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HERALD of HOLINESS

Official Paper
Church Of The Nazarene

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WHOLE NO. 938

THE BEST HELPS TO GROWTH IN GRACE

WOULD you go on comfortably and steadily for the time to come, beg of the Lord to give you grace to observe the following advice: (1) Live above earthly and creature comforts. (2) Beware of flatness and lukewarmness; this, if not carried immediately to the Lord, ends often in darkness and deadness. (3) Value divine comforts above all things, and prize Christ above all comforts, that if they should fail, you may still glory in the God of your salvation. (4) Let that which torments others make your happiness—I mean self-denial and renouncing your own will. (5) Be ready to yield with joy to every conviction of the Spirit of God. Be faithful to present grace, and aspire after a continual growth. (6) Live the present moment to God, and avoid perplexing yourself about your past or future experience; by giving up yourself to Christ as you are, and being willing to receive Him now, as He is, leaving all the rest to Him, you will cut up a thousand temptations by the roots.

Christ is *the way*, the highway to the Father, and a highway is as free for a sickly beggar as a glorious prince.

I am heartily glad to find that your heart is set upon obtaining the one thing needful—"Christ in us," with all His graces, "the hope of glory." I beg, in my Master's name, you would cherish the conviction of the need of this prize of your high calling, and pursue it in the new and living way in which the fathers trod, that of the cross, and that of faith. We travel in the first by continually denying ourselves in the desires of the flesh, the desire of the eye, and the pride of life; and we advance in the second by *aiming* at Christ, *claiming* Christ, *embracing* Christ, *delighting* and *rejoicing* in Christ received in the heart, through the channel of the gospel promises.—FLETCHER OF MADELEY.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THE PASSOVER AND PENTECOST

THE Feast of Pentecost bears a definite relation to the Feast of the Passover and cannot be understood in its deeper significance without reference to it—at least to that particular day of the feast known as the day of Omer, or time of the wave-offering. This service was appointed to take place on the second day of the paschal solemnity, the day after the Sabbath which marked its commencement (Lev. 22:15), and consisted in the presentation to the Lord of the first ripe ears of barley. From that date the people were to count seven weeks complete, and at the completion of the full seven weeks they were to celebrate another feast known as the “feast of weeks.” The actual day of the feast was the fiftieth from the day of presenting the barley sheaf and for that reason took the name of Pentecost from the Greek word *pentekoste* meaning fiftieth. The words in Acts 2:1 which have been translated “when the day of Pentecost was fully come,” literally signify, “when the day of Pentecost was completed,” that is, when the cycle of weeks had been completed. For this reason, the Jews often called the feast “*asarta*” in order to emphasize the idea of completeness, the term *asarta* (Josephus iii:10 *asaritha*), signifying the closing or shutting up.

This feast was also known as the “feast of the harvest” because it was held on the day when “the sickle was first put in the corn,” that is, at the beginning of the gathering in of the wheat harvest. It was, therefore, a “harvest festival,” reminding the people of their dependence upon God for all the comforts and blessings of life, and was looked upon as an expression of gratitude to Him whose “paths dropped fatness” and caused the heart of the husbandman to rejoice. They regarded it further in the light of a ratification of the ancient covenant, that “while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22). These ceremonial feasts must not be regarded merely as unmeaning observances, or simply as seasons of social enjoyment, but institutions calculated to conserve the piety of the nation and cherish in the hearts of the people those sentiments of

humility and dependence upon God, with devout and fervent thankfulness for His mercies which constitute the very essence of experimental religion.

Again, this feast was called the “day of firstfruits” (Numbers 28:26). On this day the Israelites were required to bring a thank-offering consisting of two loaves made of fine flour, and weighing two assarans each which were waved before the Lord, after which they proceeded to offer the appointed sacrifices (Lev. 23:15-18). But this was only the beginning of the day of firstfruits in the larger sense, in that it extended throughout the entire summer, during which the Israelites fulfilled the command to bring the first ripe fruits of every kind to the temple in Jerusalem as an offering to God (Ex. 23:19). The prayer which each Israelite was to recite as he brought his basket of fruit to the priest was as follows: “I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us” (Deut. 26:3).

In post-biblical times there was given yet another name—“The Season of the Giving of the Law.” No indication, however, is given of this in the Old Testament scriptures, nor can it be found in the writings of either Philo or Josephus. Maimonides seems to have been the first writer to give expression to it. In the Epistle to the Hebrews there is a parallel drawn between Mount Sion and Mount Sinai (Heb. 12:18-24) which indicates clearly that the early Christians held to the view that as Pentecost marked the ushering in of the New Covenant so the Jewish Pentecost commemorated the giving of the law.

KANSAS CITY DISTRICT PREACHERS' CONVENTION

The editor was invited as speaker for the Kansas City District Preachers' Convention held in the First Church of the Nazarene, Kansas City, Missouri, March 11-14, and at the invitation of the pastor, Rev. G. M. Hammond, remained with the church over Sunday, preaching morning and evening. District Superintendent Herrell presided at all the sessions of the convention, and an excellent program was arranged. A new departure was made this year in the elimination of all papers and the substitution of lectures instead, with ample time for discussion. This district has a live company of preachers, and a number of the pastors have had great revivals recently. The reports of the District and General Budgets were read by C. W. Jones and M. Lunn with comments showing excellent response this year. Grace Church of the Nazarene of which Gordon Blystone is pastor, paid up the entire budget in full at the beginning of the year. All the reports were encouraging. Brother Herrell is gathering around him on this district men who have succeeded and are succeeding in the work of the pastorate. They have the Nazarene vision and are seeking to establish live Nazarene churches everywhere on the district. We

greatly appreciated the outpourings of the Spirit upon the sessions from time to time, and our own souls were greatly refreshed in the services. Sister Herrell had charge of a W. F. M. S. service at which Sister Lillenas brought a helpful and inspiring message. Rev. Wiman, who is now at headquarters as one of the Church School Department staff, gave an address on "Religious Education" which was greatly appreciated by the convention as the later discussion showed. Here as in the Kansas Convention much attention is being given to Sunday school work. Miss Miller presented the work of Rest Cottage in one of the afternoon services.

We regarded ourselves as especially privileged in being in a convention again with District Superintendent Herrell, who is admittedly one of the liveliest and most successful superintendents in the church. He has the Nazarene vision and keeps things alive with holy fire wherever he goes. For a number of years it was our privilege to labor with him on the Idaho-Oregon District in its pioneer days for both district and college. Recently we visited the church at Webb City and spent the day in services with Brother and Sister Herrell. We were surprised to find the number of college towns on this district—cities where there are either state or denominational colleges—Lawrence, Ottawa, Nevada, Carthage, Springfield, Columbia, Baldwin, Topeka, Kansas City, Kansas, and Kansas City, Missouri. Brother Herrell is putting men with scholarly standing as well as revival power in these college and university towns and is seeking to build strong churches in these educational centers. Brother Hammond and the local church entertained the convention in a hospitable manner and the blessing of God rested upon all of the services.

CENTRAL NORTHWEST PREACHERS' CONVENTION

The Preachers' Convention of the Central Northwest District met in annual session at Huron, South Dakota, March 10-13, 1930.

The meetings were very ably presided over by District Superintendent S. C. Taylor, while Rev. C. C. Swallow was the efficient record-keeper.

This district includes the states of Minnesota and South Dakota, and the fact that nearly all the pastors were present speaks most highly of the fine spirit prevailing on the district. We also observed that a considerable number of lay church members were present, who added much interest to the convention by entering into the discussion of the issues raised in an able and intelligent manner.

The program opened Monday evening with Pastor D. V. Johnstone, of Minneapolis, bringing the message. The convention proper opened Tuesday morning, and for three days, mornings and afternoons, papers and discussions were the order. The interest was sustained throughout. The discussions were spirited, but always tempered with the most beautiful Christian

spirit. The program gave considerable and particular attention to the pastorate, including the relationship sustained by the pastor to the several departments of the church and its work and workers.

Both states are largely engaged in agriculture, and the beautiful farms with their good buildings bespeak a general prosperity, although there are evidences of some agricultural depression.

There are many fine modern cities and towns unoccupied by the Church of the Nazarene, making this one of the most inviting and hopeful fields for our work. With so large a number of capable laymen and such a company of able and enthusiastic pastors and evangelists, with the wise, aggressive and spiritual leadership of District Superintendent Taylor, this district is moving forward toward the front ranks.

Plans had been made for Editor H. Orton Wiley, of the *HERALD OF HOLINESS*, to lecture each day and preach each evening, but through an error he was slated for this convention and for the Kansas City District Convention on the same date and was obliged to withdraw from this meeting. The writer was invited by District Superintendent Taylor to substitute, and spoke three times on "Loyalty to the Church of the Nazarene." He also preached Tuesday evening on "The Great Impulse," and Wednesday evening on "The Celebration of the 1900th Anniversary of Pentecost." There were seekers at all the evening services and much grace upon all present.

It was a gracious treat to us to be allowed these few days' association and we were much blessed in our own soul.

A home missionary campaign was put on in Huron last fall under the leadership of Rev. George McDonald and his sister, Mrs. D. C. Stout, which resulted in the organization of the church. Rev. and Mrs. H. J. Wesseling were called to the pastorate, and as hosts of the convention took care of every detail of entertainment in the most creditable manner.

Through the kindness of the pastor and people of the Baptist church the convention was held in their church building, as our people worship in a small hall.

E. J. FLEMING, *General Secretary*.

GOD BLESS THE TEACHERS!

If as we view the figures in a hall of fame we could go back of those who are there by virtue of their greatness, to the causes which made them great, what would we find most frequently? At the center of the circles of influence would be found standing the parents and teachers of those who are great. It is the great ambition of every great teacher to serve, and the greatest joy comes to him in seeing the success of those whom he has helped to succeed. If greatness is measured by service, should not all great teachers have a place in the hall of heroes?—*International Journal of Religious Education*.

THE SINFULNESS OF THE DANCE

We have recently received communications from different persons requesting that we write an editorial concerning the dance as a form of entertainment. Holiness people are so far removed from this practice that it seems strange to us to write on such a subject and yet, unless our ministers preach against the sinful amusements of the day and build into the thinking of the younger generation the sinfulness of these practices we may some time have the amusement problem on our hands as do some of the older denominations. Our last communication is from one of our preachers who has a country charge and sends us a list of questions to answer.

1. Does the modern dance tend to spirituality in the individual and in the church?
2. Can a man or woman participate in the dance and at the same time live in close touch with God and be a happy, consistent and useful Christian?
3. Are dancing church members soul winners?
4. Is not the modern dance a menace to the success and happiness of the home?
5. Would you recommend the modern dance as a harmless, helpful and suitable entertainment for the young people of the church?

To these questions we must unhesitatingly answer that the dance is (1) destructive of spirituality rather than conducive to it; (2) that no man or woman can participate in the dance and grow in spiritual life and power; (3) that the dancing church member is never a soul-winner; (4) that the dance is one of the greatest menaces to the purity of the home; and (5) that as a form of amusement it is unsuitable for church young people, or other young people. Its influence is wholly bad.

It is generally supposed that the waltz originated with Gault, a French dancing master in 1627. As a man he was of a licentious nature and gloried in the number of girls he had led into a life of sin. So low did he sink in the moral scale that in an attempt to ruin his own sister he strangled her to death, for which he was guillotined in 1632. The first case on record where a man and woman danced together in public was in a house of ill-fame in Paris in 1842. An attempt was made to keep the practice confined to the vice district but it finally reached the tenement quarters and later became a general practice. England made an attempt to prohibit the mixed dance and for nine years was successful, but as in France, the practice was first introduced into the vice quarters, then found a foothold in the tenement sections, and later was introduced into America. In the last few years America has invented many new and novel dances, each apparently sinking lower in the moral scale, until the leaders of the churches have felt called upon to severely arraign them in an attempt to stay their corrupting power in the lives of modern youth. Strange as it may seem, these American dances were so immoral that we understand they were prohibited in France, the country where the dance first originated.

Recently an article from Dr. Sonders of Chicago and Los Angeles has been published in *The Methodist*, the *East Texas Baptist* and the *Free Methodist*, arraigning the dance from the standpoint, not of the ministry, but one eminent in the medical profession. This article is worthy of consideration on the part of those who have been inclined to regard the dance as a harmless form of amusement.

I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.

A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from (as some believe).

Do brother and sister dance like that? Father and mother? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

A man who has learned what true love really is—something more than physical, does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

Under what other shield can a man or woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening? Or a lifetime?

We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this.

The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit.

We are thankful for a great host of young people in the Church of the Nazarene, who not only shun the dance as a form of sinful amusement, but who have kept so far from it that they have never witnessed it in any form. And yet, there is not a happier, more joyous throng of young men and women than these who have laid their all on the altar of God and who find their supreme delight in the service of their Master.

A CODE FOR PARENTS

Give your child the love that comes from an understanding heart; be a good friend. Give him a home that offers a ready welcome to his friends. Give him a place in the home to call his "own." Give him chores to do and see that he does them because he wants to do them. Give him equipment with which to play. Give your child the opportunity to use his judgment; encourage initiative. Give him a place to read, get good books from your public library and have wholesome magazines available. Educate him to his fullest capacity, but not beyond; correct bad habits early. Give your child a parent he may emulate; be an example."—*From Massachusetts Advisory Council on Crime Prevention.*

MARCH GLEANINGS

By General Superintendent Chapman

Rev. Smith, pastor of St. Paul's Episcopal church, Boston, was offered a five hundred dollars raise in his salary. But he said that some of the church's missionaries in Alaska have had their stipends cut on account of the shortage in missionary funds, and declared he could not honorably accept a raise in his own salary until the parish could guarantee to raise one thousand dollars for missions.

Based upon income tax returns, it is estimated that there are two billionaires and about 40,000 millionaires in the United States. For the year 1928, 496 persons paid tax on income of one million dollars or more for the year, and there were twenty-four who had incomes of more than five million. And yet there are millions of very poor people in the United States. There are literally millions who have to fight to meet the monthly rent and keep something for the babies to eat. But if the well-to-do would give for the support of the Church and the evangelization of the world as liberally as the religious poor do, according to their ability, a new era would dawn. A poor man will tithe his twenty dollars a week, put it into the church treasury and never flinch. But when the income is a hundred or a thousand, the proportion of giving usually falls off, and yet the rich man wants credit for liberality just as though he were giving in proportion to his poor neighbor. It is exceedingly difficult for a rich man to go to heaven. This is not because it is a crime to be rich or to have a large income, but because money—much money—has a way of getting too close to a man and owning him, instead of his owning it.

For some reason we have fallen into the habit of speaking of sacrifice as though it were a demotion—a calamity. But even in the olden times only the best could qualify for sacrifice. A blemished lamb might do for human food or might remain to multiply the flock. But only the spotless could qualify for sacrifice. And whatever was sacrificed was accounted to have escaped the trifling destiny of the ordinary and to have entered the ranks of the truly exalted. And this is the true place of sacrifice in our own times. Whatever we have given to the Lord, or whatever we have given up for the Lord is by our giving exalted to the highest place. Jesus gave it under the metaphor of the corn of wheat which reached the fuller life by dying. And except it take its place in dirt and in death it remains solitary and follows the destiny of the ordinary and the common. In human life we acknowledge this same principle in our reverence for motherhood in which life is given for life.

At the close of the enlarged meeting of the International Missionary Council on the Mount of Olives, Jerusalem, at Easter time, 1928, the council committed itself and called the churches everywhere to pray: (1) for a missionary spirit; (2) for a spirit of prayer; (3) for a spirit of sacrifice; (4) for a spirit of unity; (5) for the gift of interpretation; (6) for courageous witness in moral questions; (7) for a spirit of service; and (8) for the completion of our own conversion—for the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Rev. D. M. Canright, in *Seventh-Day Adventism Renounced* (and this is a book the Adventists have never been able to answer and which should be circulated everywhere that they rise up as a menace), says, "A strong argument with Adventists is, that most of those who leave them become infidels, as all know. But after long watching, I became satisfied that it is Adventism which has made them infidels. Look at Romanism. Wherever it has had sway a while it has filled the land with infidels. Go among the Mormons at Salt Lake. Large numbers of their children are becoming infidels. The natural rebound from fanaticism and superstition is into infidelity and skepticism."

In my devotional reading yesterday I came across this: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Leviticus 26:8), and I thought of it on this wise: Here I am working alone and defeating twenty enemies in the battle of the Lord. But by taking my place in the organization—the Church of the Nazarene for example—I am able to multiply my powers by five. And let others do as they may, I want to fight for God with the strength of five.

Bernard C. Clausen in his book "Pen Portraits of the Prophets," suggests that we think of the major prophets as men rather than as books, and as preachers—forth-tellers, rather than as prophets—fore-tellers, and that their work was to prepare the way for Christ's coming, and not merely to predict it.

Perhaps you have wondered how our missionary women manage to keep up such splendid interest in their study courses. I have wondered that too. But during the last three days I have read three of their "Messengers of the Cross" books and have been so fascinated that I have ceased to wonder how they keep up interest in their mission classes. I understand another of these books is to be off the press soon and I plan to read it as soon as it appears. Sister Hinshaw has rendered a wonderful service to our church in the writing of these books, and from the standpoint of missionary study she has made duty a pleasure. Perhaps you will want to read some of these books, even if it is only to just "see how you like them." Well,

that's a good proposition in this case, so send for the books. They are inexpensive and range in price from twenty-five to thirty-five cents.

There are many variations of the story, but the most familiar is somewhat as follows: A man stood one day and watched the smith as he pounded the heated iron, his alternate blows falling upon the exposed surface of the anvil. "Is not that pretty hard on the hammer, and have you not used up a good many hammers in your work," asked the bystander. "It is pretty hard on it, and I have used up a good many in my time," the smith replied. "And how many anvils have you had?" But the smith smiled and said, "I have had but one anvil. The hammers are broken, but the anvil still stands." And this reminds us that just now the Church is emerging from another period of attacks from doubters, among them many spectacular modernistic preachers, but again it is but the hammers which are broken. The anvil of God and His Book still stand.

Read the fifth chapter of James again and then just try to imagine how much "rusty money" there is even among professors of religion. And the rust of money hoarded which should have been used for Christ and for blessing the world "eats as doth a canker" and causes its possessors to fall into disgrace or to commit suicide.

The other night in the testimony meeting a good brother told his experience in such a manner as to reflect quite unfavorably upon the evangelical church of which he was formerly a member and which he designated by name. The pastor of that denomination in the town was in the audience and I observed that the leader of the meeting and other responsible people were visibly embarrassed. It emphasized again how little advantage the work of promoting scriptural holiness gains from "fighting the churches." Our propaganda must be positive and constructive, rather than negative and destructive, and the preacher who makes us unsavory to "the outside" by unnecessary attacks upon churches and preachers is a liability rather than an asset—better leave him alone. We must reach men and win men, and beating and clubbing them does not help us much. Bud Robinson says he learned a long time ago that human hides are not worth much on the markets and so he quit skinning. There is enough for us to fight in the devil and sin and the world. Sin and salvation are individual, not social unit considerations, so that attacking the Republican party or the Presbyterian church does not go far toward getting people regenerated and wholly sanctified.

