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Leave All To Him

By Haldor Lillenas

THERE is a Friend whose faithfulness has oft been tried,
There is a Guide who will not wander from thy side;
There is a Comforter who ever will abide,
Leave all to Him, leave all to Him.

There is a hand outstretched across the gulf of years
Whose tender touch would wipe away thy falling tears;
There is a God who waits to banish all thy fears,
Leave all to Him, leave all to Him.

There is a place of sweet contentment for the soul
Who has its all surrendered to divine control;
Corroding cares and burdens on the Master roll,
Leave all to Him, leave all to Him.

There is a Father heart that watches over thee,
He knows thy need and ever will thy portion be;
Oh, troubled soul, for time and for eternity;
Leave all to Him, leave all to Him.

Refrain

Leave all to Him, the problems that perplex thee,
Leave all to Him, the many things that vex thee;
Let not thy vision of His love grow dim,
Leave all to Him, leave all to Him.

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HERALD OF HOLINESS

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YE SHALL RECEIVE THE POWER OF THE HOLY GHOST

SUPPOSE we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them 'How?' They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They say, 'No; but look at the cannon.' Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. 'But look at the powder.' Well there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder, and powerless ball, are put into the powerless cannon; one spark of fire enters it; and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So is it with our church machinery at this day: we have all the instruments necessary for pulling down strongholds, and oh, for the baptism of fire!"

"They continued with one accord in prayer and supplication." Prayer, earnest prayer united, and prayer persevering, these are the conditions; and these being fulfilled, we shall assuredly be 'endued with power from on high.' We should never expect that the power will fall upon us just because we happen once to awake and ask for it. Nor have any community of Christians a right to look for a great manifestation of the Spirit, if they are not all ready to join in supplication, and 'with one accord,' to wait and pray as if it were the concern of one. The murmurer who always accounts for barrenness in the church by the faults of others, may be assured that his readiest way to spiritual power, if that be his real object, lies in uniting all, as one heart to pray without ceasing."

"Above all, we are not to expect it without persevering prayer. Prayer which takes the fact that past prayers have not yet been answered, as a reason for languor, has already ceased to be the prayer of faith. To the latter, the fact that prayers remain unanswered,

is only evidence that the moment of their answer is so much nearer. From first to last, the lessons and example of our Lord all tell us that prayer which cannot persevere, and urge its plea importunately, and renew, and renew itself again, and gather strength from every past petition, is not the prayer that will prevail."—ARTHUR in "Tongue of Fire"

CHURCHES GAIN MORE THAN A MILLION

Dr. H. K. Carroll's annual statistical analysis is known as a Christian Herald institution and each year is published in that widely known Christian paper. This report is always received with great interest and furnishes the original source for comparative statistical studies of the various religious denominations. Dr. Carroll says:

"More than a million! The net gain for the churches during 1928 was 1,111,000 communicants—one of the best years in a long time. There were also encouraging increases in the number of new ministers and churches, where more than once during the last ten years there have been decreases. The 1928 statistical record is one of which the churches may be proud and from which they may take courage to press forward to even greater things."

The reader who is interested in the full account will find it in the April 20th number of the Christian Herald. Here is a summary of the first group of churches

Groups	Communicants	Gains
Catholic (Roman, etc.) (3 bodies)	17,214,844	360,153
Methodist (16 bodies)	9,164,720	45,144
Baptist (14 bodies)	8,088,440	375,842
Lutheran (19 bodies)	2,714,685	58,527
Presbyterian (9 bodies)	2,639,347	42,211
Disciples of Christ (2 bodies)	1,972,406	173,093
Catholic, Oriental (10 bodies)	765,925	500
Latter Day Saints (2 bodies)	670,701	25,543
Reformed (3 bodies)	564,003	10,362
United Brethren in Christ (2 bodies)	419,816	5,998
Brethren (Dunkards) (4 bodies)	165,111	3,077
Adventists (5 bodies)	154,690	2,828
Friends (4 bodies)	112,551	d. 1,054
Mennonites (13 bodies)	99,982	2,438

The following are the statistics of the group of churches classed as "holiness churches" and generally Wesleyan in doctrine.

	Summary in 1928		Summary of Gains or Losses		
	Churches	Members	Ministers	Churches	Members
Church of the Nazarene	1,700	74,057	119	117	5,445
Free Methodist	1,279	40,827	65	48	390
Pilgrim Holiness	441	15,040	No Report		
Friends (Orthodox)	758	92,874	d. 50	27	d. 1,038
Salvation Army	1,737	82,306	d. 12	33	1,082
Church of God	664	31,737	d. 139	d. 263	d. 2,972
Wesleyan Methodist	650	23,000	No Report		

WHAT DO MINISTERS BELIEVE?

The denominational papers are giving much attention to the discussion of Professor Betts' new book entitled, "The Beliefs of 700 Ministers," published by the Abingdon Press. The material was taken from replies to a questionnaire prepared and sent to 1309 ministers in service and to students in five theological schools. Five hundred of the regular ministers and two hundred theological students answered the ques-

tions. The denominational distribution of the regular ministers was as follows: Baptist 50, Congregational 50, Episcopalian 30, Methodist 111, Presbyterian 63, Lutheran 104, Evangelical 49, all others (13 denominations) 43. "The ministers in service represent twenty denominations in Chicago and the area thirty or forty miles outside. The five theological schools represent three large denominations and are widely separated in location."

Here are some of the outstanding results of this study. Only one question scored 100 per cent of all the replies, i. e., "Do you believe that God exists?" although the belief in immortality closely followed with 97 per cent. In regard to the belief in the virgin birth, the Lutherans hold the highest record, 90 per cent, while only 25 per cent of the Congregationalists and 54 per cent of the Methodists accept it. Concerning the question of salvation through the death of Jesus on the cross, Professor Betts found that only 20 per cent of the Congregationalists, 60 per cent of the Methodists and 75 per cent of the Baptists accepted it. The replies to the question concerning belief in the Trinity were significant, 99 per cent of the Lutherans and 96 per cent of the Episcopalians affirming it, while more than one-fourth of the Methodists replying to the question denied belief in a tri-person God.

The results showed greater unanimity of belief among the Lutherans than any other denomination while the Methodists take last place. Professor Betts remarks, "No denomination except perhaps the Lutherans has any right to demand that fixed creeds shall be taught the young."

Zion's Herald, in commenting upon the book states, "It should be borne in mind, however, that this book is a statistical study and therefore open to the many objections that can be urged against generalizations based largely on mere numbers. Truth is never established simply by majority vote."

The Christian Advocate has the following comment: "Doctor Betts is a specialist in religious education. He uses the material which his questionnaires have elicited to buttress his argument. Not all of his readers, however, will be entirely satisfied with his conclusions, for they do not believe that religious education is the straight and narrow way into the Christian faith—at least not the only way. They still give spiritual weight to things hoped for and trust the evidence which comes from things not seen. They enjoy a living experience which is 'not taught, but caught,' as Dean Inge has remarked. They know both whom and what they have believed, and are persuaded of the existence of eternal realities, however insusceptible of proof to the absolute satisfaction of finite reason."

THE DRIFT OF THE SCHOOLS

A study of the differing percentage of replies by pastors and students to the questionnaire of Professor Betts shows the drift of the theological schools and their influence upon ministers in the making. It is a

common saying that a church dies from the top down—the drift begins with its ministers and therefore the schools which train the ministry must be carefully guarded. The Church of the Nazarene boasts a high percentage of allegiance to the fundamental doctrines of Christianity among ministers and people, but unless our ministers are largely trained by our own church, there will soon be a sad deflection from these fundamental teachings.

The following are a few of the questions and the percentage of replies given by pastors in active service, and students in theological seminaries. The difference in percentages will show the drift of modern thought as far as a limited questionnaire such as the above is able to define it.

	Belief %	Uncertainty %	Disbelief %
DO YOU BELIEVE			
That the idea of evolution is a denial of man's having been created by God in his own image?			
Pastors	38	4	63
Students	8	5	87
That the devil exists as an actual being?			
Pastors	60	7	33
Students	9	9	82
That the Bible was written by men chosen and supernaturally endowed by God for that purpose, and by Him given the exact message they were to write?			
Pastors	55	2	43
Students	8	1	91
That Jesus was born of a virgin without a human father?			
Pastors	71	10	19
Students	25	24	51
That in order to be a Christian it is necessary and essential to believe in the virgin birth of Jesus?			
Pastors	46	4	50
Students	3	5	92
In a visible bodily second coming of Jesus to establish a reign of righteousness on earth?			
Pastors	40	11	49
Students	8	17	75

It seems evident that the Church of the Nazarene cannot depend upon other schools and colleges to educate its ministry, and no investment which the church makes is more fruitful for the advancement of the kingdom than the investment in the educational program of our church.

Dr. Jefferson Honors Lord's Day Alliance

The need of a stricter observance of the Sabbath seems to be felt everywhere among church people. The desecration of the Sabbath strikes at the very roots of much that is basic in our present day life. Dr. Jefferson treats it well. Here is the report of the service:

The Rev. Dr. Charles E. Jefferson condemned present day lack of respect for the Sabbath in a sermon yesterday at the Broadway Congregational Tabernacle, Broadway and Fifty-sixth Street. He called the Fourth Commandment "an inspiration from the hand of God." The service was held in observance of the fortieth anniversary of the Lord's Day Alliance.

"The most beautiful," he said, "and the most easily forgotten commandment is the fourth, which asks respect for the Sabbath. Holy, in the true sense of the word, may be interpreted to mean 'different.' It is with this fact in mind that the holy day should be observed—we should make it different—a day

in which to search for the beautiful things in life, its spiritual qualities."

SEES BIBLE AS INDISPENSABLE

Christianity, said Dr. Jefferson, cannot endure unless the Sabbath is observed. "For," he continued, "the foundation of our religion is the Bible. It is the Bible that brings about our closest communion with God. If we are not to devote this one day of the week to Christian services and the reading of the Bible it is doomed."

In retrospect he pointed out that the seventh day had been set aside at a time when Christian peoples were only emerging from a period of slavery, when every day had been a day to labor. The inclusiveness of the commandment he termed incomparable, pointing out that it named all the members of the family—and commanded a day of rest even for the beasts of the field.

MENTAL STIMULATION NEEDED

"In this age of machinery," he said, "when our work is done at great speed with little human effort, there is a tendency to forget that Sunday is a day of rest.

"As our bodies need the energizing results of sleep, so do our intellects require the mental stimulation of a communion with the spiritual. Our minds will deteriorate if we confine ourselves to the reading of the morning and evening newspapers, unsupplemented with higher literature. Our day of rest should be given over to a feeling of worship for God, and our minds should turn to the thoughts of the prophets and the teachings of the Bible."

AN IDEAL FOR LEGISLATORS

Mr. P. H. Lunn, the efficient circulation manager of the *HERALD OF HOLINESS*, says, "Concerning ideals in the various walks of life, here is a prayer made by Glenn Frank, President of the University of Wisconsin, at the opening of the Wisconsin Senate, which should give every voter and every office holder something to think about."

Almighty God, Lord of all governments, help us, in the opening hours of this Legislature session, to realize the sanctity of politics.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

Save us, in crucial hour of debate, from saying the things that will take when we should be saying the things that are true.

Save us from indulging in catchwords when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end.

We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government, that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

Help us to realize that the unborn are part of our constituency although they have no vote at the polls.

May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

May we know that it profits us nothing to win elections if we lose our courage.

Help us to be independent alike of tyrannical majorities and tiring minorities when the truth abides in neither.

May sincerity inspire our motives, and science inform our methods.

Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries. Amen.

THE APOSTLE PAUL AND BOOKS

No preacher can long succeed unless he obeys the scriptural command to give attention to reading. It may not be possible on account of limited finances to purchase many books, but the advantages afforded by most city libraries make it possible for the preacher to keep abreast of the times, and for wide reading on subjects of particular personal interest. Especially is there need for a return to reading of learned and orthodox doctrinal treatises. There are some preachers who make it a rule to read at least one of Mr. Wesley's sermons each week. Here is an editorial from the *Wesleyan Methodist* quoting Charles H. Spurgeon on "The Apostle Paul and Books":

Paul had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them (2 Tim. 4:13). Even an apostle must read!

He is inspired, and yet he wants books.

He has been preaching for thirty years, and yet he wants books.

He has seen the Lord, and yet he wants books.

He has had a wider experience than most men, and yet he wants books.

He has been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books.

He has written the major part of the New Testament, and yet he wants books.

The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be heard, he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read.

To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating those great Scripture truths of redemption which alone can incite and enable us to forsake sin and follow righteousness, is but to put together the wheels, and set the hands of the watch, forgetting the spring which is to make them all move.—BISHOP HORNE.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—RICHTER.

Wretched and barren is the discontent that quarrels with its tools instead of with its skill; and, by criticizing Providence manages to keep up complacency with self. How gentle should we be, if we were not provoked; how pious, if we were not busy; the sick would be patient, only he is not in health; the obscure would do great things, only he is not conspicuous.—J. MARTINEAU.

THE JOY OF HOLY SACRIFICE

By General Superintendent Chapman

SACRIFICE is defined as a surrender of something in order to gain some other object. The wisdom, then, of sacrifice is determined by the worthiness of the object for which it is made; and upon the same basis, sacrifice is holy when the object is worthy and unholy when the object is unworthy. Thus, if a boy sacrifices his home and the love of his mother in order that he may gain license to wander as a vagabond upon the earth, his sacrifice is unholy because his object is unworthy. But if he sacrifices his home and the love of a worldly minded mother in order to devote his life to the task of preaching the gospel and saving souls, his sacrifice is holy because his object is worthy.

And many of the sacrifices that even professing Christians make are unholy, because they give up better things than they gain. This is the case when a professing Christian gives up his bright testimony in order to please a compromising relative or a worldly minded social set. It is the case when a young man gives up the pursuit of education in order to secure a present lucrative position. It is the case when a young woman sacrifices her maidenly freedom in order to marry a drunken, cigarette smoking sinner.

But perhaps the very thought of sacrifice involves the surrender of actual or possible joys, so some will think that joy in sacrifice is a contradiction of ideas. Take the case of Moses: He sacrificed the throne and riches of Egypt for what seemed at the moment to be a place among slaves. But his sacrifice was holy and was well mixed with joy, for "He endured as seeing him who is invisible . . . and had respect unto the recompense of the reward."

And of Jesus it is said that "For the joy that was set before him endured the cross, despising the shame." He refused to turn stones into bread at Satan's suggestion, for He preferred to live by every word that proceedeth out of the mouth of God. He would not take a momentary acceptance by the multitude by casting Himself down in spectacular fashion from the pinnacle of the temple, for He preferred the heart allegiance that He could gain only by treading the pathway of obedience to the end. He would not take the world as a gift and share it with Satan, for He preferred a nobler conquest by way of the cross which would bring Him the world as a redeemed pawn to be possessed in holiness and righteousness.

In fact, the ear-mark of holy sacrifice is the joy that accompanies it; for God does not take from us anything but that He designs something better for us in the sacrifice involved; and if we are of sufficient faith to accept this unhesitatingly, we may smile through our tears and have joy in sorrow. It is doubt that

makes us give up to God complainingly and compels us to give grudgingly; and the sullen sacrifice is not acceptable to God.

It has often been remarked that praying saints do not make what they have done the basis of a plea for further mercies. Rather, they take joyfully the spoiling of their goods and count all their losses gain, and plead for further mercies upon the ground of mercies already poured out. They measure their grace by their ability to bear without breaking and their faith by the joy which they find in serving and suffering. It was not alone that Job suffered—others suffered also—but it was that he sinned not nor charged God foolishly while he suffered. It was not alone that Paul was lashed and shipwrecked and imperiled and forced to fast and pressed with care for all the churches, but it was that none of these things moved him nor marred his purpose to finish his course with joy. It was not so much that Madam Guyon was persecuted and put into prison, but that she transformed her cell from a cage to hinder her liberties to a fortress to protect her from her foes, and accounted every stone in her dungeon a ruby and drowned out pining with ceaseless song.

But the conception of joy in sacrifice is not a mere matter of ideal, for the practical James said, "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And the joy of sacrifice is by no means confined to those whose names are inscribed on monuments of marble or printed in books and papers; for the humblest follower of Jesus Christ who has but refused an invitation to a neighbor's party in order that he may give himself to prayer and preserve for himself the name of consistent Christian has given up something in order to attain a higher object and is happy therein.

To suffer in silence is to suffer as a Christian, and to joy in the surrender of personal rights for the sake of peace is to become worthy of being called a child of God. But to be able to rejoice with exceeding gladness amidst persecution is to be numbered with the prophets and saints.

There is danger that sacrifice shall become but a grewsome thing to us and that we shall think nothing a sacrifice unless it makes us mourn and weep. But the ill as well as the weal of life was covered by the apostle's scope when he commanded us to "rejoice ever more. In every thing give thanks." This does not say *for* everything—that would require too clear an understanding for our present sphere; but *in* everything—much of the time this will mean *in spite* of everything.

