

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF NAZARENE

VOL. XVII. NO. 47

KANSAS CITY, MO., FEBRUARY 13, 1929

WHOLE NO. 879

THE RENT VEIL

THE veil hung between the holy place and the holy of holies in the sanctuary of God. Before it was the altar of incense, the table of shewbread and the golden candlestick, while just behind the veil with its heavy folds there burned in ineffable splendor the glory of the shekinah Presence.

The heart of man is the sanctuary of God. The converted man knows only the holy place with its life and light and fellowship; he knows nothing of the glory behind the veil. He is keenly conscious that there is a veil; that there is something deeper down and farther back in his being to which the light has never penetrated, untouched by fire and unpossessed by the Holy Ghost.

The veil is sin; not actual transgressions, but "sin conditions," the carnal mind which obscures the vision of God. The baptism with the Holy Ghost will remove these sin conditions and bring the soul into the presence of God. What an experience is this! To be purified from sin by the fiery baptism, to come within the veil into the holy of holies through the atoning blood of our great High Priest, to know that the deepest recesses of the soul have been illuminated, the center of the being touched with holy fire and the whole soul hallowed by the presence of the indwelling Spirit—this is the New Testament experience of entire sanctification.

In the sanctified experience the soul rests unreservedly upon atoning blood for present and future good, and is conscious of the presence of God through the Spirit. The sanctified person receives his light from above, reaches out his hands to grasp the very horns of the altar, gazes into the shekinah glory, and is transformed into the same image from glory to glory.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 18, 1918.

OUR SUBSCRIPTION LIST

District Superintendent E. O. Chalfant of the Chicago Central District writes as follows: "I am putting on a special campaign to raise 2,500 new subscriptions on my district at the opening of 1929."

District Superintendent Frank B. Smith of the Northern California District has arranged with "Uncle Buddie" and Brother Messer to tour his district in the interest of the HERALD OF HOLINESS. We predict a large increase in the number of subscriptions.

District Superintendent Gibson of the Ohio District placed the matter of subscriptions for the HERALD OF HOLINESS before the preachers in the district convention, and secured the promise of four hundred twenty subscriptions.

We shall be glad to hear from other District Superintendents concerning any plans they may have for the presentation of the HERALD OF HOLINESS to their new people.

PRINTING THE BIBLE

A clipping has come to our desk from one of our exchanges which gives an interesting account of the discovery of printing as told in "Fox's Book of Martyrs." Here is the account:

The following is the story of the discovery of the art of printing as told in "Fox's Book of Martyrs": Until about the year 1450, Bibles and books of every kind continued to be written with the pen. Then John Gutenberg of Metz, in Germany, made the discovery that by cutting out the letters of the alphabet in wooden type, and taking ink impressions by means of a rude hand-press, the labor of transcribing words with the pen could be avoided. According to the story, this important discovery was the result of an accident. When a boy, Gutenberg had one morning amused himself by cutting out the letters forming his name from the bark of a tree. Upon returning to his home he spread out the letters upon a board to again form the words. A pot of purple dye was standing near and the boy carelessly dropped one of his letters into the liquid. Quickly, without stopping to think, he snatched it out again and laid it down upon a smooth piece of leather which lay upon the bench, the result being a beautiful purple letter printed on the yellowish white surface of the skin. This accidental discovery was, apparently, never forgotten, and it marked the first step toward the art of printing from movable type, which, thirty years afterward, made the name of Gutenberg famous. In 1450 his press was at work at Metz, and the first complete book issued from that press is said to have been a Latin Bible.

HOLMES DESCRIBES SOUL AS ESSENTIAL PART OF MAN

Another of the peculiar results of the evolutionary viewpoint in philosophy is found in the attitude which modernistic writers take toward the soul. Dr. John Wright Buckham recently declared that it seems the behaviouristic psychology is sweeping most of the psychologists off their feet. Doubtless man is a unity, but to merge soul and body and obliterate the distinction will be to sooner or later take a materialistic view of the soul. The Bible is our authority for declaring, that this present body is but a "tabernacle" and at death we are not simply "unclothed" we are clothed upon with our house from heaven. Here we have but a "tabernacle" there we shall have a "house" eternal in the heavens. Here is what Dr. Holmes thinks about the soul:

Man is not a dualism, but is essentially a unity, made of a single piece, and body and soul are surely artificial distinctions, John Haynes Holmes declared yesterday at Community church, Park Avenue and Thirty-fourth Street, in a sermon on "Is the Soul a Myth?"

"If we mean," he said, "has the man a soul as the body has a heart or a stomach or a brain? then I say yes, the soul is a myth; but if we mean, is man a soul, as fire is flame, or as mind is thought? then soul is not a myth. On the contrary, it is the deepest and most thorough aspect of a man's life.

"We have thought of soul as something entirely apart from body, poured into the body at birth like medicine and out of the body like smoke from the chimney at the moment of death," he declared.

He concluded that "man is the result of long processes of evolution. In every stage of evolution there appear new qualities of character and life which have never existed before. The new quality and character of man is his spiritual nature, not apart from him, but his own essence of being. I am myself an ego, a personality, a living entity, a soul. This great word is what we use to describe man's unity."

RELIGION GETS 48 PER CENT OF PHILANTHROPIC GIFT

Here are some interesting statistics concerning religious gifts in the United States during the year 1927:

Religion received \$1,079,900,000, or 48 per cent of the \$2,219,700,000 given to philanthropy in the United States during 1927, according to a statement issued yesterday by the John Price Jones Corporation, fund-raising consultants, and Jones & Brakeley, Inc., of 150 Nassau Street, Advertising agents.

Organized charitable relief received 11 per cent, hospitals, public health institutions, medical research and health education received 9 per cent, the fine arts got slightly more than 1 per cent and annual contributions for foreign relief were nearly 10 per cent.

Of the eleven cities and their adjacent trading areas, composing one-third of the population of the United States, which gave one-half of the total amount, New York ranks first, according to the statement.

New York gave \$43,110,000, followed by Chicago with \$155,338,000, Philadelphia with \$99,074,000, Boston with \$83,445,000, Pittsburgh with \$74,019,000, Detroit with \$71,524,000, San Francisco with \$64,567,000, Cleveland with \$63,944,000, Los Angeles with \$63,557,000, St. Louis with \$52,305,000, and Milwaukee with \$51,602,000.

On the basis of size of average family contribution, Miami, Fla., is first with \$153, while New York is fourth with \$147. Wilmington, Del., families gave on the exact average for all families in the United States, \$85.85.

EDITORIAL MISCELLANY

The Drift of the Times

Rev. A. G. Crockett, pastor of the John Wesley Church of the Nazarene in Brooklyn, New York, sends us a page from the New York Herald-Tribune with a number of items marked on the church page. Perhaps a miscellaneous selection of items from the church pages of our great dailies would serve to give as correct an estimate of the drift of the times in the religious world as any one thing which could be mentioned. One needs only to read a few of such items as are found on this page to bring before our minds afresh the great opportunities which the Church of the Nazarene has before it. Here are some of the things which we found on this page:

Lord's Prayer Does Not Fit Worship Today

One of the most marked statements was one taken from the sermon of Dr. Potter in which he stated that the Lord's Prayer does not fit worship today. This is one of the glaring and perhaps unexpected consequences of the teaching which rules Satan out of existence and makes evil a mere relative matter. According to Dr. Potter:

"We cannot pray to God that He 'lead us not into temptation,' for any god who would lead men into temptation would not be worth praying to. Nor can we ask for deliverance from the evil one when we no longer believe in the devil."

No One Entirely Free of Prejudice, Dr. Cadman Holds

Dr. S. Parks Cadman, in his sermon over the radio, took the position that no one is free from prejudice. Perhaps this is altogether too true, but when the term "prejudice" is used to mark the great distinctions between the faith of Catholics and Protestants, Jews and Gentiles, it would seem to resolve all the great struggles for truth and righteousness to a mere matter of "prejudice." We hope that this is not what Dr. Cadman meant, but there is so much of this superficial thinking abroad, that it cuts the nerve of any effort toward maintaining right as against wrong, whether in doctrine or life. Said Dr. Cadman:

"Behind the utterances of preachers and statesmen, the songs of the poets and the measures of legislators, lurks this incurable tendency to substitute unlicensed imagination for truth and reason, to draw mental pictures of persons, countries and even continents, and to be governed by those productions of sheer fancy . . . It builds a barrier between Jew and Gentile, and uses the holy name of religion to cement it. It separates the Catholic and the Protestant, notwithstanding their Lord's command that His disciples shall be one. It

divorces great and powerful states as neither ocean nor prairie can do. For one blunder from which it saves them, there are a thousand into which it precipitates them. Its persistence in sinister doubts, suspicion and fears explains one-half of the schisms in religion and the conflict between nations."

Calls for Old-Time Religion

Here is one that has a note of spirituality in it, and gives an illuminating side-light concerning the demands made upon city pastors for so-called "charities" which are no more than mere sociological experiments in many cases, and do not find their true motive in either love for man or love for God. The Rev. Dr. F. Reisner, pastor of Chelsea Methodist Episcopal church said in his sermon, that old-fashioned religion and such reverence as still exists in Europe would cure most of the modern ills of the United States. He said that the director of a social service organization of the city with an annual budget of \$150,000 told him that it was forbidden to use the name of God in connection with the work.

"We are being organized and campaigned to death," said Dr. Reisner, "by real and artificial charities. Old-fashioned religion would cure 75 per cent of the ailments which these myriads of charities would merely nurse and carry along. The head of all the charity institutions of a nearby state recently told me that 90 per cent of the 'cases' were the result of sin. Eighty-eight per cent of all abdominal operations are due to men's wickedness.

"Much poverty would disappear if the thrift of religion prevailed. Family prayers would cure many divorces, nervous prostration and insanity; heart disease and even cancer would be greatly lessened if men and women would learn to 'rest in the Lord and wait patiently for him.'"

Bible Society Celebrates

The one hundred and nineteenth anniversary of the New York Bible Society was recently celebrated at the Broadway Presbyterian church.

"The greatest and grandest book in the world is the Holy Bible, the Book of books, wherein life and immortality are brought to light," the Rev. Dr. Walter Duncan Buchanan declared last night at the New York Bible Society's celebration of its 119th anniversary at the Broadway Presbyterian church, Broadway and 114th Street.

"One of the brightest features in the progress of Christ's kingdom on earth today is the fact that everywhere there is an awakening interest in the study of the Holy Scriptures," he said. He called the society's circulation of nearly 1,000,000 in sixty-seven languages during the last year a great achievement.

THE MAN WHO QUIT PRAYING TOO SOON

By General Superintendent Chapman

THE Philistines had gathered their thirty thousand chariots, six thousand horsemen and people as sand on the seashores for multitude and were eager to join battle with Israel. Saul was yet in Gilgal (read the story in 1 Samuel 13) and was surrounded by trembling, anxious, illy armed representatives of the tribes of Israel. But before battle, sacrifice must be made and the assurance of Jehovah's leadership assured. Seven days wore away and Saul's men were deserting and crossing the Jordan to escape the disaster which their doubtful hearts told them was impending. The waiting was the waiting of obedience and of faith, and was the condition necessary to prove Saul's fitness for the task which lay before him. The time was almost up, victory was almost in sight—but Saul gave way to impatience and assumed to exercise the functions of priest, which he had no right to do, and this assumption marked the beginning of an apostasy which was swift and terrible in its consequences. Oh, that Saul might have waited a little longer, then he might have been confirmed in the kingdom!

But Saul is but an example representing a large class, and the borders of that class are not confined to men of other dispensations, but embrace many who are yet alive upon the earth.

Prayerlessness is the greatest of all errors. Really there is little hope for the man who does not pray. But prayer—real prayer—requires time, and time is the stuff life is made out of, and is one of the scarcest commodities imaginable—at least, so it seems when it comes to the question of prayer. So after the error of prayerlessness, the next greatest error is that of trimming the prayer time in favor of some other interest or occupation.

It is the devil's trick to force us into important decisions without allowing us time to search out the mind of God. Some years ago we were urged to accept a position of responsibility which would occupy our principal attention for a number of years. We had received no fore notice of the coming of the invitation. It came by wire and the request was that we wire acceptance without delay. We wired back within an hour that we could not accept. A friend asked us later how we could tell so soon whether we could accept or not, and he climaxed his questionnaire with this personal query: "Did you pray over it?" We answered that we did not pray over it, that the urgency was too great to permit us to pray sincerely and honestly over it and that we had decided upon mere logical grounds. First of all, we reasoned that in such an important matter, if the plan was of God, we should certainly have been given opportunity to pray fully and read the tokens of the divine answer. But that since fever-

ish haste was ordered, we could conclude only that God was not in it. And as we look back upon it now, we can say that we have never regretted the decision or doubted the validity of the ground upon which the decision was made.

In seeking personal forgiveness, we are confident that there are many who, like Saul, quit praying too soon, and hence never do get through to a definite, conscious acceptance with God. In seeking the grace and blessing of entire sanctification, we are confident there are many who took assumption for assurance, and hence have limped and staggered in the way of holiness ever since. It is difficult to improve upon the old-time language which exhorted seekers after pardon and holiness to "pray clear through," and it is impossible to improve upon the facts represented by that expression.

But the folly of undue haste in prayer is no doubt a matter of easy recollection with us all. How much of disappointment and defeat might you and I have missed if only we had taken time to pray! How often have we been forced to stop in the midst of the task—out of strength because we quit praying too soon before the task was begun! And today we observe that it is those who take plenty of time to pray who have the most time for the tasks which follow on after prayer.

We are really not as ashamed of our mistakes as we should be. We content ourselves with mere human excuses too easily. It is said that a friend one day asked George Mueller, the orphanage man of Bristol, what he did about his mistakes, and was startled when Mueller replied that he did not make mistakes when he took time to pray. He then went on to say that in a space of fifty-five years, he had never missed an appointment or been late to an appointment. "But," inquired the friend, "have you not been sick, have not the roads been impassable, and have not other providential hindrances blocked the way during all this time?" Mueller replied that he had been sick and that weather and roads and other such providences had existed for him the same as for others. But he said, "When I have prayed, I have known whether to give my promise or not, even though the invitation was for a date many months in advance. And when I have known that I should give my promise, God has always made it possible for me to keep it. Many times when I was urged, but could not give my promise, conditions have arisen which would have prevented my going anyway."

Once when Mueller was crossing the Atlantic for some preaching engagements in America, his ship came across that place in the ocean where the Labrador current meets the Gulf Stream, and the icebergs of the

former in contact with the warm waters of the latter occasioned a deep, dense fog which made it necessary to slacken the speed of the steamer without any regard for the schedule. Mueller approached the captain, who was a Christian man, and who, as he afterwards said, had often wished to meet Mueller and hear him pray, and inquired about the prospect of reaching port on time. The captain said there was no chance to make port on time and that they would be at least two days late. But Mueller said they must not be late, as he had an appointment to preach which made it necessary for them to dock on time. To this the captain answered that they would do the best they could, but that safety was more important than speed. "Now," said the captain, "if this fog would lift right away, we could make up such time as we have already lost and could get in on time." "Then," replied Mueller, "this fog will lift." "No," said the captain, "the fog will not lift. The cause of the fog is such that it cannot be removed immediately, and while the cause is here the fog will last." "Could we not go to your cabin and pray?" Mueller inquired. "Certainly," said the captain, and they passed immediately into the captain's quarters and fell upon their knees. Describing that prayer later, the captain said it disappointed him. For while he had expected a prayer such as would come from a pastmaster in the art, the prayer was like that of one in the kindergarten. Mueller simply reminded the Lord that he had made the appointment to preach after finding out that it was His will for him to do so, and now since there was no way for him to keep that appointment except for the fog to lift, he trusted Him to lift it at once. The captain was about to pray, but Mueller prevented him by placing his hand upon his shoulder and saying, "Captain, there is no use for you to pray; for in the first place you do not believe God will do it, and in the second place I believe He has already done it." They went back to the bridge and found that it was even then possible to discern the dividing of the fog from the water. In ten minutes the fog had so far lifted that the ship resumed its usual speed, they reached port on time, and Mueller preached, as he had promised to do, after praying and finding that it was God's will for him to do so, many months before.

Sometimes we talk of our uncertainties of choice as though there were no way to get answer to that prayer, "Lord, what wilt thou have me to do?" But our trouble is that we quit praying before the Lord has opportunity to answer. Like Saul, we feel that something must be done, and we prefer to do the wrong thing rather than to wait longer.

Since it is possible for us to find out God's will, perhaps it would be a wise thing for us to adopt the motto to do nothing until we know what to do. Perhaps this would stir us up to find out, by making us ashamed to be inactive so long. And then, besides, when we travel without knowing *where*, we may find

ourselves farther from the destination at nightfall than we were at the beginning of the day.

A good example of those who wait until God speaks is Daniel of the Persian court. Twenty-one days he prayed and fasted and wept before the answer came. Suppose he had quit with an hour or a day or even twenty days. Then perhaps he would have thought that no answer was ever dispatched. But as it was, he not only received his answer, but also received vindication of the divine purpose to answer immediately.

God does still answer prayer in the same old-fashioned way. But if we give way to impatience or reach out a busy hand of assumption, we are not there when the answer comes.

Someone has said that praying in a hurry is like shooting without taking aim. Anyway, we know that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

PREPARED TO MINISTER

By C. A. McCONNELL

THE writer to the Hebrews expresses the qualification for God's ministers in the words: "Who maketh . . . his ministers a flame of fire." John Baptist also enforced the demand, saying, "He shall baptize you with the Holy Ghost and with fire." Jesus promised, "Ye shall be baptized with the Holy Ghost not many days hence," and commanded, "Tarry until ye be endued with power from on high." Isaiah's vision depicts the best of the Old Testament types of the New Testament preparation for ministry—and by ministry we mean service. The significant word of Isaiah's reply is, *then*. After something had been done for this waiting worshiper, *then* he said, "Here am I, send me." The Church of the Nazarene is scriptural in its demand that its preachers tarry for the fire. That fire which fell at Pentecost, and for which Jesus demanded that His disciples tarry, is as necessary today, and as effective in its results, as ever. In Isaiah's vision his preparation was accomplished when the fire purged away his iniquity. Peter's description of the pentecostal tongues of fire was that they resulted in purified hearts. Today the demand is just as great that those who would render acceptable service shall tarry until their wills and affections are cleansed from the degrading, corroding dross of selfishness in this fiery baptism. God's acceptable servants are to have the carnal mind destroyed in pentecostal flame. But there is in this New Testament preparation, not only a cleansing of the nature, but also the coming in of the empowering Spirit of the living God. "Ye shall receive power, after that the Holy Ghost is come upon you," were the words of Jesus. Nature cleansed and filled with energizing divine Personality! What a servant! What a service possible!

BETHANY, OKLA.

WHAT CHRIST IS TO US

By Rev. T. M. Anderson

Christ the power of God, and the wisdom of God (1 Cor. 1:24).

THE truth in this passage is divided into its two hemispheres; Christ is the power of God, and Christ is the wisdom of God. We will study these two phases of the Christ, but keeping in mind that the two must blend into a unit to form the whole of what Christ is to them that are called.

I. CHRIST THE POWER OF GOD

It is to be noticed in the apostle's discussion that he identifies Christ and the cross as one and the same thing. In verse eighteen he speaks of the cross as the power of God to them that are saved. Thus Christ the power of God is Christ the sacrifice on the cross to make possible the salvation of the world. God has made Christ the Savior of men and vested Him with all power in heaven and in earth that He may be able to save them to the uttermost. There is power in Him to free men from the shackles of sin which Satan has forged upon them. There are no habits of sin too difficult for Him to break. There is power in Him to deliver men from the inbeing of sin. The sin of man's nature must yield to the power of the Christ. Ample provision has been made for the sin of the world. Sin shall not reign over men who will to accept the provisions of grace in Christ.

Christ is the power of God to save men from the consequences of sin. He is a sacrifice sufficient to turn a way justice which demands the death of the guilty. He is life to the sinner.

Christ is the power of God to save men from the results of sin. The blast and disease of sin in the body and mind of man must eventually be cured by the power of his endless life. If there be any other need of the race, that need is met in the cross of Christ. We are complete in Him. He is the power of God to all who believe.

II. CHRIST THE WISDOM OF GOD

This wisdom is something vastly different from the wisdom of the world, even as the power is very different from the power of the world. Wisdom, as the apostle says Christ is, means something we can know. "By wisdom the world knew not God," that is, through no human knowledge could the world know God. There

was no way by which men could find God by any process of knowledge that was human. If God is ever to be known, He must reveal Himself. This He has done in Christ. Christ is the wisdom of God revealed to men. Christ is God, and God is Christ. It has pleased God by the preaching of Christ to save them that believe.

