

HERALD OF HOLINESS

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RETRIBUTION

By D. RAND PIERCE

The Lord had a need, and He whispered
In His still small voice to me—

"Could you lift just a little harder?"

But I, like so many you see
Of the Lord's poor-feeling children,
Began to excuse and say,
"I know that the cause is suffering,
But please ask me some other day."

Time passed—and a fearful pressure
Of events seemed crushing me,
Till I cried, "Quick, Lord!" but He answered,
"I'm busy, now, you see,
Looking for some other fellow,
Who'll gladly give your share,
To save My cause from disaster;
Some other day I'll be there."

Now, when the dear Lord whispers,
I hasten to obey;
And I've cut from out my language
That fateful, "Some other day;"
And I "shell out" liberal, also—
Don't hunt for a nickel or dime;
So, now, when I cry, "Come quick, Lord!"
He's always there on time!

HERALD OF HOLINESS

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WESLEY'S ADVICES TO THE SANCTIFIED

FIRST ADVICE

PERHAPS nothing better has ever been written concerning the preservation of the life of holiness than the advices given by Mr. Wesley to those who professed the blessing of entire sanctification. They indicate the danger points, and should often be perused by holiness people—not in a casual manner, but with deep heart-searchings and a desire to measure up to all the truth given in these spiritual advices. The "advices" form a chapter in Wesley's "Plain Account of Christian Perfection."

Q. What is the first advice that you would give them?

A. Watch and pray continually against pride. If God has cast it out, see that it enters no more; it is full as dangerous as evil desire, and you may slide back into it unawares, especially if you think there is no danger of it. "Nay, but I ascribe all I have to God." So you may, and be proud nevertheless. For it is pride not only to ascribe anything we have to ourselves; but to think we have what we really have not. You ascribe all knowledge you have to God, and in this respect you are humble. But if you think that you have more than you really have, or if you think you are so taught of God as to no longer need man's teaching, pride lieth at the door.

Do not, therefore, say to any that would advise or reprove you, "You are blind; you cannot teach me;" do not say, "This is your wisdom, your carnal reason;" but calmly weigh the thing before God.

Always remember, much grace does not imply much light. These do not always go together. As there may be much light where there is little love, so there may be much love where there is little light. The heart has more beat than the eye; yet it cannot see. And God has wisely tempered the members of the body together, that none may say to another, "I have no need of thee."

To imagine none can teach you but those who are themselves saved from sin is a very great and dangerous mistake. Give not place to it for a moment. It will lead you into a thousand other mistakes, and that irrecoverably. No; dominion is not found in grace, as the madmen of the last age talked. Obey and regard "them that are over you in the Lord," and do not

think you know better than they. Know their place and your own, always remembering much love does not imply much light.

The not observing this has led some into many mistakes, and into the appearance at least, of pride. Oh, beware of the appearance and the thing. Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile, in your own eyes.

As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it. But let it appear just as it is, and you will thereby not hinder, but adorn, the gospel.

SUBSTANTIAL RESULTS OF THE STEWARDSHIP CAMPAIGN

When God's people find His thought concerning the administration of church finances, His blessing comes quickly upon their efforts; when they devise human means for carrying on His work, their efforts prove futile and unsatisfying. The educational campaign recently launched by the Stewardship Committee is already bringing excellent results. The editor in consultation with Dr. J. G. Morrison, Executive Secretary of the General Board, and Mr. M. Lunn, General Treasurer finds that during the month of April there was a substantial gain in offerings above that needed for the monthly expenditures, making it possible for the Board to close the fiscal year without a deficit. This information was very gratifying to us, and will come with encouragement to all of our people. It seems evident, that if this campaign of stewardship can be continued by District Superintendents, pastors and people—perhaps supplemented by some qualified representatives in the field—the new budget of over \$318,000 can be carried easily. Faithful stewardship, issuing in both tithes and offerings, poured through the authorized channels of the Church of the Nazarene, is the plan that God seems to bless. He is evidently leading on. Let us follow the pillar of light and blessing, and God will help us to adequately finance His work.

A DEMONSTRATION OF WHAT CAN BE DONE

In an editorial last week entitled, "An Open Field for Service," we called attention to a form of ministry fraught with great possibilities of usefulness, open to those not otherwise engaged in direct Christian service. We referred to the circulation of holiness literature. However, before this editorial reached the people,

there comes to us from one of our pastors an account of what can be done in this field through a practical demonstration. Rev. Selden D. Kelley, pastor of the church at Norwood, Ohio, writes as follows:

"We certainly appreciate the good paper you are making possible for us. We secured one hundred copies of the Special Stewardship Number and distributed them in the homes of both friends and strangers to our work, and as a result were able to send in seven new subscriptions last week. This week we are sending in fourteen new ones, made possible by the same method. One of our faithful laymen, Mr. William Voit, took the Special Number of the *HERALD OF HOLINESS* and distributed them in the factory where he is employed. As a result, he secured the fourteen subscriptions which we are sending to you. These subscribers are families outside of our congregation and have known of us only through Mr. Voit. We are sure that the *HERALD OF HOLINESS* going into these homes will be the means of drawing many of them to our church in Norwood. The credit is due Mr. Voit and I wish we had more members who could see this great field of usefulness. His efforts have furnished proof to me, that there are many outside of our fold who are anxious to be told of such a paper as ours. One father said, 'That will be a wonderful paper for my children to read.'"

NO MAN HATH HIRED US

There are many competent and gifted people who earnestly desire to render definite service for Christ but who because of their timidity or a lack of knowledge concerning their own possibilities, seem unable to make a beginning. They are in the position of the men whom our Lord described in the parable—standing idle in the market place—not because of unwillingness to work or lack of desire to serve, but "because no man had hired them." It is the duty and privilege of a pastor to develop his people in both gifts and graces, and to seek out workers and encourage them in active Christian service. This matter of the circulation of our church literature has great possibilities and will make a strong appeal to many who otherwise are not directly engaged in the work of the church. Why not place the responsibility upon some competent man or woman to bring up the subscriptions of the local church to the standard? Or in some instances where a larger number of subscriptions are needed, competitive efforts between certain classes in the Sunday school or the young men and young women in the N. Y. P. S. would not only result in bringing up the local church to standard, but afford valuable training for the young people. In addition to the spiritual benefits to be derived from the circulation of holiness literature, work such as this would draw new people to the local church. While there is so much work to be done, and such great opportunities for service, let the pastors see to it that none of their people can truthfully say, "No man hath hired us."

DANTE'S INFERNO SETTING FOR BALL

To what lengths the world will go in its profanation of holy things is shown in a report sent us recently by a friend taken from the Jackson Patriot, Jackson, Michigan. Under the above heading, the report continues with the sub-head, "Hundreds Dance in Realms of 'Hell' at Scarab Ball in Detroit." Doubtless Belshazzar's feast was no worse than this, and the handwriting on the wall must inevitably come to those who presume to profane holy things.

Detroit, Jan. 25.—(AP)—Dante's Inferno was the inspiration for the setting of the Scarab ball here last night as several hundred gaily costumed persons danced in the realms of "hell" at the Graystone ballroom.

A frieze of weird posters picturing distorted figures surrounded the boxes, and figures of "lost souls" stood against the pillars about the floor. A grotesque monster with bat's wings and the body of a serpent was suspended in the center of the room. Clutched in his beak was a "lost soul."

A huge head concealed the stage and to open the ball Satan issued forth from this in a burst of smoke. Craig Ward, who acted as his Satanic Majesty, was clad in a black cape, lined with red velvet, black tights and a tall cap with bat's wings and horns. At his belt he carried a skull and a dagger. Satan headed the grand march to an overtone of thunder and flashes of lightning.

Mr. and Mrs. Stanley Lewis wore companion costumes of flames. Mr. Lewis is president of the Scarab Club. In the president's box were Mr. and Mrs. Christian J. Walker, representing the Associated Artists of Pittsburgh; O. F. Liebner, president of the Cocoon Arts Club of Cleveland; Miss Jessie Bonstell, Boris Petroff of Sofia, Bulgaria; Mrs. T. C. Rice-Wray and Craig Ward.

Mr. and Mrs. Henry S. Booth and Mr. and Mrs. Warren Moore were garbed as members of the "celestial rescue army."

Many other clever and original costumes were on the floor.

A number of pre-ball parties were held at various homes and clubs and hotels here.

GRATITUDE SHOULD ENLARGE THE HEART

Sorrow deepens the affections; joy overflows them; but gratitude for both the joy and sorrow of life enlarges our capacity for affection. It is not enough to be thankful in word only. Unless gratitude expands our hearts so that we love God in a deeper sense, and our fellowman in a greater measure, it is not true gratefulness.

"Does your thankfulness to God cause you to desire to do more for your neighbor, or does it empty itself in mere words? 'Inasmuch as ye did it unto one of the least of these, ye did it unto me,' is the real proof of a grateful heart. So if you are truly thankful to Him, you will not only testify to His continual blessing; but you will be a real blessing to others."

THE COMPASS

"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

—VAN DYKE.

OUTSTANDING RESULTS OF STEWARDSHIP MONTH

Rev. W. D. Shelor is pastor of the Church of the Nazarene, Billings Montana, and also District Superintendent of the Rocky Mountain District. The reader can feel the thrill of abounding life as he reads this remarkable account of faithfulness in this matter of stewardship. God's promises are true—He still opens the windows of heaven and pours out the uncontainable blessing to those who bring the tithes and offerings into God's storehouse.

We are praising the Lord for the April "Prayer and Stewardship" campaign and want to briefly tell how we observed it. We urged the folks to pray more at home than usual and held one solid week of special prayer services and held two prayermeetings, Wednesday and Saturday evenings, of the other weeks. On the four Sunday mornings of April we gave special Stewardship messages on the following themes: Stewardship Principles; Stewardship Dimensions; Stewardship Blessings; Stewardship Results. We tried to impress just one central thought in each message, viz., Stewardship is fundamental in Christianity; Stewardship is taught from Genesis to Revelation and is for all of life; Stewardship practice blesses the individual; Stewardship provides for all the needs of the church. The Lord blessed these messages to our hearts, and we have seen some results thus far. One week of April was self-denial week from which came a splendid sum for China famine sufferers. Our offerings for the month averaged \$2.00 a member each Sunday, which in a year would mean \$104 a member. We had three special offerings during April in which we raised our entire District Budget for the year, \$150 on our building fund and considerable over a hundred dollars for Missions. Our General Budget is more than paid and the folks are still giving and rejoicing. One individual gave \$75 Sunday for Missions and others have given \$50 and \$25 sums. We will go about \$200 over our General Budget for the year. (Our assembly comes early this year which gives us only eight months in which to raise a twelve months' budget). Our folks seemed to fall into line with the stewardship program and I think another month of such teaching would about convert us 100 per cent to the "Tithes and Offerings" idea. We also secured about thirty subscriptions to the HERALD OF HOLINESS and thus helped the Rocky Mountain District to be first to have one HERALD OF HOLINESS for every two members. We are glad for April, 1929, and will welcome another Stewardship month next year. We got only a start this year, and hope that every pastor in our church got as much blessing out of preaching on Stewardship as I

did and every church as much result as mine. Amen and Amen!