Dr. Clovis Chappell says, "In reply to this beggar's appeal Peter said, 'I have neither silver nor gold, nev-

ertheless I give.' These last two words, 'I give,' have an autobiographical flavor. They give in some measure an epitome of Peter's life. In them he tells the task at which he toils morning, noon and night. In them he tells what it means to him to live and what it has meant ever since his meeting with Jesus. What is Peter's work? It is giving. He can sum up his whole biography since he became a follower of Christ in these two short words, 'I give.'" And is not this also the whole life story of every true follower of Jesus Christ? If other things enter into the narrative they record phases of the life which are not included in the really Christian part of it, for giving is the sum total of the toil of both Christ and His followers.

Two days ago I finished reading "Streams in the Desert," the record of Deputy Morrison's visit to the Livingstonia missions in Africa in 1914. His glimpses of those sturdy Scots who are following up the work begun by the invincible Livingstone stir the heart. There they are, many of them miles from civilization, in the very center of the Dark Continent, toiling patiently away amidst many difficulties for the salvation, temporal and eternal, of neediest black men on earth. But despite their loneliness, one can scarcely pity them. There they are, men and women of education—many of them, like David Livingstone before them, Doctors of Medicine—so situated that they are capable of blessing everyone they see. With them there is no quest for opportunities and no necessity for selecting the service they will bring—everybody needs everything. It all reminds us of the fact that once when Livingstone was visiting his own native Scotland and addressing the people, he said, "Young men, when about to select the course you will follow in life, consider the calling of the missionary." And after looking in a little on many of these men through the eyes of Deputy Morrison, we are convinced that they did well by thus considering and that their lives of all lives are selling dearly. The Scots are great missionaries for several reasons. Among these reasons are the fact that they are patient in preparation and do not rush off to the field until they are ready to render real service—many of their missionaries are both Doctors of Medicine and Doctors of Divinity—and the further fact that they are constitutional believers in education without any regard for race or color or conditions, and on this account they build schools and train their native Christians for life as well as for service.

So make the day on which you enter a day not only of thanksgiving but also a true day of brotherhood. Enlarge your sympathies on every side. Learn patience with the faults of others and by the example of their overcoming learn to overcome. So shall the new day open for you a new opportunity for the great virtues—Faith and Hope and Charity.—ISAAC EDWARDSON.

TRAVELING IN INDIA

By General Superintendent Williams

AT THE completion of our work in Eastern India, we started our journey across this great land to the west. Brother Franklin kindly accompanied us as far as Allahabad. It was necessary to pass again through Calcutta, and this gave us an opportunity to see this great city with its evident mixture of eastern and western civilization. We especially wanted to see the results of missionary work here that has been in operation for several generations. We wanted to see with our own eyes what has been accomplished, and if at all possible learn something of the methods used in the accomplishment of such results. Fortunately we were able to be here over a Sunday. This gave us opportunity to visit several churches and enter into the spirit of the services and get an idea of their spiritual tone. This was a most interesting and educational experience.

In the morning we visited a very famous church, one of which I have heard much for many years, in fact, whenever I have heard mention of Indian missions. I think this church is usually held up before the people in America as a concrete example of what missions can accomplish in India. The pastor seems to be a good, devout and spiritual man. His message was good and we greatly enjoyed it. We were greatly disappointed in the size of the crowd. The church was far from full, but the spirit of the meeting was good. The amounts of the offerings contributed by the local congregation as recorded in the bulletin would indicate that the church is self-supporting with very little margin if any. The congregation was constituted of English and Anglo-Indian people largely. I learned here the work done by this particular church has been with the Anglo-Indian people almost altogether and not with the purely Indian people. So the results of the work while very good and praiseworthy can hardly be taken as an indication of what can be accomplished with the Indian people, as such. The Anglo-Indians are a mixed people—part English and part Indian. They need the gospel, and they constitute an important element in the national life of India, though their numbers are comparatively few, that is when compared with the teeming millions of Indians. They are naturally inclined to English ways and customs, and are reached with the gospel more easily than the Indian.

During the noon hour and the early afternoon we attended two services that were not held in the English language, but in Hindi and other languages of India. We did not find a great deal of spiritual vitality in either service, though we might not be capable of judging, not understanding what was said except

through an interpreter. The congregations were both small in number, but the native preachers were earnest and the services bore the mark of the Christian church. We were greatly disappointed in the number of people in attendance. Evidently these were made up quite largely of the people that are in some way connected economically with the work of the missions backing the churches. At night we attended a very prominent church of still another denomination. This church seems to be quite prosperous and the pastor is evidently a polished and scholarly gentleman and a man of ability. Again we were disappointed to find that the church was almost altogether Anglo-Indian. We failed to find the results in the purely Indian circles we wanted to find and went to find.

We thank God for all that has been accomplished, but we fear that mission work in India is tending too much toward the institutional idea and seems to be getting more and more away from the evangelistic trend. Institutionalism is good and seems necessary to open the door in India to the gospel, but there is that ever present danger, namely, the danger of letting the means finally become the end. If this happens it will be sad for missions here or elsewhere. We need education, eleemosynary work everywhere, but we can never survive without the vital type of Christianity that appeals not only to reason, but to the character side of human life, bringing not only reformation but also transformation of character. Let us educate, but not forget that education will finally fail of its purpose unless we have in a marked degree the vital spirit of real Holy Ghost evangelism. Revivals are needed in India. They must come, or missions will never succeed.

One of the most interesting things I saw in Calcutta is the Lee Memorial School for Girls. God bless Sister Lee and continue to use her. She has been in this dark land for more than fifty years and still has that deep piety, devotion, and aggressive evangelistic spirit. She will frankly tell anyone that the hope of India is a great revival of religion. God give us revivals everywhere! Revivals will come or churches will finally go. From Calcutta, we went to the western part of the country by way of the Hindu holy city, Benares. We spent some time here at the heart of Hinduism. We wanted to see this religion at close range, as it is, at its center. We saw much that we cannot soon forget. Temples stand on the banks of the Ganges, the sacred river, that are over three hundred years old. The river is lined with worshipers and bathers. Sadhus, or holy men, are in evidence everywhere, and crowds of pilgrims are coming and going, some of them looking quite worn and weary from the

strain of long journeys. All are here to get help that will never come through the source to which they are looking. How sad! God help them!

We pass a poor, bony, sick, dying man who lies on his side with his face toward the sacred river. He came here to die, for to die on the banks of the Ganges is to advance his state in his next incarnation. He may by this be able to be reincarnated in a sacred animal like the cow, or it might be that he can enter a high class human form. At least it is merit to die on the Ganges. He is now happy to pass on. He has succeeded in traveling for many miles possibly at much sacrifice and with much pain, leaving at home his loved ones to see them no more. He will die here and be burned, and his spirit will be reincarnated, and thus he will continue that terrible cycle of births and deaths till he can finally reach his absorption in deity and be no more so far as identity and sensibility are concerned.

At one place while walking down the bank of the river and taking pictures here and there we heard a shout and the beating of drums and as we turned we saw some men trotting down the bank from a temple with the body of a girl, wrapped in a colored sari. They rushed to the water and lowered the body into the Ganges, and were then ready to bear it away to the burning ghat. I succeeded in getting a picture of this before they were gone with the body.

At another place we could hear the singing of female voices and we asked the guide what they were or who they were and he replied that they were orphans, or temple girls. Temple girls are supposed to be dedicated to the gods or married to the idols with an elaborate ceremony. What further becomes of them, I am not prepared to say. We visited one temple that women are not allowed to see, according to the reports and the statement of our guide. When one sees the carvings on the temple, he is not surprised at this. The wonder is that men are allowed to see these carvings. I would not attempt to describe them in the public or in print. This would be for private discussion only. This you will remember is all in the name of religion, sacred religion. The priest was present in the temple on duty. We passed on with mixed and strange feelings.

Everywhere one turns he will see religion and commercialism so interwoven that he will not be able to forget the attitude of Jesus toward the money changers, or rather exchangers, and those that polluted the house of God with buying and selling. I am settled, I think, on the matter of a Christian church being connected with a hotel, or apartments, or some other kind of business income; that is, having a church as a part of a commercial enterprise. I have seen the fruit of this too much now to ever feel very kindly toward it.

"What can wash away my sins? Nothing but the blood of Jesus." But here are multitudes washing

their sins away in the waters of the Ganges. How strange for people to think that some outward ceremony of purification or ablution will make clean the inside of the cup, that it will make the affections and heart right; that it will please some unknown god and in some mysterious way benefit them in the next world. One thing is so evident, namely, that the only help the heathen can get from their religion must come in the next world, for it is absolutely evident to my mind that they receive no benefit from it in this life. I want a religion that gives me some comfort before I pass over the great divide, and thank God I have found it.

People are throwing flowers and fruit into the water. Some put vegetables on its bosom as an offering to some god. I saw intelligent looking people throwing money through the car window as the train was passing over the river. One young woman threw money that struck the window and fell back in the car. I picked it up and handed it to a Hindu man as I was sure the woman would not take it from my hand, and he threw it into the river. They were worshiping. Oh, such poverty of ideals! Such poverty of spirit! What will become of them? What hope have they? What will we do to help them? How much are we willing to sacrifice to give them the only hope and help that is within reach of a dying human race?

From there we continued our journey to Western India, Brother Franklin returning home from Allahabad. Dr. Goodwin and I got along very well alone though we greatly missed our missionaries and enroute had some interesting experiences, though possibly not interesting to you. I shall, however, just mention that we had two nights on the way, one on a train with no beds or bedding, and one in a station lying on a bench fighting mosquitoes. I here learned to sleep Indian fashion, wrapping up head and feet in a blanket, while Dr. Goodwin preferred to stay unwrapped and fight the insects. It was either bad air in a blanket or malarial mosquitoes outside. I preferred the bad air and he fought the pests. Early in the morning relief came and we were met by our faithful missionaries, Brothers Fritzlan and Beals, and taken to a haven of rest, an oasis in the desert, in comparison with this experience.

Our next few days will be spent touring our Western India District. I shall tell you in another article about the country and trip. Dr. Goodwin and I are both well and happy, but at times we get very, very homesick.

"We speak of the pulpit power of Spurgeon, but few men realize that his success was after all the success of personal effort. For forty years in London he averaged one convert a day—an almost unparalleled record of steadfast devotion."—CHAS. L. GOODSELL, D. D., in "Personal Evangelism."

WITH THE MISSIONARIES—WESTERN INDIA

By General Superintendent Goodwin

WE WERE overjoyed to reach our mission station at Buldana, Western India. There were several reasons for this. First, our happy association with the workers in Eastern India, and the last good-by to these great-hearted workers made us long for such association as can be found only with missionaries. Then after leaving Calcutta we were up three nights with little or no sleep and were much in need of some place we could feel at home. Two nights riding on the trains in India with such poor accommodations is quite enough to weary anyone. Sitting on the hard seats or trying to stretch out on the long benches with clothes on is not much like the sleepers at home for comfort. Then the last night in the station waiting for our workers to come for us really crowned the trip from the East with a memorable night. In some way the telegram had gotten mixed and was not clearly understood by Brother Fritzlan and Brother Beals, and inasmuch as we had already written them that we would arrive on the ninth, of course they did not expect us on the eighth. But we were both so weary with the idolatry and heathenism of Benares that we hastened on to Buldana one day in advance, arriving in the evening of the eighth. What a lonely greeting in that lonely station at Malkapur when the train pulled away with no one in sight but dark faces, and not one who could understand good old-fashioned, honest-to-goodness language—which by the way should be spoken by all the world—and so here we were with a great question mark: "What shall we do?"

So I concluded it would be better for me to stay by the stuff while Dr. Williams hunted around a little to find out "what next?" After a little he returned with the sad information, no hotel or chance to get rooms in this little town. No phone with which to reach our mission station some thirty miles away. A bus would leave about six in the morning. It was now ten o'clock in the evening. The only thing to do was to remain in the station. So taking our luggage we concluded to get what sleep we could in the small waiting room. There were two cane-bottomed settees, and a reclining chair. As I am able to sleep very well in such reclining chairs, I took the chair, while Doctor Williams took the settee. This settee would have been fine for him had they put the cross bar in the right place some two feet from the center, or had Dr. Williams' hips been placed in his body something like a foot nearer his shoulders. But as it was it seemed rather difficult for him to adjust his hips with that cross bar. However, he covered himself up with the blanket we had and tried to sleep. Such groaning and sighs as he frequently turned, trying to find an easier place, would draw sympathy from a stone. I think I

should have gotten on very well had it not been for the wild beasts and roaming creatures which inhabit this land of India. You see they do not believe in taking life in killing anything here in India so monkeys and coyotes and even lions run wild.

I fixed myself for the night in my reclining chair. Soon I was fast asleep. About 12:30 in the morning I was awakened by strange noises. I could sleep no more; my time was occupied with protecting myself from these wild creatures roaming around near our sleeping quarters. I struggled in vain to conquer them but without success. I saw they were determined to get me, so I left Doctor Williams quietly in the room and followed them to the door. There I was able to hold them at bay until the morning hour. But without mercy they would dash upon me while I fought them with terrific fury. Such a fight with those wild creatures, mosquitoes, I have rarely, if ever, had before.

At five o'clock I insisted on Doctor Williams' crawling off that bench and making ready to take the bus which was scheduled to leave promptly at six for Buldana. After some attempt to adjust our hair and clothes we lingered around the door waiting in the dark for some glimpse of the departing bus, our only hope. Just before six we sighted lights coming in our direction—two automobiles. "Who can that be?" "I believe to my soul that must be the boys coming for us," exclaimed Dr. Williams. And sure enough here were Brother Fritzlan and Brother Beals with their two cars, coming to meet us on the morning train, on which they supposed we were to arrive. Such a surprise on their part but such gladness on our part, for now our troubles were over and we were in the safe keeping of our beloved missionaries once again. What a relief to find someone who could speak real language.

This typewriter will not work fast enough to tell the sudden change of events. Soon we were packed into the cars with our bags and baggage. Brother Fritzlan's two beautiful boys were busily engaged helping in the forward movement of the hour, getting everything ready for our departure from that depot—which by the way was no special regret on our part. Soon the clatter of the engines and the blowing of horns gave notice to clear the track and we were speeding on our way. The morning air was cool and bracing and we both enjoyed the ride to the beautiful town of Buldana, our mission station.

On our arrival the teachers and boys from the school were lined up on either side of the driveway, singing songs, and with garlands of flowers to place around our necks. This seems quite a custom here in India. Then the greetings from the missionaries and workers were filled with joy and laughter, and after a cleanup

we were ready for breakfast, which had been bountifully provided for us by Sister Beals. What joy to be where we could *feel* at home with our missionaries.

Sister Fritzlan still carries her arm in a sling and has been a great sufferer for many months. But she seems patient, victorious, and happy to think she can do something to help on in the work. She is a great soul and seems determined to stay at her post of duty until the last. We had special prayer for her healing and all are believing for complete victory. Sister Beals seemed very well and a great worker always planning for our comfort.

We were gratified to find two very good bungalows for our missionaries in Buldana. They have also a small chapel used for Sunday school work and place of worship. While the chapel is very neat and pretty, yet it is much too small for our present needs. The location of the chapel and bungalows has been wisely chosen by our workers, and the outlook gives a fine appearance from the town. The boys' school is also well located about one-half mile from the mission compound. The campus is large enough for buildings with sufficient grounds for recreation, which is always so much needed in a school of this kind. We were grieved to find such limited accommodations for the training of our workers. The Bible school of necessity is crowded into the building of the boys' school, which in itself is far from being adequate for even the comfort of the boys. We have at present about seventy enrolled in the school and some very promising young men fitting themselves for the ministry. While we have a few pieces of land, yet the above named buildings are all we have to mention on the Buldana District as permanent improvements after twenty-five years of effort in this part of India.

We spent several days traveling in cars, looking over the fields. Here is a great, ripened harvest field, many villages, towns and cities which should be occupied with native preachers. I was saddened and grieved at heart to discover how little we have done at home and how slow we have been to back up the efforts of our brave missionaries. Our missionaries have been able to gain favor with the people by their consistent and godly lives. Our work is held in very high esteem among the native people. We have a wide open door of great opportunity. While the work has been hard and gains have been slow yet there have been some converts to Christianity. Some who have been won have gone to their heavenly reward, others have moved away, yet we have now about 260 believers on the Buldana District.

The missionaries were overjoyed at the arrival of Brother and Sister Tracy. The workers were hopeful for greater things in the future. All seemed full of faith and courage to undertake the work with great zeal for the salvation of the people. Personally I felt ashamed to know how little we had really invested in India for the salvation of this great people. I really felt so little and small and more like hanging my head in disgrace when I considered how slow we have been at home to sustain the workers on the field with proper equipment. I could but admire the noble workers who with patience have been willing to toil on under such limitations. I am praying that God will awaken greater interest in the hearts of our people at home, and thrill them with sacrifice that the General Board may be able to send needed funds to our mission fields. Have we really prayed? Have we really sacrificed? Have we really done our best? These are some of the questions which agitate my soul.

THE SUCCESSFUL PASTOR AND CHURCH

By J. A. Kring

PART 2

THE next question that presents itself to us is, how can we finance the cause we represent? The answer to this question calls for the recognition and a thorough consideration of at least two fundamental facts and Bible truths. They are the following: (1) Each member is a steward and responsible to God for the use and disposition of his possessions, such as time, talents, skill, love, money, influence and service. (2) God requires His servants to administer their God-given possessions in such a way and with such a spirit as to advance the interests of the Redeemer's kingdom. Faulty thinking leads to faulty conclusions and both of these have been indulged in so long by the human race and have become so embedded in the universal consciousness that they have led to a universal misconception of ownership. We are so accustomed to say, "my this," and "my that," that many, we fear, have entirely overlooked Him who

is the owner of all things and of whom it is written, "The earth is the Lord's, and the fulness thereof" (Psalm 24:1). This misconception of ownership has led the world to ignore God and use their possessions, so called, as they please, "either in stinginess or prodigality." Since "the earth is the Lord's, and the fulness thereof," then the question naturally arises, where do we come in? We answer, on the plane of stewardship. And what is stewardship? One writer defines it thus: (1) "It is the recognition relative to ownership. (2) It is the recognition of our right relation to the things we possess. (3) It is the administration or use of these under God's direction, according to His plan, portioning them out as He desires."