Now this wisdom is something which can be known experientially by faith in Christ. That is, Christ is something which can become an actual experience in the heart and life of a believer. Thus what God has provided for man on the cross of Christ, can be made a fact of heart experience by a revelation of the Christ to them. As the psalmist said, "In the hidden part thou shalt make me to know wisdom." The whole truth is simply this: Christ the power of God, and the wisdom of God, combine to save them that believe. In the death of Christ there is power to save, and provision to save; in the Christ as wisdom, there is the fact of heart knowledge; experience as we say.

Let us now consider this wisdom as unfolded in detail. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (Verse 30). Here is Christ the wisdom and the power of God explained. Both power and wisdom are combined here to make actual to us all that Christ is.

1. He is made unto us righteousness. O Thou blessed Christ. Thou art our only hope of righteousness. All our righteousness is as filthy rags. Our morality and natural goodness is

but a plaster covering the sore we cannot cure. How utterly hopeless is the race to justify itself before God. Can the leopard change his spots? Can the negro change his skin? By no means. Neither can man undo his past, nor make amends for his sin, nor cleanse his hands of guilt. But there is righteousness in Christ. It is provided on the cross, and can become a fact known to us by the power and wisdom of God who hath made Christ our righteousness. Righteousness means justification, the sinner justified in the sight of God, made guiltless for Christ's sake, declared innocent by the supreme court of the universe. To the unbelieving this is foolishness, but to those which are called

MY FAITH

By J. WARREN SLOTE

*My faith in Christ is dear to me—
More precious far than earthly store—
A sacred, blest reality;
Each day I love Him more and more.*

*What gives this faith its value high—
Creates that love more dear than all?
Christ came to earth; for me did die;
He ransomed me from sin's dark thrall.*

*'Tis faith in Christ, which makes God real—
Which peace and joy brings here below;
In faith I oft to God appeal;
Blest fellowship with Him I know.*

*When sorrow causes midnight gloom
And life's reverses try me sore,
Down in my heart faith's flow'ers bloom;
God's presence doth my soul restore.*

*By this experiential faith,
A conquering child of God I'll be;
Then in the end—as Scripture saith—
I'll dwell with Christ eternally.*
Copyright 1929, by John Warren Slotte

Christ is the power and wisdom of God. The fact that God forgives the sinner, justifies him and imparts new life to his dead soul is wisdom and power which this world could never have known but by revelation. God hath chosen this power and wisdom to confound the world. It surpasses anything known to them. A regenerated soul is a mystery to the world and a revelation of God's power and wisdom in Christ.

2. Christ is made unto us sanctification. By His power we can be made holy. We can experience holiness in this life. Holiness is something this world knows nothing about. All men are born with sin in them. None has ever eradicated it from his heart by any sacrifice made. Learning has never lifted men into holiness, nor civilization made them saints, but there is in Christ the power to make men holy. Sanctification can now become a fact of heart experience. The depraved appetites can be killed. The desires can be purged. The will can be released from the bondage of sin. Christ our Sanctifier has come. He is made power and wisdom to us. What He is made to us we can surely have through faith. The doom of sin has been heralded in the sound of the hammer that drove the nails through His hands and feet. That flowing blood was for our sanctification. Depravity must yield to His power; sin shall not have dominion over us nor existence within us. Christ is our sanctification. Yield to Him the heart and feel the cleansing power. Surrender the carnality of thy breast to Him who is ordained to destroy this work of Satan. Know for thyself, O believer, the power and wisdom of God in Christ.

3. Christ is made unto us redemption. All sin is gone from the believers when they know Christ as their righteousness and sanctification; but not all effects and results of sin are gone. They see many limitations yet in themselves. The memory is impaired; it is difficult to retain in the mind the very things of God they would remember. The body is infirm, and is fast decaying, as it approaches the grave. But Christ is our hope of full redemption. One glad day He will prove to be power far beyond anything we now experience. He shall with resurrection power rob the grave of its victory. All the scars of sin shall be healed. All results shall be overcome. With a voice that startles the living and awakens the dead He shall descend from heaven in flaming fire and divine glory. He shall satisfy all the demands of the plan of redemption. His redeemed shall ever live with Him, knowing neither disease nor death. Our Christ is the power of God and the wisdom of God.

"The most effectual way of preaching Christ is to preach Him in all His offices, and to declare His law as well as His gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness."—FINNEY.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

WHEN God thrust forth this Nazarene movement, He gave a very clear vision of the world's great need. The primary purpose of this great church movement has been a heroic endeavor to build holy character. With this ideal in view, there should be given some attention to outward righteousness, but only as a result of inward grace and experience. Other movements have arisen with ideals of holiness, but as true to history the danger has been to stress outward standards to the neglect of inward grace, which all too often has left an empty shell.

I have watched with great care the experience of many persons in these last thirty-five years. I have never known or observed one person in all these years who put the stress on outward manifestation as evidence of holiness, in customs of speech, dress, associations, or physical demonstrations, who did not sooner or later become harsh, critical and unkind in judgment. Here then is a serious danger point, which must be guarded with care.

Where did Christ put the emphasis? "Make the inside of the platter clean." A clear indication that if care is taken to keep the heart clean, the outside—the life, will be clean also. The logical sequence of this position is evident. The earnest desire to have the inside clean is a clear evidence of taste, a sincere appreciation of purity for purity's sake, while an effort might be made to cleanse the outside for the sake of appearance and to keep in harmony with some class or train with some clique.

The emphasis then must be placed upon the heart. "Keep thy heart with all diligence." No one is more devoted than his secret life will unfold. Do we love the quiet hour alone with God? Do we pray in secret? Are we burdened for a lost world? Can we pray with interest and tears for those whose faces we have not seen in the flesh? Alone with God, does the heart burn and throb with a passion for the salvation of men? Are we tender and kind in our hearts for those who misuse or mistreat us?

Now to the point at issue. While maintaining standards of righteousness great care must be exercised to keep the emphasis on heart conditions, attitudes and relationships. A failure here will produce pharisaism and hypocrisy. Religious or spiritual pride, which thing God hates, comes from placing the emphasis on outward standards for holiness. While everyone who professes holiness should desire to look like it, yet true holiness must go deeper than mere outward appearance. First make the tree good and the fruit will also be good. Hence, if reforms are needed, it is useless to club the tree because of bad fruit or to tie on good fruit. The ax must be laid at the root of the tree. The tree made good will reform the fruit, and this is the Christ method.

Our job then is to build holy character. Preach the gospel in love. Insist on regeneration and a new creature in Christ. Urge believers on unto a clean heart, through a mighty baptism with the Holy Ghost and purging flame, provided in the all-atoning blood of Christ. Our Lord told Peter to feed the sheep. Not to lead them but to feed them. There will be no trouble in leading sheep if they are well fed. "Feed my sheep." Not flay them or fleece them, but to feed them. If we desire a reform in the wool market, feed the sheep. The wool will grow if the sheep are properly fed. If we build our people in holy Christian-hood the outside reforms will care for themselves.

THE TELL-TALE FIGURES

THE General Treasurer's report for 1928 shows a shortage in the general budget of over \$6,000. What does this signify?

That our good Nazarene people are forgetting the needs of the general cause. It means that any effort to push the Church Extension work must halt. That the effort to reach the unevangelized regions of America and Canada through the General Home Mission Department, must continue painfully to cripple along. It means that wornout preachers must sigh for the welcome words "enclosed find check," and not hear them.

And beside all this, *what about foreign missions?* With the greatest heart-ache we have known in years we are compelled to write our self-sacrificing missionaries and inform them that unless the church can be rallied to a greater interest in the general budget by July 15, they must close up some of their stations. How heart-breaking to continually tie the hands of devoted missionaries who see such unusual success just within their grasp!

Oh, reader, have you actually done all you could for the general budget? If you have, we have nothing but commendation for you. But if you have not can you not hurry to the rescue of this holy cause with a little more of the means with which God has prospered you?

The budget may sound cold to you, reader, but it is not so in fact. It is thrilling, throbbing, aching with the hopes, fears, desires and activities of sixty-five missionaries and almost four hundred native workers.

Where did the money come from that enabled crippled "Daniel" in Africa to establish four native churches—clinging to a mule and riding from kraal to kraal? *Out of the general budget!* Where was the money obtained that kept the faithful Jenkins and his wife in malaria-infested East Africa precipitating one of the greatest revivals known in mission lands? *Out of the general budget!* Why are these devoted saints still living in a native hut, over there, and daily, during the wet season, thrusting their feet into shoes green with mould? *Because of a deficit*

in the general budget! What supplied the money to carry poor crushed, bleeding Sister Fritzman to England, after her auto accident? *The general budget!* What carried the Anderson family home from India when a dread, and lingering disease had fastened upon their little daughter? *The general budget!* What feeds sixty-five missionaries and almost four hundred native workers? *The general budget!* What will carry another faithful young couple to take Esther Carson Winans' place in our mission among the head hunters of Peru, now guarded by her lonely grave? *The general budget!*

And what is it that so many of our pastors and churches neglected and forgot in 1928? *The general budget.* The tell-tale figures of the 1928 deficit in this hallowed fund ought to be written in fire on the heart of every sanctified Nazarene—over \$6,000 deficit in the general budget! Could lash-driven Israelites, under Pharaoh, make "brick without straw?" No more can a Department of Foreign Missions carry on without a general budget. What now threatens another retrenchment (and will precipitate it, too, if the church doesn't wake up before July 15)? *The deficit of over \$6,000.00 in the general budget.*

Why this disregard for supplying the spring out of which our missionaries must drink in order to live?

Who can tell?

We fear it's because more than ten thousand Nazarenes are willing to support some neighbor's independent mission and let our own Nazarene missions starve!

We fear it's because more than twenty thousand Nazarenes prefer to pay money to a "special" than to keep the main channel full, out of which all our missionaries live. They forget that "specials" will also perish if the general budget fails. Better let every "special" drop, than to destroy the missionaries' "bread line."

What is the missionaries' "bread line?" *The general budget.*

Oh, pastor, if your church is behind on the general budget you are striking blow after blow at the missionaries' bread line, with the ax of deficit.

Shall we not rally the great Church of the Nazarene to back a general budget such as our noble leaders ask for, and thus bury forever the hideous spectre of *deficit and retrenchment!*

J. G. MORRISON *Executive Secretary.*

"Peacefully rest in God's promises, being absolutely certain that whatever promise he is bound by, he is able also to make good" (Rom. 4:21, Weymouth's Translation).

Henry Ward Beecher once said, "The longer I live the more confidence I have in those sermons where one man is the minister and one man is the congregation."

Department of Bible Studies
Studies in the Parables of Jesus
 By Prof. J. B. Galloway

Lesson Seven

PART ONE. OUR DAILY BREAD FROM HEAVEN
A Chapter a Day and a Thought a Day

First Day—Mark 15. "They platted a crown of thorns, and put it about his head" (15:17). Before we could wear the robe of righteousness Jesus wore the purple robe of scorn; before we could drink the water of life Jesus drank the bitter dregs. Before we could wear the crown of glory our Lord must wear the crown of thorns.

Second Day—Mark 16. "They went forth, and preached every where, the Lord working with them" (16:20). The true herald of the cross is working with God.

Third Day—Luke 1. "For with God nothing shall be impossible" (1:37). If you would achieve spiritual exploits tie on to His infinite power.

Fourth Day—Luke 2. "But they, supposing him to have been in the company, went a day's journey" (2:44). Joseph and Mary are not the only ones who have supposed that Jesus was with them when He was not.

Fifth Day—Luke 3. "Prepare ye the way of the Lord" (3:4). If we appreciate the approach of the King into our hearts we must remove the obstacles in the highway therein.

Sixth Day—Luke 4. "The Spirit of the Lord is upon me" (4:18). When Jesus stood up to preach He had the Spirit of the Lord upon Him. How dare we to enter His service without His Spirit? "Tarry until ye be endued with power from on high."

Seventh Day—Luke 5. "Launch out into the deep" (5:4). Why fish about the shore for minnows when a "big catch" may be yours a little farther out from the shore?

PART TWO. THE HIDDEN TREASURE

"Again, the kingdom of heaven is likened to treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

The parables in Matt. 13 are in twos. This one and that of the merchantman seeking pearls are very much alike. The incident in the parable before us may have been a literal fact relating the experience of someone that heard Jesus. In the days of Christ when there were no banks or safety vaults in which valuable savings could be deposited it was very common for those who had wealth to bury it in the earth for safe keeping. The secret place that he had deposited it in would be unknown if he died with his treasure hidden. And someone might unexpectedly find it later. As

Guthrie says, "The earth became a bank in which was accumulated, during the course of ages, a vast amount of unclaimed deposits." In the customs of that time a treasure found hidden did not belong to the finder, but to the man who owned the field where it was found.

Jesus Seeking the Lost.

These last parables were not spoken to the multitudes, as were the previous ones, but they were spoken to the disciples alone in the house (See Matt. 13:36). The parable of the hidden treasures is most frequently interpreted as meaning to teach the way that a sinner seeks Christ or salvation. However, there are several difficulties in this interpretation, and this does not correspond to the interpretation that Jesus gives to the other parables. We note the following difficulties in this interpretation: (1) Christ is not hid, but lifted up. (2) Nobody has to buy the world (field) to get Christ. No, the world must be renounced if we would have Christ. (3) Salvation is free, not bought. (4) There is no warrant for hiding our treasure if it is salvation. We are not to hide our light under a bushel.

In the previous parables in this same chapter Jesus interprets the field as the world, and the man as Christ himself. This leaves us only the hidden treasure to find the meaning for if we follow the same here. In Old Testament language God's treasure was His people. "Ye shall be a peculiar treasure unto me" (Ex. 19:5). "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4). This all fits nicely with the interpretation that the parable teaches that Jesus is seeking the lost. The man, Christ, found His people a hidden treasure in the world field. He hideth them in His providences, until He is able to purchase the world. That is, shed His own precious blood and make an atonement for all the world in order that He might purchase to Himself the treasure, those who would accept His salvation. He gave all for them, "sellet all that he hath."

The Sinner Seeking Christ.

The way that Jesus seeks a sinner corresponds in some particulars to the way that the sinner must seek the Savior. So without pressing the details we may also see the way the sinner seeks the Lord pictured in the parable. We come to Jesus as He comes to us. If you have not found in Jesus hidden riches they may be yours today. The treasure may lie buried and hidden from you. Go dig for it, sell all for it. It is a priceless treasure. Sell all your selfish ambitions, the pleasures of the world, worldly fellowship and conformity, every cherished sin, everything that would hinder your possessing this great treasure. The treasure is to be had, whether you believe it or not, and it may be yours. You must dig if you find it, no one can show it to you without seeking and digging for it yourself. There is a price you must pay. Now is the time for you to have it.

PART THREE. WHAT THIS PARABLE TEACHES ME

It takes all to get God's treasure, but it is a joy to pay the price.

CONCERNING THE GENERAL CHURCH DEBT CAMPAIGN

I AM very sorry indeed that we have been so long delayed in making a more definite report to the church regarding the results of our Debt Campaign. It seemed unwise, however, to make a report until we could have something somewhat definite to say.

The reports of the Campaign have been very slow coming to Headquarters from the local churches and the districts. Even at the time of the General Board meeting, it was impossible for Brother Lunn to give a very specific statement regarding the results. In this issue of the *HERALD OF HOLINESS* Brother Lunn has given to our people a report which will show about where we are in our desperate fight to pay the General Church Debt.

The Debt Is Not Yet Paid

There is a rumor in some sections of the church that a sufficient amount has already been raised to pay our entire debt. This report is certainly a serious mistake. I only wish that we did have the debt paid but we are far from the goal yet. The records will show that we have raised something over \$65,000 in cash and notes. This includes the amount given by individuals and also the amounts given by the districts in the campaign. In other words, this includes everything that has been received, either in money or in notes, toward the payment of our Church Debt.

Our people know that pledges do not pay debts, neither do notes pay debts. We appreciate the pledges—we appreciate the notes, but the campaign is not over and will not be considered complete until we have raised enough money to pay every dime we owe and have freed ourselves from this millstone that has been round about our necks.

A General Statement

A few of the districts have paid their pledges in full but the most of them have not paid in full. Some have paid only about one-half and some have paid even less than that.

In looking over the records we are sad to learn that some churches have given practically nothing, or at least very little, in this desperate effort that we have put forth to pay our Church Debt. We cannot believe that these churches mean to fail. We take it for granted that circumstances or conditions have been such as to temporarily delay them in their efforts to support the general church program in this fight. It is hard for us to believe that any local church or local pastor will treat this matter with indifference. We are believing that every local church is going to come up in full and that every district will pay its pledge at the earliest possible moment.

An Appeal

We wish to appeal to our people everywhere to pray earnestly and labor energetically for the completion of this task. As long as this debt is unpaid, every de-

partment of the church will be hindered in its efforts to carry out its divine commission. Our work on the foreign field is being delayed. Our programs at home are being hindered because of this church debt that is a constant embarrassment to us every way we turn. We appeal to our people, individuals, local churches, districts and to our friends as well, to continue to raise offerings and send in their contributions until their church has paid in full—until their district pledge has been paid—and we hope that in many cases, districts that have pledged toward this campaign will not only pay the amount they have promised, but will go far over this amount.

Some have thought that in our asking the general church for money to pay our debt that we asked for more than was necessary. This is absolutely a mistake. The amount that we asked at the General Assembly of individuals and of the districts, is barely enough to cover the entire indebtedness of the church. There is no margin provided for whatsoever and if every district pays in full, we will not have any surplus over and above what is absolutely necessary to pay our debts.

Appreciation of the Loyalty of Our People

The General Superintendents wish to thank the District Superintendents for supporting the general church in this campaign. We do not believe that any Superintendent has been indifferent or will be indifferent in this emergency. We wish also to thank those faithful, loyal pastors who have gone before their people and have earnestly appealed to them to raise the amount expected of their churches.

We are frank to admit sadness and disappointment in hearing of some churches where the pastor scarcely mentioned the matter at all. The churches that should have raised large amounts seem to have raised very little and in a few cases, some churches that should be ranked as among the stronger churches of the denomination, have given absolutely nothing. There is no excuse for this sort of situation. God will not excuse it and certainly our conscience will not excuse us for indifference toward the cause of Jesus Christ in an hour of outstanding need.

Many of our pastors went before their people with tears and with heart-breaking appeals and urged them to give liberally and in many cases they raised more than their apportionment for the debt and were glad to send in all they raised. Others raised a part of their amounts and wrote that they were making notes for the balance, thus underwriting their district pledge and would pay it in full as soon as possible. These expressions of loyalty and manifestations of genuine love for the church and lost humanity are very encouraging indeed.

Pray and Give

Let everybody continue to pray and to give until the task is complete and the debt is paid in full. We are asking every district to make a note to the General Board for the unpaid balance that is pledged and the district will pay interest on that unpaid balance until the entire pledge is met. In the meantime, all the money that is sent in to Headquarters will be credited on the note.

We cannot quit until our church debt is paid. It would be fatal to quit for the interest would soon accumulate again and it would not be long until we would be back in the same condition we found ourselves in the beginning. It seems all but a crime to spend thousands of dollars of consecrated money each year in paying interest. This money should be saved and can be saved if the debt is paid.

We not only appeal to our districts to look after this matter at the earliest possible moment, but we urge the individuals who have signed notes to pay these notes as soon as they possibly can. We appreciate the fact that we have the notes and we appreciate the fact that the individuals are paying interest on these notes, but still we do not consider that our debts are paid until we have received the cash and applied it on the debt.

Some of the District Superintendents are very anxious to raise the entire amount pledged by their delegation at the General Assembly at the earliest possible moment but they can have their desires fulfilled only by the hearty and complete co-operation of the pastors on their districts.

Yours for complete victory,
R. T. WILLIAMS.

A GILT EDGE INVESTMENT

Safe, Sane, Profitable, and for Nazarenes

By MRS. S. N. FIRKIN

THE above caption, "A Gilt Edge Investment," would catch and hold the attention of thousands of people in our country who have money to invest. But many of the popular investments for getting rich quickly cannot be considered by Nazarenes, even if they had a little spare money, and many have little or no interest because they have no money. Then why, you ask, recommend it to our people when the majority have never given the least thought to investments of any kind? Chiefly because this investment is different from any of which you have ever heard, and is within the reach of all—for all can invest here *without money*.