W. D. SHELOR, Billings, Montana.

Another Illustration of God's Blessing on the Truth

"My people are destroyed for lack of knowledge," was illustrated during the "Stewardship" month instituted by the General Board for the month of April. Pursuant to the request from Headquarters, we preached on the subject of "Stewardship" and one member of the church who had just signed up his weekly pledge card, called for it, saying that he had made a mistake in filling it out. He filled out another one, doubling the amount of his weekly pledge. Another placed \$25.00 in the envelope to pay up back tithes, and followed this the next Sunday by placing \$70.00 in the collection envelope. May we return to pentecostal liberality!

OSCAR HUDSON, Atlanta, Ga.

How to Succeed

Our people are waking up on Tithing and Missions. I have preached three Sundays straight on Stewardship, and about fifty per cent of our people signed up as tithers when the proposition was first presented. We are asking others to unite with them. The literature is good.

W. S. P.

A Splendid Step in Right Direction

The matter of Stewardship seems vitally interwoven into the ethics of Christian experience. And yet there seem to be thousands who have failed to see the relation. Without much question the trend of the age to selfishness is somewhat to blame. One will unconsciously inhibit the thinking and ideals of his time unless he is constantly on his guard. Again standards of living seem to be constantly creeping up. Automobiles, radios, and many other luxuries constantly bid for generous portions of our incomes.

In view of these facts we need a revival of Stewardship within the Church of the Nazarene. The recent Stewardship Number is a splendid step in the right direction. It should be followed by persistent agitation from pen and pulpit until our entire church catches the vision. God will keep His promise and the windows of heaven will be opened as never before and the impetus of this great movement will find a marvelous quickening. Let us press the matter vigorously upon the hearts of all our people.

H. V. MILLER, Superintendent New York District.

Good Men May Reject What They Do Not Understand

I do not believe there is a greater, or better people on the earth than the Nazarenes, but good people may not always do right in all things, because they do not understand what is right. Education is indispensable, and the success of a nation, or a denomination, is contingent, first, upon faithfulness to God and man, and secondly, a right understanding as to what their duty is. Any good man will do right if he knows how, therefore it is the duty of those who know how to teach those who do not.

It is safe to say, that the efforts of our editor, and other general officials, in giving us lessons in stewardship, through the *HERALD OF HOLINESS*, has been a success, and it is appreciated by our people. God said once, "My people are destroyed for lack of knowledge." Let it not be said of us today. Let us not be afraid to speak the truth, and let us rejoice in receiving the truth. Knowledge is poor property, if not applied, but it is worth everything when it is applied. Keep teaching us. We mean to be faithful students, and better stewards as a result of this teaching.

R. H. M. WATSON, *Superintendent*
Mississippi and Louisiana Districts.

How We Observed the Month of Prayer

The month of prayer set by our general officers for the month of April proved a wonderful blessing to the church at Bethany. The church doors were opened from seven to eight each evening and those who could came to the church, while others observed the hour in their homes. God put on the burden and that intercessory prayer was made was proven in the results of the Sunday night service held May 5. Our pastor, Rev. A. L. Parrott, came to the service with a deep soul burden which could readily be seen on his face and as he arose to preach God gave him unusual unction and power. He preached from the subject, "Losing Jesus," basing his remarks on the text, "They, supposing him to have been in the company." When the altar call was made nearly thirty came forward seeking God and most of them were happy finders. Several of these cases were those for whom definite prayer had been made for many months. The presence of God in the service was wonderful, pen cannot describe it. Conviction rested upon the audience in a marked manner as was shown by their serious faces and tearful eyes. God still answers prayer.

ANNA M. LOGUE, Bethany, Okla.

Pastor in Mormon Center Tells of Stewardship Services

The month of April seemed to be the crowning month of this year. We observed it as requested to do by our Superintendents, giving attention to prayer and stewardship. The people were greatly encouraged. We entered many homes for prayer. Some sought the Lord. We hope to have our budgets paid in full by

the 15th of May. The pastor had a glorious time preaching on Christian Stewardship during the entire month and the last Sunday we had more people present than any time since being in Salt Lake City. If we co-operate with God and each other and receive some assistance from the general church, it is apparent we shall yet have a good church in this city. We appreciate the prayers that were offered for us during the special meetings.

J. E. KIEMEL, *Pastor*, Salt Lake City, Utah.

Month of Prayer and Stewardship

Recently I tried to imagine what it could mean to the people of India, China, Japan or other heathen lands to call their spiritual leaders and teachers from them. Soon I found my heart so burdened for the cause of missions until sleep was impossible. At three o'clock in the morning I was still praying that God might show us a way to extend our program on the foreign fields. I have always had a deep concern for our home missionary program, but never before have I been so impressed with the fact that the people of almost any city in this nation could hear the gospel and get right with God if they would. That is, they have an opportunity to learn the way of truth. To take the little torch from those who have recently been enlightened would mean hopeless discouragement. Eternity alone will reveal what the month of prayer and stewardship has meant to our district, and I trust we may continue in the spirit of prayer until our fullest capacity has been expressed on behalf of the lost around the world.

J. W. MONTGOMERY, *Superintendent*
Northern Indiana District.

Some Things Which Will Hurt Your Soul

The ascendancy of the physical over the spiritual.
Too much frivolity.
Discouragement.
Low contentment in matters of what there is in certain errors.
Living in the neighborhood of questionable things.
Worry.
Trickery in business relations.
Exaggeration.
Reading that does not feed the soul.
Infrequent and short prayers.
Living at a high pitch emotionally.
Taking yourself too seriously.
Thoughtless conversation.
Thinking of your injuries too much.
Unkind criticism of others.
Secret moral irregularities.
Careless relations to the opposite sex.
Failure to build habits of piety.
Neglect of Bible reading.
Indolence, irritation and irreverence.
Exciting revelry in play or work.
Failure to witness for Christ.
Love of money.
Telling smutty stories.
Intemperance in your affections.
Familiarity with worldlings.
Loose imaginations.
Overcaution about what others think of you.—*Selected.*

THE VERITIES OF FAITH

By General Superintendent Chapman

While in Charlotte, N. C., recently, I was invited to give a gospel address over the radio station WBT and musing upon how completely the thinking of the whole Christian world is honeycombed with "New Thought" and Christian Science interpretations, it seemed to me that it would be a good thing to make use of the opportunity to emphasize the fact that God does actively and consciously respond to the diligent search of men for Him and His salvation, so the following words were spoken in the effort to serve this purpose.

I am to speak to you this evening on "The Verities of Faith." By this term we mean the realities of faith or the realities that underlie and answer faith. The text is found in Hebrews 11:6, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This text sets forth two essential verities that answer to faith. These two are God, and the rewards of God to them who seek Him diligently.

Faith of itself is not an efficient cause. That is to say, unless there is someone to answer, faith of itself brings but a poor and passing help. There is a sense, of course, in which, "He can that thinks he can," on a pure human basis; for the man who believes is optimistic and makes the best possible use of his powers. But this is but a shallow and negligible use of faith. In its nobler sphere faith is a hand which reaches out to someone beyond itself and beyond the self of the one who uses it, and in order for such faith to be justified there must be such a One as Him toward whom it reaches out and there must be responsiveness on His part, and these are the two things which it is said we must believe when we come to God successfully.

The evidences of the existence of God are so many that His existence is an axiom of life. We need go no farther than our primary demand for adequate cause for every effect to shut ourselves in to belief in God. Our natural senses require that there shall not only be a cause for every effect, but that there must be an adequate cause for every effect. If I were to go out here and look upon the wonderful roadbed of the great Southern Railway and then turn to my friends and say, "This all came about by chance. Once this well directed highway of alternate fills and cuts was not unlike the surrounding country through which it passes. But by accident these grades were raised, these bridges were formed and, without intelligent direction of any sort, these grades and bridges and cuts and fills became located in a direct line and in the graceful curves which you see. Then by accident this level course became strewn with crushed rock which formed a ballast. Then by further accident these timbers found embedment in the ballast and iron ore melted up in

the hills and ran down here and formed these rails which glisten in the sunlight. And finally, wonder of wonders, without anyone's planning that it should be so, these monstrous locomotives came into being and these palatial pullman cars appeared and these trains commenced to operate over the hundreds of miles of track. It is all undirected—pure phenomena without cause and explanation." If I were to make such a talk as this to my friends they would first question my sincerity, and if I passed on that, they would doubt my sanity.

And yet my absurd explanation of the railway would be no more absurd than the best materialistic explanation that can be made of the universe in which we live. In fact, it would be an easier task to believe that the great Southern Railway came into being by chance, it would even be easier to believe that its trains run up and down the line on chance schedules and that they pass and repass without any dispatcher to give direction, than it is to believe that the worlds and systems of worlds which are about us and which travel in orbits of all but infinite magnitude and never collide and never fail to reach each celestial station on time were all created by blind, unknown force and operate upon a schedule of unintelligent chance.

But even if one should find a way to account for clods and stones, he would yet have to account for intelligence in man; for no amount of brute force could ever create mind. But the very fact that man can doubt proves that he has intelligence, and if he has intelligence, he must have sprung from intelligence, for the higher could never spring from the lower. The existence of mind requires an intelligent origination. Untutored in doubt, natural reason would believe in God, and belief in God is therefore the lowest stone in the foundation of faith.

But belief that God exists is not enough. One must also believe that He is a knowing, loving, giving, communicative God—that He can and does reward those who seek Him by making Himself known unto them. God does not impose Himself upon His creatures, but neither does He hide His face from those who would approach Him.

Prayer is the most natural expression of faith. And what is prayer? Is it merely an exercise which warms the spirit of the worshiper? Is it the mere expressing of one's wishes, hopes and fears for the relief expression will bring? Is prayer just like a monologue; is there no answer to the petitioning voice? Must man go out and lift up his voice against a heaven of brass? Are the answers that men think they have heard but the echoes of their own distressing cries? Is there in-

deed no eye to pity and no hand to save? Does God Almighty hear the prayers of penitent men and communicate with them? Does God walk with trusting people in the broadways of life? Is there indeed an intelligent destiny that shapes our ends? There are millions of people tonight who can answer these questions. They cannot answer them because they are wiser than others, but they can answer them because they can say with David, "This poor man cried, and the Lord heard him and delivered him from all his fears."

Yes, God is a rewarder of them that diligently seek Him. But let us emphasize that word diligently. For there is no answer to the prayers of the half-hearted seeker. There is no deliverance to the casual supplicator. Jeremiah recorded the promise of God, "Ye shall seek me and find me when ye shall search for me with all your heart." This means that we shall find God at the end of our most earnest search for Him.

The first factor involved in such a search is that of instant seeking. Jesus came by and saw Levi at the receipt of customs, and said unto him, "Follow me." And he arose and followed Him. This is the simple record of one man who did not hesitate, but arose instantly and came to Christ.

The second factor is persevering seeking. "Lord, I will follow thee whithersoever thou goest." Ruth said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." And this is the persevering spirit and temper of the diligent seeker after God.