Since we come in on the plane of stewardship, then each member of the Church of the Nazarene "bears at least three relationships to the work at large, which he has assumed either directly or through representatives in the District and General Assemblies." There

are three interests that must be financed, namely, the local, the district and the general. Hence, each member, if faithful to God, must bear his or her responsibility relative to these interests, because our dear Lord requires His servants and handmaids, who are His stewards, to use their time, talents, love, skill, money, influence and service for the advancement of His kingdom and the salvation of a lost and ruined world.

Since our second question has to do with the financing of our cause, local, district and general, I must confine myself to the stewardship of money or God's financial plan, leaving the stewardship of time, talent, skill, love, prayer, faith, influence and service for some other time.

Our Christian stewardship relative to money is clearly defined in 1 Cor. 16:1, 2, and embraces the following:

1. It is a certain proportionate amount according to one's prosperity, and other scriptures make it clear that one-tenth is the minimum. But, as Dr. Wiley says, "Tithing is not primarily stewardship, but an acknowledgment of stewardship." Farther on he says that the keeping of Sunday "is an acknowledgment of God's sovereignty over us as free, responsible persons and of our duty of obedience in all things pertaining to the kingdom; the tenth of our possessions is an acknowledgment to the divine ownership and a recognition of our position as stewards to administer the remaining nine-tenths wisely."

2. It was to be laid aside every week.

3. It was to be in one storehouse not many (See Mal. 3:10).

4. It was not new to them at Corinth.

5. It was universal, "Let every one of you."

6. This brief mention was given because the "ordained" method of 1 Cor. 9:13 was understood.

7. This system will meet the weekly needs, if any system will do it, because it is scriptural, proportional, regular, practical, and effectual. So far so good. But the question of how to finance the cause, or rather the steps for the pastor to take in raising his local, District and General Budget, have yet to be pointed out. I understand that Dr. Williams in our last assembly gave the following, which to me appear to be to the point. He is reported to have said, (1) Lay out a definite plan or program so each layman can see it clearly. (2) Get the people to love the cause you are trying to finance. (3) Help the people to realize that giving is an act of worship. (4) Be sincere with the public. (5) Let the pastor be an example of generosity. (6) Let him believe in the cause himself.

This brings us to our last question, namely, how can you keep the people spiritual in the church where you are the pastor? Before this question can be fully and satisfactorily answered we must have some proper conception of what spirituality is not, what it is, how it is to be determined and some of the essential elements of deeper, spiritual life. It is held by some that "immateriality, or the unseen," "religious emotion or

manifestation," "refraining from certain amusements or styles," or "the performance of religious rites," etc., are marks of spirituality; but one might join a church, perform religious rites, and "abstain from worldliness," as generally understood by that word, and yet not be spiritual. Since God is a Spirit possessing intellectual, emotional and volitional energies and man was made in His image, then man too must possess a spirit as well as a soul and a body and have intellectual, emotional and volitional energies. Hence spirituality must be "the triumph of spirit over the material or natural," or to be spiritual your spiritual nature must be superior to your fleshly, natural, animal, soulish nature; and thus your spirit is brought into fellowship and communion with God and under His leading and anointing you can build holy characters, and render efficient service for Him and the interests of the Redeemer's kingdom. Spirituality is the opposite of worldliness. The worldly man is one whose life is centered in the world, measured by the standard of the world, controlled by world methods and looking for the rewards of "the present evil world, or for the temporal and material." But the spiritual man is not so affected. His life is centered in God; is measured by Jehovah's standard, the Bible; follows the divinely appointed pathway and methods and looks for God's reward here and hereafter.

In determining spirituality we note that it has in it at least three elements, namely, devotion, faithfulness and sacrifice. It calls for a perfect devotion in heart and life to all the known will of God. It is faithful to God and man in the use of its time, talent, skill, love, money, influence and service. Its sacrifice is holy, because the object for which it sacrifices is a worthy object. It gives up or sacrifices the less for the greater. It prefers to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. It has respect unto the recompense of the reward and endures as seeing him who is invisible. It will willingly and uncomplainingly endure all that men and devils can inflict and all that God will permit, because it knows that God is too wise to make a mistake, too good to be unkind, too rich to be poor and too liberal to be stingy.

As to the essential elements in deeper spiritual life and the route one must take to secure it we note the following: Death to the "old man" of sin; much prayer and meditation; devotion to the Bible and a careful, prayerful study of God's Word; praise, thanksgiving and worship; personal love and loyalty to Christ; and a God-given passion or manifestation of Christ concern for the lost. Reliable information is to the effect that in 1927 there were 60,000 Protestant churches in the United States of America that failed to add a single convert to their orders. Think of it! With all of their multiplied thousands of members, equipment, music, Bibles, literature, Lenten seasons, Easter services, Christmas celebrations, holy communions, and twenty-seven million young people in the United

States who are unevangelized, unchurched and unlearned in scriptural things; and Christ's command to make disciples of all nations and yet not a convert in a whole year. Surely it is time to proclaim a fast, put on mourning, hang out the crape, lament and bewail and confess out to God and man and go down before him till He restores this lost art of Christ concern for a lost world.

If we assume that the pastor and his people are already intensely spiritual and deeply pious, that there are no "inside fusses," but that there is harmony and co-operation between them, then I suggest the following as helpful "means" in maintaining "a continuous life of righteousness," or intense spirituality and deep piety; see that you have a bottomless consecration and and then keep it intact; take plenty of time to wait on the Lord and for Him; feed your soul on the Bible, the written Word, and on Christ, the living Word; watch and pray against spiritual pride; keep and give definite testimony to the cleansing power of Christ's blood in your life; seize every opportunity to do good to the bodies and souls of men, and embrace every God-given, emotional prompting to lead others to the Savior; be determined by His grace to keep courageous, kind, humble and courteous in your Christian service, and encourage and cultivate a deep solicitude and Christlike passion for the lost and keep everlastingly at it.

THE RETURN OF OUR LORD

EVERY communion service repeats the words "*till he come.*" Every fresh touch of "*the cup*" to our lips reminds us of His second advent. This was, indeed, the lively hope of the Master's followers in St. Paul's day. Jesus had said He would come again and they believed it. They looked for it with glad expectancy. Their daily salutation to one another was "*Maranatha,*" which means, "*The Lord is coming.*" They added it to their letters as we do "*yours truly*" (1 Cor. 16:22). They lived, testified and served in the enthusiasm thus generated in their hearts.

We Nazarenes must renew this simple faith. Good would it be if again the mystic "*Maranatha,*" might fall from Nazarene lips, as they clasp hands in weekly fellowship meetings. Good indeed would it sound at the close of our correspondence. Instead of the overworked "*yours truly,*" or "*yours cordially,*" let "*The Lord is coming,*" or "*Behold He cometh,*" or "*The Judge is at the door,*" embellish the close of our written greetings. Thus we would again be reminded to watch momentarily for our Lord's return, and to *love His appearing* (2 Tim. 4:8).

This loving anticipation of His second advent, will keep us watching and continuously prayerful (Luke 21:36). It will admonish us to keep oil in our lamps lest He come at the midnight hour (Matt. 25:8-13). It will invest souls newly won to God with glory, joy and crowns of rejoicing (1 Thess. 2:19, 20). It will

tend to establish us unblamable in holiness (1 Thess. 3:13). It will keep us constantly in expectation of meeting our Lord in the air, with which we may comfort one another (1 Thess. 4:17, 18). It will ever remind us that entire sanctification is the only fitness we can have with which to meet our glorious King (1 Thess. 5:23).

The approach of our heavenly Bridegroom has a thrilling effect upon one's attitude toward service. Paul the apostle writes that because the time is near at hand when every knee shall bow to Him and every tongue confess that He is Lord, therefore "*work out your own salvation . . . Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke.*"

"Work," the apostle says. "Do," he repeats. Why? Our Lord is coming in clouds to exact homage from all. Hurry then, dear reader, perform that waiting task, attend to that long neglected phone-call, visit that sickroom, offer those prayers you pledged Him months ago, send in that unpaid tithe, lest coming suddenly He find you unprepared.

If we did but heed more tenaciously the promises of the speedy return of our Master, we are sure the missionary cause would profit. Nothing was quite so burdensome on His heart, as He closed His ministry, as the spread of His kingdom throughout the earth. He prayed much about it (John 17:21). He left a command about it as His parting admonition (Matt. 28:19).

Were He to come soon we anticipate that the spread of holiness around the world would constitute one of His first inquiries. The moment we shall meet Him in the air He will quite likely ask, "What did you do for my lost children in the night of heathenism? Did you pray for them? Did you sacrifice for them? Did you send only four per cent of your church's gifts and offerings to the General Treasurer for their salvation? Did you allow thirty faithful, devoted missionaries to eat their hearts out in the homeland, unable to go and preach, and teach, and heal, and suffer and die among my lost sheep, while you spent your money on yourself? Did you declare that when you sent only four per cent of the church's income to the General Treasurer for this holy work, yet you considered that the church was top-heavy on missions?"

O beloved Nazarene, if you held precious and tender in your expectant heart the imminent coming of Jesus your Lord would you not hasten to gladden Him by greater faithfulness and diligence in the work that filled His soul when He went away, must certainly fill it now as He tarries at His Father's right hand in glory, and will assuredly fill it when He splits the skies and appears where every eye shall see Him?

"Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all" (Jude 14).

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

J. G. MORRISON, *Executive Secretary.*

CAPITALIZING OUR FAILURES

By EVANGELIST P. P. BELEW

"He who makes no mistakes does nothing; he who makes too many loses his job." "Experience teaches a dear school, but fools will learn in no other." The first of these quotations recognizes the universality of mistakes among active human beings and points out a danger that results from the same. The second quotation is a very caustic criticism, but holds out some hope that we may profit by our blunders. Not many of us would like to admit that we are fools, or ever were such, but most of us have paid the high tuition that is exacted in the school where fools are taught. And no learning is so real to a man as that which he has gathered in the laboratory of experience. The writer has never forgotten the reaction he received to an experiment in this laboratory years ago in the beginning of his ministry. He later apologized and asked forgiveness and is even now justly ashamed of the incident; but here passes it on with the hope that it may help others.

A series of meetings was being conducted at a mission. The revival was progressing nicely with a packed house and souls were finding God, until I left off preaching the gospel to correct some inconsistencies of the Christians. The practices which I condemned were undoubtedly wrong, but my method of dealing with them served only to make things worse. A generous application of liniment vigorously "rubbed in" will cure some ailments. But if the ailment is only minor, and caustic liniment is used, and especially if the rubbing process is overworked, the treatment may aggravate rather than cure the disease. Likewise the gospel balsam faithfully applied with hands of love moved by a compassionate heart is the certain remedy for spiritual ills. But if the balm is strongly tintured with the arsenic of human prejudice and applied with the wire brush of zeal without knowledge, the results may be evil.

It was the latter method of treatment which I employed at this place. Instead of preaching with a proper emphasis against sin in the concrete I diverted my attention to a few evils in the abstract and flailed them beyond all propriety. Then I appointed a service for the "guilty to confess" and finally refused to preach if a certain man attended the meeting. Of course, this search for "hypocrites" destroyed the revival spirit and killed the meeting. The attendance waned till only a very few were present to witness the formal closing. Despite the sadness of it all the fiasco has been of great value to me. The experiment may have killed the patient, but it cured the physician. And the "doctor" is thankful to heaven that he desisted from such charlatanry in the early days of his practice. Among the lessons learned from the sad affair are the following:

First, if it is impossible to do some good, at least try not to do harm. A "kill or cure" treatment may be justifiable under some circumstances, but the person who has "make or break" as his slogan will frequently break, and eventually break beyond repair. Christ could denounce sin with utter vehemence, and yet it was said of Him, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Some adjustments are too great to be made by even a Nazarene preacher. It takes God to make them; and if we are not able to assist Him in the matter, certainly we should not hinder Him.

In the second place, it convinced me of the futility, even the harm, of trying to force confessions. Popery is as reprehensible in a holiness preacher as it is in a Roman Catholic. Protestantism guarantees to every individual the right to think for himself in the matter of Christian duty and most intelligent human beings will insist on having that right. No man, even though he be a preacher, has the right to act as conscience to another man. It is the preacher's duty to turn the light of truth upon the pathway of his fellow-man and earnestly exhort him to walk therein; but certainly he cannot drive him to do so, and a suggestion is frequently more effective than a command with many people. One should confess his sins to God and sometimes to others, even some public con-

fessions are wholesome. But a confession obtained by duress has no moral value; and a mechanically arranged confession meeting is almost certain to result in harm.

In the third place, it broke me from riding hobbies and making issues out of nonessentials. This everlasting fiddling on one string is of the devil, or from some other source not divine. Certainly its screeching sounds do not represent the music of heaven. The gospel violin has four strings, and few, if any, have sufficient skill to produce harmony and good music without the systematic use of them all. The manifest lack of harmony that exists in some places is due to this off-hand fiddling. Brother, string up your old fiddle, get it tuned, and do some practicing. The majority of the congregation like harmony and will "catch the tune" if you will make one by properly striking all four strings of the violin. Hitherto your discordant medleys have been only distracting.

Finally, it has greatly increased my stock of charity for others. Some good people who love God devotedly do some very "bonehead" things. The unsympathetic critic dubs them as sinners, but we do well to remember that absolute perfection is not to be found among men. Humanity at best is very lopsided. In the physical one shoulder is higher than the other, one eye is out of proportion to the other in size, one foot is larger than the other, and so on. What wonder then that we are so prone to err in judgment and consequently in practice. Then one's temperament and training have much to do with the quality of his actions. There is an excitable class of people who think it is necessary to use a sledgehammer to break a peanut hull or a cannon to kill a snowbird. They are not without grace, but need to remodel their concept and get a new perspective. If only someone can help them to find the golden mean, they may be saved to Christ and the church. Let us remember that "to err is human, but to forgive is divine."

HE WORKETH THE WORK OF THE LORD

By A. W. ORWIG

THE title of this article constitutes the high eulogy bestowed by the apostle Paul upon his spiritual son Timothy. It was, indeed, the greatest honor that could be conferred upon him by his fellowmen. It was better than any prefix and affix to his name extant, then or now. I would far rather have it truthfully said of me, "He worketh the work of the Lord," than to be the most exalted dignitary of Church or State in all the world. The quotation reminds me of what D. L. Moody loved to say that "S. S." stood for, namely, Soul-Saver. And that is what Paul's words chiefly mean. For there is no greater work on earth than getting souls saved. But very closely allied to this work is that of truly instructing and edifying believers. Certainly this latter belongs to "the work of the Lord" as well as the former. Would to God all preachers and all other Christians could say, from the heart,

*"Every work I do below, I do it to the Lord;
End of my ev'ry action—Thou."*

But, alas! this is very far from being really true of all who claim to be the Lord's. Sometimes there is such a sad and sinful mixture of the mere human in their work, as to result in little or no genuine and abiding fruit. How very zealous some are in mainly promoting "churchianity" instead of Christianity! They are most tenacious sticklers for certain unimportant forms and ceremonies peculiar to their denomination. They unduly emphasize creeds of mere human origin. Some seem to aim chiefly at good financial and membership prosperity. Others seek social prestige, or some other phase of general popularity. And they are foolish or conceited enough to class all this as belonging to "the work of the Lord." They have somewhat the spirit of Jehu, who said, "Come, see my zeal for the Lord." But his zeal consisted largely in killing his real or supposed enemies. Thus some men, by their zeal in advancing mainly denominational interests, and failing to truly feed their people on the blessed Word of God, kill not a few of

their members spiritually. This is perhaps worse than Jehu's acts.

I would not, however, be understood to mean that one cannot do "the work of the Lord" in connection with building up his own church. But how greatly we need to watch our motives at this point! Some doubtless yield to the temptation to make their own church number one, and the real "work of the Lord" number two. And some pastors seem to lament a conscious failure in the pulpit, from a personal standpoint, more than the fact of no souls being saved. It humiliates them to a greater degree.

Some time ago I saw among some "church announcements," in a daily paper, a notice of the services of a certain church, the beginning of which was, "*We are it,*" and in large capital letters. What a proud boast! How it savors of self! If they were "*it,*" where did God come in? A member of another church said to me, "Our pastor is continually asking for new members, but very few persons, if any, are being really saved." Taking in members may, and may not be doing "the work of the Lord." Often it is a detriment to some churches, adding dead material to an overstock already on hand. In refreshing contrast to the constant effort to secure new members, without proper concern as to their spiritual standing, was the remark I heard a preacher make, when he said, "I would rather see one soul truly saved than a thousand join this church unsaved." God bless that man, and "may his tribe increase." He was intent on having spiritual "gold, silver, precious stones" in his church, while some others appear to be getting a good deal of "wood, hay, stubble."

But not only do some preachers come largely short of doing "the work of the Lord," but some of their members likewise. They devote a great deal of time and energy to various functions foreign to the church's true mission. They are adepts at what pertains to social affairs, but have little or no inclination or aptitude for genuine soul-saving work. We do not read that the early Christians engaged in any of the modern light methods for promoting God's work. Some of these are the veriest travesties upon His holy service. But we do read of the apostolic admonition of "always abounding in the work of the Lord."

Oh, how very important that preachers and others have right conceptions as to what "the work of the Lord" really is! Beloved, it is the exalted privilege and duty to rescue perishing souls. Let us not be diverted from this high and holy calling. But let us say, with Jesus, "I must work the works of Him that sent me." Yes, with God's work may we be charmed and fully identified. And may we be able truly to say,

*"No real joy in life I know
But in His service sweet."*

LOS ANGELES, CALIF.

OUR GREATEST DANGER

By W. D. SHELOR

OCCASIONALLY we hear of dangers confronting the Church of the Nazarene. Some fear one thing and some another. With one it is that foreign missions are being neglected, with another foreign missions are given too much prominence. Some fear the budget system will have an unwholesome effect if it succeeds and some think it amounts to that if it fails. Some fear the danger of our schools becoming formal and filling our places of leadership with unspiritual men. So it goes.

But, to the writer, there is but one real danger confronting us. All other dangers and questions are relatively unimportant, and will be solved absolutely if the one great danger is avoided. That one great danger is lack of spirituality. With us spirituality is basic and fundamental. God raised up the Church of the Nazarene to be a spiritual people and to give the world a spiritual message. Someone has said, "The Church of the Nazarene was born in the fire and cannot

live in the smoke." But the danger of having too many people with "smoky" vision and experiences among us is becoming a fact. People with no vision for revivals and missions and the budget for the "upkeep" of our working force, if they become too many among us, are bound to defeat the purpose for which our church came into existence. It is no honor to us to have Nazarenes who are lacking in Nazarene vision, passion, swing.

