant to be deceived and fleeced, and yet if one or the other must be, I would rather trust an unfaithful person now and then than to misjudge and offend and separate myself from a soldier faithful and true.

Rather I would glory in the fact that I still believe in men. Some have deceived me, that is true. But many have befriended me and been as loyal as blue steel. Deceivers have been in the minority with me. Often I have seen a brother at a distance and have thought that he would try me and irritate me. But when he has come nigh—or perhaps it was when I came up closer—I learned more of the heart and purpose of the brother and he "grew on my hands." This has been rather the rule than the exception with me until now I believe in a man until he proves himself false. I glory in this.

But I marvel also that so many believe in me. I know I intend to be true, but it takes a long time for me to really prove my sincerity. But the large ma-

majority of those with whom I labor do not wait for me to prove myself. They take me at appearance and pull the rope as I catch the cannon ball and get out in front of the big gun themselves and risk their lives on their faith that I will not fail in the manipulating of the ropes. I glory in this also. Really I do not owe a great deal to those who do not believe in me. Their atmosphere freezes me and their attitude makes me weak. But I owe an eternal debt to those who trust me. Somehow they steady me and make me determine never to fail. Their eyes look deeper faith into me and I lift my shield to quench the fiery darts of the devil.

I believe in God who has never failed anyone. I believe in my friends and associates true and tried who have not failed now in a long time. I believe that many who have failed others failed because others did not trust them and that they will not fail me because I do believe in them. I never believe in some who have failed me, for I believe they know now that they failed and that they will not repeat their error. I believe in the preachers of the Church of the Nazarene. I know them by the thousands—we have three thousand and I suspect I know two-thirds of them by name—I believe in them big and little. Oh, there is one now and then who tries my faith, but the word of ninety-nine out of a hundred of them is bond enough for me. I believe in their sincerity and in their high purposes. Their methods may not always be my methods, but they love God as I love Him and love souls as I love

them and are seeking to praise and save even as I am seeking to do. I believe in our people—in their sincerity and purity. Often I have said, "Our people are sound at heart." Sometimes they may be distressed and confused as are sheep when the shepherd is ill or afraid, but they love God and the standards of Bible holiness and want to promote His kingdom in the earth. I believe in our foreign missionaries—not just because they are missionaries. But they are missionaries and I believe in them. I believe in our editors and general officers; in our school men and leaders of our institutions. I even believe that there is a very large percentage of "savable" people in this generation. I believe the Holy Spirit is still in the world and that He furnishes prevenient grace to all who will to repent and believe on Christ. I believe much more than I doubt and it is faith that saves. Faith in God saves me from my sins. Faith in my coadjutors and colleagues saves me from schism and separateness and debasing criticism, and faith in the savableness of men about me saves me from paralyzing inactivity and defeat. I believe in others because I believe in myself. I *know* I mean to worship God acceptably and serve my fellow-men devotedly. This is not the breezy conclusion of shallow speculations but the firm confidence, conviction and consciousness of a heart and soul laid bare before God and the coming judgment. And I do not envy the doubters for doubt brings darkness and melancholy and defeat.

WALK IN THE OLD PATHS

By C. B. Jernigan

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein (Jer. 6:16). That ye shall earnestly contend for the faith which was once delivered unto the saints (Jude 3).

WE ARE living in a very progressive age, when old methods and old ideals are fast becoming obsolete, and new methods are taking their place—new modes of travel, of sending messages, and numberless new inventions, new methods of teaching in the schoolroom, the new woman with trousers who aspires to political office, until we would not be surprised at anything that may happen tomorrow. But when it comes to God's ideals, and standards of piety that qualify us for heaven, we hear Him say, "I am God and I change not," or hear the apostle say, "Jesus Christ, the same yesterday, and today, and forever."

Man is finite, and full of errors and shortcomings; but God alone is infinite, all wise, and being God, He could from the very beginning write a code of laws for man that would never need any adjustment or change in the least. Man's laws need to be revised, and his methods are often outgrown and discarded, but an infinite God alone could write a code of ethics and make a law that would never need to be revised.

Some preachers have pitched their pulpits so far from smoking Sinai's mountain, that they seem to think the holy mountain has become extinct. No, brother, no! Sinai is not an extinct volcano and harmless, as some rosewater preachers would have you believe. Modern theology has voted the Ten Commandments obsolete, and some even barbarous. They preach a one-sided gospel, with half the attributes of God in total eclipse. A God of love; but forgetting the God of justice, who wrote the law mid thunderings, lightnings, sweeping fire and quaking earth, while Israel stood at the nether part of the mountain trembling. Sinners are no longer warned in tears to flee the wrath to come, but are rather coaxed into holiness by magical processes, which require neither repentance nor confession, and no more effort than to lift a hand, or to kneel at an altar and "take it by faith."

This shallow method has produced long rolls of converts, but not real subsoil Christians. Churches may revise their confessions of faith as often as they choose, but almighty God has never called a

convention to change the constitution of His kingdom, nor to repeal a single law; nor has He ever taken the top rail off the fence around heaven. Chicago could sooner dismiss her police force in the midst of the "gang war," and turn out every prisoner from her jails, than God could change the plan of salvation. It is a very unfortunate time for backboneless preachers to be taking the stiffening out of their preaching.

The text in Jeremiah was written in the days of the decline of Israel, when they were amalgamated with paganism, and about twenty years before they were carried away into Babylonish captivity. Hear this weeping prophet as he lifts a warning voice against "backsliding Israel:" "Why then is this people of Jerusalem slidden backwards by a perpetual backsliding?" (Jer. 8:5). "Israel was holiness unto the Lord." "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns that can hold no water." "Why gaddest thou about so much to change thy ways?" Then he cries "Run through Jerusalem and seek for a *man*." Then he concludes the fifth chapter by laying the charge home to the prophets, the preachers of his day. "The prophets prophesy falsely, and the priests bear rule by their means." "The pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit" (Jer. 2:8).

Our nation is drunk on prosperity; money mad, and pleasure crazed, and in a spiritual sense there is compromise in the air. These are days of falling away, days of letting down the standard of spiritual things, but days freighted with tremendous responsibility.

An ease-loving, pleasure-seeking church with its modernist ministry and worldly amusements for her young people—having a form of godliness but denying the power, has robbed the student of his faith, the young convert of his joy, the evangelist of his fire and the pastor of his message. It has thrown about the Bible a mist and fog of uncertainty, until it is called a book purely human and not divine. It has put out the fires of revivals, silenced the voice of prayer and caused shouting for joy in Zion to cease. It has stopped the wells of salvation with dead formalism, turned watered gardens into deserts, slain souls by the thousands and turned whole churches into a valley of dry bones.

All this is the spawn of hell, hatched out in the devil's incubator heated by the fires of worldly pleasure, watched over by the god of mammon, and cared for by a hireling ministry, and an ease-loving church.

We must have another Pentecost. If the church has it, then she must believe and preach something, and preach that something strong. There must be a prophet's pulpit where the eternal verities of God are thundered out with no uncertain sound. If the pulpit fails to preach the people will soon cease to believe. There is no room in the world for a doctrineless

church. Paul spoke of a time "when they will not endure sound doctrine." Chief Justice Brewer of the United States Supreme Court said in a lecture that he delivered to a class of graduating young ministers of Harvard College, "Crime has increased in America in proportion that the pulpit has ceased to preach the judgment of God." What an indictment against the church of this age. Not the words of a preacher, nor a novice, but a noted jurist.

The Church of this age is too tame. She has lost her teeth, she is harmless to the world. The Church once had a purpose, a program and a message which she delivered "as one having authority," for she does have authority. She started somewhere. She reached her goal. The Church was conceived in a conflict, and by conflict only can she triumph. It is not persecution which threatens the Church, but suicide—the gradual and hardly perceptible abandonment of her faith in the supernatural. Luther, the great reformer, said, "I was born to fight devils and factions; this is the reason my books are so boisterous and stormy." O for another Luther, or a Wesley.

The Church once fought on the offensive and made demands of the world. But now she is in the trenches, fighting the defensive, apologizing for her existence. We have turned from gospel preaching as the apostles preached, to social service and civic reforms. Jesus never preached nor practiced any system of "world-betterment," He never advocated any measure of "reforms," He never sought to influence kings or emperors on behalf of "better government." He never launched nor gave sanction to the launching of any kind of society for "social uplift." He did preach a *new birth*. He did advocate an individual regeneration. He did seek to influence rulers and rabbis to leave all and follow Him. He did launch the Church for the preaching of a personal and individual redemption; to call men to a life separate from a world of sinners. Jesus knew that the cause of the corrupt conditions was sin; He knew the cure was Calvary.

The modern Church has become a social reform club, with its bazaars, church suppers, and the selling of quilts and cakes, to meet church obligations; social entertainments to hold the young people, with a thirty minutes' sermonette Sunday morning and a musical entertainment instead of a fiery evangelistic service Sunday evening. "The love of many shall wax cold." Truly these are the "Last Days."

"Who knoweth whether thou [the Church of the Nazarene] art come to the kingdom for such a time as this." And will she prove true to her trust or will she go down on the rocks of dead formalism? This holiness movement was launched into the world, by almighty God himself, with her sons of thunder preaching a rugged gospel, rebuking sin, pointing clearly to entire sanctification that eradicates all sin and burns out carnality. With these mighty exponents of full

salvation, great persecutions came, but mightily grew the Word of God and increased, until great camp-meetings sprang up everywhere. Thousands were converted and sanctified, and dozens were called to preach; schools were launched, rescue homes established and orphanages built: and we went everywhere preaching the Word. We preached against sin, worldliness and tobacco until no one would feign to profess holiness who used tobacco, or belonged to a lodge. Great revivals sprang up in every town and hamlet. Churches were organized, and people led back to *the old paths*. Carnality was eradicated: unity prevailed;

sinner were cut to the heart and multitudes were saved.

Thank God for the old-fashioned religion—for the old paths where we could find rest to our souls. Hold the standard high. Shout the victory in the face of every foe. Keep the heavens open and the glory on the Church, until the heavens open, and Jesus shall come to catch His Bride up out of the great tribulations that will be brought on by the final apostasy of the Church in general. Then we can fly up to meet Him shouting, "We have walked in the old paths; we have kept the faith!"

THE MAN WHO WAS READY TO DIE

By Lon R. Woodrum

I am now ready to be offered, and the time of my departure is at hand (2 Tim. 4:6).

UNDER the shadow of Rome's finest palace Paul was incarcerated in Rome's deepest dungeon. Time had plowed furrows across his noble brow. His uncombed locks were gray. Pain racked his crumbling form. Iron fetters shackled him to the reeking wall. Vermin crawled through the filth at his feet. Out of that loathsome place he sends his last message to Christendom, and in that message he writes, "I am ready to be offered, and the time of my departure is at hand."

Paul was ready to die. He was prepared to take his departure without flinching. Skeptical Hobbs, tumbling on his death-bed might cry, "I am taking a fearful leap into the dark." Voltaire might exclaim, "I shall die and go to hell." A famous stage actor, dying, might say, "Drop the curtain; the comedy is played through." But Paul, face to face with the pale rider, could shout exultantly, "I am ready to die!" And those words have a cause back of them. Paul left on record a sort of testimony diary which explains his readiness to wade into the icy waters. Let us look at this record:

"*I lived a Pharisee*" (Acts 26:5). He had been a high-churchman. He had said long prayers; he had memorized much Scripture; he had won large phylacteries; he had attended great convocations. What was more, he had imprisoned Christians and consented to the death of a man like Stephen! Outwardly and inwardly he had been a Sanhedrist sepulcher. But let us follow his record farther:

"*I went to Damascus*" (Acts 26:12). He went with his soul burning against Christ! He had papers in his hand, and a grim determination in his heart that spurred him on to try and rid the earth of every Nazarene heretic alive! But something occurred on the road:

"*I saw . . . a light from heaven!*" (Acts 26:13). Blinding and fierce it struck full on his scowling countenance. He reeled backward in the saddle and

crashed into the dust of the Damascan highway, the papers fluttering from his hand, never to be retrieved! The bleat of Damascus sheep had come up to the ears of God, and He went forth to meet the ravening wolf of the Sanhedrin. And then—

"*I heard a voice*" (Acts 26:14). The voice of his Enemy! The voice of the crucified Man from Nazareth! Like a great bomb falling from an airplane and demolishing a garrison, the voice of God fell on the soul of Saul and shattered the ideals of his life. Flat on his face in the dirt he surrendered his will to God and fixed his own destiny forever!

"*I was not disobedient unto the heavenly vision*" (Acts 26:19). Paul obeyed the voice of God; and obedience is the starting point of the trip that ends in heaven. Naaman retained his leprosy till he jumped into the Jordan in obedience to God. Through obedience the lame man at Bethesda walked off on whole feet. Obedience brought Paul that mysterious something that we term regeneration. And the witness of the Spirit enabled him to say:

"*I know whom I have believed*" (2 Tim. 1:12). Deep in the sanctuary of his soul he had an assurance of a personal salvation. And plunging deeper into the things of God he acquired another experience which he described in those wonderful words:

"*I am crucified with Christ*" (Gal. 2:20). His old man of sin was dead. He found a glorious inheritance among them that were sanctified, and perfected forever, and preserved blameless unto the coming of the Lord Jesus Christ. But to retain this experience he was required to perform another duty:

"*I continue . . . witnessing both to small and great*" (Acts 26:22). He testified; and he gave no lop-sided testimony! Before small and great, slaves and kings, ignorant and learned, holiness fighters and holiness lovers, he testified of the saving, sanctifying grace of God. Also he did another thing:

"*I press toward the mark for the prize of the high calling of God*" (Phil. 3:14). Always he forged ahead. If he had met any hardships or made any mistakes he

simply forgot them and reached out toward the things that are above, comparing them with the sufferings of this present world. However, he never got so busy but what he took time to perform another important duty:

"I pray" (Phil. 1:9). And not only did he pray but he exercised faith:

"I believe God" (Acts 27:25). In the heart of the wildest storm, when the stars were gone, and the night seemed endless, he could cry out of the dark, "I believe God!" Even in the Roman dungeon he could exclaim:

"I have kept the faith" (2 Tim. 4:7). He had lost his standing with the Sanhedrin; he had lost his chance to buy a home; he had lost his opportunity to have a wife and children (he would never dandle a Paul-junior on his knee!)—but, thank God, he had kept the faith! And in keeping it he had done some fighting:

"I have fought a good fight" (2 Tim. 4:7). Not only a fight, but a good fight. His scars were not the ownership marks of mammon or lust or pride, but the

brands of the Lord Jesus Christ. Moreover his battle was finished:

"I have finished my course" (2 Tim. 4:7). He had left no unfinished business in the past. He died in poverty, but he died without owing any man. He paid his debt to the Greeks and Barbarians, to the wise and the unwise. Freely he might repeat what he said to the Jews:

"I have lived in all good conscience before God" (Acts 23:1). He had delivered his soul, he had given his life to the cause. His conscience was as calm as a babe sleeping at its mother's bosom! No wonder he could shout in triumph:

"I am now ready to be offered" (2 Tim. 4:6). The battle was over! The night was far spent and the day was at hand! Immortality was swallowing mortality! The tabernacle of dust was dissolving, and Paul's spirit was straining toward the house not built with hands, eternal in the heavens. Like a requiem to a departing world his cry rings across the centuries, "I am now ready to be offered, and the time of my departure is at hand."

THE SECOND WORK OF GRACE

By Peter Wiseman

ST. PAUL discovered the need of a second work of grace when he discovered another law in his members (Romans 7:23). "The sin that dwelleth in me," "the body of death," the principle of sin in our fallen nature, "the carnal mind which is enmity against God;" such a condition surely reveals the need of a deeper work of grace in the soul. Read Romans 7:20, 24; 8:7.

Sin exists in the soul under a twofold aspect, in act and in principle; effect and cause. "The wages of sin is death," and "to be carnally minded is death." God forgives an act but not a principle; a principle or condition of being necessitates cleansing or destruction. That is exactly God's order. "Wash me . . . cleanse me." "I acknowledge my transgression and my sin is ever before me."

To further illustrate the difference between regeneration and entire sanctification let us note that in regeneration sin is dethroned; in entire sanctification it is cast out. In regeneration sin is suspended and subdued; in entire sanctification sin is removed. In regeneration all carnal desires, such as anger, pride, envy, unbelief, etc., are controlled; in entire sanctification they are entirely destroyed. In regeneration the old man is crucified; in entire sanctification he is dead. In regeneration sin does not reign; in entire sanctification it does not exist. In regeneration the strong man is bound; in entire sanctification he is cast out and his goods spoiled. In regeneration God deals with effect; in entire sanctification He deals with the cause. Regeneration removes the guilt of sin; entire sanctification, the principle of sin. Regenera-

tion is forgiveness for sin; entire sanctification cleanses from sin. Regeneration is a birth; entire sanctification a death. Regeneration means life; entire sanctification, "life more abundant." Regeneration brings the favor of God; entire sanctification the moral image or likeness of God in righteousness and true holiness. Regeneration is love; entire sanctification is "perfect love." Regeneration gives a title to heaven; entire sanctification a fitness for heaven.

The twofold work of grace is also seen from a different angle as in the following:

Twofold call of Abraham: To move out of his country (Gen. 12:1); to perfection (Gen. 17:1), signified by the rite of circumcision (Gen. 17:11, 12).

Twofold aspect of Israel's history: God brought them out of Egypt that he might bring them into Canaan.

Twofold way: There is a highway, and a way within the highway which is the way of holiness (Isa. 35:8).

Twofold admission in prayer: "I acknowledge my transgressions; and my sin is ever before me. Blot out my transgressions . . . cleanse me from my sin" (Psalm 51).

Twofold offering: The trespass offering and the sin offering. The latter finding its significance in Hebrews 13:11-13. The burnt offering simply signified that the life of the worshiper is poured out in service to God.