The third factor involved is self-renunciation. Jesus said, "Except a man forsake all that he hath, he cannot be my disciple." This means that except every will and every wish be made secondary and God made first one cannot find God. God will not and truly cannot come to terms with us any further than He has in the gospel of Christ—we must come to terms with Him. "Not my will, but thine be done," is the language of the self-renouncing seeker as well as the language of his suffering, dying Lord.

The fourth factor is trust or faith. Man went away from God through doubt and he must come back by faith. Dr. Bresee used to define faith as "heart loyalty to God." God has promised pardon and peace to the penitent and we must loyally accept this promise and make it the foundation for our feet.

And the fifth factor is confession or testimony. Perhaps this will seem to pass on by the finding, but remember the Master's promise to confess us before the angels when we confess Him before men. "Whatsoever ye desire when ye pray, believe ye receive it and ye shall have it." Believing leads at once to receiving, when all the terms and conditions are met up to this

point. And in the receiving the verities of faith in the existence of God and the willingness of God to reward are set up; pardon and sonship through regeneration are facts, not theories, and the facts of God and His answer to the faith of man is real and once more a happy soul can rise up to sing:

"Blessed assurance, Jesus is mine,
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God;
Born of His Spirit, washed in His blood."

Is God himself real to you tonight? And are the blessings which He bestows upon "all who believe" real also? Does your heart burn within you in the consciousness of communion with Christ as did the hearts of His disciples that evening when they walked with Him and talked with Him on the road to Emmaus? I am happy to say "yes" to these questions from my own heart. Yes, God and grace are real to me.

THE NEW TABERNACLE

By WILLIAM G. HESLOP, D. D.

GOD has always sought fellowship with man. Christ has always desired to get close to the human race. He linked arms with our first parents in Eden and walked and talked with them. He revealed to them His righteous and holy will and on penalty of death warned them against disobedience. Ever and anon He came down and communed with them. After they had sinned He searched them out and provided salvation for them. He walked with Enoch for three hundred years. He walked with Noah and revealed His secrets to Noah as also to Enoch. He feasted with Abraham underneath the tree and also revealed to him the coming doom of Sodom. He wrestled with Jacob, conquered and blessed him. He appeared to Moses in the burning bush and gave him audience on the top of the mountain.

In the *old* tabernacle in the wilderness God planned to dwell among His people. Moses was commanded to make Him a tabernacle that He might dwell with them. Between the cherubim in the holy of holies He shined forth. It has ever been in the Father, loving, mother heart of God to live with man. When the ancient tabernacle gave place to the temple He came down and filled the temple with His presence and glory. He came closer and closer until He came down and was born in a stable, the Emmanuel (God with us). Anointed with the sevenfold Spirit, He gave eyesight to the blind, hearing to the deaf, speech to the dumb, hands to the palsied, feet to the lame, health to the sick, bread to the hungry, and, life to the dead.

As a reward for His life and His wonderful works this sin-loving, Satan-deceived world crucified Him. The race that He loved and suffered and died for still rejects Him; the race for whom He bore the cross and despised the shame still has no place for Him. Three

days after His rejection He arose again, ascended on high and sent down the Holy Ghost, the third person of the Godhead, to live *in us*. He came closer and closer and closer until at last He condescended to take up His abode *within us*. He came *down* and visited Adam. He came *down* and walked with Enoch. He came *down* and communed with Noah. He came *down* and feasted with Abraham, and He came *down* and wrestled with Jacob. He came *down* to see Nimrod's tower. He came *down* to deliver Israel. He came *down* to dwell in the midst of His people in the wilderness. He came *down* and filled the temple. He came *down* and was cradled in a manger. He came *down* to the cross and shame.

Rejected and despised of men, His love continues, He ascends on high leading captivity captive and bestowing gifts upon men. He receives the promise of the Father, pours out the Holy Ghost and the Holy Ghost has come to abide. He has come to take up his abode *within us*. The Holy Ghost is here to stay until God's plans and purposes are fully and finally accomplished.

The world may club Abel to death, scoff at Noah, mock at Isaac, take the head from John and Paul, crucify the Christ of God, imprison Peter and jail Silas but the world cannot club the Holy Ghost or imprison or crucify the Spirit of God. He is here to stay until God's plans and purposes are forever accomplished.

In one of God's tomorrows God Himself shall take up His everlasting abode with the redeemed of all the ages, the tabernacle of God shall be with men, He will dwell with them and they shall be His people and God himself shall be with them and shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. The Lord God Almighty and the Lamb shall be the new temple in the new city; there shall be no need of the sun, neither of the moon, to shine in it for the glory of God will lighten it and the Lamb shall be the light thereof, there shall be no more curse, there shall be no more night for the Lord God is the Light thereof.

COLUMBUS, OHIO

PREACHING DOCTRINE

By V. May Dorman

Take heed unto thyself, and unto the doctrine (1 Tim. 4:16). Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine (1 Tim. 5:17).

DR. Henry VanDyke some years ago said, "What the world wants and waits for today is a strong, true, vital preaching of doctrine. The Church must realize anew the precious value of the truths that Christ has given her. She must not conceal them or cast them away; she must bring them out into the light, press them home upon the minds and hearts of men; she must simplify her statement of them, so that men can understand what they mean." The preaching of doctrine, so necessary to the life of the Church, is greatly needed in the Church today. Many believers have only a vague and unworthy conception of what they believe, and many others no knowledge of what they should believe. Here the Church has a definite function to fulfil that she may bring Christ to the world and Christ in greater power and vision to the Church."

History demonstrates the truth that "to be silent on any doctrine for a generation is to root it out of the faith of the Church." The only safeguard possible for the Church is strong and frequent emphasis on her fundamental doctrines. Neglect here means a loss to the Church of her orthodoxy, and thus the loss of the conscious, abiding presence of the Holy Spirit in the hearts of her individual members, in losing which the Church loses the secret of her power. Writing on the theme, "The Spirit Conserves Orthodoxy," Dr. Daniel Steele remarks, "Just in proportion as the Church has been filled with the Holy Spirit has she firmly held the truths of orthodoxy. But whenever the Spirit has

ceased to sway her, and she has fallen into a decay of her spiritual life has she relaxed her grasp upon the fundamentals of the gospel." We have seen the doctrines of justification by faith and entire sanctification by faith lost to the world through a long period of darkness. Today we are seeing the Holy Spirit ejected from many of the churches, His work of justification by faith ignored, and His work of entire sanctification by faith despised, and as a result the falling away of the Church from orthodoxy. One has said of Methodism, "If Methodism backslides from orthodoxy, she will carry her universities with her." In Methodism we have demonstration of failure, in part, to preach doctrine. "Say what men may, it is doctrine that moves the world. He who takes no position will not sway the human intellect."

Of St. Paul's words to Timothy, "Take heed unto thyself and unto the doctrine," Dr. Adam Clarke says: "This must be thy continual study. Without this, the divine influence shall recede from thy heart, and the divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become another man, as any common man; thy power shall depart from thee, and thou shalt be no longer able to persuade; the unction shall depart from thee, and destitute of spiritual feeling thyself, thou shalt not be able to cause others to feel. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee." And further Dr. Clarke says, "Take heed to thy doctrine, that the matter be pure and

orthodox; that thou teach nothing for truth but what God has revealed." True doctrine comes from heaven direct and records itself in the heart. It invades our freedom and accuses and rectifies our conscience. It regenerates our heart and changes our nature and our life. It manifests and acquaints us with the blessed Holy Spirit and with the personality of the Son of God—the chief among ten thousand and the One altogether lovely. It delivers the soul from sin and rescues it from death eternal. It puts a well-spring of joy in the heart and "makes happiness grow out of right living." Small wonder that

"The Son looks down with joy and sees
The purchase of His agonies;
The Spirit takes delight to view
The contrite soul He forms anew;
The saints and angels join to sing
The growing empire of their King."

Sad indeed the day for the Church when she loses from her pulpit the blessed and distinctive truths Christ has given her, and by so doing the adorable Third Person of the Trinity from her midst.

THE LEPROSY OF ADULTERY

By N. B. Herrell

Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (Micah 6:7).

THE sin of adultery has in it the elements of free love, family infidelity, moral degeneracy, a mock modesty, illegitimacy, a propensity to crime, social dissolution, the incubator of social diseases; it is the leprosy of the soul and the cancer of man's moral nature. It is revolting to God, the foe of Christian civilization, the destroyer of national security, and merits the wrath, not only of a sin-avenging God but of all who love and revere the hope of immortality.

"The Sin of My Soul"

The sin of adultery comes from the depths of the heart of man. It is not a physical weakness but a moral condition. It is a greater evil than murder and has its roots in the subsoil of man's fallen nature. It has the skull and crossbones of death marked on its banner and leaves death and destruction in its wake. The spirit of adultery stamps its mark upon the world's fashions and flaunts its advertisements in the places of pleasure and amusements. No amount of culture or refinement can purge this running sore of its stench or its consequences. It respects neither persons, position nor society. It is a sin of the ages and the blot of disgrace on the pages of history. It has caused thrones to crumble and nations to fall. Yet, in spite of the record we have of this sin throughout the centuries, it still exists to an alarming extent, from the slums to the pulpit. It is a moral issue and the Church must take the lead in solving the problem.

Society, made up as it is of individuals, can be no

better than those individuals. Adultery is a personal sin, and the Church must bear the responsibility of keeping this and all other forms of sin from entering and destroying the most glorious institution that has ever graced the earth, namely, the Church. God's penalty attached to the sin of adultery is in accord with the nature of the sin. The Church cannot treat this form of sin lightly without bringing upon herself swift and sudden destruction. The sin of adultery reveals the presence of moral corruption in its most deadly form and is the full fruition of the carnal mind. It is the dripping sore of moral leprosy eating away all hope of spiritual life and exposing the soul to eternal punishment. The Church cannot tolerate it and be safe.

"The Fruit of My Body"

The 128 Psalm gives God's promise to the father who fears Him. The second commandment covers the far reaching influence of sin in the descendants of a wicked father, which is declared to be down to the third and fourth generations. The sin of adultery has in it the element of ruthlessly branding *probable* offspring as illegitimate. God pity the poor child, that has to pay the penalty for the father's sin. To attempt to cover this leprous spot in a child's life, is only to provoke an atmosphere of whispering, nodding and pointing until time can heal the dreadful scar by three or four generations. There is no other sin, not even murder, so far-reaching in its consequences as adultery. It not only brands the offspring, but wrecks the home, the church and the school. It is the foe of society and the destroyer of nations. The first and second years after the close of the World War there were 40,000 little girls under the age of *fourteen* who gave birth to babies outside of wedlock. The truth of my text is borne out in these and similar cases.

"Shall I give my firstborn for my transgression?"

Tramp, tramp, tramp, tramp, marches the millions of poor, innocent children to the judgment to witness against the sin of their parents. The sin of adultery is the only sin for which God grants the right of divorce among *His people*. The Church has no right to presume on God's mercy, and pass lightly over this vicious sin, permitting it to undermine the spiritual life of its membership.

Can This Sin Be Forgiven?