The times in which we are living are easy and soft; everyone is busy and money allures many; standards of piety are shattered and nothing much is wrong and sinful; requirements for church membership are almost nil—a fine time to grow lax and to let down the bars to people who would, for certain reasons, like to be members of our church but who are not absolutely and positively in full sympathy with everything that we hold in our General Rules. The devil is making his attack on the doctrines of the formal churches, having already defeated them on the battlefield of their General Rules, but is attacking the Church of the Nazarene on her requirements for membership. If he succeeds here he will come at us on our doctrinal position later. The devil knows he cannot get a church to "backslide" from her doctrinal position until first it surrenders its requirements for church membership, which are the equivalent to "rules for holy living."

We must have a spiritual people, a holy people, and nothing would be more damaging to our cause than to have too much of the "mixed multitude" element within our ranks. We cannot be too careful in receiving people into our church, or in time we will be crippled by the "mixed multitude," spiritual pessimists and liberals among us. It's from this class that the cry, "Too many revivals," and "Too many offerings," usually comes. "Native born" Nazarenes seldom complain of the load being too heavy. They have the passion and vision that have characterized our movement from the days of Dr. Bresee. Not everyone that comes to us from other churches has the Nazarene swing, nor does everyone thus coming to us have Nazarene convictions to the degree necessary to make him a good Nazarene.

After being in the movement over eighteen years and a pastor fifteen years of that time, the writer feels he can speak with some degree of certainty in making the statement that this class of people within our church constitutes the greatest danger to our spirituality of any one thing he knows. Their attitude toward revivals, missions, the budget and certain things in our General Rules presents a problem. The only men that ever gave me any trouble in my pastorates with the use of tobacco were three men who came to us from other churches where it was not preached against. They gave it up to get into the church and some time afterward went back to its use. The only Nazarenes that ever told me that the lodge was a splendid institution and that our church is extreme on the subject, were men who had come from formal churches. I have been told a few times in these fifteen years that a member of my church had gone to the theater or movie, but in every case it was someone that had been trained in one of the old line churches and had come to us bodily, like the "mixed multitude" from Egypt, but their hearts were not altogether with us. This is a studied fact, nearly all the beads, necklaces, and other unnecessary jewelry that is worn by Nazarenes will be found to be on the persons of people who came to us from other denominations. It is not hard to get "native born" Nazarenes to give their jewelry to the missionary cause. The writer has no grudge toward Nazarenes who were Methodists, Baptists, etc., before they came to us, and has had the pleasure of receiving many such into our church, but he is of the opinion that this class of Nazarenes usually have less regard for our General Rules than those converted in our own services.

If we are to remain a spiritual people we must demand that all, regardless of the source from whence they come, shall conform in life to the rules of the church, the same as they must conform in confession to our statement of belief. A

careless, formal, worldly life will be our undoing. Our spiritual life will be sickly and weak and revivals will be impossible. The enemy of souls is not trying to make infidels of us, but he is trying to break down our spiritual life and rob us of our power by loading the world upon us. If we keep the fire and glory of holy passion upon us it is imperative that our standards be kept high, as high as the Manual puts them. If it is necessary, let our church be "a clean work rather than a big work." The danger of not being spiritual is our greatest danger! If we keep the bars up and the glory down all other problems will find their solution. A spiritual people will always find the solution to the problems that arise among them. What we need is more of God, more revivals of salvation, more prayer and prayermeetings, more of the glory of God that is to be our defense. Amen!

"THE SATURATION POINT"

THE "saturation point" is a familiar trade term. When an agent who peddles aluminum ware cannot sell any more in a community he alleges that that town has reached the "saturation point" on aluminum. When every family in town which is able to buy has purchased a sewing machine the trade world declares that region is "saturated" with sewing machines. A place can be saturated with automobiles, or some article of food, or a cleansing compound, etc., etc.

We rise respectfully to inquire:

Is the church at the "saturation point" in its giving? Last June (1929) under the impulse of fear lest another retrenchment in foreign fields be forced upon it, the church heroically, and easily, paid almost \$30,000 in one month, into the General Treasury. In July it shaded down a trifle from its June record breaking generosity, and continued on the lower plane. It fell a bit more in August, and lower still in September. December, *Christmas giving month*, the General Budget income took a greater slump than usual, and when January came with its stock market crash, and its cold, inclement weather, *down, down, down* went the income on which our foreign missionary work depends. Our financial mercy almost touched zero.

Every effort that could be made to remedy this has been set on foot. The heads of departments have met frequently for special seasons of prayer. Outgoing missionaries have been halted. All expenditures that could be delayed have been postponed. Pastors and churches have been notified. Special intercession has been asked for.

February has shown only a \$200 improvement over January, consequently our financial ship is still in the trough of the sea. If it goes lower we certainly face a crisis.

We believe when our people realize how the waves of deficit are washing over our decks, they will indulge in some mighty praying and sacrificial giving and hurry to the rescue of the General Budget. But—

The question that haunts us is, "Did the church reach its saturation point in giving last June? Was that our 'high water' mark in generosity? Shall we only work our way gradually back toward June's record, but not quite attain to it again? The nation's finances were very favorable in July, 1929. Our church largely speaking was as comfortable financially last July as it ever is. Yet we could not quite maintain June's high record, nor have we attained it since, but have steadily declined.

If we did actually reach the saturation point in June it means that we cannot keep pace with our expanding foreign mission needs. It means that if our missions continue to grow, we will be compelled ere long to retrench anyhow. It means that we are facing some startling facts.

However, we believe there is a way to lift the church far above its June record—and we believe there is only *one* way to do it. That is to *cultivate a general awakening among us*. If the saturation point of giving touched us last June, it was not because we had literally absorbed all the money which our

people were able to give. Not at all. It was rather because our hearts have grown a bit cool toward saving the lost. We have plunged too largely into the modern custom of buying everything on the "dollar down, and dollar a week" plan, till we have tied our hands with future obligations and literally robbed the cause of God. Nothing but a keen awakening will correct this. Without a spiritual visitation, we fear we will find ourselves "saturated."

Happily God knows our need. He has, in this winter's financial depression, led us to the mirror where we can see the face that needs washing. The "dollar down" dirt is very conspicuous when the family finances come short. Also very happily He has confronted us with the nineteen hundredth anniversary of Pentecost. A real pentecostal outpouring is our only cure. When the Spirit fell nineteen hundred years ago, one of His chief characteristics was an amazing liberality. "None of them said that ought of the things which he possessed was his own."

This is what we need. The Holy Ghost will drive the saturation point away. With Him on hand, we can double the record of last June. Let us have a great awakening.

J. G. MORRISON, *Executive Secretary*.

A REMARKABLE TESTIMONY

The following is from my own brother, relating his experience of reclamation and healing by faith in Christ. He is a member of the Church of the Nazarene, Spring Valley, N. Y.
—J. A. WARD, Pastor.

MY experience herein given is not for any personal reason, but simply to give God all the glory, and that by my testimony it may be a means of helping, or leading some wanderer back. I was born in a Christian home and grew to manhood in an atmosphere of godliness, but wandered from the joys of salvation into sin and the world, but God kept knocking for years at the door of my heart, until at last I fully surrendered.

About three years ago I developed a stomach trouble which I believed nothing serious at first; it grew worse all the time and no medicine would react, my weight rapidly decreased until I finally gave up and went to the Presbyterian Hospital, New York City, for examination. An X-ray was taken and plainly revealed a cancer. They told me that I had a growth in my stomach and turned me over to their head surgeon, Dr. St. John. He expressed anxiety over my case, but refused to operate, only gave me opiates to relieve the pain. I rallied somewhat and as my job was easy I tried to work, but grew weaker every day.

The Lord distinctly called me again on Palm Sunday two years ago. I was alone. About nine o'clock that night a voice called to me to get up and pray, it seemed as though I was pulled to my knees and was calling on God for mercy. Well, glory to His precious name, He came into my heart and gave me the assurance that all was forgiven. I then asked Him if it was His will to heal my stomach and on the next day, Monday, I began to get hungry and found that I could eat wholesome food and retain it. I have not felt any pains since that time. I completely forgot my next appointment with my doctor until he wrote and reminded me of the fact, and stated in his letter that if I was too ill to visit him he would call at the house. The first opportunity I got I went to the hospital to see him and with an astounded look and expression he asked me what I had been doing? My reply was, "I called on the great Physician who has forgiven my sins and healed my stomach." Another X-ray was taken which showed the cancer entirely disappeared and God was the great Healer. Other doctors were called in by Dr. St. John, and he introduced them by calling their attention to the fact that I was the celebrated case of the Presbyterian Hospital.

I have been gaining weight ever since God restored me and healed me, and I am praying while writing, that some wanderer may read this, and feel led to call on the God of all Grace, for He answers the prayer of faith.

J. FRANKLIN WARD.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

The sun still shines on the western front; God is still on the throne and the government is still on His shoulders and of the increase of His government and peace there shall be no end. In

the past ten days we had four days of gentle showers and yet in these four days we had five inches of rainfall, which was a great blessing to California. It almost makes the wheat crop a certainty now, as the wheat is so lovely up in the great San Joaquin Valley.

Well, since my last letter I finished up my little convention at Wilmar with Brother M. M. Summers and we had a lovely little convention. I preached six days and we took six people into the church. But to make it plain to you, there were not any one of these fine people converted in my meeting so I make no claim to these fine members. But we had a most beautiful convention.

The Wilmar church is the home church of the dear old boys that you read about by the name of Jones and Scroggins. They are the best singers and workers in the Southern California District, when it comes to their lives and work. They are not classed as great singers or great preachers; they are day laborers and make their bread by the sweat of their faces but they are choice spirits. In all of my travels I haven't met two boys that I thought more of than Jones and Scroggins. They are big enough to be little and at the same time they are little enough to be big and that makes a great man. I have met so many fellows that were too big to be little, and sorry to say that their next station is the scrap pile. Such men as Jones and Scroggins never wear out for they are on the solid rock and their work is in harmony with their pastor and all hands are doing the job.

Those old boys down in that valley began out there three or four years ago with nothing in sight but an opportunity and today they have a church that would do credit to a congregation of several hundred members and they are almost out of debt. Just a few hundred dollars against a great piece of church property. Brother Summers, Jones and Scroggins just went in there to win or die and they won out in great shape. Brother M. M. Summers is nothing short of a miracle worker and they have a Sunday school superintendent that is second to none, and now Brother Lee and his fine wife of old Texas fame, have united out there with those old boys, to put the job over the top. I spent the day last Sunday with Brother and Sister Lee. They used to live at Denison, Texas, and Sister Lee knows just how to bake southern biscuits and we will have to admit that a

great many of as fine people as walk the earth have never learned that great art. We had with us one night, the Rev. W. E. Ellis and at another time the Rev. John Hatfield and also the Rev. S. B. Rhoads.

Last Monday night Brother W. E. Ellis and old Bud made a run to the Pacific Palisades and had supper with the Methodist Brotherhood of Men at the Palisades and after a good supper we preached to them on the subject, "Were the Disciples Converted Before Pentecost?" We did our best to prove to the crowd that they were and we believe that we proved it. Brother W. Burt Clark is the president of the brotherhood and he has been connected with the Southern California Holiness Association for many years. He also is a fine attorney and I say that the Lord can make a fine lawyer and a clear-cut second blessing holiness man. May God bless Brother Burt Clark and may his tribe increase. I surely wish that we had a hundred million men just like Brother Burt Clark. My, my, but what a different world we would have.

We also had with us, my old friend and his good wife, the beloved R. L. Wall, the president of the Southern California Holiness Association. I first met Brother R. L. Wall in the first meeting that I held for the great L. P. Brown of Meridian, Miss. Well, at this writing Brother L. P. Brown is 80 years old, and here is old Bud 70 and we are pulling our last hills, but glory to God, the Father and the Son and the blessed Holy Ghost, we are finishing up in great shape. May God bless L. P. Brown. What a blessing he has been to humanity.

WHAT BECAME OF A LIE

*First somebody told it;
Then the room wouldn't hold it;
So the busy tongues rolled it
Till they got it outside.
When the crowd came across it
They never once lost it,
But tossed it and tossed it,
Till it grew long and wide!*

*This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And as headlong they hurried,
The people they worried,
And bothered and flurried,
As lies always do!*

*And so, evil-boded,
This monstrous lie goaded,
Till at last it exploded
In sin and in shame.
But from mud and from mire
The pieces flew higher,
Till they hit the sad liar,
And killed his good name!
—ANON, in Spiritual Life.*

Just the other day we had such a sweet letter from Dr. Henry Morrison. Well, gentlemen, when it comes to real manhood and preaching ability and doing the job, Dr. Henry Morrison is one of the greatest men that has lived on earth in the last hundred years. Old Bud is climbing his last hills as he is marching on to the great marriage supper of the Lamb. It sometimes seems to us that it is a pity for a great man to get old and yet he must get old if he lives, but by and by we are going to see the King, glory to Jesus.

Well, it has been my blessed privilege to work with as great a company of men as the great holiness movement has ever produced. In the past few years what an army of great holiness preachers and singers have gone on to their reward. For years I have preached with such men as: Dr. C. J. Fowler, Dr. E. F. Walker, Dr. P. F. Bresee, Brother W. C. Wilson, Brother William Howard Hoople, Brother H. B. Hosley, Brother L. L. Pickett, Brother Will H. Huff, Brother Bill Yates the great gospel singer of his day, Brother George Kersey the great singer, Dr. Rheinhardt, Sister Margaret Harris, our beloved Brother Joe McCurran, Brother C. E. Cornell, Brother John F. Sanders, Brother Howard Davis, Brother C. A. Kinder, and back just a few years before these which I have named, was that great preacher and brother, Rev. Ed Ferguson and along in those days were such men as Rev. A. Niles, Rev. C. A. Cundiff and Brother H. F. Kleizing of Christian Witness fame and Brother Martin Wells Knapp. My, my, but what an army of heroes and great preachers and singers and great soul winners. May God bless their memory to the rising generation and may some of their mantles fall on some of the young preachers.

I fear some are spending more time now in trying to make themselves believe that they are only evolved animals; than there are making sermons on the great doctrine of scriptural holiness. There is nothing on the face of the earth that is more heart-breaking to some of us old fellows than to see a fine young fellow headed for the scrap pile, for just as sure as God is God, and truth is truth, there is no place this side of the junk pile for a top-heavy lad out of the great universities with the word Rev. at the beginning of his name and D. D. at the tail end of his name and no Christ to preach to a lost world and no salvation to offer to dying humanity, and as we see them in the jaws of death and hell, without a brake on this moral nature and a man in the pulpit with no Bible to preach and no hope to offer to the lost of earth; what a pity and what a tragedy and what a curse and a blight on Adam's fallen race. God save the preachers, is my prayer.

UNCLE BUDDIE.



LESSON FOR APRIL 13, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: The Child and the Kingdom.

LESSON TEXT: Matthew 18:1-6, 12-14; 19:13-15.

GOLDEN TEXT: *Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven* (Matt. 19:14).

INTRODUCTION—There are several beautiful truths disclosed in this lesson beside teaching the position of children in the kingdom. Here we are taught Christ's idea of greatness. We are also made to feel how far short we fall in our ideas of true service, when we aspire to high position and get official bees in our bonnets. This spirit, though manifested by many, is far from the truth as taught by our Lord. The disciples are displaying a spirit of rivalry. They desired to serve in the kingdom but all wanted a place of prominence in which to serve and they were jealous of each other. They did, however, submit their differences to Jesus with the question of "who is the greatest." The Master well knew they were seeking preferment, and did not understand the new law that would govern the citizens of His kingdom.

METHOD OF INSTRUCTION—Here Christ's method of instructing His disciples in the truth was "the object lesson," and lecture combined. He would not only communicate truth by word of mouth but He would also illustrate to them, thus vividly putting before them the qualities one must possess if he would be truly great in His kingdom. Also the spirit manifested must be rebuked. Such bickerings and vying with one another, they must understand, could not, and would not be tolerated in the church, of which they were the nucleus and standard bearers.

OUR OBLIGATION TO CHILDHOOD—His object lesson was a child who was present or close at hand. He or she could not have been used had he not been there. We note also that Jesus "called" the child "to him." Also it was a *little child* He called unto Him. The child—being small—was evidently taken there by his parents, or some person interested in children. Thus we see Jesus calls little children, and those who are not sufficiently interested in the unfolding, developing child life of the church and community to bring them into contact with the Lord Jesus are neglecting their duty, disinterested in the spread of the gospel and disloyal to Jesus. He has shown us in this object lesson our obligation to childhood, and the natural method by which the kingdom of God should be extended.

ESSENTIALS TO TRUE GREATNESS—The Master in our lesson laid down some principles characteristic of greatness. First among these is conversion. A thorough and radical change. Even the particular points of personality, disposition, ambitions, etc., such a spirit as had been manifested in their question relative to position, a conversion from all of that old life. Their relationship to God the same as a little child to its parents. The attitude that we love to have our children take toward us and the home should be our attitude toward our heavenly Father. We have no place or part in the "kingdom" without such a conversion.

Another essential to true greatness is humility. Childhood humility, not childish humility, but childlike humility. That humbleness of heart that came when Jesus "called," that accepted the place assigned by the Master without questioning. These disciples were capable, they thought, of directing their own lives; they were self-reliant, and self-assertive. A child has little power or disposition to do this but is quite the contrary, dependent and willing to be led.

Sincerity is another essential to true greatness and this is an outstanding principle of childhood. Not until we meet the sharp angles of the world and see the seamy side of life do we become hypocritical and insincere. How important then is early conversion! A child converted will lead a spiritually ordered life.

THE PLAN OF GOD FOR CHILDHOOD—We are shown God's plan for childhood in this lesson. They should be taught clearly the truth and nothing be said or done to cause them to stumble. The penalty for such an offense is terrible. The sacredness of their person, of their faculties. They should be safe-guarded by chaste teaching and literature. It is God's will that they be brought early to a knowledge of saving grace, "not one of them perish," there should be no neglect of them; every effort possible made to get them into the fold of the church, and hold them there. Their rights should be respected; they are God's little ones. "Of such is the kingdom of heaven."

Among the men and women who for a decade or more have labored for reform in religious education there is a common saying that the greatest obstacle is the inertia of pastors.

Until ministers and members of local church boards come to regard religious education as one of their most important responsibilities the program of building Christian character in our democracy will be seriously retarded.—DR. ATHEARN, in "Character Building in a Democracy."

BEATING OLD MAN SLUMPSKI

We are always interested in any plan that keeps the Sunday school going. Here is something unique from Superintendent Thompson Simpson of the Regina, Sask., Sunday school:

"Last year our teachers and officers decided to beat Old Man Slumpski who works such havoc in Sunday schools during July and August. Scholars were asked to write essays about "Slumpski" and were promised that the best one would be sent to the HERALD OF HOLINESS for publication. One of these essays was read to the school in the opening session each Sunday morning during July and August. Everybody talked about Slumpski. Some had not heard of him before and wondered who he was and why he was coming. Scholars enjoyed the thought of beating him and enthusiasm ran high. Different teachers took the superintendent's place on the platform during these months, and as much variety as possible was injected into the program.