Twofold nature of sin: Sin is an act (Rom. 3:23), and as a nature or condition (Psalm 51:5).

Twofold source of spiritual death: From wrong do-

ing, "The wages of sin is death" (Rom. 6:23), and from a wrong condition of being, "To be carnally minded is death" (Rom. 8:6).

Twofold commission: To preach "forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18).

Twofold expression of divine love: The love of God toward the sinner (John 3:16), and the love of Christ toward the Church (Eph. 5:25-27).

Twofold purpose in Christ's death: To save sinners (Rom. 5:8), and to sanctify the Church (Heb. 13:12).

Twofold call of God: To repentance (Matt. 9:13), and to holiness (1 Thess. 4:7, 8).

Twofold invitation of Christ: Rest from the burden

of sin by coming to Christ and a deeper rest by taking His yoke and learning of Him (Matt. 11:28-30).

Twofold prayer of Christ: For the forgiveness of sinners (Luke 23:34), and for the sanctification of believers (John 17).

Twofold requirement: Confession of sins for pardon and walking in the light for cleansing (1 John 1:7-9).

Twofold work of the Holy Spirit: Born of the Spirit (John 3:5), and "sanctification of the spirit" (1 Thess. 2:13).

Twofold step of faith: For justification (Rom. 5:1) and for sanctification (Acts 26:18).

Twofold witness of the spirit: To pardon (Rom. 5:1) and to entire sanctification (2 Cor. 1:22).

ANNESLEY COLLEGE, OTTAWA, CANADA

SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD

(Exodus 14:15)

By Melza H. Brown

A NEW YEAR has dawned. This year has come primarily for God's people. The New Year brings with it opportunities and possibilities, and the greatest are the spiritual possibilities and opportunities. The world expects great things materially in 1930 but how much more should we expect spiritually in 1930.

God, in allowing us to live to see this year dawn, has given us marvelous spiritual possibilities. There are great expanses of divine grace to explore where we have never gone and much where no man has gone. The material world has been fairly well explored from pole to pole but not so spiritually. There are great spiritual experiences to discover out in the realm of the supernatural where few venture and where there are many giants and adversaries. There are towering unscaled heights to climb, beset of course with many dangers and hardships which are hard on the flesh. There are vast oceans of divine love that could be sailed by some hardy and daring mariner who is not afraid to launch out and lose sight of land. Most of us have anchored our soul in a haven of rest and the great ocean remains unexplored. Are we afraid of seasickness? Can we not trust the pilot of Galilee? There are marvelous riches of grace to be obtained. Men are amassing fortunes in the material world; why not some of us endeavor to qualify for living on millionaire row in the New Jerusalem? We sing, "A tent or a cottage, why should I care? they are building a mansion for me over there," but I fear many of us will be sadly disappointed in our mansions. We are so easily satisfied down here in the spiritual realm that it will not take a very large mansion to house our little souls. Think of the unlimited possibilities of sainthood development. Many want to be great preachers, others great educators, others great leaders, but how many

are striving to become great saints? Sainthood is undoubtedly the highest possibility of man for we will never be more than saints.

With these spiritual possibilities come also great spiritual opportunities. We are living in a great age. The year 1930 has advantages that no other year has ever had. The marvelous inventions of recent years have given us many advantages over the people of former years. There is no use to bewail the fact that the devil is usurping them, for if we do not use these for advancing God's kingdom who can blame the devil for using them to advance his? Instead of using the modern conveniences for ease and luxury how much better to use them to advance the work of the Lord. We have a great heritage. The pioneers of the holiness movement have hewn out a kingdom and opened a great and effectual door unto us. This year brings to the Church of the Nazarene as great an opportunity for effectual evangelizing and constructive spiritual building as any people ever had on the face of this old earth. We have a great gospel to preach. A gospel for all people that will save them from all sin, and make them all perfect in Christ. We have a mighty God to stand by us, encourage us, back us and see us through. We have a world to take for Christ. Men who fought with carnal weapons have conquered and sighed that there was not more to conquer, but this world has never been taken for Christ, yet the opportunity is before us. We have a kingdom to develop. The greatest kingdom that ever existed, a kingdom that shall have no end. We have also an omnipotent power house within reach of all that can endue us with power to seize upon these golden opportunities and take them for Jesus.

Will we go forward? If so we will have to meet some requirements. Things worth while are not obtained easily nor for a small price.

First, we must have an intense desire to make progress. Jesus said, "Whatsoever things ye *desire*, when ye pray, believe that ye receive them and ye shall have them." People go after the things they desire and unless we have a greater desire for spiritual things than we do for anything else then the possibilities and opportunities of 1930 will be lost to us. Many want spiritual attainments and blessings but they want ease, comfort, luxury, material things, and pleasure also, and the desire for the spiritual is drowned by other desires. We need an all consuming desire for the things of God that will so eclipse all other desires of our life that they will fade out as do the stars when the sun rises.

But a desire alone will not bring spiritual victories. With that desire must also be an untiring determination to see the fulfillment of the desire. Multitudes have caught the vision of a great spiritual life but how few have followed that vision. When the sea becomes stormy it will take a set mind and soul to sail on. When the sailors mutiny it will require determination to sail on. When many others turn back or anchor fast, fearing to venture farther, it will require a strong soul to sail on. But Columbus in spite of every handicap and obstacle sailed on and why may not some daring soul despite the hindrances go a little farther and discover a great spiritual continent full of vast spiritual wealth to be enjoyed by the saints to come.

I say it will take an untiring determination. Mountain climbing is hard work and if we climb higher in the realms of grace than others are climbing then we must be willing to make greater sacrifices and toil harder. When others become sleepy and decide to put up for the night we must climb on, when others become exhausted and build a camp by the wayside we must climb on, when others become weary and would discourage us of continuing farther we must toil on, when even we become faint and short of breath, if we are to achieve and scale the unscaled heights, we must climb on by sheer force of will power, knowing that we can, for one, even Christ Jesus, has assured us of success.

But even beyond a desire and a determination there is still a greater requirement for the soul that will make the best of the possibilities and opportunities. There must be an unlimited and wholehearted consecration to God with such an utter and reckless abandonment to the whole will of God that all else is counted loss for the sake of the cross, and the self life is so crucified that there can be no shrinking or drawing back regardless of the cost. Spiritual achievement means the loss of many things. He that will climb highest must be unhampered. Many connections will need be severed. Many misunderstandings must be endured. The path will be rugged and stony, the day may be cold and stormy. At times the blast may pierce to the heart of the soul. He that has been your friend and in whom you have utmost confidence may turn against you and if the self-crucifixion is not complete

beware. God finds few men that he can take up where he took Job for he finds few men who will go over the way that Job went over. God takes few men to the mountains of transfiguration for he does not find many Moseses and Elijahs that can be prepared for taking there. As far as I know God has never taken but one man to the Isle of Patmos and from there over into the Lord's day, but there were several steps ahead of the Isle of Patmos that most of us are slow in climbing. But still God speaks to us the spiritual children of Israel, that we go forward.

ALHAMBRA, CALIF.

THE UPPER AND NETHER MILLSTONES

By OLIVE M. WINCHESTER

THE caption of this article has been borrowed, but the problem, or one akin to it, has long been present to those who are connected with our church schools. The caption is one used by President L. B. Bowers of Kansas Wesleyan University for an article in the October number of *Christian Education*.

Writing upon the church college in general, President Bowers compares the opportunities of the church college twenty-five years ago with the opportunities today, also the possibility that the church college had then of shaping its own curriculum with that of today. The constituency that the church college had then in that it furnished high school advantages for the rural population has today been largely depleted because of the consolidated high school which gives almost all rural students advantages which, though they may not altogether equal those of their city cousins, are nearly the same. Moreover when the constituency was from rural regions the power and effect of the church was felt to a greater degree and the young people had a foundation upon which one could more readily build. Now the country and city are so closely connected that the more liberal ideals of the city have penetrated the country and much of that original idealism has been lost. These factors he calls the nether millstone.

It is with the upper millstone that we are the more directly concerned. Since many of our young people of high school age are sent to us and moreover since they had Christian ideals set before them in their own home church, we are not troubled so much by problems such as these which face other church colleges. But we do find the upper millstone pressing rather heavily upon us at times, that is, the fact that we cannot shape our curriculum as we desire.

The chief factor in the upper millstone is the limitation of the curriculum in a church college. President Bowers shows that twenty-five years ago a church college could shape its own curriculum and thus give a semi-professional course along with a literary course, but today the demand made by higher institutions is such that it is not possible to shape a curriculum thus. The students are demanding of our church institutions that they be standardized or accredited, but the criteria

of standardization are determined by those who have no sympathy with religion or religious subjects. In our own particular church colleges our church desires and the faculties of the respective schools desire to introduce much work that will give the students instruction in the fundamentals of our faith and training in service for our church; but the students, on the other hand, desire to have our schools accredited, and the question arises how can an accrediting be obtained and maintained and at the same time courses given which are not regarded as part of a Liberal Arts course by university authorities?

In the second place, the requirements for certain professions are such that the major part of the students' time is taken to fit them for these professions. In the early days of our colleges, most of the students who came to us were preparing for Christian work. Today the majority are fitting for the teaching profession or for entrance to some higher institution. With these ends in view the course must be shaped accordingly or the students become dissatisfied; but if the course is thus shaped, then there is only a limited amount of time that can be given to biblical literature and other kindred subjects.

Thus the upper and nether millstones in our case would seem to be a little different from the general church college which loses part of its constituency by the development of the rural school and is pressed upon from above by the limitation of the curriculum. The nether millstone with us is the danger of not maintaining and adding to our constituency if we do not acquire standardization which our students demand. The upper millstone is somewhat the same, that is the pressing in upon us of the necessity of limiting our curriculum if standardization is procured and the major part of our students are served for their desired ends. Added to this pressure borne in upon us by the upper millstone is the demand from our church and the desire on our part to train the young people along lines which will serve the church.

While these issues are beginning to press in upon us now, the problem is going to intensify as the days come and go. The demand on the part of the students that our institutions be standardized is going to increase, yet the problem will remain, the problem of setting a curriculum which will meet the needs of standardization as demanded by the universities and which will also do the work the church desires us to do. If we seek to satisfy the wish of the students in obtaining accrediting, we endanger ourselves to criticism from the church, and if we follow the desires of the church, our students will tend to seek other schools where they may obtain the work they wish. Our sympathies are with the requirements of the church. We feel that the training for Christian service is superior to all other training, but the question arises whether it is possible to do both at the same time and do both well. These are problems which the church as a whole and the colleges will need to work out together.

BLOOD TRANSFUSION BY FAITH

By J. B. McBRIDE

There is an operation of blood transfusion from a living person to a dying person to save life in some cases, but the act of the living person in giving his life, or blood which contains the life is voluntary on his part, and if the operation is successful the dying person will recover his health. I know a man who was dying, and in order to save his life a blood transfusion was necessary. I also know the man who offered to give his blood to save the dying man if it was acceptable; his blood was tested and accepted by the surgeon, and was transfused into the dying man by instruments used for that purpose and the man recovered his health and is living today. Although he is an Englishman by natural blood, he is both English and Swedish by blood now, for a living Swede gave a dying Englishman his life's blood to save him, and the Englishman lives because the Swedish man lives. It is a mysterious method but a profound fact as well.

When we were dying sinners, without God and without hope, we could not live without a blood transfusion, but there was one who was willing to die and give His life-blood to save us, and the act was wholly and absolutely voluntary on His part, and blood transfusion from the God-man into our dying souls became necessary in order that we might recover our health (holiness) and reach our normal condition. By the operation of the Holy Spirit through the instrument of faith, it was accomplished, and in every case successful, and we live because He lives, and there is the uniting of humanity and Divinity, and we are both human and divine, being "made partakers of His nature" thus bringing us into the relationship of brothers and sisters of Christ, and sons and daughters of God. He is alive forevermore, and he that liveth and believeth in Him shall never die. "Except ye eat my flesh and drink my blood ye have no life in you." Thank God that through the mysterious operation of blood transfusion we can be brought into the royal family.

There are many things more unreasonable that we believe in than blood transfusion by faith. There is no other means for our salvation and it is a reflection on the blood of Calvary's Lamb to discount its saving efficacy. It issued a crimson rivulet in the Garden of Eden, and threads its way down through Old Testament centuries, and arches in the riven side of Christ on the cross, and continues to flow down to the end of the ages, crosses the divide and terminates at the throne. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated

for us, through the veil, that is to say, his flesh" (Heb. 10:19, 20). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:24-26). "For if the blood of bulls and of

goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14). The blood of Christ possesses eternal saving virtues, and is just as efficacious to save now as the day it flowed hot from His pierced side.

*The cleansing stream I see, I see,
I plunge and oh, it cleanseth me.*

THE GENIUS OF THE CHINESE

By General Superintendent Goodwin

SOME thirty-five years ago I became interested in the Chinese people. I soon became acquainted with a young man by the name of Rev. G. Howard Malone who had returned from China and gave some very interesting stories of this great people. I was much interested in his return and did what little I could to sustain him in the work. When the questions were thrust at him like the following: "Are there any Christians in China?" or, "Can you get them really converted?" he seemed surprised and astonished. He would exclaim, "Christians in China?" I have seen the choicest examples of true Christians among this great people." He returned to China some thirty years ago and built up a great work in Nanking. At one time it is stated that he had around him over five hundred believers. While in Shanghai, I called over the phone and talked with Mrs. Malone. On account of the war conditions they have been compelled to leave Nanking and are now living in Shanghai. Brother Malone was not able to come to the phone as he is almost helpless, but is still mentally very active and both Brother and Sister Malone seem very happy and victorious in spirit.

My visit to China has confirmed my early convictions of this great people. One does not really see China in the coast cities. As three-fourths of China's 400,000,000 are farmers, it is needful to go inland to really know the Chinese people. The deceit and worldly mindedness of the white races who have become traders in the coast cities have not impressed the natives with the true ideals of Christianity. China is hardly free from the curse of the opium trade thrust upon her years ago. In recent years China has been again cursed with the tobacco trade thrust upon her by the American-English Tobacco Trust, whose slogan has been a cigarette in the mouth of every Chinaman. This is fast becoming a fact, and the ladies are taking up the habit quite universally. Therefore in the midst of her poverty China is spending her money "for that which is not bread and her labour for that which satisfieth not." The money which China spends for tobacco would abundantly supply food for all her hungry.

The ability and genius of the Chinese has been proven by her literature, which has been quite marked, even through the internal troubles which have disturbed her history through the past centuries. Students of Chinese history are united in their conclusion that China has had great prosperity in the past and there are periods when she has had marked advance in literature and science. In recent years her men have become very forward in business at home and abroad.

The genius of the Chinese people to suffer and endure is most marked. Crop failures caused by storms or drouth, floods and overflowing rivers, disappointments in prices, all combined have not been successful in turning the farmer from his course in tilling the soil. The Chinese people as a nation are not lazy or indolent. They are hard workers and willing to carry burdens. Their ability to walk, run and carry burdens, and there being so many of them to do the work, they have not been especially inspired to invent labor-saving machinery. Most of their work is done by hand labor with few tools, seemingly. But their ability to produce results and make things seems to me most remarkable.

I saw a man, and what I supposed to be his son, making a three-fourths inch rope out of hemp in front of his shop on the side of the narrow street in one of the cities we visited. The boy was stationed at one end where he turned a wooden wheel by which he twisted four strands which were firmly fastened into one at the other end. On he patiently turned while the man kept the strands apart and with a cloth in hand rubbed each strand vigorously to make them smooth. When the tension was sufficiently tense the man began turning the four strands into rope. There was a heavy stone attached to this end of the rope to keep it tight even while the winding was going on. When they were through they had produced a fine three-fourths inch rope.

The cabinet and furniture makers do all their work by hand. Their tools seem quite unique to us, but they get the work done just the same. The saw teeth are so filed that the saw cuts with the pulling stroke instead

of the pushing stroke. The same method is used with the plane. They use a curved steel wood-file for smoothing the surface. They use carving tools for producing the wonderful carved furniture which is often sold at a surprisingly low price. All the furniture in the Bresee Hospital at Tamingfu, such as tables, cabinets, chairs, have been made by handwork by the native Chinese. There seem to be a large number of workers and therefore quite a competition for toil which makes the price of labor very reasonable, and jobs are so few that it would seem wise to hold the one in which the worker is engaged just as long as possible, therefore there is plenty of time, no use to hurry. The only scramble is to get the job, but no special scramble to finish it. However, the work done seems very thorough and the article very strongly built.

There are so many people in China and so many mouths to fill that every small portion of land is cultivated. In places where there is much alkali, the farmer scrapes off the surface into large piles and plants between that no land shall go to waste. All the droppings from animals along the road are saved and gathered for fertilizer to enrich the land. Many farm roads are several feet below the surface, occasioned by this gathering through the many years. These roads give little trouble for their donkey or cow carts, or their one-wheeled barrows which are much in use, but for a modern automobile to travel such narrow, ditch-like roads with one wheel on the side of the bank and the other down in the rut, isn't at all like riding the cement paved roads in America, you may be sure, and especially with all the bumps and rough places which must be overcome while in this tilted position. It is rather hard on the nerves for high-strung Americans, but the Chinese are not cursed with nerves, it seems, so they can make it just lovely.

The genius of the Chinese to settle down in contentment with what things they have and make the best of bad conditions seems to the writer very remarkable indeed. If they do not have steel with which to make a pitchfork, they can find some way to grow a tree so as to make a three-pronged fork out of the branches. If they do not have a modern harness for the donkey they can find some way to make a harness out of hemp rope so he can pull their load. If they do not have abundance of wood for fuel, they can find some way to economize and use such as they have, even to scraping up the leaves which fall from the trees. Then they plan their beds, made of brick, so the heat from the fire used for cooking can pass under this brick bed and make it warm in the winter for sleeping. Time is not worth as much as gasoline, so they still use the sailship to transport their freight along the coast and up the rivers when possible. When there is no wind they can pull the ship with ropes from the shore or push with poles from the ship and so they keep going up the river.