Yes, there is but one sin that is unpardonable, namely, the sin against the Holy Ghost. While the sin of adultery can be forgiven, yet it will require more time to heal the wounds and scars made by it than any other one sin. Also, the effects and results of this sin are much farther reaching than any other sin which men commit. Only for the great mercy of God this sin would be well-nigh unpardonable but we read, "*His mercy endureth forever.*" Read Psalm 128.

The prodigal son gave up a good home for a hog-pen, and many have done no better. Do not imitate him.—C. F. LADD.

CONCERNING THE SIMPLIFIED CALENDAR

By H. G. Cowan

THE movement for a simplified calendar has attained wide proportions within a few years, and now has the backing of the Calendar Committee of the League of Nations, the Pan-American Conference, the International Fixed Calendar League and the National Committee for Calendar Simplification, in America, and other organizations here and in foreign countries. The simplified calendar was first suggested by Moses B. Cotsworth, of England, more than twenty years ago, and has been receiving serious consideration by business and scientific men and organizations since he first outlined his plan to the Royal Society of Canada, which unanimously endorsed the proposals laid before them. In 1922 Mr. Cotsworth visited the United States, and presented his ideas concerning a new calendar to a convention in Washington, D. C., called for the purpose of considering calendar reform, and his plan was there unanimously approved. In 1924 the attention of Mr. George Eastman, of kodak fame, was called to Mr. Cotsworth's labors in behalf of a simplified calendar, and having given attention to the matter, he placed his own large resources behind the movement. Our national government has given assent to the matter to the extent that the Department of State, at Washington, D. C., took the oversight of the formation of the National Committee, of which Mr. George Eastman is the chairman, and on December 5, 1928, a bill was introduced in the House of Representatives, known as House Joint Resolution 334, "requesting the President to propose the calling of an international conference for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference."

What is the simplified calendar? This may best be answered by quoting from the "House Joint Resolution 334," and documents put out by both the advocates and opponents of the measure. It is recognized, firstly, that there are defects in our present Gregorian calendar, which had its origin in B. C. 45, when Julius Cæsar introduced a new calendar at Rome, fixing the year at $365\frac{1}{4}$ days in length, with a leap year every fourth year, consisting of 366 days, in order to consume the fraction of six hours left over at the end of each common year. The Julian year, as it was called after Julius Cæsar, embraced twelve months of varying numbers of days, commencing with January 1 and ending with December 31. Moreover, it was a solar year, or one arranged as to its length by the time required for the revolution of the earth around the sun. In the course of time, however, it became apparent that the Julian year needed to be simplified or reformed, because of an error in Cæsar's estimate of six hours as the length of the fraction of a day left over at the end of the year. The difference was only

about eleven minutes and fourteen seconds, and yet it was enough to make an appreciable difference in the occurrence of the equinoxes, as those events were taking place ten days out of time by the sixteenth century, and to correct the matter Pope Gregory XIII ordered that ten days be dropped from the month of October, 1582, whereby the 5th of the month should be counted as the 15th. The Gregorian reform also suppressed the leap-days in centennial years not divisible by 400 without a remainder, and thus 1600 and 2000 are leap years in the calendar, but 1700, 1800 and 1900 are not. The changes directed by Gregory have been accepted by all the civilized nations of the world, and the Gregorian calendar is believed to be as perfect as man can make it. There is no possibility of error within a period of less than 3,500 years.

And yet it is seriously proposed to change the Gregorian calendar; not as to the length of the year, as with Julius Cæsar and pope Gregory XIII, but in the length and number of the months. It is proposed to have a year of thirteen months of twenty-eight days each. Concerning this, "House Joint Resolution 334" says, "The present calendar has three fundamental defects, summarized as follows:

"1. Inequality in the length of the divisions of the year." The months are from twenty-eight to thirty-one days in length, the quarters from ninety to ninety-two days, and the half-years vary by two or three days in length.

"2. Want of fixity in the calendar." It varies in that the dates of periodical events change from one day of the week to another with the change of the year; weeks overlap from one month or one quarter or half-year to another. Statistics are hard to gather concerning the volume of trade, and the payment of rents and wages are complicated, by these inequalities. "Finally—and this is, perhaps, the greatest drawback from a statistical and commercial point—since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of individual week days, there can be no genuine statistical comparison between one year and another, while the various sub-divisions of the year itself—the half-years, quarters, and months—are likewise incapable of comparison."

"3. Special disadvantages of the nonfixity of Easter. The date of Easter varies at present between March 22 and April 25; that is, over a period of thirty-five days, and involves a corresponding displacement of the movable festivals. Numerous disadvantages result, both from a civil and a religious point of view."

The remedy proposed, a year of thirteen months of

twenty-eight days each, and one day left over at the end of the year, to be hereafter accounted for, would give the following advantages:

"(1) All months have the same number of work-days, Saturdays and Sundays, and are directly comparable. (2) Each month has the same number of whole weeks. Fractions of weeks at month-ends are eliminated. (3) The shifting of day names to dates in every succeeding year and month is avoided. The fixing of permanent dates for public meetings, court sessions, educational schedules, and so forth, would be facilitated. (4) Periods of earning and spending would be co-ordinated; family and business budgeting would be simplified. (5) All months would be comparable without any adjustments being necessary for unequal number of days or weeks. Split-week pay-rolls would be avoided. A great amount of clerical work would be eliminated and expense saved in the preparation of accounting and statistical reports in business, government, scientific, health and home affairs. (6) As there would be thirteen monthly settlements during the year, there would be a faster turnover of money; the same business could be handled with less money. (7) Holidays would always occur on the same week day. (For the interest of both industry and workers it has been advocated that, irrespective of where the anniversary dates fall in the week, the holiday itself be transferred to Monday, as now when it falls on Sunday, the anniversary dates not being changed. (8) The simplification of the calendar will permit the ecclesiastical authorities to avoid the shifting dates of Easter by agreeing upon a definite date. (9) The thirteen-month plan would revise the calendar scientifically, completely, and permanently."

If the change is to be made, it is suggested that it go into effect on Sunday, January 1, 1933, as that will be the nearest date on which the year commences both the week and the month on Sunday; and thereafter each month would begin on Sunday and end on Saturday; each month would have exactly four weeks of seven days each. The new month would be called Sol (the Latin word for Sun), and would be placed between June and July. The thirteen months of twenty-eight days each would contain 364 days, or exactly fifty-two weeks, and there would be one day left over in ordinary years, and two in leap years, which would not be parts of any week or month, but would be "blank" days, the one, the 365th day of the year, to occur annually after December 28, and to be an annual Sabbath in conjunction with Sunday, January 1, and the other to be placed, once in four years after June 28. This plan would make the months and quarters of the year of equal length in each case, while the half years would vary by only one day, and in leap years would be equal.

The proposal to have the "year day," after December 28, as an annual Sabbath, not connected with any week or month, has aroused considerable opposition from Jews, Seventh-day Adventists, Seventh-day Bap-

tists, etc., who contend that the Sabbath should be on Saturday in direct succession from the first Sabbath day, at the creation (Gen. 2:1-3). They refuse to recognize the proposed "year-day Sabbath," and would insist on having their Saturday worship in the regular succession of days as now, thinking that their Sabbath is the lineal successor of the creation Sabbath day.

One of their recent writers says, "The days of the week have never been altered by calendar changes. . . . These changes merely affected the months and the years, but never in all history did any change alter the original days of the weekly cycle."

It is respectfully submitted that when Pope Gregory XIII ordered ten days dropped from the month of October, 1582, there was a change effected in the order of the days of the week. "Oh, no," says the Seventh-dayite, "the days of the week went right on; October 4, 1582, was Thursday, and October 15, taking the place of the 5th, was Friday, and there was no break in the week. Only the month was affected." But what was the original week day of the 15th? Monday, and it was changed to Friday in the new arrangement. If there had been no Gregorian calendar introduced, that 15th of October would have been Monday, and all the other ten days which were placed in the stead of those dropped out, would have retained their original names; but because of the change there were two Mondays, two Tuesdays, two Wednesdays, and one Thursday, Friday, Saturday and Sunday each dropped from the regular order of the days of the week. No one can deny that the week was bent, cracked and disjointed at that time and place, and the break was healed by taking the dis severed end which was called Monday, the 15th, and attaching it to the other broken end, Thursday, the 4th, and as an orchardist takes a twig from a Roman Beauty apple tree and grafts it into a Jonathan, and it henceforth grows Jonathan apples, instead of Roman Beauty, so this 15th day that had been Monday, ceased to be Monday, and bore a beautiful Friday-day. But somewhere outside the records of time there are ten day names without dates, broken off from the period of time where they belonged, a mute stump of time, bearing witness to the fact that the order of the days of the week was broken. And the Jews, Seventh-day Adventists, Seventh-day Baptists, and any and all others who may keep Saturday as the lineal successor of the original Sabbath day in Eden, are four days out of line.

An obvious answer to this is that if this is true with those who keep Saturday, it applies, also, to those who observe Sunday as the Sabbath, we are "all tarred with the same stick." Granted, with the exception that it has never, to my knowledge, been claimed by Sunday keepers that we must have the lineal successor of the original resurrection day as our Sabbath or be lost. A recent Seventh-day Adventist writer says, "Such a demand for this proposed calendar and such a concession to this demand as has been made by some of the

leaders in the field of religion, have become possible only by the loss of the religious conviction of duty to obey the divine requirements, or, in other words, the loss of the sense of sin." It is thus a sin, in the opinion of the seventh-day advocates, to change the day of worship from Saturday to some other day, and to disconnect the order of the days by which the Jews have been worshiping since their temple and sacrificial worship were destroyed by the Romans. Sunday keepers do not say that to be four days out of line from the resurrection day is a sin, or that a break now of one day in the regular order of their day of worship would be "possible only by the loss of the religious conviction of duty to obey the divine requirements." They will, I think, go on resting and worshiping on Sunday, if the new calendar is adopted, just the same as they have always done, without any scruples of conscience, and with the conviction that they are in divine order.

The proposition of the simplified calendar that the last day of the year be an extra Sabbath day, in conjunction with Sunday, January 1, of each year, has a well-established precedent in the calendar that Moses

gave to the children of Israel when they came out of Egypt. In Leviticus 23:15-21 they were commanded to count fifty days from the second day of the feast of unleavened bread, Abib 16, "the morrow after the Sabbath," on which the wave-offering of the first fruits of the harvest was presented in the tabernacle, until "seven Sabbaths shall be complete," to "the morrow after the seventh Sabbath," the day of Pentecost. Coming the day following a Sabbath day, the day of Pentecost was also a Sabbath; there were not two Sabbaths in conjunction, but one Sabbath two days long. Pentecost and the Sabbath preceding were always observed in this way by the Jews, and were followed by six work days, making the next Sabbath come on the twelfth day of the third month, or seven days after Pentecost. This is what the simplified calendar proposes, that the last day of the year, and the first day of the year following shall be a double Sabbath, from which the weekly order of the days shall go on without interruption. There seems to be no valid reason in science, history or true religion why the simplified calendar may not be accepted. MALTA, MONT.