But the joy of God; which maketh us always to triumph in Christ Jesus, in its flow tide rises above all adversity and maketh us "more than conquerors."

Habakkuk looked into the future with strange prescience, and he saw the time when his loved land would be overrun by alien people, when his own city would be destroyed, when the strong men should be slain and the young men made bondsmen. He saw the maidens of his people serving as maids and all his earthly sources laid bare. But from hidden sources he drew hope and peace and joy, and in confidence announced, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be

cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

Not only does God smell the odor of the sacrifice of praise, but He finds delight in the praise of sacrifice. In that Christlike attitude which passes over the self-denials of the way of life with a mere wave of the hand and the apostolic evaluation, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," we have the true spirit and temper of joyful sacrifice.

WHY PEOPLE DO NOT GROW INTO SANCTIFICATION

By A. M. Hills, D. D.

A BOOK lies before me in which a really great man defines "sanctification" as "a term to denote Christian growth and progress and establishment." It is quite probable that forty-five out of every fifty ministers would give a similar answer to any hungry heart inquiring the way to become sanctified: "You grow into it."

But no answer could be more incorrect, more unscriptural, or more misleading. But this answer is so widespread, so popular, so nearly universal and yet so fatally misleading, that it looks as if "the father of lies" was behind this error, industriously switching the seekers of full salvation onto a side-track of delusion that purposely leads away from the blessing!

I. The scripture *exhorts* us, *commands* and *prays* for us to become sanctified and holy in the aorist tense. The authors of Greek grammars all tell us that this tense teaches that an act is instantaneously completed. It does not teach a progressive action but "a momentary occurrence." "Singleness of act." The definitions of seven Greek grammarians are before me, and all agree. Every thoughtful student of Greek knows this to be true. One grammarian calls the aorist, "the lightning tense." It is perfectly safe to assume that the Holy Spirit and Jesus and the inspired writers of the New Testament knew something about Greek, and used this tense designedly in commanding and praying for sanctification. And yet, in spite of this evidence to the instantaneousness of the blessing from the Greek language, testified to by all scholarly commentaries, the majority of ministers, either ignorantly or purposely, hold to this error of getting sanctification by growth.

Mahan said in his autobiography, "How often it is said, in opposition to this doctrine of instantaneous full salvation, 'I do not believe in this entire and immediate sanctification! I believe in growing into it.'"

This was the identical objection urged by a leading minister in a Conference on Scriptural Holiness in London, England. "Will you tell us," asked the chairman

of the objector, "whether you are conscious of such growth in your own experience?" "I have grown in knowledge," was the reply, after a moment's reflection. "But are you really conscious of actual growth in *grace* during the years that have gone by?" "I have grown in knowledge," was the second reply. "Will you tell us candidly now whether you are conscious of real growth in *spirituality* during the many years under consideration?" "I am not conscious of real growth in *holiness* during these years," was the final answer.

There is not one in a million among all who urge the same objection, who could honestly give a different answer in respect to the conscious facts of his own experience. Under the idea of such growth, the mass of the ministry and membership of the churches are at a dead stand still, or are sliding back in their religious experience.

The noble Dr. Lowrie tells about his early conversion and devout prayerful life till after he entered the ministry. About three months later, God gave him the evidence of full salvation. He comments thus: "Observe, I did not approach it gradually by any sensible increase of joy or power. My soul did not flower up into it by successive blessings. I remained as far from the actual grasp of the great salvation, an hour before it came, as I had been for nine years. I suppose it would have continued so but for one mighty resolve, and that was to bring on a crisis. I found I must fix a *time*, and limit my faith to it. Therefore under the conviction that it must be *now or never*, I bowed all alone before God, and pleaded for *immediate* deliverance, *immediate cleansing from all sin*, the fulness of the blessing, and *perfect love*. I soon realized the unfailing truth of these words, 'Faithful is he that calleth you who also will do it.' I was moved to *trust*, and the cleansing Spirit came."

The Scriptures tell us we are sanctified by *faith*, not by growth (Acts 26:18). Our hearts are cleansed by *faith*, not by growth (Acts 15:8, 9). "Cleansed by the blood of Jesus Christ his Son from all sin" 1 John

1:7), and "He is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We are *forgiven* instantly; we are *cleansed* instantly. The one is no more instantaneous than the other. Both blessings, justification and sanctification, are received instantly and alike *by faith*, not by growth! The teaching of Scripture is uniform and unmistakable on this subject.

The Scripture does tell us to grow in grace: but it never tells us to grow *into* justification, or *into* sanctification.

In this beautiful city of Pasadena, where these lines are being written, the streets and lawns are adorned with all manner of shade trees. These trees did not grow *out of* the nurseries *into* the streets and lawns. An outside hand took them up *out of* the nurseries and replanted them *into* the lawns and streets and there they grow. So the divine hand takes the children of God *out of* the morass of depravity and plants them *into* the garden of the King, and there they grow into maturity. The wonderful growth of Christian graces follows sanctification, but does not precede it. People do not grow *into* holiness; but they do grow wonderfully after they receive it.

II. The growth theory of sanctification is contrary to the law and philosophy of growth. Growth is the gradual enlargement of a nature as it *is* when formed, whether plant or animal. Growth is increase in size and weight and power, but does not change the quality or nature of the thing that grows. There was an oak tree over the fence back of my father's garden that was nearly five feet in diameter and a hundred feet high. There was a time when it was a little chip of the acorn a quarter of an inch long; but it grew and grew till it was the monarch of the forest. Yet it never became a beech or a walnut. It was oak all the way. My father bought a Chester White pig, which grew and grew till when killed it dressed over six hundred pounds. But it never changed its nature by growth. It never became a cow. It was pig, more pig, hog, more hog, most hog to the end!

It is so with a human being. It is born into the world, a fallen, depraved nature, which is not inclined to holiness nor subject to the law of God. Its "carnal mind is enmity against God" (Rom. 8:7). Growth can only increase all the powers of body, soul and spirit, but the inherent nature will be there still, the same dislike for holiness, the same propensity to sin, the same "enmity against God," only increased and intensified, and fortified, and confirmed. God's blessed grace can transform a sinner into a *saint*. But growth, mere growth, makes him a still more confirmed rebel against God, in the same old "gall of bitterness and bond of iniquity."

Spade up the ground in your flower garden in the spring, and sow some flower seeds. That may represent the work of regeneration. Soon the young flowering plants will appear; but among them also are some

weeds. The weed seed was in the ground first. That may represent "the carnal nature," "flesh," "indwelling sin," that St. Paul speaks so much about. That was in the nature prior to regeneration.

Now water the flowers and enrich the soil; that will represent human culture. The flowers will *grow*; so will the *weeds*. The growth of the flowers does not grow out the weeds, and, after all, the flowers have but a sorry chance. That is your growth theory! Did not the apostle teach just that, when he said, "The flesh [carnality, depravity] lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:17 R. V.). The flowers cannot grow out the weeds. But the outside power of the gardener's hand can pull up, and destroy the weeds. Then the flowers will get all the water and dew and strength of soil and sunshine and culture, and will grow as never before. That eradication of the weeds is a picture of sanctification. The baptism with the Holy Spirit and fire, "consumes," "purges," "cleanses," "purifies," the nature of "*the sin that dwelleth in us*," and fits us to serve God with holy hearts.

III. This growing into sanctification is contrary to sound theology. Growth is a gradual process. The Bible and our English dictionaries represent sanctification as an *act*. Growth is the work of man—life-long. The sanctifying baptism with the Holy Spirit is an *act of God*, given as suddenly today as on the morning of Pentecost. It was wrought instantaneously in every case recorded in Scripture. There is no such command or thought in Scripture as becoming holy by degrees. It is idle to talk about unholiness growing into holiness. It is God that sanctifieth: "Now the God of peace *himself* sanctify you wholly" (1 Thess. 5:23, R. V.).

IV. The witnesses to sanctification are all against the growth theory. John Wesley records that with all his careful search he never found a soul who testified that he obtained the coveted blessing by growth. Rev. Isaiah Reid says, "The people who have this grace and testify to it are not those who have come into the experience by this method of gradualism. On the other hand, their universal testimony is that the work was instantaneous, and by grace, through consecration and faith!" The writer has been a Christian seventy years, and has trained with holiness people constantly for more than thirty years, and he never heard one person testify to having obtained sanctification by growth.

The case may be summed up as follows:

1. It is not taught in the Bible.
2. The living witnesses cannot be found.
3. It is never found in the biographies of eminent Christians.
4. The books that help people to get sanctified are not written by the growth people.
5. The get-it-by-growth people do not publish holiness papers.

6. They do not hold holiness meetings and lead people into the blessing.

7. Their conduct shows that they have no faith in their own theory.

8. Thousands who once held the growth theory, got weary of its utter failure, and sought and obtained sanctification in a moment of time by faith.

In a revival we led in northern Ohio an old lady, who had tried to grow into it for fifty years, sought and obtained the blessing in a single service by faith. In the same week a school teacher was both saved and sanctified. Why wait fifty years for what you can get in a week?

We sat thirty-two years ago on a college platform at commencement, listening to testimonies of Christians. An old lady rose and said, "I was converted and joined the church when I was ten years old. I tried to grow into sanctification of sixty-nine years, and got nowhere. I got tired of that and last year I went to the altar and sought sanctification by faith. I got the blessing in half an hour, and bless God I have it yet!"

A week ago I heard of a testimony more wonderful still. Brother Dennis Rogers, a holiness preacher and friend of mine, well known in the Southwest, was holding a holiness tent meeting near Gainesville, Cook Co., Texas, about the year 1900 A. D. An old lady sought and obtained the blessing of sanctification. After skipping around the tent, shouting the praises of God, she testified as follows: "I have belonged to the Methodist church one hundred years! My pastors have always been telling me that we grew into sanctification. I have tried for one hundred years, but could not grow into it. But this morning I sought and obtained the glorious blessing by faith in a few minutes!" Told me by Mr. J. W. Haney, March 14, 1929, who heard it often from Rev. Dennis Rogers. Fifty years! sixty-nine years! one hundred years trying to *grow* into sanctification, and all an utter failure! Then getting it *by faith* in thirty minutes! How long, oh, how long will Christian ministers go on deluding the people, and teaching for gospel truth this falsehood of the devil, that the children of God get sanctified by growth? And they must give account for such false teaching at the bar of God!

NUGGETS FROM GOD'S GOLD MINE

(Found while prospecting)

By EARLE F. WILDE

A GLORIOUS CHARIOT RIDE

"So they made him ride in his chariot" (2 Kings 10:15, 16).

The battle was raging and Jehu, God's anointed, was in the midst of it, as usual, a conqueror. On the way to his next engagement in Samaria, to continue the great warfare, he sees the figure of a man approaching him. He soon recognizes him as Jehonadab,

the son of Rechab. A moment, and he is at Jehu's side. A short conversation takes place. A favorable answer from Jehonadab, insures Jehu that he is right, and he offers him his hand, gives him a lift, and Jehonadab has the honor and exalted privilege of riding the rest of that journey with the battle-scarred veteran of many victorious battles. But why is Jehonadab so honored? Doubtless many other travelers were abroad on that memorable occasion. The answer is pertinent, he had a chariot ride because he deserved it. In the first place, he was going in the right direction, "And he found him coming to meet him." In the second place he was worthy, "Is thine heart right?" and he answered, "It is." In the third place he was willing, "Give me thine hand, And he gave him his hand, and he took him up to him in the chariot."

It has been proved to us, in the lives of all of God's children, that the Christian life pays great dividends, but only to those who have invested heavily in its securities. We may never hope to clip the coupons of great grace and glorious victory, unless we have first laid down the coin necessary to place the heavenly securities in our possession.

Again, Jehonadab had his course set in the right direction. Any other course he might have taken would have taken him from the pathway that led to Jehu and his chariot. Why do we have so few chariot rides? Our course is wrong. What a great honor and blessing it must have been to Jehonadab, to have had the glorious privilege of riding through that country with such a grand character as the victorious Jehu.

Many a great blessing and chariot ride is reserved for the children of God. Are we going in the right direction; are we worthy; and are we obedient, and willing? We may have a chariot ride through temptation. There is a "way of escape," but we must be going in the right direction. We can ride the chariot of glorious victory through persecution, but we must be "counted worthy" to suffer for Him. We can all have a grand chariot ride over the river of death, but we must be willing. As one dying saint shouted, "The waters are rising, but I am going over." Just before Paul stepped aboard the chariot to take his last great ride he shouted, "I am ready . . . I have fought . . . I have kept . . . I have finished . . . there is a crown." How we thank God in that vision of the home of the faithful, he saw more than one crown. There seemed to be many, for he cried, "And not to me only, but unto *all them also that love his appearing*." Oh, to be going in the right direction, counted worthy, and obedient when this great chariot of translation comes into view.

Why study the prophets? Because prophecy is in the Book. Reason enough! We have gotten a class of preachers today who know more about croquet and ping pong than they do about Habakkuk and Haggai. —A. E. HATCH.

OUR GENERAL SUPERINTENDENTS SPEAK ON STEWARDSHIP

THE General Board did a splendid work when it appointed a Stewardship Committee and imposed upon it the task of informing and inspiring us in regard to our duties and privileges as stewards of God, and the committee has done well in the beginning of its task. We especially commend this feature of our work because we believe that nothing can do more to help us make progress in the grace of God than knowledge of our duties and privileges as stewards of God and the heartiest performance of these duties and fullest acceptance of these privileges.

The central thought in the duties of stewardship is that all we possess of time, strength, influence and goods belongs to God and is to be used to His glory and according to His direction. The Church has usually experienced no difficulty in applying this principle to ministers and missionaries, but often the theory seems to have been that laymen may possess goods and money in their own right and use them or hoard them according to their own human judgment and inclination. But the scriptural teaching regarding stewardship is that all Christians—laymen as well as ministers—are equally the Lord's and that the talents and goods of all are equally the property of God, that none are to think of their possessions as their own or as having any value except in relation to the kingdom of God and their adaptation to the work of promoting the gospel of His grace.

Growing out of the central thought are many important considerations. Among these is the question of distinction between capital and increase and the disposition to be made of each. Some would obliterate this distinction and require a literal devotement of all properties and money to the work of the Church immediately. But we do not so interpret the Scriptures nor apply the principles of Christian stewardship. That God may ask some to devote their capital we do not question, but we are sure that He does require devotement of the increase. But as regards the increase, further questions arise. One of these has reference to the proportional amount of the increase to be actually placed in the treasury of the Lord. Some would say, Let this be a purely voluntary matter without any definite proportion in the calculation. This we think is unsafe and illogical, as well as unscriptural. Following the scriptural teaching on stewardship from the earliest times on down, we think there is no question but that proportional giving is required and that the tithe—*one tenth part*—is the basis for the minimum giving to the work of God's spiritual kingdom. This minimum standard applies to all—rich and poor—but it does not represent the maximum of obligation by any means; for above and beyond it all are

to give as the Lord has prospered and spiritual people will be glad and anxious to do this.

Our committee has had somewhat to say about "storehouse tithing" by which is meant the bringing in of at least the minimum—the tithe—to the treasury of the local church undesignated in order to underwrite the budget, and permit it to be disbursed by the direction of the church board. We think this a good plan. But its justice and practicability depend upon the maintenance of a "balanced budget." By this we mean that the church board must take the greatest care to distribute upon an equitable basis to the local, district and general programs of the church, and unless this is done, the "Store-house Tithing" plan is unfair and will break down as the people become instructed and inspired to the demands of a world-wide evangelistic program. But of this much we are sure: the program of the Church of the Nazarene, keeping pace with the remarkable vision of our founders, is so inclusive and so extensive that it will require the full tithe and most liberal offerings of its members to convert it into reality, and that the fullest financial support of our people should be given—not simply to Christian work in general—but to the local, district and general arms of service in our own church.

No profit can come of the supposition that we can do our part in the promotion of the kingdom of God "easily" and without sacrifice. The genius of our movement has always been sacrifice and our gifts must include ourselves to be acceptable to God. The task we have before us demands and deserves all we can do.

But the privileges of stewardship are also very many and very precious. Chief among these, perhaps, is the knowledge and realization that when we are faithfully fulfilling our obligations as stewards, we are "laborers together with God," and He is our partner in business and labor, as well as in prayer and testimony. *The knowledge and practice of Christian stewardship makes all life sacred and every task a sacrament. It makes every day a holy day and every dollar potential of grace.*

We commend the plans and labors of our Stewardship Committee most fully. We exhort our people to read and hear all that is available of the great theme which this committee has undertaken to bring to us. And we pray that our people everywhere may be blessed with a spirit of greater liberality toward the cause of God which we all love so well. Let us avoid the sorrows of the rich by giving our substance to spread the gospel throughout the world. Let us count it all joy that we are permitted to be anything or to have anything that God can use for the salvation of men and the bringing back of the King.