Yes, it is true, there are Safe, Sane and Profitable investments for Nazarenes—which we *ought* to be making, for is it not legitimate for us to desire? to achieve? to advance? to succeed? It surely is. So I am calling your attention to *this* Gilt Edge Investment.

Now as a prospective investor your first question will be, Is it safe? What kind of a company is behind it? And I can reply with assurance that it is *absolutely safe*, for the Company behind it *owns the world*. Your second question will be, What about profits? what is the rate of interest? And you will be astonished when I tell you that this is *unprecedented*. Now you are excited, you want to know at once what this investment can possibly be in which all may invest, and without money, and which pays literally unheard of returns. Will you

be disappointed when I tell you it is not a commercial but a spiritual investment—not money, but precious immortal souls, and is to be made by joining the Prayer and Fasting Missionary League? But listen, God says, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." But, you ask, how will joining the Prayer and Fasting Missionary League aid me in securing these marvelous returns? I answer, because first of all we invest a little *extra time* in *prayer*, which would mean that we would be helping to hold up the hands of our dear missionaries and native workers on our different fields (as Aaron and Hur held up the hands of Moses), thus crowning their efforts with victories in which multitudes of souls would be brought to Christ, and a volume of prayer would ascend like sweet incense around the Throne. Just think! 5,000 new Prayer and Fasting League members, spending only fifteen or twenty minutes once a week (the time they would have spent eating the meal), would be equal to one man's praying day and night for seven years. Then we would also get a new vision of God's Great Harvest Field, we would remember how few are the laborers, and would obey the command of Jesus to "Pray the Lord of the harvest to send forth labourers into his harvest." This would mean additional reapers and a still greater ingathering, and give us a *definite part*. Again, we invest a little sacrifice or self-denial, but such a tiny bit (fast one meal a week), but the Lord will take note of it, for Jesus put special emphasis on sacrifice made for His sake and the gospel, declaring that the interest paid on this investment is *an hundred fold*, now and here, and in the world to come life everlasting. Do you know that one hundred fold equals 10,000 per cent interest? Is this not unprecedented? And it is given for sacrifice.

But is it really true? Yes, hundreds of letters have been received at Headquarters by the General Secretary of the League, Mrs. H. F. Reynolds, testifying that this interest has actually been received.

Are you already guessing that this immense interest refers largely to spiritual blessing? An added intense interest in a lost world, a new personal responsibility in winning these souls to Jesus, a greater prayer burden for them, and a delight hitherto unknown in giving to make their salvation possible. Not giving until it *hurts*, but far in advance of that, giving until it *feels good*. Really delighting in this grace, for we now have a place among the reapers who receive wages, and gather fruit into life eternal and shall be among those who shall presently rejoice together at the great Harvest Festival in the Heavenly Home.

But one other question you will want to ask—Who are investing? Only the women? Is it just for the W. F. M. S.? Oh no, it is for *all, Nazarenes everywhere*. Shall I tell you of some in our foreign districts? When in Africa attending their annual council I was surprised to hear their report of having secured nearly \$300 through the P. & F. L. from the missionaries alone. This enabled them to support two more native workers and help to meet other needs—and how blessed and happy they were! Then it is from Africa, and from our girls' school, that we have the touching story of the self-denial made by our dear girls there. Hearing of the deficit at Headquarters they began to ask God if there was anything they could do, and presently remembering their monthly treat of meat, a goat, they decided to do without it and sold it to send the money here. They also held special seasons of prayer, often rising before daylight and praying very earnestly for the poor church in America that could not afford to care for all her missionaries and native workers any longer. Yes, they invested, and received the marvelous returns.

Then our Mexican Nazarenes heard the call, and as their scanty meals did not cost 25 cents, they agreed to fast four meals a week to secure the needed amount! And when recently I had the privilege of presenting this investment to them in their District Assembly in Mexico City, how eagerly they listened. And when I asked all those who would join to stand,

every adult in the congregation arose to their feet—even though some of them thought it meant fasting one whole day each week, and not even to take a drink of water (that is what it means to Mohammedans when they fast).

Does God forget to pay the interest promised? No, He is ever watching for opportunities to reward His faithful ones. Shall I tell you how a Prayer and Fasting Box saved a woman from jail? It was in poor old Mexico where drunkenness and revelry abound. The officers looking for law breakers broke into a room where a Nazarene woman lived, and began to accuse her of evil deeds. She protested, declaring her innocence. But they paid no attention, roughly laying hold of her to drag her to jail, when lo, one of the officers caught sight of a little square box on a shelf, her prayer and fasting box. He stopped, gazed at it a moment, then exclaimed: "Wait a minute. I fear we have made a mistake. This is not the woman we want, this woman is a Christian." So they hastily apologized and withdrew. She was glad she had invested.

Instances might be multiplied from other fields, but this will suffice, for I want in drawing this to a close to enumerate some of the achievements that money from this investment has made possible. Some of you recall the saving of 50 per cent of our native workers when it was impossible for the General Board to provide for them because the churches had failed to raise the entire General Budget. Then several missionaries on furlough, whose hearts were breaking over the delay in getting back to their spiritual children, have been returned. In China the opening of a new outstation was made possible, and the one hundred dollars invested for the first year brought in a gracious harvest of 102 souls. Yes, while money is not needed to become an investor, yet our investment means additional money to assist in carrying out the foreign program of our beloved church, and is sorely needed right now to help meet actual needs on all our fields.

But you ask, are only missionaries and foreign born Nazarenes investing? No, thank God, the Holy Spirit is stirring the hearts of the people here in the homeland as this investment is presented to them. At one District Missionary Convention thirty joined; at another three pastors; and each promised to go back to his church and do his best so to present it that at least ten of his members would sign up.

We are trusting that this little tract will prove a successful salesman, for this investment has been as yet brought to the attention of only a few of our 75,000 Nazarenes. And we believe that God will answer prayer and put it on the hearts of our pastors and people so that at least 5,000 will sign up during the quadrennium, 2,000 in 1929. What says *your faith?* And be sure it is *living* faith, for "faith without works is dead."

An attractive Record is being prepared which will enable churches and W. F. M. S. to keep a list of present members and encourage them to secure others.

Can we count on YOU to join and then enlist others, for Jesus' sake, and for the salvation of the perishing millions without God and without hope in the world?

Send at once to Headquarters for a Record and literature for free distribution. Enclose 25 cents to cover printing and postage.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

CHOICE WORLD NEWS AND NOTES

By REV. C. E. CORNELL

Approximately 20,000,000 theater tickets for plays and music shows are sold every year in New York, bringing through box office windows about \$50,000,000.

The Philippine Islands contain nearly 2,000,000 acres of unexplored forest lands.

From 50,000,000 to 60,000,000 tons of ice are manufactured in the United States annually.

Let my soul beneath her load
Faint not through the overcarried flesh;
Let me hourly drink afresh
Love and peace from Thee, my God!

—G. F. RICHTER.

Although the cultivable area of Syria is estimated at 12,500,000 acres, only about one-fifth is under cultivation.

Weighing but little more than a wooden instrument, an aluminum bass viol has been invented that produces a rich tone and is proof against warping.

The first aerial cableway for the transportation of passengers in Czecho-slovakia, a line three miles long, is under construction.

"First aid" airplanes are being used in some German cities, being designed to carry accident victims to the nearest hospitals.

Three-quarters of the world's silk, the supply of which comes almost wholly from the Far East, is used in the United States.

"I am quite happy, thank God, and like Lawrence, I have tried to do my duty."—GENERAL GORDON (just before death).

Record shipments of bananas from Honduras were made in the twelve months ending September 20. Shipments reached over 20,500,000 bunches of bananas, higher than any other year's period in the history of the country. During August shipments totaled 3,168,000 bunches, of which 2,477,000 bunches went to the United States, 184,000 to England and 506,000 to Germany.

The Sahara Desert in its greatest length is approximately 3,200 miles, and its breadth varies from 800 to 1,400 miles.

It may be proved, with much certainty, that God intends no man to live in this world without working; but it seems to me no less evident that he intends every man to be happy in his work. Now, in order that people may be happy in their work, these three things are needed; they must be fit for it; and they must not do too much of it; and they must have a sense of success in it.—JOHN RUSKIN.

The airmail routes of the United States now total 9,916 miles and every day pilots cover 22,110 miles.

There were 273,366,341 tickets, weighing 220 tons, bought last year for travel on London's Underground Railway.

A block-long underground garage for the convenience of members of the senate and the house is being planned in Washington.

A bird that eats its own feathers and apparently digests them has been discovered in Porto Rico.

Rated at 210 horsepower, the largest Diesel electric locomotive ever built in Denmark has been placed in service on a railway in that country.

The United States is ahead of any country abroad in the matter of commercial air mileage. The figures for 1927 show 6,000,000 miles for this country as against 5,750,000 for Germany, our closest competitor. Air express is handled on nine routes, permitting direct service by air between fifty-six large cities.

WHY A PENSION?

THAT the church is charged with the responsibility of caring for the wornout preacher is the position of Scripture. The Old Testament makes adequate provision for the priest as well as the Levite. The emoluments of the priest's office were many and were designed to provide for him and for his house. He was a priest until death and hence entitled to the priest's share of Israel's offerings according to a very clearly outlined purpose. God warned His people against that parsimony that would impoverish the priest in his old age.

God's Word declares, "The laborer is worthy of his hire." And again, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." It then states that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The minister of God is entitled upon scriptural ground to a living sufficient to provide food, clothing, shelter and other necessities for himself, his wife and his children. These should include proper schooling for his children to enable them to be self-supporting, respectable and loyal citizens of the commonwealth. We do not plead for luxuries but plain necessities. To these should be righteously added sufficient to provide for the needs of old age when no longer able to pursue his calling effectively. If he receives not enough during his effective years to enable him to provide an old age support he must become either the object of the charity of the church that he served or a public charge.

The Church of the Nazarene believes in the "divine call" to the ministry. Is that call for the period of effective service only, or for life? If for the period of effective service only the church may argue her irresponsibility when he passes the age of effectiveness. But what right has the church to use his effective labors until the time when he is no longer effective unless she pays him sufficient during his years of effective service to enable him to lay aside enough to provide for his old age. If she does not provide him that with which to make that provision how can it be done?

But if the call be for life and the minister labor effectively until compelled by infirmity to retire, wherewithal shall he be cared for in old age if he has not been paid sufficient to enable him to lay up against old age? If the church has provided sufficient only for his effective years, who will care for him in old age? In any view taken the church must make provision for the preacher in old age or she thrusts him out in his old age to become a public charge or pauper.

We have societies for the prevention of cruelty to animals. The true Christian conscience regards the welfare or suffering of the dumb beast. Such organizations usually have a decidedly Christian background. The motive springs from the recognition of the spirit of Christ.

If a man owns a horse through the years of his effectiveness as a work animal he finds it to his interest to feed and house him well. He gets more and better service from him. That he gets more service from him in his lifetime than his upkeep costs, then he profits from the animal's life. Any horse that is worth keeping by any man is capable of earning more than the cost of his upkeep. That margin is nothing less than the right to upkeep when his knees grow stiff, his coat rough, his teeth almost useless, and his eyes dim. But suppose his owner turns him out in the public highway to browse summer and winter, provides no shelter in storm, no water in heat, no protection in winter's chilling winds, to say nothing of hay, oats or ground feed. What would the community soon say of our human owner? Would not the society for the prevention of cruelty to animals be on his track? Shall a man, who has given a lifetime of devoted and sacrificial service to the church, have less consideration than a horse? When 75,000 Nazarenes have received the godly ministrations of the men and women preachers of the church during their effective years, shall they be lightly thrust aside when old age blinds their eyes, deafens their ears, enfeebles their hands and feet?

Would not common human justice require that they be substantially remembered in old age? That at least food, clothing, shelter and protection from the untoward elements, be supplied them? Every argument of justice demands it.

Suppose a young man enters the active ministry at twenty-five and continues faithfully until he is sixty-five. His support has never exceeded the most pressing needs of himself and family. He has served eight or ten different churches in his forty years' active ministry. The last church profited by the last eight years of his labors. But now age, privations and overwork compel his retirement. Who should be responsible for his old age support? Not the last church solely. The Ministers' Contributory Reserve Pension Plan answers the question. It provides (1) that the preacher, himself, shall practice a certain degree of thrift. It furnishes an incentive for him to do so. It is a principle of thrift that every man, however small his income, should practice laying aside something, however small. Banks, business firms, newspapers, magazines and numerous agencies constantly incite the people to practice thrift. Thrift is taught in the public schools that children may form the habit of saving. Few preachers form such a habit, usually because the benevolent call of the church appeal so strongly to them. But every preacher should save something. The Ministers' Contributory Reserve Pension Plan says at least two per cent of his income. And that for his old age, or in case of his death, for his widow. This two per cent which he contributes to his old age pension is held absolutely and sacredly as a savings for him, in his name and to his credit. But it is held and becomes a reserve against the day of his old age need. And (2) the church which he serves should "lay by in store" a share towards his old age support to supplement what the preacher lays aside for that purpose. In the Ministers' Contributory Reserve Pension Plan the church co-operates to the extent of four per cent of the preacher's salary. If he serves six churches in his lifetime then six churches contribute to the sum total in proportion to the service rendered and the salary paid. The interest earnings of the funds invested provide the remainder necessary to the pension.

But the Plan provides. The question may not be the amount of pension provided but the assurance that it is provided. Any preacher would rather be assured an annuity of \$200 than to take uncertain chances of one of \$400.

Every pastor, District Superintendent, evangelist and missionary; every college professor and teacher; and all others entitled to membership in the Ministers' Contributory Reserve Pension Plan should join at the earliest opportunity afforded.

E. J. FLEMING.

MISSIONARY OBSERVATIONS

By REV. L. S. TRACY

The great questions in any line of work may appear narrow and petty to the person who is not familiar with their department.

The "never-changing East" is changing more rapidly than the West, so the missionary of today must be able to distinguish between things that never change and things that always change.

The greatest human need of the missionary work of the Church of the Nazarene now is statesmanship at the top.

When the missionaries on the field think on one plane and the church at home thinks on another plane there is always confusion and misunderstanding, therefore, Church of the Nazarene, foster your mission study classes so you can think with the missionaries and pray for them intelligently.

There has been a gradually increasing response to the appeal of material things. May we not soon have a wide-spread revival of response to the appeal of the Spirit of God? There is some little evidence of such a coming revival.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter at Richmond, which was Friday night, of January 18th. On Saturday, the 19th, we went to Palo Alto and there we had a beautiful service in the First Methodist church,

of which Dr. Smith is the pastor. He and his board were very kind to us. We have a very small membership at Palo Alto and Brother Elliott is our good pastor. We have so few members that if we can't build up and get back on our feet we can't run there much longer. We had at one time a fine band there, but like most of the western country, our people are on the move and one by one they moved away and left almost no members there to carry on the work.

After preaching we made a run into the city, or rather into San Francisco, and drove to the home of Brother Alfred Moughton and all of us spent the night there. On Sunday, the 20th, we had three big services for Brother J. W. Henry, our old friend of many years, and one of the greatest pastors of the Church of the Nazarene. We had one great day and those old boys placed the *HERALD OF HOLINESS* in about forty homes while a few of the number went to foreign countries. Our day was a blessed one and we haven't enjoyed a day more in many years.

Monday, the 21st, came creeping around the Golden Gate and that meant that we must make another move, so in the afternoon we moved on to San Jose. Here we had Monday and Tuesday nights with a day service on Tuesday in the afternoon. Here Brother Welts is the pastor and we had one service with them last March in a borrowed church. Today they have a most beautiful church and a fine people, some of the finest people that you will meet in a life-time's travel. Brother Welts has some as fine business men as you will meet in a year's travel: Brother Paul Anderson, Brother Peck and Brother Feathers. Somebody said Brother Welts almost had a chicken, had Peck and Feathers. Our stay was a most beautiful one. Brother Welts has just about worked a miracle in San Jose.

Wednesday night we were to go to the East Side Methodist church down at Santa Cruz and we made that trip in the afternoon of Wednesday, the 23rd of January. We had one most beautiful service and a large crowd. We were treated with every kindness that people can receive. I did not get to meet the pastor as he was sick in bed and could not attend, but he was glad for us to have a service in his church. Thank the Lord for good people in all churches and for brotherly love. What would we do without it. We had plenty of good peo-

ple to preach to and if I am the judge, they enjoyed it to the limit.

On Thursday, the 24th, we left pretty early from the good home of Brother and Sister Greenwall and pulled up over the beautiful mountains and drove back through San Jose. Between Santa Cruz and San Jose is the noted city called the Holy City and I would judge that it is as near the pit as any spot on the globe. It is a burlesque on the nation to have such a place called the Holy City, for if I am not mistaken the devil is boss and general manager of Holy City. Well, we made a fine run across the great San Joaquin Valley and pulled into Milton, California, in time for supper. We had one beautiful service at Milton, a fine crowd and a number of subscriptions for the *HERALD OF HOLINESS* and a fine night. Brother Schwab is the pastor and a beautiful young man with a fine wife and a sweet baby or two. We had a fine time at Milton.

On Friday, the 25th, and Saturday we were at Oakdale, with my old friend from Indiana, the Rev. W. C. Canary. We had the all day meeting there on Friday for that Zone and we had fine preachers and workers from all parts of that lovely valley. We had two great days at Oakdale. It was my good pleasure to stay in the parsonage. Friday night Brother and Sister Smith had a telegram from Berkeley that Miss Alice, their daughter, was sick so Professor Messer took them to Berkeley. They left about the time that I got up to preach and we had no day service on Saturday. Brothers Smith and Messer were back by Saturday night and they gave us sixteen subscriptions for the *HERALD OF HOLINESS*.

On Sunday morning, the 27th, we made a run to Modesto where we were to have an all day meeting. Here Brother and Sister Sherwood are the fine pastors and they have one of the most beautiful works on the district. We had three great services. Brother Smith preached in the morning and old Bud in the afternoon and night and we had great crowds all day.

ROBINSON AND MESSER ON THE NORTHERN CALIFORNIA DISTRICT

In Interest of Home Missions and Herald of Holiness

Santa Rosa	.....	Feb. 13, 14
Eureka	.....	Feb. 15, 16, 17
Modesto	.....	Feb. 19, 20
Merced	.....	Feb. 21, 22
Fresno	.....	Feb. 23, 24
Dinuba	.....	Feb. 25, 26
Tulare	.....	Feb. 27, 28
Waukena	.....	March 1
Lindsay	.....	March 2, 3
Porterville	.....	March 4, 6
Wasco	.....	March 6
Arvin	.....	March 7, 8
Bakersfield	.....	March 9, 10

Some of the *HERALD OF HOLINESS* readers will remember that January 27th is my birthday. On that date I was 69 years old and according to the press reports the German kaiser was on that same day 70, and I am sure that we had the best birthday. Sister Sherwood and Sister Coey had planned a birthday cake for the old soldier and we all took dinner at the home of the Coey family and the dinner was simply up-to-date. They had Brother and Sister Sherwood and Brother Green and all of our party and it was one of those great chicken dinners, and after all that we could do to the chicken, then to my surprise they brought out a cake so large that it was almost unbelievable and on it were burning 69 candles. Brother Smith remarked that it made him think of a forest fire and I had the pleasure of blowing out the 69 candles and all hands had the pleasure of helping to eat my birthday cake. Well, thank the Lord for such friends; the memory of that day will linger with me as I go up and down the land to preach second blessing holiness and push the *HERALD OF HOLINESS*.

At Modesto we got twenty-one subscriptions. It was a very great day such a fine spirit in the meetings. At every place so far Brother Smith has had the recall of the pastors, and so far every pastor has been called back, only a handful of votes against any pastor. I judge that in all the churches less than one dozen votes had no on them, so the reader will see that our pastors stand well with their people. So far on the campaign I haven't met a finer lot of young men in all of my travels.

Brother Frank B. Smith is bound to win out in this great country, and his district is a young empire in itself. He has a territory here that is at least 700 miles square and hundreds of miles of the finest country on the globe. It is called the garden of the world. On his district he has some of the greatest mountains in the United States and the only active volcano in the nation and hundreds of miles of the Pacific Ocean and valleys and plains and fruit and flowers and vegetables and wheat and cattle and fine people. So the outlook for the Northern California District could not be brighter.

In perfect love,
UNCLE BUDDIE.