Fuel in the northern part of China, not being plen-

tiful, it is quite a problem to keep the homes warm. But they do not intend freezing to death, so they make their clothing warm by padding their garments. These padded or quilted garments are very warm, so our missionaries say, and therefore the church buildings are not kept very warm.

This gift or ability to put up with such things as one has, and not find fault or fuss about conditions, might be used to some advantage in other countries outside of China. Dr. Williams has written a very interesting article for the *HERALD OF HOLINESS* on that woman sailing in a tub across the river near Shanghai. I concluded a ride in a tub is much better if one can go in the right direction, than riding in a large steamer in the wrong direction. If the steamer is going the way I want to go and will land me in the right place, then a steamer is to be chosen. But if the steamer is going in the wrong direction and proposes to take me where I do not want to go, I would rather take a sailship, or even a tub with the hope of landing on the right shore. I admired that woman in the tub, for she did not seem to care, and in fact she seemed to be making better time than some of the men who were sculling in boats and even some with steam launches. She could make mighty quick turns and keep out of the way. We could but remember the words of Paul: "Be content with such things as ye have," and concluded that it might help in being "at peace among yourselves."

The Chinese people seem to know a good thing when they see it. When they see the gospel of Christ working in its fulness they are not slow to hear. The field is white and ready for harvest. This is a great day of large opportunity in China. We must not miss God's plan and thought for this great people.

ERADICATION OF SIN

"It is a remarkable fact that while the Greek language richly abounds in words signifying repression, a half-score of which occur in the New Testament, yet none of them are used of inbred sin; but such verbs as signify to *cleanse*, to *purge*, to *purify*, to *mortify*, and to *crucify*. When St. Paul says that he keeps under his body and brings it into subjection, he makes no allusion to the *sarx*, the *flesh*, the *carnal mind*, but to his innocent bodily appetites. In Pauline usage, *body* is different from *flesh*. We have diligently sought, both in the Old Testament and in the New, for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout soul, body and spirit. Repressive power is nowhere ascribed to the blood of Christ, but rather purifying efficacy. Now if these verbs which signify cleansing, washing, crucifying, mortifying, or making dead, are all used in a metaphorical sense, it is very evident that the literal truth signified is something far stronger than repression. It is eradication, extinction of being, destruction."—DR. DANIEL STEELE.

WHY THE VIRGIN BIRTH?

By IDA M. ATTEBURY

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isa. 7:14).

SOME time ago an article was published in the HERALD OF HOLINESS dealing with the Father-mother nature of God, showing us that He possesses the tenderness and gentleness of mother as well as the strength and might of our heavenly Father. When man was first created, no doubt he also possessed the father-mother nature, seeing he was formed after the likeness of God. When the Creator caused him to sleep, and with the rib created the woman, in her He separated the mother-nature from the father-nature which remained in Adam, thus making two creatures of the one being. Considering this, we more easily understand why the Lord said of man and wife, "And they twain shall be *one* flesh."

Much could be said concerning woman's relation to man, for she is not only the mother of the world, but given her proper place, her influence has much to do with making or marring the life of the man. We listen to men who have been successful, and hear them testify to the fact that their wives have stood by them, encouraged and inspired them, and thus have made them what they are, while we need only to observe that every *good* woman is a balance wheel to her husband, checking his ramblings, spurring him on to his best, working continually to make him more efficient in his line. He comes to depend much upon her good judgment and mounts up because she pushes him on. On the other hand, how many men have been ruined entirely and gone down in despair because of the opposite to good in their wives. The fact that only one rib of man's body was used in constructing the woman reveals that she has greater spirit capacity. This may not be evidenced outwardly, but within her own being it is so. One of our aged ministers once expressed it thus: "She can go deeper and rise higher, somehow; it seems to be her nature." She is capable of greater suffering, and her heart can know depths of anguish that man could not bear. Likewise with joy. What man could express himself as Miriam with timbrels and the dance? She can receive flood-tides of joy that cause us to wonder. Without God, she is more desperate than man. She is more daring, which quality is greatly manifest in this day of her emancipation. Man is mad with her caprices, and is rushing after her into hell.

You are wondering what all this has to do with the subject. It is to establish the fact that she has a deeper spirit capacity, whatever weaknesses, mental or otherwise, she may possess, and she exerts a tremendous influence over man. Also, she has far more than man to do with influencing the life of offspring. Her life is closely linked with spirit, be it good or bad. It

is commonly said that Satan chose the weakest point for temptation, but on the other hand we note that he continually aims at the corruption of the best, and because of this deeper spirit capacity, she was the most delicate instrument. The very fineness of her nature, her future influence upon offspring and her heart-hold upon man made her the strategic point, and Satan devised her fall by alluring her with beauty, and tempting her with knowledge and promise of high spiritual standing, "And ye shall be as gods." He then played upon the trusting, believing strain of her nature, and she, accepting his lie that God was depriving them of privileges they should have, yielded to his temptation and brought about the fall.

When God searched them out in the evening and heard their confession (thank God that they confessed!), He first cursed the serpent, and declared the age-long war between him and the woman, his seed and her Seed, foretold his bruising of the Savior's heel, but with it declared the mastery of Christ's kingdom over his, and his crushing defeat in the end, and made known to him that as he had made woman the instrument of the fall, He would make woman also the instrument of salvation.

Man was not deceived, 1 Tim. 2:14, but the woman *was* deceived. He partook of the fruit because she gave it to him, and because he wanted to be one with her. If he had refused, they would have been separated, but his love for her combined with her influence over him led him to do the same as she had done in order that he might keep her companionship.

Satan's scheme, no doubt, was to corrupt man by getting him to eat of the fruit of the tree of the knowledge of good and evil, and when corrupted, to draw him on to partake of the tree of life which would have insured his doom and given no hope of redemption. This would have caused him to live forever in his fallen state, but God's mercy intervened, and He expelled him from the Garden and gave him hope.

The plan of salvation was arranged from the foundation of the world. Man first had to see his hopelessness and went down in the waters of the deluge. Then came the law to show us sin, the need of a sacrifice for sin, and to bring us unto Christ. Christ was "made of a woman, made under the law" (Gal. 4:4). As we read further, let us keep this in mind, please; under the law, God demanded that every first-born son should be given unto Him (Ex. 13:2, and 22:9). Christ fulfilled the law, and for His position it was needful that He should be a firstborn Son.

It is an established fact that man could not save himself, neither was there found angel nor other creature able for the task, therefore, God's love moved Him to search out a plan for his redemption: "And he saw that there was *no man*, and wondered that there

was no intercessor: therefore *his arm brought salvation* unto him; and his righteousness, it sustained him" (Isa. 59:16). Here was the necessity for the virgin birth. Rev. J. T. Black, speaking upon this subject said, "Woman had to be the instrument of salvation, and she had to do it without man's help." But God helped her, and used her in His plan. Man sinned in the flesh. As the flesh was the battle-ground, God must meet the enemy in the *flesh* and overcome him there. Seeing He must come in the flesh and it must be without man's help, He prepared Himself a body: "but a body hast thou prepared me" (margin, "fitted me," Heb. 10:5). This body could not be prepared after the natural order, for the natural order can only *reproduce* another human being with the same inherited depravity. The body does not sin (1 Cor. 6:18). Man makes it the instrument of sin. The Lord prepared this body for the sinless Savior. It was ordained from the first that a virgin should be the instrument for the preparation of this body. God has been slandered, Christ pronounced a bastard, and Mary branded as unchaste, but if sin-blinded man could only understand, he would exclaim, "How reasonable are all God's acts!" This conception was to be a miracle—above the light of nature. When the power of God came upon Mary, it was a marvelous infilling of the Holy Spirit, and a *creative*, not a reproductive act, and in this especially fitted body, God, in the second person of the Trinity, visited this earth to partake of all man's sorrow, suffering and woe, and by dying to suffer not only physical death, but to taste of despair for us. By combining His divine nature with the human, He conquered sin in the flesh, the spotless Lamb of God. He laid down His life in the sacrifice required for the (conditional) redemption of our souls, took it up again in glorious resurrection, and because He lives, we shall live also. His wonderful redemption is complete. In forgiveness He restores us to blamelessness before Him; in sanctification the moral image is restored, and in the coming resurrection He will restore our bodies, and changing them, will make them like unto His glorious body. How wonderful are the works of God, and His ways past finding out! Yet while He hides His mysteries from the wise and prudent, the scholars of the world, He reveals them unto babes, and the lowly rejoice, and the poor and the needy, the wretched and forlorn, the outcast and the hopeless are lifted up and made heirs with Him of His kingdom, praise be to God.

To sum it up: God must meet the enemy in the flesh and defeat him there, and in order to do so a body must be prepared for His humiliation. This could not be prepared otherwise than by the same instrument of the fall, the woman. In order for this to be a human body, yet free from human depravity, there must be a creative act of God, miraculous according to nature, but indispensable for giving us the Sacrifice of Calvary and bringing about our redemp-

tion. Of necessity this instrument must be a virgin, chaste and godly. What is man to accuse God? Shall we not thank Him and adore Him that He was able in so wonderful a way to provide salvation for us? "My soul doth magnify the Lord."

THE MASTER'S CURE FOR BOLSHEVISM

THIS is an age of practical materialism. Men and women, by the million, "*love the world, and the things that are in the world.*" Worldliness is rampant. When goods constitute the world's good, strife is inevitable, disaster is imminent, and spirituality is smothered. The only solution the world offers for its economic problems is either *capitalism* or *socialism*. Our Lord Jesus Christ offered another, viz., *stewardship*. Unless Christians recognize this, their earthly store will beget covetousness, and covetousness is, so the Scriptures assert, idolatry. Unless our holiness people recognize the truth of the revelation that came upon the first church at Pentecost, viz., that not a penny of money, a foot of land, or a yard of goods belonged to anyone of them (Acts 4:32), but that it all belonged to the Master, then the current of materialism will eat the heart out of any experience of holiness that anyone may have, and the holiness movement and the holiness churches will be doomed to apostasy, not of the head, but of the heart, and heart-heresy is the most damnable of all.

While the French revolution was pursuing its weltering way through blood, England just across the channel was also threatened with a similar outbreak. But it never occurred. What prevented it? The historian Green declares it was on account of the Wesleyan revival. God appeared on the scene. Salvation prevented revolution. In any condition in which the world finds itself today the only safety for an individual or a church or a nation is to be filled with God. Keep Him at the helm. There is now a fearful revolution on in Russia. Bolshevism is socialism rampant. It will spread to other parts of the world, no doubt. It has already armed itself with fiery propaganda. The world itself has no antidote for the virus that is now burning like a fever in Russia's veins. Its only idea is to resist. But resistance fades away when the masses feel that they have not received justice. The under-dog can never be trusted when once he gets on top; and the human under-dog will not remain under in these piping days. Some form or degree of Russia's fever will inevitably inoculate the common peoples of Europe, Asia, and to a degree, the Americans.

The world has no cure for this. The Master has. Jesus' cure is full salvation which results in *Stewardship*! Listen, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up

for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also" (Matt. 6:19-21).

No, He did not here forbid accumulation of money and property. He forbade its accumulation *for ourselves*. If we will accumulate *for others*, acquiring wealth is all right. In one word, *Stewardship*. The only thing the Master allows us to accumulate *for ourselves* are treasures in heaven.

Listen, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). If you truly serve God you will not be governed and guided by the dollar; if you serve the dollar you cannot serve God, you are an apostate.

"But seek ye first [i. e., primarily, chiefly] the kingdom of God, . . . and all these things [i. e., food, clothing and shelter] shall be added unto you" (Matt. 6:33). Here's a test of faith. Do we believe this? If we will actually serve God *with our money*, that is, faithfully practice stewardship, will He suffer us to come to want?

Listen, "Make friends to yourselves of the mammon of unrighteousness [margin, riches]; that, when ye fail [i. e., die], they may receive you into everlasting habitations" (Luke 16:9).

In other words, use your money to buy heavenly treasures instead of consuming it wholly on your earthly desires. What are earthly desires? Food you do not need, clothing more expensive than is necessary, cars, radios, victrolas, pictures and rugs that you can do without, houses and lands you are buying for mere speculation. What are heavenly treasures? The church, salvation of souls, revival meetings, home mission campaigns, foreign missions, etc.

Stewardship, stewardship, stewardship! As the immortal John Wesley said in his pungent way, "*Earn all you can, save all you can, give all you can!*"

Nothing but stewardship, enthusiastically practiced, will save the world from some form of materialistic socialism. Nothing but stewardship religiously applied, will save the holiness people from the cancer of heart love for "the things that are in the world" (1 John 2:15) and bring upon them its awful penalty.

Nothing but stewardship will put the Master's kingdom program across. Nothing but stewardship will precipitate a genuine revival in the homeland. Nothing but stewardship will release God's power on festering foreign fields.

"Who then is a faithful and wise servant?" (Matt. 24:45).

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

"Good stewards" (1 Peter 4:10).

J. G. MORRISON, *Executive Secretary*.

THE NEW CREATION

By J. H. THOMPSON

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:17).

"In the beginning God created the heaven and the earth." We do not know when the "beginning" was, we only know that before the beginning of all created things was the Creator, and that "all things were made by him." Included in this creation was man, whom He made in His own moral and spiritual image.

But sin has greatly marred this portion of God's creation. Alienated, polluted and undone, man has ever since the advent of sin been in need of a new creation.

Just as the material universe could not come into existence of itself, so neither can a sinful man become a "new creature" by his own efforts. Just as God was the author of the old creation, so is He the author of the new.

Men have endeavored and are endeavoring to account for the material universe independently of God. And in the same way they are more and more denying the supernatural in religion.

Salvation is not a gradual process of development, it is a direct creative act of a divine Savior. It is not the development and refinement of the nature which a man already has, but the creation of a nature within him which is entirely new. It is not a process of reformation but an immediate work of transformation. For "if any man be in Christ he is a new creature."

In other words, if a man is a genuine Christian, he is a new and radically different man from that which he has been. Not the same man with new resolutions, but a changed man with new desires, tendencies and inclinations.

Back in the first chapter of Genesis, after the record of each separate act of creation, the writer says, "And God saw that it was good." Not only was God's work satisfactory in the original creation, but it is just as satisfactory in the new. Christ is an omnipotent Savior and there is no need of the human soul which He cannot meet.

"Therefore if any man be in Christ he is a new creature." My friend, stop just one moment and ask yourself this question, "Am I in Christ? Am I a Christian?"

Experience tells us that those Sundays are the happiest, the purest, the most rich in blessing, in which the ordinary occupations are entirely suspended, those in which, as in the temple of Solomon, the sound of the earth hammer has not been heard in the temple of the soul.—FREDERICK W. ROBERTSON.

Richard Watson defines entire sanctification as a "complete deliverance from all spiritual pollution, all inward depravation of the heart."—*Institutes II*, p. 450.



LESSON FOR FEBRUARY 16, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Healing and Helping.

LESSON TEXT: Matthew 9:1-13.

GOLDEN TEXT: *Himself took our infirmities and bare our sicknesses* (Matt. 8:17).

INTRODUCTION—When Jesus walked among men He was constantly attending to the business that He came to do; meeting the needs of the human race. Sometimes people think that his wants are needs but Jesus in this lesson makes clear to us what He considers are really human needs, and as we consider the lesson in its entirety we are convinced that wherever Jesus is needed to meet a human need He has never been known to refuse a needy soul.

JESUS AS PHYSICIAN AND SAVIOR—The first human need spoken of in the printed portion of our lesson is that of the palsied man. He was a physical wreck, but his spiritual need was even greater. To cure a paralyzed man, not partially but wholly paralyzed, bedridden and helpless, required the skill of One who could perfectly diagnose the case, who knew the cause as well as the remedy. There is only one Physician who has the requisite knowledge. This man had some friends who believed in Jesus' power to heal and they carried him to the Master. "Jesus seeing their faith." The "faith" of both the sick man and his friends. It seems apparent that this paralytic was a young man from the way Jesus addressed him as, "Son, be of good cheer." Weymouth translates this passage thus: "Take courage, my child; your sins are pardoned." This forgiveness was doubtless the very boon his heart desired above all others. Jesus was reading his heart. Possibly, too, there may have been in this case a peculiar connection between the youth's sins and his sickness.

In the case of this healing, Jesus openly declared His divinity. He intended to draw special attention to the spiritual side of His works. The scribes at once called in question His right to such a claim as *forgiving sins* for such power belonged to God alone. This was and is true. Jesus at once supports His claim and proves Himself to be fully competent to both heal the body and forgive sins. Jesus put forgiveness of sins first and what He put first we may well put first. What other things are worth seeking for or thinking of until this is done? There is no advantage worthy of mention comparable with the forgiveness of sins. In order to forgiveness there must be a strong faith that will overcome difficulties. The cure was immediate, and wrought in the sight of all the multi-

tude; it was complete and "glorified God."

MATTHEW CALLED—It may be that Matthew and Jesus had never met before but it is more likely that they were previously acquainted, for Jesus had been working for months in that vicinity, but here Christ claimed him for discipleship. The claim was peremptory but not less prompt was the obedience rendered. "He arose and followed him."

MATTHEW'S FEAST—We now have a shifting of scenes. Before this Christ had been the inviter and Matthew the invited one, but now the order is inverted and Christ becomes the guest of His disciple. This feast was expressive of his gratitude. Jesus calls us to Himself and then accepts our invitation and enters our hearts and feasts with us. Not much have we to offer but what we have is enriched by His presence.

We note that Matthew was not content to feast alone with Jesus, but he invited others, probably his old associates. He would have them to come in contact with Jesus face to face, and could do this best by entertaining them. He knew they would not come to a formal discourse from the Lord but a feast would bring them together and they would partake of his bounty and their hearts would be open and receive the scattered seeds of Christ's teaching.