THE APOSTLE PAUL'S ADJUSTMENT TO GRACE

By L. C. Parsons

BEFORE the celebrated and powerful Saul of Tarsus could become the apostle Paul, there had to be an adjustment between the two systems of law and grace. When he met Jesus one day on the Damascus road and was asked, "Why persecutest thou me?" he replied in his bewilderment by asking a question himself, "Who art thou, Lord?" Though he did not answer the question of Jesus at the time it was asked, he did answer it fully, a little later, to those who heard him as the apostle Paul. By his answer we understand the real nature of the Saul of Tarsus, and at once perceive why it was impossible for him to become Paul the apostle without a supernatural adjustment to, and through grace.

As the zealous Saul of Tarsus, he said of himself, "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jew's religion above many my equals in mine own nation, *being more exceedingly zealous of the traditions of my fathers* (Gal. 1:13, 14). We readily see that Saul of Tarsus was very religious and extremely zealous in it, this, too, with a clear conscience. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11). "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:4-6). "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1).

Here, then, is a vivid picture of the man who zealously exercised himself under the system of "an eye for an eye" and "a tooth for a tooth." For him to turn to a system which says, "Whosoever shall smite thee on thy right cheek, turn to him the other also; and whosoever shall compel thee to go a mile, go with him twain," was to face a contradiction. What was he to do? He afterward said (Gal. 4:22-31), that Abraham had two sons, one born of a bondwoman and the other born of a freewoman, and this is an allegory, to teach us that the child of the law, or bondwoman, should not inherit with the child of promise, or freewoman; that is, that the two systems, law and grace cannot coexist. Facing, therefore, this great dilemma,

he says, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ . . . Immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia" (Gal. 1:11-17). "Then fourteen years after I went up again to Jerusalem . . . by revelation, and communicated unto them that gospel which I preach among the Gentiles . . . to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat . . . in conference added nothing to me: but contrariwise, . . . gave to me the right hands of fellowship" (Gal. 2:1-9). That Paul became thoroughly adjusted to grace is evidenced by his later life and testimony; that it was supernatural, and divinely wrought, he witnesses. Now we turn to the adjustment and test its merit, its consistency, its effect on the life.

Now, as the apostle Paul, the one-time Saul of Tarsus explains the law and brings in the complete system of grace. He says, "A man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified" (Gal. 2:16). "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). He further proved that their father, Abraham, had a covenant, not of law, but of faith, under grace: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham . . . And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise" (Gal. 3:6-18). In writing this letter to the Galatians, Paul perceived that they had fallen into two forms of error, both of which he refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second is that the justified believer is made perfect by keeping the law. Paul meets the first form of error by a demonstration that justification is through the Abrahamic covenant (Gen. 15:18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier:

Last, and perhaps as outstanding a testimony to Paul's perfect adjustment to grace as his interpretation of the purpose of the law, is his numerous quotations of the scriptures with their meanings under grace proclaimed. How often do we hear him quote, "What saith the scriptures," or its equivalent. Whereas he once found abundant writings in the law and the prophets to justify his actions as Saul, now he requotes those sacred writings in support of grace. It clearly points out that his meeting with Jesus Christ was a complete reversal of his life. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Whereas Paul once believed righteousness was of the law, and to the Jews only, now he has been so adjusted to grace that he preaches "the gospel of God," the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also." Accordingly "all the world" is found guilty, and a redemption is found as deep as the need, upon the sole condition of faith. His teachings embody fully the doctrine of grace in relation to salvation. He now sees the promises to Israel reconciled to the promises concerning the Gentiles, and the fulfillment of the former had to await the completion of the Church and the coming of the Deliverer out of Zion. To the adjustment, Paul lived true and died a witness to millions that God was able to alter conditions if one would follow Him to the wilderness for adjustment.

TONOPAH, NEV.

SOME EXAMPLES OF BRINGING MEN TO CHRIST

By W. G. A. MILLER

DINING with a friend at a business club in a western city, I noticed that he was in trouble, and asked him if he had taken the matter to God in prayer. He replied in the negative, and then I told him what Christ was to me. He thanked me for the message with tears in his eyes, and told me that I was the only man in twenty years who had spoken to him about God.

A few months ago I spoke to a business salesman about the joy of being a Christian. Three months later he came to me and said he had some great news. Traveling in a western train one day he said he suddenly realized that I had something which he didn't have. So there in the railway car he yielded his will to God, and became a Christian. He said, "You are the only business man who has ever spoken to me about religion." The first time he was told he came to God.

Just the other day, sitting beside a stranger in a street car, a trifling incident started a conversation, the result being that I gave this person a printed tract to read, entitled, "The Purchasing Agent's Story."

Later in the day this was handed to a friend. The following week the second person called on me, saying, "I have read everything about God, but have never yet found light nor peace for my soul. You have found him. Can you show me how I can find God?" This man was sixty-five years old.

Recently a corporation official asked me, "What are you doing it for?" I answered, "So many years of my life have been wasted that for the balance I want to show as many men as possible how to get right with God." "I am not right myself," he replied.

Following a recent convention meeting in a western city, a stranger approached me in the hotel lobby and said, "I heard you speak this afternoon. Can you give me some copies of the tract on 'Cussing as Fine Art?'" I said, "Yes, come up to my room," and during the next hour I heard the story of his life's failure in wandering away from God, and of his great desire to get right again.

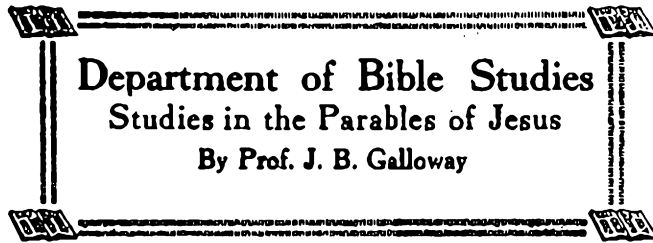
At another convention a young business man, who is a college graduate, came to the platform and asked how he could find God and get back his faith in Christ, which he had lost during his college career. Too much philosophy had stolen away his soul's peace.

Some weeks ago a business man, an official of a great corporation, thanked me with a voice of deep emotion and with moist eyes for telling him what Christ had become in my life, remarking, "I never saw my own life until this moment, and what I have missed."

Many colored men on the railroad trains, both porters and waiters, are without God and without hope. I frequently hand them a printed tract and find they are eager for the gospel message. On an average, two out of every three of these colored men are unsaved and want salvation.

Dining with a business friend one day, he said, "There is something wrong with my life, but I don't know what it is. I am superintendent of a Sabbath school, but nothing seems to happen in our school." I said, "Perhaps there is something that you ought to do." "Do you think so? What is it?" he replied. I said, "Ask God and He will show you." I had a good guess as to where the trouble was, so gave him something to read on the surrendered life. Soon after he wrote me a letter saying he had called on his next door neighbor, and was greatly surprised and delighted to have him accept Christ and come to church. My friend had made a new start with God.

On a recent trip to New York I visited the home of a Christian business man who is a great soul winner. Almost his first exclamation was, "I have great news! Since you were here last, the iceman, the plumber and the janitor have all accepted Christ." "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).



PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Rom. 14. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (14:17). Those who belong to the kingdom of God have some of the characteristics of the Lord of the kingdom stamped upon their lives. Do righteousness, peace and the joy of the Holy Ghost shine out from your life?

Second Day—Rom. 15. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (15:13). If you feel that your case is hopeless climb up under the shelter of the God of hope.

Third Day—Rom. 16. "And the God of peace shall bruise Satan under your feet shortly" (16:20). When the battle goes hard, and the enemy says he will get you down and climb on your back, tell him that the God of peace will bruise him under your feet shortly.

Fourth Day—1 Cor. 1. "In every thing ye are enriched by him" (1:5). If there is any lack in our life we have access to an inexhaustible supply if we will appropriate our blessings.

Fifth Day—1 Cor. 2. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (2:9). If you do not know the way to go or turn, there is One who knows the best way for you. God has a way far surpassing your ideas. It is the way prepared by a loving Father for those who love Him.

Sixth Day—1 Cor. 3. "For we are labourers together with God" (3:9). What an honor. What a blessed partnership. God's husbandmen, His farmhands to work in His field and reap the eternal harvest.

Seventh Day—1 Cor. 4. "For we are made a spectacle unto the world, and to angels, and to men" (4:9). The activities of the struggling saints are played out before men and angels, the most entertaining theater in heaven or earth. God's picture show to the lost world.

PART TWO. THE STORY OF THE RICH MAN AND LAZARUS

(Luke 16:19-31)

Is This Story a Parable?

From the earliest days there has been a dispute whether this part of our Lord's teaching should be regarded as a parable or as actual history. As far as the lesson is concerned it makes no material difference which way we consider it, for in each case the moral

is the same, whether it is the history of a man who lived in Jerusalem, or whether our Lord borrowed general characteristics and worked them into a parable. We could not think of Jesus using any embellishment, even in a parable that would leave in the mind an impression inconsistent with truth. Even though the story occurs in the drapery of a parable it is nothing but truth. If it is a parable it is the most vivid one that Jesus ever uttered, and is a historical one and narrates parabolical history. In this story facts are narrated as if they were actual history and the characters are named. In this respect it lacks the characteristics of a real parable.

The Contrast Between the Righteous Man and the Sinner.

This story is a picture of contrasts. The rich man and Lazarus are contrasted; this world and the other world; the place of the eternal abode of the saint and the sinner. Dives is covered with purple and fine linen, Lazarus is covered with rags and sores; the one fared sumptuously every day, while the other desired to be fed with the crumbs; one is attended by numerous servants, while the other has only dogs to tend his sores. One was buried with a pompous funeral, while the other was hidden out of sight in any obscure grave that the hand of charity would provide. But the state after death was the greatest contrast mentioned. One was tormented in flames while the other was safe in Abraham's bosom.

Why the Rich Man was Lost.

It is not said that he was dishonest. The mere fact that he was rich did not cause him to lose his soul. Neither the rich man's wealth nor the poor man's poverty was the cause of their future state. It is not said that he oppressed the poor nor neglected this man at his gate. The fact that the poor man was there is an indication that he expected and probably got crumbs from the rich man's table. He probably was no false accuser, nor spendthrift, nor adulterer nor criminal. He was living for today and neglected his duties to God. The way he got his riches may have been honest yet he was selfish and sensual.

What they Are Doing in Hell.

1. Amazed that they are there. "He lift up his eyes" (23).

2. Suffering in torment. "Being in torments" (23).

3. See righteous happy. "Seeth Abraham afar off, and Lazarus in his bosom" (23).

4. Praying, but too late. He cried for mercy (24). The rich man's cry makes no recognition for sin, but only acknowledges his suffering. A different word is used in the prayer of the publican where he asks for mercy for a sinful soul based upon propitiation.

5. In the flames, asking for a drop of water. "Dip the tip of finger in water, and cool my tongue" (24). Begging favors from despised saints.

6. Suffering retribution.

7. Are remembering the past. "Son, remember" (25).

8. Trying to keep others out of same place. "Send him to my father's house," testify to my brothers (27). Sending for preacher.

9. Trying to get out and cannot. "Great gulf fixed" (26).

PART THREE. WHAT THIS LESSON TEACHES ME

That we should not trust in uncertain riches.

That the suffering saints will enjoy the blessings of God in the future.

That our future state will be fixed forever.

PROMOTING RADICAL HOLINESS IN HOME MISSIONARY ENDEAVOR

By J. G. MORRISON

THE Christianity of Jesus Christ is radical. That is, it goes to the roots—radical means "to the roots." That of many a denomination is not. Indeed, Jesus' Christianity is so much more radical than some of His followers care to practice, that they do not dare to investigate it too deeply.

Jesus was constantly talking (to the utter astonishment of His hearers) about going the second mile; giving your cloak when they have already seized your coat; turning the other cheek; refraining from laying up treasures on earth; forsaking all that one has for His sake; forgiving any person who requests it, seven times in one day for an affront; jumping for joy over being reviled and persecuted; building one's house on the "rock" of literally keeping His commandments; and possessing

*"A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy Lord of thine."*

Holiness is Jesus' Christianity. Under the term "holiness" is simply described the result of those transforming spiritual experiences that bring one into the state, called by John Wesley, Christian perfection. This is composed, as the saintly John Fletcher says, of "*perfect repentance, perfect self-denial, perfect resignation, perfect patience, perfect humility, perfect meekness, perfect faith, and perfect love!*" This is surely radical! Radical holiness is, however, the only kind there is. It is useless to seek for, and idle, not to say criminal, to profess a holiness that is not radical, for any other kind is a misnomer.

To be radically sanctified does not mean that one is harsh, censorious, narrow-minded, or bigoted. It doesn't mean that no one else has it and the professor of it is the only one. It simply means to be sanctified *through and through*. To have all of the principle of sin, all of harshness, all of censoriousness, all of bigotry burned away by the fulness of the fires of the Holy Ghost. It means that one's love is really *perfect love*, not a make believe and an imitation. It means that *patience* is really perfect, not just appearing that way, because there's no provocation immediately at

hand. It means that *humility* is actually perfect, and not a "Uriah Heep" camouflage. It means that your salvation from sin and the world, and the flesh and the devil is actually *full salvation*, not just a name, or a church connection, or an inherited something from your parents.

Radical holiness means an eternal consecration to the Master in *perfect obedience* to His every command, up to all the light one has. His commands to love everybody, including one's enemies; to forsake all for Him; to send the gospel to all lands; to give never less than a tenth; to hold everything as His steward; to confess Him before men; to turn your other cheek when smitten; to go the other mile whether you are compelled to go or not; to lend, hoping for nothing again; to jump for joy when you are maligned, persecuted and mistreated; and any other of His commands whatsoever, the believer with an experience of radical holiness will cheerfully perform. His commandments are *not grievous*, and all that the sanctified one asks, is to know what His commands are.

Now the question asked in the caption, is, shall our home mission endeavor promote this kind? We steadily aver that *there is no other kind*. If, as a church, we are to obtain, profess and promote holiness of heart and life, then the only kind in existence, is the radical kind Jesus taught and commanded.

Will anything else, except His kind of holiness get us to heaven? God is a *holy* God, His Son is a *holy* Savior, His Spirit is a *holy* Spirit, heaven is a *holy* place, and nothing but Jesus' kind of holiness will qualify us to live in that sacred region, or to be comfortable with that holy Master, after we get into His presence. If any one promotes anything else, he isn't promoting holiness, he is promoting some spurious, make-believe, nondescript thing, which is masquerading under the holiness name.

Possibly the question in the title to this article means, "*How shall we promote radical holiness in our home mission endeavor?*" with the emphasis on the first word. Our answer would be to get radical home missionaries to do it. *Like begets like*. A slipshod home mission evangelist will beget a mongrel following. If radical holiness evangelists hold radical holiness campaigns and pray seekers through to a radical, "know-so," scriptural conversion, and then insist on their being radical seekers for the second definite work of grace, and encourage them to tarry at an altar in supplication *till the fire actually falls* and consumes the carnal nature and they are radically filled with the New Testament Holy Ghost, we will have old-fashioned, radical church members, living old-fashioned, radical lives of purity and perfect love, and then they will *pray and give and obey their Lord and Master* in the old-fashioned, radical holiness way.

"What is your life?" It is good to have and enjoy, but that is paganism. What are you doing for God and truth? That is Christianity.—B. FORESTER.

THE STORY OF SEVEN SONS

By U. E. HARDING

YOU have often heard evangelists tell thrilling stories (sometimes compiled, rehearsed or retold) of persons' receiving their last call. Sometimes the effect was good, sometimes perhaps not so good. But the fact remains that in great awakenings persons do receive their last call. I want to tell of seven young men of my own neighborhood who passed through the revival meeting where this writer was converted and never lived to see another revival campaign cross their path.

The little country church stood at the forks of the road and near a small creek, a spot chosen for the convenience of horse-back riders and those of the hills who could afford wagons and buggies. The creek was the baptismal pool which nature had provided.

An evangelist was invited to hold a protracted meeting, no time set for closing date and was to open at another point at the farther end of the compass, as is true in modern days. The meeting continued for several weeks. Folks said the church must first be revived. They talked about a "break." (The writer had never heard the term used in connection with church work). Surely they did not mean they needed a brake to stop it, for they were trying to get it started?

Well, it came—the "break." Folks heard of the fire. They came. Homes were opened to care for the visiting brethren and sisters, crowds packed the house at the week-day meetings and overflowed it at night. The whole neighborhood was stirred, deep conviction was on the people, the long altar was lined, meetings ran late, no one objected to it, hardened sinners—old as well as young—were seeking God. Wrongs were being righted, homes reunited, hatchets buried, while from the clapboard roofed cabins alike the smoke that rolled from the rock chimneys, poured forth revival songs in place of boom-ter-tra—the ragtime and jazz of that day.

There was no mechanical saying of glory, hallelujah, etc., no formal campaign shouts, no whooping it on and up to boost the meeting like a graveyard whistle. This meeting did not need such. Sometimes there was preaching, sometimes prayer, or singing, or testimonies, but there was no program. God had come to Happy Hollow and the people were "getting religion," using the common country postoffice phrase.