"Let these great functions of the Christian pulpit fall into feeble and timid hands, fall into hands weaker than those that steer the ship of state, handle the law, or the sacred mysteries of the human frame, or manage the immediate interests of human industry and of social life, and while, for a time, society may continue to live and thrive upon the accumulated capital of a faith which many generations of reverence and religious fidelity have stored up, it will sooner or later come to the end of its resources."—DR. BELLOWES.

HOME MISSIONS

CAN THE CHURCH OF THE NAZARENE GIVE THE GOSPEL TO ONE HUNDRED AND TWENTY MILLION PEOPLE IN THE UNITED STATES AND CANADA IN THE NEXT TEN YEARS?

I AM aware that I am raising a large question. I do not think any will say we should not give the gospel to one hundred and twenty million people in this country of ours and Canada. And also the question arises in my mind: If the Church of the Nazarene does not do it, who will? And, if our church is the chosen people of God (as many think, to give the world the last gospel call before the return of the Lord), are we able to give a vital, saving message to the teeming millions of the unchurched masses? Also, how can the Church of the Nazarene accomplish such a task? Is it not a fact that the great commission, "Go ye into all the world and preach the gospel to every creature," is as binding today as ever, and really does not the universal political perplexity, the world-wide unrest, the general breakdown of modern Protestantism, the sweeping tide of corruption and sin—all this along with the world's great sorrow—warrant us in saying that the faithful preaching of the gospel is more needed today than at any time in the world's history?

But can eighty thousand Nazarenes with three thousand preachers, fifteen hundred churches, forty or more districts and District Superintendents, eight schools, with a great Publishing House turning out tons of literature every year, and other organized machinery, be so organized, set into such operation as to give the gospel to our one hundred twenty million people in the United States and Canada, in the next ten years. It is my humble opinion that it can be done. I think our organization is capable and efficient.

I want to give a few suggestions that are on my heart for the readers of the *HERALD OF HOLINESS* to think about.

1. As I see it, the Church of the Nazarene was never quite so united as she is today. She never had better general leadership than she has now in the personnel of her Board of General Superintendents and her General Board. In the last General Board meeting there was whole-hearted co-operation between all departments. The spirit was beautiful and unity is one of the great elements in accomplishing the work of God.

2. Along with this general leadership we have a fine array of preachers and workers, with an army of Christian workers wanting to come to the Church of the Nazarene. Having been District Superintendent of one of the larger districts of our denomination now for seven years, I can say that I am literally swamped with competent men who want work in our denomination. So we do not need men—we have the men at our command, men who will literally go out and die for the cause of Jesus Christ and for the doctrines as preached by the Church of the Nazarene.

3. In the next place, if this great task is going to be accomplished we must have money. It is absolutely impossible for us to make any general noticeable advancement without some \$25,000 to \$40,000 to put into the unworked territory of the fields of General Home Missions. We are making most of our gains where we are spending money. But how can we get money for our needy districts and for the unworked territory? We must have a general fund. The little \$6,000 or \$7,000 that has been pretty much taken up in the last ten or fifteen years will never do the job. The aim should be at least \$25,000. We are so glad that in the last General Assembly foresight was taken and the interest of Home Missions was guarded, and the only specific amount that was stated to be put into our budget each year was a minimum of \$25,000 for General Home Missions. Of course, the \$25,000 was put in on the making up of the budget.

Here is a suggestion about which to pray and to think. As we go forward in raising money and putting on programs for the great cause of Foreign Missions, we believe that no better way to increase the Foreign Missionary money can be found than to put on an advanced program for Home Missions. I happen to be District Superintendent of a district that is making its plans to increase its general Foreign Missionary giving from twenty-five per cent to one hundred per cent. This is brought about wholly and solely from the fact that there has been an aggressive program on in this district for a number of years. Our strength is doubled and trebled and quadrupled in many ways, and we are now ready to go forward and double up on our Foreign Missionary endeavor. This would never have been done had there not been a great effort made along the line of Home Missions. It is the humble opinion of the writer of this article that

the only way in this wide world we can give from one-fourth million to one-half million dollars annually to Foreign Missions, is to double or treble the strength of our denomination in the United States and Canada. Our religious cow gives only about so much milk and we will have to increase the herd if we expect to get more milk. And the best way we know to do that is to increase the number of Nazarenes. God's Word says, "Money answereth for all things." In other words, we must get it on the minds and hearts of our people that we are just as much under obligation to take care of the ten million of New York District, two and one-half million of Alabama, one-half million of Florida, three million of Georgia, four million of Massachusetts, two and one-half million of Mississippi, eight and one-half million of Pennsylvania, three million of Wisconsin—as we are to take care of the millions of heathen allotted in our Foreign Missionary territory. We must have money from the stronger part of our denomination to put the Home Missionary work across in the weaker districts of our denomination. This little \$6,000 or \$7,000 a year in general Home Missions only touches the edges just lightly—just enough to aggravate us. We must have \$25,000 to \$40,000 to accomplish this great purpose.

I am so glad that at the last General Assembly they did make a plan which is now being worked out in detail by the young people of our denomination, twenty-five thousand strong. They have a unique plan by which they are going to give a penny a day. I am told by Brother Corlett that if this plan is carried out to the letter, it would bring us \$93,000 a year. I am sure that the young people are going to get back of this great cause by this unique plan and help us to do something. Let us pray for them and back them to the limit, for what cannot twenty-five thousand young people do when they get set afire with passion and vision and plans?

E. O. CHALFANT,
Recording Secretary,
Department of Home Missions and
Church Extension.

"God will curse that man's labors who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the Sabbath."—THOMAS SHEPARD.

CHURCH EXTENSION

CHURCH EXTENSION POLICY

WE ARE presenting the policy that was adopted by the General Board, for the division of Church Extension, in the Department of Home Missions and Church Extension, in order that our people generally may better understand the rules and regulations under which the division of Church Extension carries on its work.

1. Church Extension funds are to be loaned to local church congregations solely for the purpose of assisting them to build or purchase permanent buildings, not including inclosed basements.

2. Loans to be made for not to exceed five years. Only in exceptional cases should the term exceed five years, and only when duly approved in writing by the Executive Committee of the Department.

3. All loans made shall bear interest at 6 per cent per annum until such time as the loan fund shall equal or exceed \$100,000. From and after that time the rate of interest may be reduced providing the income from interest shall equal or exceed annually the expenses of the department.

4. Title to property on which loan is to be granted must be vested in absolute fee-simple in a corporation or a Board of Trustees, in accordance with the Church of the Nazarene and the laws of the state wherein the property is situated.

5. Aid is not to be given on property held in common with other denominations or used for purposes other than for churches.

6. Property must be held so that it can be sold and conveyed without legal hindrance or restriction. This is to be construed to include deeds containing reserve clause, reversion clause, or other legal impediment.

7. In no case shall loans be made for the erection or purchase of buildings situated on land for which there is only a contract for deed or lease.

8. Loans to be made preferably on new buildings. In no case shall loans be made to build additions or repair buildings already owned, or for current expenses.

9. In all cases it is required that property on which loans are made shall be kept insured in a reliable old-line insurance company, in favor of the General Board as its interest may appear, and said policies filed with Department.

10. All loans to be secured by mortgage or deed of trust, the notes to be signed by the trustees, except that the president and secretary of the corporation may sign all legal papers in the case of incorporated churches; provided, that second mortgages may be accepted when the total of secured and unsecured

indebtedness does not exceed 6 per cent of a conservative estimation.

11. It is required that at least fifty (50) per cent of the cost of purchase or erection of the property involved shall be in hand, either in cash or reliable subscriptions, where loans are to be made.

12. In the case of new buildings to be erected for which aid is sought, full information must be given and correct estimates of cost made.

13. In no case shall money secured be used for purposes other than those stated in the application, without the written consent of the Department. Any violation of this rule will subject the loan to demand for immediate repayment.

14. A satisfactory abstract of title or a guaranty of correct title must be furnished before loans are granted.

15. A careful statement of all indebtedness against the property, if any, and a statement of the exact purpose for which money is to be used, must be given in all cases.

16. Churches being aided must pay all expenses incurred in the transaction, including traveling expenses necessary to the trip of the department secretary or anybody authorized to make the trip, if it be necessary for a trip to be made to investigate conditions.

17. Money is not to be forwarded until all papers are properly executed and deposited with the Department, or its order.

18. No applications to be considered unless made on the regular application blanks furnished by the Department.

19. All applications must bear the endorsement of the pastor and the church board.

20. All applications must receive the endorsement of the Executive Committee of the Department and Executive Committee of the Finance Committee.

21. The Department of Church Extension may receive gifts, or donations of personal property or real estate, from any person or persons capable of making such gifts or donations, subject to annuities payable to the donor or donors, or as may be directed by the donor or donors; provided, the acceptance of the same shall in all cases be subject to and in harmony with the general Financial Policy of the General Board of the Church of the Nazarene.

22. All real or personal property, received as gifts or donations subject to annuity, shall be converted into cash as rapidly as possible, and shall then be loaned under the direction of the Finance Committee to church congregations of

the Church of the Nazarene for the purpose of making final payment of all indebtedness of every name and nature against church or parsonage property, or both; provided, that the amounts so loaned shall not exceed forty (40) per cent of a fair marketable valuation of the property on which loaned, and shall be secured by first mortgage or first deed of trust on the property; provided further, that such money or monies shall be loaned only on first class prospects.

23. It is expressly agreed and declared that when the said gifts or donations become absolute and unconditional and the said Department is released from all obligations, such gifts or donations shall become and remain a part of the Church Extension Loan Fund of said Department, subject to all policies governing such Loan Fund.

24. Local church societies, proposing to purchase church buildings, and contemplating to secure loans of Church Extension funds to assist in financing such purchases, are requested to negotiate their loans with the Department before they close their contracts of purchase; also the plans for financing purchases be submitted to the Department.

25. Local church societies, desiring to secure loans of Church Extension funds for the erection of new buildings are requested to negotiate their loans with the Department before they begin building operations; also that their building plans and methods of financing the project shall be submitted for the approval of the Department.

26. All applications for loans shall be carefully considered by the Executive Committee of the Department, in conjunction with the Executive Committee of the Finance Committee, at stated meetings of these Committees at which time these Committees shall approve or disapprove such applications in writing.

27. The Executive Committees shall be composed of the Chairman, Vice Chairman and recording Secretary of the Department.

28. There shall be regular and special meetings of the Department and Executive Committee at the call of the Chairman and the Recording Secretary.

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The contrast of a soul going out into eternity empty-handed, and one going in all the abiding glories of souls saved, with eternal treasures and rewards, must be visualized before all our people as the contrast between a faithful and unfaithful steward of life service.—N. B. HERBELL.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

CHUNDR A LELA FINDS PEACE FOR HER SOUL

By MRS. J. G. MORRISON

THE following story of the tortures by a young Brahmin girl, in her efforts to find deliverance from sin, is very touching.

Chundra Lela, daughter of a learned Hindu priest, married at the age of seven, a despised child-widow at nine, so longed for cleansing from the horrible sin of widowhood, that, following the death of her father, she determined to visit the four sacred shrines which Hinduism declares will absolve the soul from sin. After seven years spent in long weary journeys to the four distant shrines, through gloomy, tangled forests, over steep rough mountains, often footsore and heartsick, bathing in sacred rivers, lavishly bestowing gold upon idols and priests, reaching the last shrine high in the cold Himalayas by climbing dangerous mountain paths, clinging to projecting ice and rocks, feet bleeding and almost exhausted, poor Chundra Lela despaired of finding the slightest relief for her burdened heart. What more could she do? Continuing her wanderings, she attracted the attention of a king and queen who made her their family priestess. She taught the women Sanskrit and performed religious rites for them, lived in luxury for seven years and was revered by all. But the ease and adoration did not satisfy her—she must find God. Thereupon, she decided to become a fakir and spend three years in bodily torture, performing all the cruelties set forth in the Hindu books. For three years, according to her vow, she sat all day during the heated season upon a deerskin in the hot sun, surrounded by five fires—her body smeared with ashes, face painted red and white, beautiful hair daubed with cow-dung and arranged in a hideous fashion, wearing a lion-cloth, a long, heavy string of beads and wooden sandals. At night she stood on one foot, her hands raised in supplication to the idol, imploring him to reveal himself to her. The cold nights were spent sitting in a pond, counting her beads. By morning, she would crawl out on benumbed limbs and measure her length back to the idols for daily worship. Her suffering was extreme. She often called upon Ram, her favorite idol, to give her peace, but no response. Yet God heard her cry and was to lead her to find deliverance. When her three years of torture were ended, discouraged and disgusted, she cast aside the worthless idols and cut off her mass of long, filthy hair. Her faith in the religion of Hinduism was shattered and also in the priests, when she discovered that they were full of greed and were lying and deceiving the people.

Her first knowledge that a God other than her idols existed was when on shipboard during a fearful storm. The Hindus cried loudly to Ram but no help came,

yet when the captain pointed to heaven, and assured them that God who lived there would care for them, the storm quieted. This greatly impressed her. Soon afterward she visited a friend who was reading a Christian book. Chundra Lela was intensely interested and was directed to call on a lady missionary. Her heart was so eager for truth that she joyfully received the gospel story, soon loved the Bible and read it to her many followers. Some warned her that she would be beaten and stoned but she had no fear, believing that God would take care of her. When the Hindu priests threatened to beat her, because she revealed their deceptions, God intervened and they feared to throw the stones. How eagerly she listened to the first Christian sermon, and believed that Jesus saved and pardoned her. Peace came into her heart—she had found God, for whom her heart had hungered for years.

Since that hour she has preached the gospel for many years to rich and poor, trusting God with a childlike faith to provide for her needs. Her messages are inspired and hold the attention of the ignorant and learned, multitudes finding God through her ministry.

Many of us, who have lived under Christian influence all our lives, might learn from the life of this Brahmin woman lessons in Christian courage, unselfishness, complete trust in God, love for souls and a willingness to sacrifice and suffer for Jesus' sake.

A DISTRICT SUPERINTENDENT WAKED UP

"An honest confession" says someone, "is good for the soul." After having been Superintendent of the Chicago Central District for now our seventh year, and, after having gone through six group Foreign Missionary Conventions, we have discovered that we have not been awake to the great Foreign Missionary cause as we should have been. We find that we have been busily engaged with the matters near to us, such as the activities of our district and of Olivet College, while we have almost forgotten the billion heathen that have never heard of Jesus Christ. We seem to have failed to inform ourselves of the great program of the Church of the Nazarene. So, with this thought in mind we have received a few revelations.

INFORMATION

We did not know, except in just a passing way, that we have a thousand Nazarenes in Africa, and an additional thousand on probation there. We did not know about our hospital in Africa. Neither did we know of the great work that Brother Shirley and his coworkers are doing. We were not awake to what is really being accomplished in China, where we have a thousand native Chris-

tians. We did not know of the great work that is being done by Southern California District in establishing the Bresee Hospital in China. We were not awake to the conditions in Eastern and Western India, the Cape Verde Islands, Argentine, Peru, Central America, Old Mexico, or the British West Indies. Also we were asleep as to what dear Sister Fitkin and the women folks are really doing in our denomination at the present time. We do not mean to say that we ever tried to hinder anything relative to Foreign Missions, or that we did not say a kind word for missions, or that we did not have a Foreign Missionary program on the district, or that we did not try to raise the General Budget and show some interest. However, the truth about the matter is—to be perfectly square—we have been just so engrossed in Home Missions and in Olivet College, that we have not been awake like we should have been. Now, we have begun to rub our eyes some and get awake a little. What does it mean for a District Superintendent to be awake to Foreign Missions? I am going to tell you in some articles that I am going to write for *The Other Sheep* and the *HERALD OF HOLINESS* what it means, in my thinking.

E. O. CHALPANT.

THE NECESSITY OF PRAYER

"Prayer is the business of businesses."
—ST. BERNARD.

"Prayer is the greatest necessity of our spiritual life."
—SUNDAR SINGH.

"The widespread, ever-increasing activity of western Christendom cannot make up for the weakness of its inner life."
—SODERBLOM.

"The greatest and best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money to the exchequer who rise early and sit late . . . ever finding and ever following after better and better methods of prayer, and ever forming more secret, more steadfast, more spiritually fruitful habits of prayer; till they literally pray without ceasing, and till they continually strike out into new enterprises in prayer and new achievements and new enrichments."
—ALEXANDER WHYTE.

"One can say with simplicity that all pains, perplexities and patience involved in the great spiritual quest are a very small price to pay for the blessing of the adventure."
—FR. ANDREW, S. D. C.

THE SUNDAY SCHOOL

SUNDAY SCHOOL LESSON

For February 24, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Christian Growth.

LESSON TEXT: John 1:40-42; Matt. 16:15-18; John 21:15-19; 2 Peter 3:18a.

GOLDEN TEXT: *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18).*

GROWTH is normal to all life. Dead things do not grow, but where there is life there is development. Even in the winter season, when vegetation is covered with ice and snow, and the naked trees stretch their gaunt, bare arms to the pitiless sky, and moan and creak in the frigid blizzard winds, growth is going on. To all appearances natural development has come to a standstill. But not so; increase is going on. Beneath the white covering that winter has spread over the ground, in the warm bosom of mother earth, roots are going deeper and preparations for a glorious springtime are in progress. Above ground the bark and fiber of trees and shrubs are growing thicker and tougher and better able to withstand the storms that will come in the gathering years.

This is true of a normal Christian experience. Christian life is begun with Christ in the heart and there will be a constant growth in grace as long as He abides there. Christians are likened unto trees and vines that are planted in fertile soil and well cultivated and watered. Regardless of cold, formal and charnel-house environment, if Christ dwells in the heart by faith—a living reality—fellowship with whom is the chiefest joy of life—there will be a growing and rounding out of Christian character, for that soul is planted deeply in the rich soil of divine truth.

We grow in physical stature because of the physical life within. We grow in muscular strength and vigor by application to proper exercise and toil. We grow spiritually, becoming rugged and full of vigorous life, by obedience to God and faith in His unchanging Word. A daily searching of the Scriptures and meditation on its truths, and an application of these truths to everyday living, are essential to growth in grace. There must be increase of knowledge if there is increase in holiness.

We are considering in this lesson the spiritual growth of Peter. We first see him introduced to the Master by his brother Andrew. We read that he was brought to Jesus. Who has ever found the *Messias* without being brought by someone or ones. It is God's plan that saved men and women be soul-winners, and the Church has the winning power to do it. The greatest human winning force is a man filled and moved by the mighty Holy Spirit. Man is attractive to

his fellows. He is a magnetic pole; he draws with a steady pull. Because of man's power to win his fellow, Jesus came to the man-level, as a man, that so He might win men.

However, only won men can win men. Only the man who has felt the power of Jesus can tell someone else of that marvelous power. Nobody else wants to, for nobody else knows that power. But that man must, for there is something inside that compels him to. "The love of Christ constraineth me." The passion for Jesus becomes a passion for telling others about Jesus, God's pathway to one human heart is through another human heart.

Note the words of Jesus addressed to Peter at this time. "Thou art Simon son of Jonas; thou shalt be Cephas . . . a stone." Simon was a lowly fisherman, a very ordinary sinner. Until he met the Master he was not outstanding in either gifts or opportunity, but what a change was wrought when he and Jesus met. Still a fisherman, but not in the deeps of Galilee; but a catcher of men. Simon begins a new life and new life is not matured life, but growing life. We don't start into life full size, but we are to grow up.

The words of Jesus were prophetic of Simon's future career. "Thou art . . . thou shalt be." Peter recognized Jesus as the Christ and in the second part of our lesson he confesses the deity of Jesus. Then follows the fulfillment of the latter part of Jesus' statement at the time of Simon's introduction: "Thou shalt be Cephas [or Peter] a stone, and upon this [stone or] rock I will [future tense] build my church." Then in Ephesians 2:20 we read that the household of God is "built upon the foundation of the apostles and prophets." Also a further fulfillment of the words of Jesus is noted in Acts 2 when Peter preaches his great pentecostal sermon and opens the door of the Church.