What an opportunity this was for sowing the seed of the kingdom! Publicans, sinners and Pharisees, that strictest Jewish order, and all heard the truth that Christ came to doctor sick people not well folks; He came to call sinners, not righteous people, to repentance.

A GREAT TRAGEDY

C. W. Brewbaker in his book, "The Adult Program in the Church School," says, "Many classes remain small, are static and lifeless things. With the un-churched multitudes of men and women in every community there is no reason why each school should not have one or more large, growing adult classes."

Here is the tragedy, seen in very many Sunday schools. First scene: a class of from six to twelve men, middle-aged men or older men, attending a Sunday school week after week like a door swinging on its hinges, but few if any of them having even read the lesson, let alone studying it, sitting before a sincere and earnest teacher who is handing out to them the "deeper spiritual truth," sitting there already dull and suffering from dyspepsia because of feeding in excess of exercise, occasionally arousing to a discussion when some technical point of interest is struck.

Second scene: from ten to twenty other men who are members of the church, more or less regular in their attendance at the worship service but never at Sunday school; from twenty to one hundred other men in the community, in the field supposed to be occupied by this church, who are without Christ, without church or religious interest. Third scene: week after week passes by and each goes about his work. These swinging doors, religiously dyspeptic, indifferent Sunday school attenders never say one word, show no interest, extend no invitation to the nonattenders.

What does Jesus think as He sees these scenes? Is not such a Sunday school class something of a tragedy? Why not study your class, men or women, and its activities in the light of your church and community and the great need. The Master's command was to "Go teach," not "Come and be taught." We are to go after the people and bring them to the place of teaching.

TOO MANY AGENCIES

Edwin L. Shaver, in his recent book, "The Present Day Trend in Religious Education," says, "We have too many agencies all trying to do the same thing with them (the children and youth) and often the child is dragged hither and thither to keep a program going. Without disparaging any of the well-intentioned efforts to help develop character in our children and youth, we must say that our present increasing duplication of effort is having a decidedly bad effect upon the child itself." Practically all of our prominent leaders in religious education are agreed at this point.

It is easy to lose sight of the best interest of the child in devotion to a program or the success of our society. These, however, are but incidental and should be willing at any time to surrender to other arrangements that may be better for the child or youth.

Each society or club calls for its own organization, and thus organization is increased. We often hear the cry, "Too much organization," or "organized to death." The fault is not so much that any one organization has too much organization, but we have too many agencies covering practically the same field. Any agency to succeed must have sufficient organization to enable it to carry on effectively. Not less organization, but fewer agencies and these better correlated, is the great need.

Unbelief has always resulted in doing nothing, sullen criticism, and finally damnation.



Foreign Missions

ARE AMERICAN NAZARENES KEEPING PACE WITH THE AFRICAN NAZARENES?

By C. S. JENKINS

I am indebted to Sister Ferree for the caption of this article. In a recent article written by her she very pertinently asks this question.

I want to note some recent observations, and you can answer the above question yourself.

At the last campmeeting at Peniel, when the offering was being taken, Mary, one of the teachers, rose to her feet and said she would promise to give \$25. She gets \$7.50 a month for her teaching. *Are the Nazarenes over there keeping pace?*

Many of the evangelists and others tithe. Often at campmeeting when the offering is taken one will give from \$2.50 to \$10. They get from \$10 to \$15 a month. *How about the British and American Nazarenes?*

Often the evangelists want the missionary to take out the tithe when he gives them the money. Why? They say that it becomes a temptation to them to use it for something else. They don't mean to take it, but plan to return it the next month. Sometimes they forget, and then lose account of how the tithe stands. I wonder if that wouldn't be a good plan in the homelands. Brother, sister, try this plan. Take your pay envelope to the pastor before you open it and let him take out your tithe! *Are you keeping pace over there?*

The Swaziland native W. F. M. S. gave \$100 to build a schoolhouse for the girls' home in Gaza. It was not enough, so the Gaza girls had their porridge only once a day, and went without their new clothes which would have been given them, until the amount needed was made up. They gave in this way \$175. *Fasting one meal a week is rather hard fare for some of the homeland Nazarenes?*

The African W. F. M. S. gave \$270 last year. *I wonder if the W. F. M. S. in the homelands did as well in proportion to what they have!*

All his life a certain evangelist had walked. After a while he saved enough money to buy a donkey. He enjoyed riding the donkey. One day an offering was taken and the Lord told him to give that donkey. He did! We wonder if anyone in the homelands was ever known to give the only motor he had! *Would it not be proportionate?*

Another evangelist told his wife that she was to keep separate all the largest corn and peanuts for the Lord's portion. They had the largest crop of corn last year that they have ever known. This same evangelist could not keep his tenth

cow. Does God require more of the African Nazarene than He does of those in the homelands? *A tithe is a tithe.*

African Nazarene women join the W. F. M. S. and give 25c a quarter. Do their white sisters think that 10c a month is overgiving? Is 30c a quarter to Americans and Britishers more than 25c to the African? This is a problem in mathematics, but it is very easy to answer. Perhaps 25c is all the African woman has!

An African Nazarene has two daughters. According to African valuation each one is worth \$125. The father says that under the light of the gospel it is not right to take this dowry, and therefore turns his back on \$250. Taking into consideration that an African seldom gets more than \$15 a month in wages you will readily see that \$250 is really no small amount to him. That amount is as large to him as a much greater amount would be to you. Could you turn your back on a proportionate sum as gracefully as he does, because the receiving of it is not according to the highest type of Christianity? *Are you still leading these African Nazarenes in the way?*

A few weeks ago one of our African mission stations had a week of prayer. From one Monday morning at six to the next Monday morning at six prayer was ascending continually. The relay plan was followed, each one praying two hours at a time. We understand that sometimes at the campmeeting at home the leaders allow you to divide up your two hours into fifteen minute periods. Not so in Africa! *Would you like to be an African Nazarene instead of an American or British Nazarene?*

Upon hearing that there was no one coming to that prayer hut for the next two hours the evangelist got so blessed that he took the next two hours. *Four hours on a stretch of praying! How about it over there?*

When some of the African Nazarenes were told that the Bible in their own language was to be taken away from them, and that preaching in their language would no longer be allowed, they said, "We will gladly go to jail before we will give up preaching and our Bibles." *Do the homeland Nazarenes have the same kind of consecration?*

Some African Nazarenes walk seventy miles to get to campmeeting. Perhaps some homeland Nazarenes did not go that far in their cars to get to campmeeting. We wonder!

Some African Nazarenes walk several miles to get to the Sunday services. Did not we hear that some of you Nazarenes over there couldn't walk a few blocks to church when your car was broken down. You said, "It will be all right. We'll stay

at home and listen to a sermon over the radio." Is there the same hunger for the fellowship of the saints over there?

Some girls who wanted to return to the Swaziland girls' home, but whose heathen parents were trying to prevent them, traveled on foot for a week to get to the home. They would hide in the daytime and travel under cover of darkness. *Would your salvation work that way with you?*

An African native worker goes where he is sent. Would you do it? The health of your family? The African preacher is not allowed to consider that. We teach him that if he refuses, his consecration is not perfect. Would your missionaries get into trouble should they come home and preach that to you? Didn't you "pray over" a certain call and then decide that the Lord didn't want you there? Why? There were some personal reasons, weren't there?

One African evangelist says, "I cannot preach unless I get the message from the Lord. I must have time to pray about it." Preacher in the homeland, how about your "barrel"? How about that fiery anointing?

We do not allow our African Christians to wear short dresses and ornaments. Don't make us ashamed and require us to make excuses for you when we show them some pictures of our American and British Nazarenes!

The African Nazarene has very little to read but his Bible. We publish a gospel paper for our Christians. The one in Zulu is called *Umpapamisi* (The Awakener); and the one in Shangaan is called *Mutwalisi wa kukwetsima* (The Herald of Holiness). When the native gets his paper he reads every word. How about the *HERALD OF HOLINESS* and *The Other Sheep*? *Do you read every word in them?*

One African Nazarene prayed, "Lord, bless all the British and American Nazarenes, who by their sacrifice and love for us make it possible for us to have the gospel." *Was he praying for you?*

SELF-DENIAL ALWAYS GETS ITS REWARD

"We surely have a band of sacrificing women here in our church. They go their limit for missions. We all look forward to Missionary day like children to a party. We raised more than our General Budget last year, and it looks like we'd double it this year. We raised \$25 last week, and all our women are on very modest incomes. One woman brought nine dollars in her Prayer and Fasting box for the month, and she earns her money washing. Our women have caught the vision."—A. L. R., Mo.

LOUISIANA DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Louisiana District convened at Monroe, Louisiana, November 27 to December 1, with Rev. H. F. Camp, pastor of our newly organized church of that splendid city.

Dr. H. F. Reynolds, General Superintendent, reached the assembly on time for business, and from all appearances one would not think that he had ever been in an automobile wreck. The members of the assembly were delighted to see him looking so well. His executive ability was satisfactory, and his Sunday morning message was wonderful beyond expression. He is truly the "grand old man" of our beloved church.

Rev. D. S. Corlett, General Secretary of the N. Y. P. S. of the Church of the Nazarene, added no little interest to the success of the assembly. He is undoubtedly the best combination that the writer has met in the church. His sermons, missionary addresses and other talks along constructive lines were of untold value to the Church of the Nazarene in Louisiana. Come to see us again, Brother Corlett.

Rev. R. H. M. Watson, our beloved District Superintendent, has done much good on the district last year, as his report will show. Brother Watson organized at Monroe and Baton Rouge, and sanctioned the organization of churches at Natchitoches, Friendship and Oil City. He is much loved in Louisiana, though he is retiring from the superintendency of this district, so that he may be able to give his full time to the Mississippi District.

Rev. G. M. Akin, formerly District Superintendent of the Louisiana District, and for the past four years pastor of the First church at Shreveport, was elected District Superintendent. Brother Akin will resign his pastoral relation to the Shreveport church and give his full time to the district. Mrs. Ina Lee Akin was re-elected District Secretary-Treasurer, as well as District President of the W. F. M. S.

Mrs. Mary Pardue, of the Methodist Protestant church, was a very acceptable visitor during the assembly sessions. Miss Ruth Lanier, one of our best song evangelists, was a great blessing to the assembly. Rev. C. C. Knippers, who transferred to the Louisiana District from the Michigan District, will live in Louisiana and do home mission work.

The following brethren were the assembly preachers: Dr. H. F. Reynolds, Rev. R. H. M. Watson, Rev. D. S. Corlett, Rev. G. M. Akin, Rev. Ed N. LeJeune, Rev. C. E. Woodson, Rev. A. D. Ashby, Rev. H. T. Isgitt and Rev. W. E. Burnett.

The reports showed that much substantial progress is being realized on the district. Numerical strength is being added, the financial condition is encouraging, and the spirit of harmony which prevails cannot be excelled.

The future prospects for Louisiana were never so hopeful. The newly elected District Superintendent will give his full time to the district, the churches will have good pastoral care and Rev. C. C. Knippers, Rev. H. T. Isgitt, and Rev. Ed

N. Y. P. S. TOPIC LESSONS

Theme for February—Stewardship

FEBRUARY 2—Partnership in a Great Enterprise.

Scripture Lesson, 1 Corinthians 3:9.

FEBRUARY 9—The Outlet of Affection—Service.

Scripture Lesson, Exodus 21:2-6.

FEBRUARY 16—Making Proper Use of Our Talents.

Scripture Lesson, Matthew 25:14-30.

FEBRUARY 23—How to Value Our Possessions.

Scripture Lesson, 1 Corinthians 6:19, 20.

NOTE—These topic lessons are discussed at length in the February issue of The Young People's Journal, published by the Nazarene Publishing House, for all Nazarene Young People's Societies.

N. LeJeune, our district evangelists, will spare no effort to assist the District Superintendent in caring for the progressive evangelistic program of the district.

Remember Louisiana when you pray.
Assembly Reporter

CHICAGO CENTRAL N. Y. P. S. CONVENTIONS

Immediately following the meeting of the General Board in Kansas City, the writer with the General N. Y. P. S. President, Rev. Donnell J. Smith, conducted a series of three conventions on the Chicago Central District. These conventions had been arranged by Rev. Jesse W. Brown, the wide-awake District N. Y. P. S. President, in co-operation with the District Superintendent, Rev. E. O. Chalfant.

The first convention was held in Chicago First Church. The weather was extremely bad, but in spite of that fact there were a large number of local societies represented. They manifest a great interest in all the activities of the N. Y. P. S. and everywhere in this section of the district there are marks of a more aggressive program in our young people's work. While here the speakers visited and spoke in the Austin and Woodlawn churches, God giving us marked manifestations of His presence in each service.

The second convention was in West Side church, Decatur, with Brother Jensen as pastor. The roads and streets were so icy that they were practically impassable, so not many of the adjoining societies were enabled to attend this convention. It was well supported, however, by the societies from First church and the entertaining church, with one or more visitors from several other societies. There is a wonderful group of young people in Decatur and we were impressed with their noticeable degree of spiritual life.

The third convention was held at Olivet. This is the location of the Olivet College and we found them in the midst of a revival which had broken out among the students without any particular effort on the part of the leaders. Only those who have attended a holiness school revival where nearly all the students are either praying for others or seeking for salvation can appreciate what we found here. We were not needed in

any particular, but rather felt that we were somewhat in the way. But such revivals are "fool-proof" as some expressed it. The messages given seemed to add to the revival spirit and God helped us to fit into such an atmosphere. We left feeling inspired, but doubting if we had been able to contribute much in the way of inspiration. From the last reports the revival continues to "roll on."

We were accompanied on this trip by the District President, Rev. Jesse W. Brown. It was a pleasure to be associated with this very splendid young leader, and to partake of his spirit of enthusiasm for N. Y. P. S. work. We are impressed that Chicago Central District is going in to be a leader in N. Y. P. S. activities; so let all other districts take warning or they will be outstripped in the N. Y. P. S. race. Rev. E. O. Chalfant was present in the Olivet convention, and added much in the way of inspiration and enthusiasm. Brother Hertenstein, the Olivet pastor, is a young man, but God is helping him do a noble work there among the students and community. They took care of the expenses of such a trip in a commendable way. We are encouraged to push the battle against the forces of evil which are arrayed to capture our young people, and by God's grace to overcome.
D. SHELBY CORLETT.

LOUISIANA DISTRICT

After spending four happy years in the pastorate of the Shreveport church (one could not find a more desirable church) and receiving a unanimous recall for the fifth year's service, the brethren of this great state of Louisiana recalled me to serve them for the second term in the superintendency; so with no little reluctance, I resigned my pastorate (Mrs. Akin is acting pastor until the new pastors arrive), and am now making my first official visit among the churches, feeling at the same time, that the Louisiana Nazarenes have honored me far in advance of my merits or worthiness, yet it is my purpose to serve them faithfully, as God gives the ability.

The first church that I visited was the Oil City church. This little oil town congregation was organized as the result of a revival held there last summer by a good brother by the name of Whitley. We found the church run down, not having had the proper pastoral oversight. From there we went to Vivian. This church is the result of the faithful labors of Rev. J. W. Cook. I might say, also, that Rev. J. W. Land, one of the best men living, lives near Vivian, and through the co-operation and the help of Brother Land we arranged for Rev. G. T. Reed of Ellis, Louisiana, to serve these churches as pastor for this assembly year. Brother Reed and his good wife will keep things going at these churches.

We have two of God's elect ladies at our Minden church, Miss Della M. Smith and Miss Johnnie Dance. They both know how to preach, pray and sacrifice for the cause. The Minden church has some of the finest people that ever lived. They will, no doubt, have a great year in the Lord's service.

Sister Arah Beville came to us last year from the Pilgrim Holiness church and she

is our capable pastor at Alexandria. We had a very delightful visit with our Alexandria Nazarenes. They are going to have a great year at Alexandria.

Baton Rouge is one of our most promising young churches. While they are small in number, and own no property as yet, they are planning to purchase a nice church and parsonage down in the heart of the city. Rev. C. H. Mayo, the pastor, is one of our best men, though a new man among us. The excellent class of people there with Brother Mayo as their leader, assures that church of certain victory.

I came back by home and took Mrs. Akin with me for a few days' visit with my parents at Durant, Oklahoma. During my visit at Durant I met Rev. S. H. Owens and wife, who are the pastors of our church of that city. Brother Owens invited the writer to preach once for him on Sunday; so we spoke for them at the evening hour, and the Lord sanctified my father, who is now in his sixty-ninth year. He is now a member of the Durant church, and loves his pastor, Brother Owens. The Lord has given me my father, mother and three sisters, while I am still praying for three unsaved brothers.

I visited our church at Natchitoches, Louisiana. We have a very fine class of Nazarenes here, though they are without a resident pastor. The C. C. Knippers Evangelistic Party will hold another tent campaign in the early spring, and we will then perfect plans for a pastor. In the meantime Brother Knippers and others preach for them as often as possible.

The Friendship and Cenchrea churches are in the rural sections, though we have a very fine class of people at each of these places. Rev. A. D. Ashby is the pastor. Brother Ashby is a very fine man, and his people seem to love him.

The outlook for our work is very encouraging. The following evangelists are members of this district and are fine, capable, spiritual preachers: Rev. H. T. Isgett, Converse, Louisiana; Rev. C. C. Knippers and sons, Natchitoches, Louisiana; Rev. Ed N. LeJeune, Lake Charles, Louisiana; Rev. W. E. Burnett, Lake Charles, Louisiana. These brethren hold good meetings and co-operate with the program of the district beautifully.

Our District Convention is to be held at Alexandria, March 26 to 30. Rev. D. S. Corlett and Miss Ruth Lanier are to be the special workers. The convention will embrace the Sunday school, N. Y. P. S., W. F. M. S., and the preachers of the state. We are looking forward to a great convention, and a year of victory on the district. Pray for us.