The writer does not remember the evangelist's texts. Something had him, however. Try as he would, he could not stay away from the "big meeting." One night while a little neighbor woman with shining face walked back and forth, up and down the aisle with closed eyes, the Spirit won out and a lad of nineteen found himself for the first time at an altar of prayer. While the Christians sang, "Mourning Souls, Look Unto the Cross," and "Down at the Cross," the light broke in. But this writer was only one of many who had the new-found joy.

Like all good things in this world, except salvation, the end of the "big meeting" came and the evangelist went his way. We had had a great revival. It is dangerous to regret such meetings or to take your chance among those who fail to yield to the Spirit's call.

Now I am going to tell you the sad story of the seven sons: They all attended this great revival. I knew them all, attended the same country school with most of them, swam in the same old swimming pool, attended the same parties, etc. Two of them were under conviction during the course of the meeting. After the meeting was over one of them, just why is a mystery, took a double barrel shotgun, arranged his foot to pull the trigger, and blew off the top of his head. Another was ground to pieces beneath the wheels of a railway train. Another was caught by a falling tree which he and his father were cutting. Another was loading his gun on his father's farm when the trigger slipped and he was shot, and was found by his tracks where he was trying to reach home. Another was injured in a railway wreck and never regained consciousness. One of them fell from a telephone pole and died from lockjaw and the

seventh brother was drowned in the river. The farms of five of the sons joined my father's farm.

I am not saying they were all lost, or any of them... That is not for me to say, but they all passed through a great meeting, received the call; and it was their last call.

GADDERS

By HARRY W. MORROW

"Why gaddest thou about so much?" (Jer. 2:36).

I shall never be able to erase from my memory the impressions made on my mind, when but a lad, by a class of people we called gypsies. They would come and go, belonged nowhere, and were going nowhere, paid no taxes, rented no property, just roamed about aimlessly, and were looked upon with curiosity and suspicion.

I have learned since becoming a pastor in our beloved church that my mind is to be not only impressed but perplexed because of a class of religious gypsies. The dear old prophet of God, Jeremiah, was not the only man of God to be troubled with a people who would chase from Egypt to Assyria, looking for human help. It seems to me there is a deadly danger of becoming a wanderer. These go from place to place wherever some great one appears, from church to mission, to the tents and tabernacles, camps and conventions, going everywhere, little or no good anywhere. The class includes regular members, some preachers and a few district superintendents.

A few say, "We are looking for food for our souls." They remind me of the razor-backs I have seen run at large in the South, the more they run the thinner they get. I have the first one to see that showed signs of improvement in his life.

I think, too, that ministers ought to be very careful along this line. It is a great advantage when one has learned to be faithful to home duties, mind his own business, and take care of his own job. I know a preacher who ran after a certain tabernacle leader (a worthy man of God), lauded him in his pulpit, until a large number of his people were going there constantly. He demoralized his own work, and made it well-nigh impossible for him to hold the organization together. In working for a corporation one has to give all his time, energy and strength. The preacher that gets to going everywhere will get nowhere.

This applies also to District Superintendents. Some of them must think they are called to work in a general capacity. They go from Dan to Beersheba—hold a meeting in the South, attend the preachers' meeting down East, run over into Kansas, Go—go—go, until one wonders when they get time to serve the district that pays them. Bishop Quayle used to say, "Some people are so busy they never get anything done." William Carey, when lauded and praised by people, you will recall, said to his wife, "They overrate me, but," he said, "I can plod." My prayer is that God will give us some good ploders. Let us come to our appointments from assembly, get our noses down on the grindstone and plod-plod-plod. And that is the place God and our church holds us responsible for.

One of our weaknesses is—as I see it, divided interests. Some want to help a good cause here, and a worthy work over there. I heard a speaker at our preachers' meeting say, "He gave \$25 to — school," this school being outside our denomination, and spoke of other gifts given here and there. I knew and we all know our own school and interests are suffering for financial support. I thought that was a very unreasonable and unscriptural thing to do. Imagine a man buying shoes and clothes for other people's children while his own go naked and barefooted. I don't want to be selfish, I am for everything that has to do with the kingdom. But I do believe if all our leaders and all of our people were putting all of our tithes and offerings and gifts into the hands of those dear men God has set apart for that work at our headquarters in Kansas City, our debts would vanish, our battle lines lengthen, and most of our problems would be solved.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week over in Blossom, Texas, which was Sunday night of April 21st. On Monday, the 22nd, we made a run to Rocky Point and stopped off at Paris for a few hours and had a visit with one of my old early day friends, Brother Dave Humphrey. He is in a barber shop. I was so glad to meet Brother Dave once more.

After an early supper we drove on out to Rocky Point and there we had people to peddle and a beautiful service. We all spent the night out in that beautiful country on the black land farms. On Tuesday we moved to Klondike. There we were in the M. E. church and their pastor and the president of their conference were both with us and we had all the kindness shown us that we could use. Thank the Lord for the good people of this country; what could we do without them?

After preaching we made a run to the city of Dallas and spent the night at the home of Brother Ellis, although Professor Messer made a run out to Garland where Sister Messer was visiting her sister, Mable Vaughn. Maybe I had failed to tell you that Daddy Messer joined us at Blossom and was with us for all the closing week. He went to Garland with Professor Messer and we spent the 24th of April in Dallas. That night Sister Snyder and Miss Mattie Smith drove us in their car to McKinney and Professor Messer took a carload from Garland. We had a great crowd at McKinney. Brother J. A. Sharp is our pastor there and after preaching we drove back to Dallas again, and spent the night as we did the night before, part of the crowd at Dallas and part at Garland.

On April 25th we made a run to Culeoka and there we had another record breaking crowd and a beautiful service, and made a run back to Dallas and Garland again. Friday, the 26th, we made a run to Bonham. Here Brother Davis is our fine pastor and he was afraid that our church would not accommodate the crowd and he secured the First Christian church of which Dr. Holden is the pastor. When it comes to fine manhood and brotherly kindness he is unsurpassed and he is a Christian gentleman of the first magnitude. My, my but he was kind to us. May heaven smile on that dear old boy. We took supper with Brother and Sister Davis, the pastors. They used to be up in the Eastern Oklahoma District

and they were well acquainted with the Messer family and Daddy Messer and Professor Messer acted like they had gotten back home. Brother Ellis stayed at the parsonage and Daddy Messer stayed with an old Oklahoma friend and Professor and old Bud had a lovely home with Brother and Sister John Bevins. He lives in the edge of the city and runs a large farm. I think that he has one block of rich land right in the Red River bottom of more than five hundred acres, of as rich land as there is in Texas. They could not have been kinder to us than they were. Sister Bevins used to hear me preach when she was a little girl and now she has a grown-up family, so I must have been preaching a long time. Well, forty-nine years is, after all, a long time to preach almost day and night. Our visit was one of delight at Bonham.

Saturday morning came over the eastern hills and we were up and drove to the parsonage and then made a run to Sherman. Here Brother Sam King is the pastor and I judge one of the best in the state of Texas, when it comes to doing the job and putting the thing across. We have no finer man in the Church of the Nazarene than Brother Sam King. We were with them on Saturday night, the 27th and Sunday morning, the 28th. Each service was a great success. Sunday morning was a record breaker for both Sunday school and church. The Sunday school went over their enrollment. We had our meals a part of the time up-town at the restaurant that is operated by our good Brother Hammond. He has a fine restaurant and seems to be perfectly delighted to feed preachers for nothing. The Lord bless him and his, is my prayer.

After a good dinner at the restaurant on Sunday we made a run to Davis Chapel, which is out some twelve miles from Sherman, close to Howe. They have a lovely chapel out there near the home of Brother George Davis, one of the old Texas early day holiness men. Some of the HERALD OF HOLINESS readers will remember that Brother Davis and Brother Hayhurst used to run the campmeeting at Howe, Texas.

Well, thank the Lord, we had a lovely service at the chapel and drove back to Sherman and got supper at the Hammond restaurant and then made the last

run of the campaign to Denison. Here our beloved Brother Fox is the young pastor. He had secured the large Trinity Methodist church for the Sunday night service. We had a large crowd and a good service. The pastor of the church was sick and could not be at the service, but Brother Fox told us that he was a most excellent brother.

At the close of that service we had then finished up touring the Dallas District. We had put in some twenty-two full days and made nearly forty churches, as we made three churches each of the four Sundays and two services several week days. We left Brother I. M. Ellis at Denison, as he could not get out for Dallas until Monday morning. Well, after working the United States as a field and working with many of our District Superintendents I don't hesitate to say that Brother I. M. Ellis is making one of the great District Superintendents of the Church of the Nazarene. He has a vision and he has zeal and he has fine judgment. He is deeply spiritual and he is going to make the Dallas District one of the finest in our connection. In the twenty-two days, he took fine care of the workers and also on the gospel tent campaign raised about \$4,500, and he planned to put on a number of fine campaigns and organize a number of good churches during the year. Then the entire district is planning to put on a fine revival and I believe that this year the Dallas District will have a large net increase in members and churches. Well, if there is a finer old boy to work with than I. M. Ellis this old globe trotter would like to meet him.

Sunday night about 11 o'clock in Denison we all shook hands at the parsonage and Daddy Messer and Professor and old Bud rolled into the car and headed for Durant, Okla., the home of the Messers, of course the best people on earth. We spent the night there and on Monday, the 29th, I got off my last list of subscriptions for the best paper on earth. I turned in 29 on Monday the 29th, this bringing my list up to 1,100 in the four months, from January 1 to April 29.

May heaven smile on the good Samaritans, is my prayer. We are doing the job. Amen!

In love,
UNCLE BUDDIE.

Any book or article for church or S. S. use may be secured from the Nazarene Publishing House, Kansas City, Mo.

Not love, not gain, not honor for him, but the cross, the only path to wisdom! —LIND-AY-HACEBY.

If you would lift men up you must get on higher ground.—EMERSON.



LESSON FOR JUNE 2, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Later Experiences of Jeremiah.

LESSON TEXT: Jer. 38:4-13.

GOLDEN TEXT: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake (Matt. 5:11).*

JEREMIAH was no arch-traitor as these "princes" would imply, but the truest patriot in all the land. This he proved by his courage and faithfulness, in repeating counsel which cost him so much malignity and persecution.

It is certain his opponents regarded him as the most dangerous man among the people, because he thwarted their designs; just as Ahab accused Elijah of troubling Israel. One of the ways men have of thwarting truth, is to wrong the one who fearlessly and faithfully declares the truth in love, and for the good of people. Such ill-treatment does not alter the truth, but it does unveil the wicked heart of the slanderer, and reveals the reason which made the resentment of truth a necessity.

Jeremiah's experiences at the hands of his enemies remind us of the persecutions to which Paul was subjected. But though hated and rejected by those who were his own people, he still continued to speak whatsoever God commanded him to speak (Jer. 1:7). Their efforts to silence him were of no avail. Chief among his enemies were the princes, priests and false prophets, who represented him as a traitor to the king. He often speaks of these enemies, and expressly predicted the captivity of one, Pashur, a governor of the temple, who had beaten him and placed him in the stocks.

After this experience—counting not his life dear unto himself—he still poured forth the messages which Jehovah now gave him to the king of Judah by name, as plainly as Nathan had been sent to David. This directness of language is a striking characteristic of all Jeremiah's prophecies. There was no uncertain sound in his preaching. In one of these prophecies, after mourning the death of Josiah and the hopeless captivity of Jehoahaz, he predicts the fate of Jehoiakim to the very details of his dishonored end.

The incident of our lesson took place during the reign of Zedekiah, the last ruler to sit on the throne of David, and a vassal of Nebuchadnezzar. The slanderous report carried to the king by the princes, demanding Jeremiah's death as the only hope of safety from such a dangerous man, who was seeking his own interests, so intimidated the weak Zedekiah that he consented to their diabolical scheme. A worse sentence could not have been passed upon Jeremiah, for the

princes were relentless and violent in their persecution. But, wallowing in the deep slime, his faith did not fail him. He said, "I called upon thy name, O Lord, out of the low dungeon. Thou drewest near in the day that I called upon thee: thou saidst, Fear not" (Lam. 3:55, 57).

That blessed "fear not"—how often has that voice from the excellent glory said to the hearts of sufferers and tried ones, "Fear not!" What a place that dungeon must have been! Josephus says: "He sank in the mire up to his neck." But the God that *drew near* and said "Fear not" to His servant, had an Ethiopian whose heart was clean and white, ready to go before the king and plead the cause of the prophet. It required the strength and skill of thirty men to drag Jeremiah to safety. Ebed-melech, that dark-skinned child, of the desert, shared in the inheritance of the faithful because he put his trust in the Lord (Jer. 39:15-18).

The message of God to the Ethiopian rebukes the vain philosophy of man and is fraught with comfort to the obscure and despised of mankind. The eternal God did single out an Ethiopian in the court of Zedekiah and sent him a message of His divine and fatherly care. To God the small and the great are alike (Isa. 40:26, 29).

While Jeremiah was rescued from a cruel death, he was not set at liberty, but remained in the court of the prison. But even in his prison he exercised his ministry. The Word of the Lord was not bound. Prison bars and fetters could not separate him from his God. It is thought some portion of his prophecies were written within prison walls. He is said to be the first prison author, but the last prison author has not written yet, and so long as the conflict lasts between evil and good there will be prison authors. Who among us may be called to service thus? We do not know, but may it be said of us that we were faithful.

A COMMENCEMENT SERVICE

We have just completed a tour of the Michigan District in the interest of the Sunday school work. Thirteen days were consumed in this tour and eleven places were visited, holding from two to four services at each place. The entire district was grouped about these eleven places. A part of the time we were hindered some by the rain, but we were enabled to reach almost every Sunday school on the district. The interest was good and there was much deepening of the enthusiasm for this great work of the church. The District Superintendent, R. V. Starr, accompanied us and strongly supported the tour. The results have been very satisfactory.

A very interesting feature of this tour was the commencement service Monday night. The room had been neatly decorated for the occasion. A class of five were graduated and given the red-seal certificate representing the first year's work. It was the writer's (E. P. Ellyson) privilege to deliver the address and Dr. Jerrett delivered the certificates. There was a splendid congregation present, considering the stormy night, and the interest was fine. This was the first graduates, from our Leadership Training Course on this district, but it promises not to be the last ones. At the close of the session eighteen held up their hands desiring to begin a new class. Before the close of this group convention several more were added to this list and the teacher, Prof. B. F. Kranich, announced the beginning of the class the next Friday night.

We were greatly delighted with arrangements and to have a part in them. By this means our training work was honored and made more valuable in the thinking of the people. We suggest this plan of public presentation of certificates whenever it is possible. Interest in this work is increasing and this will mean much to the work of the church.

The following song was used in this and one other of the groups on this tour. Prof. Kranich used to sing this in his youth. He translated it from the German and introduced it in these groups, and we now pass it on:

OUR BIBLE SCHOOL

The Bible school is our delight,
We love it more and more;
It teaches us things true and right
We did not know before.
The precepts from God's holy Word
And Jesus' love for man are heard;
We're taught to walk as Christ has trod,
And put our trust in God.

CHORUS

Sing this song with joyful beat;
Let heav'n and earth the song repeat.
Hallelujah, Hallelujah!
Praise and glory to the Lamb of God!

We thank our teachers for the truth
They teach us faithfully;
They lead us on in early youth
To seek God's grace so free.
And when we leave our native home,
And in this sinful world do roam,
May their instructions be our guide,
Whatever doth betide.

Then let us boost our Bible school,
And help it to succeed;
Let us work by the Golden Rule
And help in every need.
The Bible school—it must not fail,
But on to vict'ry it must sail.
And when we reach the glory shore,
We'll reap forevermore.



A CURE FOR DISCOURAGEMENT

By MRS. JOHN T. BENSON

TWO Christians, a young woman and an older, were talking together. "You always seem to be so serene and happy in your Christian experience," said the young woman. "Do you ever have any times of discouragement and depression such as the rest of us suffer?" The older woman smiled. "I once heard the very same question put to that saintly man of God, the late Rev. J. O. McClurkan, and his reply made a great impression upon me," she said.

"What was his answer?" asked the young woman.

"It was this: 'I might have times of discouragement, but at the first symptom of anything of the kind I use a certain remedy which never fails to make a perfect cure.'

"Please tell us what it is, we asked eagerly.

"And Brother McClurkan replied, 'At once, if possible, and if not, as soon as I can, I hunt someone who is in trouble, someone who needs help. Usually I call one of my students and we go out to visit the poor, the sick or the bereaved. And by the time I have prayed with people whose hearts are bleeding from real sorrows, not imaginary ones suggested to them by the devil, and have ministered to some poor family upon whom the actual needs of life are pressing heavily, my heart is so melted for them that I have forgotten all about myself. I have learned,' he added, his face lighting up with a smile, 'that it is not possible to have times of discouragement or depression when you have completely forgotten yourself in the trials and sufferings of your fellow-creatures.'