But before all of this fulfillment of prophecy had transpired, there was a terrible lapse in Peter's experience, and his base denial of his Lord. But one look from Jesus sent the scalding tears from his eyes and we read he *wept bitterly*. The last scene of our lesson is enacted on the shore of Galilee, following the resurrection. Dinner had been served and the Master turns to Peter and draws from him a declaration of his love, that it surpassed his love for either trade or friends. Three times Peter had denied his Lord and three times he confessed his love, and pledged his loyalty in service, to which pledge he was true even to paying the supreme price—a martyr's death. From a humble fishing smack to a crowned martyr evidences the growth of Simon, son of Jonas. His last written word to the church is the Golden Text of our lesson: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

AN INTERESTING LETTER

The following taken from a personal letter is very interesting reading. We withhold the name because we have no right to give it without the writer's permission:

"Our own local Sunday school has been doing fine work this month. We put in three Sunday school rooms and they have already paid for themselves in one month's use. Our average has climbed away up and the school is doing by far the best work it has ever done. We also have a good teacher training class that will complete two of the courses of study next week. There were fifteen in the class, but I am afraid that they will not all complete the work. I have four more scholars that plan to take the other two courses when they are started, besides the ones who have taken the first two.

"We are starting now on the plans for our vacation Bible school. The five teachers who were on the staff last year are all enthusiastic about the work and the scholars are beginning to inquire about it so I feel that we will have a better school this year. We enrolled seventy-five last year and we are planning for at least 125 this year.

"The matter of the week-day religious education is being agitated here now through the ministerial association and I am doing what I can to help it along. One of the Episcopal churches in town is working the plan now by a special arrangement with the grade schools in its section. The rector of the church has a teacher employed who holds a teacher's certificate and the plan of study is the same as the regular Sunday school lessons. They have the recitation work on Sunday and the same lesson in expressional work on Monday which is the day he has secured for his school. Each grade has one hour of study. He stated that his Sunday school had doubled in attendance since the week-day school was started and that he still has more parents inquiring if their children could attend. It seems to me that this work presents a wonderful opportunity and especially if real educational work is done. One of the pastors stated in the discussion of this week-day religious education proposition that some school boards were giving credit in high school for the work done in Sunday school where the teacher held a certificate. That was something new to me but he stated that in two different towns where he had held pastorates this was being done. It seems to me that we are going to have to get a move on in this line of work or the other churches are going to run off with this work before we get started. If young folks can secure credit for their Sunday school work in other Sunday schools and not in our own, they will have to have quite a bit of grace to keep coming anyway."

NEWS AND NOTES FROM NEBRASKA DISTRICT

SCOTTSBLUFF

We are glad to report to the **HERALD OF HOLINESS** readers that the Nazarene Mission is still alive and pushing ahead here at Scottsbluff. We started up here with a revival meeting one year ago this month and have held Sunday services and prayermeeting regularly every week since. We are glad to report an increase of interest in the Sunday school, our attendance last Sunday being over fifty. Also can report good interest at prayermeeting, twenty-five being present last meeting, and a good degree of interest in our church services although we are a little flock as yet. We had a nice Christmas Sunday school program with a love offering for Foreign Missions of six dollars. Also a watch night service, ushering in the New Year with prayer and praise. We are doing our best to scatter the gospel of full salvation in this city of over 9,000 population, by word and printed page, and we believe a large number of the homes of this valley have received a copy of our excellent paper, the **HERALD OF HOLINESS**. We do not believe any **HERALD OF HOLINESS** subscriber should allow this wonderful paper to be wasted but to pass them on to their neighbors, and if anyone reading this has some back numbers that you cannot use there, I shall be glad to receive them. We sincerely request the prayers of all God's people that we may have a real, old-fashioned revival and that a live, strong church may be organized here soon. One good holiness family has moved here recently which encourages us and we would be glad to see other Nazarenes come this way. This is a prosperous little city and the farmers of this irrigated valley are always sure of a crop.—W. G. Prescott, Pastor.

FARNAM

The Lord has been blessing the work here. Some have been saved and sanctified. They have built an addition to the church and have it nearly all paid for. Emancipation apportionment, District and General Budgets paid up to date. We had Neva Lane with us for a service. She also spoke to the high school students and the pupils of the lower rooms gathered together and she talked to them. Our missionary study class and weekly missionary prayermeetings are blessed of God. We are expecting to have a revival meeting before long. Pray for us.—Anna Nutter, Pastor.

LONE STAR CHURCH

We are having a good year thus far; God is with us. We have had several seekers during the six months that we have been here, and have added five new members to the church. The spiritual tide is rising, the melting power of the Holy Ghost comes upon us, which is the

key to success. To God be all the glory! Remember us at the throne.—Frank Shea, Pastor.

GRAND ISLAND

We can say, "Hitherto hath the Lord helped us," and He is helping us now. Amen. We have received several members into the church lately. We have adopted the "Penny a Day for Missions" for the Young People's Society, and that board is the center of attraction and of kindly rivalry to wipe off the coupons and get the "Paid in full" in evidence. We are now in a meeting with Rev. H. J. Beaver, our pastor at Kenesaw, and folks are praying through and finding God. Bless the Lord! My soul is satisfied in Him.—Elizabeth Mead, Pastor.

LINCOLN

The Lincoln Church of the Nazarene can report victory along every line at this time. While we are not going by leaps and bounds yet God is smiling upon us, spiritually and temporally. We went over the top some thirty dollars in the "Emancipation Debt Campaign." Purchased new song books, and District and General Budgets paid up to date. All other bills met. We closed a good meeting with Evangelist C. C. Chatfield and wife in October, and begin our spring revival with Mack and Ethel Anderson, February 21. These are good days for us. We are getting acquainted with new people, and there are better days ahead for us.—V. W. Littrell, Pastor.

LITCHFIELD

We came to Litchfield last July after having spent two good years with our precious people at Lone Star and Farnam churches. God has been blessing here and we feel encouraged to press the battle against sin and the devil harder than ever before. The good people here received us gladly and immediately we felt they were with us in any effort to rescue souls from the awful realities of a burning hell. We are glad to say God is answering prayer and our hearts are made glad as we see souls praying through. In the latter part of October Rev. and Mrs. H. O. Chrysler were with us for a revival meeting. We truly believe God led in Brother and Sister Chrysler's coming here. They are talented young people who have consecrated all to the Master's use. Anyone who calls them will not be disappointed, we are sure. While there were not so many saved at this time, yet several whom God had been dealing with, and our hearts were so burdened for, surrendered at this time. At the close of the meeting four united with us which makes six new members since July. We were enabled, through the kindness of our friends here caring for our children, to

attend the Midyear Convention held at Curtis, Nebraska. How our souls did feast upon the good things of God. How precious to meet our collaborators and brothers and sisters in Christ. Pray for us as we labor here. The devil has many agencies but we are persuaded our God who has never lost a battle will see us through every conflict for Him. Praise His name!—J. P. Williams, Pastor.

OMAHA

The Central church has just closed a good revival, and we are rejoicing in the fact that the Spirit of God came on us and gave us about forty seekers. We had good, old-fashioned praying through and finding God in pardon and sanctification. We have already received one splendid brother into our membership and expect a number of members to come into the church soon. Words fail us when we try to express our appreciation for our splendid pastors, Rev. C. C. and Flora Chatfield, who have been with us a little over two months. We were somewhat downcast when the Nebraska Assembly took our pastor, Rev. M. S. Cooper, from us to be our District Superintendent, but we kept praying and asking God to send us the pastor He wanted us to have, and finally the dear Lord did send us just the one He had for us. Our pastor, Rev. C. C. Chatfield and his wife, who is also a preacher, are making their presence felt already here in Omaha. The town know they are here. Our Sunday school is taking a new life. We read over two thousand chapters in the Bible last week and some of our adult classes have doubled in membership. The kind of preaching we hear makes us want to live closer to God and our dear young people are putting off the world and putting on Christ. So we have a right to praise our dear Lord and we are praying for another revival, also are looking forward to the time when we will have our own church building.—Ethel Medlin, Secretary.

IN THE FIELD FOR TREVECCA COLLEGE

Immediately after my revival effort at Knoxville last November, I accepted the field agency for Trevecca College. After spending a few weeks in southwestern Tennessee and northwestern Mississippi, I moved to Green Brier, Tenn., which is twenty-three miles from Nashville, and began a week's meeting with the church at Springfield, Tenn. God gave us some good salvation services here, and it was indeed a treat to me to again meet these good people and their good pastor, Brother Shannon, for some will recall that I pastored the church there for two years. Since finishing the meeting there I have



PASTOR S. R. JONES, HOOKER, OKLA.

"We were in our third year as pastor at Enid, Oklahoma, but asthmatic conditions in members of my family caused us to seek higher, drier climate. We arrived at Hooker, which is located in a great wheat belt of the 'No Man's Land' strip of Oklahoma, December first. We have here a beautiful brick church, the nicest church in town, and some of as sweet-spirited people as I ever met. The flu, cold weather and snow-blocked roads kept many at home, but in spite of these hindrances the congregation has held up fine and God is with us. Conviction has been noticeable and several have expressed themselves as desiring prayer. One bright boy prayed through at the altar in Sunday morning service. We have planned to

begin a revival Feb. 17. Mrs. Jones will do the greater part of the preaching during this meeting. She just held a weekend revival for the Elkhart, Kansas, Church of the Nazarene. Some eight or ten prayed through during the meeting. On Sunday afternoon, February 24, will be held a special service for the young people. We invite all our neighboring Nazarenes to join with us in this afternoon service. Our son and daughter are loyal with their horns; we find our family orchestra, as shown in this picture, to be a great help in our work and greatly appreciated by the congregation. Though we have our problems, we expect a good year with this church."

visited the churches at Erin, Stewart, Paris, Clarksville and Chattanooga. I have found our brethren faithfully laboring at the job of a pastor in each place. The influenza has cut short the crowds but God has marvelously helped us, all things being considered. I must not fail to say that at Chattanooga First church I had one of the greatest days of my life. Brother Tidwell has both budgets paid up to the last minute, and all local expenses promptly met, and gave us an extra offering for Trevecca, beside having paid twice on the General Church Debt. We had three great services, with perhaps a total attendance of fifteen hundred for the day, with six or seven professing some experience of grace in the evening service. This is truly a most wonderful church. I am now planning to start southward through the states of Alabama, Florida, Georgia, and Mississippi, leaving here the 14th of February, and coming back when God and duty permit. These are days when God's presence is very real to my heart. I am not drumming for meetings, but I am privileged to hold a limited number of revivals in connection with my work, so if God should

lead you, I can be reached by mail at Green Brier, Tenn., or Trevecca College, Nashville. Our dear Dr. Hardy is rallying from the great shock of his son's death. Pray for him. We believe he is God's man for the job and that our brethren in the zone will help us keep our school moving on with God. A blessing on each faithful Nazarene.

J. D. SAXON.

IOWA DISTRICT

At the District Assembly last August I was appointed Acting District Superintendent by our senior General Superintendent, Dr. Reynolds. Since that time I have been busy on the job almost every minute. With the counsel and advice of the Advisory Board, I went to work laying plans to enter new fields. Glad to tell you God in marvelous way has helped us. Our first revival was held in Glenwood, a county seat town, with Rev. D. W. Dobson, former District Superintendent, and his wife, Amy Dobson. At the close of the meeting we organized a church with twenty-five members and Brother and Sister Dobson were called as

pastors to look after the work, and they are getting along fine.

Our next place was Mason City, a place of about twenty-five thousand inhabitants. Rev. M. E. DeVoll and wife were the engaged workers. Here we had a real revival and at the close of meeting we organized a church with about twenty-five splendid members, the evangelists were called as pastors to take charge. They are doing fine work. Here we have a Sunday school already of more than fifty.

We then opened fire in Waterloo, and have been going for more than two months. Miss Florence Kecton and Mrs. Georgia Walraven, Byron Roberts and the writer were the workers for the first two months. At this writing Rev. H. E. Copeland of St. Louis with Byron Roberts are closing up a three weeks' campaign. A goodly number of souls have been saved and sanctified. We expect to organize here Sunday with at least twenty-five members.

May I say just here that Iowa is the greatest field I have ever seen for our work. It is ripe already for harvest.

During the time that I have spent on the district I have visited over half of the churches and have met with some of the finest pastors and people that live in the land. They are ready to do things on the Iowa District. It is my purpose to visit all the churches on the district. I have assisted them in bringing up their General and District Budgets.

On March first Rev. J. W. Short, District Superintendent elect, will arrive on the field and will take charge of the work.

I am planning to enter the evangelistic field, and if the pastors and churches can use me I will be glad to go anywhere the Lord may lead. My home address is 1318 West Eighth Street, Des Moines, Iowa.

C. PRESTON ROBERTS,
Acting District Superintendent.

N. Y. P. S. RALLY OF ZONES EIGHT AND TEN OF THE WESTERN OKLAHOMA DISTRICT

The Young People of Zones Eight and Ten of the Western Oklahoma District met at Chickasha, January 19, for the first rally of the year. On account of the flu some could not attend, however, only a few were absent that were on the program.

Rev. F. G. Stockton, the entertaining pastor, and his good wife were responsible, to a great extent, for this successful rally. A beautiful spirit of harmony and a deep love for holiness and the Church of the Nazarene were manifest during the services of the day.

The papers that were read and discussed were very timely for our societies. The first was "The History, Development and Opportunities of the N. Y. P. S." "The President and His Duties," "The Program Committee and How to Use the Journal," and "The Responsibility of the Society and Its Relations to the Local Church," constituted the other papers.

Rev. T. White, our District N. Y. P. S. Evangelist and a student at Bethany-

Peniel College, preached at the eleven o'clock hour on "The Fight of Faith." Surely here is another young man that is offering himself "a living sacrifice."

Rev. and Mrs. E. D. Simpson, well-known song evangelists, were with us during the day. Those who have heard them know the glory surely comes when these consecrated young people sing.

Evangelist Lum Jones stopped with us between trains and gave us an inspiring talk. All present appreciated the presence and words of this successful soul winner.

Rev. A. F. Duke of Marlow acted as chairman, Rev. Edgar Pierce of Duncan as vice chairman, and Mrs. William R. Dikes as secretary-treasurer.

We believe in N. Y. P. S. rallies.

MRS. WM. R. DIKES, Reporter.

NEW YORK DISTRICT MISSIONARY CONVENTION

In harmony with her traditions the New York District is still in the forefront of the cause of missions. Another great missionary convention has just been held in Brooklyn under the united auspices of the District Board of Missions and the Woman's Foreign Missionary Society. This time it was in John Wesley church with Pastor A. G. Crockett and his people as hosts, ably assisted by the other pastors and the sisters of the W. F. M. S. of the vicinity.

Besides papers and addresses on home and foreign mission subjects by members of the district, especially by Rev. S. N. Fitkin, President of the W. F. M. Council, who graphically related the account of her recent visit to our work in Mexico, we were blessed by the presence and strong addresses of Brother Surbrook, our missionary from Barbados. Doctor J. G. Morrison, General Missionary Secretary, was the chief speaker again this year and how he did pour out his heart upon the people in behalf of Foreign Missions and the General Budget! He smashed the shell of the General Budget and showed that it is not the cold, impersonal thing so many thought but is pulsating with life and blood and soul.

As master of ceremonies, District Superintendent J. A. Ward was on hand to lead the convention into proper channels. Mrs. Ida L. Murphy, District W. F. M. S. President, and Dr. Julia R. Gibson, under appointment to return to India, were present to speak and push on the cause. Rev. and Mrs. L. S. Tracy, also under appointment again to the India field, were among the helpers. And from Portland, Oregon, we were blessed with the presence and prayers and optimism of Mrs. Edith Whitesides, who has been visiting the East since the General Assembly.

The shortage in the General Budget engaged our greatest attention and a thousand dollars was enthusiastically subscribed for the purpose.

Though this is the second annual convention of this nature that this district has held, it was a wholesome variety from the former and was as great a blessing to the people.

L. S. TRACY, Reporter.

MISSISSIPPI DISTRICT

Since reporting I have visited most of the churches in Mississippi and held two board meetings. At McComb they are making good progress. The church there is organized into a working force. They are pledged together to go out personally, each member, and evangelize the city, and each member reports back to the church the result of their efforts. It is my opinion that no better plan could be adopted, because under this plan, the whole church becomes a working, soul-saving force. Also that church is raising their budgets, both general and local, each month. Brother Tate has proved himself a competent pastor, and easily holds the confidence of his people. The parsonage which they bought last year has been recently painted, and they are making their payments monthly, having never missed a single payment.

We are not making the progress at Davis Chapel we ought to make, but we hope to soon get things in better condition, and see greater prosperity there. Our church at Columbus has been without a pastor most of the time since it was organized. Brother J. G. Coleman was assigned there last year for half time, but his health failed soon after, and he was in the hospital several weeks, and was unable to do much work during the year. He has been recalled, however, and there is good indication of victory there now. I spent several days with him recently, and I am to return there Feb. 20 and try to help him to get that church on its feet. We have some noble people at Columbus, but there are only a few of them.

Brother R. B. Gore has accepted a call to Rosebloom, another little struggling country church, with just a few faithful ones to support it, but we hope to get into Grenada this year and build up a church there. This is only about ten miles from Rosebloom, and Grenada is a good little city. We visited the church at Hattiesburg before Christmas, and while conditions there are not all they might be, Brother and Sister Garrett have had some success. A number of people have been saved since they took the pastorate last July, and several good people have united with the church, among them Brother and Sister Movius. Sister Movius is a wonderful church worker, one of the best we have ever known, in fact, as a lay member. Brother Garrett is attending college and spending what time he can in the pastoral work, while Sister Garrett spends all her time in work, visiting, praying and preaching. We think it will be better for Hattiesburg farther on.

Have recently visited the church at Gulf Port, where we found much to encourage. It has been right hard for them financially, on account of work all shutting down there, but it is getting a little better now. In spite of the hard times financially, however, they are meeting their payments on their church property regularly.

The Sunday school superintendent, with the help of the whole school and the church, in fact, is making special efforts to increase the attendance. The Sunday before I was there the superintendent had gotten them all to enter into a cove-

nant of prayer for an increase of attendance. They were to pray for fifty in the Sunday school the next Sunday, which would have been an increase of eight; but the next Sunday morning it was pouring down rain. I was there, and I was afraid we would not have anyone out at all, for it rained hard all the morning, but there were fifty-two in Sunday school that morning in spite of the storm. I also attended a jail service one night while I was there, led by Sister Hartesy, one of our mission workers there, and I think there were twenty of our people at that service that night, and it was a blessed time. Brother N. O. Nabors, our pastor there, is an humble, faithful servant, and all the people love him. He is an excellent leader. He is now in a meeting in the Hartesy Mission, assisted by the whole church. In the board meeting there on Saturday evening the church gave Brother Elmer Vanmeter local license to preach. Brother Vanmeter is a Spirit-filled man and we believe he will do a good work in that city, and be a great help to the pastor.

The prospects in Mississippi are brighter than ever before. God is with us. We will continue the work here until March 22, then we will return to Louisiana and battle there for a while. Brethren pray for us.

R. H. M. WATSON,
District Superintendent.

CHICAGO CENTRAL DISTRICT Herald of Holiness Campaign

Chicago Central District, as per the plans of its last District Assembly, is going in to put on a District Wide HERALD OF HOLINESS campaign.

At the assembly we set as a goal a number of subscribers to the HERALD OF HOLINESS equal to fifty per cent of our membership and that we take subscriptions at \$1.50 a year, and that the fifty cent subscriptions be only to people outside of our denomination.

Our assembly also voted to urge our churches to order the HERALD OF HOLINESS for free distribution with the local church announcement on the front page. The District Assembly also recommended that the pastor, if unable to personally see to the renewal of subscriptions or the distribution of the HERALD OF HOLINESS, appoint some person of the church to serve as Publishing House representative.

In other words, starting not later than Sunday, February 24, we want every church on Chicago Central District and their pastors to make a united effort to try to get a subscription list in their community equal to one-half of their present membership. We should go in to have the HERALD OF HOLINESS in every Nazarene home of our district, then we should go in to put it into hundreds of homes who are not Nazarenes, who are hungry for our gospel!

Another very simple way of doing this is for every person who takes the HERALD OF HOLINESS and who may read this, see if he cannot send the paper to someone for one year. If he cannot do it for one year, why not send it to someone for four months for fifty cents? Think of it! If you send the HERALD OF HOLINESS one

year to somebody, it will cost you only \$1.50, and you will have a holiness preacher in someone's home to preach to him every week in the year. People are literally starving for the bread of life. No better way to preach the gospel than by the printed page.

Nazarenes on Chicago Central District, let us bestir ourselves and go in to get from 2,500 to 4,000 new subscriptions for the *HERALD OF HOLINESS* before the first day of April. As Dr. Williams says, the thing that needs to be done can be done, and this certainly needs to be done.