"These two Slumpski months raised an enthusiasm in our school which we yet feel. During those months nine of our pupils were saved and three sanctified, and beginning with September 8 our attendance has not fallen below the 100 mark."

Miss Catherine Chamberlain wrote the winning paper which is given below:

June Eleventh,
Nineteen Twenty-nine

To The Pleasure-Going-on-Sunday Assn.,
100 Leisure Avenue,
Gaiety Town,
Slump, R. U.

Attention Mr. Sunday Gad!

Gentlemen:

I received your card of the 4th instant stating that you will join me in my visits to Sunday schools in July and August.

I being a little eager started my visits in June and went to the Nazarene Sunday school in Regina. The superintendent, a tall, strong and happy looking man started knocking me almost before I got comfortably seated and made it very uncomfortable for me all afternoon. He spoke about our association and knocked us flat, and worse than that the scholars agreed with him. He challenged the scholars to fight us out of existence.

I feel terribly discouraged and winded, and I think we will be wise if we leave this Sunday school alone for the present. They have too much grit for us. We will try again though and see if they are still eager to fight "The Pleasure-Going-on-Sunday Association." I think we may try in July and August, but prepare yourself for a fight.

Yours truly,

MR. SLUMPSKI, President.
SLUMP:ING

God generally has something for us to do or say."



Foreign Missions

OUR SCHOOL AT SABIE

By MISS DORA CARPENTER

In our school work we have an opportunity to reach many young lives with the gospel message, as well as in our regular church services. We devote the first half hour to religious exercises: song, Bible memory work, scripture lesson and prayer. The Africans are great people to memorize scripture. They can memorize whole chapters—especially the children. Then we teach them our church catechism in Zulu. There are 115 questions and answers. Some of the older ones can answer nearly all these questions. They are eager to learn, but first of all we want to teach them of Jesus our blessed Redeemer.

The last Friday of each quarter is set apart as a day of fasting and prayer in all our schools. We do not teach them on that day. We tell them to come to pray. We also invite their mothers and other relatives and friends who can to come in and pray with us. God has met with us on these days. Last Good Friday was a wonderful day of prayer. At our last quarterly prayer service two precious schoolboys knelt at the altar confessing their sins. We trust they found Jesus that day and will grow up to be witnesses for Him among this needy people. When we look into the faces of these African children we often think of the possibilities wrapped up in their young lives if we can only lead them to Jesus before they go out into a life of sin. What an opportunity, as well as responsibility, to be entrusted with the training of these young lives. God help us to be true to the task He has given us to do. We love these African children, and want to be used of Him in bringing many of them to Jesus.

Then in the medical work God has given us opportunities of ministering in His name to the sick and suffering. We thank Him for answering prayer in behalf of two very sick school children last month. One of them is one of our brightest boys in school, and he says he wants to work for Jesus. As we saw him in such great pain and burning with fever we could only pray, "Thy will be done." The Lord touched his body and raised him up. We covet this young life with his talents to be used in the Master's service. We have two other boys who expect to enter our Boys' Training School in Swaziland after Christmas. We trust that many of the youth touched by the different departments of our Sabie work will yield their lives to Jesus, and hearing His call will gladly answer, "Here am I, Lord; send me."

MISSIONS AND MORALS

The word *morals* means one's relation to his fellow-men and women—family relation, neighborhood relation, civic relation, national relation, racial relation. Honesty in business; decency and unselfishness in one's home life; respect for law; loyalty to one's nation; fair play to neighboring individuals, business concerns, counties, states, nations, races—this is included in morals. *All non-Christian peoples are low in morals.* "Every man for himself and the devil take the hindmost," is the unconscious motto of ninety-nine and nine-tenths per cent of non-Christian peoples. Most of them are honest in business, when they are closely watched and have to be. Comparatively few are ever decent and unselfish in their home life, brute force and iron-bound, century long customs prevail. There is respect for law only when that law wields a sharp sword and clutches with steel fingers the throats of the governed. Loyalty to one's nation is more a matter of convenience or superstition than intelligent morality. Fair play is an unknown quantity, represented mostly, not by X, but by O. Into this seething mass of immorality, squeeze, graft, greed, hate, superstition, chaos and old night walks the gospel of the Son of God. No, the conditions do not change over night, nor in a month, a year or a decade. But the Sun of Righteousness continues to pour Himself out upon the steaming morasses of human sin and slime, and finally one sees a gradual change. Look at India one hundred years ago, and then today—behold how changed. Look at the China which first greeted the eyes of the missionaries, and the spots in China now where the gospel Sun has shined. Look at the moral putrefactions in Africa, and the change wherever the gospel has come. Honesty, decency, respect, loyalty and fair play are revealed in these lands in tender but ever growing crops. Our divine Master walks the earth in the person of His missionary children, and wherever He plants His feet for any length of time, the briars, thorns and weeds of wicked human meanness die out, and the tendrils of love, decency and moral righteousness begin to grow. *Do missions pay?* There is nothing in the world in which men can invest their lives, their prayers or their money that will give them such munificent returns. On with the missionary revival!

If we do not obey God, we are a lost people. Do you think?

To have is to owe—not to own.

WHENCE CAME THEY?

Where did the moral standards of civilization come from? Who set up the requirements of honesty, sincerity, decency, respect for law and fair play that are recognized today in civilized lands? Did we get them from pagan Rome? Barring a faint respect for law which Rome insisted upon, that mighty empire in her palmy pagan days was too rotten morally to make decent reading. A man could kill his wife and children with impunity if he only followed certain legal forms. Did we get our standards from Greece? Read history and you'll not think so. Slavery, indecency, crime and moral chaos flourished like a lush, poisonous undergrowth beneath the beautiful flowers of Grecian art and literature. *Whence came they*, these standards of honesty, decency, loyalty, fair play and righteousness? The Master from Bethlehem, Nazareth and Calvary walked across Europe some fifteen hundred to two thousand years ago. In the person of His early missionaries, He carried the gospel of regeneration and holiness to the slimy cities of Greece and the putrefying regions of Rome. Hundreds of His missionaries were slain. Thousands died for this holy faith in prisons, catacombs and exile. But the sweet fragrance of salvation spread among the leprous abodes of sinful men like the scent of new-mown hay in harvest time. Slowly out of the welter of the dark ages arose the standards of Christian civilization. *Christ had come.* With Him came every standard of honesty, decency, respect, sincerity and moral righteousness with which we are acquainted today. When His salvation spreads, morality spreads. When religious hypocrisy, indifference, complacency, agnosticism, modernism or evolutionary fanaticism spread, then moral honesty decency and righteousness subside. Missionaries brought the mighty Master to Europe, and He changed it. Missionaries brought His saving health to America, and behold what God hath wrought. Missionaries are busy planting His holy seed in Asia, Africa and South America. *Who will help?*

PITY 'TIS, 'TIS TRUE

I just read your little story, "A Little More Faith." I laughed and cried both. It is wonderful to believe God in the little things of life, as well as the larger. Too often, I fear, we act as though God did not wish to be bothered with the incidentals. O Lord, increase our faith."—S. B. C., Mass.

NORTHERN INDIANA PREACHERS' CONVENTION

"As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." That was the Northern Indiana Preachers' Convention. No preacher that wants his mind stirred, heart fired or his life enlarged will miss a district convention. The meeting was held with the First church, Muncie, Rev. Gale Shaffer, pastor. They did their part well. Dr. J. B. Chapman spoke twice each day as did Rev. W. G. Schurman. It would be hard to get greater variety in two men than in these men. Both were a wonderful inspiration to the convention. Professor A. S. London stirred the people with his Sunday school lectures. District Superintendent J. W. Montgomery gave three talks on "Personal Work." This was the first time most of the pastors had heard Brother Montgomery give his personal work lecture, and we liked it. Most of the pastors got to express themselves in talks, papers, song, testimony or some other way and of course we all felt better for that. Many pastors and some evangelists from far or near were present and seemed to enjoy the gathering. Among the number were Rev. and Mrs. J. M. Wines, who are old-timers in this state. They are held in high esteem by the people of this district.

Four District Superintendents from surrounding territory: E. O. Chalfant, C. J. Quinn, Chas. Gibson and C. Warren Jones, were present and I want to say for these men that they are the type of men that are keeping the Church of the Nazarene as a soul saving factor in the world today. These men believe in establishing centers of fire, working hard, praying things through, pushing the whole church program, and they also believe that holy freedom and a shout in the camp are a great tonic for a church.

Reporter.

CHICAGO CENTRAL DISTRICT PREACHERS' MEETING

We have recently closed one of the best Preachers' Meetings in the history of our district. This was a combined meeting of the Preachers' Meeting, N. Y. P. S., S. S., and W. F. M. S. We met at Danville, Ill.

We started the services Tuesday afternoon, March 11, at three p. m., with a good prayermeeting. General Superintendent, Dr. J. B. Chapman, and District Superintendent E. O. Chalfant with a goodly number of pastors and workers were present. We started off right. The keynote of this Preachers' Meeting was "More of God and less of self, and a going to push first things," which is in our mind a closer walk with God and soul-saving.

Dr. J. B. Chapman, our new General Superintendent, was at his best in good addresses, good messages at night, pushing and battling and encouraging us in every way. Dr. Chapman has a very warm place in the hearts of all the people on Chicago Central District.

Brother W. G. Schurman gave us addresses from eight to nine o'clock each morning and Brother Schurman certainly did give us some great messages and

God blessed him to our good. Professor A. S. London was with us and gave us several messages. He did us great good and we appreciated this good man and what he did for us very much. Dr. and Mrs. William Heslop, President T. W. Willingham, Vice President A. K. Bracken, District Superintendents Gibson, Starr, Montgomery, Quinn, Wells, Short and Roach were present and added much to the uplift of the convention.

We had exceptionally fine singing. Song Evangelist Professor B. D. Sutton and our own Brother and Sister T. T. Liddell, Miss Naomi Wisler, the Olivet College Boys' Quartet, and the Olivet College Girls' Glee Club and then the good congregational singing made it a great service for us in the way of singing.

Brother J. W. Brown, the President of the N. Y. P. S. and Mrs. R. E. Howe, President of the W. F. M. S., and Rev. W. S. Purinton, Chairman of the District Sunday School conventions presented their interests in their respective sessions. These departments are certainly growing in every way. The papers were exceptionally good and of high order. The crowds were the largest in the history of our Preachers' Meetings. The spirit was the best and we had souls.

Brother Purinton is always a master in entertaining our district gatherings. He with his good people made everything so comfortable and we appreciate it so much. We all left this convention determined to go out to have more of God and win more souls to Jesus.

Reporter.

NORTH PACIFIC DISTRICT PREACHERS' CONVENTION

Each year it has been the custom of the North Pacific District to conduct two Preachers' and Workers' Conventions, one for the Columbia River Zone and the other for the Puget Sound Zone.

This winter the Northern Convention was entertained by First church of Seattle, Mrs. DeLance Wallace, pastor. The church was in special revival meetings with Evangelist Fred Suffield, who preached each night, and some seekers were forward each service.

Rev. H. B. Wallin, pastor First church of Spokane, Wash., was the special speaker engaged for the convention. His eloquent, instructive addresses on church, Sunday school, and young people's affairs were greatly appreciated.

Sunday afternoon Rev. Hollis Grubb, zone president of the N. Y. P. S., conducted a great Young People's Rally in which Brother Wallin gave a stirring address.

President DeLong of Northwest Nazarene College was present and gave an encouraging report of the progress of the college.

District Superintendent J. E. Bates presided in the sessions and gave the address on Home Missions.

Miss Ida Vieg, thirteen years a missionary in China, now on furlough, spoke on Foreign Missions.

The convention gave a hearty vote of thanks to Brother Bates for his aggressive, successful leadership of the district. On Sunday Evangelist Suffield preached morning and evening at First church,

Brother Wallin preached morning and evening at Central church, with eight seekers forward at night, and President DeLong spoke to the Central young people.

The convention was one of the largest and best ever held in this zone.

A. M. Bowes, *Reporter.*

CENTRAL CHURCH, SEATTLE, WASHINGTON

In February the King County Holiness Association held their Annual Midwinter Convention in Central church. Evangelist T. M. Anderson of Wilmore, Ky., was the engaged worker. It was an excellent convention, and God honored the great, searching messages of Brother Anderson in the salvation and sanctification of a goodly number of seekers.

On January 25th there occurred the first death in our membership since the church was organized, three years ago. John S. Brown went home to heaven on this date. He was a faithful saint, and in his going we have lost one of our most helpful and interested members. Had it not been for his large donations and the loan of \$1,600 our new building would never have been possible. Brother Brown would have been eighty years of age on April 4. He was a faithful Christian from early life, and has been a leading member in the Church of the Nazarene from the very beginning of our work in Seattle. He had spent much of his life in the sale of Bibles. During his life he suffered a great deal with stomach trouble, which seemed to give him great patience and sympathy with his afflicted wife. His brother, Rev. H. D. Brown, and his sisters, Harriet and Mary, are also members of our church.

This incident prompts a note of the unusual group of octogenarian members who grace our church. Rev. H. D. Brown is eighty-three years; Dr. J. W. Johnson is eighty-seven years; J. S. Culbertson is eighty-six years; Albert Buhtz eighty-three, and Mrs. Buhtz eighty; P. S. Schoonover is eighty-one years and Mrs. J. R. Vandergohart, soon eighty. These dear friends have all been Christians nearly all their lives, and are proving faithful to the very end. What a reward they will have!

A. M. Bowes, *Pastor.*

NORTHWEST NAZARENE COLLEGE, NAMPA, IDAHO

The semiannual meeting of the Board of Regents of Northwest Nazarene College was held in Nampa, Idaho, on March 12, 1930.

President R. V. DeLong's report was received with special enthusiasm in view of the excellent condition of the college revealed, the thorough consideration of every detail of executive, scholastic and spiritual affairs, and the forward vision for expansion and improvement contained in the recommendations.

Some of the outstanding items of the report were as follows.

The enrollment is the largest in the history of the college.

Every financial obligation has been paid in full to date, and there is on hand a balance of \$2,700 in the treasury.

The college is witnessing a glorious revival under the ministry of Evangelist T. M. Anderson.

The harmony of the president, faculty, the student body, and the pastor of the church, Rev. E. E. Martin, seems perfect.

To meet the requirements of the overcrowded dormitories, classrooms, and chapel, President DeLong recommended a building expansion program which was endorsed by the board, and a committee was appointed for definite action in forwarding the project immediately.

To provide for the payment of the balance due the college on the District Budgets, the board designated Sunday, April 13, as Educational day, and recommended that all the churches of this Educational Zone take a special offering for this purpose.

The recommendation for the appointment of a Student Industry Committee to thoroughly investigate the possibilities of creating such an industry to provide employment for students was adopted.

Also the recommendation for the completion of negotiations for full accreditation of the college by the Northwest Association of Colleges was approved.

In accord with President DeLong's mention of appreciation in the following interests the board passed resolutions of recommendation:

To the faculty, for their remarkable spirit of devotion and sacrifice.

To the student body, for their high standard of order without one major infraction of the rules for the entire year. Also for their successful contest which provided funds of approximately \$600 or \$700 for the purpose of cementing the tennis courts.

EXPLORING THE BIBLE

This book by Frank E. Gaebelein, affords a background and framework of guiding principles that will prove an invaluable aid both to the general reader and to the careful student of scripture. Mr. Gaebelein's treatment of his vital subject is marked by sanity and restraint; the style is positive but not dogmatic. The book ought to satisfy, on the one hand, those who demand brains, and fearless thinking, and scholarly familiarity with all that the most "modern" mind can offer; and, on the other hand, those who demand reverent Christian faith, full familiarity with the deepest meanings of the Scriptures, and an intelligent acceptance of the Bible as the Word of God.

Dr. Charles G. Trumbull, Editor of The Sunday School Times, says of it: "I am profoundly impressed by this book, and am unrestrainedly enthusiastic about it. I really believe it is one of the most remarkable contributions to the popular and at the same time thoroughly cultured and rational study of the Bible in our generation."

Order of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. (Postpaid price \$1.50).

To the Forensic Society, for their fine record in the inter-collegiate debates.

To Miss Goodrich, the head of the Commercial Department, for her success in winning the national award offered by the Remington Typewriter Company for the second time, and for her gift to the president's office of the beautiful typewriter awarded her.

The board most heartily commended President DeLong, who has won the confidence and respect of the board, the faculty, the student body, and the citizenship of Nampa, for his wise, businesslike and spiritual management of the college.

Between sessions the board enjoyed the fine chapel service with the student body in hearing the great message of Evangelist T. M. Anderson. The board of Regents the board of directors and visiting friends were guests at a bountiful meal served by Mrs. Alena Jacobson, head of the Department of Applied Arts and Home Economics, in the college dining hall, while Professor Gretzinger, dean of the School of Music, and some members of his orchestra entertained with a musical program.

The outlook for the college is most promising, and the board is hopeful for successful building and campus improvements to meet the needs of the increasing student body.

A. M. BOWES, Secretary.

MIDYEAR CONVENTION KANSAS CITY DISTRICT

The Midyear Christian Workers' Association of the Kansas City District met in annual session March 11 to 14. The convention met with our First church, Kansas City, Mo. Pastor Hammond and his good people surely made each one feel welcome, and entertained the convention in a very acceptable manner. May God bless First church. There was a large attendance of pastors, evangelists and delegates from over the district, beside a number of visiting brethren and friends. Rev. N. B. Herrell, our beloved District Superintendent, with his usual ease and efficiency, presided and gave much enthusiasm and inspiration to the convention.

Dr. H. Orton Wiley was the special speaker of the convention. He spoke each morning and evening upon the subject of "Pentecost," "History of Pentecost," "Pentecostal Experience," "Pentecostal Method or Plan," "Pentecostal Aggressiveness," etc. God's mighty power came upon Dr. Wiley and blessed his messages until it seemed as if we would be consumed by the inner fire. We as a people who were there can never be the same after hearing these wonderful Holy Ghost messages.

Dr. J. G. Morrison was present and brought a stirring, burning message on "Stewardship of Service." Rev. A. F. Balsmeier, Superintendent of the Kansas District, was present and gave a very stirring, practical message on "Points of a Successful Pastor." He also added much inspiration throughout the convention. Haldor Lillenas, head of our music department, spoke on "Music in Our Churches." Mrs. Lillenas spoke on W. F. M. S. work, Miss Lue Miller spoke on

the subject of "Social Welfare and the Dress Question." Rev. C. H. Wiman spoke on Sunday school work. These subjects were well rendered and full of good things. The convention was fortunate in having with them the following gospel singers who sang to the delight of all under the anointing of the Spirit. Rev. and Mrs. Lillenas, Mrs. S. K. Moxley, Rev. and Mrs. Steele, Mrs. Davis, and the ladies quartet of Topeka church.