REDEEMING THE TIME

By Mrs. Edna Wells Hoke

ARTICLE TWO

SOME years ago, I had a rather peculiar experience. I had been in Blockton, Alabama, for a meeting and had three young ladies with me as helpers. On our return trip the family who was instrumental in getting us out there for the meeting were coming back to Illinois with us. It was very warm and few people traveling, so we had the coach to ourselves for quite a while. We sang some good, old-fashioned gospel hymns. The newsboy seemed to enjoy them very much and went and brought the expressman from the baggage car. They came to us and asked us to sing for them. As they were both young men, at first I thought their motive was not just right so I hesitated and prayed for a moment then I thought, whatever their motive, ours shall be to win them to Jesus. So we sang several good, spiritual songs; then I talked to them about their souls and their need of Jesus. The expressman seemed to be very much affected, and said he had been on that run for two years and that was the first time he had ever been spoken to about his soul. They left the car and we saw the expressman no more for we soon changed trains. The family who was moving and the evangelistic party together had eight pieces of baggage in the baggage car. Mine a small cheap trunk with no mark or name on it, was brought to my home when we arrived in Carterville. After it had been opened and unpacked my little niece whom I had the pleasure of bringing up, was playing around in the room and picked up a piece of paper rolled very tightly and words something, if not exactly, like these were writ-

ten on the paper, "My dear lady: You will never know how thankful I am to you for the music and especially your talk to me about my soul.

"I have prayed today and accepted Jesus as my Savior. Pray for me." Well, amen, I hope to meet that young man in heaven because God helped me to buy up that opportunity.

There are many to feed the hungry without telling them of Jesus, so I have decided that I want all the benevolent work that I do or can help my church to do, to tell for holiness. It pays to give only when we give in His name. Millions given apart from Him will be lost when eternity dawns, but thank God a cup of cold water given in His name will be richly rewarded if it is our best and for Him.

A few years ago while we were pastors of First Church of the Nazarene in Racine, Wisconsin, we had to give up our faithful and financial helper, Father Hilker. God took him to heaven. About the same time came the reaction after the war when wages had reached the height and dropped so low that it startled most people. Work was very scarce and many of the men of our church were making nothing; and in that very hard condition we were led to send out baskets for Christmas into the North Racine district which we did, filling each one with food for Christmas, and each basket contained a message for the soul and an advertisement for the Church of the Nazarene. God used it; increased our Sunday school about thirty-five or forty, later gave us a good Sunday school out in North Racine. We had Lutherans and Catholics, as well as

others, saved at our altars during that winter and Sister Sofia Lang, who was called to deaconess work, has moved among them. They have a mission and Sunday school and no doubt some time will have a good church there, all because First church bought up the opportunity of making their donation to the needy, telling of Jesus and His power to save.

We have a very dear little lady in our church in Peoria and some few months ago I was shocked when called to the phone and told that her brother, a seventeen year old boy, had been killed by a man who was under the influence of drink. We were all very sad as we are at anything of that nature but especially so in that case for he was not saved—but he was gone, his head shot off in a moment without warning. A few weeks later when we were having a testimony meeting, one of the leading men of our church, who had, since the death of the boy, been sanctified said, "Oh, I have been thinking since the boy was killed, if I had only spoken to him about Jesus. I *did* speak to him about the church and invited him to come, but if I had had in my soul then what I have now, I surely would have seen the need of telling him of Jesus." Often we hear men say, "I had a chance to buy stock in this or that company. I could have bought such and such a piece of real estate, could have gained much money, perhaps amassed a fortune;" but alas, alas, when we stand before God and see people turned away from the beautiful gate and know they will be lost through all eternity, how do you think we will feel when we remember as churches, families, and individuals, we have failed to buy up the opportunities of telling of Jesus and His power to save.

I am now, and have been for some time, very much impressed with the wonderful opportunity of radio broadcasting. All of us do not have that opportunity and when I called up the other day to inquire about broadcasting a service from our church, I was told that the privilege would be granted us for just the cost of operating but that would be twenty-eight dollars.

Now we have no rich people in our church and unless work picks up or our faith picks up, we will surely not get to broadcast often. But right here I feel like saying and saying it with emphasis, that if I ever do have a chance at the microphone, I will have but one message in sermon or song—Jesus. You may say, "Well, why be a person with one theme or idea?" Listen to me, please. Some months ago the dear Lord made it possible for me to have a radio of my very own, in my own home, so that I have the privilege of touching the button when something starts which I feel would not glorify God. A few weeks ago I was suffering from high blood pressure and heart trouble, facing the question as to whether I would ever be able to do the work that I see to do in this wicked city of nearly one hundred thousand.

I was so hungry for something on salvation lines,

a good Bible talk or a good hymn or something for my encouragement. I am always hunting for something of that kind, but oh, this night I was *so* hungry for spiritual food. I went up and down the dial, hunting, hunting, always with disappointment. At last I tuned in on a station just as the announcer announced certain people on the program whom I knew to be prominent Nazarenes. I said to my girl, "Come quick, now, We shall have something rich in spiritual things." I waited with great expectation, when behold, I heard a classical piece. I said, "Well, that is only the introduction they will soon sing or play something to the glory of God;" but alas, one number after another was sent out over the waves of God's air to thousands of people, many of them needing salvation, encouragement and spiritual strength, but not one word—just good classical music like we get any time we tune in. I was so disappointed I was sick at heart and when the program was ended and not one word to tell a dying, perishing world of Jesus, then it was that God seemed to speak to me about the awful mistake of not buying up the opportunities of the radio.

Just today a man called to see if I was in the market for a car. My girl, Ethel, answered the doorbell. She laughed when she came up telling me what a time she had getting rid of him. He was determined to see me. Said his company had insisted on him and all their salesmen's getting acquainted in their own neighborhood and getting them interested in their make of cars. Oh, he was persistent and when told that I just could not see him, then he left his card and said, "If I did not call him he would call again in a few days." I wonder what would happen if God's people were just as persistent in getting people interested in salvation. God help us to buy up the opportunities and redeem the time because the days are evil.

PARENTS AND CIGARETTES

By BETHEL COOK

When every effort that can be put forth is used to entice our children and youth to take up the use of the cigarette, surely the parents of our land should become more concerned about the matter than they are. The advertising of this evil is coming into every home through some source. The tobacco interests are using every medium of communication to solicit the interest of the youth in the use of the cigarette.

If the daily papers come into your home, they bring to your home the merits of certain brands of cigarettes. If a magazine comes, chances are it flaunts into the face of your children the great benefits claimed for the use of cigarettes. If you have a radio you will find them using it to advertise the choice brand of "casket fillers."

And thus we have from every source a subtle but effective influence to this moral evil. Surely parents should awaken to this subtle influence to get the boys and girls in the clutches of the cigarette habit and fight it!

CONWAY SPRINGS, KANSAS

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.—BUNYAN.

MEDITATING ON "RETRENCHMENT"

OUR meditation on retrenchment continues, and we think of the next step in the "retrenchment policy," viz., *retreat*. We look the word up in the Bible concordance but are unsuccessful in finding such a word, but we find it in the dictionary. "RETREAT: Act of retiring; a withdrawing from any place; the retiring of an army or body of men from an enemy, or from any position; to draw back; to take shelter; to retire from an enemy, or from any *advanced* position." We read it again so as to get the full meaning, and then our meditation continues. "Act of retiring." Yes, that is what the home church wants us to do. "To draw back." Yes, that is what would be forced upon us as workers on this far-flung battle line; but it isn't the soldiers who want to "draw back" but the folks at the home base. "To take shelter." Yes, but your missionaries in Africa do not want "to take shelter," it is being forced upon them. In time past the holiness people were eager to go out into the deep and rescue perishing souls, but now do they want to stay near the shore where they can see bottom? If they stay near enough to the shore the cries of the perishing ones will not reach their ears—only at certain times—perhaps when the Board has a shortage of \$30,000 or more, then they'll give. That will be enough for a year. So the cries of Africa's poor lost children will grow fainter and fainter. The "rope-holders" are "taking shelter" near the shores. There isn't any undercurrent there. "To retire from an enemy, or from any advanced position." We have been taking "advanced positions" in Africa for years. Now we are asked to "retreat," in other words we are "to take shelter." Your representatives do not want it but the "rope-holders" apparently do.

Our meditation continues and we come to what seems to us to be the last step in the threatened "Retrenchment Policy," viz., *to retire*. We look up this word in the concordance and we find it used but four times. The definition is given in the dictionary. Listen! "TO RETIRE; To draw or go back; to remove from active service." But say, beloved, there is a difference between *forced* and *chosen retirement*. Soldiers, because of wounds received in battle, or "fulness of years" are often forced to retire. As a rule they do not want to; this is called forced retirement. We are not talking about such a retirement but one from choice. When we, as a people, give up any "advanced position" we are *choosing* retirement. How can we retire when the battle hasn't been won? How can we retire when we are not yet disabled by our wounds? How can we retire when we are not worn out either by age or service? What about the souls which we might have reached in Africa? Beloved, for the sake of Jesus, *do not ask us to retire!* Just now we are facing the opportunity of our lives in Portuguese East Africa, but we must strike *now*. If we do not embrace our opportunity now we may never have the same oppor-

tunity again. It is only a matter of a few thousand dollars with which to erect some buildings by the end of 1929. We are being forced to move from our present location. We had our opportunity to build but could not embrace it because of the lack of funds, now we are to be given another place, but if we do not erect permanently we will lose this wonderful possibility of establishing our work in the Portuguese province. *The answer rests with you!* If we have to leave the territory now, our opportunity as a Church in Portuguese East Africa will be over forever! *600 Nazarenes left! 21 native workers left; 16 boys who are training to be evangelists left; 14 girls in the training home left.* How the devil would laugh! How glad the godless government officials would be! "Four less Protestant missionaries to trouble us," they would say. Perhaps some of the backsliders around about us would be glad because the Nazarenes are "withdrawing." We are here now, partially have our feet down, with a glorious future before us for a great work for the Church of the Nazarene, *if* the "rope-holders" at home will arise and meet the issue, which only means a few permanent buildings for our Portuguese East Africa work. *We would rather bleach our bones on the Gaza sands than to have to leave the country—defeated!* God help us as "a chosen people" to arise in the name of Jehovah and do something definite toward the establishing of this glorious gospel of full salvation in this part of the world. The time will soon be over and eternity begun. What shall we do? God grant that it may be possible for everyone who is called by the name Nazarene to be able to say at last, in the words of the apostle Paul, "I take you to record this day, that I am pure from the blood of all men!" (Acts 20:26).—C. S. JENKINS, Portuguese East Africa.

NOTE: If our blessed Nazarene people would systematically tithe, or *only fifty per cent* of them join the Prayer and Fasting League, all that Brother Jenkins begs for could be done, and all his soul cries out against could be avoided.

J. G. MORRISON, *Executive Secretary*.

Cheerfulness

"The world has always need of good cheer. There are so many depressing people that everyone who carries sunshine in his heart and in his face is a public benefactor. Good cheer is often largely a matter of temperament; but it is not always so, and the best kind of cheerfulness is not dependent upon temperament. It is faith which enables us to look on the bright side of everything, and it is love which makes us forget our own cares and discomforts in trying to do something for others. Those who walk closely in the footsteps of Jesus walk in sunshine. They have bright faces whose gaze is constantly fixed on the Light of the world."