Personally, we are looking forward to putting on a great advanced program in our denomination, both in the homeland and in the foreign fields. Nothing in my judgment will do more to stir this matter up and be one of the very foundation stones, than to go in to have a subscription list of 40,000 for the *HERALD OF HOLINESS*, which number is about equal to one-half the membership of our denomination. I want every pastor, every church worker, every layman and friend of the cause of Jesus Christ and the Church of the Nazarene, to help us out on Chicago Central District to put this matter across.

E. O. CHALFANT.

NORTH PACIFIC CONVENTION

The Puget Sound Nazarene Council Convention held in the Central Church of the Nazarene at Seattle, Wash., Jan. 22-27, was a very fine convention, though not large in numbers because of cold and snowy weather. The principal speaker, Dr. J. B. Chapman, preached each morning at 11 and evening at 7:30. The Sunday school work, N. Y. P. S., Foreign Missions and Home Missions were all represented as well as papers being presented along other helpful lines. Due to the bad weather, some of the special speakers from other parts of the district were not able to be present. Among those who took an active part were, Mrs. Gertrude Thatcher, returned missionary from Japan, Mr. and Mrs. Chas. P. Culver from China. Rev. D. Rand Pierce of Tacoma brought a splendid paper which we trust will be printed in connection with the Sunday school work soon. Dr. Chapman spoke over the radio at the devotional hour Saturday morning; also at the Seattle Pacific College Friday morning.

Rev. J. E. Bates, District Superintendent, was in charge of the meetings. He preached twice on Sunday in Seattle, he and Dr. Chapman alternating between the First and Central churches.

Some books were sold and subscriptions to the *HERALD OF HOLINESS* were taken.

At the Home Missionary rally Rev. J. E. Bates spoke of his plans for the coming summer in a great Home Missionary campaign on this great coast. Brother Bates is a great leader and we believe much will be accomplished here under his leadership.

The convention was a great blessing to those who attended. We always regret at such times that more people cannot be reached. We expect to continue to press the battle in the North Pacific District.

CARLETON D. JONES, Secretary,
Puget Sound Nazarene Council.

MISSOURI DISTRICT

I am glad to report to you that we are still moving on with the great work of God on the Missouri District. At the close of our last report we were in a revival at Oxley, Mo., with Brother and Sister C. I. Deboard. Our crowds continued to be good and at the close of the meeting we organized a church with fifteen charter members.

Brother and Sister Deboard went from Oxley to assist Brother C. F. Transue of Zion church, St. Louis, in a meeting and this was a good revival with about sixty souls in the fountain, and a goodly number united with the church. Brother Transue is going along nicely with the work there. Brother Deboard and wife are now in a campaign in East St. Louis, Ill.

Brother and Sister Linza are now engaged in a meeting at Bernic, though sickness and bad weather are hindering. Brother and Sister Linza with Brother Barnett are going from Bernic to Elsimore for a meeting and we trust that this meeting will result in the organization of another Church of the Nazarene for the district.

Since our last writing we have visited the following churches: Irondale, where Rev. S. C. Hendley who is pastor was assisted in a revival by the Terry Evangelistic Party. There were a number saved in this meeting and some united with the church. Brother Huches, our pastor at Holcomb, Mo., is doing as well as can be expected under the prevailing conditions. The finances are close in all the southeastern part of the state, due to the floods of last year. Brother Hughes and his faithful little band are all pulling at the same end of the line and that means success.

Our pastor at Bell City, Rev. Frank Wasson, secured the services of Rev. J. L. Cox and wife for an evangelistic campaign at that place. Brother Cox did some good preaching and the people gave good attention. We are sure that some good seed was sown and some prayed through in the old-fashioned way. We are expecting the seed to germinate and bring forth an abundant harvest in the near future.

Our pastor, J. F. Young, seems to be encouraged with the work at Bernic. He found the people somewhat discouraged when he arrived there but he seems to be the right man for the place and with the help of Brother and Sister Linza in this revival we expect him to receive some substantial help. Brother Young is a good, faithful pastor and he has some faithful members, so with this combination we are sure of his success.

Our pastor, J. W. Irwin, at Caruthersville, called the District Superintendent to hold a revival campaign. We arrived there on time and the battle started at once. God came on the scene and blessed us all the way through. When the smoke of the battle cleared away we found that about twenty-three had claimed salvation through the blood of Jesus Christ. The church is greatly encouraged. Mr. Kenrad Patterson, the son of our District Secretary and Treasurer, being just re-

cently saved and called to sing the gospel, was with us in this meeting. He led the song services and sang special numbers, all of which were blessed of the Lord. His service throughout the meeting was a great help and we look forward to a bright future for him in this work.

Our pastor, V. A. Scofield, at Malden, has just closed a revival campaign with the Chrysler Evangelistic Party. Brother Chrysler is a fine young preacher and his wife an excellent singer. The visible results of this revival were not what they were expected to have been, though eternity alone will be able to tell of the good done there. Brother and Sister Scofield are doing their best to put the work over at Malden. They are new people, having just come to us from the last assembly, but they are certainly standing by the district and its Superintendent.

Sister Walker, our pastor at Dexter, is being assisted in a revival by the Chrysler Evangelistic Party. The crowds are good considering the amount of sickness and Brother and Sister Chrysler are at their best. We are expecting great things from this meeting as they are having souls at the altar each evening, with some victories to date.

Brother Brawley, pastor at Esther, has just closed a five weeks' campaign with the Huff and Eby Evangelistic Party. Brother Huff is an old-time gospel preacher and Brother Eby is a splendid singer. This meeting did not bring the expected results, due to several hindering causes, however, the evangelistic party did their best and the pastor stood by them faithfully.

Brother William Seal is our pastor at Annapolis and Fredericktown. Fredericktown has a good little building and some faithful people. Both church and pastor seem greatly encouraged and are expecting to go over the top for God. Brother Seal was assisted by Brother C. J. Frost in a revival campaign at Annapolis. This meeting which was held during the presidential election campaign did not bring the expected victories. However, much good was done and Annapolis is going on for the Lord.

Our church at Aquila has a good building started and when the weather is good they can hold service there; but since the weather has been so bad they have been forced to discontinue their services until the building is completed. Brother Frank Wasson is doing his best to raise the needed amount to finish the building. Union has no regular pastor at this time but they have put the siding on their building which is a tabernacle, and they can hold their regular services during the cold weather.

First church, St. Louis, has just closed a ten days' campaign, the pastor, Brother J. W. Roach, being assisted by Rev. Jarrette E. Aycock. Brother Aycock is certainly a wonderful preacher and proves a blessing to any church. This meeting lasted only ten days but the good that was done will be remembered many days. There were about forty saved and sanctified and at the close of the meeting somewhere around twelve or fifteen

united with the church. The last day of the meeting Brother Aycok held a great On-Time Sunday school rally, resulting in 645 being in the building at 9:30 a. m. First church has a great future, having a mind to build they can go far for the Lord.

Our pastors at Sikeston, Brother and Sister Duncan, have, since the last writing, had a good meeting with Freddie Thomas. This meeting brought good results, having about a hundred professions and about twenty to unite with the church and more to follow. God is blessing wonderfully at Sikeston.

Rev. A. L. Roach, pastor at Lafayette Park, St. Louis, was assisted in a great revival campaign by Rev. J. Warren Lowman and wife. There were about a hundred souls prayed through to definite victory with sixty additions to the church. Those who know Brother Lowman know that he has the reputation of doing the thing wherever he goes.

Our church at Ilasco is moving along nicely under the wise leadership of Brother Harlowe Reed. We have not yet had the privilege of visiting this church but God is blessing them and they are progressing.

Our Young People's work is progressing nicely under the supervision of Brother Ramsey, who is surely working at his task. We have as faithful young people as can be found anywhere who are standing nobly by the District Superintendent and helping to put the thing across.

Our W. F. M. S. work is moving along better than it ever has in the past on this district. Sister Ramsey, the District President, is surely working at the job for she has the burden of the work on her heart. The local presidents are all faithfully supporting her.

Our Preachers' and Workers' Meeting of the district will be held at St. Louis First church, Tower Grove and Vista Avenues, beginning March 4, at 7:30 p. m. and continuing through Sunday, March 10. We are expecting every preacher on the district and some outside to be present. Everybody come and let us make this the best preachers' convention ever held. All ministers and wives of ministers who are planning to come please notify Rev. J. W. Roach, 1351 N. Kingsland Place, St. Louis, Mo., so that proper arrangements may be made for your entertainment. Pray that this will be a real pentecostal time of divine blessing, for we are expecting old Missouri District to never be the same again after this convention. Let us all pray to that end and expect great things. I say, praise the Lord, on with the battle.

E. C. DEES, District Superintendent.

CHURCH NEWS

EVANGELISTS A. McNAUGHTON AND WIFE—"Our first meeting since the assembly was at Froid, Montana, where God gave us some fruit for our labor. We have a nice church property there. We then went to Homestead, ten miles from Froid, where we have a nice church building. Mrs. Gerholt, a widow lady, and her daughter, have a Sunday school

HAVE YOU PAID YOUR "GENERAL ASSEMBLY TENT FUND" PLEDGE?

The Department of Home Missions is now planning to launch their tent meeting campaign but lack of funds is retarding the work. If those interested, who have not paid their pledges made at the General Assembly held in Columbus last June, will promptly meet this obligation, the Department can proceed with their undertaking.

This is a most worthy enterprise and will result in a blessing to the giver and many will hear the glad tidings.

Send your remittances as quickly as possible to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Missouri, stating that the amount sent is in payment of Tent Fund Pledge.

every Sunday and are nobly standing by the work. They do not have a pastor at either of these places. We had some fruit for our labor and seed was sown that will last. From there we went to Jamestown, N. D., where we stayed a few nights. We found Rev. Schaap in a revival meeting with their pastor, Rev. H. N. Haas. Leaving there Monday for Hysham, Montana, where Rev. Schaap and myself were going into a Home Mission Campaign. Arriving there the next Sunday for the battle we got nicely started but owing to my wife's sickness I was compelled to leave the meeting and return to my home in North St. Paul. While there I held a six days' revival in St. Paul Hope Holiness Mission. God gave us some real fruit for our labor. From there we started our next meeting at Mitchell, S. Dak., with Rev. Mrs. Edith Mansveld, the pastor. The devil contended every inch of ground but by much prayer and fasting of the dear saints God gave us some fruit for our labor. Among the converts was an old man eighty-three years of age who had used tobacco for fifty-three years and was delivered from it, and a young man was reclaimed and answered his call to the ministry. He and his good wife expect to join the church. We found some very choice consecrated people there. We enjoyed our labor of love with the good pastor and people. Rev. Mrs. Mansveld has the confidence and respect of all her people there. From there we went to Rainy Butte, a country charge with Rev. H. Lintz and his wife about twenty miles west of Regent, N. Dak. We found some very fine, devout people. God gave us some precious souls at the altar, much prejudice was broken down and feel some are looking our way for membership. Brother and Sister Lintz are among the very best pastors I have ever labored with. Our fellowship was beautiful and harmonious throughout and they have the respectful confidence of those in the neighborhood around about. From there we left for our home for a few weeks.

Returned after New Year's to Alexander, where wife and I are in the battle for the lost. Rev. E. H. Thurlow is the good pastor. They have a nice church property here, well located, south of Williston, N. Dak., and Wordsworth City. We have had several already at our altars and are believing God for a real break in the meeting. We will be here for another week until January 27. Remember us in prayer that God will keep us humble, holy and on fire for Him. Yours in His glad service and for the lost of earth. The HERALD OF HOLINESS was not forgotten."

J. W. MONTGOMERY—"We are in the closing days of a good meeting with Dr. M. E. Borders and the people of the First Church of the Nazarene, Little Rock, Arkansas. There has been much rain throughout, and influenza in abundance, but God has been with us in power and eternity alone will reveal the results of the prayers of the people. A greater opportunity to win the lost is not to be found in the Church of the Nazarene. Brother Borders is one of the most daring men for God that I have ever met, and the Lord pulls him through to victory in all he undertakes. He and his great church completed a building last year that will take care of more than two thousand Sunday school pupils, with a seating capacity of twenty-two hundred. Either the pastor or some department of the church broadcasts one and two services each day over the church radio station, by which means they have not only become the best known church in Little Rock, but have reached multiplied thousands of people throughout the United States. During the Borders' morning devotional hour, at which time the pastor preaches a short, stirring message, people sometimes bow beside their receiving sets, pray through to victory and call to notify him that the work is done and they will soon be in the great congregation at the church services. During that hour they sometimes receive one hundred phone calls, including many definite requests for prayer, from those who are seeking salvation. We will not soon forget this campaign. No preacher can ever be the same after having associated with Brother and Sister Borders. They are among God's choice and most efficient workers, and their church is as near ideal as can be found in the movement."

EVANGELIST ARTHUR MORGAN—"Since last September I have been attending Bethany-Peniel College. Along with a heavy course I have had the privilege of preaching in ten or twelve different places, a goodly number of souls seeking the Lord for pardon or purity. How I do thank God for the gracious opportunity of attending school in a good spiritual atmosphere like there is here in Bethany. Words cannot express all the benefits from this opportunity I am now enjoying. I praise God for the experience of sanctification which holds good up to date. I have never in my life been more determined to keep true to the Lord and by the help and grace of God I expect to see the end of the Christian race.

During the summer I plan to be in the evangelistic work. Home address, 519 East Eighth Street, Hutchinson, Kansas."

PASTOR C. J. GARRETT, OTTAWA, KANSAS—"Our church here is looking up and sailing on toward the haven of rest. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full (Mark 5:37). Our sea has been stormy, our ship is battling the waves of financial demands. Our Sunday school is gaining in every way. Mr. Joe Ames, our Sunday school superintendent, and his fine corps of teachers are co-operating nicely, and each class is growing in attendance and spirit. Our W. F. M. S. also is gaining in much interest and in membership. Mrs. C. J. Garrett, the pastor's wife, is president and has the full course of study working nicely. We have Young People's Missionary Society organized, also Juniors, all working nicely. We are now in the seventh week of revival services, with the pastor as evangelist. Our attendance is gaining with the church well filled Sunday, eight praying through at the altar and one in his home at 12:30, and the pastor was called by phone to hear the glad news. It is a joy to see our young people fill our altars and pray their way back to God. We have had also some new people saved and took three into the church and are looking for five or six more to join our number very soon. We are thankful to see some families coming back to us who left some one or two years ago. Although we have lost some three or four who were swept overboard by the waves, yet, we are praying for them and still waiting for their return. Pray for this. This is my first experience as pastor, but I can weep over any who may stray as a sheep from the fold."

WARREN, PA.—"The two weeks' revival meetings conducted by Evangelist Rev. E. C. Oney of Kentucky, were a season of refreshing to our church. Several times the altar was filled with earnest seekers. Quite a number found the Lord in His converting and sanctifying power. We were ably assisted in the music by Rev. N. E. Johnson, pastor of our church in Corydon, who presided at the piano and Sister Johnson who was our song leader. Their special songs with guitar accompaniment were an inspiration to the services. Brother Oney preached with much unction on every message. We can highly

recommend him as a safe, sweet-spirited evangelist who carries a burden for souls. It has been a long time since the church has had a better and more helpful meeting than the Lord gave us through these consecrated workers. Several have recently united with the church and others are looking favorably our way. I shall close my pastorate with the Warren church the last of April. The Lord permitting we would like to take a pastorate in one of the more eastern districts, the New England District preferred, as that has been our home field where many years of our ministry have been given. We have enjoyed our ministry with the Warren church. They are an excellent people and our working with them has never been anything but harmonious. We are leaving the church in a prosperous condition with a bright outlook for the future."—N. H. Washburn.

EVANGELIST H. G. PURKHISER—"I am reporting for the first time since I resigned the pastorate to enter the field of evangelism. We have kept busy and God has given us a number of gracious campaigns, for which we praise Him. Our first campaign was at Bois D'Arc, Mo., in a large community hall. This was a union meeting and the large hall seating between 400 and 500 people was filled a good part of the time. God gave us a good meeting with a number of souls praying through to victory. From here we went to Jerico Springs, Mo., where the Lord gave us a good meeting in many ways. We outgrew the church where we started the fifth night and moved to a large hall where we stayed for eleven nights and then accepted an invitation to finish the meeting in the Methodist church. We stayed here a month in all and are going back next fall to finish up. Our collaborator in both of these meetings was Song Evangelist Wayne Elliott of Salina, Kans., and he did his part well. From here we went to Ozark, Mo., to the First Methodist church, where from what we learned the folks didn't care much for holiness. At least we were given a cool reception. On January 6, we started a splendid little meeting in Webb City, Mo., which is our home town. Here we had between forty and fifty seekers with thirty-two praying through to definite victory. The last night we had the privilege of seeing our father, who has been backslidden, find his way to Calvary. Our next meeting is at St. Joseph, Mo. Pray for us."

REGINA, SASK.—"All during the fall and early winter the Holy Spirit has been very real in our services and the spirit of revival has prevailed. Nearly every Sunday has found some souls seeking God, and the various departments of the church, the Sunday school, W. F. M. S. and N. Y. P. S., have all made splendid progress, numerically, financially and spiritually. The two weeks' revival which closed January 20, will not soon be forgotten. In spite of the cold weather and sickness, the crowds were good and over thirty souls sought God for salvation or holiness and nearly all of them prayed through. The last night was simply wonderful, with nineteen souls seeking the blessing of salvation. God was surely in our midst and to Him we give the glory. Rev. H. F. Vogt, our pastor from Moose Jaw, Sask., was our evangelist. Truly God used this good man and the Regina saints appreciate his ministry very much. We believe God will use him to establish a strong church in Moose Jaw. When Dr. Chapman was here last summer he launched a campaign to raise \$3,244 to purchase a splendid property on which we hope to build our church. We now have the title to the property with but \$650 yet to pay and part of this is covered with pledges. Our faith anticipates the payment of this balance this winter, and then the erection of a church this coming summer. We will appreciate any interest in your prayers that this may be accomplished. We have here a united, faithful, praying band of saints and the future prospects are as bright as the promises of God."—A. C. Metcalfe, Pastor.

OLIVE HILL, KY.—"The Lord is wonderfully blessing us. When our good pastor, E. D. Messer, came to us from Texas, our Sunday school attendance was only one hundred and twenty-five and through his ardent work he built it to the four hundred and seventy mark, making it the largest Sunday school on the Kentucky District; also increased our membership in the church from about sixty to eighty-eight. We were sorry to give up our good Brother Messer, who was called to Owensboro, but the Lord sent us our Brother E. E. Robinson from the Chicago Central District, and we dearly love him. He is a power for God and surely feeds the flock and Sister Robinson is a wonderful worker in the church. This church now is in such unity and working harmoniously that the power of God falls on the saints until our good pastor sometimes does not get to preach. We have just passed through a revival with Rev. John Fleming as the evangelist, and God gloriously blessed us; heaven was made to rejoice. We are looking forward for a great year, that many souls may be born into the kingdom, the general church strengthened both by grace and finances."—James Flannery, Reporter.

YUMA, COLORADO—"We began a series of revival meetings January 6 and closed January 27. Rev. N. J. Hepburn was the evangelist. He did good, sound gospel preaching of the old fashioned type, under which conviction settled on the people. Some were converted, some sanctified, some both converted and sanctified

SUPPLEMENT TO "THE CHALLENGE OF AFRICA" NOW READY

Everyone who has a copy of the last W. F. M. S. study book, "The Challenge of Africa," should now send a card to The Publishing House asking for the free Supplement that goes with this book.

Material for this Supplement came from the field, too late for the printing of the study book. It is very interesting; written by our missionaries in Palestine. Don't forget it.

and some reclaimed besides the help and blessing the saints received. The series of meetings have closed but we expect the revival to still go on. Attendance was good all through the meeting so was the interest. Eternity alone will reveal the results. Brother Hepburn is a very able man and a good evangelist.—E. O. Walden, Pastor.

CHATTANOOGA, TENN.—“We had a great day at First church last Sunday. Rev. J. D. Saxon, who is now field secretary for Trevecca College at Nashville, delivered three strong sermons. His address on Christian Education was a masterpiece. Since our annual assembly we have enjoyed a gracious revival under the logical and deeply spiritual preaching of Rev. A. O. Henricks who is now devoting his time to evangelistic work. He is not only a strong school man, but one of our most successful evangelists. Our pastor, Brother Tidwell, is preaching to large audiences and the power of the Holy Spirit is enabling us to triumph through Christ.”—Mackey J. Brown, Reporter.