There seemed to prevail such a spirit of appreciation and co-operation among the people as is seldom found anywhere. Above all God's manifest presence was with us from start to finish. It was the greatest convention of its kind that I have ever attended. The convention closed Friday noon and each one went to his different field of labor refreshed, with a greater vision, burden and determination to win, Amen.

F. N. DEBOARD, Reporter.

FLORIDA DISTRICT

We yet have no evil report to bring. We expect to come to the District Assembly with both our General and District Budgets paid up in full. Our pastors are working unitedly with a vision and a burden for the district. Great interest is being manifested on every line. Our getting together at the zone meetings is proving a great blessing. We are confident we have a fine crowd of loyal pastors and people; all are concerned that the Florida District fill her place faithfully in the great Nazarene movement. We shall soon be getting some campaigns on for the spreading of full salvation and organizing of new classes.

Since our last report we spent three Sundays with our High Springs church, one to be supplied. We had a splendid meeting with great spiritual refreshings. We called a board meeting for the calling of a pastor and Rev. Amos T. Eby, a product of our school at Olivet, was called without one dissenting vote. Brother Eby has a thorough Nazarene vision, a loyal class to stand by him and the work there is coming up on every line.

We then put in four Sundays with Rev. C. E. Deware at Lakeland, where they have had a very unfortunate condition to combat with this winter, independent tent revivals being conducted within hearing distance from November until the first of March, making it very hard for the church to make any progress. But as usual our God came on the scene, gave the victory, and the Lakeland church won out. Brother Deware reports the church united and in splendid condition; all departments are coming along nicely. The Lakeland church has a splendid opportunity and a fine young pastor. They are destined for the front ranks.

From Lakeland we went to Sparr, where Rev. Miss Eleanor Tremere is the pastor. She took the work there when the outlook was not the best and she herself had been pressing through some very hard places. All of the church finances, both local and general, are paid up for the entire assembly year and she has been presented with a nice love offering. We came on the scene with a

campaign, a fixed salary was arranged for her, deep conviction was on the community and we had some splendid altar services. They now have the finances in hand for the erection of a church building, which proves to us very clearly that the Nazarene program is of the Lord and if put in operation as arranged by our general church, the dear Lord will bless every department of the church. Rev. Mrs. George L. Carlton is a member of the Sparr church and is a great booster, standing right with Sister Tremere. She has a splendid class of fine folks. They also have a great opportunity, for they are located in a great citrus growing section. I failed to say that the Sparr church has in the last six months taken the support of two native workers in China, and placed a forty dollar bicycle in the British West Indies. Oh, if we preachers and Christian workers only had the vision, our opportunities are unlimited. If we will work for others our God will work for us.

The First church at Miami reports a good revival with the Elsners. Some of the other churches in the southern end of the district have had revivals. The Lakeland church is planning a revival in April with Rev. C. M. Dunaway. We believe that Lakeland is ready for a great revival. High Springs church is also planning a meeting with Brother Dunaway just following the Lakeland meeting. We predict a fine meeting there also. Safety Harbor church has just concluded a good meeting with Professor and Mrs. C. C. Crammond, who have recently come into our church. They spread a good influence there and had some splendid altar services. Rev. Paul A. Southard is planning to conduct a tent revival for his church at Avon Park beginning March 26. He has laid a splendid foundation for a great revival there. It is coming. I saw Brother Southard a few days ago and he was groaning under the burden. This pastor is also holding strictly to the Nazarene program. I beg to insist that it pays to work it.

We humbly bow at Jesus' feet and give Him the praise and glory for the wonderful manifestations on the great, needy Florida District. Let our friends and acquaintances kindly remember us in prayer. I desire to say that my companion has labored right by my side in all of these campaigns. Almost the entire district is laboring with us under the tremendous burden for the Florida work. The great heart of God is being touched by the weeping and prevailing prayer. Please join us. All we ask you to do is pray.

J. E. REDMON, District Superintendent.

SUNDAY SCHOOL CONVENTION, EL CENTRO, CALIFORNIA

The quarterly meeting of the Valley Group Association of the Sunday school and N. Y. P. S., including the following churches, Somerton and Yuma of Arizona, Holtville and El Centro of California, was held with the El Centro church, March 2. Reports were given by the superintendents or representatives from each of these schools, with special musical numbers by the California schools. The very special treat of this

convention came by way of having Dr. and Mrs. E. P. Ellyson of Kansas City present as special speakers. In touring the two states in the interest of the Sunday schools, their state did not include the Holtville and El Centro churches, but by canceling the date for the Yuma church, this arrangement was made possible.

Dr. Ellyson spoke both morning and afternoon along the lines of Sunday school work. These messages were inspirational, full of instruction and helpful advice. We believe that each representative returned to his local church with an enlarged vision and a desire to put the school in a better class.

Brother T. L. Taylor, the pastor of the El Centro church, had been very sick for a number of weeks and was unable to take an active part, but the local church had made all arrangements necessary and with the co-operation of the Holtville church, had prepared a bountiful dinner which was served in the basement of the church at the noon hour.

At the close of the afternoon service the visitors returned to their respective churches for the evening hour, but Dr. Ellyson preached at El Centro, which resulted in a good altar service with earnest seekers.

The next convention is to be held with the Somerton church in the late spring or early summer. Rev. G. N. Wickens is the faithful pastor of this church. We purpose to make these conventions seasons of refreshing from the presence of the Lord.

MRS. A. M. TERRELL, Reporter.

CHAMPLAIN, NEW YORK, GROUP MEETING

March 15 was the time of the most glorious and victorious of the regular monthly meetings of the Champlain Nazarene Group Meeting in northern New York. This meeting began at ten o'clock in the morning and from the first minute till the last the glory of God descended in streams of blessing. The devotionals were led by Frank C. Smith (Happy Smith), that grand old man of Maine, and the morning message by Rev. John Vaughan on, "Hindrances to Seeking Holiness," was well received and contained very timely suggestions and exhortations. In the business session at one-thirty there was enthusiastic discussion of ways and means of doing Home Mission work. The air fairly buzzed with adventure. We find that even though the population is thin and the winters long and cold and the summer brings only a lot of transients and our district is not awake to Home Missions, yet there is a possibility of doing the thing if we go at it. Reports were brought from Messena that if we just had a man with even a little zeal and vision a good work could be running for God and the church within a month. The afternoon was filled with dashing rains of blessings when Rev. W. S. McPheron brought a message on, "Spreading the Thing or Die." After that message the testimonies and shouts and runs and praises broke loose in pandemonium and we felt like running through the troop of grumblers and stay-in-the-rut-ters and put the thing over.

We have planned the Nazarene Flying Squadron for after the assembly which will be a combination of preachers that will go in for a revival, convention, HERALD OF HOLINESS drive, Young People's Journal drive, and an altar service every day. Then after that will be the quarterly convention of the Lake Champlain Nazarene Preachers' Association at Wilmington camp ground. Also we are in communication with Uncle Buddie Robinson for a tour of northern New York and Vermont for the fall in the interest of Home Missions and the Church of the Nazarene. At our group meetings we pledged ourselves to stand by the District Superintendent in a demand for five thousand dollars for Home Missions this next year, and to push with all our might. It is remarkable how much the people do in this part, considering the fact that there has never been a district gathering of any kind in northern New York.

At night the writer brought the message which was the closing of the day. Under God there were five earnest seekers at the altar to close the day. There were many from Lake Placid Pilgrim Holiness church in attendance and also one Episcopalian man got happy and set the whole meeting afire. We have made it a record that although we have had the worst winter in years our group meet-

Pamphlets for Personal Workers

"JESUS THE WAY"

A 32-page booklet for personal workers. It gives Scriptures showing sinners the way to God; believers the way to entire sanctification; and the way to keep the blessing. The only personal worker's booklet we know of that is compiled especially for holiness people. 32 pages; vest-pocket size; strong manila covers.

Single copy 5c; a dozen 50c; a hundred \$3.50, prepaid

WAYSIDE EVANGEL SERIES

We have quite recently launched a series of small sixteen-page pamphlets, without covers, each one presenting a vital, timely message. They are small enough to slip into the vest pocket, 3x5 inches. The messages are brief enough to be read in a few minutes. They are attractive in appearance, well printed on good paper. At present we have two titles. Additional numbers will be added from time to time.

These pamphlets are priced at 2½c each; 25c a dozen; \$1.50 a hundred

No. 1. The Menace of Worldliness. By H. M. Chambers. A sane, thorough, right-to-the-point discussion. No "soft-pedal" yet no tirade.

No. 2. The Chief Sin of the World. By Dr. A. M. Hills. A strong evangelistic message. "Because they believe not on me."

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

ings have never been postponed or dismissed. The next one is to be at Moon Hill, April 10, when we will elect delegates to the District Assembly. Our treasury is always full and we have money ahead.

U. T. HOLLENBACK,
Secretary-Treasurer.

CHURCH NEWS

EVANGELIST AUG. N. NILSON—"Our meeting at Cumberland, Md., was a glorious one and souls were added to the Lord of such as were converted, reclaimed and wholly sanctified. The pastor, Rev. S. H. Basham, surely is a brother greatly beloved of his people, and highly respected among the people in the neighborhood; for a fact an ideal pastor; one who improves the time in his study, and a great reader and lover of sound books. Rev. H. M. Kirkpatrick of Akron, Ohio, dropped in on us on his way from Wollaston, Mass., and helped us in the singing, and so sang his way into the hearts of the people that he must remain the last week of the meeting, helping us with his exhortations after we had preached, until we closed our engagement of twenty-four days. He was then invited to carry the meeting on for another week. God bless him. We learned to appreciate this good man very much for his love and kindness. From Cumberland we went to Cadillac, Mich., and conducted another series of meetings, Rev. Elmer Buck, pastor. We met with many handicaps in this meeting, but God, who is always a help in time of trouble, came to our rescue. The meeting continued more than one week over the schedule, and during the meeting there were over forty souls that testified to having found God precious to their hearts

at the altar. The Wesleyan Methodist church of Cadillac attended this meeting, and their pastor and District Superintendent were a great inspiration and help. We are now in the midst of a short meeting with the Wesleyan Methodist church here in Cadillac, having been asked by the pastor, Rev. D. A. Manker, to come and give him a week-end meeting, but last night the tide of the meeting was such that the church did not feel that it should close, so unanimously gave us a call to continue another week. The glory is falling and souls are finding God; to Him be all the glory! From here we intend to go East, and first attend the three Eastern Annual Assemblies, then begin tent meetings on the New England District, where we have been engaged by the Home Missionary Board to do pioneer work during part of the summer. I ask the continued interest of the prayers of my many praying friends, that God may keep us sweet and 'doing the work of an evangelist, making full proof of our ministry.' Amen. For engagements for meetings, please address me 269-93rd St., Brooklyn, N. Y., from which address my mail will be forwarded."

PASADENA, CALIFORNIA, BRESEE AVE. CHURCH—"Since our last report God has brought to pass four very wonderful things among our people. Our pastor-evangelist, Rev. D. I. Vanderpool, has recently closed a glorious revival of seven weeks' duration. Three weeks ago at the last Sunday night service 36 souls were at the altar seeking God. The attendance was excellent from the beginning and during the revival 400 seekers were at our altar, 65 of which have already joined our church and others to follow. On the last Sunday morning service of the revival the pastor had a large thermometer upon which he wanted the degrees to run up to \$2200, the amount needed to pay on the church property. It was only a short time until the warmth ran the red up to \$2900. A good spirit prevailed and the service closed with shouts of victory. Thirdly, on March 6th and 7th the Sunday School Convention of the Southern California District was held, they were great days. The leadership of Dr. Widmeyer was very marked and the special guest speakers were Dr. and Mrs. Ellyson. Their messages were a great inspiration to the crowds that heard them. Lastly, March 9th was a special day for the congregation to call their pastor for another year which was done by a unanimous vote. How we thank God for such days of victory."—V. J. Jacques, Reporter.

SHERMAN, TEXAS—"We gave the entire month of February to the Stewardship Campaign and God blessed us in every service. Sickness had so interfered with our work that we were behind financially but since preaching for a full month on the difficult lines of Stewardship I have never seen my church make as much progress in any one month as we have here. We have taken in seven good members in the last thirty days and more to

follow. Yesterday was the high day of our work since coming here. I think it would take too much space to describe the sights that we saw over the services of this day. Some that were almost considered hopeless cases were marvelously brought into the kingdom. There was more of the old-time glory and power on the service of last night than I have seen in years. Thank God, working, praying, and divine truth will still bring results. We have taken in fifty-two members in the last sixteen months, cut the indebtedness on the property from \$7,000 to less than \$4,000; have seen more than 150 bright professions at the altar and we are feeling greatly encouraged to press the battle on to victory. Pray for us."—S. M. King, Pastor.

SOUTH BEND, IND.—"We have just concluded a good revival campaign with the Lowmans. Brother Lowman has endeared himself to the hearts of our people with his beautiful, humble spirit and kind-hearted regard for all of his brethren and loyalty to our Nazarene work. Many strangers have been in attendance at the meeting and a large number of new friends made to the work besides a nice class of fifteen taken into membership. In spite of difficult financial conditions the offering came easily. The church recalled us for the third year with only two votes out of line and these quickly lined up with a unanimous vote. We believe South Bend church is building a foundation which will class it in the near future among our leading churches. Our next meeting is with Brother and Sister Lillenas, the first two weeks of May."—Madison Grose, Pastor.

JESTER, OKLA.—"We accepted a pastorate of this church five years ago last October. We then had a band of twelve faithful Nazarenes with a two-room parsonage, but we had no place to worship except a community shed. Although we have not turned the world upside down, we have made some progress. We now have forty-four members in good standing, a good concrete basement, 34x44 feet, in which we are worshipping until we can complete our church; a garage and a good four-room parsonage. Our property is valued at \$3,200, with only four hundred dollars indebtedness against it. My church people are in a good spiritual condition and our Sunday school is growing under the leadership of our efficient superintendent, M. Killian. The W. F. M. S. is doing good work with Mrs. Verda Knox as their president. Our N. Y. P. S. president, Torbitt Armstrong, is leading our young people in doing great things for the Lord. We are glad to state that our local, District and General Budget is paid up to date. We are now in a revival doing our own preaching. Some have prayed through and we are encouraged."—W. P. Sibley, Pastor.

THE DALLES, OREGON—"We have just closed a very successful meeting with the Indian evangelists, Louie and Betty Adams, of the Christian and Missionary Alliance. Brother Louie's messages stirred the hearts and brought convic-

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tion to the unsaved. God has marvelously helped this servant of his to memorize the Scriptures and at times he would quote or preach from one to three chapters in one service. Their singing in the Spirit blessed all who heard them. Brother Louie not only preaches and sings but can play the horn well. Dressed in his Indian chief costume, he told the story of his life to an audience of 350 people. Betty also related her experience to a fine congregation. Several were forward, some found God. One special feature during this meeting was the raising of the last of the local debt of the church. This \$127 was raised by Louie in four and one-half minutes. Several outsiders contributed liberally, for which we thank them and praise the Lord."—Mrs. Mae Budd, Pastor.

EVANGELIST J. B. McBRIDE—"March 9, we closed a splendid revival with Rev. Ernest G. Johnson and his wife, pastors of the Sellwood church, Portland, Oregon. It was fruitful from the opening service and reached a wonderful climax with an all-day service, with forty souls during the day. There were about thirty the first day in all our services, including the girls in the Girls' Home. The things accomplished were not only getting folks, young and old, to God in pardon or purity, but the church received new strength, new members and money came in to pay the entire bills of the meeting without a public appeal. Brother and Sister Johnson have been in Sellwood church only nine months but have won the hearts of all the people and are kept busy answering calls. They have made some improvements on their church and are prepared to take care of their growing congregation. They have a splendid Sunday school and Young People's Society. One remarkable thing about the meeting was the way the Spirit fell on the young people. It reminded us of old-time revivals. I held a service in Sellwood church seventeen years ago and I found abiding results from that meeting which are a great comfort to a minister. All the other Churches of the Nazarene in the city were represented in the revival. A finer class of preachers is hard to find than Revs. Ernest G. Johnson, Donnell J. Smith, W. B. Tait, Floyd Johnson whom I have met and known for years. Dr. J. E. and Sister Bates were with us pushing the battle the last Sunday. He is the District Superintendent of this great district and is succeeding. Pray for souls. Also pray for my body; I desire to be at my best for God and the church."

PASTOR E. W. LARRABEE, ROCK ISLAND, ILL.—"This makes our sixth year of labor among the good people of these trities, having taken the work immediately after it was organized. God has blessed this work in a gracious way, during these years; having given us a good following and splendid membership. Also a property located in the heart of this little city valued at \$25,000. It was our privilege on February 26, to open our splendid new tabernacle to the public. This tabernacle is 55x70 feet,

having ten Sunday school rooms and a seating capacity in the auditorium of about 400. This building is not temporary but a permanent structure of the best material and will meet the needs of our church for years to come. Rev. E. O. Chalfant our District Superintendent and Evangelist C. M. Dunaway of Decatur, Georgia, were with us for the opening. Brother Dunaway stayed for eighteen days and God gave us a gracious revival. Brother Dunaway has been a successful southern evangelist for twenty-five years. His wit and humor will gain a hearing; his pungent scriptural messages carry conviction and get results. I heartily commend him to our people. Thank God for the best Christian experience of my life. Please pray for me and my future ministry."

BATESVILLE, ARK.—"Since I last reported, we have had some real services for the Lord. God has been blessing the church here. Our last Sunday morning service was a most beautiful service because of the presence of the Lord. At the close of the altar service one man was sanctified. In February our pastor preached a series of messages on 'Stewardship,' which did our people wonderful good toward making them better stewards for God. His messages are always food for his people. We are also glad to announce our campmeeting workers: Brother Lee Hill and Brother Everett Holcombe. We feel fortunate indeed in having these two good workers, and feel that God's hand did the directing in the calling of them. Brother Hill has been here in revival before and we believe he is a good man and we know he can preach well. Brother Holcombe is a member of our church here and we believe he is a God-called man and we know he can sing the glory down. He is just starting out in the evangelistic work. Our Sunday school scored nearly a hundred last Sabbath. It is growing and thriving. The interest is great. Our young people's services are times of refreshings. The Lord is with us. The good programs of fine talks and special music at each service are wonderful. We take in new members regularly. With our splendid choir leader, Everett Hol-

combe, and well arranged orchestra, we have real singing and music. Our young people are doing some good work. Brother Holcombe helped hold a service a few days ago in which 17 were at the altar, 8 were saved, and one was sanctified. He and Brother Bill Hodge, our vice president, have regular appointments, nearly every Sunday afternoon. Pray for us and stop as you pass by."—Myrtle Richardson.