G. M. AXIN, *District Superintendent.*

CHICAGO CENTRAL DISTRICT WOMAN'S FOREIGN MISSIONARY SOCIETY

There is no other district auxiliary on the Chicago Central District that has made more marked and substantial advancement than our W. F. M. S. There are many reasons why the work is progressing but the outstanding reason, in my judgment, is due largely to the good and efficient district president, Mrs. R. E. Howe, of Mansfield, Illinois, who has given such good attention to the organization and forwarding of this good work.

We now have seventy local W. F. M. S., also, an attending membership on the district of around eighteen hundred. Many societies are new but they are growing and taking on life. Last year these good women raised six thousand dollars. I am looking for them to raise six thousand more this year. In missionary zone conventions the women took an active part and were well represented.

The officers of the district work are: Mrs. R. E. Howe, Mansfield, Illinois, President; Mrs. E. O. Chalfant, Olivet, Illinois, First Vice President; Mrs. Bertha Humble, 420 Gilbert Street, Danville, Illinois, Second Vice President; Mrs. Lawrence Howe, 15128 Vine Street, Harvey, Illinois, Treasurer; Miss Ella Emonns, 104 N. Sixth Street, Champaign, Illinois, Secretary; and Mrs. H. B. Jensen, 520 N. Monroe Street, Decatur, Illinois, Superintendent of Study and publicity.

Now, let me tell you that these women are working at the job and they are helping to put on the advanced program for foreign missions and when women get to working at a job they can do it.

Another very encouraging thing is the way our District Junior Society is getting along in our district. Mrs. Bertha Humble of Danville, Illinois, has this work on her heart. When she took the work a year ago we had four societies, now there are eighteen.

If you will just keep it as a secret I might say that another reason why the women's work is growing on Chicago Central is because the District Superintendent is really rubbing his eyes and awakening to the importance of this great work. Pray for the District Superintendent. Also pray for the officers of the district organization and the seventy presidents of the W. F. M. S. on Chicago Central District and also for these eighteen hundred women that we may get twenty-five more organizations for the W. F. M. S. before the next District Assembly.

E. O. CHALFANT, *District Superintendent.*

NEW YORK DISTRICT

A brief report from the New York District will probably not be amiss inasmuch as we have written nothing since coming to the district last April. It is not my purpose, however, at this writing to give any general statements but rather to confine these few words to our district-wide prayer program.

Prayer is the solution for all our problems. Realizing this we arranged for a district-wide chain of prayer for the entire month of January from 6 a. m. to 10:30 p. m. During the last week the chain becomes continuous, someone praying each hour of the day and night. Special objects were specified as well as a concern for local interests. To the several churches a certain allotment of time was given in hour units. Thus three distinct chains were organized beginning fifteen minutes apart. I am glad to report a most hearty co-operation upon the part of the pastors, so much so that there is not a single break in the chain.

Even now as the month passes word keeps coming from pastors here and there—chain of prayer is proving a great blessing to my church; another, there is a stir

among my people as a result of the month of prayer; another, as a result of the month of prayer my church is launching a definite program of prayer. Most assuredly victory is ours if we can keep our people on their knees!

It would seem that such a program emanating from Headquarters, designating certain days of the week to the several districts; the District Superintendents allocating this time to their churches, could not help but bring generous dividends.

Yours for a praying church,
HOWARD V. MILLER,
District Superintendent.

MISSIONARY TOUR ON THE CHICAGO CENTRAL DISTRICT

It is with pleasant memories that we attempt to report our missionary tour on the Chicago Central District. We left Detroit October 1, and turned our old car toward Roxana, Illinois, where we held our first meeting October 3. From then on until December 19 we were almost constantly in service, visiting forty-three churches and holding one hundred services. We would like to report our visit to each church but as that is impossible we will have to report our work as a whole. We had the privilege of organizing ten Woman's Foreign Missionary Societies, four Junior Societies, and of taking three hundred and fifty into the Prayer and Fasting League and in every place except a very few pledging the unified budget.

We found some fine people on the Chicago Central District and a real burden for missions. Wherever there was a lack in missionary interest we found that the people were not informed, but when they once caught the vision they responded gladly. We especially enjoyed our visit among the mining towns in southern Illinois and met with a blessed response from our churches there.

It was our privilege to attend the missionary convention at Danville and to listen to several splendid addresses from Dr. J. G. Morrison. This was one of the best conventions we have ever attended. In the last service they not only pledged their unified budget but they raised enough money to buy a tent for the British West Indies. We surely appreciated the presence of Brother Chalfant in these services and found him as energetic for the cause of missions as he is enthusiastic along all other lines. We were so sorry to learn of his illness and are earnestly praying that God will soon restore him to health and to the great Chicago Central District.

We also held two missionary services at Olivet and found a fine student body and greatly enjoyed the splendid spirit manifested there. To our surprise and delight they presented Brother Surbrook with money to buy a nice warm overcoat which was not only needed but greatly appreciated as the thermometer dropped to ten below shortly after.

During three weeks of this time, owing to the illness of Brother Chalfant, Brother Surbrook was engaged in evangelistic work with Brother Garvin and his splendid church at Champaign. He greatly en-

joyed the fellowship of these dear people and especially the marvelous faith and sweet spirit of their godly pastor and loyal co-operation of the assistant pastor, Rev. Opal Fretz.

Since closing our labors on the Chicago Central District word has reached us from the General Board to return at once to the British West Indies and to the assistance of Brother and Sister J. I. Hill, who are laboring so faithfully there. As we again turn our faces toward this great, needy harvest field we covet the prayers of God's people everywhere that this may be the greatest term of service we have ever known and that many precious men and women who now sit in darkness may be brought to the knowledge of His saving grace.

MR. AND MRS. GEORGE W. SURBROOK.

NEWS IN BRIEF

Sister Brandyberry of Coffeyville, Kansas, sends a fine list of subscriptions to the *HERALD OF HOLINESS* and states that she hopes to have the *HERALD OF HOLINESS* in every home in the church soon. She says, "We would rather do without something to eat than to miss getting the *HERALD OF HOLINESS*."

A letter from Miss Florence Southwick, a graduate of Northwest Nazarene College, now laboring in the Peniel Mission of China, writes that Dr. Goodwin and Dr. Williams have just made them a visit. She says, "Their boat laid over in the Hongkong harbor one day on the way to India. They had written us that they would be here, so we arranged for two big services in the afternoon and evening. The day happened to be our regular day of fasting and prayer, so we went out of a victorious prayermeeting into the afternoon service. Dr. Goodwin preached and our American Chinese, Mr. Wilbur Lee, interpreted. There were between four and five hundred people present, mostly Christians. Many came from other churches and missions, and some of our friends from the Munroe mission in Canton were with us. Dr. Goodwin preached with power and we closed with a big altar service and a sweep of victory. The most of the seekers were for sanctification but there were also backsliders reclaimed, and there were a few that heard the gospel that afternoon for the first time and accepted it. Praise the Lord! Dr. Williams preached at night and there must have been about seven hundred present—the hall was full. God blessed the messenger and the message and gave us more souls at the altar than in the afternoon. It will be a day long remembered for the battles fought and the victories won."

The following clipping is from a local paper published in Morse, Sask., Canada: "Last week's paper stated that it had been nearly twenty-five years since Lawrence, Kansas, had a mayor that smoked. Perhaps we have all noticed that Morse has a mayor who neither uses tobacco, or drinks liquor, who is a regular attendant

AN APPRECIATION

At a recent meeting of the Church School Board of the First Church of the Nazarene, Lincoln, Illinois, a motion was made and unanimously carried that the school extend a hearty vote of thanks to our Publishing House for the many courtesies and kindnesses extended to us, and the help given us in getting our school well established. Our needs have been difficult in the matter of securing just the proper literature for our particular school. And so we have had to call on the House many times for help. Always we have received prompt attention, and all the help available. We want you to know that each teacher and officer of our school sends a hearty "Thank you." May God richly bless each one who has a part in helping to promote the work of the kingdom.

MRS. R. P. O'BRYEN, Secretary

at church and Sunday school, and rarely ever misses the midweek prayermeeting. We wonder if Lawrence can do that well." The mayor is a member of the Church of the Nazarene in Morse.

CHURCH NEWS

REV. AND MRS. C. H. JACK LINN—"A precious meeting was held in the Second Friends' church, Cleveland, Ohio. The altar was lined with seeking souls, all broken up because of sin and unclean hearts. God is a prayer-hearing and a prayer-answering God. He is on the throne and will ever hear His own. More than one hundred souls found peace at the altar and many were healed in their bodies, while not a few received definite calls from God for special service. Rev. C. L. Peck is the pastor of this church. He is a cultured Christian gentleman. He has been pastor in Cleveland for more than twenty years, and has been secretary and president of the great Camp Sychar for a number of years. We were entertained in his hospitable home, and he, with Sister Peck, a mother in Israel, know how to make an evangelist at his best for God. What a delightful fellowship Mrs. Linn and I had with these dear people! While in Cleveland we were asked to preach twice at the quarterly meeting of the Friends church. These services were held at the First Friends

church, where the Cleveland Bible School is located. It was a time of rejoicing. At this writing we are in Detroit with the Second Pilgrim Holiness church. We go next to Cleveland for a meeting with the West Park Friends church. Pray for us."

EVANGELIST W. L. SHELL—"Last year was a busy year for me up to September. Sickness called me from active evangelism and I have not held any meetings since October. The Lord was with me in a gracious manner and His power was manifest in all of my meetings last year. Many souls prayed through to victory and some shouted in the old-time way. I am ready to consider calls for meetings. My permanent address is 600 S. W. 7th Court, Miami, Florida. Brethren, my heart is hungry now for the work. The most precious thing to me is laboring for the salvation of souls. I believe in the old-fashioned method of getting religion, and conduct my meetings in this order."

EAST ST. LOUIS, ILL.—"We have just closed a good revival with Rev. J. A. McNatt as evangelist. We had been here for some time trying to get enough people together to start a Church of the Nazarene, but it seemed East St. Louis was a difficult field for our people. We got things shaped up as best we could and called Brother McNatt to give us a revival. Brother McNatt proved to be just the right man and God surely used him. We ran ten days and were practically stormed out after that, but God gave us nearly fifty professions of either pardon or purity. I think Brother McNatt is second to none as a plain, practical, gospel preacher. He has a winning personality, is logical in his preaching, and hews to the line and gets results. He should be kept busy. At the close of the revival we organized the First Church of the Nazarene with eighteen charter members. Many more are looking our way and will soon be in the church to help push the battle. Anyone who has friends in East St. Louis and wishes me to call on them just drop me a card and I will be glad to do so. My address is 548 Veronica Ave."

—C. I. Deboard, Pastor.

EAST ROCHESTER, N. H.—"Have just returned from a series of meetings conducted with a small holiness group at Haverhill Center, N. H. Owing to the inclement weather and icy going there were less than a dozen at the opening meeting, but this number increased to about thirty, and nine or ten of these came to Christ for their own needs. There were quite a number of others who came at the altar call to pray with the seekers and help clinch the victory. There were a number of long-time backsliders restored and two women so definitely sanctified as to cause much rejoicing. The services should have been planned to continue longer and more would have resulted from them and yet their power will continue to operate in that community for a long time to come. Their pastor is Allen S. Holt. He has recently arrived, is a real man of God and able to lead them on to greater things under God's

"THE FORGOTTEN MAN"

Homeless, often sick, wornout, needy! The old preacher—"The Forgotten Man."

Your annuity gift would comfort his declining years, and besides, yield you an income for life. ASK US.

Department of Ministerial Relief
Church of the Nazarene
2923 Troost Ave., Kansas City, Mo.

blessing. The writer will be glad to correspond with any church desiring special services or a pastor after April 1. Address, East Rochester, N. H.—Isaac E. Terry.

LORDSBURG, NEW MEXICO—"We have just closed a revival here with thirteen souls and fifty asking for prayer and five added to the church. The saints are on the firing line. Rev. P. A. White is the pastor. Finances came easily. Mary Sharp led the song service and did some great singing. The Baptists and Methodists took active part. I go from here to Nogales, Arizona."—Rev. C. M. Carel.

CLOVIS, NEW MEXICO—"Our Jubilee, January 17 to 19, which was the opening of our new church was well attended. Rev. A. K. Scott, District Superintendent, did some fine preaching to large crowds and souls found God. To Him be all the glory. We raised the balance to pay for the church. We had fine singing. The Stamp Radio Quartet was with us, also the Johnson singers from Plainview, Texas, did some fine singing. Our work is growing, for which we praise God."—Rev. C. C. Montandon.

HAGERMAN, NEW MEXICO—"It has been some time since I have reported but I am still in the fight. We concluded the work at the church at Clovis, which was very hard for an inexperienced woman to handle, as the church had outgrown its quarters. We felt they needed a man for that big a job, of church building. It seemed the Lord wanted me at Hagerman and after much prayer, that we might know the mind of the Lord, we felt this was the plan God had for us. We began the work here October 17, and while things are not yet just what we wish they were, yet a few of the faithful ones have held on. God has rewarded their faith and we feel encouraged to press on. We believe better days are ahead for the church at Hagerman. The attendance is increasing. We are making a house to house canvass of the entire town and the country as far as we can walk, as we have no other way of transportation. The people of Hagerman are giving us a very kind reception and we feel at home and by God's help and grace we mean to do our best to build up this work. We need your prayers and if at any time any of you dear **HERALD OF HOLINESS** readers come this way we will be glad to have you call and help us out. Brother Scott, our District Superintendent, held a short meeting which was a great blessing to the church and while not much visible results were evident, we feel it gave us a real boost. Please pray for this needy field and your humble servant."—Mary I. Hartline, Pastor.

ARLINGTON, OREGON—"Just closed a three Sundays' meeting on January 12, with our District Superintendent, Rev. R. J. Plumb, and Otho and Billie Schwab as special workers. God wonderfully came on the scene in answer to prayer and about thirty souls knelt at the altar for pardon or purity and a splendid class of seven united with us in the closing service. God has also given us a choice

site at a nominal price and we expect to be at home the first Sunday in February. When you pray remember Arlington."—Willis L. Hanson, Pastor.

CANON CITY, COLORADO—"We just closed a revival here last Sunday night with Evangelist Harold Volk of Denver and Wallace Swann of Dallas, Texas, as special workers. Professor Swann did fine work, both in choir and special singing, and was much appreciated for his wise and efficient altar work. Evangelist Volk was surely at his best and did wonderful preaching throughout the meeting. There were seekers at almost every service and a goodly number sought and found God. The last Sunday was a great day. Rev. Volk gave a special service for the young people and children at the Sunday school hour and forty or more bowed at the altar and most of them wept and prayed their way to victory. Praise the Lord! We were especially delighted to have our good pastors from La Junta and Rocky Ford with us over the week end, Brother and Sister Savage and daughter Marie, and Brother and Sister Bower. God wonderfully used them in prayer, testimony and exhortation. We shall not soon forget this high day in Zion."—L. E. Gossett, Pastor.

PASTOR THOS. MACLEARN, OTTUMWA, IOWA—"If I am spared to be at our next assembly it will close the sixth year of my work here, and thirteen years of pastoral work on the Iowa District. There

MISSIONARY HELPS FOR WOMAN'S FOREIGN MISSIONARY SOCIETIES

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Missionary Map of the World. Size 103x42 inches. Shipped folded. It does not show location of Nazarene mission stations but these can be found and indicated by some member of your society. Every church and society should have one of these maps.

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have been a few battles to fight but the God of battles brought us through with victory. We now have a nice tabernacle and parsonage. When we took the work it was not very encouraging. Many times there were only two or three out to prayermeeting besides wife and myself, but we have stayed on the job and instead of two or three to prayermeeting we have from twenty-five to thirty-five and sometimes more out to prayermeeting. Our Sunday school has as many as 138; six years ago about ten to sixteen out. We have a fine class of N. Y. P. S. that are moving ahead. Now with all of this, we felt we must, as a church, go on our knees before God and confess our need of a God sent revival, so we started in for a six weeks of prayer before our revival meeting was to begin January 5 to 19, and they were weeks of victory. Several sought and found the Lord. Rev. John Hunt was of great value to our weeks of prayer and gave us many stirring messages at the prayermeetings. District Superintendent Short and wife were with us the Sunday before our meeting was to begin and brought stirring messages of encouragement to the church. Of our revival meeting with the Chryslers as our called evangelists we can truthfully say, we have had the largest crowds of any meeting held in Ottumwa, Iowa. We mean by that every night a full house and many times we had to bring in extra chairs and benches. The snowstorm and bitter cold weather did not stop the people from coming. It was reported 22 below one night and yet we had a full house. The Chryslers have a message for the people. They both sing and play guitars. Brother Chrysler preaches with unction and a soul in his messages. Sister Chrysler spoke twice to the Sunday school and great good was done for the Sunday school and she also spoke to the N. Y. P. S. There were around thirty at the altar during the revival and they all gave testimony to the saving grace of Jesus and some were sanctified. Seven united with the church. We were also favored in having Brother Edson Crosby of Green Valley, who was with us for the meeting. He plays the silver bells. He would play each night from seven to seven-thirty and many times the house would fill at seven to hear him play the silver bells. Our revival meeting closed Sunday night, January 19, with a crowded house and thirteen at the altar. We covet the prayers of all who read this report that the God of all grace may smile on us and keep us with a clear vision for the work here at Ottumwa, a city of 27,000 people."