MODESTO, CALIF.—“We are still on the Nazarene map and are having good services. ‘Uncle Buddie,’ Professors Messer and Carrell and Rev. Frank B. Smith were with us on Sunday, Jan. 27, and were a great blessing to our church. We have one of the best pastors on the district in Rev. and Mrs. Sherwood who are greatly beloved.”—Doty L. Anderson.

PASTOR MISS WINIFRED KELTON, TUCUMCARI, NEW MEXICO—“God has again heard the cries of His children and has given us one of the most wonderful revivals of real salvation that it has ever been our privilege to enjoy. Oh, how the power of God did come down upon His children! It just seemed sometimes that our bodies could scarcely contain our souls. Such shouting of the saints and of our precious, backslidden church members who plowed through and got their feet planted on the solid rock, Christ Jesus. Such shining faces as men, women and children prayed through at the altar of prayer. Sister Minnie B. Echols of Post, Texas, was our called evangelist. She is an untiring laborer in the service and is not afraid to declare the whole counsel of God. How we love her! Our own brother, Ralph T. Bailey of Great Bend, Kansas, was our leader of song, whom God has so signally blessed in his second campaign in this church as song leader. Beside the two above mentioned workers, God sent along other wonderful recruits. Just about three weeks before this special battle Sister Fickey, whose husband was one time the pastor of this church but who has recently passed on to the glory world, came to us from California and was a very valuable helper in prayer. Sister Mary I. Hartline, pastor at Clovis, New Mexico, was with us for eleven days of the fight, and a wonderful woman she is, to fight the devil and sin. She brought to us all of our day messages but one; fasted, prayed and instructed. Truly she is one of God’s jewels and we shall never cease to thank God for sending her this way. Brother Mack Hutchison of Wheatland, this state,

was our pianist throughout almost the entire campaign and was a great asset to the meeting with his specials in song and his unceasing labor as an altar worker. Two special features of this hard-fought battle were much fasting and prayer. A continual stream of prayer was ascending to the throne of grace for five days and four nights, taking five-hour shifts at the church, by two’s; claiming the promise that ‘if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven.’ To God be all the glory. Amen. If you are passing through our little city enroute to East, West, North or South, stop and worship with us.”—Box 814, Tucumcari, New Mexico.

PASTOR P. J. SMITH, MONTROSE, COLO.—“We opened fire on the enemy with a special meeting and effort to save souls and revive the church on Jan. 13-27 with Brother and Sister Irick as evangelists. They are a fine team to work in a revival meeting. Some forty saints and sinners found their way to the altar of prayer, besides a great number of children, during the evangelistic service in the Sunday school. Our church has been blessed, put in better shape and our Sunday school had the largest attendance the last Sunday in the history of the church, being 230. Some of our people were sick and could not be there or we would have had still more. Praise the Lord. Our church gave the pastor a fine pounding and raised over \$200 for the evangelists, some \$60 for the Rescue Home and \$15 for Daddy Hiltz, who was such a blessing to us during the three weeks he was here. He is now in Delta, Colorado, with the Iricks in a meeting. We received nineteen members into the church, though some of these were transferred from another Church of the Nazarene, and some subscriptions for the HERALD OF HOLINESS. We are quite well up with our budgets and the future looks brighter. We expect to have the District Assembly here in June and are looking forward to a great time. We have had much sickness among our people and lost one precious sister, our Sister Wallace, through the flu, and my wife almost

passed away one night but God heard our cry and spared her. Praise His name. He still answers prayer. Hallelujah!”

FRESNO, CALIF.—“We just closed one of the most fruitful revivals that this church has ever witnessed. Rev. Chas. H. Babcock was the evangelist. Needless to say, his tremendous preaching was mightily used of the Spirit. The entire meeting was characterized by an intense spirit of prayer. Old-time conviction was upon the unsaved. Many sandy foundations were shaken. There were no barren services. Every altar call, beginning with the first night, brought from five to twenty seekers, most of whom found definite help. There were a few that backed up on the light, and their hearts are harder than ever. But the great majority obeyed God and were definitely saved and sanctified. We feel that a solid foundation was laid which will make for larger things in the future.”—L. A. Whitcomb, Pastor.

RICHMOND HILL, I. I., NEW YORK—“These are the best days that the Richmond Hill church has had since we came here nearly two years ago. On every line God is moving and the church is making steady progress. Praise the Lord! At this time a general spirit of prayer and soul burden is coming upon the saints. We are holding extra prayermeetings, some in the homes, and some in the church. Many are fasting and all are praying mightily to God. If you had heard the heart groans of our young people at their prayermeeting last night you would know that there is still such a thing as a burden for lost souls. The atmosphere was charged with mighty power and unction. Everywhere there is a feeling that God is coming upon us with a gracious revival, and we are doing our best to stir the saints to more prayer and more faith for it. No evangelist has been called, and no special meetings are planned; but we are sure to see an old-time awakening if the burden of prayer continues to rise. In fact, we are already on the threshold of it. God has been laying upon my heart to preach on solemn lines of truth, even in the Sunday morn-

THE CHURCH MANUAL

Our first lot of 5,000 has been sold. Another run of 10,000 will be completed within the next two or three weeks. Until that time we will be unable to fill orders. The demand for Manuals has been unprecedented.

The new Manuals are furnished in two styles of binding: Cloth boards priced at 50c each; \$5.00 a dozen, postpaid. Genuine leather limp, priced at \$1.00, postpaid. A name lettered in gold on either style, 35c extra.

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ing services; and oh, what searching the Spirit has been doing among us! I preached last Sunday morning upon the text: 'Why hath Satan filled thine heart to lie to the Holy Ghost?' and at the night service on, 'Sins of Omission.' The crowds at both were the best that we have ever had in any of our regular preaching services. It was the praying of the saints that accounted for this. We are not either prophesying or planning for a revival, but we are unitedly and fervently praying for one, and heaven is dipping low already. Glory to God! Help

us pray that the Lord will fill the house with His full glory. The assembly meets with our church in April, and we are praying that it may be a time of mighty power and salvation. The church recalled us to be their pastor for the third year without a negative vote. We are going to serve them better, be more intensely spiritual, pray more, preach hotter, and in every way try to make ourselves more worthy of this, the best church on the New York District."—Roy L. Hollenback, Pastor.

CONCERNING DR. REYNOLDS

OUR people have been informed concerning the accident in which Dr. Reynolds was seriously injured and since this information has been received our people everywhere have been greatly concerned and of course, are anxious each week to know of his condition.

All will be delighted to learn that Dr. Reynolds is recovering, but of course, it will take time for him to get entirely on his feet again because of the seriousness of his injuries. His case was carefully diagnosed by the physician yesterday and his condition was pronounced satisfactory. The doctor has advised him to go immediately to Florida for recuperation. Dr. Reynolds is leaving Kansas City tonight (February 7), and will be in Florida for a number of weeks.

Dr. Reynolds requests me to express to the people his sincere appreciation of their love, prayers, and gracious acts of kindness during his illness. He wishes also to thank the General Superintendents for taking over his work and urging him to take complete rest until he is thoroughly well again. He wishes to state that he is in perfect agreement with the other General Superintendents in this matter. He also requests that the General Board be thanked through the columns of the HERALD OF HOLINESS for their service to the church in the last board meeting and for the positive aggressive program they have laid out for the coming year. He wants me to urge our people everywhere to loyally stand by the effort to raise over \$300,000 this year for our general interests. He is unable to take active part in this program at the present time but he wishes to assure all that he is earnestly praying day and night for the success of God's holy Zion.

Mrs Reynolds joins Dr. Reynolds in her thanks to the people both locally and in general for their sympathetic attitude toward the family in their illness. She states that she is unable to answer all the letters and telegrams personally but wishes to thank the church through the columns of the HERALD OF HOLINESS. Sister Reynolds is also recovering from her injuries.

We who have seen Dr. Reynolds lately believe that he will fully recover. His strength is returning and he is bright and cheerful and believes that God will raise him up.

R. T. WILLIAMS.

BLACKWELL, OKLAHOMA—"The Church of the Nazarene closed a very gracious revival on January 20, with Jarrette and Dell Aycock as workers. With little chance for concerted preparation, due to the sickness of the pastor, E. G. Theus, and his family, all of whom were stricken with the flu, and also to the fact of the closing of all public meetings by order of city officers for two weeks prior to the beginning of the revival, the meeting started off on Monday night, January 6, with a good crowd which increased until on the last few nights the church was literally packed with interested listeners. Rev. Aycock's preaching was earnest and persuasive, and the specials in music given by the two of them with guitar accompaniment were much enjoyed. Mrs. Aycock gave two of her noted object sermons for children, which were largely attended and the lessons she gave will never be forgotten. The Sunday school rally which was held January 20, resulted in 339 on time, and 426 fifteen minutes later, at class record time, which was the largest attendance in the history of the Sunday school. Nearly seventy persons knelt at the altar of prayer, most of whom prayed through to victory. There were thirty-four at the altar the last Sunday and if the meeting could have continued longer no doubt the results would have been much greater. Three persons have joined the local church as a result of the revival. The Sunday school has increased its attendance and the whole church has been greatly revived. Our people are looking forward to great victories in the coming months."—Mrs. A. L. Wright, Reporter.

PASTOR ARTHUR W. GOULD, OAK HILL, NEW BRITTON, PA.—"Just closed great revival with Rev. T. M. Anderson, of Wilmore, Ky., as evangelist. From beginning to the close this meeting was of great inspiration and encouragement to all who attended. Wonderful results are coming from this time of refreshing. Many found sweet peace and happiness at the altar and in their homes. Several good new members received into membership the closing Sabbath with more coming in the next two weeks. Church packed to the doors with some sitting on platform. Finances came in fine throughout the meeting. We were not compelled to make any public solicitation for funds. Evangelist well paid and all bills met. Evangelist Anderson is a great preacher. Cannot be surpassed in our opinion as a Bible expositor and church enthusiast. There is no man in the field today we would more gladly secure and have as evangelist. The last night of the meeting he was given a unanimous welcome to return at some future date. In eight months the people of the local church have worked until today the membership has doubled. Eight months ago we found thirty-six active members in the Sabbath school. Today there are one hundred and twenty-six. Never saw folks work any better than these. Pray for us."

PASTOR O. L. BENEDUM, EAST LIVERPOOL, OHIO—"We have just closed a three weeks' revival which is declared to be one of the best held in recent years.

Enjoy a Life Income from the Church

and yet make Her a splendid gift now

You can give to the church now—wholeheartedly, liberally. Your gift will purchase an interest-bearing Annuity Bond. Thus you enjoy the income from your gift all during your lifetime. The church pays you this income regularly each quarter. It is per-

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Rev. I. M. Ellis, Superintendent of the Dallas District, was the special worker. He was mightily used of the Lord in presenting the truth of the Word, the Holy Spirit was present to apply the truth until conviction of the old-fashioned type gripped the hearts of the people, and as a result the long altar was well filled with seekers night after night. The revival was held right in the midst of the grip epidemic, yet the interest was unusual and the crowds large. While the church seats over seven hundred persons, it was filled to capacity several times. The special messages given by Rev. Ellis from two to three o'clock in the afternoons on the book of Revelation was largely attended. Many folks from other churches became greatly interested and attended regularly. The music was in charge of Gail Hutchison, song leader of the local church. The young people's chorus choir under his leadership and young people's orchestra under the leadership of Mrs. Stanley Rice rendered splendid service. We also had with us on the three Sundays as well as the last Friday and Saturday, the Barnett Sisters Quartet of Ellet, Ohio, ages eight to sixteen. They were used of the Lord in a marked way. The Sunday school, under the leadership of Emma Durbin, our splendid superintendent, took special interest in the revival. This of course resulted in the salvation of many from this department of the church. We always give a large place to the Sunday school in every revival. The average attendance for the calendar year was 439, for this we praise God. During the campaign fifty persons joined the church, making a total of seventy-seven in nine months. We use the membership card system and insist on the folks meeting every requirement of the church. A list of subscriptions was sent in for the *HERALD OF HOLINESS*. The General and District Budgets are both well overpaid to date. This church is giving this assembly year to these interests \$3,300. Rest of all, God is with us, the church united to the man, all are happy and thank God for the privilege of having a part in this great and good work. We have just been recalled to serve this splendid church for the ninth year."

REDLANDS, CALIF.—"During the holidays, Evangelist E. Arthur Lewis gave us a two weeks' meeting while visiting his family here, in which meeting a number prayed through. Among the number was a Japanese who was converted and sanctified. After praying through he went home and burnt his idols and is now planning to attend a holiness school and prepare himself for missionary work among his own people. As our people have been laboring under quite a strenuous church debt, following this meeting we put on a money-raising campaign in which we raised in cash and pledges a little more than nine hundred dollars to be applied on the church debt. Remember us in prayer."—S. M. Lehman, Pastor.

PASTOR J. W. ADAMS, GARFIELD, WASH.—"We began our meeting December 23, 1928, the pastor doing his own preaching

mostly. Rev. Goss preached a few times with Holy Ghost power and God honored all the preaching services. Rev. Goss is a wonderful holiness preacher. He plays the guitar and sings while the girls play the saxophone and violin and Donald, 12 years of age, plays the cornet. We came to Garfield after the assembly in May and found just a few but royal people, Nazarenes indeed and in truth. About that time so many of our people were moving away; several families of our most spiritual members were all ready to go when we came, and several other families went soon afterward, taking many out of the Sunday school and the pew, but we prayed on and worked on and have as large if not larger attendance at the Sunday school and much larger attendance at the regular services. At the close of our two weeks' meeting there was a fine spirit and three substantial members were added to the church. We deemed it necessary to close on account of so much sickness and expect to hold another meeting before the assembly in May. To God be all the praise."

NORFOLK, VA.—"We are glad to report victory through the blood. Since our tent meetings closed this last fall God has given us some good meetings. We have come to Norfolk, Va., to supply the Second Church of the Nazarene until the tent season opens again in the spring. They are few in number here but are on fire for God and know how to sacrifice and go through. So we are looking for victory and a great revival with the church."—Nina Dean and Jennie Whitaker.

EVANGELIST F. L. McDONALD—"We have just closed a good revival at Manville, Ind., with the Christian church. It took four nights of hard preaching

before we could get the altar set. Then the dear Lord came in His power and the break came in the old-fashioned way. Our services grew in number each night until the close of three weeks. Up to ten days a brother said there were thirty-seven who received help in the meeting. Then he received such great help himself that he quit counting and went to work for the Lord. I will conduct a revival for any denomination that will let me have an old-fashioned altar service so folks can pray through to victory. Pray for me."

FIFTH STREET MISSION, LOS ANGELES, CALIF.—"Since the homegoing of our precious leader and brother, Rev. J. F. Sanders, we have had the honor and privilege of doing our best to fill up the gap at the Fifth Street Mission left by his sudden translation. The influence of his life is still keenly felt with us. Since his going we have been doing our dead level best to fill his place in teaching his Sunday school class, even though we realize how little we can fill in. The revival spirit is still on at the old mission and God sees fit to pour out His Spirit in blessing as well as conviction. Surely we can never begin to thank Him enough for the way He is helping. We have been privileged to have our beloved Brother C. W. Ruth with us the last two weeks and such a time as we did have, tongue cannot begin to tell. As many as seventy souls knelt at the altar, either for pardon or purity, for which we truly thank our God. The saints have been built up in the faith and all take off their hats to the old year and our coats to the new and expect to push the battle until we go or Jesus comes. The meeting was not brought to a close but it was postponed until January, 1930. Praise the Lord. Yes, Fifth Street Mission is still doing business for God at 522 East Fifth St., Los Angeles, Calif., and extends to any

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and all travelers coming this way a most hearty invitation to look us up ('Come thou with us and we will do thee good'). We covet an interest in your prayers and believe God is still on the throne."—Mrs. J. F. Sanders, Superintendent; Rev. W. M. Baskin, Reporter.

HOUSTON, TEXAS—Worshipped in basement just one year. Finances arranged and contract let for completion and work will be started on sixty by ninety, three stories, beautiful mingled brick, sixty thousand dollar structure. Auditorium capacity thirteen hundred, with large Sunday school equipment. Fourteen received in the church in last two weeks. Steady pulling and growth.—J. Erben Moore, Pastor.

"Without risk there would be no courage; without free choice there would be no character."—DR. JOHN HOWARD MELISE.

DEATHS

URSCHEL—William Cleveland Urschel was born in Fostoria, Hancock County, Ohio, September 2, 1886. He departed from the earthly body at Artesia, California, January 23, 1929, age 42 years 4 months 21 days. He was the son of Daniel Urschel and Katherine Bohn, who were also born in Hancock County, Ohio. He came of a family of German descent. He was the only child born to this mother, she passing away ten days after his birth. Although his own mother did not live to love and guide him, he was very fortunate in that his father was married to one who loved and trained Will as if he were her own. Often have we heard him speak of the love and regard that they had for each other, and the effect that her wonderful Christian character and life had upon him. Except for a few months spent in Germany with his mother's parents and relatives, his

early childhood was spent at the old Fostoria homestead. When he was about twenty years old, he went for a visit to Ely, Minn. He often mentioned this as one of the high points in his life. For, while there, he experienced something that influenced his entire after life. While deer hunting, he became lost in a great woods. In his mind at this time his misfortune made him realize that not only was he lost in his relation to his earthly friends, but his soul was lost unless God helped him. Out under the stars, among snow-clad hills, with wolves howling about him, he called upon God for help. In great mercy, kindness and love, the Lord answered his prayer and a great peace and calm came to his soul. In a short time he was found by his friends and taken back to camp. Later he came back to Ohio, and here while attending a revival meeting in the United Brethren church, West Independence, received the baptism of the Holy Spirit and joined the church. He was a member of that church until he came to California in 1911. Then he joined the First Church of the Nazarene, Los Angeles. In 1912, he entered the Nazarene College at Pasadena, and finished the Christian worker's course in 1915. He also took a year's study at the Nazarene College at Nampa, Idaho, at the close of which he was ordained an elder in the Church of the Nazarene in 1919. He began active pastoral work in 1915, and held seven different pastorates in the following twelve years. The last pastorate was at Cypress, California, which he held for two years, at the close of which his health broke down. But in spite of ill health, he preached whenever an opportunity was offered. William Urschel was married to Elizabeth Potter, also a licensed minister of the gospel, of Artesia, California, in 1915. To this union were born six children, two dying in infancy, and the other four remain with their mother to remember a loving father's care, for he tried to give them the best he could, materially, intellectually and spiritually. He loved his home and family. We cannot understand why one of his age would be taken from his work and family; but God knows and doeth well. God giveth and God taketh away. We are His. Besides his widow, two sons and two daughters, he leaves a father, two brothers, two sisters and a host of friends to mourn his departure. His Bible, which he always carried with him, bore the marks of use and showed by passages marked that he relied upon the precious promises of his Master. Very dear to him was John 14:2, "In my Father's house," etc.

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WALLACE—Mrs. Fannie Carr Wallace, wife of G. A. Wallace, passed away Tuesday night at 9:40, at their home west of Montrose, Colo., after an illness of over three weeks. Death was the result of influenza, which affected her heart. Mrs. Wallace was born in Carthage, Mo., December 3, 1883, and with her husband came to Colorado in 1905, spending the last twenty years in the Uncompahgre Valley. She was a faithful member of the Church of the Nazarene. She leaves besides her husband, four sons, Arthur, 21, Howard, 19, Orval, 14, and Homer, 5. A fifth son, who would have been twenty-three years old, had he lived, passed away a number of years ago. She is also survived by her

elster, Mrs. R. S. Richards, and a brother, W. H. Davis, Jr., both of St. Louis.

BENNETT—W. W. Bennett was born in Up-Holland, England, Jan. 8, 1848, and on Dec. 23, 1868, he was married to Ellen Snape. To this union were born ten children, nine of whom have been laid to rest, only one living, Mrs. Grace S. Moorecroft. Grandpa Bennett was converted when about fifteen years of age in England and joined the Methodist church and began a life of active service for the Lord. In 1879 he left England and came to America and put his letter in the Methodist church in this country and continued to live a life of service for his Lord and his church, until 1889. In the state of Illinois, in a great revival meeting he got the light on full salvation; sought and obtained the experience, cast his lot with the Holiness Association and continued his loyalty to God and humanity for a number of years. About twelve years ago he came to this state and county and joined the Church of the Nazarene. Grandpa Bennett spent about sixty-five years of active service in the work of the Lord. At 1:20 a. m., Jan. 18, 1929, the death angel called for him, and he stepped across the silver bar to receive his reward, leaving a wife, one child, son-in-law and a host of friends looking forward to the time when they will meet him in the home of the redeemed. Age when he passed away was eighty-one years and ten days. Funeral services were held in the Church of the Nazarene, Erick, Okla., Jan. 19 at 3 p. m., conducted by Rev. R. B. Gilmore, pastor.