GOLDTHWAITE, TEXAS—"The meeting here closed last Sunday night in a blaze of glory, with quite a few at the altar. The meeting was conducted by the pastor, Rev. Audrey Braswell. It continued two weeks, and in answer to prayer and fasting, God heard and gave results. Brother Braswell has won the love and confidence of the people. Rev. W. H. Phillips, Superintendent of the San Antonio District, met with the church the last Sabbath and in his spiritual and scholarly manner delivered two soul stirring sermons, which will never be forgotten by the membership of the church and those who were privileged to sit under the sound of his voice. Sixteen knelt at the altar and called on Jesus for pardon till the glory fell and they arose and testified to the fact that salvation is of the Lord. Brother Braswell has been a faithful pastor and has not feared to proclaim the whole truth as contained in the Word of God. We believe the secret of the success of this meeting was due to much praying and fasting and also the sunrise prayer service each morning. We wish to extend thanks to the pastor's two brothers, who rendered faithful assistance in the splendid song service. God surely took cognizance of every service and made each one a blessing to all."—Mrs. Laura Irwin, Reporter.

PASADENA, CALIFORNIA—"Pasadena First church is moving forward steadily under the blessing of God and the consecrated ministry of our faithful pastor, Rev. H. B. Macrory, who has been recalled to serve his fifth consecutive year here. This action was taken by the members of the church following the unanimous recommendation of the church board. We are looking forward to the best year of

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Brother Macrory's ministry. The church was greatly blessed during February by the presence of Rev. Charles M. Dunaway, evangelist, who was with us for two weeks. Brother Dunaway fearlessly preached the Word of God, struck sin from every angle, and yet at all times was humble, kindly and helpful. God bless him! At the time the meeting was to have closed the tide was such that it was felt that the services should continue. As Brother Dunaway could not remain, owing to a previous engagement, the church board requested Brother Macrory to carry on as evangelist, which he did, assisted by Rev. C. W. Ruth, who gave his splendid Bible readings at the morning services. The smile of heaven was upon the ministry of both, and the week of continued services provided a fitting and blessed supplement to the work of Brother Dunaway. The music for the series was capably directed by our own Monte E. Pursley and Wendell Henricks. We are encouraged to press the battle for God and holiness in Pasadena First church. 'In the Heart of Pasadena.'—Hugh C. Benner, Reporter.

NEW BRIGHTON, PA.—"Just closed the greatest revival meeting in the history of the church here, with Rev. Bona Fleming as evangelist, the Barnette Sisters Quartet of Akron, Ohio, as singers and the Holy Ghost as leader. Not in many months have I seen such a breaking up and reaching out revival. Counting as they came, there were two hundred and fifty-one at the altar in the three weeks. Night after night found the altar lined from end to end. The greatest crowds ever in the church came

every service. Had we had a seating capacity of over five hundred it would have been filled each evening. People other than Nazarenes came here from miles time and again, stating that they had not seen anything like this in years. The power of God was so present the last planned Sunday of the meeting that there was no room for the seekers. We could not close the meeting as anticipated, but consulted the evangelist as to remaining another week, which he promised to do. However, on Wednesday a letter came stating that Mrs. Fleming was very ill. Thus we took the blow and shock of losing our evangelist and trusted God for the rest of the meeting. He met us at each service right at the close and supplied our need. The writer preached to a packed house Friday evening. Dr. John Knapp preached Saturday evening and Sunday morning, Rev. C. B. Jernigan on Sunday afternoon, and the writer having the closing service. The meeting wound up in great victory with the altar lined. Thank God, He is just the same today. We cannot overestimate, neither could we say enough concerning the quartet. These girls, ranging in age from nine to seventeen, are the greatest bunch of singers we have listened to. The finances came without a pull. Some said it could not be done, but we did not ask for pledges on one during the meeting. Over four hundred dollars came in with hardly a word of urgency. We took in fifteen new members from the meeting, and more are coming. Membership is almost four times larger than two years ago. Sabbath school jumped from thirty-six members we could find to one hundred and

seventy-six. Watch us grow. Pray for us."—A. W. Gould, Pastor

EVANGELIST LEE L. HAMRIC—"We have just closed a good little meeting at Osborne, Kansas, with Pastor Miller and his folks, with a fine interest and good crowds. We are opening a campaign here in Salina, Kansas, with Pastor Wooten and are praying and expecting a great revival. I have some open dates in May, June and July. Address, Hamlin, Texas."

EVANGELIST J. P. WEAR AND WIFE—"The year 1929 has been the best year of our ministry. Our work through the entire year has been on the Kansas District. We have never found a more congenial, sacrificing or more evangelistic crowd of pastors anywhere. Rev. A. F. Balsmeier is the good District Superintendent. We were in three Home Missionary campaigns for him this year and were never treated better by anybody. Out of these three campaigns we were able by the help of God to organize two good churches, one at Anthony, the other at Osborne. Both churches are now building, Anthony worshipping in the basement and Osborne in a tabernacle. The other campaign, well if you were reporting you wouldn't mention it, so I will leave it out for the same reason. If you are really interested in the results write Brother Balsmeier. Some of the high spots were with the churches at Eureka, Burr Oak and Dodge City. These churches all claimed the best revivals that they had had for years. Dodge City is partly to blame for our being here in California as they gave us a nice Essex coupe which we drove home. The highest point from our own standpoint was the preachers' convention at Pleasant Hill church at Sylvia with our good editor, Dr. Wiley, and N. Y. P. S. General Secretary, Rev. Shelby Corlett. Here we feasted our souls for a week end and started for our home in Alhambra, where we are at present. We are open for calls at home and abroad. We hope to hold some meetings here and then through the Northwest and North. Address us at 31½ North Bushnell, Alhambra, Cal."

CHANDLER, ARIZONA—"Our work here is moving along very well. Our Sunday school is doing well with L. R. Whitten as superintendent, also our N. Y. P. S. is growing in interest. This is our second year and we hope to make it better by God's help. We will have two months during the summer we can give to revival work in Texas or Oklahoma, beginning about the first of July. Pray for us."—L. H. Ritter.

ELK CITY, OKLAHOMA—"Our work is coming along well; every department of the work seems to be thriving. Our Sunday school under the leadership of the superintendent, Leo Lawrence, has an enrollment of about two hundred and in spite of the fact that more than thirty of our own church people were kept at home on account of sickness (the small-

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For our "April Special" we are co-operating with the Stewardship Committee in its Personal Evangelism program for the month of April. We have purchased 100 copies of a cloth bound book containing 231 pages—

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pox epidemic has been on hand), we had 134 in Sunday school Sunday morning and it is increasing weekly. Our N. Y. P. S. is coming along fine. We have a great class of young people. We recently took in a class of five from sixteen to twenty-one years of age and best of all they have Nazarene ideals, vision and swing. Our Junior work is coming along great. We have better than forty of them under the leadership of Sister I. E. Shaw. Our apportionments are all paid and more. In the past sixty-six months our apportionments have never been behind a single time. Our Prayer and Fasting League is holding up well. The W. F. M. S. is doing good work under Sister Louie Boomer as president. We recently closed a good revival with W. H. Minor as evangelist and Freeman Pearson as song evangelist. The revival was great. Such conviction and victory! About 140 were in the altar. Brother Minor is surely a good evangelist and Brother Pearson is fine; a fine man and a good singer, carries the burden of souls and never quits work. We took in a nice class of members and others are coming in, and the victory continues. God marvelously blesses and old-time shouts of victory are in the camp. We covet the prayers of the saints."—L. E. Shaw, Pastor.

SAN ANGELO, TEXAS—"We are glad to tell you that the fight is still on here. Our church was organized about a year and a half ago and the Lord has been blessing us all the way along the line. Every department of the church is growing. We have just recently closed a revival campaign with Rev. O. F. Hatfield of the San Antonio First church and Rev. J. M. Messer from Durant, Oklahoma, preaching and Professor L. C. Messer in charge of the singing. The Lord came down in mighty power in every service. Many souls were won for Christ while some were sanctified. Our church realized eighteen new members as a result of the meeting. We are very glad God saw fit to send these wonderful men to San Angelo. On the last Sunday afternoon of the meeting a special healing service was held, with eight at the altar for prayer for their healing. We are looking forward to another great meeting in April, when Uncle Buddie Robinson and Professor L. C. Messer will be with us again. We have secured a beautiful lot and are looking forward to the day when we can worship in a building of our own and we are praying and trusting this won't be very long. Our pastor, Rev. Joe Bishop, is a great man of God and has been doing some great work in San Angelo. We are thankful for his life. Don't forget to pray for San Angelo that a Church of the Nazarene may be planted here to stay. Praise God from whom all blessings flow. I am so glad I have enlisted for life in the army of the Lord."—Mary Joe Boone, Church Sec.

CLEARWATER, KANSAS—"The Lord is blessing His people at Clearwater. Brother E. C. Allen was with us for a twenty-five days' meeting, closing February 23. The number of seekers was not

large, yet we feel that a very important and far reaching work was accomplished. Our membership has been greatly blessed and strengthened and we expect some additions to the church as a result of the meeting. Brother Allen's work is thorough and substantial and will prove a blessing to any people who will walk in the light received. The Lord continues to honor His people here and verify His promises and the Holy Ghost continues to do His office work. One man prayed through at the altar last Sunday night (March 15) and we are trusting, praying and believing that He has many feasts in store for the future."—Roscoe H. Jordan, Pastor.

TULSA, OKLAHOMA—"During the month of February First church had the pleasure of having Mother and Father Tetrick from Shawnee, Oklahoma, visit us. They have never quit the fight but are still courageous soldiers. Remarkable for their age, both in their seventies, but are wonderfully preserved and kept for God's service. Mother Tetrick's message on 'Responsibility of Parents and Special Advice to Young People,' were wonderful. Father Tetrick gave his experience and testimony which were enjoyed by all. They are not down and out but still stirring for God. Rev. J. H. King, our pastor, and his precious wife are working faithfully and untiringly for the establishment of our new church building. Few are making the sacrifice they have made for its success. Our foundation is being made. We hope by fall to have our building completed. We have a lovely parsonage. Our members are alive and we are working harmoniously together in the Spirit of the Lord and wise leadership of our good pastor."—Ethel Haun.

WASHINGTON, PA.—"Blessed be the name of Jesus. Yes, it was a great blessing when Rev. C. Warren Jones, District Superintendent, dedicated our new building on December 8. The auditorium was filled and an inspiring dedicatory service brought joy to many hearts. On this day \$1300 was raised for the building fund. For about two years we worshipped in a hall and paid high rent, but the Lord led us into a better location. With \$100 cash and faith we purchased a \$10,500 building and the remodeling cost over \$1,000. At present the lowest appraisal is \$16,000. The Lord has been good to us and we rejoice in this and give Him all the praise. We have a fine auditorium seating 200; Sunday school rooms and an excellent seven-room parsonage. We are located one and a half blocks from the Courthouse. We had a continuous revival from December 1 to February 2, and the Holy Spirit was indeed with us. We were happy to have the services of Rev. B. W. Miller, Rev. Lula Kell, Miss Lillian Hasselbring, Mrs. Dora Geil, and Mrs. Ernest Marsh. God blessed the services in a wonderful way. During the revival we had 170 seekers at the altar and another result was eight new members for the church. At the last service thirty souls were at the altar of prayer. Oh, that God may continue to have His way and may we never lose the burden for lost souls. New people were present with us each night and there seemed to be a hungering for God's love in many hearts. The pastor, Rev. H. B. Schlosser, brought to our attention the storehouse tithing plan. Many of the members pledged their tithe for the church and we have been benefited already by this method. To God we give

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all honor and glory for His mercy toward us and we intend to press toward the mark, of the high calling of God in Christ Jesus."—Reporter.

ROAN MOUNTAIN, TENN.—"In December wife and I were called here for a tabernacle meeting. The Lord gave us blessed victory and over one hundred souls prayed through to pardon and purity. The meeting was planned to run two weeks but the interest was such that it ran four. A young man was saved in the meeting who was called to preach. He crossed the mountain and started another meeting which resulted in getting more than fifty converted. We decided, feeling it was the will of the Lord, to locate here. We are in what they tell us, is the geographic center of the eastern United States of America. In the heart of a region filled with beauty and hungry for full salvation. A renowned traveler recently said of this region, 'I have seen the Western Hemisphere from the Arctic to the equator, yet nowhere have I seen a spot that combines so many essential resources and natural advantages.' A new day is dawning in these mountains that presents a great opportunity for holiness Home Missionary work. Great concrete roads are replacing the trails of the lonesome pines and the government has recently established a great national park that will be the greatest in eastern America. Five million of the purest Anglo-Saxon people in America live in these hills who are hungry for light and holiness. Since coming here we have held two good revivals and many calls which

will keep us busy are coming in. The future is bright. Will not all who read these lines breathe an earnest prayer for us that God will help us reach our part of these five million souls."—H. A. Forester.

EVANGELIST FRED THOMAS—"My first meeting in this year was at Malden, Missouri, with Rev. J. L. Cox as pastor. Because the weather was so disagreeable the crowds were small, yet a goodly number were at the altar seeking and finding the Lord. After this I labored with Rev. J. W. Young and his people at Bernie, Missouri. The church was filled night after night and many hearts found God in pardon and purity. From here my wife and I drove down to Jasper, Alabama, for my second meeting there. Rev. R. L. Platt, the pastor, is a godly man who knows the value of prayer and gets under the burden for a revival. The battle was not an easy one but God anointed His people and some real work was accomplished in the salvation of souls. We closed there on Sunday night, February 16, and early Monday morning we started for Miami, Florida, for a meeting. My mother joined us on the way and led the song services and the morning prayer meetings with the blessing of God upon her. As there were revivals in progress at the other Churches of the Nazarene in the vicinity the crowds were not as large as they had been in former meetings, but God blessed the truth as it was given. There was not a barren service and on the

closing night twenty-five or more prayed through to victory. Brother Roys is a man of God and has some of the salt of the earth in his church. On our way back to the Northland I had the privilege of preaching four days at First church, Chattanooga, Tenn., which is pastored by Rev. W. M. Tidwell. These were four of the choicest days of my ministry. On Sunday morning there were more than eight hundred present. God blessed my own heart as I brought the message, at the close of which the altar was lined and a number were at the front seats finding God. Sunday afternoon I preached to almost as many again. That night the building was packed with more than twelve hundred people with one hundred and fifty voices in the choir on the platform. Almost thirty souls sought the Savior at the close of the message, for whom we praise Him. We are now here with Rev. M. J. Jones at Sioux City, Iowa. We are having a great start with seekers at the altar each night and the interest is increasing."

WICHITA, KANSAS, FIRST CHURCH—"It has been a long time since our church has given a report so we thought that as people far and near had been praying for us in our struggle, that they would be glad to hear from us. On February 16, 1930, we started a Sunday School Convention with Professor A. S. London and family as lecturer and evangelist. Such services will never be forgotten and the good will never be told. We had a Rally day the last Sunday and had 364 present on time to be counted. Professor London surely gave us a boost that we trust will never be stopped. We would like also to report the situation in regards to our church as I am sure many are anxious to know. First in 1924 when Brother B. F. Griffith came to us we had a membership of 118. We have received into the church since 1924, 132; transferred out 34, dropped by the board in the five and one-half years, 57. We now have a membership of 203. We have had at our altars during Brother Griffith's ministry with us 1,734. We have built a very nice church, which we see is now crowded and too small for some of our Sunday school departments. Our people have raised for all purposes since September 1, 1924, \$65,826.22. Our contract price on the new church was \$53,400, of which we owe \$27,650. We still have the old church and parsonage with an indebtedness of \$8,000, which we have some hopes now of selling for \$10,000. Our total indebtedness on both properties is \$35,650; both properties are worth \$80,000. In fact, since we gained possession of our church we have been offered \$70,000 for it alone. Although we are carrying a large load of \$60 a week on our church indebtedness we are getting ahead, as there is hardly a Sunday service goes by but there are some people at the altar. We are grateful for the prayers and financial assistance given by the general church and our District Superintendent, A. F. Balsmeier, during our struggle. The devil has contested every inch of ground we have gained but

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thanks to God He is more than a match for the devil. Our Sunday school is growing nicely under the able leadership of our Sunday school superintendent, D. S. Taves. We just put on a canvass five blocks in length and eight blocks wide right south of our church and found 400 who neither went to Sunday school nor church. Surely the Lord will help us to gather some of these folks for Him. A word for our good pastor, as he has labored so faithfully with us; he has fed the flock, kept the faith, pleaded promises, stood in the gap between the saints and the world, spent nights and days in prayer and fasting, and God has answered his prayers. Don't forget to pray for us as we now feel as though we are able to go up and possess the land. The cries of lost souls are ringing in our ears. To God be all the glory."—W. S. Ball, Church Sec.

CADILLAC, MICHIGAN—"On February 2, Rev. Aug. N. Nilson of Oakland, California, began meetings in the Church of the Nazarene of this city. Gracious harmony is being maintained here between the Nazarene and Wesleyan Methodist churches. We, the Wesleyan Methodists, soon found ourselves in the fray with all our might. Some of our folks were seekers at the altar and we got abundant reward for what help we were to the meeting. Discovering that Brother Nilson had a month in which he had nothing to do and having recently come from his distant home, he could not afford to go again, Mrs. Manker and I decided to have him over to our house for a week. We had a splendid time together and then he preached for us over the week-end. We invited him to stay for another week for more of his excellent messages on 'Ethics of Holiness,' and much advanced ground was taken by the church and we are thanking God for it all. In his ministry we found Brother Nilson a congenial yokefellow and pastor's friend. He is a rarely well balanced combination of the firmness of a Gibraltar and the tenderness of a lamb. His Spirit-filled life has been a great blessing to us in our home and we say, 'Brother Nilson, come again.' He has a message that the world needs."—D. A. Manker, Pastor Wesleyan Methodist Church.

MISHAWAKA, INDIANA—"We accepted this charge and came here shortly after the last assembly. God has been graciously good to us and wonderfully blessed our dear people here. A beautiful spirit of fellowship has prevailed constantly. The pastor and wife were in charge of a little local meeting in the fall which proved to be a fairly good meeting. Several were at the altar and around a dozen united with the church. The first three months there were no less than a hundred seekers at the regular services and as high as seventeen at one time. The spiritual tide has not lessened. The Sunday school has doubled, having 170 in attendance last Sunday with no special effort. We are expecting to reach the 200 mark in the near future. We

are hoping to close the deal of buying the First Evangelical church of this city about May 15, getting possession about assembly time. Here we will have splendid accommodations and a better opportunity to expand. March 2 marked the closing day of a splendid revival, conducted by Rev. L. G. and Bertha Milby. We had good crowds and good altar services with about seventy-five at the altar. At the close twenty-seven members, mostly adults, were received into the church. The sum of \$700 was pledged to be applied on the church we are buying. Truthfully we can say that every department of the church was edified. Brother Milby is of the old-fashioned type, preaches with unction, carries a burden, takes well with the people and works faithfully for the interest of the church. Sister Milby is a faithful collaborator and takes a special interest in the Sunday school work. There never was a time when God was so near and the work so dear as now. Heaven is bending low and the Lord is pouring out blessings upon us. We ask all the readers of the *HERALD OF HOLINESS* to remember us in prayer at Mishawaka. For all that is accomplished we give God the praise."—C. W. Henderson, Pastor.