NORTH VERNON, IND—"North Vernon Church of the Nazarene was organized July 20, 1929, after wife and I had been here in a six weeks' meeting. Immediately after the church was organized we were called as pastors. In September Rev. L. O. Green and Burl Sparks held us a good meeting. They made many friends for the church. Some were saved and sanctified and we gained ground. A number still speak of Brother Green's good messages. October 28 Rev. E. A. Kerst, pastor of Indianapolis Westbrook Church of the Nazarene, came to us for a four weeks'

meeting Brother Kerst by the help of the Lord started us upgrade and we are still going. Some hardened old backsliders fell at the altar and prayed through, some were sanctified and prejudice was broken down. January 1 we started our present revival with Brother Kerst again; he was with us the first four nights. Saturday, January 4, our hall wouldn't hold the crowd and our kind friends of the Christian church opened their doors to us and we had a great service. Then Rev. Perry Rood, of Middleport, Ohio, came to us and opened fire on sin and the devil and he hit the mark right from the start. He hews to the line, preaching all the fundamentals of the faith and reproves the sins of the day in love and with power. He gave North Vernon the greatest meeting this section of the state has had for years. Some were saved and sanctified, a number taken into the church and others coming. We have some opposition from holiness fighters and others who do not wish to see the Church of the Nazarene grow, but that is natural when the truth is preached and lived by the church. Please remember this sanctified Hebrew and wife and their church in prayer."—Samuel Thomas and Wife, Pastors.

EAST LIVERPOOL, OHIO—"We recently closed a splendid revival campaign with Rev. Theo. Elsner and wife as workers. The Holy Spirit was present in power and glory from the first service to the close. Seekers were at the altar at each service and the saints were blessed. Large crowds were in attendance and conviction was upon them. A special place was given to the work of the Sunday school in the interest of the young. The Lord honored our efforts and on our rally day during the campaign we had 1,110 persons present. Our average attendance for the calendar year of 1929 was 478, it looks now as if

the average for the assembly year would pass this splendid average, we are on the go for 500. When you remember we have a city of only 27,000 persons with no less than twenty-three churches this is not a bad record. During this meeting twenty-seven persons united with the church. Finances came easily, no public drive was made for funds as most of the expenses were cared for before the evangelists arrived. The Elsners are splendid workers and have been called for a return date in 1931. Unity prevails and each department is doing good work for Christ and His kingdom. Both General and District Budgets are paid to date and a nice working balance is in the hands of the treasurer. Our people are happy and true Nazarenes. We all feel like traveling on. Glory! At the annual meeting last night the church recalled us for the tenth year. It is a great joy to serve this people."—O. L. Benedum.

EVANGELISTS J. WARREN AND MAYBELLE LOWMAN—"The year of 1930 has begun well with us. God is blessing our efforts already this year. We began New Year's eve with the church at Goff, Kansas. Goff is a small town but the whole community attended the revival. Our church is the only one in town that is operating, so we had a great field for labor. God did indeed bless us abundantly. The weather conditions were bad but the people came for twelve and fourteen miles every service. Around one hundred people knelt at the altar and many of them prayed through to definite victory. Nearly all of these who came to the altar were big, strong men. We took in a number of good, substantial members the closing night; among them were eight men. A tithing band of over forty members was organized. Rev. and Mrs. M. R. Bishop are our noble pastors at Goff. It was through their untiring efforts that the

revival was made possible. The meeting was well advertised and from the start the crowds came. Many times people stood about the sides of the building. We did enjoy our stay among the good people of Goff. Personally, we have old-time victory in our souls. We feel more determined to press on than ever before and make the City. Pray for us. Our home address is 1039 Clinton St., Carthage, Mo. We began just last night here in Lawrenceburg, Tennessee, where the Vaughan Radio School is located. Prospects are good for a great revival."

EVANGELISTS RICHARD AND DOROTHEA SEARP—"This is our first report through the HERALD OF HOLINESS. When we united with the Church of the Nazarene Brother Cooper and the brethren here in Nebraska and several from different parts of the United States, gave us a warm welcome. They told us the pantry was open and to just help ourselves. And we are, and we feel right at home. Amen! We have been busy for the Master. He blessed us with a good meeting in York, Nebr., with Brother and Sister Johnson. They surely know how to pray things to pass. They have some good folks here and the church is on the upward trend. We were at Maxwell, Nebr., a few nights. They had no pastor and the work was run down, but God blessed and a few sought God, and the saints were helped. They have a good pastor now, Brother Robinson, and the church has taken on new life. At Stoneham, Colo., we had four services and souls sought God and found Him, and a fifteen-inch snow came and finished the meeting. We are called back in May to hold another meeting for them. We attended the convention at Arnold, Nebr. That was a feast to our souls. At Oakes, N. Dak., Brother Hart, District Superintendent, gave us a warm welcome into his district. At the first service there were four saved and each service gained momentum until nearly one hundred sought God. The old-time slaying Holy Ghost power was manifested in different services. This church does more praying than any church we have been in for a long time. Brother Hobza is a live pastor. At Ellendale, N. Dak., the meeting was a hard fought contest, but the Lord broke through and there was some old-fashioned seeking and some old-fashioned finding. Some of God's best are in this church. Brother N. A. Malmberg is pastor and he is a fine young man. We had a good meeting in the Lone Star church too. This was our third meeting here. We had some bad weather, but God gave a good meeting anyway. There were about twenty that prayed through at the church and others in their homes. We are looking into 1930 with faith that it will be better than last year. Our slate is fast filling up for the year, for which we are thankful. Please pray for us. Address Oshkosh, Nebr."

PASTOR ROY L. HOLLENBACK, RICHMOND HILL, NEW YORK—"As we will soon be closing the assembly year, I thought it good to send a brief testimony of the goodness of the Lord, and of His blessings upon the church here. Space would not permit a detailed report of the

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battles and victories during the past year, but we will just say that we have had a fruitful year, with increases on almost every line. God has given us quite a few souls at the altar, and there have been constant evidences of His movings in our behalf. We have pushed a rather intensive evangelistic program, having a month of meetings in the fall, the pastor and Evangelist P. P. Belew doing the preaching; and we are to begin another seventeen days' meeting with Rev. K. Hawley Jackson next week. Then, under the auspices of the District Young People's Society, we are to have another eight days of evangelistic meetings in March, with District Superintendent Miller doing the preaching, so you see that we are not asleep at our post yet; and we expect to make considerable advance into the ranks of the enemy before the convening of our District Assembly. When the assembly convenes, we shall have concluded our third year with this most excellent people. The time has fled rapidly by. These have been years of constant, though not phenomenal, increases upon every line. The ballowed and unbroken fellowship we have enjoyed with this noble people during these years will ever be cherished in precious memory, as we leave them to try our hand in other fields of labor as the Lord may lead. The tender ties that have held us are not easily broken, but our way is committed to the Lord, whose wisdom and kindness we do not question. God bless this great people!"

EVANGELIST MABEL MANNING—"I began my fall and winter work with our pastors, Arthur and Lura Ingler, at North Attleboro, Mass., September 1 to 21; held a three weeks' campaign which was signally blessed of God. We surely enjoyed working with our good pastors there. Folks said it was the best revival in years. God came to town and as a result some of the fruit of the meeting is remaining and growing. Praise the Lord! From there we went to our little church at Union, Maine. We found a faithful band of folks with our young Sister Helen Jones at the helm, doing heroically; winning the hearts and confidence of the church community. We had a splendid three weeks' campaign; here and God was again on hand to bless. The visible number of seekers were not so many but we found that folks were inquiring as to what and who the Church of the Nazarene was; our doctrines, etc., and a goodly number of outside people came and expressed their delight in having such a work and people in the community, and asked what conditions were to be met to become a member. From Union, Maine, we went to Derry, New Hampshire, and Lincoln Park. God surely came on us there. We found the folks faithfully standing by both pastor and church, doing all they could to help and encourage their pastor, Brother C. F. Hurst, in his recent bereavement in the loss of his precious wife and little son. This God blessed and used in the community to bring about revival conditions. The church was crowded to its capacity at times. We had a large number of seekers; almost all new folks and a number of families came in, which increased the

Sunday school also. We left a good class ready to unite with the church. God also gave us a splendid break at Lincoln Park, which we believe will result in more new members. After a rest at Christmas we began at Franklin, New Hampshire, with our dear Sister Jewell Imhoff. She too is doing a wonderful work, gaining the love and respect of the church and community. Sister Imhoff is a real soldier, attempting great things there for God. He honored us with a splendid revival; about fifty seekers. Practically all new material. Folks said it was the greatest stir there in years; quite a goodly company of young people came to the altar and they gave evidence of being happy finders. There is a splendid opportunity for the work in Franklin. We have just closed a splendid midwinter campmeeting convention for Smith Mills Camp in Fall River, with Sister Stella Crooks as evangelist and myself as singer. I begin in South Manchester, Conn., with Rev. E. T. French, February 2 to 16. We earnestly desire the prayer of God's people that we shall be blessed and used of God in the salvation of souls and a real revival in South Manchester. This is my fifth return to old South Manchester church and I trust it will be the greatest meeting. Best of all, God is with us."

PASTOR PAUL WORCESTER, TWIN FALLS, IDAHO—"Our church had a number of very fine revival meetings with some of our very best evangelists who have been a blessing to us, as under their ministry our church has doubled its numbers during the time I have been pastor here. After a good meeting with Rev. C. W. Ruth, our heart was made to cry out to God for one of those old-fashioned revivals which comes in direct answer to prayer, which awaken communities and cause men to think more about their souls than their business or pleasure. Among others who were willing to humble themselves was one of our very best and most spiritual members. Being reminded by the Holy Spirit of some money he owed to a certain unsaved man, he

quickly went to this man, reminded him of the matter, which happened before he was converted, and as he did not have the money, agreed to bring him a load of hay, which he did, and as it was being unloaded, tears came to the unsaved man's eyes, and the revival had already begun. On December 26 Rev. Mackey Brown of Tennessee came to visit his mother who is a charter member of our church, and as he had been sick and not able to preach for three years, thought he would do very little preaching while here, but being asked to preach the first Sunday night, was so blessed and used of God that he continued to preach nearly every night for three weeks, which in the natural seemed to be impossible. As a result a great old-fashioned revival came in upon us until not only Christians would invite the unsaved to the altar, but sinners would in-

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A blessing LEVITICUS, 26 to the obedient.
be redeemed again; one of his N.C. 1001 and keep my commandments, an
brethren may redeem him: CHAP. 26. do them;
49 Either his uncle, or his uncle's 11 4 Then I will give you rain i

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vite one another. Many were saved, some joined the church and others are still seeking. I don't know that I have seen anything just like it. God is still on the throne if we will pay the price. Sunday, January 19, we broadcast our 11 o'clock service over station KGIQ, Twin Falls, and received many calls telling how they enjoyed the old message. One Methodist man said he went out and tried to start his car to come through the cold and storm. We will have this privilege again as we have our turn with the churches of the city. Also Dr. Mangum of Nampa was with us for one Sunday and we surely had a great day, our church giving in pledges more than \$800 for the new hospital. Our church here is back of every program of our general church. This finds us with all budgets paid up to date, and determined to have revivals until Jesus comes."

JACKSONVILLE, ILL.—"We have just closed one of the best revivals I ever witnessed or had the privilege of attending. Rev. and Mrs. L. G. Milby were our workers, and when I say workers I mean workers. Brother Milby is a powerful preacher, profound in thought, full of fire, with unction and Holy Ghost anointing on him as he preaches. Sister Milby is a power in the meeting. She is always ready to help pray the glory down. She knows how to lead the people to the altar and to God. She is a very able Sunday school and young people's worker. These departments were blessed and strengthened by her faithful service. The power of God was in the meeting. The attendance was good. There were many definitely saved and sanctified. These dear evangelists are soul winners and they are loyal Nazarenes. The membership was more than doubled during the meeting. A fine class of twenty-five came into the church. Brother Milby helped us to lay plans to build a nice tabernacle. The church unanimously called Brother Milby to return to us May 13 to 28,

1930, to lead us in a building program and financial drive."—Joseph W. Peters, Pastor.

FRANKLEN, N. H.—"Praise God from whom all blessings flow!" He is with our work here and is undertaking along all lines, for which we praise Him. We have just closed a successful revival campaign with Sister Mabel R. Manning as the evangelist. God blessed us, there were a number of seekers, long standing prejudice was broken down, and the church was greatly helped. Sister Manning did some clear-cut, straight, definite preaching, and God honored her messages. The last night of the meeting conviction was on, people were sobbing all over the church and the altar was lined with seekers. We believe there are great possibilities in this town for the Church of the Nazarene and, by the grace of God, we are determined to fight the battle more than ever."—E. Jewell Imhoff, Pastor.

DETROIT, MICH., THIRD CHURCH—"The revival services conducted by our missionaries, Rev. and Mrs. Surbrook, came to a close Sunday night, January 12. We were told starting revival meetings so soon after Christmas would not pay, however, we had no choice. Our God directed the Surbrooks our way at the proper time, as He likewise did one year ago. It either rained or we had a blizzard with great drifts of snow till it seemed people could not get to the meetings. But our little church was never less than half full, and much of the time was well filled. Great conviction rested upon the unsaved and unsanctified from the first. The devil was nightly convinced that there is still power in the blood of the Son of God. We counted seventy-six seekers as they came. There was no urging or coaxing of a single seeker, but all prayed, confessed and wept, and forsook and believed. Praise the Lord! Monday night following the close of the meetings the W. F. M. S. held a 'Barbados Pro-

gram,' Brother and Sister Surbrook being present. A poem composed by one of the members of the Young People's Missionary Society was read in competition with three other papers. Sister Surbrook awarded two prizes brought from Barbados to the two girls for their papers. A fuller account and a copy of the poem will be sent to The Other Sheep by Sister Surbrook. Soldiers of wars of this world never said 'good-by' more reluctantly than we did to the Surbrooks at the close of these meetings. God bless them."—Fred Premer, Pastor.

MALDEN, MO.—"Evangelist Freddie Thomas has just closed a two weeks' meeting in Malden with great conviction on the people. Thirty-seven bowed at the altar and seventeen claimed to get the victory. Sister Thomas brought a wonderful message on the last night of the meeting to the Young People's Society. This meeting was a hard-fought battle. The first week it rained the entire week, the last week it snowed and blowed and it was fifteen below zero. But we truly praise Him who doeth all things well, and we give Him all the glory for those seventeen precious boys and girls who gave their hearts to Him. There were four different preachers of other denominations in attendance at the various services, and some took active part in the services. Our hope and prayer for the new year is that God may bless the work of Brother Cox, our beloved pastor, and his good wife, and all of the saints, that many precious souls will bow at the altar and find the Christ of whom we preach. All who think of us please pray for us at Malden."—S. A. Absher, Reporter.

EVANGELIST LEWIS J. RICE—"My last meeting was at Olive Hill, Ky., where God gave us a good meeting with many souls in the fountain. The pastor here is Rev. Amos Meador, formerly of Texas. He surely is a good pastor to work with and stood by the evangelist all the way through the meeting. He has things well in hand, and is putting on a program that will surely bring results. The church is growing under his ministry. Then I went to Louisville, Ky., for my next meeting, with Rev. A. J. Frank, where I am now. Brother Frank had things well in hand for the meeting. He surely knows how to prepare the people for a revival. There were twenty-nine souls at the altar yesterday, and another week to go. This is my second meeting with Rev. Frank. And to say he knows his business is putting it mildly. We are trusting God for a great time this coming week. Pray for us. I am glad to say I love the Lord with all my heart and am determined to push the battle for Christ and souls. I go from here to Pittsburgh, Pennsylvania. Am glad to say I am a Nazarene through and through. I love the church and lost souls. Pray for me that God will keep me humble, true and on fire for God."

C. C. AND MARGARET CRAMMOND, SINGING EVANGELISTS—"As we have made no report of our labors for some time will give a short report of our last two cam-

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Specimen of Type

Jesus Baptized; he Undergoes Temptation

ST. MATTHEW

and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3

Deut. 8: 4

Deut. 32: 13

1 Sa. 14: 25

2 Ki. 18: 32

Ps. 81: 16

days and forty nights, he afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones become bread.

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paings. The first meeting was with Rev. James Bailard, pastor of Snow Methodist Episcopal church, near Ada, Michigan. Nearly twoscore prayed through in the old-fashioned way, some for pardon, others for reclamation, and perhaps a score to be sanctified. Nine promised to establish family altars and fourteen to tithe their incomes. We had blessed fellowship with the pastor and wife with whom we had labored before. Our next campaign was at Corbin, Ky., with Rev. C. L. Wireman, pastor of the Methodist Episcopal Church, South, where the Lord gave us a good meeting. The attendance was good throughout the campaign. Twenty-eight sought the Lord for pardon, reclamation or holiness. Our next meeting will be Tarpon Springs, Fla., January 19 to February 2, with Rev. Paul Pappas. We expect to evangelize in Florida until the first of April, then back to Michigan where we are open for calls. Home address, 815 Allegan St., Lansing, Mich."

THE DALLES, OREGON—"After serving on the district a few months in home missionary work, we were called to The Dalles in March to supply until assembly time. The church then called us to serve them as pastor for the year. We have been on the job ever since. We found conditions not very good spiritually or financially. We began to fast and call upon God for immediate help. We felt that unless we received it we, as a people and church, would soon be extinct. Well, the God that answers by fire and promised to never leave nor forsake came to our assistance. This church ever since its organization has carried a very heavy financial burden. But God has helped us to get under it, and all the local debts are paid but \$127 which we expect to pay before assembly time. God put it on a brother who was saved in one of our meetings, now residing in Walla Walla, to send us a check for \$150, which was greatly appreciated by pastor and people. We are paying on the budgets. Rev. Mrs. Cora Thomas of Kansas was with us New Year's eve and assisted in the services. We administered the sacrament of the Lord's Supper at midnight. God greatly blessed this service. Have just closed a splendid revival meeting with our District Superintendent, Brother Plumb, and the Schwab evangelists. We begin another campaign February 3 with Rev. Joseph N. Speakes, followed by Louie and Betty Adams, the Indian evangelists. We earnestly covet your prayers for us here."—Mrs. Mae Budd, Pastor.