FROST—Mrs. Beckie Frost was born September 10, 1890. She died near Alto, Texas, January 20, 1929. She leaves behind her husband, B. J. Frost, two sons, Rudolph and Wade; her mother, three sisters and two brothers, and other relatives and a host of friends to mourn her. She was a true wife, a loving and sacrificing mother and one of the most pious saints I ever knew. She joined the Church of the Nazarene in 1915 and was a member of the Church of the Nazarene at Corsicana, Texas, when she departed this life.—Rev. M. W. Burgess.

BLANTON—Bettie Perkins was born July 1, 1864 in Milan Co., Texas. She was married to S. M. Blanton May 13, 1880, at Randolph, Texas. She departed this life December 13, 1928. Sister Blanton was converted in 1880 and joined the Methodist church. In 1903 she consecrated her life to God and was sanctified wholly. She lived this life and was loved by all who knew her. During her many months of illness she was a patient sufferer and for weeks she talked of her home-going and longed for the time to come when she would join the ranks on the shores of sweet deliverance. On different occasions her family and friends were called to her bedside and requested to sing, pray and testify, which was fulfilled, even when she was going away. Her funeral was conducted by the pastor, assisted by Rev. R. E. Kimbrough, whom she loved as her own son, and who is pastor of Fillmore church, where she lived. Many were the friends who filed by to say farewell here but to meet again when they awake in His likeness. Her remains were laid to rest in the Fillmore Cemetery.—Julia Standridge, Pastor.

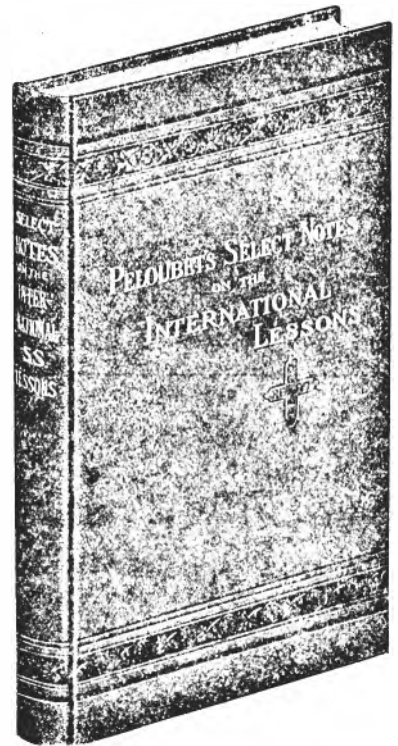
DOLLY—Estella Trago was born October 24, 1868, in the state of Illinois and passed away at her home in Mt. Vernon, South Dakota, January 10, 1929, age 60 years two months and 17 days. She was united in marriage to Jasper Dolly, September 25, 1887. They remained in Illinois where five children were born. Samuel T., Joseph A., Mace C., and Cecil, Marie and Ruth. In 1904 they moved to La Moure County, North Dak., where four more children were born, Delmer J. and twin sister who died in infancy, and Grace and Alice Gertrude. Three children preceded her

to their heavenly home in infancy. In 1911 they moved to South Dakota, where they resided on a farm for seven years and then moved to Mitchell in 1918. In 1922 her husband passed on to await her coming. The last year and a half of her life was spent in Mt. Vernon. Sister Dolly was a charter member of the Mt. Pleasant Church of the Nazarene, the first Nazarene work in the state of South Dakota. After moving to Mitchell she and her good husband had to be about the Master's business, so they with others, started the Nazarene work there, where they also became charter members. She leaves to mourn their loss, six children, Samuel T. of Presho, S. Dak.; Joseph A. of Letcher, S. Dak.; Mace C. of Mitchell, S. Dak.; and Mrs. Hurman Rubberg of Mt. Vernon, S. Dak.; Delmer J. of New Orleans, La., and Alice at home, thirteen grandchildren and a host of friends. Sister Dolly held her membership in the Mt. Pleasant Church of the Nazarene when she died and was a loyal Nazarene. She was one of the most patient sufferers that the writer ever visited. She was afflicted with the dreaded disease of cancer for four years but bore the suffering as only God's children can, and never failed to testify to the grace of God to keep in all circumstances.—Rev. Davis Seavers.

EVANS—Laura B. Evans, wife of Albert Evans and daughter of the late Mr. and Mrs. Flavius M. Little, was born in Warren County, south of Boswell, Indiana, July 26, 1871. She departed from this life January 5, 1929 at the age of 57 years 5 months and 9 days. At the age of seventeen she accepted her Savior and united with the Christian church, and in the year 1921 she saw her great need of holiness and united with First Church of the Nazarene at Oklahoma City, Oklahoma. Later moving to Hoopston, Illinois, she placed her letter in First Church of the Nazarene. She remained steadfast in the faith until she departed from this life which ended the forty years of her Christian life. On November 28, 1892, she was united in marriage to Albert Evans. To this union were born three children: Elijah, Ethel and Woodrow. The influence of her life of Christian love and service has cast a sweet radiance far and wide and won for her a host of friends wherever she has lived. She leaves to mourn their loss, her husband, Albert Evans, and children: Mrs. Albert Blakely and Woodrow, Hoopston, Illinois, and Elijah Evans of New York City; two grandchildren, Marjorie and Herbert Evans of New York City; one sister Mrs. John Lockhard, Bloomfield, Indiana; three brothers Charles Little, Ambia, Indiana; John Little of Indianapolis, Indiana, and Frank Little of Garland, Montana. Another sister, Alice, and two brothers, Guy and Robert, preceded her in passing from this life. In addition to these she leaves several nephews and nieces and a lot of friends and neighbors. This is reconciled in the hope of eternity and faith in the final gathering together of all those who have known the love of the Father.

GARDNER—New Year's day brought death and its sorrow to the home of Mr. and Mrs. John Gardner, 1530 West 65th Street, Los Angeles, California. J. James Gardner, the only son of the home passed away at the age of twenty-six. James was a splendid type of young manhood, promising in business and admired by many friends. James had never fully regained his strength after an attack of the influenza about three years ago, but he had continued his work right up until Christmas time. He came from San Diego to spend the holidays with his parents in Los Angeles and was taken critically ill. He died New Year's day at three o'clock. The interment was at Forest Lawn Memorial Cemetery in Glendale, where the service was held in the Church of the Flowers with Dr. C. H. Babcock and the writer in charge. Mrs. S. Reed and daughter sang. During his last days he sought the prayers

S.S. Lesson Commentaries



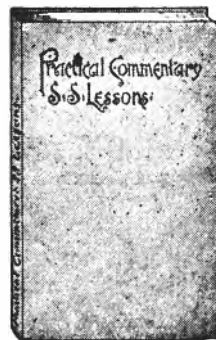
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of his mother and her pastor, and before dying gave comforting evidences that he had made his peace with God. His mother is Mrs. Georgia L. Gardner, a beloved and faithful member of Grace Church of the Nazarene of Los Angeles. The parents, the wife and sick sister, Mrs. Bean, stand much in need at this time, of the prayers of Christian people.—Earle H. Mack, Pastor.

WILSON—Mrs. Mary R. Wilson was born at Mt. Zion, Mercer County, Ky., August 25, 1854, and died at Ashland, Ky., January 11, 1929, at the age of 74 years 4 months and 19 days. She was converted at the age of sixteen at the Mt. Zion M. E. church and about fourteen years ago she united with the Church of the Nazarene at Ashland, Ky., being one of the charter members. She

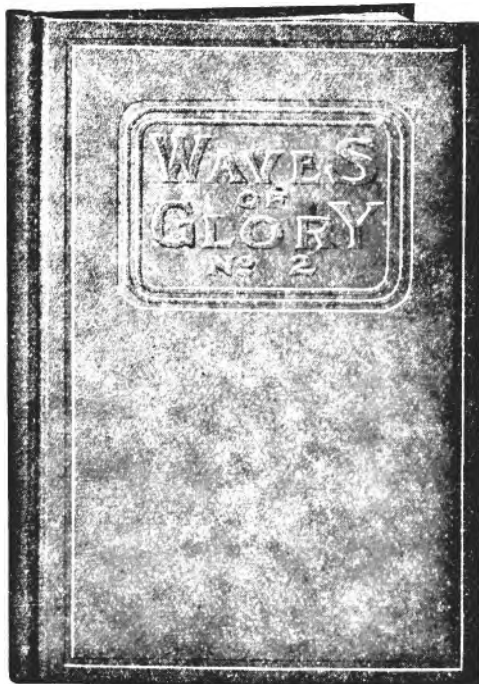
lived a devoted, exemplary Christian life up to the time of her departure. At the age of 25 she married John Robert Wilson and of this union there were born eight children, three of whom have passed on before and the remaining five that survive are: Mrs. C. F. Fearing, Sam P. Wilson, Jesse M. Wilson, John R. Wilson and Carrie K. Wilson. She also leaves a half-sister, Mrs. Dr. Eugene Holloway of Troy, Ky. She also leaves seventeen grandchildren together with many other friends and relatives to mourn her departure. Mother Wilson was a real loyal Nazarene and was loved by all who knew her and will be greatly missed by all the congregation. Her one great desire was to live to see the new church completed, but instead the Lord took her home to the New Jerusalem, which is far better.—Rev. R. J. Kiefer, Pastor.

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MCCRACKEN—Edna Karlenc, daughter of Bryan and Icel Weaver McCracken, was born in Fulton County, Illinois, October 29, 1928, and died December 22, 1928, from flu. Funeral in home December 23 by pastor, Rev. J. W. Waltz. The mother is a blessed saint, and member of our church. All the family were having the flu during the funeral and none were permitted to attend burial.—Rev. J. W. Waltz, Pastor.

ANNOUNCEMENTS

CHANGE OF ADDRESS—Rev. I. M. Ellis, Superintendent of the Dallas District, has moved from 4208 Victor St to 615 North Carroll Ave., Dallas, Texas.

BORN to Rev. and Mrs. H. E. Heckert, Indian Head, Md., a girl on Jan. 29, 1929.

REQUESTS FOR PRAYER—"Please pray that my husband and son may become sanctified Christians"—Mrs. B. E. Miss.—"Pray for my unsaved parents; especially for my father who is suffering with cancer, also that I may be healed completely"—Mrs. M. M. W., Mo.—"Please help me pray that I may hear from my 15 year-old daughter, who went away on Jan. 2, and has not been heard from since"—O. P., Ill.

WEDDING BELLS—On New Year's day the near relatives and a few friends gathered at the home of W. R. May, Mantario, Sask., Canada, where took place the marriage of Emma Louise, daughter of Mr. and Mrs. W. R. May to George Ernest Strand son of Mrs. Joseph Thibedeau. Mr. Strand is President of our N. Y. P. S., and Mrs. Strand is President of our W. M. S.—H. H. Tromburg, Pastor.

Evangelist Samuel Thomas and wife who were slated to engage in evangelistic services at Lawrenceburg, Tenn., from Dec. 31 to Feb. 10 have felt led of the Lord to cancel their date for Tuscola, Ill., and will remain at Lawrenceburg for some time. Brother Thomas says, "All of our services are being broadcast (Station WOAN) each evening at 6:30, also a four p. m. service on Sunday."

NOTICE—The District Christian Workers' Convention will be held in Richmond, Ky., March 4-8. Dr. J. B. Chapman will be the special worker. Those who know Dr. Chapman know that his addresses to ministers and Christian workers are unsurpassed. Let each pastor and evangelist as well as every Christian worker plan to be present for the full four days. The first service will be on Monday evening. Arrangements will be made for all to get their meals at a reduced rates like we did at the District Assembly. So let each church provide funds for the meals for all who come to the convention. In case the church does not make such provision the individual will make same. All visiting preachers and their wives will be entertained free. Write Rev. Charles F. Pogram, 126 Seventh St., Richmond, Ky., and tell him how many will be there from your church. Rooms will be free to all.—L. T. Wells, District Superintendent Kentucky District.

SPECIAL NOTICE—The Northern Indiana preachers' meeting will convene in Frankfort, Indiana, Feb. 26 to March 1. Special workers: Dr. R. T. Williams, Rev. Haldor and Bertha Lillenas. Among the special visitors who have announced their purpose to attend and take part in the program are: Dr. and Mrs. Wm. G. Heslop, Rev. W. G. Schurman, Chicago, President T. W. Willingham, Olivet; Vice President A. K. Bracken, Olivet; Dr. and Mrs. J. H. Sloan, Akron, Ohio; Pastor L. W. Collar, Cleveland, Ohio; District Superintendents Quinn,

Indianapolis; Chalfant, Chicago Central; Chas. A. Gibson, Ohio; C. Warren Jones, Pittsburgh; Prof. and Mrs. Kenneth Wells, Taylor University. Write Rev. J. G. Fortress, 949 Jackson street, Frankfort, Indiana, and tell him you will be there sure. Free entertainment to active preachers and their wives.—J. W. Montgomery, District Superintendent.

Notice—We are interested in getting in touch with all Nazarenes, or others who wish to become Nazarenes, within a radius of fifty miles of the city of Oshkosh. We have a new holiness work in this city, and would welcome every hungry hearted seeker or real holiness person who is seeking a church home. Let us hear from you.—Rev. S. M. Adams, 215 W. Irving St., Oshkosh, Wis.

Notice—The Kansas City District Midyear Convention will convene at Coffeyville, Kansas, March 12-15. Rev. H. Orton Wiley, Editor of the HERALD OF HOLINESS, will be the special speaker throughout the convention. This will be his first appearance among us and there is a rare treat in store for all who attend. Remember the date, March 12-15. Begin now to plan to attend. Programs may be had of Rev. R. S. Ball, Topeka, Kansas; Rev. M. T. Brandyberry, Coffeyville, Kansas, entertaining pastor.—N. B. Herrell, District Superintendent.

Notice—I have an open date February 20 to March 3, that I would be glad to place with some church or community in Texas or Oklahoma. Address, P. L. Pierce, Evangelist, 104 Bellevue Drive, Cleburne, Texas.

Notice—I will be ready to re-enter the evangelistic field as song evangelist by March 1. Anyone desiring my service in meetings during the spring and summer months write or wire me at following address: Miss Katie Lattimore, Box 436, Caddo, Oklahoma.

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- Office, 2923 Troost Ave., Kansas City, Mo. Georgia Oct. 16 to 20 Alabama Oct. 23 to 27 Mississippi Oct. 30 to Nov. 3 Carolina-Virginia Nov. 6 to 10 Florida Nov. 13 to 17 Barbados, J. I. Hill to preside Trinidad, J. I. Hill to preside Central America, R. S. Anderson to preside Cape Verde Islands, J. J. Diaz to preside

J. W. GOODWIN

- Office, 2923 Troost Ave., Kansas City, Mo. Alberta (Calgary, Alta.) March 27 to 31 Washington-Philadelphia (Lansdale, Pa.) April 10 to 14 New York (Richmond Hill) April 17 to 21 New England (Wollaston, Mass.) April 24 to 28 North Pacific (Seattle, Wash., Central Church) May 22 to 26 Northwest (Walla Walla, Wash.) May 29 to June 2 Idaho-Oregon (Nampa, Idaho) June 5 to 9 Rocky Mountain (Billings, Mont.) June 27 to 30 Manitoba-Sask. (Moose Jaw, Sask.) July 4 to 7 North Dakota (Sawyer, N. D.) July 10 to 14 Central Northwest Aug. 14 to 18 Iowa (Cedar Rapids, Ia.) Aug. 21 to 25 Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1 Missouri Sept. 4 to 8

R. T. WILLIAMS

- Office, 2923 Troost Ave., Kansas City, Mo. Pittsburgh District Assembly April 24 to 29 Northern California (Porterville) June 5 to 9 Southern California June 12 to 16 New Mexico (Clovis) June 19 to 23 Michigan (Indian Lake, Vicksburg P. O.) August 7 to 11 Northern Indiana August 14 to 18 Indianapolis August 21 to 25 Ohio Aug. 28 to Sept. 1 Kentucky Sept. 4 to 8 Tennessee Sept. 11 to 15

J. B. CHAPMAN

- Office, 2923 Troost Ave., Kansas City, Mo. British Isles March 27 to 31 Nebraska (Fairbury) June 11 to 16 Colorado (Montrose) June 18 to 23 Kansas September 3 to 8 Kansas City (Topeka) September 10 to 15 Western Oklahoma September 24 to 29 Eastern Oklahoma October 1 to 6 Arkansas October 8 to 13 Dallas October 15 to 20 Hamlin October 22 to 27 San Antonio Oct. 29 to Nov. 3 Louisiana November 5 to 10 Arizona December 3 to 8

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Table with columns: Vision of the horns, ZECHARIAH, Redemption of Zion. Includes text from Zechariah 1:8-14 and 2:1-3.

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.

Report of the General Church Debt Fund December 31, 1928

DISTRICT	AMOUNT		DISTRICT	AMOUNT	
	PLEGGED	RECEIVED		PLEGGED	RECEIVED
Africa (Missionary)	\$ 100.00	\$ 25.00	Michigan	2,100.00	1,262.61
Alabama	500.00	123.00	Mississippi	200.00	130.00
Alberta	350.00	177.30	Missouri	500.00	55.00
Arizona	400.00	174.87	Nebraska	1,000.00	679.40
Arkansas	1,000.00	475.83	New England	3,000.00	1,037.88
British Isles	175.00	175.00	New Mexico	150.00	187.00
Carolina	250.00	55.90	New York	1,500.00	564.45
Central Northwest	1,000.00	108.82	North Dakota		352.68
(See No. Dakota)			(See Central Northwest)		
Chicago Central	6,000.00	2,953.93	North Pacific	2,350.00	402.36
Colorado-Wyoming	1,100.00	919.19	Northern California	2,000.00	955.96
Dallas	1,000.00	665.47	Northern Indiana	2,300.00	940.32
Eastern Oklahoma	1,000.00	1,004.72	Northwest	1,600.00	1,120.81
Florida	500.00	202.85	Ohio	2,750.00	1,636.64
Georgia	200.00	7.00	Pittsburgh	5,000.00	1,914.37
Guatemala (Missionary)	50.00	50.00	San Antonio	1,000.00	180.70
Hamlin	1,000.00	575.50	Southern California	10,000.00	1,718.11
Idaho-Oregon	1,000.00	210.60	Southwest	100.00	
Indianapolis	2,350.00	489.36	Tennessee	2,000.00	885.90
Iowa	1,200.00	748.46	Washington-Philadelphia	1,150.00	792.62
Japan (Missionary)	50.00		Western Oklahoma	2,300.00	2,423.47
Kansas	1,500.00	1,501.72			
Kansas City	2,000.00	903.34		\$ 65,475.00	\$29,481.27
Kentucky	1,000.00	515.53	Woman's Foreign		
Louisiana	250.00	40.00	Missionary Society	5,000.00	2,942.14
Manitoba-Saskatchewan	\$ 200.00	\$ 137.60	Individuals	40,707.00	32,142.80*
Mexico (Missionary)	100.00				
			Total	\$111,182.00	\$64,566.21
			*CASH	\$46,324.71	
			NOTES	18,241.50 (Individuals)	
				\$64,566.21	

The General Assembly enthusiastically voted to raise the General Church Debt of \$108,000.00 on Sunday, November 25th.

Our members and friends are, no doubt, anxious to know the outcome, therefore your General Treasurer has prepared the above report.

The major portion of the returns did not reach Headquarters until the latter part of December, and when the books were closed as of December 31, 1928, remittances were being received daily.

The report includes the period ended Dec. 31, 1928.

A few districts on account of previously arranged campaigns were not able to take the offering, therefore, even at this late date, the report is incomplete.

For accounting purposes, we have credited districts with actual cash received amounting to \$29,481.27 (See report for individual gifts, etc.). This deducted from the amount underwritten (\$65,475.00) leaves an unpaid balance of \$35,993.73.

The districts have agreed to sign notes for this amount. Some have arranged to pay off the balance of their pledge at once and some give notes bearing 6% interest from December 1st, 1928. The districts that have made no arrangement as yet, are urged to get in touch with the General Treasurer.

The individuals who pledged but have not arranged to take care of same, are requested to do likewise.

When all the districts have reported, we will publish a list of churches who contributed, together with final amounts received from the districts, etc.

M. LUNN, General Treasurer.