DEATHS

MATHEWS—Oscar Duane Mathews was born in Story County, Iowa, August 26, 1861. Died at his home in Orange, California, February 10, 1930. In 1882 he was married to Miss Sadie Beckwith, who survives; also two daughters, Mrs. Maud Armstrong of Ames, Iowa, and Mrs. Edna Lovell of Orange, California. Brother Mathews was converted in 1891 in a United Brethren revival in his home state and united with that church. A few years ago he transferred his membership to the Church of the Nazarene in Santa Ana, Calif. He attended church on Sunday morning and evening and in the afternoon made his usual visit to the county hospital, calling on the sick. And on Monday morning before seven o'clock he had been transferred to the Church triumphant. The funeral services were conducted by his pastor, Rev. U. E. Harding, and interment was made at Fair Haven Cemetery, Santa Ana, Calif.—U. E. Harding.

ADAMS—Rev. John Wright Adams was born in Bloomington, Ill., on February 28, 1856. He passed victoriously to his great reward on February 23, 1930, at his home in the Nazarene parsonage at Garfield, Washington. He is survived by his wife who was Miss Garry Ellis and by five children, three of whom were

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The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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with him when the end came. Brother Adams was for some years a minister in the United Brethren church in the state of Washington, during which time his labors were greatly blessed of the Lord. In the year 1927 he cast his lot with the members of the Church of the Nazarene and was called to the pastorate of the Garfield church. He was most happy in his work and it seemed that the last year of his life was the best of all. The funeral was conducted by the writer, assisted by Rev. Henry B. Wallin, of Spokane and Rev. O. E. Edwards, of Dayton, and was held in the Garfield church, which was too small to accommodate the many loved ones and friends who came to pay their sad last respects to this useful and blessed servant of the cross. Many pastors of eastern Washington Churches of the Nazarene were also present and this feeling prevailed among all that, indeed, "A prince in Israel" had fallen. We shall greatly miss our dear brother from district circles but rejoice in his final and glorious triumph.—R. J. Plumb, District Superintendent.

BERRY—On Sunday morning, Feb. 2, 1930, Mrs. C. H. (Marion) Berry, one of our good and substantial members of First church, Seattle, slipped off to glory. Sister Berry was born at Constable, N. Y., was 77 years of age. For many years she was in business in Malone, N. Y., and had a host of friends there. She and her husband moved to Seattle more than twenty-two years ago and she had been a member of First church more than twenty years, always faithful in attendance. Her liberality and Christian life were everywhere spoken of. For years she had charge of the book stand in our campmeetings and revivals, selling hundreds of dollars worth of our holiness books. The last three years she had been in failing health, and for more than eight weeks prior to her death she had been in the hospital, where every care and attention that could be shown her was given. The funeral service was conducted by her pastor, Mrs. DeLance Wallace, assisted by Rev. E. D. White and Rev. H. D. Brown. The service was held at the First Church of the Nazarene, where a large company of relatives

and friends were gathered. She leaves her husband, Mr. C. H. Berry, and sister-in-law, Miss Della Berry. The home is saddened by her going, but they are trusting One who is too wise to err and too loving to be unkind. She is missed by First church more than words can tell.—Mrs. DeLance Wallace, Pastor.

Cox—Mary E. Cox, mother of Earl W. Bush, pastor of the Hecla Church of the Nazarene at Hecla, South Dakota, passed to her reward on Friday evening at 6:22, at the home of her son, Frank L. Bush, 43 West Main Street, Fort Johnson, New York. Mrs. Cox was born in Saratoga Springs, New York, June 24, 1856. In 1883 she was united in marriage to Charles A. Bush of Thurman, New York. To this union were born eight children: Herbert J., Frank L., Grace V., Sherman R., George S., Earl W., Ernie D., and Vernie D. Sherman died when a year old; the twins, Ernie D. and Vernie D. died when a month old. The husband died on January 12, 1915. In May of the following year, her son George died. In January, 1919, Mrs. Mary E. Bush was again united in marriage; this time to Edward L. Cox of Glens Falls, New York. Saturday, March 1, she was taken with a shock in the early morning hours which partially paralyzed her. She was able to talk with friends until 6:30 Monday evening, March 3, when she had a second shock. She went into a coma immediately from which she never recovered; passing away at 6:22 on Friday evening. Mrs. Cox leaves to mourn their loss a husband, Edward L. Cox of Fort Johnson, New York; three sons, Herbert J. Bush of Winthrop, Maine, Frank L. Bush of Fort Johnson, New York and Earl W. Bush of Hecla, South Dakota; one daughter Grace V. Bush of Schenectady, New York; one sister, Mrs. Ruliff Smith of Glens Falls, New York; and two brothers, Marvin Meyers of South Argyle, New York, and Joseph H. Meyers of Albany, New York, besides many other relatives and a host of friends. Mrs. Cox was a member of the Pilgrim Holiness church of Amsterdam, New York. The pastor of the church, Rev. W. J. Tompkins, officiated and Rev. Alvin Young of Northville, New York was the singer. Interment was in Bay Street Cemetery, Glens Falls, New York.



Books on Evangelism and Soul Winning

April has been designated by our church as a time in which we shall stress Personal Evangelism. Of course we intend to practice it right along, all the time. But we need to have "our pure minds stirred by way of remembrance." We trust and pray that much blessing and benefit may accrue to the church and to a lost world as a result of the activities along this line that shall be carried on during the present month.

We present here a list of books on Evangelism. We would not endorse every statement made in each one of these volumes. However each book contains helpful material to assist every pastor and Christian worker in winning souls for Christ.

Personal Work—McClurkan	\$1.00
Every Member Evangelism—Conant	1.75
The Soul-Winner and Soul-Winning—Kemp	.50
Visitation Evangelism—Kernahan; Its Methods and Results....	1.50
New Youth Evangelism—Cowan	1.50
Adventures in Visitation Evangelism—Kernahan	1.50
Modern Evangelism—Cooper; A practical course in effective Evangelistic Methods	1.75
Personal Work—Torrey	1.50
How To Bring Men to Christ—Torrey	.75
Pastoral and Personal Evangelism—Goodell	1.50
Revival Lectures—Finney	2.00
The Personal Touch—Chapman	1.50
Evangelism—Biederwolf	1.75
Hints to Fishermen—Cornell	.50
Adventures in Evangelism—Thickstun; Former price \$1.50. Now	.50
Herald of A Passion—Goodell; Was \$1.25	.50
1,000 Evangelistic Illustrations—Webb	1.00
The Evangelistic Cyclopedia	1.00
The Pastor His Own Evangelist	1.00
One Hundred Revival Sermons and Outlines	1.00
A Quest For Souls—Truett	1.00

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ELFORD—Rev. L. Edgar Elford was born in Canada, August 10, 1881. He was converted in March, 1914, and sanctified one year later through the holy influence of students in Cleveland Bible Institute. Soon after he was sanctified he united with the Friends church. He began the work of the ministry in the fall of 1920, by supplying as pastor of a Congregational church. In September, 1923, he came to Columbus, Ohio, as pastor of Highland Avenue Friends church, where he had splendid success, adding many to the membership of the church. In May, 1927, he came into the Church of the Nazarene and accepted the pastorate of the newly organized Warren Avenue Church of the Nazarene in Columbus. He was also very successful in the ministry and kept a continuous spirit of revival on the church and many were converted and sanctified and the membership nearly doubled in two years, increasing from about one hundred members to two hundred. In May, 1929, he accepted a call to First Church of the Nazarene, Dayton, and was enjoying, at the time of his call by the Master to come up higher, the most fruitful ministry of his consecrated life. Souls were converted and sanctified in nearly every service he had and over fifty were added to the membership of the church in the ten months of his labor in First church. Rev. Elford exemplified a holy ministry by deep earnestness, joyous soul winning and careful pastoral oversight of the church. His faith was staunch and steadfast, his fidelity unflinching and his devotion to Christ and

His gospel loyal, warm-hearted and true. To a very high degree he followed the motto, "Others." He leaves to sorrow over his departure a beloved wife, Della; two sons, Byron and Keith, and two daughters, Virginia and Ruth. Besides his immediate family he leaves his father, J. W. Elford, of Essex, Ontario, Canada; one brother, W. E. Elford, of San Antonio, Texas, and one sister, Mrs. I. L. Wing, of Toledo, Ohio, and a very great host of friends who will look for him when they reach the glory land. To know him was to love him. The funeral, held in First church, Dayton, February 7, was in charge of Rev. Chas. A. Gibson, District Superintendent, assisted by the writer. His body was laid to rest in Memorial Park Cemetery of Dayton.—W. R. Gilley.

FRISCHKNECHT—Glorian Joy was born on December 6, 1926, at The Dalles, Oregon, and passed out this world on January 30, 1930, at Redmond, Oregon, at the age of 3 years 1 month and 24 days. She was the baby daughter of Rev. and Mrs. Alfred Frischknecht. The brother, Delmar, preceded his little sister in death by three weeks. Glorian had been ill only four days from a severe attack of pneumonia. It appears God must know why all this came to pass. All the relatives and friends sincerely sympathize with these bereaved dear people. The little clay form of her who so beautifully left us, after the service in the church, was laid at rest in the family lot in the Redmond Cemetery, Sunday afternoon, February 2, 1930.—R. R. Finkbeiner.

HOPNER—Paresetta F. Roland was born February 1, 1858, departed this life December 2, 1929, age 71 years 10 months and 1 day. She was married to Thomas Horner, November 11, 1880. To this union were born nine children: five girls and four boys. Her husband and three girls have preceded her to their reward. She professed faith in Christ early in life and joined the M. E. Church, South. Later in life she consecrated her life to God and was sanctified wholly by the baptism with the Holy Ghost. When the Church of the Nazarene was organized in Stewart she became a charter member and lived a consistent Christian life to the end. She was very patient through all her suffering. Her death is our loss but heaven's gain. There is a vacant chair in the home, a vacant place in the community, a vacant seat in the church, which cannot be filled. Her funeral was held in the Stewart Church of the Nazarene, December 4, 1929, conducted by Rev. S. W. McGowan, assisted by the writer. May God bless her six remaining children and help them to live to meet her in the sweet by and by.—Mrs. Paraleah Miller, Pastor.

EYCHESON—Friday, February 14, 1930, at 6:50 a. m., Brother George Eycheson passed away to his eternal home, after a two weeks' illness of lobar pneumonia. Brother George united with the Chicago Heights Church of the Nazarene in November, 1913, having been saved and sanctified in the first revival held after the church was organized in August, 1913. Rev. C. Warren Jones being pastor at that time. He led a consistent Christian life and will be greatly missed by all who knew him. His funeral services were conducted by our pastor, Rev. Andrew Spoolstra, at the church and his remains laid to rest in the Oak Lawn Cemetery, awaiting the glad resurrection morning. Brother Eycheson was 62 years of age and a member of the Mutual Benefit Society of the Church of the Nazarene.—Mrs. Otto Slegrist, Church Secretary.

The Influence of a Tract

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the reformation in France.

But the tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to Palestine, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beam!" Who knows what the power of a tract may be?

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Definitions of Sanctification
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Goodnight or Goodbye
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How Spurgeon Found Christ

How Shall We Escape?

Praying Through
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Regeneration
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The Blood of Jesus
The End of Six Mockers
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Thanksgiving Ann
The Church of the Nazarene. What It Is and What It Stands For
The Church and the World (six pages)
The Infallibility of the Word of God
The Man that Died for Me
The Masterpiece of Satan
What Must I Do to Be Saved?
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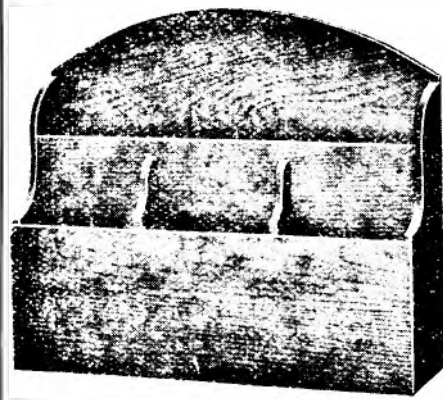
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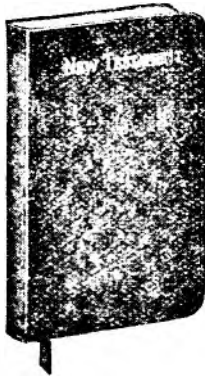


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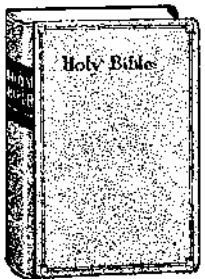
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AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 And he said unto his disciples, Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
10 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
11 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
12 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca,

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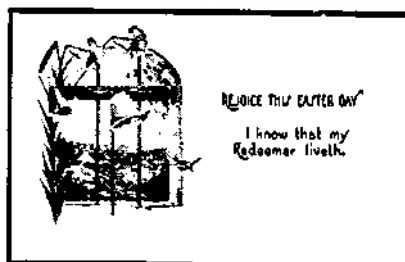
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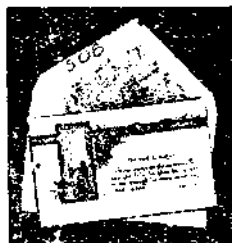
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Notice—To the Kansas State Holiness Association: Until further notice, please send all remittances for pledges, dues, etc., to Mr. Jacob Johnson, 2018 Park Place, Wichita, Kansas.—W. R. Cain.

Notice—I have an open date, May 1 to 18. I would like to put this time into an interdenominational tent or tabernacle campaign, or for some church that needs and wants an old-fashioned revival. I can furnish song leader and organizer of community prayer services, if desired. If necessary to wire for information, please do so collect.—B. H. Edwards, evangelist, 202 So. Meridian Ave., Wichita, Kansas.

BORN, to Rev. and Mrs. W. A. Carnes, Ballinger, Texas, a girl, Wanda Lee, on March 17. To Rev. and Mrs. A. B. Pearce, Towanda, Pa., February 16, a son, Arthur James.

Notice—I will be in Carrsville, Ky., April 5 to 15. Anyone desiring my services in that section may reach me there. I can give some church in Tennessee or Georgia a meeting on my return to Florida.—W. L. Shell, 600 S. W. 7th Court, Miami, Florida.

Notice—This is to notify the pastors and people of the Abilene District that our District Campmeeting and District N. Y. P. S. and District Sunday School Convention all convene in joint session at Spur, Texas, July 4 to 13. General Superintendent Goodwin will be the main preacher, assisted by the London party. Let all the pastors and evangelists of the Abilene District arrange their work so as to leave that date open for all are expected to come and stay for the entire time. You can't afford to miss it for it is going to be one of the greatest treats our district has ever had.—H. C. Cagle, District Superintendent.

Notice—New York District: All those expecting to attend the New York Dis-

trict Assembly please send your name to Rev. C. P. Lanpher, 690 Jefferson Ave., Rochester, N. Y. The church is located at 44 Columbia Ave. It may be reached by taking the Plymouth Ave. bus line or the Jefferson Ave. car line. Will all pastors please co-operate with the pastor, Brother Lanpher, in getting the names of members expecting to attend from your church to him at once. The Fourteenth Annual Meeting of the New York District W. F. M. S. will hold the first service on Monday night preceding the District Assembly.—R. J. Kunze, District Secretary.

Notice—Evangelists Jarrette and Dell Aycock will conduct a revival in the First Church of the Nazarene, Sixth and Wall, Los Angeles, Calif., April 13 to 27. This is an opportunity for their many friends in Los Angeles and Southern California to hear them. We are going in for a mighty Pentecost and a great harvest of souls. You that cannot attend please pray.—H. H. Hooker, Pastor.

Notice—The annual meeting of the National Association for the Promotion of Holiness will be held at Taylor University, Upland, Indiana, April 29 to May 4, 1930. A large number of the recognized leaders of the holiness movement representing the different units of the same will be present and participate. The program will consist of the School of the Prophets, a great Bible Reading, and at least one sermon each day. In addition to this we are to have papers on different phases of spreading scriptural holiness and discussions of the same. Papers will treat of the following methods for the spreading of scriptural holiness: Educational institutions, periodicals, or the press, state organizations, denominational method, interdenominational method, the pastor, the evangelist, also the place and importance of intercession. Our missionary interests will be given attention Thursday afternoon at 2:30. On Friday, at 2:30 p. m., Taylor University will have charge of a Bishop William Taylor memorial hour. May 2 is Bishop Taylor's birthday. A part of each morning will be devoted to a business session. A special hour will be set

apart each day for a young people's meeting. Come full of faith and of the Holy Ghost, expecting the greatest convention in our history.—C. W. Butler, President, 3219 Cedar Ave., Cleveland, Ohio.

A NEW BOOK

"Our Lost Estate," by Rev. J. G. Morrison, D. D., has just come from our press. It reads like thrilling history. The "Estate" of Adam and Eve in the Garden of Eden is described and illustrated in graphic detail. The awful blow that fell when they violated the first prohibitory law, is told with such a climax as to make the reader feel that he is, himself, participating. The fleeing, guilty pair; the perverted, storm-crazed world; the sudden visitation of ferocity upon the animal kingdom, the curse of an offending God, and the total loss of the wonderful estate makes a "plot" equal to any novel. The restoration of this lost inheritance through the coming of the New Testament Hero, and His matchless sacrifice is depicted with added interest. The volume is true to the doctrines of the Church of the Nazarene, and clothes them with such attractive diction as to make them delightfully readable. Just the book for the pastor, on tired and relaxed Mondays. Just the book for serious minded young life—a chapter read at N. Y. P. S. will thrill and arouse. A book for all ages who want their hearts stirred with old truths charmingly retold. Order from the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. (Price \$1.00, postpaid).

PITTSBURGH DISTRICT

Herald of Holiness Campaign

April the Closing Month

WANTED—Another thousand subscriptions this month in order to go over the top and make the campaign a real success.

Much ground has been gained. Hundreds upon hundreds of subscriptions have been sent in already, but let every pastor and church make one more pull. If every church will send in a club of ten and the churches of 100 members or more will secure twenty subscriptions, we shall sure reach the goal. Let every one say "it can be done" and proceed to do it.

C. WARREN JONES, District Superintendent.