"Yes, I would think that would be true. Thank you for telling me," said the girl thoughtfully.

This little incident suggested another question to my mind. "Does your heart ever go out in such longing for increased victory in your life, and for a closer walk with God so that you pour out your heart to Him in prayer day after day and yet do not feel that you make one bit of progress?" A certain Christian woman was going through an experience of this kind. The more she agonized in prayer, the colder and more insensible her heart seemed to become. One morning at her usual prayer hour she said, "Since I do not seem to make much headway in praying for myself, at least I can put in the time praying for others." She got out her prayer card, the one issued by the W. F. M. Society, which has printed upon it a list of our missionaries, together with the most urgent needs of their situations and she decided to pray that day around the prayer

circle, pictured in the middle of the card. She started in with Africa and the needs of our stations in that great dark continent. Then she crossed the ocean to Argentina and prayed for that country and its needs. And so she went the rounds, to China and Japan, Central America, India, Mexico, Palestine, Syria, Cape Verde Islands and British West Indies. Before she was half through names of various faithful missionaries came to her lips. The hospitals with their doctors and nurses seemed to pass before her eyes. The schools, students, native workers and Christians were prayed for with an earnestness and a joy never experienced before. Why not? She had completely forgotten self and was thinking only of their great needs.

When she arose from her knees her own heart was warmed and melted and God was very near. She had learned that sometimes the shortest route to blessings for one's own heart is by way of the needs of others. Have we learned that lesson, or are we still trying to get there by the same old *Self Route*?

GIVING VS. SELLING

During the Spanish American war, Colonel Theodore Roosevelt came to Clara Barton, head of the Red Cross work in Cuba, to buy some delicacies for his sick and wounded men. He was very much disappointed when Miss Barton told him that she had no food for sale.

Colonel Roosevelt urged the needs of his men, saying that he was willing to pay any price, out of his own pocket if necessary. But again Miss Barton refused, declaring emphatically that she had no food for sale no matter what he might offer her for it.

"But I must have proper food for my sick men and you are the only one who has such supplies. What am I to do?" demanded Col. Roosevelt somewhat indignantly.

A surgeon in charge of the Red Cross headquarters was standing near and heard the conversation, "Why don't you try asking for them, Colonel?" he suggested. "Oh," exclaimed Colonel Roosevelt, "then I do ask for them."

At once Miss Barton gave orders that the needs of all his sick men be fully supplied from the Red Cross storehouse. And she had taught Col. Roosevelt the great lesson that some things cannot be bought with money. The Red Cross was not in Cuba to sell. The rich man's check, the poorest soldier's small coin, were alike as nothing to the Red Cross, both were rejected. The Red Cross was there to give to men's needs, and to give freely. What a beautiful illustration of the grace of God. Men have always wanted to buy salvation. They offer money and

good works, and charitable deeds. But all in vain. The richest man in the world, and the poorest pauper might offer all they had, but both would be refused.

Jesus did not leave His place in glory and come down into a lost world to sell the grace of God to sick, wounded and suffering men. His mission was a far greater one than that. He came that men through Him might receive the grace of God as a free gift.

And that is the only way any of us obtain salvation. We must realize that we have no money, no price to offer for it. We must ask and receive, that which God gives, but never sells.

ALL ALIKE

Not only does the Bible teach us that we are all alike when it comes to salvation, that none can buy, but that all, rich and poor, alike must take it as a free gift; it also tells us that a day is coming, the day of judgment, in which there will be no difference between men.

Many think this an unreasonable statement when they find it in the Bible. But Mr. Moody in the following illustration reminds us that we meet up with the same conditions in this world, and are compelled to acknowledge them as facts. He said:

It was my sad lot to be in the Chicago fire. As the flames rolled down our streets, destroying everything in their onward march, I saw the great and the honorable, the learned and the wise, fleeing before the fire with the beggar and the thief and the harlot. *All were alike.* As the flames swept through the city it was like the judgment day. The mayor, nor the mighty men, nor wise men could stop these flames. They were *all on a level then*, and many who were worth hundreds of thousands were left paupers that night. When the day of judgment comes there will be no difference. When the deluge came there was no difference; Noah's ark was worth more than all the world. The day before it was the world's laughing-stock, and if it had been put up to auction you could not have got anybody to buy it except for firewood. But the deluge came, and then it was worth more than all the world together. And when the day of judgment comes Christ will be worth more than all this world—more than ten thousand worlds.

OVERHEARD IN AN ORCHARD

Said the robin to the sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the sparrow to the robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."



Foreign Missions

A sad cry from the mission in Guatemala: "Unless we can have help, we must cut down the number of our native ministers." Why can't we rush a little help to this struggling mission? Because several dozen churches have paid nothing on the General Budget, and several hundred are delinquent. O pastor, church treasurer, layman, you who love souls, start your gifts toward the slowly sinking tides of the missionary reservoir. It must be increased.

Tell your crucified Lord you hesitate to fast.

In Africa the half-starved, sickly, poorly clad natives are a repulsive sight. One woman missionary doctor questioned whether or not she could care enough for such distasteful creatures, as to live among them and minister to their sick bodies in a Christlike manner. She realized that unless she could love them, she might as well return home. But, when she saw the transforming power of the gospel in their lives, she found it a joy to serve them.

What has been commanded can be obeyed.

When fleas infest the very air, the African is more clever at outwitting them, than the white man, who can do nothing better than to fight and scratch, while the native digs a shallow circular trench in the house-floor, fills it with water and peacefully sleeps on the island.

What saints have done saints can do.

One heathen African woman when given new blankets bought with money sent from America, asked, "Why do the people in America do these things? My father and mother just cast me away when they knew I was a leper." Of course she was told that such gifts are merely an expression of love for God.

The old Pharisee fasted twice a week—do you?

ANENT THE "DOLLAR DAY" FOR MISSIONS

In the "Dollar Day" campaign for missions, as suggested by "a lone woman in California," (who sent in Dollar Number One) we have now received Dollar No. 2 from a Kansas saint, and have the promise of Dollar No. 3 from a Kansas City sister. *Who will be the one to send us Dollar No. 4?* This suggestion has worked wonderfully as far as it has gone. So far, however, it hasn't gone very far.

The old Pharisee gave tithes of all he had—do you?

BUSINESS MAN'S VIEWS OF FOREIGN MISSIONS

Ex-Senator Holmes, of Indiana, now president of a trust company in Gary, Ind., recently said: "I do not believe a church can succeed in any true sense at home, if it fails in its divine commission to send the gospel to the unreached regions of the earth." (item sent in by Rev. J. W. Montgomery).

Who'll spend your money after you're dead?

There is but one department in the work of our church, and that is evangelism. *All other things are by-products and subordinate.* The church's first business, her constant business, her indispensable business is the evangelization of the world.—A. M. HILLS.

The budget tide is rolling in. Add your bit.

REVIVAL IN BLUDAN, SYRIA

In Bludan we have quite a company of Christians who have been led to the Lord through the faithful ministry of Brother Thahaheyan during the past few years. They would probably number about forty or fifty. For a long time he and his precious people have been crying to the Lord for a real revival. A great deal of home visitation and personal work was done by our Bible woman. It seemed that everything was in readiness when the writer came to help gather the harvest.

The special services continued about ten days. Heavy conviction rested on many. There were some who sought and found victory. On the closing night eight Moslems attended the service. It was their first time to enter a Christian church or to hear a gospel message. Their souls were hungry. They were deeply moved by the Holy Spirit. Oh, pray that they may be led to pardon and peace in Jesus Christ who died to save them. Pray also for many others who have not yet heard our message of hope. "The fields . . . are white already to harvest."—Rev. A. H. Kauffman, M. A.

All lifting together it's bound to go.

"INASMUCH AS YE DID IT"—

After reading about the emergency call about our suffering Chinese members, in our W. F. M. S. study and prayer-meeting last Friday night, the Lord laid it upon all of our hearts to make China's need a special object of prayer, and the Lord so burdened us that in our Sunday morning preaching service the Spirit had such right of way that everyone was moved to tears, and without a word being said members and some who were not members voluntarily gave of their means to help relieve some of the suffering.

We are only a few in number, our members numbering twenty-two, but the Lord is with us, praise His name forever, and He is blessing the work here in every way. Our budget is paid up in full, and we have been holding prayer and fasting services every Saturday noon and are looking forward to the special month of prayer, for such an outpouring of the Holy Spirit that it will be the means of opening up a revival. Enclosed find check for \$6 which was the amount raised Sunday morning and may the Lord bless it as He did the fish and the loaves that fed the multitude.

MRS. A. C. CLARK, Sturgis, Mich.

Did you raise your General Budget?

A MERE MAN MAKES A SUGGESTION OR TWO

Editor Other Sheep:

I'm following with much interest your writings in the HERALD OF HOLINESS and The Other Sheep, on the subject of missions. I notice you give the women due credit for what they do, but you seem to think that the "male factors" are letting the women do it all, and that we don't care if they do. Did it ever occur to you when the women are going to have a missionary meeting—I mean the W. F. M. S.—that they have it on an afternoon when men who labor can't be there? I said to our pastor when she made the last announcement, I spoke right out in church, "You speak as if your society were a secret organization and didn't want the men folks around and then you complain because of a small amount of money coming in. Why don't you have it in the evening when we men can be present and learn and hear about missions? Maybe you would get more money also." Well she said, "That is a good idea, we will do that." So we men went, and sure enough the offering was larger. You see the point? You are asking for money and then shut us out so we can't give it!

I'm the only man in our church who belongs to the Prayer and Fasting League, and I voted myself in. No one asked me. This is another mistake of the women with their "exclusive" society. They don't ask us men to pray and fast, so we go about our own business and let them do it all.

Am following a plan of my own besides giving "tithes and offerings." When I shave three times a week I put the cost of it in a cup, and when it's full I'll give it to missions. None of us can do too much for missions when we consider what Jesus did for us.

Your humble servant in Christ.

B. A. L.



A VISIT TO THE EASTERN DISTRICT ASSEMBLIES

By E. O. CHALFANT

WASHINGTON-PHILADELPHIA DISTRICT

It was my great opportunity to have visited the eastern district assemblies of our church in the last few weeks. I arrived at Lansdale, Pennsylvania Friday evening, April 12, the meeting place of the Washington-Philadelphia District Assembly.

I must say I was glad to find such a great spirit on this District Assembly and Dr. Goodwin, Brother Maybury, the District Superintendent, and Brother Ryder, the local pastor, were leading the hosts with a fine spiritual tide and great enthusiasm.

I had the privilege Friday night of speaking to the assembly on the subject of Home Missions and God came down and gave us a good service. There is every indication that Washington-Philadelphia District and the good people over there are going to press the battle as never before to advance our cause and put on a great Home Missionary program on that district with its several million souls. To that end the district at this particular service raised more than two thousand dollars to be paid in to their District Treasurer for home missionary campaigns by June 1.

We are encouraged in our own hearts to find the spirit of aggressiveness and such a fine crowd of preachers and workers on this district, and we are sure that Washington-Philadelphia District is going to put over a substantial home missionary program.

NEW YORK DISTRICT

Tuesday, April 16, it was my pleasure to be at the opening service of the New York District Assembly held at Richmond Hill, N. Y. This District Assembly started off with a great tide of blessing and enthusiasm and this spirit kept up until the final "Amen" at the closing service Sunday night.

Dr. Goodwin brought a helpful message Tuesday night of "passion, vision, soul-saving and aggressiveness." A good message was brought by Brother Miller, the newly elected District Superintendent, on Wednesday night, then a great missionary service on Thursday night. On Friday night your humble servant brought a message on Home Missions.

The people over there are just like they are any place. They are enthusiastic about getting the gospel to a lost and dying world. Those great and good men like Brothers Ward, Riley, Brown, Crockett, Hollenback, Phillips, Kunze, White, and equally good and enthusiastic women like Sisters Fitkin, Dr. Julia Gibson, Ida Murphy, want to put the job over. In fact, you will find no better array of

good substantial people to tie to, or more loyal to everything, than you will find in the New York District, and they want to do things.

Now at this particular Friday night service, after we made one of our Home Mission speeches, Dr. Goodwin followed, and more than two thousand dollars was raised to put into the hands of the new District Superintendent and his Home Missionary Board to go in to put on an aggressive home missionary campaign in our great New York District. We believe they are going to do the job.

NEW ENGLAND DISTRICT

One of the finest crowds that we have met among the Nazarenes is our New England people. They are like the rest of these good eastern people; they have a mighty fine substantial brand of religion. While they have the life, they also have good religion. They had fine services, and when it comes to good people, there are no better than E. E. Angell, L. D. Peavey, Martha Curry, John Gould. Then along with some of these mature people we have a fine crop of coming young preachers, President Floyd Nease, Professor E. Wayne Gardner, Lloyd Byron and Glean Gould. These and many others mean that they have a great district over there. They have not the easiest field in America to put on home missionary campaigns, but they have been organizing some good churches and you can count on these people to do a good substantial work. They had one fine organization last year among the colored people. In fact, in this assembly, the same as in the other assemblies, there was that great crowd of young preachers coming on that is so encouraging in our movement. With our holiness schools turning out its crowds of trained workers, and Eastern Nazarene College is doing this very thing, we see no reason why we cannot enter these difficult fields where our young men and women will pour out their blood for a real gospel in this twentieth century. I was sorry that I could not stay at the New England Assembly over Sunday.

PITTSBURGH DISTRICT

When you talk about the Pittsburgh District you are not talking about a "coming district," but you are talking about one that has already arrived. I was only with these good people about twenty-four hours, but they had a great crowd, the house, or Pittsburgh church, running over, a great song service, a great message on Friday night by Dr. Jerrett of Detroit, after which Dr. Williams raised several thousand dollars for foreign missions.

This great district last year had an increase of more than eight hundred members. They organized twelve new churches and they were real churches. Pittsburgh

District does not say much about its great achievements but you can put it down that there is no place in the Church of the Nazarene where real substantial things are being done more than in the Pittsburgh District. Those great and good people like their present District Superintendent, C. Warren Jones, Dr. and Carrie Sloan, Brother Benedum of East Liverpool; in fact, no greater crowd can be found in the Church of the Nazarene than in the Pittsburgh District, and you may believe they put on a great home missionary program. They are entering those great industrial centers around Pittsburgh and Cleveland. It is so refreshing to be around people who are really doing things.

Here are some of the conclusions that I have drawn from being among the dear good people of the East, and the first is this: They have a mighty fine brand of good religion—no foolishness. They shout when they get happy, and they have a time and they have the blessing. They do not say so much about it possibly in the Herald of Holiness but they are doing things nevertheless. The second thing I want to say is, with such leadership, and with such a background of good religion there is no reason in this wide world why great home missionary activities will not be carried on in that great part of our denomination.

Personally, I was wonderfully blessed and wonderfully helped in all the assemblies, and they all were so beautiful to me and so nice and so kind and put up with my unworthiness and my poor efforts that I am more deeply indebted to them than I can tell.

THE MAN NEXT DOOR

*Jesus died to bring salvation,
For the rich and for the poor;
Men of every tribe and nation—
He includes the man next door.*

*Millions are in heathen darkness
And with pleading hearts implore
For the gospel of salvation:
What about the man next door?*

*We are stewards of our possessions
And we bring from out our store
Means to spread abroad this gospel—
Don't forget the man next door.*

*"Go into all the world," said Jesus,
Tell them of my mighty power.
Bring your sheaves from every nation,
Bring with you the man next door.*

*When we stand before our Savior
On that glad eternal shore,
Heaven's glory will be brighter
If we've brought the man next door.
—Selected.*



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



WESTERN OKLAHOMA DISTRICT N. Y. P. S. AND S. S. ZONE RALLY

Although the sky was heavy and rain came in floods the N. Y. P. S. and Sunday School Rally of Zone One met in Dewey, Oklahoma, April 13 with a goodly number present.

After addresses of welcome by the Christian and Methodist ministers the day was well spent. Special songs, good papers, heart to heart talks filled the morning hour until 11 a. m. when Rev. F. R. McConnell, our Sunday school president, brought a stirring lecture on "The Sunday School and Its Work."

Sister Chas. E. Smith, our zone leader, served us a fine noonday meal in the parsonage that all enjoyed. The afternoon opened at 2 p. m. with songs and praise.

At 2:10 p. m. a paper on "Holding the Standard" was good. At 3 p. m. Rev. Simpson favored us with a paper, "How Can our Young People Be Effectual Soul Winners." The rain no doubt hindered many of our number from coming but we feel sure that God honored the efforts of those present, for all were blessed. Our hearts' desire and prayer to God is that our N. Y. P. S. grow until they will be a mighty army in number; and their chief aim the salvation of others.