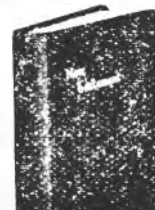
TERRE HAUTE, INDIANA—"We have just closed a ten days' revival with Rev. and Mrs. T. L. Terry as the evangelists, this being their second meeting in Terre Haute in the past two years. It was one of the best meetings in the Church of the Nazarene that we have seen during our four years' ministry here. Thirty-seven souls, counting them as they came, bowed at an altar of prayer and many very definite victories of salvation were won. Rev. Terry is a man with a message that strikes deep conviction to the hearts of sinners. God came in power. Strong

men wept like children and prayed through in the old-fashioned way. God has greatly blessed the church here in the past two months. We have seen more than sixty seekers at our altar during that time. Pray for the Church of the Nazarene in this city of 70,000."—Rev. Earl Singhurse, Pastor

BATESVILLE, ARK.—"Our church is growing in spite of rainy, cold weather and sickness. One of our young members, Brother Bill Hodge, preached his first sermon last Sunday at our church. We expect to hear one of our young girls, Miss Nettie Mae Allen, newly sanctified, give her first message Friday night at the young people's prayermeeting. Only the Lord can know how thankful we are to see our young people take such bold steps for the Lord. Several are looking our way. Our dear pastor, through all his trials of having his dear companion very sick for several months, has not complained a single time but has been busy on the firing line for Jesus and for his people here. He is so humble and patient, God is surely blessing his work. On prayermeeting nights we have large crowds, almost like a revival meeting. We have organized an orchestra, and our young people are learning to use their instruments well. They have given us special music a number of times. Thank the good Lord. Our young people are doing some great work and have several calls for special services which we expect to fill as soon as the weather permits. Our Sunday school work is progressing nicely under the efficient leadership of Mr. Ernest Jobe. Pray for us."—Myrtle Richardson, Reporter.

EVANGELIST C. B. JERNIGAN—"Since my last report, we had a splendid revival with First church, Akron, Ohio, with Dr. J. Howard Sloan, pastor, whose pastorate closed with this revival. Dr. Sloan is a great pastor. The last Sunday his people gave him a splendid overcoat and hat, and an enthusiastic love offering for his

past service. Dr. Sloan goes to the Southeast Atlantic District as their Superintendent, and you may look for a strong Nazarene district there soon. Our meeting was scheduled for three Sundays, but the tide was so high that we decided to run another week. There were about 115 who knelt at the altar, and most of these prayed through, and a nice company was received into the church. The church at Akron certainly knows how to pray. The morning prayermeeting was well attended, and the praying around the altar was refreshing. There was real freedom throughout the entire meeting, and often real, old-time shouting all over the church, until you could feel the glory. I shall never forget that meeting with First church, Akron. Akron is called the Rubber City, because there almost all of the rubber tires used in America are made. I visited the great hangar, where the Good-year Zeppelin is being built. The hangar



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Mystical body I. CORINTHIANS, of Christ. [385]

11 But all these work-eth that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is the church, which is the mystical body of Christ.

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covers eight acres of land, and has no support for the roof other than the steel girders that arise from either side, and join together at the top, two hundred feet from the floor in the center. There are four doors, each weighing six hundred tons. In this hangar, they are now building the giant Goodyear Zeppelin for the United States government. Truly Akron is a city of big things. I begin January 25 at New Albany, Ind., with our pastor, Brother Ison, then to California, Pa., and on to East Palestine, Ohio. Pray for a mighty revival year."

DERRY, N. H.—"In reporting our work for Derry and Lincoln Park, are glad to be able to say that the Lord has given us a gracious year of blessing in many ways. At Derry we have had a special increase along all lines with brighter days before us. With some new members uniting with the church, our Sunday school growing, finances never better and congregations increasing we feel the Lord is indeed good to us. At Lincoln Park there is a steady pull forward among some of the best people in the world. While this church is small, and would grow much faster if they had a resident pastor, yet their courage and faith remain big for the Lord to do great things among them. Sister Ma-

bel R. Manning gave us five weeks of meeting at the two appointments during October and November with excellent results. Sister Manning is a splendid preacher as well as singer. She knows how to get into the hearts of the people and when her work is done she has accomplished something that stands. Thank the Lord for our godly and faithful evangelists whose works do follow them. We have had a unanimous invitation to come back as pastor for another year, and if this is God's plan I hope to realize in it the greatest year of my ministry. While my sorrow has been great in the loss of two of my dearest on earth, yet Jesus has sustained me with His healing balm, and after all permitted the lines to fall unto me in pleasant places, since no people on earth could ever have done so much for me as our dear Nazarene people in a time like this. They have endeared themselves to my heart beyond words of expression, and while I cannot reward them, I know the Lord will. God bless you all."—C. F. Hurst.

IRONTON, OHIO—"The revival meeting recently conducted here by Evangelist G. Howard Rowe was one of the best the church has had for many years. More seekers were at the altar than in any pre-

vious meeting during the three and one-half years that the present pastor has been here. Conviction was deep and attendance was excellent. Following the revival we received eleven members into the church and sent in thirty-eight subscriptions to the HERALD OF HOLINESS. This puts us a little above the standard of one subscription to each two members. Last Sunday we burned the mortgage on the parsonage, so that now the entire property of the church is unincumbered, and the people are encouraged to undertake the building of a commodious church, which we need very much, to accommodate the growing Sunday school."—H. C. Little, Pastor.

DEATHS

EYMAN—Friday, October 11, 1929, marked the passing of one of God's choice saints from this life to a life of eternal rest with Jesus, when He sent His angel who transported our beloved Sister Florence Eyman to the beautiful land on high. Her departure was very sudden and unexpected, her illness being of but a few hours' duration, at the close of which she fell asleep here and woke up in glory. She had frequently stated that she would be glad to go to heaven in just such manner. Miss Eyman became a Christian in early life, a few years later was sanctified wholly at Holly Rock Campmeeting and on July 6, 1914, united with the East Liverpool Church of the Nazarene. She led a beautiful, consistent Christian life which has counted for God and righteousness wherever she went. For several years she was instructor of the Primary Department in the Sunday school in which she was very capable and efficient. She was so fond of the little ones and they loved her dearly. She was also a member of the official board and treasurer of the Woman's Foreign Missionary Auxiliary for several years, and the thrill of regret caused by her departure will long be felt in this church and by her many friends, as we sustain the loss of a kind, thoughtful and noble woman of God and we miss her keenly. Her funeral services were held on Monday, October 14, conducted by our pastor, Rev. O. L. Benedum. There were many beautiful floral offerings. She was laid to rest in Riverview Cemetery, East Liverpool, Ohio, to await the trumpet of the Lord when He returns to claim His Bride.—Marle Wolfe, Church Secretary.

McVAY—John McVay, a member of the East Liverpool church, slipped away to his eternal home November 10, 1929, following a long illness. Brother McVay had resided in this city for a number of years; had been converted and sanctified when a young man. He united with the church here at the time of its organization on October 24, 1910, and is the first charter member to enter the gates of pearl. He had led a consistent Christian life for many years and his countenance beamed with the glory that was in his soul. For many years he was president of the Gardendale Mission in which capacity he was greatly appreciated. While thus engaged, he called several Nazarene evangelists and held splendid revivals in which a goodly number of souls were born into the kingdom and believers sanctified wholly. On account of ill health he was obliged to give up the work he loved so much, but during his continued illness he was a patient sufferer. His funeral services were conducted by our pastor, Rev. O. L. Benedum, and his remains were laid to rest in Spring Grove Cemetery, this city. He is survived by his wife and several small children.—Marle Wolf, Church Secretary.

FEBRUARY SPECIAL

February Special

Our January special bargain offer of three cloth bound one-dollar books for the price of one was such a success that we have decided to make our February Special another book parcel—paper bound books this time—ten of them, regularly priced at \$1.00 to be sold for 50c and 10c to help pay for packing and postage.

Here are the books:

Bible Doctrine of Punishment and Reward. Messenger. Where are the dead? The justice of God. .10
Chundra Lela
A touching story of a Hindoo girl in her search for God. .05
Emmanuel. Bresee
Two sermons on Jesus .25
Entire Sanctification. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers .10
The Eternal Question. By J. A. Rodgers. A sermon on the text, "What shall we do if we neglect so great salvation?" .10
The False Guide. Verner. Picturing the awful results of rejecting or opposing holiness .10

How to Keep Sanctified. McClurken .10
Jesus the Way
A pamphlet for Christian workers or for inquirers after salvation or holiness. 2 for .05
Love Never Fails. Bennett. An exposition of I Corinthians 13. .15
The Sanctified Heart. Isaacs. .10
Scriptural Stewardship. Herrell. .05
The Way of Holiness. Phoebe Palmer
The practical side of holiness .10
The Menace of Worldliness. By H. M. Chambers. A sane, thorough, right-to-the-point discussion. No "soft-pedal" yet no tirade. .02½
The Chief Sin of the World. By Dr. A. M. Hills. A strong evangelistic message. "Because they believe not on me." .02½

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FEBRUARY SPECIAL

FRISCHKNECKT—Delmar Theodore Frischknecht, born February 19, 1920, in Nampa, Idaho, died January 9, 1930, in Redmond, Oregon, at the age of 9 years 10 months and 21 days. He was the eldest child and only son of Rev. and Mrs. Alfred Frischknecht. Brother Frischknecht is the pastor of the Church of the Nazarene in Wamie and Redmond, Oregon. Delmar spent his life's very brief day in the home of his parents with his sisters. He enjoyed going to school with his playmates and especially to Sunday school. It is now two years since Delmar began to trust Jesus the Savior to save and keep him. During his short, but very severe illness caused by influenza and later by complications of pneumonia, he was definitely reassured of God's great love toward him. He then sought for the witness of the Spirit to his sanctification which soon came. The closing hours of this child's life were beautiful and wonderful. He was so happy that his soul really broke forth in song and praise. On one occasion he composed both words and tune from the abundance of his glorious experience. It was this lively hope which strengthened, comforted and empowered the loved ones left behind to weep tears of joy. The departed child leaves those who hope to meet again: his parents, Brother and Sister Frischknecht, two sisters Viola and Orlan, the grandparents, Mr. and Mrs. Alfred Frischknecht, Sr., of Connell, Washington, and Grandmother Arvins of Grandview, Washington, besides many other relatives of the family and friends. The funeral service was held in the church used by the Church of the Nazarene in Redmond, Oregon, and the body was laid to rest in the Redmond City Cemetery.—R. R. Finkbeiner.

Laws—Dr. Hiram Adoniram Laws goes home from Thompson Station, Tennessee. After several months of suffering, death came to relieve this good man and to send him across the divide to be with Him whom he has loved and served for more than sixty years. He was born November 10, 1850, and departed this life December 6, 1929. He graduated in medicine in 1873 from the University at Nashville and located in Thompson Station, where he lived until his death. Feeling the call to the ministry he was licensed to preach in 1885 and soon became a very strong preacher. In 1896, under the ministry of the sainted Dr. B. F. Haynes, he was sanctified and from that day he tried to exemplify the doctrine in life and word. The funeral was conducted Sunday, December 8, in the presence of a large crowd of sorrowing friends, with his desire being carried out that a Nazarene preacher be in charge. He wanted 2 Timothy 1:12 and 2 Timothy 4:6-8 read, with no eulogies but a sermon to the living. Dr. Laws was one of the best men we ever knew. He lived a triumphant life and died a victorious death, leaving behind an aged wife, one sister, two daughters, two foster-daughters and one son, Dr. Hiram Laws, Jr., of Chattanooga, Tennessee. Among his last words were, "How beautiful it will be to be with Jesus." He wanted to go. He was anxious to depart and be with the Lord. Your humble servant with the help of others conducted the funeral, after which the body was laid to rest in the cemetery at Franklin, Tennessee. On the resurrection morn he will come forth. God bless his memory to the good of all who knew him.—H. H. Wise, Pastor.

Sams—Mrs. H. R. Sams, born September 24, 1875, died December 30, 1929, was converted at the age of eighteen, joining the Methodist church. In 1911 she was sanctified under Lee Stewart's preaching and in 1908 she joined the Church of the Nazarene at Vilonia, Ark., where she was a very faithful member and at the same time a devoted wife and mother. She was loved by everyone that knew her. Three years ago she was taken sick with cancer of the breast, but even with this lingering disease and all its suffering, she always wore a smile and was never heard to complain or charge God foolishly. Dur-

ing the last few days of her intense suffering she prayed for the Lord to take care of her husband, four girls and boy. She shouted and prayed until she received the summons, "Come up higher," then fell asleep in the arms of Jesus with these words, "Precious Jesus, you are so sweet to me." Mrs. Sams will be missed in the church of Conway where she was so faithful in attendance, but most of all she will be missed by her husband, H. R. Sams, five daughters, one son, two sisters and one brother. Funeral services were conducted in the church at Conway by Rev. L. Lee Gainer of North Little Rock, assisted by the pastor. Then she was laid to rest in the Vilonia Cemetery with the feeling that a true saint had gone home.—J. A. Russell.

ANNOUNCEMENTS

NOTICE—On account of a meeting being canceled we now have March, April and May open, and will be glad to slate this open time. Our terms are entertainment and freewill offering.—M. E. and Nina Devoll, Marion City, Iowa.

NOTICE—To the New England District: The vacancy on the Board of Examiners caused by the resignation of Rev. C. P. Lanpher has been filled by the appointment of Rev. H. B. Anthony, 44 Martin St., West Haven, Conn.—John Gould, District Superintendent.

NOTICE—Change of Address: To those who wish to reach me, my address is now 2908 Hamphill St., Greenville, Texas, and I have some time I could give in revivals now.—W. F. Fairmer.

WEDDING BELLS—Miss Naomi McGarr, daughter of Oscar and Amanda McGarr, and Adolph Simmons, son of John and Mary Simmons, were united in the bonds of holy matrimony at the Nazarene parsonage, Princeton, Ind., on January 9, the writer officiating.—T. W. Stoffer, Pastor.

SPECIAL NOTICE—The Midyear Preachers' Convention of Central Northwest District will be held at Huron, S. D., March 10 to 13. H. Orton Wiley is to be the principal speaker and other able workers are expected to be in attendance. Let every preacher and worker on the district plan to attend without fail. District Superintendents and pastors of neighboring districts are cordially invited to attend. Address all correspondence to Rev. H. J. Wesseling, pastor Church of the Nazarene, Huron, S. D.—S. C. Taylor, District Superintendent.

PRAYER IS REQUESTED for a revival now in progress at Clinton, Ind.; for the healing of mind and body of a sister in an Ohio sanitarium; by a sister in Texas whose home has been destroyed by fire; by a sister in San Francisco for the salvation of relatives and for the healing of some friends; by a sister in Minnesota for the church in her community and for the healing of a friend.

A NOTE OF THANKS—Mrs. S. N. Fitkin wishes to express her heartfelt thanks for the expressions of sympathy from District Assemblies, General Board, Foreign Department and W. F. M. S. Council, also the many letters from personal friends and co-workers in the W. F. M. S. during her prolonged illness. The Lord is answering prayers on her behalf and she is gaining slowly. She has, however, been forced to cancel all public engagements for the next three months and still covets the earnest prayers of God's people for her complete recovery.

Three New \$1.00 Books

Any one of the three delivered to your door for \$1.00. All three volumes for \$2.50. We pay the postage.

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Compiled from the writings of Dr. P. F. Bresee by Rev. C. J. Kinne. For each day of the year there is a text of Scripture with Dr. Bresee's comment thereon, also a stanza or two from some old hymn. We know that thousands will hail with delight a volume of Dr. Bresee's material, especially in this form. The brief comments are deeply devotional in tone and characterized by the writer's spiritual vision and rare insight into the truths of God's Word. 365 pages; attractively bound. A beautiful gift volume. Price \$1.00

OUR LOST ESTATE

By J. G. Morrison. This volume endeavors to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again to mankind by faith in Jesus Christ the Son of God. Holiness as a truth is important; as an experience it is essential. We cannot have it presented too often or from too many different angles. Dr. Morrison writes clearly, interestingly and convincingly. Price \$1.00

A MORE EXCELLENT WAY

By Howard W. Sweeten. A discussion of the matter and manner of Entire Sanctification. This new book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Price \$1.00

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Notice—The Northern Indiana District Preachers' Meeting will convene with the First church in Muncie, Indiana, March 3 to 7. Dr. J. B. Chapman, General Superintendent, and Dr. W. G. Schurman, pastor of First church, Chicago, will be the special workers. We expect all the neighboring District Superintendents to be present, and many of the pastors and evangelists from other districts. Let us enjoy a great feast together.—J. W. Montgomery, District Superintendent.

Experienced bookkeeper and office man desires position under Christian management. Am married and will go anywhere for reasonable salary. Write V. A. Popejoy, 1008 Front St., Fargo, North Dakota.

FOR SALE—Lifetime Gibson Guitar with Gibson case. Case cost \$18.00. Both beautiful and nearly new with all attachments. Will sell at about half price. A real bargain. Both cost \$112.00. Helen M. Vandemark, Kokomo, Ind., General Delivery.

Bennard's Melodies, Solos and Duets just published. A choice collection of beautiful gospel songs. A number of them in regular song book for the first time including "Where the Pavedless Flowers Bloom," "Tell Them All to Meet Us," and "There Is No Friend Like Jesus." 97 pages. Artistically designed. Price 50c. Address Rev. George Bennard, 1754 Washington Blvd., Chicago, Ill., or Hermosa Beach, Calif.

WANTS

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

OLIVET COLLEGE

Commencement-Campmeeting

May 22
to
June 1
1930



R. T. Williams, D. D.
General Superintendent

May 22
to
June 1
1930

Great Missionary Emphasis! Great Campmeeting!

It will be a Great Feast indeed to sit under the ministry of this great and godly man, General Superintendent Williams whose soul will be so enriched by his recent contact with hundreds of thousands of souls in heathen darkness and with the heroic missionaries who are pouring out their lives to carry to them salvation. You must not miss it!