NUGGETS FROM GOD'S GOLD MINE

By EVANGELIST EARLE F. WILDE

"The external manifestation of an internal law"

Ye are of your father the devil, and the lusts of your father ye will do (John 8:44).

Left to its own devices, untutored, deserted alike of counsel, authority, law and inner godliness, human nature may be depended upon to find channels of expression. Natural law is in many respects closely akin, in the law of manifestation, to the laws of human nature. An orange tree may in its early stages give every evidence of producing the real thing, but when fruiting time has arrived, it betrays the fact of being "sour stock," by producing small, sour, and unmarketable oranges. To change this product the orchardist eliminates the fruiting of this unmarketable product, by grafting in the bud taken from the Washington Navel orange tree. A child born of leprous parents may be well formed, developed and seemingly perfectly healthy, but time will discover that this heinous disease is present. To eliminate leprosy from posterity, the physician through medical skill, proceeds to cleanse this disease and poison from the blood stream. Human nature is carnal, sinful, and impure. The stream of sin and wretchedness that flows from this life is but the indication of an inner law of uncleanness. "The lusts of your father ye will do." The presence, in this beautiful world, of sinful, unclean pleasures of every description is evidence of the fact of the inner cravings of a carnal nature; the insatiable catering to self and sin. This law continues to exist and rule until supplanted by another law governing the tastes, desires and motives. To accomplish this God proposes to resort to the process of eradication and elimination, the law of sin and death supplanted by the law of grace and life. It is only when this is accomplished that it can be said that the soul is functioning in harmony with Divine intention. When we ponder the possibilities of this wonderful grace, we are led to shout with Paul, "O the depth of the riches, both of the wisdom and knowledge of God."

FIVE SIGNS OF CLEAR LEADINGS

By E. E. SHELHAMER

WE are living in an age when the air is charged with evil spirits and it is difficult at times to know the difference between the voice of God and the "angel of light." When a leading or impression is from God it will harmonize in at least five respects. There will be five signboards pointing in the same direction—*five beacon lights all in a line.*

First, *the plain teaching of the Word*—not merely a single passage here and there but the general teaching and tenor of the entire Scriptures. It is wrong to pick out a word or verse here and there to make it confirm a certain notion or teaching. This is what is called "wrestling the Scriptures."

Second, *the clear direction of the Spirit.* The Holy Spirit never contradicts any portion of the Word. He harmonizes now with what He originally dictated thousands of years ago. He never repudiates former leadings that were once clear and satisfactory. He never leads one to become agitated or in a hurry when making a decision. If confused He will give one plenty of time to hold still until the clouds clear away.

Third, *providences.* John Wesley said, "God is in His providences the same as in His grace." Circumstances will often help one in going in the right direction. Dear reader, you will not need to knock a door down or pry it open to do the will of God. He says, "I will guide thee with mine eye." If a door of usefulness does not open gently do not batter it down but wait, yes, wait! It may be that a better and larger field will open up.

Fourth, *Christian counsel.* When God is leading, you are always safe in conferring with and seeking advice from those who are spiritual and faithful to your soul. But it is a bad sign on your part if you avoid those faithful leaders and pre-

fer to keep your plans hidden, or go to those who will pamper and humor you. Remember, "in the multitude of counselors there is safety."

Fifth, *Good common sense.* God never leads one to do indecent and outrageous things. All that He demands will appeal to sound reason, purity of life and honesty with your fellow-creatures. You have reason to doubt your leadings if they bring a reaction and make you feel cheap afterward.

Duty calls in but one direction at a time. When there is confusion and uncertainty as to which course to take, the proper things to do is to hold still and do *nothing*, absolutely *nothing*. A faithful God will not require you to decide or act until the mist clears away. When there are but two things left to do, do not pursue either course until you feel *equally clear* to abandon one or the other. To insure divine guidance always be sure of aiming at *just one thing—the glory of God*. When there is no unsanctified ambition or self-interest at stake, the soul can afford to wait God's time and then unhesitatingly move forward. As one has said, "Be sure you are right, then go ahead."

DE-BUNKING THE MISSIONARY DE-BUNKERS

By REV. L. S. TRACY, M. A.

Much effort is being expended by some magazine and book writers to take what they call the "bunk" out of historic characters. They have tried to dig back into the life of George Washington in an effort to show that he was not the noble patriot that we have always believed him to be but that he was only a sort of patriotic scoundrel, almost on the level of the present-day bootlegger. They would "de-bunk" Gladstone until they make him look like a petty parliamentary libertine whom hero worshiping descendants have remolded into a noble Christian statesman.

For the last decade or so they have also turned their "de-bunking" criticism on the old-time missionary and his methods and would try to convince us that he was all wrong in his attitude and antiquated in his methods and so both methods and attitude must be changed or else the missionary world is doomed. They tell us that the old missionary was not a practical, far-visioned statesman but that his work was a "patronizing, condescending kind of propaganda carried on by 'I-am-holier-than-thou' fanatics who were willing to engage in a wholesale destruction of other faiths and ideals of life" and that he places "a high premium on even nominal conversions and rejoices over numbers of 'brands snatched from the burning.'" They ridicule Bishop Heber's beautiful old hymn, "Shall we whose souls are lighted by wisdom from on high, shall we to men benighted the lamp of God deny?" just as though there were no such thing as a distinct revelation of God in the Bible but that all religions will get their worshipers through to heaven if they are only sincere.

The following quotation from the instructions given in 1812 to Judson and his companions who were the first missionaries sent out by the American Board shows that a moderate attitude toward other faiths was held even in that day:

"You go, dear brethren, as the messengers of love, of peace, of salvation to people whose opinions and customs, habits and manners are widely different from those to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and deportment; to avoid every occasion of unnecessary offense or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable.

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth."

These missionary de-bunkers speak as though all of the missionaries who have preceded their privileged generation have been utter failures and so a new model is needed to step in and bring the cause to final success. Just think of Carey, Judson, Morrison, Livingstone, Paton, Hudson Taylor and others of their rank being failures! Just think of the millions of people who have been brought to gospel light and of all the missionary work of every nature that has been carried to such brilliant success up to the present moment, and then try to imagine how much better their modern critics would have done it under the same circumstances. Truly carnal egotism can scarcely be limited.

The old missionary did not seek to set up western civilization any more than the modern recruit does. Who is more active than the modern brand of missionaries in developing colleges and seminaries, new serums, new avenues of trade, new types of political cure-alls, and new philosophies of life? The old type of missionaries of whom I am speaking gave the major portion of their efforts to spiritual things, the salvation of the people through Jesus Christ, the translation and publication of the Scriptures in order that the people might grow in grace, and they dabbled in social or industrial or political improvement merely as auxiliaries to the great work of securing heart experience.

BINCHAMTON, NEW YORK

STRENGTHLESS, BUT STRONG

By GERTRUDE COCKERELL

THE apostle Paul said, "When I am weak, then am I strong," because belonging to that company who, trusting in the faithfulness of God, "out of weakness were made strong" (Heb. 11:34). Is not this your experience, as mine, Christian reader?

We know now the futility of all our own efforts and resolutions to produce that wonderful change as "born from above." And even as "born again" (John 3:3), our own efforts to live as we know we should, end in disappointment and failure. We learn that *our* strength is weakness. Our birth was by the Holy Spirit and the life implanted must be by the Holy Spirit. "Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3).

So from the first step in the Christian life, when we received Christ as our own personal Savior, and in each succeeding development of that life, all is of Him, and in Him. Our salvation is complete. "Ye are complete in him" (Col. 2:10). It was "finished" on the cross of Calvary, and it is for us now this part, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).

In the development of our spiritual life, as of our physical, we need the "work" just named, instruction in which is found in the pages of our Bibles. And we need its light, even Himself, who is the Light, that we may know "how ye ought to walk and to please God" (1 Thess. 4:1). And we need the sunshine of Christ's presence to warm and cheer us 'mid our dark surroundings; to dispel the mists of earth: to destroy the malignant germs of sin that would make us their prey. And for our growth in righteousness we are enjoined, "Desire earnestly the sincere milk of the word" (1 Peter 2:2), as also its "meat" when no longer "babes."

When we meditate on the love and condescension of our God in giving His beloved Son to die for us when as "ungodly" there was nothing to commend us (Rom. 5:6), and as "without strength" to save ourselves, should it not be our one desire to please Him in our life—domestic, social and business? The "redeemed" of the Lord, at the price of His precious blood, our own safety assured, are we concerned about that of others that they should join us, a blessed throng, and know our blessedness, our safety, certainty and assurance in this fact: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not

iniquity." And may there be included in this blessedness, "and in whose spirit there is no guile" (Psalm 32:1, 2). Do we not all need this—a single heart to the glory of God to this end. "That ye may be sincere and without offence till the day of Christ"?

In our conscious weakness how impossible it seems to live on this high plane. But, thank God, the work is His and, as His, we may say with the apostle, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Reader, what of your life, mine, in face of its great possibilities only "strengthened with might by his Spirit" (Eph. 3:16), thus demonstrating His power to save, to keep, to use; the treasure so manifestly "in earthen vessels, that the excellency of the power may be of God, and not of us"? (2 Cor. 4:7). Let us then cease to plead our weakness to be and do, according to His will, when on our side is His might.

INTERESTING ITEMS TERSELY TOLD

By P. H. LUNN

During the last two years \$300,000,000 has been invested in aviation.

Senator James Couzens of Detroit, Michigan, has created a \$10,000,000 trust fund to be used in world-wide child welfare work.

Nicholas Longworth, son-in-law of former President Theodore Roosevelt has been re-elected Speaker of the House of Representatives.

During 1928 the percentage of deaths from tuberculosis was 87.4 per 100,000. The National Tuberculosis Association claims that tuberculosis is increasing especially in the larger cities.

Elephantophile! Thus "Time," a weekly news magazine designates Chauncey Brush of New York, ancient his love for and interest in elephants.

In the summer, 34 per cent of the teachers in the United States attend summer school, 25 per cent travel and 25 per cent work as sales representatives.

The teaching of English is growing in France. In 1909, the schools taught English to 21,000 pupils, in 1928 to 37,000. English has superseded German in popularity since the war.

August Hecksher, eighty-year-old philanthropist, has added four million to a previous gift of nine million dollars with which he established a foundation to provide for day nurseries, dental clinics, play grounds and summer camps in close proximity to New York City.

Mrs. Wagoner, born blind in Montgomery, Ala., 48 years ago, recently underwent an operation which gave her normal vision. Her first desire was to see her son and next to learn to read.

Eight persons are dead and 78 severely injured in Berlin as a result of May day demonstrations by communist rioters.

One hundred million persons attend the movies each week according to William Fox, a leader in the motion picture industry.

Robert Maynard Hutchins, age 30, formerly dean of the Yale Law school, has been elected president of Chicago University in which position he will have supervision of 14,000 students. He is a minister's son.



Home Life

DEAR YOUNG PEOPLE:

Do the sounds of certain words make a sort of picture-impression upon your mind?