W. F. HURST, Reporter.

SOUTHERN CALIFORNIA N. Y. P. S. CONVENTION

Superlatives are in order in reporting the Southern California District N. Y. P. S. Convention, but we will try and refrain from them except to say that it was the best convention we have ever attended. The convention was held at Escondido in the splendid new building which has just been recently dedicated under the able leadership of Rev. B. V. Seals. We were made to feel at home, and the hospitality both of church and town was very real. The convention ran from Thursday evening to Sunday evening, and the dates were April 18 to 21.

The singing of the convention will be long remembered. The special numbers were so frequent and of such a high order it would be unfair to mention any one or two and leave out the rest. Space forbids naming them all, so we will simply say they were all a feast of good things.

The convention speakers were well chosen and gave us their best. We were fortunate in having Rev. D. Shelby Corlett, our General Secretary, with us. His four messages were inspirational and intensely practical. It would be impossible to do them justice here but we trust we shall do them justice by putting their content into action in our lives. Rev. Orval J. Nease, president-elect of Pasadena College, gave us two messages, that will not soon be forgotten because of their devotional content and their practical challenge. Rev. J. T. Little, our beloved District Superintendent, gave us

a message that inspired our hearts and lifted us Godward, yet brought us to handgrips with the problems of everyday life. These three splendid men, and also many pastors of the district were present at the convention with friendly counsel always ready, yet the convention was essentially a young people's convention, and the young people manifested a talent for business and leadership that bids fair for our tomorrows. In addition to the speakers already mentioned there were a number of splendid devotional addresses and papers on methods of work, by various young people of the district. Again space forbids mentioning them all so we refrain from naming any.

All the officers were re-elected for the coming year, indicating a splendid spirit of harmony and a satisfaction with the leadership of the past year, yet it was no rubber-stamp election, and plenty of opportunity was given for expression of diversity of opinion, yet there was a real unanimity about the results. The officers are: President, John Mandtler of Pasadena; Vice President, Edwin Benson of Upland; Recording Secretary, Miss Orpha Speicher of Pasadena; Miss Speicher is also Editor of the *Booster*; Corresponding Secretary, Mrs. Pauline Comiskey of Alhambra; Treasurer, Hardy Powers of Cucamonga. The convention heartily endorsed the General N. Y. P. S. Home Missionary Project for the Quadrennium, and adopted the "Penny a Day for Missions" plan and expects to put it into operation as soon as possible on the district. Other forward moves were undertaken. The zoning of the district during the past year was pronounced a success. The reports of district officers, zone presidents, and local presidents all indicated progress and vital achievement.

One other thing needs to be added to make the report complete. The spiritual life of our young people is rich and vital. Early morning prayermeetings were an outstanding feature of the convention. Souls found God in several services and there was always an abundance of young people to stay with them and pray them through. The convention was never too busy to get blessed, and the tide ran high many times. No speaker's spiritual challenge was too strong for the young people. They met each challenge with heads up and eyes eager for more. Our young people are still willing to die out to the world and pay the price. One young woman was reclaimed the Sunday evening before the convention, and sanctified during the convention, whose yielding to God meant the foregoing of a contract with the "talkies" calling for \$250 a week for the first month and an increase at the end of that time. While all do not have such opportunities as this, yet the writer could not help feeling impressed by the fact that there were many young people present who were willing to deliberately remove themselves from

the pathway of such opportunities in order that they might give God their all. Dying out and praying clear through are still unpopular with the world, but still present a challenge which finds ready acceptance with some young people, and these are our leaders, not our despised ones. Thank God for that.

JOSEPH GRAY, *Convention Reporter.*

ALABAMA DISTRICT N. Y. P. S.

I herewith give you a slate for our district work among the zones as arranged by our District Convention, to-wit: The District Church School Board in co-operation with the District Superintendent and special workers will hold these week-end conventions and group meetings at the following churches and dates:

BIRMINGHAM—May 11, 12—Holiness Singing Convention, Rev. C. B. Jernigan, pastor. Vaughan Quartet will be present. The convention will be held under a large tent in West Capital Park, 20th Street North.

PINE GROVE—4th Sunday in May—Sunday School Rally, Rev. A. G. Ridout, pastor; Mose Hollis, Sunday school superintendent. The following churches will co-operate: Millport, Fayette, Carbon Hill, Bankston and Jasper. Evangelistic services on Saturday night, Rev. P. M. Covington will be in charge.

HOLTEN HEIGHTS—1st Sunday in June—Sunday School Rally, W. R. Platt and wife, pastors. Dr. J. C. Turk, evangelist. The following churches will take part in the rally: Selma, Tuscaloosa, Corona, Sulphur Springs and Calera.

MANCHESTER—2nd Sunday in June—Children's Day Missionary Program, F. Blackwell, superintendent; C. C. Butler and wife, pastors.

BIRMINGHAM—3rd Sunday in June—Group meeting of N. Y. P. S. and Sunday School of the middle zone. Dr. C. B. Jernigan, pastor, and Miss Flora O'Brien, President N. Y. P. S. The following societies and churches will be represented: Hartselle, Tuscaloosa, Calera, Sylacauga, Selma, Jasper, Dora, Cordova, Cullman and Bessemer. D. Shelby Corlett and Rev. E. P. Ellyson will be the special workers for this convention.

ROBERTSDALE—5th Sunday in June—Group meeting with Rev. R. S. Rushing, Zone Chairman in charge. John B. Goings, pastor. District Superintendent J. E. Gaar will begin this convention Wednesday night before and remain over Sunday. The following churches will take part: Brewton, Phenix City, Excel, Lot-tie, (New Home) Fairfax, Selma, Pine Forest, Calvert, Pensacola and Mobile.

CALERA—1st Sunday in July—Group meetings, Miss Ruth Coleman, pastor. The following churches will be represented for this meeting: Selma, Sylacauga, Birmingham, Bessemer, Alexander City, Gadsden and Jasper.

HARTSELLE—3rd Sunday in July—Group meeting of the North Zone, J. W.

Heathcock, chairman of zone; J. C. Turk, pastor. The churches participating in this meeting are: Florence, Haleyville, Nauvoo, Cullman, Gadsden, Alabama City, Birmingham and Jasper.

Urgent request is made by the District Chairman that all these meetings be largely attended by both pastors and superintendents.

C. C. BUTLER, *District President.*

ALONG THE BORDER AND IN MEXICO

Events during the last few weeks have focused attention upon affairs in Mexico. The revolution was a failure from the beginning and has actually benefited the work of the gospel among the Mexicans. They are seeing more clearly who are their friends. During all the trouble there was not a Protestant involved or even accused of meddling in the politics of the country. Our churches went about their mission of preaching the gospel and saving souls, leaving the things of state to those officially appointed thereto.

As much of the fighting occurred in the northern states our missions were vitally affected. As usual, Sister Santos Elizondo was in the midst of things. She is our missionary in charge of Juarez, Mexico, just over the line from El Paso, Texas. It was marvelous how God cared for her and her orphans. When homes were being looted, churches desecrated, and women and girls assaulted, our work went on as usual and not one of them was injured. Sister Elizondo has a photograph taken when the revolution was at its height and the number present in the service was larger than usual. She tells of how her daughter in El Paso telephoned her and urged that she come out of Juarez at once to escape the danger. Amidst the noise of battle, with bullets literally falling all round them, she calmly took her Bible and went into a secret session with the Lord. The first words her eyes fell upon were, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." She telephoned to her daughter that she was perfectly safe there in Juarez and not to worry. The Lord did care for them. Provisions and money were scarce, but the lack was made up as their needs demanded. People from a distance, hearing of their plight, sent in help. Brother A. S. Spaulding and others were quick to come to the rescue. God does care for His own.

All our work in Mexico and along the border has been helped by the present disturbance. It proves that the Lord brings good out of evil. Pray for Mexico. The Lord is blessing in the work.

E. Y. DAVIS, *Superintendent.*

PITTSBURGH DISTRICT ASSEMBLY

The Twenty-second Annual Assembly of the Pittsburgh District, which has just closed, was pronounced by all present the greatest in the history of the district. The attendance from the beginning was most excellent, more being present even at the District W. F. M. S.

GENERAL FUND RECEIPTS JANUARY 1 TO APRIL 30, 1929

<i>District</i>	<i>General Fund</i>	<i>District</i>	<i>General Fund</i>
Alabama	\$ 378.45	Michigan	\$ 3,103.86
Alberta	801.50	Mississippi	34.70
Arizona	762.22	Missouri	695.00
Arkansas	1,130.47	Nebraska	1,655.16
British Isles	615.07	New England	8,741.91
Carolina	135.38	New Mexico	246.79
Central Northwest	320.71	New York	5,172.48
Chicago Central	5,736.91	Northern California	1,337.60
Colorado	1,785.35	North Dakota	1,658.32
Dallas	221.52	Northern Indiana	3,129.60
Eastern Oklahoma	997.37	North Pacific	1,661.06
Florida	212.21	Northwest	1,706.74
Georgia	197.12	Ohio	3,435.75
Hamlin	1,056.88	Pittsburgh	5,377.29
Idaho-Oregon	1,541.47	Rocky Mountain	513.16
Indianapolis	2,710.92	San Antonio	572.00
Iowa	1,334.99	Southern California	8,564.14
Kansas	2,353.54	Southwest	12.00
Kansas City	1,997.53	Tennessee	1,400.83
Kentucky	437.36	Washington-Philadelphia	1,567.67
Louisiana	290.90	Western Oklahoma	3,367.13
Manitoba-Saskatchewan	483.60	Miscellaneous	2,509.31
			\$82,467.97

M. LUNN, *General Treasurer.*

Convention on Monday and Tuesday than at previous times. The blessings of God were manifest throughout the sessions. Large morning audiences listened with emotion to the stirring addresses of General Superintendent Williams on themes of interest to our work. The night sessions under the preaching of Dr. Howard W. Jerrett of Detroit were not only well attended, but they were times of refreshing from the hands of the Lord. At times the entertaining church, the First church of Pittsburgh, Basil W. Miller, pastor, was taxed to its capacity to hold the crowds, and on the last Sunday morning it was estimated that over two hundred were forced to stand in the aisles and the vestibules. Numbers knelt at the altar for pardon or purity. The evangelistic appeal ran high, so much so that the visiting ministers from the various denominations remarked concerning it. Many hundreds of new friends were made for the church in Pittsburgh and vicinity, and several ministers will cast their lot with the Nazarenes this year as the result of the assembly.

Dr. Williams presided with his usual grace and precision, and though the assembly is the largest in the denomination, still he was through with business by Saturday noon. He endeared himself anew to our hearts. Many interesting attractions were interspersed throughout the sessions. Eastern Nazarene College was given attention at a special anniversary. Miss Bellew and Rev. K. Hawley Jackson were present to stir us up along missionary lines. General Secretary E. J. Fleming also ran in for a day to present the new Ministers' Pension Plan, and the district voted immediately to adopt it. Rev. E. O. Chalfant, the

war-horse of Illinois, after visiting the assemblies of New England and New York, came to present the needs of home missions, but as Dr. Williams said, for the first time in his history he was too hoarse to speak at length even on the theme in which he was so deeply interested.

Possibly one of the most unusual sessions of the assembly was on Friday afternoon when representatives of the twelve new churches organized during the year gave their reports. The membership of these twelve baby churches averaged around forty, and one reported a membership of eighty. The total increase of the district membership was about 800, making the total membership stand at 5,507, the largest of all the districts. The gain in Sunday school membership was nearly 2,500. Along all lines a substantial gain was made on the district.

When it came to the order of the day for the election of the Superintendent, District Superintendent Jones briefly made his report, after which the bar of the assembly was cleared and the election began. The nominating ballot showed that he received out of the more than 250 votes cast all but seven, and at once this ballot was made the election ballot, and was made unanimous. As a token of esteem and fellowship the assembly made Brother and Sister Jones a present of a beautiful floor lamp, Dr. Williams presenting it with appropriate remarks. Rev. O. L. Benedum was re-elected District Treasurer, and Rev. Basil W. Miller, District Secretary.

A large number of visitors were in attendance. Many scores of ministers from the city, along with evangelists and other ministers who are looking our way,

made our acquaintance. Our evangelists were represented by such national evangelists as Aug. Nilson and Rev. Oney. The song evangelists favored us with their beautiful selections. Burl Sparks, the Lehmans, Marsh and Schurman—well known throughout the denomination—were with us.

The assembly was noted for its entire lack of friction, every motion passing without debate and no heated, long-winded discussions on any subject. God was in our midst, and Christ was exalted, and the local church has received a nice class of members as the result of the assembly.

BASIL W. MILLER. *Reporter.*

NORTHERN INDIANA DISTRICT (Southeastern Zone)

We have visited most of the churches of the southeastern portion of the Northern Indiana District recently, and for the most part our work is making real progress in this section. At Yorktown, where Rev. O. B. Gray and wife are laboring as pastors the young church is moving forward. They have received a fine class of members into the church within the last few months, and have kept their people in good spiritual condition. Plans are under way for a full sized basement under their present building, and general improvements which will be equal to a new plant. The Grays are mighty fine pastors, and are interested in every department of the church. Their budgets are coming in fine shape. They were unanimously recalled.

Muncie First church has never done better work in her history than she is doing this year under the leadership of Rev. Gale Shaffer. They have raised the value of the church property at least five thousand dollars this year, and have a beautiful place of worship. They also made great improvement on the parsonage, and are getting on good with their General Budget and general church debt. They are not up so well on District Budget, but have started on it, and will soon be pretty well up on that. About twenty-five members have been received since last assembly, the Sunday school has increased fifty per cent, and the pastor was called back by unanimous vote.

South Side church in Muncie is also doing things for God. Their Sunday school attendance makes it absolutely necessary to provide a larger place of worship. They will soon start their program, and expect to be in their new quarters by assembly time. Rev. E. C. and Betty Martin are the pastors of this flock, and no pastors are more appreciated by their people. They have received twenty-five or thirty new members into the church, kept their General and District Budgets paid in full, had a constant increase in every department of the church, and their people are deeply spiritual.

At Anderson we have one of the most beautiful homes built for the preacher that can be found in the Middle West. It has been only a couple of years since the church building was enlarged at a cost of around six thousand dollars, and Rev. C. H. Strong and his faithful wife have held on in prayer, and worked at

the job until they have added another six thousand dollars to the value of our property in that fine city. A more loyal band of Nazarenes cannot be found than the Anderson church has. They have always had good, steady pastors, and have never been greatly confused in their program. They are interested in every department of the church, and always pay both budgets in full.

Elwood, where Rev. Walter Rees is pastor, we have just "made the church over." Around three thousand dollars has been spent in enlarging the building with a full basement to care for one of the fastest growing Sunday schools on the district. With the new furnace, and all improvements that are being made, around four thousand dollars will be

spent. Brother Rees has been with this church three years, and we expect him to return for the fourth year by unanimous vote. He has received a fine class of members since last assembly.

Sister Daisy Bickell, pastor of Ridgville church, has received about eighteen good members since the last assembly. She began twenty months ago with eight members, and now has thirty-six in her young class. They have no permanent place of worship, but hope to build a tabernacle soon. Sister Bickell has been taking a course in Taylor University, and looking after her work forty miles away. It is remarkable what God has enabled her to do for Ridgville.

At Lynn, where Rev. Roy Beachler is pastor, they recently had a most wonderful revival with Rev. E. J. Haerr of Ohio, and raised \$1,700 to apply on a new building. They hope to complete a nice place of worship before the assembly. This young church is doing fine, and will have an increase of fifteen or twenty members this year.

Winchester church has given us no little comfort and encouragement this spring. They have moved to the Moose Hall for worship while their thirty thousand dollar building is under construction, and have had ever increasing attendance since they moved. Their basement is almost completed, and a beautiful, substantial building will be standing complete within the next ninety days or so. Brother and Sister Davis were called back with well-nigh a unanimous vote for the fourth year. They have received from twenty to twenty-five new members this year, and kept their local, District and General Budgets paid right up to date.

Rev. Clarence Chapman is getting on well at Alexandria. The Sunday school has increased one hundred per cent. A fine band of young people have been won to the church. The spiritual tide is wonderful. The pastor and people are back of every interest of the church. They are paying their District and General Budgets with the most cheerful spirit, and expect to add one thousand dollars to the value of their property with a full-sized basement under the church building, which is necessary to the continued growth of the Sunday school. The pastor was called back by unanimous vote.

Rev. H. P. Grove announced last night that eight souls had been saved in his last service at Portland where he is pastoring the young church. He also stated that he expected to complete a new tabernacle by the opening of the District Assembly. We have had a hard time getting a foothold in Portland. God bless Brother Grove and his people.

Rev. Chas. F. Carmony has had a good year at Modoc. A good class of people have been won to the Lord and the church, and several hundred dollars has been spent on improvement of the property. The basement has been completed, a new furnace installed, and the parsonage improved. They recalled the pastor with only one vote out of line. This is the strongest church we have in a small town.

At Harris Chapel where Rev. Frank Wasson is pastor they really have the missionary cause on their hearts. It is three and one-half months until the as-

Books on HOLINESS

Here is a list of books that have been accepted by holiness people, preachers and teachers as sound and orthodox setting forth the Wesleyan interpretation of Scriptural holiness. The list includes many of the old books which are now considered "standard," also several of the newer books of our own publication.