Other Workers: Associated with him in the Campmeeting and Commencement will be Rev. Bud Robinson, President T. W. Willingham, Rev. W. G. Schurman, District Superintendents of the Educational Zone, and many pastors and evangelists.

Our Motto: "Vital Godliness—Scholarship—Evangelism."

For particulars write, T. W. Willingham, President, Olivet, Ill.

EVANGELISTS' SLATES

- Mack and Ethel Anderson, 128 E. 7th St., Hutchinson, Kansas
- Burns, Ore. Jan. 24 to Feb. 8
Woodward, Okla. Feb. 12 to 23
Webb City, Mo. Feb. 25 to March 8
- T. M. Anderson, 605 Lexington Ave., Wilmore, Ky.
Los Angeles, Calif. Feb. 9 to 16
Seattle, Wash. Feb. 21 to March 2
Nampa, Idaho. March 8 to 13
Uxbridge, Mass. March 30 to April 13
Hammond, Ind. April 20 to May 4
- Jarvis E. Aycock, 2923 Troost Ave., Kansas City, Mo.
- Portland, Oregon Jan. 26 to Feb. 9
Yakima, Wash. Feb. 16 to March 2
Moscow, Idaho. March 9 to 23
Seattle, Wash. March 26 to April 6
- C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
- Santa Rosa, Calif. Feb. 2 to 16
Berkeley, Calif. Feb. 23 to March 9
San Francisco, Calif. March 16 to 30
- P. B. Belew, Olivet, Ill.
- Oil City, Pa. (Gen. Del.) Feb. 5 to 23
- R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas
- Lyons, Kans. Jan. 28 to Feb. 8
Hutchinson, Kans. (home) Feb. 10 to 23
Mineral City, Ohio March 2 to 16
Steubenville, Ohio March 18 to April 6
- C. C. Burton, Delmer, Ky.
- Bedford, Ky. Feb. 8 to 23
Pensacola, Ky. April 6 to 20
- M. M. Bussey, 224 W. Palm Ave., Monrovia, Calif.
- Portales, N. Mex. Feb. 2 to 17
Portales, New Mexico. Feb. 2 to 17
- A. B. Carey, Beacon, New York
- Syracuse, N. Y. Jan. 29 to Feb. 9
Hampton, N. H. Feb. 11 to 23
- Jack and Ruby Carter, Peniel, Texas
- Rolan, Texas March 2 to 23
- C. R. Chilton
- West Lafayette, Ohio Jan. 12 to Feb. 9
Syracuse, N. Y. Feb. 11 to March 2
Binghamton, N. Y. March 3 to 23
- Harvey and Marie Chrysler, Webb City, Mo.
- Keokuk, Iowa Jan. 26 to Feb. 8
Modoc, Ind. Feb. 12 to March 1
- C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.
- Chicago, Ill. (Roseland Church, 10848 So. Michigan Ave.) Jan. 26 to Feb. 9
- C. B. Cox, 14 Hudson Ave., Franklin, Ohio
- Nester, Mo. Jan. 23 to Feb. 9
- Prof. C. C. and Margaret Hammond
- Tarpon Springs, Fla. (Gen. Del.) Jan. 19 to Feb. 9
- Stella B. Crooks, 237-61st St., Chicago, Ill.
- Lowell, Mass. Jan. 26 to Feb. 9
No. Attleboro, Mass. Feb. 9 to 23
So. Portland, Maine. March 2 to 16
Hennepine, Ohio. March 23 to April 6
Muncie, Ind. (First Church) April 13 to 27
- M. E. and Nina Devall
- York, Neb. Feb. 9 to 16
Farnam, Neb. Feb. 16 to March 9
Eustis, Neb. March 9 to 20
- C. M. Dunaway, 218 N. Candler, Decatur, Ga.
- Pasadena, Calif. (1st Church) Jan. 26 to Feb. 9
- Rock Island, Ill. (First Church) Feb. 16 to Mar. 2
- Canton, Ohio (First Church) Mar. 9 to 23
- Barberton, Ohio (1st Church) March 30 to April 13
- Lakeland, Fla. (Nazarene Tab.) April 20 to May 4
- Charles Dye, 4 Rundle Ave., Piqua, Ohio
- Columbus, Ohio (3rd St. Mission) Feb. 9 to 23
Bloomington, Ind. Feb. 27 to March 16
Chester, W. Va. March 23 to April 6
Birknell, Ind. April 13 to 27
Springfield, Ohio. May 4 to 18
- J. R. Edwards and Wife, Box 29 Elmore, Ohio
- Warwick, Ohio (Church of Nazarene) Feb. 23 to March 8
Rogers, Ohio (Church of the Nazarene) April 13 to 27
- Edwards Evangelist Ladies Quartet
- Caney, Kans. Jan. 24 to Feb. 9
Bentonville, Ark. Feb. 14 to March 2
Howe, Kans. March 7 to 23
Hominy, Okla. March 31 to April 18
Britton, Okla. April 18 to May 4
- Harry J. Elliott, Nampa, Idaho, Route 4
- Los Angeles, Calif. (Boyle Heights) Jan. 30 to Feb. 16
Van Nuys, Calif. Feb. 23 to March 9

- W. E. Ellis, 8313 Laurel St., Los Angeles, Calif.
Colton, Calif. April 27 to May 11
- Theo. Eisner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.
Miami, Fla. Jan. 25 to March 10
Charlotte, N. C. March 14 to 23
Alliance, Ohio March 25 to April 6
Elkhart, Ind. April 13 to 27
Lansing, Mich. (1st Church of the Nazarene) ... May 4 to 18
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Kenmore, Ohio Feb. 8 to 18
New Brighton, Pa. Feb. 23 to March 9
Bilgo, Ia. March 10 to 23
Bedford, Ind. March 30 to April 13
Sapulpa, Okla. April 27 to May 11
Bhawnee, Okla. May 12 to 23
- John Fleming, 2813 Holt St., Ashland, Ky.
Toronto, Ohio Feb. 11 to 23
Coshington, Ohio Feb. 24 March 9
Coffeyville, Kans. March 12 to 23
Cincinnati, Ohio March 30 to April 13
Oklahoma City, Okla. April 20 to May 4
- C. B. Fugett, 2917 Moore St., Ashland, Ky.
Huntington, Ind. Jan. 26 to Feb. 9
Wellington, Tex. Feb. 16 to March 2
Atlanta, Ga. March 9 to 23
Franklin, Ohio March 30 to April 13
Wellsville, Ohio April 15 to 27
- Jaddis-Moser Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio
Wichester Ind. (1st Church of the Nazarene) ... Jan. 27 to Feb. 9
Ridgway, Ill. (M. E. Church) Feb. 16 to March 2
Kewanee, Ill. (Church of the Nazarene) ... March 4 to 18
Troy, Ohio (Church of the Nazarene) ... March 17 to 30
Cadillac, Mich. (Wesleyan) April 4 to 20
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Eastland, Texas Feb. 7 to 23
Harvey, Ill. March 2 to 16
- Lewis E. Hall, Nampa, Idaho
St. Maries, Idaho Jan. 22 to Feb. 9
Burns, Oregon Feb. 16 to March 2
- A. O. Henricks, 1436 E. Washington St., Pasadena, California
Tillamook, Oregon Jan. 19 to Feb. 9
Portland, Oregon (East Side) Feb. 10 to Mar. 2
Buckton, Calif. March 9 to 23
Oskaloosa, Ia. Mar. 27 to Apr. 11
Chicago, Ill. (1st Church) April 13 to 27
Richmond, Ind. Apr. 28 to May 11
- J. E. Hughes, Kingswood, Kentucky
Payson, Ohio Jan. 21 to Feb. 10
Logansport, Ind. Feb. 15 to March 2
- Alfie and Emma Irick, Box 918, Bethany, Okla.
El Reno, Okla. Jan. 26 to Feb. 9
Bartlesville, Okla. Feb. 10 to Mar. 2
Sublette, Kans. March 9 to 23
Sulphur, Okla. March 30 to April 13
- K. Hawley Jackson
Richmond Hill, N. Y. Jan. 28 to Feb. 12
Plattsburg, N. Y. Feb. 13 to March 2
Jamestown, N. Dak. March 9 to 23
Valley City, N. Dak. March 26 to April 8
- C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.
New Albany, Ind. Jan. 24 to Feb. 9
California, Pa. Feb. 13 to March 9
East Palestine, Ohio (with Vaughan Quartet) ... March 12 to 30
- Andrew Johnson, Wilmore, Ky.
Lyons, Mass. Jan. 26 to Feb. 9
- G. E. Johnson, 575 N. W. 52 St., Miami, Fla.
Princeton, Fla. (care Rev. F. W. Koehler) ... Feb. 2 to 23
Miami, Fla. (575 N. W. 52 St.) Feb. 24 to March 29
Cleveland, Okla. (care Rev. I. D. Farmer) ... April 13 to 27
- Lum Jones, Ada, Okla.
New Castle, Ind. Jan. 28 to Feb. 9
Fairbury, Nebr. Feb. 16 to March 2
- Clayton Kidd, 2820 Stanley St., Detroit, Mich.
Alma, Mich. Feb. 9 to 23
- C. C. Knippers and Sons Evangelistic Party, 106 Jefferson St., Natchitoches, La.
Crowley, La. (Ebenezer Church) Jan. 29 to Feb. 9
Orange, Texas Feb. 10 to 23
- The Lehmans and Son James, Barberton, Ohio
Warren, Ohio Jan. 26 to Feb. 9
Northern Indiana District, Feb. 12 to March 6
- Rev. and Mrs. Jack Linn, Oregon, Wisconsin
Cleveland, Ohio (3743 W. 140th St.) Jan. 28 to Feb. 9
- W. W. Loveless, Route 5, London, Ohio
Columbus, Ohio (Gen. Del.) Jan. 25 to Feb. 9
Monroeville, Ind. (Gen. Del.) Feb. 15 to Mar. 2
Christianburg, Ohio (Gen. Del.) Mar. 8 to 23
- Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
Glendale, Arizona Jan. 26 to Feb. 9
Phoenix, Ariz. Feb. 11 to 23
Brea, Calif. March 2 to 16
Alhambra, Calif. March 23 to April 6
Burbank, Calif. April 10 to 27
- Mabel R. Manning, Nahant, Mass.
Bath, Maine March 9 to 30
Bristol, R. I. April 6 to 20
- Ernest B. Marsh, 2329-191b St., Cuyahoga Falls, Ohio
Newton Falls, Ohio Feb. 11 to March 2
- L. C. Messer, 2923 Troost Ave., Kansas City, Mo.
San Angelo, Texas Jan. 30 to Feb. 9
Cortersville, Ill. Feb. 13 to 23
Webb City, Mo. Feb. 25 to March 9
Gary, Ind. May 8 to 18
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
Bremen, Ohio (Gen. Del.) Jan. 27 to Feb. 9
- Edward E. Mieras, Nampa, Idaho
San Jose, Calif. Jan. 26 to Feb. 14
- L. G. and Bertha Milby, Box 327, Danville, Ill.
Macomb, Ill. (Gen. Del.) Jan. 22 to Feb. 9
Mishawaka, Ind. (Gen. Del.) Feb. 11 to March 2
Portsmouth, Ohio (Gen. Del.) March 12 to 30
Uhrichsville, Ohio (Gen. Del.) April 6 to 20
- James Miller, 1115 N. Holmes Ave., Indianapolis, Ind.
Buffalo, Kans. Feb. 3 to 16
- W. H. Minor, Bethany, Okla.
Elk City, Okla. Feb. 9 to 23
- G. C. Morgan, York, Nebr.
Newton Falls, Ohio Feb. 11 to March 2
- W. O. Messer, Olivet, Ill.
Dover, N. J. Feb. 2 to 16
Eldred, Pa. Feb. 23 to March 2
- Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.
Cadillac, Mich. (Church of the Nazarene, 508 N. Simon St.) Feb. 6 to 23
- Will H. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo.
Klamath Falls, Oregon Feb. 16 to March 2
Newberg, Oregon March 9 to 23
- Edward C. Oney, Rush, Ky.
Newell, W. Va. Feb. 2 to 16
Terrace, Pa. Feb. 23 to March 9
Greentown, Ohio March 31 to April 13
- Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio
Eastern Nazarene College Jan. 14 to April 1
West Collingswood, N. J. April 6 to 20
Richmond, Va. May 4 to 26
- D. M. Peffley, Route 6, Brookville, Ohio
Wooster, Ohio Feb. 5 to 23
Omaha, Nebr. (Central Church of the Nazarene) ... March 2 to 16
Columbus, Ohio (Shepard Church) March 23 to April 6
Oatville, Ind. April 7 to 20
- Lawrence Reed, Route 1, Salem, Ohio
Canton, Ohio (Bethany Evangelical Church) ... Jan. 22 to Feb. 9
Marion, Ohio Feb. 12 to March 2
Lincoln Place, Pa. March 4 to 16
- Lewis J. Rice, Richmond, Ky.
Youngstown, Ohio Feb. 4 to 23
- Chas. C. Robinson and Wife, Bethany, Okla.
Grand Saline, Texas Jan. 24 to Feb. 9
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
Warren, Ohio Jan. 28 to Feb. 9
Northern Indiana District, Feb. 12 to March 6
Ironton, Ohio March 9 to 23
New Castle, Pa. March 30 to April 13
- Perry Rood, Middleport, Ohio
Long Bottom, Ohio (B. F. D., Eden Church of the Nazarene) Feb. 6 to 16
- G. Howard Rowe, 174 Beach 118 St., Rockaway Park, N. Y.
Bloomsburg, Pa. (712 Oak St.) Jan. 26 to Feb. 9
- A. P. Rule and Wife, 1002 Oak St., Abilene, Texas
Bitter Creek, Texas Jan. 31 to Feb. 16
- Otha and Billie Schwab, 942 E. 7th St., Ada, Okla.
Harvard, Idaho Jan. 29 to Feb. 9
Walla Walla, Wash. Feb. 11 to 13
Spokane, Wash. Feb. 14 to 20
Cornell, Wash. Feb. 21 to March 9
- Richard and Dorothea Sharp, Oshkosh, Nebr.
Curtis, Nebr. Feb. 6 to 23
Beatrice, Nebr. March 2 to 16
Lincoln, Nebr. (First Church) March 20 to April 6
Kenesaw, Nebr. April 13 to 27
- E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
Grantham, Pa. Feb. 6 to 18
- E. D. and Winnie Simpson, Bethany, Okla.
Marlow, Okla. Feb. 4 to 18
Waurika, Okla. Feb. 17 to Mar. 2
Ryan, Okla. Mar. 6 to 23
Guyman, Okla. Mar. 26 to Apr. 13
- E. H. Stillman, 31 Home Ave., Oil City, Pa.
Victoria, Va. Feb. 9 to 23
Framingham, Mass. Feb. 26 to Mar. 16
Wadsworth, Ohio Mar. 20 to Apr. 6
- Howard W. Sweeten, Ashley, Ill.
Akron, Ohio (First Church) Feb. 8 to 24
Ashtabula, Ohio March 1 to 17
Sebring, Ohio March 18 to April 4
Cleveland, Ohio (First Church) April 5 to 20
- E. E. Taylor and Family
Boise, Idaho Feb. 9 to 23
- T. L. Terry
Mohawk, Ind. Jan. 19 to Feb. 9
- Fred Thomas
Jasper, Ala. (Box 109) Feb. 4 to 16
Miami, Fla. (No. Side Church, N. W. 5th St.) ... Feb. 18 to March 2
Sioux City, Iowa (First Church, 1220 E. Glass St.) March 16 to 30
Oklahoma City, Okla. (Capitol Hill Sta. 227 S. W. 23rd St.) April 1 to 13
Arkansas City, Kans. (626 So. 7th St.) April 15 to 27
Ponca City, Okla. (315 Cherry) April 29 to May 11
- I. N. Toole, 615 E. College St., Alliance, Ohio
Owosso, Mich. Feb. 2 to 23
Harrington, Del. March 2 to 16
- E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Dana, Ind. (Gen. Del.) Jan. 29 to Feb. 12
Mitchel, Ind. (315 Baker St.) Feb. 16 to March 2
Muncie, Ind. (828 So. Jefferson St.) March 3 to 8
Lafayette, Ind. (1707 Morton St.) March 9 to 23
- G. D. and Agnes Urschel, Olivet, Ill.
Clinton, Ind. Feb. 3 to 16
Stockton, Ill. Feb. 23 to March 9
- N. B. Vandall
Lents, Oregon Jan. 26 to Feb. 9
Portland, Oregon Feb. 16 to March 2
Salem, Oregon March 9 to 23
Portland, Oregon March 30 to April 13
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
Lawrenceburg, Tenn. (Vaughan School of Music) ... Jan. 6 to Feb. 14
Columbus, Ohio (1st Church) March 2 to 16
East Liverpool, Ohio (1st Church) March 17 to 30
Northern Indiana District (with Rev. J. W. Montgomery) April 8 to 27
- Harold Volk, Bethany, Okla.
Denver, Colo. (South Side) Jan. 23 to Feb. 9
Wray, Colo. Feb. 13 to March 2
Hartun, Colo. March 9 to 23
Armel, Colo. Mar. 25 to Apr. 13
- M. W. Welsh, 703 Main Ave., Columbus, Ohio
Lisbon, Ohio Feb. 9 to 23
Hamden, Ohio March 2 to 16
Columbus, Ohio (God's Holiness Mission) ... March 17 to 30
- Earle F. Wilde, Box 483, San Bernardino, Calif.
Los Angeles, Calif. (Hollywood Church) Jan. 23 to Feb. 9
- Lon R. Woodrum, 1828-18th St., Lubbock, Texas
Mineral Wells, Texas Feb. 7 to 23
Botan, Texas March 2 to 30
Quanah, Texas April 4 to 20

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Herald of Holiness
February 12th



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