Take the word civilization; it used to be rather a thrilling word to me. The very sound of it made me think of strength, of untiring perseverance, yes, and of many feet keeping time to martial music.

Then there is the word culture. It has a decidedly pleasing, aristocratic sound, don't you think?

And yet a few years back a very intelligent gentleman rather spoiled my pleasure in those two words.

He said, "I am grateful for the many benefits of civilization, the knowledge, skill, conveniences, refinements and culture it has produced. Any man traveling in distant lands as I have done, seeing the poverty, ignorance and hardships of so many of them, cannot but feel grateful for being born in a civilized country.

"Yet, while I endeavor to place the proper value upon civilization I am just as careful not to overdo it; not to credit it with things it has never done and can never do.

"For, after all, civilization and its culture do not strike in very far; they are just about skin deep. Let certain circumstances arise, and they are thrown off in a moment, and men and nations fly at one another like wild beasts. Civilization then, and culture do not reach down into men's hearts, and change the fierce nature which is lurking beneath the surface. I am satisfied that there is but one thing that can do it; and that is the power of God."

A relative of mine recently wrote me a letter which contained a very striking illustration of the above words.

The letter was an account of a very beautiful afternoon concert which she had attended in the large city near which she lives.

A friend who knew one of the young artists on the program invited her to go, and between the first and second parts of the program, they were to go back of the curtain and have a little visit with the young lady.

"The music was unusually beautiful and of a very high order," wrote my relative, "but to my mind nothing compared with those numbers given by a group of harpists. There were six of them, all young women dressed in the sweetest,

old-fashioned white muslin dresses and all wearing their hair parted in the middle and brushed smoothly back to a loose knot at the nape of the neck. A drop curtain of rich dark velvet formed a background, while concealed lights overhead shone softly down upon them. And as those lovely girls seated themselves behind their golden harps, we, out in the big darkened concert hall, felt as if we were gazing upon angelic beings. Then they swept their graceful hands over the strings, and as the exquisite strains floated out to us, sweet, silvery, ethereal, it seemed as if we must be listening to angelic music. 'Talk about heavenly harmonies! Surely I have had a foretaste of them,' I thought to myself when the last lovely notes had died away.

"But oh, my dear, there came a rude awakening which I am sorry to relate. At the end of the first part of the program my friend led me from the concert hall, down the street half a block, and thus through a side entrance to the space back of the platform. It was shut off by heavy fire-proof doors from the stage and hall, and a good thing it was. For as we stepped inside the narrow cross hall, with its many dressing rooms on either side, we suddenly struck bedlam. One of the harpists was very angry with the manager because he had taken her solo number off the program. There she stood still clad in that simple white dress, her hair still arranged like a Madonna, but now her eyes flashed lightning, and she was literally bawling the manager out like a fish-wife. That gentleman, red in the face, and big of voice, held his own with her very well, even after four others of the angelic harpists joined angry voices to that of their sister musician. It sounded as if the fire siren had been turned on, and it looked as if it would end in a free for all fight.

"The sixth artist, the one we were seeking, drew us within her dressing room and closed the door. Perhaps she was embarrassed at the expression on our faces. At any rate she shrugged her shoulders and said, 'Adrianna is furious with the manager about her solo and they will all probably keep quarreling about it between numbers until the concert is over. However, I am used to such things, though no doubt it is a great surprise to you.' It assuredly was.

"Back in the auditorium where we watched those same demure, lovely girls again take their places behind the great

golden harps they no longer looked like angelic beings to me, and the music had a decidedly earthly tinge. I could not forget so quickly the angry faces and shrill voices we had seen and heard back stage."

People talk very glibly about the culture and refining influences of art, but just as my friend said, these influences do not go far below the surface. No, if we wish to reach the fierce, ugly nature which gives rise to passionate outbursts of temper, to angry flashes of the eye, to the shrill tones of the common quarrel, we must look beyond music and painting and literature. Thank God there is a remedy for everything that is wrong in the human heart. And that remedy, the precious blood of Jesus, is a perfect one.

THE TRUTH WHICH WE ALL NEED

A native preacher in India gave out the truth that all men need, in all lands. He said:

"A great and deadly serpent entered into a home and made its abode in a hole in the wall. The family were in fear, crying out, 'What shall we do!' One neighbor said, 'Have the house whitewashed.' Another said, 'Have a carpenter mend all the doors and windows.' Another said, 'Send for a Brahmin to utter a mantra' [sacred voice]. All this was done, and the family slept in peace. But one night the snake came out and bit the father and he died. Two nights after, the son was bitten and he died. Brother, do you know the meaning of this parable? The house is the body, the hole is the heart, the serpent is sin. By all your washings and ceremonies you will no more get sin out of your heart than they got the serpent out by lime and paint. Christ is the only remedy."

GOOD PREACHING BY A BIBLE WOMAN

A missionary in the Punjab took her Bible woman to visit some of the villages. This is what she heard her saying to the crowds: "In your houses you people have many vessels, some made of brass, some of wood, some just of earth. But when you put ghee [butter] into an earthen vessel, you set it on a shelf in a place of honor close to the brass vessels or even above them. I was a poor earthen vessel; but God put his Spirit in me, and raised me, and set me in a higher place."



Foreign Missions

The Church of the Nazarene has three hospital propositions in foreign lands. One, called Fitkin Memorial Hospital, in Bremersdorp, South Africa. This is completed and has a staff of one missionary doctor, Dr. David Hynd, and several missionary nurses besides some native help. The second is in Tamingfu, China. It is not completed yet, but is being finished under the supervision of Brother C. J. Kinne. It is usually staffed by a native doctor, though often is without a medical head. The Department is anxious to return Dr. R. G. Fitz, of Bethany, Okla., to the head of this hospital. He is home on a furlough, and waiting to go. Only the depleted General Budget forbids this. The third hospital proposition is for a woman's hospital in India, named Reynolds Hospital. Some money has already been contributed to this. The shortage in the General Budget prevented any attempt to erect the main unit this year, but a bungalow was ordered begun, in which hospital work will commence as soon as the Department can increase receipts enough so that it can forward Dr. Julia Gibson to that field to care for the medical work.

The question is often asked, "If tithing is so important, why did not Jesus say more about it?" Is the Sabbath important? Can you find in His teaching any stronger endorsement of the law of the Sabbath than of the law of the tithe? Can you find any as strong? Is the Church important? Christ never mentioned the Church—meaning the Church in our modern sense—but once, and then in a passage of very difficult and, as every scholar knows, of very doubtful interpretation. Christ's teaching in all the four Gospels is saturated with the "kingdom." The words "kingdom of heaven" and "kingdom of God" were ever upon His lips. Keeping the Sabbath, paying tithes, worshiping in church, observing the sacraments, all are important, but all are means to an end. The end is the building up of the kingdom of heaven, first in our own hearts and then helping to build it up in the hearts of others.

When Dr. Stone and Miss Hughes came to Shanghai to open up their work it was necessary that a large place suitable for hospital should be secured. Real estate men were busy trying to locate a place; at length a very large mansion belonging to the Minister of China to France was located. It was empty and nobody would buy or rent it because it was "haunted"—that is to say, ghosts visited the place at night and the Chinese are dreadfully afraid of ghosts and haunted houses. Now this place suited Dr. Stone just fine for

her hospital. It was large, commodious, well situated, etc., and being "haunted" she rented it at a very small figure. Dr. Stone went in, cleaned up the place, drove out the ghosts (?) and brought in the Holy Ghost. No more trouble after that; prayer, Bible, gospel, salvation, healing, the joy of the Lord soon transformed that place and after Dr. Stone was through with it the owner wanted a big price for it.

After listening to the Prayer and Fasting League proposition of donating one meal a week to missions, and spending a few minutes of that mealtime in prayer for the church, one earnest Nazarene minister was heard to say, "Any person professing entire sanctification ought to be ashamed not to do that much. The old Pharisee fasted twice a week. Are we to be less devoted to our living Master, than the Pharisee to a dead law?" Nuf sed.

If the level of the General Budget stays encouragingly near the top, there are several veteran missionaries who will be sailing orient-ward this autumn. Everyone keep praying.

True revival work is hard work. It calls on a man for the exercise and investment of all his resources, body, mind and spirit.

Every preacher of the gospel should not only believe in revivals, but pray and preach, visit and exhort, and plan for revivals. The true man of God ought always to be longing for the deeper spirituality of the members of his church, and the winning of souls from the power of Satan and sin to our Lord and Savior.

The pastor who tells you that the days of revivals have passed is making a public confession of his own spiritual poverty. He is no longer a conductor of divine life; he has no powerful message for the lost. He doesn't feel the need of a time of united fasting, prayer and assembling of his congregation in earnest effort to bring the wicked to repentance and saving faith in Christ.

P. AND F. FLOURISHES IN ARKANSAS

First church, Little Rock, has about 200 in their Prayer and Fasting League; Vilonia has 12; Searcy has 20; Conway 17; Ozark 7; Bresee has 10. Brethren wake up; the Prayer and Fasting League will solve the matter of the General Budget. Urge your people to join it.—The Arkansas Nazarene.

FOLLOWS SUGGESTION—FINDS IT GOOD

Some time ago you printed an article, in our *HERALD OF HOLINESS*, about self-denial, in regard to one meal a week. I have tried your suggestion, and find, with the help of the Lord, that it works wonderfully. I feel much better in health, and my two boys, along with myself, have missed thirty-one meals since February, so at 25c a meal it comes to \$7.75. I am forwarding \$5.00 with more to follow before the campaign of July 15 closes. My one desire is that you will pray for me to catch a vision for lost souls and that I may have a burden at all times. My prayers seem very dry and if there is any one thing I desire to do and be, it is to be a *real prayer*; so please pray for me, for I know that God answers prayer. I have the greatest pastor in the world, Rev. O. L. Benedum, and believe that I belong to the church of churches (the Church of the Nazarene). I hope that we will not have to recall our foreign missionaries from the heathen lands.—H. S., Ohio.

IF I BE LIFTED UP

"If I be lifted up from the earth, I will draw all men unto me." So spoke the lowly Nazarene. Jesus has placed Himself in the hands of His people. All about them the world is lying buried in the quagmire of sin. There is only one way to lift a darkened, blighted world from its sin. Jesus Christ is the Divine Magnet which can draw every soul from sin. But He must be *lifted up* by the hands of His people before He can *lift up* the world. Can we lift Him up with that which we do not need? Can we lift Him up by giving up a few pleasures or luxuries? Can we lift Him up by an occasional "big lift"? Jesus Christ will be lifted up and draw the heathen when He is exalted to the place of pre-eminence in our affections, in our thoughts, and in our life programs. When He is lifted to that place of pre-eminence, His program will receive first place in our time, our energy, and our money, and the heathen will be drawn unto Him.—C. H. Wiman, Bethany, Okla.

S'MORE SUGGESTIONS

"Would suggest that you secure a dozen first class solicitors who have a burden for foreign missionary work, get them well informed, and send them among the churches, especially the churches which have been *good payers*. It has been our experience that if you want anything done around a church, get the busiest man, load it on to him and he will do it. Same thing might apply in getting money. No answer required."—S. S. B., Minn.