Holiness and Power. <i>Hills</i>	\$1.25
Inheritance Restored. <i>Heney</i>	\$1.50
Perfect Love. <i>Wood</i>	\$1.50
Bible Readings on the Second Blessing. <i>Ruth</i>	\$1.00
Entire Sanctification. <i>Ruth</i>	\$1.00
Gospel of the Comforter. <i>Steele</i>	\$1.50
Possibilities of Grace. <i>Lowrey</i>	\$2.00
Purity and Maturity. <i>Wood</i>	\$1.25
Tongue of Fire. <i>Arthur</i>	\$1.00
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sembly, and they have their General Budget \$23 overpaid for the entire year, and have no thought of a summer vacation. A number of years ago they held the "Missionary Banner" for the state, and it looks like they will have it on the Northern Indiana District at the close of this year.

There are a number of other churches in this zone, and most of them are doing mighty well, but we are unable to mention their work in this report, as we have already taken enough space. On the whole we are much encouraged with the work that is being done in the Southeastern Zone. Dr. Ellyson is soon to be with us for a Sunday school zone meeting in this section. Brother C. E. Dewitt has been working this field in the interest of Sunday schools, and has done much for the Sunday school attendance.

J. W. MONTGOMERY, *Superintendent*.

WEST INDIES DISTRICTS

Our work in the West Indies has been greatly blessed and encouraged by the recent visit of our dear Sister Fitkin and Sister Cove. God certainly did bless their labors with us, and our people will never forget them. We took them to as many of our churches as we could during their short visit, and tried to show them as much of the Islands as possible. The work is making great progress, a revival spirit seems to grip the hearts of the natives, and much salvation is the result. At our recent annual meeting we secured a complete statistical report of the work and arranged our pastors for the ensuing year, and in order that our church at home may have a better idea of the work on these Islands we wish to publish the arrangements which are as follows:

Bank Hall, J. I. Hill, pastor; Bay Land, N. Bourne, pastor; Black Rock, Miss Rose Greenidge, pastor; Eridgefield, Timothy Taylor, pastor; Carrington Village, Joseph Osborne, pastor; Collymore Rock, S. A. Miller, pastor; Cave Hill, Frederick Reid, pastor; Chappel Gap, John W. Hall, pastor; Codrington Wall, Brother McClelan, pastor; Four Square Valley, Mrs. Christopher, pastor; Jackson, Timothy Taylor, pastor; Mt. Hill, S. A. Miller, pastor; Newbury, Joseph Creigwell, pastor; Shop Hill, Charles Adams, pastor; South District, to be supplied; Port of Spain, Joseph Drayton, pastor; Tunapuna, Miss Carlotta Graham, pastor.

You can see by the above pastoral arrangements that we have a real district on these Islands. God has wonderfully blessed us, and to Him be all the glory. The dear Lord put these Islands on our heart and we had to come, and He has blessed from the day we landed, and the work has grown steadily. When we came we took over five small points and lost one of them, but our great God of all grace has given us a continual stream of precious souls, and the work has grown very fast, and today we have on these districts six hundred and twenty-seven real sky-blue, blood-red, loyal Nazarenes, with a Sunday school enrollment of eight hundred, and the end is not yet, praise the Lord.

J. I. Hill, *Superintendent*.

NEWS IN BRIEF

Rev. Mary H. Ellis writes that she and Tillie McNutt Albright are in the midst of a gracious revival at Frazier, Pa. She writes, "Scores are being saved and sanctified. Pray for us."

Mrs. Clarence Bullard of Dubuque, Iowa, writes that she and her husband have lately been reclaimed and are desirous of having a meeting held in their city. She asks that we request prayer that God may send a man as soon as possible to hold a meeting for them.

Evangelist C. M. Dunaway writes that he is distributing copies of the *HERALD OF HOLINESS* wherever he goes. He says, "I am working with the pastors and urging all our members to subscribe for the paper. Most of the pastors I have helped are very wideawake to the interests of the *HERALD OF HOLINESS*. I surely enjoy it; do not see how any real Nazarene could be without it."

Mrs. M. S. Wheeler of Tahlequah, Oklahoma, writes that they need a good evangelist to hold a meeting in that city, who will preach second blessing holiness and care for the spiritual interests of the people. This is but one of the many calls that are constantly coming to us. Let Nazarenes pray that we may soon have the funds to answer these calls and bring spiritual help to these deserving people.

Mrs. W. J. Robie of Milton, California, would like to secure the services of some young woman, called to mission work, who could assist in the home for part wages and devote some time to regular home missionary work in connection with the Milton church. Here is an opportunity for someone to secure practical experience. Address Mrs. W. J. Robie, Milton, California.

Rev. D. L. Griffin writes us that God has answered requests made for prayer through the columns of the *HERALD OF HOLINESS*, and asks our people especially to remember in prayer their family of seven which has been broken up through sickness of himself, wife and one son. The wife is troubled with cancer, but Brother Griffin writes that he believes God is able to heal her. We are sure that our praying people will remember this urgent request.

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A letter comes from Pastor Lee C. Bates of Rosholt, S. Dak., inclosing seven subscriptions to the **HERALD OF HOLINESS**. He states that this now brings their number of **HERALD OF HOLINESS** subscriptions up to a subscription for each member of the church. Excellent!

Nazarene Sunday school of Washington, Pa., has been having a contest for the greatest number of scholars brought in by personal work. Miss Goldie Hatfield won the prize by bringing in 365 scholars all told, and the last Sunday she brought in seventy-two. I think this is quite a record for one pupil and that it is worthy of comment in the **HERALD OF HOLINESS**.—J. L. Bishop, Sunday School Superintendent.

CHURCH NEWS

HOBART, IND.—“We have had seven cottage prayermeetings since I reported, with good attendance, with from 28 to 35 at each service. Some of the good Nazarene brothers and sisters from Gary came over to help push the battle. There have been seven saved and seven sanctified in these meetings since March 19. God is blessing in our church services. Our good pastor preaches with power and unction. We are praying for our work in general. Remember Hobart in prayer that God will give us an old-time revival.”—J. M. Hensley.

HUNTINGTON, W. VA.—“It is with regret that we accept the resignation of our present pastor, Rev. Mason Lee, who will soon be entering the evangelistic field. Rev. Lee has done a very successful work at this place. Our church membership, also our Sunday school has more than doubled under his ministry. He is leaving us with the love and good will of the whole church and community, also leaving the church in good spiritual condition with seekers at almost all of our regular services, for which we praise the Lord.”—Dora Romans, Reporter.

CAMAS, WASHINGTON.—“Since our last report, we have sold our present location for a good price, bought a new lot and have a nice brick building almost finished, with a full concrete basement and modern in every respect which is by far the nicest and most modern church building in Camas. The Lord has marvelously led us every step that we have taken in our building program. We are hoping to dedicate our new place of worship May 19, if all goes well. Our pastors, Brother and Sister P. C. Thatcher, are fine preachers. We held our recall meeting about a month ago and there was a unanimous vote for Brother and Sister Thatcher, and we voted them an increase in salary. Five new members united with our church last Sunday evening, two of them converted Roman Catholics, one a man who had spent four and one-half years in a monastery studying for the priesthood. A few others were received into the church Easter Sunday. The Lord has blessed our church this

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year in a marvelous way. We are having some real outpourings of God's blessings on the services and are looking and praying for a mighty revival. We have engaged Will H. and Lillie B. Nerry for a two weeks' meeting to begin June 2 and last over three Sundays. Please pray for these services.”—Roy Edwards, Reporter.

JESTER, OKLA.—“Our April revival has closed but still the revival fires burn in our hearts and people call for prayer often. Rev. H. B. White of Byers, Texas, was the evangelist and God surely blessed his efforts, from time to time, especially on the second Sunday morning, when the glory of God came on the people and groups were shouting the praises of God. These services were described by a minister who was present as ‘God's cyclones.’ Rev. W. P. Sibley, the faithful pastor here for five years and who has conducted a number of revivals here, was right ready and had his people fed on such rich food as second blessing holiness. Rev. Porter T. Cargill of Reed was under the burden especially for the young people and showed himself as a great worker as he and R. W. Leonard conducted the song services. Miss Beuna Knox did splendid work at the piano. Rev. Lloyd Cargill, Avery Cox and other ministers did good work; some fasted

and prayed for days and days when God blessed by saving special ones. The Ladies' Quartet, Miss Naomi Sibley, Mrs. Charles Sibley, Miss Beuna Knox and Leota Leonary, are becoming distinguished as singers.”—Rev. Mrs. Susie Egan, Assistant Pastor.

SAN LUIS OBISPO, CALIF.—“We are glad to report a new church for our Southern California District. This is the fruit of the faithful labors of our District Superintendent, Rev. J. T. Little, and the result of more than one effort here. On April 7 we began a revival with Rev. L. S. Mersheimer of Pennsylvania. He is a clear, forceful preacher and his messages were freighted with power and blessing in each service. The meetings continued two weeks with good results, organizing on the closing Sunday with sixteen members. God is blessing in the services and a beautiful spirit of harmony prevails. We have a fine class of young people and by God's grace we will lift up the true standard of holiness in this dry and thirsty land.”—Olive F. Crane, pastor.

SALIDA, COLO.—“Nineteen hundred and twenty-nine has been a very busy year for us so far. God has indeed been blessing us and has given us some great revivals. Our first meeting was at Mohawk, Ind., with Sister Elsie Martin and her dear people. God surely poured out His blessings in Mohawk. Souls were saved, sanctified and reclaimed and quite a number joined the church. We went from Mohawk to Spencer, Ind. with Brother H. J. Rakar and his good

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people. Here again God poured out the Spirit upon us and many souls sought the Lord in saving and sanctifying power. Our next meeting was at Lawrence, Kansas, with Brother and Sister J. A. Briece. In spite of the inclement weather God came and over one hundred souls knelt at the altar for either pardon or purity and many obtained victory. On the second Monday evening I received a message that my father was taken suddenly ill and was not expected to live so I had to leave the meeting for three services. Brother Briece and Mrs. Lowman carried on the meeting during my absence. We closed out with a great day over the Sabbath. The Briecees are doing a good work in Lawrence. The next meeting was at Byers, Texas, with Brother H. B. White. God greatly blessed there and precious souls found victory. Perhaps our greatest meeting of the year so far was at Coffeyville, Kansas, with Brother and Sister Brandyberry and their fine people. They have a fine, large tabernacle there which will seat more than one thousand people and in spite of the rains and the bad weather God came and gave us over four hundred seekers. Forty-six joined the church and about twenty more to come the next Sunday by letter. The last Sunday morning we organized a tithing band of eighty-three members. Brother Archer, the president of the N. Y. P. S., under whose auspices

the revival was held, put forth every effort to make success for Coffeyville. We have labored with some of the best pastors and people to be found anywhere. We are now in the midst of the battle here at Salida, Colorado. We have a large theater building in which to conduct the services. God is giving victory and ere we close we trust that God will give many souls. Always pray for us. Personally, we love God and feel more determined to go on and serve Him than ever before."—J. Warren and Maybelle Lowman.

CALERA, ALA.—"Our District Superintendent, Rev. J. E. Gaar was with us for a week-end convention May 2 to 5. Words fail to express what these services have meant to this church, for the members have caught a greater vision of our possibilities in grace. Some prayed through to definite victory, and a spirit of fellowship and unity is existing between the members until we feel that we can 'run through a troop and leap over a wall.' At the close of the morning service Brother Gaar organized a tithing band with sixteen charter members, and when he departed the Christians were having a real shouting time. On Sunday night a cottage prayermeeting was organized and the members of the church pledged to pray with the pastor thirty minutes a day for an old-fashioned re-

vival. We have an active and lively N. Y. P. S., also good W. F. M. S., and plan to have with us, when this goes to press, the Collier Band, who preach and live the gospel. We solicit the prayers of all God's children for the perishing souls in this beautiful little town."—Ruth Coleman, Pastor.

MONTEZUMA, IND.—"May 6 closed a two weeks' revival at the South Side Mission with Rev. J. L. Bashore, of Indianapolis, as evangelist. Brother Bashore is a Spirit-filled man and had on the whole armor of God, for he wielded the sword of the Spirit under the anointing with such power that a goodly number fell at an altar of prayer and prayed through to victory. The saints were built up and encouraged and both saints and sinners insisted he stay another week, but he felt duty demanded him back home to his own flock. Anyone wishing a real man of God that doesn't fail to preach the Word of God will make no mistake in securing Brother Bashore for a revival, as he is an able preacher and also a blessed man to work with."—W. H. Lowe, Pastor.

JAMESTOWN, N. DAK.—"This is victory indeed! Last night we closed our month of prayer, stewardship, missionary and revival services with thirty at the altar. Most of them prayed through. I say glory! We started in on the 31st of March. Rev. Draper from Rockport, Mo., brought us the first message on our month of prayer services. Then during the month Rev. Lewis Hall from Nampa, Idaho, preached one night. Rev. W. I. Gough from New Rockford, N. Dak., Miss Leona Aggola, N. H. A. missionary from China, also Miss Alina Ova from the Jamestown Holiness Academy, and since the first of May we were privileged to have with us Rev. K. Hawley Jackson, missionary from India; also Rev. Russell Roberts from Ossining, N. Y. All of the messages brought by these servants of the Lord were blessed in a deeper burden of prayer, also in a worldwide vision. Our District Superintendent, Rev. H. J. Hart, was with us four days. His messages brought inspiration to our hearts and an increase of faith for better and bigger things for Jamestown and on to the ends of the earth. While he was with us he held our recall meeting. The church gave us a good recall, and we are going to stay with them for another assembly year. On May 2 we had an all-day missionary convention, Rev. K. Hawley Jackson in charge. That is one day that will be long remembered. Our W. F. M. S. presidents, pastors and some of the members of our churches at Valley City, LaMoure, Mandan, Ellendale, New Rockford and Fessenden came to spend the day with us. The Lord wonderfully blessed and all said that they had been well repaid for the trip. North Dakota District is going over the top for the General Budget for this assembly year. Last night came the climax. Brother Jackson preached on 2 Cor. 8:9. Then the altar call was given and they began to come from all over the church until thirty had responded. It was a scene of old-time revival power and glory. We

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give God all the glory for every victory won. This Month of Prayer has meant more for the church in Jamestown than anything that we have had within the last year."—H. N. Haas, Pastor.

CINCINNATI, OHIO, CARTHAGE CHURCH—"We have just closed a splendid revival with Evangelist J. B. McBride. The Lord gave victory from the opening service to the close. Brother McBride was with us last September when we had a great revival. The church prayed for five hundred souls and there were over two hundred during his stay with us, and the revival never stopped. We had souls every Sunday night and quite a few at our Sunday morning services, and this meeting brought the number of seekers up to the number asked for, and we are asking the Lord to let the revival tide sweep on until many others shall find God in pardon and purity. We have grown wonderfully and have a fine people to preach to and more people than we can take care of, even when there are no special services on. Our Sunday school has outgrown our building. We must have larger quarters. We have the District Banner for the largest attendance on Easter Sunday, the number being 497 present. We have an unusual field to build a large church and Sunday school. Brother McBride is a Bible preacher, deals gently, but uncompromisingly with the people. He is a wonderful special worker and soul winner. He leaves the work in a good condition for the pastor. Any church is fortunate in securing his services. The Mocking Bird Duet. Misses Young and Cornell, so well known and loved by people of the Ohio District, were the special singers. This is their second time with us and we can surely recommend them to any church, not only as singers but as real Christian workers. Brother Will Lewis of our church had charge of the music, with Mrs. J. C. Simpson at the piano. We turned away hundreds of people during the revival. Surely we need a larger church. Pray that God will open a way for a larger building. It was during this meeting that we had the privilege of assisting in the uniting in matrimony, Mr. Arthur Shrum and Miss Louise Cornell; and Mr. William H. Taylor and Miss Lola Young. May the Lord bless these young people in their work."—Chas. B. Hail, Pastor.

UNION, MAINE—"Brother Alton Cargill and Sister Helen Best of Union, who were sent to the assembly held at Wollaston, Mass., last week, came home with a fine report. Although the membership in the little church situated in Union, Maine, is small every member is filled with enthusiasm and zeal for the work of the kingdom. God's work is flourishing and the outlook is very encouraging. Praise God for victory."—Mrs. Lula Williamson, Church Reporter.

GREELEY, COLO.—"On April 21 came the close of the most successful revival campaign that has been held with the Greeley Nazarenes in a number of years. C. W. Ruth of Indianapolis, Ind., was evangelist and the John Wesley Trio of Sterling, Colo., were in charge of the music. When we say that Brother Ruth

was the preacher we have said enough for many to realize that a veteran of many wars was with us. Second blessing holiness was made so clear that any unprejudiced mind could not help seeing that it was a scriptural doctrine. There were seekers at every altar call and the last night more than twenty came. During this meeting souls were saved, believers sanctified and backsliders reclaimed. There was a spirit of freedom and holy happiness that we have not witnessed in many a day. The church observed the month of prayer and that was a real reason for our victory. The special singing was a blessing to many and the singers were active in praying folks through. We shall be glad to have these workers again. The writer has been called to serve the church here for the fourth year. God is with us and we give Him praise for all the good done."—L. E. Grattan, Pastor.

BETHANY, OKLA.—"The Bethany church is steadily moving upward. For the last several months the spiritual tide has been constantly rising. We are expecting an overflow. Pastor and people are one. He is a master leader and is gently leading his people on in the conquest to certain victory. He is highly esteemed among us and we are sure he is God's man for the place. We have just closed our sixty-sixth month without a deficit in our finances. No special offerings have been taken; the plates are passed and God and the people do the rest. \$400 a Sunday may seem a big sum but storehouse tithing as our people practice it here brings it without fail. In two weeks our school will be out and the church is planning a special campaign in the interest of our campmeeting to be held in August. Cottage prayermeetings of different kinds will be held. Some established ones and others we call 'drop in

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prayermeetings.' Two or three carloads of people will go to a home, sing and pray, ask about the spiritual condition of the family. Unless there is someone especially needing help we stay only about thirty minutes and then go on to another home. We make four or five of these visits in one evening. God wonderfully blessed these services last summer and many prayed through in their homes. Our hearts are filled with gratitude and to God we give all the glory. We see no place to stop, the harvest is so white. Our aim is to gather in as many sheaves as possible for the great harvest time when Jesus comes. We invite our readers to come and share these blessings with us if you can, but if not to remember us in your prayers."—Anna M. Logue, Reporter.

PASTOR MADISON F. GROSE, SOUTH BEND, IND.—"It has been six months since we left First church at Decatur, Ill., in our fifth year pastorate, and came to pastor the church here. The longer we are here the better we like the folks and the city. There is a great Church of the Nazarene in this city to be had. Our predecessors have been heroic men of God and have done splendid work and there is much land ahead to be possessed. We have taken in thirty new members and our Sunday school is steadily increasing. The church attendance is increasing in a very pleasing manner and the people are much encouraged with their goodly balance in the bank. Our young people, under the very able leadership of Brother Roy Yeider, are marching forward with a wonderful program; two services a week. A nicely organized orchestra and choir are the products of their labors, both of which will grow in numbers and efficiency. We question if there is a better W. M. S. in the state than the one here. Our ladies, with Sister W. A. Park as president, are doing wonderful work. Our city is one of thrift and industry and is growing rapidly. We expect to see many holiness families move here in the near future. Our address is 1121 E. Milton St. We are always glad to hear from our friends."

BEACON, NEW YORK—"The Nazarenes here had a special service the first Sunday morning in May. This time was assigned by the district officers for looking after general interests for the coming year. Mrs. Ida Murphy, District President of W. F. M. S., and also local president of the missionary society, had charge of arrangements and music. The Missionary Board was represented by Rev. S. N. Fitkin, who gave us a very inspiring and instructive account of her recent trip to the British West Indies. The word pictures she painted of Barbados and Trinidad and conditions on these islands aroused a heart interest for our southern neighbors. Sister Fitkin convinced all her hearers of the great need there for the great gospel. Rev. Paul F. Moore, pastor, made the appeal for funds to subscribe the church apportionment of \$229 to the General Budget. A blessed spirit of giving was evident and the subscriptions reached \$321 in a few minutes."—Church Reporter.

EVANGELIST T. S. MASHBURN—"Since our last report a sister of mine has gone to heaven and we hope to meet her over there. After passing through the winter favored with good health, I have been troubled with la grippe for some two weeks past, but I am O. K. at present and never had a better, deeper, richer, or sweeter case of old-time Bible religion than I enjoy at this time. It makes me love everybody and hate nothing but sin. My faith is strong in the living God who knows no defeat and faileth not those who believe, obey and trust Him. We absolutely refuse to believe that the day of revivals is over. Some of us know better, because we have a constant revival every day in our own hearts. This

is one very necessary and important point in our success. We are on our job preaching, some teaching, visiting and praying with the sick and shut-in ones, and helping to boost as best we can as opportunity presents. We are interested in our church paper, HERALD OF HOLINESS, and we will do what we can in boosting our subscription list."

SALT LAKE CITY, UTAH—"This assembly year has been one of glorious victory. We have been optimistic both personally and for the little church. We prayed earnestly and advertised profusely and visited many homes and anticipated a soul saving time in December with Evangelist C. W. Ruth, but from our view-

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point, our anticipations were severely curtailed. However from the Lord's point of view there must have been a great deal accomplished. It was through the kindness of the General Board that this meeting was made possible. Anyway three souls sought the Lord. For these we are very grateful. Since being in Salt Lake we have providentially come in contact with a brother in France. As a result of correspondence and giving my experience he sought and obtained the experience of entire sanctification. On account of a certain denomination refusing to allow him to preach holiness or the second work of grace he preferred to unite with the Church of the Nazarene. The last we heard from him he was having special services in Lyons, France, and had between fifty and sixty in attendance. He is a young man and well educated. We have had a number of very good services in the state prison of Utah and a dozen or more hands lifted for prayer. They seemed to be very sincere. On account of being in prison we were not allowed to urge them forward for prayer. We distributed many good papers among them and trust God to give the increase. We are leaving Salt Lake after about three years of service, but trust the Lord will send someone to care for this work in this great and needy field."—J. E. Kiemel, Pastor.

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INDIANAPOLIS, IND., NORTH SIDE CHURCH—"This is our fourth year as pastors here. The church is located in a nice part of the city and we have several very loyal people. The Lord has been our helper. A number of people have bowed at the altar during our revival meetings and also at our regular services and some have received an experience which we believe will last until Jesus comes. Our last revival which closed April 28, was conducted by Evangelist E. C. Tarvin of California, Kentucky. Brother Tarvin is an excellent preacher and a good evangelist. The meeting was a success, some receiving definite help. We are delighted to recommend him to any church or pastor. We will probably be changing to some other field of labor this fall, but as we do we will always be grateful to God for the privilege of laboring with this people. Both the battles and victories work together to make the participant stronger. We are praising God for victory in our souls. Pray for us here, and may the gospel of holiness be proclaimed to the ends of the earth."—C. W. and E. W. Jay, Pastors.

PASTOR JOSEPH GRAY, MONROVIA, CALIF.—"We have no spectacular things to report, but we are making steady progress. Since moving into our new building five months ago we have almost doubled our Sunday school attendance and we have also had a good increase in our church attendance. A number of souls have prayed through to victory and several have been added to the church membership. The opportunities before us are greater than ever before and we are looking for a real time of victory in the near future. Pray for us."

ANNOUNCEMENTS

ANNOUNCEMENT—Gwing to the serious condition of my arm when I had returned to the hospital the last time, it was thought that I would lose my arm and thus the report was circulated that my arm would be amputated. But, through answer to prayer, my arm has been spared. At this writing, May 9, I have my arm in plaster-paris and am able to be on the field again. I want to thank all for their words of cheer and comfort which were expressed either verbally or through correspondence. I purpose in my heart to do more for God when I fully recover, than ever before in my life. Pray for me.—Lum Jones, Evangelist.

ANNOUNCEMENT—On Sunday night, April 28, our pastor, Rev. B. V. Seals, of Escondido, California, was taken very

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ill, suffering intensely through the remaining hours of the night. The physician pronounced it an acute attack of appendicitis and ordered him to San Diego Hospital (thirty-five miles distant) for an operation. The operation was successfully performed. Our latest word from the hospital is that he is making fine progress and if all continues well, he will be able to be brought home in a few days. We feel this to be an answer to prayer.—Ida M. Brand, Reporter.

ANNOUNCEMENT—Having spent seven years in evangelistic work and sixteen years in the pastorate I am again taking on the work of an evangelist. We shall be glad to assist in revival meetings in any church. Having held pastorates on the following districts we refer you to: Rev. A. E. Sanner, Superintendent Idaho-Oregon District, Nampa, Idaho; Rev. Frank B. Smith, Northern California District, 2366 McKinley Ave., Berkeley, Calif.; Rev. R. V. Starr, Michigan District, 918 W. Saginaw St., Lansing, Mich.; Dr. Thos. E. Mangum, Nampa, Idaho; Mr. Eugene Emerson, Nampa, Idaho.—Edward E. Meras, Nampa, Idaho.

NOTICE—The Annual District N. Y. P. S. Convention of the Kentucky District will be held this year at Richmond, Ky.,

on May 30, Decoration day. There will be a service on the preceding night, May 29, and the convention will close with an evangelistic service on the night of May 30. Let all pastors and N. Y. P. S. presidents who read this plan now to attend, and arrange delegates in harmony with the Manual.—Wayne E. Kendall, District Secy.—Treas.

RECOMMENDATION—Rev. J. L. Long of Patricksburg, Ind., is in the evangelistic work, commissioned by the Indianapolis District Assembly, and is available for revival meetings through the summer. Brother Long has had a few years' work as a pastor in the Church of the Nazarene and some experience in revival work and is a safe man, a good preacher, and a thorough Nazarene and will render good service for those who call him. He has been personally known to me for a few years. I held two great revivals for him in Patricksburg, his home town where he has been the station agent for the Monon railroad for years and is loved and respected by all the people. Give him a call; for any information write his Superintendent, Rev. C. J. Quinn, of Indianapolis, Ind.—J. B. McBride.

Born to Rev. and Mrs. K. Hawley Jackson, a son, May 6. Mother and son doing well.—H. N. Haas.

WANTS

FOR SALE—7 room house with 7 acres of ground. Well located near Olivet. Reasonable terms. Write Olivet College, Olivet, Illinois.

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WANTED—To sell six room modern home with fruit trees, shrubbery, etc. Ample room for chickens and garden. Located near Pasadena College. Price \$4,500. \$2,500 down payment. Part of proceeds to be given to Pasadena College. If interested write, Pasadena College, Howard at Breese Ave., Pasadena, Calif.

WANTED—Place to do light house work or house-keeping for someone who works or in a motherless home. Mary E. Richey, Sta. E., St. Joseph, Mo.

NOTICE—The Forest Center Church of the Nazarene, Menomonie, Wis., wants to get in touch with a song evangelist who has an open date in July or August. Clarence Vasey, Secretary.

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CAMPMEETING CALENDAR

June 2 to 16, Poplar, Montana, Elm-dale Circuit Campmeeting. Near the intersection of Poplar, Sidney and Brock-ton roads, about 22 miles south and east of Poplar. Workers: Rev. and Mrs. C. T. Corbett of St. Paul, Minn. (formerly of Nampa). For information, write Pas-tor Roy M. Bowers, R. D. 1, Poplar, Mont.

June 9 to 23, Sale City, Georgia. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley and the Vaughan Radio Quartet. For information, write Mr. W. A. West, Sale City, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Day-ton, Ohio.

June 13 to 23, Coshocton, Ohio, Bethel Camp, interdenominational. Workers: Rev. T. M. Anderson and Rev. Lawrence Reed, evangelists. Rev. James E. Camp-bell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. For information write, R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 21 to 30, Bethany Park, Lincoln, Nebr. Nebraska State Holiness Association Camp. Workers: Rev. C. W. Butler and Willard B. Davis. For information write, Rev. Geo. Wright, President, 4322 St. Paul Ave., Lincoln, Nebr., or Rev. A. Jacobs, 2100 E. St., Lincoln, Nebr.—A. Jacobs, Secretary.

June 27 to July 7, Syracuse, New York (Syracuse Camp). Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cas-sius L. Myers and others. For informa-tion write, Rev. C. H. Cox, Pres., Route 3, Bellevue Road, Syracuse, New York, or Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, New York.

June 28 to July 7, North Reading, Mass. The Ninth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. John Gould, District Superintendent, in charge. Rev. R. T. Williams, General Superin-tendent, and Rev. C. H. Babcock evan-gelists. Rev. C. C. Rinebarger musical director. Rev. C. F. Austin in charge of the young people's services. For rooms write Miss Rose Wright, 1073 Middle-sex St., Lowell, Mass. Other informa-tion Rev. E. T. French, 466 Main St., So. Manchester, Conn.

July 4 to 14, Lafayette, La., Acadia Holiness Camp. Workers: Rev. Lee Hamric evangelist, Rev. A. J. Martin singer. For information write, R. W. Beadle, Secretary, Lafayette, La.

July 4 to 14, Sawyer, N. Dak. (Church of the Nazarene) North Dakota Camp-meeting. Workers: Rev. J. W. Goodwin, Rev. Russell V. DeLong, Rev. H. J. Hart, Northwest Nazarene College Male Quartet. For information write, Rev. W. M. Brown, Sawyer, N. Dak.

July 11 to 21, Kittanning, Pa. The Fifth Annual Campmeeting of Armstrong County Holiness Campmeeting Associa-tion will be held in the Armstrong Grove, three miles from Kittanning, Pa. Work-ers: Evangelists Rev. and Mrs. John Thomas, Rev. C. Warren Jones, song evangelists, Rev. A. W. Gould and the famous colored quintet. For information write, Secretary Rev. I. P. Boarts, R. 5, Kittanning, Pa.

July 17 to 28, Waco, Texas. The San Antonio District (Church of the Naza-rene) Campmeeting. Workers: Rev. I. M. Ellis and Rev. J. E. Dunham. For information write, O. F. Hatfield, 1916 North Colorado St., San Antonio Texas.

July 18 to 28, Columbus, Ohio, Moore's Road, Ohio District Nazarene Camp-meeting. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, Prof. L. C. Messer and Rev. F. M. Messenger. Rev. Chas. A. Gibson, platform manager. For information write, Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 18 to 28, Freeport, L. I., N. Y. Prince Ave. Long Island Holiness Camp-meeting Association, Inc. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Rev. Geo. N. Buell, Rev. James Jones, H. Willard Orthip. In charge of music, Rev. C. I. Armstrong; pianist, Robert L. Simpson. For information write, H. J. Cornell, 46-14 Burling St., Flushing, Long Island, N. Y.

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August 8 to 13, Sherman, Ill. Annual Camp of the First Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson; children's leader, Mrs. Della B. Stretch; song leader, Rev. G. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 9 to 18, Frankfort, Indiana. Pilgrim Holiness Campmeeting. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

August 23 to September 1, Normal, Ill., Annual Camp of Central Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett; children's leader, Miss Clementine Cooley; song leader, E. C. Milby. President, Mrs. Della B. Stretch, El Paso, Ill. For information write, Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

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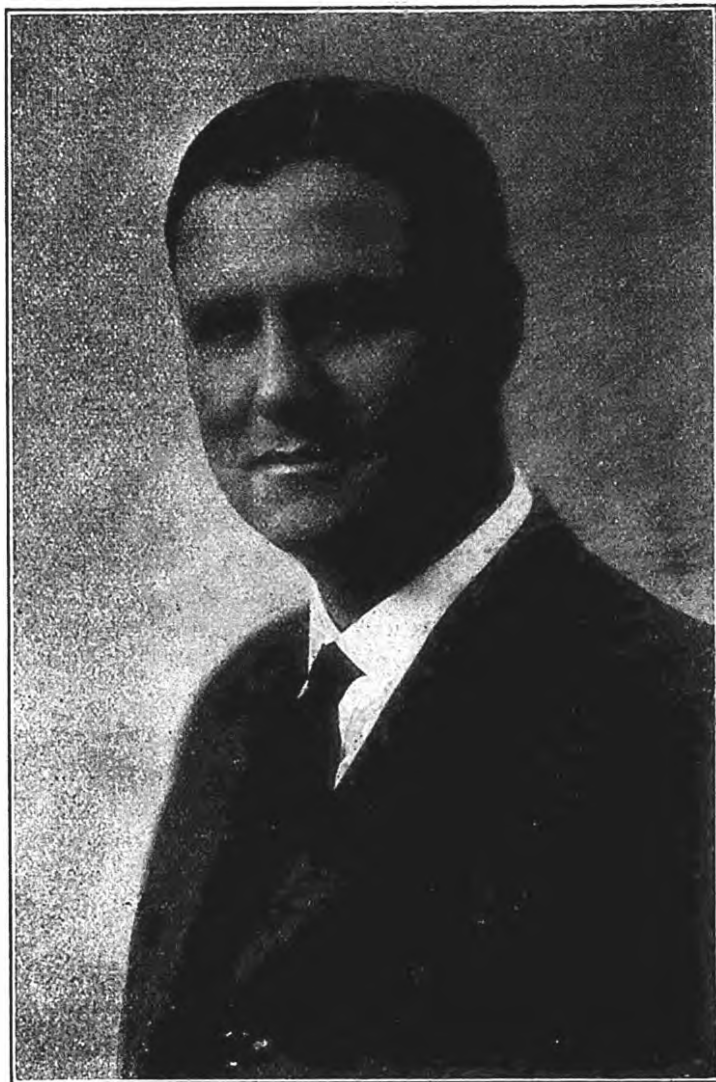
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