**LESSON FOR JUNE 16, 1929**

By M. EMILY ELLYSON

LESSON SUBJECT: Judah Taken Captive.**LESSON TEXT:** 2 Kings 25:1-12.**GOLDEN TEXT:** *Righteousness exalteth a nation; but sin is a reproach to any people* (Prov. 14:34).

THE time of this lesson was B. C. 586, the year of the fall of Jerusalem. The places connected with the lesson are the plain of Jericho, where Zedekiah was overtaken as he fled from Nebuchadnezzar's army, Jerusalem, which had been besieged for two years and a half, and Riblah in Hamath, where they carried Zedekiah and where he talked with the king of Babylon "face to face," as Jeremiah had predicted. It was at Riblah that he saw the slaughter of his sons and the princes of Judah, and there his own eyes were blinded and he was sent to Babylon to remain a close prisoner until his death.

The king of Babylon according to the reading of the first verse of our lesson, had determined upon the fate of the city which he had twice spared. This time he came with all his army, "encamped against it and built forts against it round about." The siege of Jerusalem began in earnest. Jeremiah 34:1 indicates how vast was the host that constituted his army. Such an array of battle forces had never invaded Judah before, in all probability.

The siege was a long one and Zedekiah must have anticipated it for his preparations were elaborate. They were shut up for two and a half years with no relief, but at the end of that time they were reduced to famine straits. Jeremiah in his Lamentations gives us a vivid picture of the horrors of the siege and of the famine and pestilence. A third part of the inhabitants died of the famine and the plague which grew out of it. Read all five chapters, each of which is a separate poem containing the utterance of Jeremiah's sorrow upon the fall of Jerusalem and the destruction of the temple.

We have in the fall of Jerusalem a great lesson to both church and nation, proclaiming the eternal truth of God, that judgment for sin may be slow, but it is certain. There is no escape but by His appointed way of repentance. How vain were all the provisions of Zedekiah; his strong fortifications in which he trusted gave way. If he had given heed to Jeremiah's warnings and put his trust in Jehovah, his life would have been safe and his kingdom spared, for the terms on which Israel, as a nation, were to hold their land and enjoy prosperity were obedience to God's laws.

We may expect the downfall of any and every nation that fails to practice divine principles in national life. God's

attitude toward national wickedness has not changed, and such conditions as existed in Judah, will bring any modern civilization to the same level.

But these lessons are just as applicable to the church as to the nation. The prosperity and safeguarding of the church are inseparably joined with obedience to its great Head. The warning of this lesson is much needed today, for worldliness has honeycombed the churches. It sits in the pews, and stalks in the aisles and sings in the choir. Where is the *humble and contrite spirit* that God says *He will not despise*? The fall of Jerusalem, the captivity of Judah, is not just a tragedy from the past; it is God's revelation to this present church age of an eternal principle, that those professing to be followers of Christ, if they turn and follow after the things of the world, becoming charmed with its pleasures and carried away with folly and pride, do deserve and will be chastened sorely.

All departure from God means inevitable ruin. Every transgression and disobedience will receive just recompense of reward. The effect of sin on mind and heart are awful, for sin is the root of sorrow and remorse and its full fruitage is death. The longsuffering of God is very great but it has its limits.

We are considering in this lesson the final culmination of centuries of sinning in the history of Judah. The moral and spiritual trend had been downward for more than a century, but was very rapid the last one hundred years before they went into captivity in Babylon.

What a lesson we have here of the accountability of the nation to God. The measure of responsibility is proportioned by the degree of knowledge possessed by the individual, or nation, or by the opportunity which was theirs for finding out. In this case Judah could offer no excuse for the course they pursued, for in all history no nation or people were so highly honored or so graciously privileged. By prophet voice and by being the possessors of the law, they knew well their responsibility—so for her shameful condition and open disobedience there was no excuse, and she received at the hand of her insulted and longsuffering God the deserts that were hers, which was a complete overthrow.

CALLING FOR THE OLD PATHS

Jeremiah's call for the "old paths"—a path that was old in his day, has often been the sincere cry of modern saints. Sometimes this is wholesome, and sometimes it is not, depending upon the motive and what is understood by the old paths. As one grows old there is a tendency to look back and a temptation to overestimate the past and underestimate the present, to think all of the good is

in the past and that the present is more largely bad, to feel afraid of all new things and methods. This is very unwholesome. A call for the "old paths" that has reference to the fundamental, the basic, underlying principles, that allows for a proper advancement in methods and equipment to meet the need of the changing conditions of the changing world, is not only wholesome but also essential to success. There are some things that are unchangeable. We have the same sun shining upon us as shined upon Jeremiah and Abraham, we want no change here, sunshine is always in style and up-to-date. But there are many things that must and do change. If we are to succeed in life and world service we must understand the facts, we must discern between those things that are permanent and unchanging and the things which are properly changeable, that we may know how to relate ourselves to the conditions of the age in which we live.

This call is for the old, but not the old everything; it is simply for the "old paths." It will be well for us then to first stop and see if our thinking is clear as to what a path is. We may define a path as a marked out way for travel. It is not a place to lie down, nor to sit still; it suggests movement, activity, going; it may be going forward or backward. A path has a place of beginning and a place of ending; it leads somewhere; and it usually may be entered at any place between the beginning and ending. The place of beginning is not so important; it is the place of ending that is most essential—where does it lead to? The call for the "old path" indicates there are other paths, new paths. There are very many paths running in every direction, crossing each other at every angle and leading to every place on earth. We cannot travel them all; choice must be made. That which is to govern this choice is not the character of the road, but where do you want to go. It is better to travel a poorer road that goes where you want to go than to travel a better road that goes where you do not want to go. We must then, first, know where we want to go. You meet a man walking about and ask him where he is going and he answers, "No place in particular." How would he know when he got there? If one does not know what he is trying to do, how can he know whether or not he is doing it? Without a clear objective, unless he knows what he is trying to do, where he wants to go, he cannot tell whether or not he is on the right path, and will not know whether he is succeeding or not. This is true of individuals and of movements. Where do you want to go? what do you want to do? are the first essential questions for all Sunday school officers and teachers.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week in my Kansas chat over in Garden City. From there we made a run to Bethel, a nice country church where Brother Carl Kruse is the fine young pastor and we had as fine a crowd as I ever met in a country church. The house and yard were about full and that afternoon about 2 o'clock we had one great time and left for the night service which was to be at Elkhart. Here Brother J. W. Youngman is the fine pastor and he has a large basement that will seat at least six hundred. We had all of that and then some, for they were just piled up in that old basement, and we had one great service and a wonderful time. Brother Youngman is planning to erect his large church this summer and he is doing the job. He is a most wonderful Youngman; see how wonderful his name works. The Lord bless him good is my prayer. We did well for the HERALD OF HOLINESS and the Gospel Tent fund, at Bethel and also at Elkhart. My home was with my old friends the Gambell family from old Tennessee. They were kindness personified. Professor Messer and old Bud haven't had more kindness in a long time than we received at Elkhart. From Elkhart we made a run to Sublette. Here Brother H. S. Hester is the fine pastor and we had a fine crowd at two p. m. and a fine list of subscriptions and a fine offering for the Tent Fund. Brother Hester has built a beautiful church and parsonage and he is doing well. We had dinner at the parsonage which meant lots of love and kindness and after preaching we made a run to Liberal, Kansas. Here Brother Geo. Harper is the pastor and he has worked against the odds and done his best for our cause. Our church there is small and he had secured the Friends church which seats 400. By 7 o'clock not half of the people were inside of the church so we moved to the first Methodist church that seats 1,200 people. Here Brother Guy Spear is the fine pastor. He was not in the city but his little wife was there to boost for us and his board stood by us and we had a great crowd and a great offering for the Tent Fund and a fine list of subscriptions and everything was done to make us Nazarenes feel at home. May the blessings rest upon Brother and Sister Spear. From Liberal we made a run to Meade. Here Brother D. Paul White is our fine young pastor and he had secured the First Baptist church and we must have had not less than 350 out at two p. m. We had one beautiful service. How kind those good Baptist men and women were to us Nazarenes. May heaven smile on everyone of them and we won't forget their love and kindness to us. From Meade we

made a run to Ford. Here our good Brother H. O. Davis is the fine pastor and we have a splendid church at Ford; a fine new brick church that will seat several hundred and we had a fine crowd. Everything was beautiful. Many of the HERALD OF HOLINESS readers will remember Brother Davis as our General Manager at the Hutchinson Campmeeting. He is one of our fine young men. We expect to see him at the camp again this year. From Ford our next run was to Dodge City. Here Brother R. R. Richey is the fine pastor. Here we have a splendid church and a fine people. A thunder storm came up and kept a lot of our good people and their friends away. We had a fine service after all, just about all that we could seat. After this good service we made a run to Hutchinson. Most of the roads were dirt and we were afraid of the rain storm so we drove 90 miles after preaching, reaching Hutchinson after two o'clock in the morning. So we got there just ahead of the big rain. On Saturday night we were booked to go to Anthony. Here Brother and Sister Alden D. Grim are the pastors. Our church is small there and he had secured the High School Auditorium. Although it was pouring we had more than a hundred out and it was a good service. We spent the night at Anthony in the parsonage and had all the love and kindness that a band of tired preachers and singers ever had.

Sunday morning we left Anthony for Wellington. Here Brother Alfred Poole and wife are the pastors and here we also have a small church but Brother Poole had secured the High School Auditorium and we must have had not less than four hundred people out and fine offerings and a beautiful spirit in the meeting. We had people from many miles around. Good Brother Theus from Blackwell, Oklahoma, brought a number of his fine people and gave us a great boost. My, my, but Theus is a fine old boy. He is all manhood. After a fine service for the HERALD OF HOLINESS and Tent Fund we made a run to Wichita before eating our lunch and stopped at a fine cafeteria and picked up what we wanted and ate on the run. When we reached the big church where our beloved Brother B. F. Griffith is pastor we had to almost fight to get into the church by two o'clock and they packed in until we had not less than 1,200 in the great church. This one service was large enough and great enough to require a whole chat in trying to tell the saints about it. They gave us money enough to buy one gospel tent and they gave us forty-eight subscriptions for the HERALD OF HOLINESS and a great offering for the workers and twenty-two hands were raised for prayer.

After making love to all of that great multitude of fine people we made a run for Sunday night to Eldorado. Here

Brother Neese is our fine pastor and we had one great crowd and such a fine offering for the campaign. It was one beautiful service. After it was over Brother and Sister Balsmeier and babies made a run back to Hutchinson, but Professor and I stayed in Eldorado at the lovely home of Brother and Sister Newman and after breakfast and prayers on Monday morning the 13th of May, we made a run to Wichita. While Professor got his car washed and greased old Bud went to the pastor's study in the First church and wrote up nearly a hundred names by noon and we got a bit of dinner and made a run to McPherson. Here Brother Delbert Gish and good wife are the pastors. He had secured the big chapel in the Free Methodist College and here we had several hundred people out and a beautiful service. At this writing my old friend the Rev. C. K. Spell and his good wife are there in a meeting. Brother Gish is the son-in-law of Brother and Sister Spell and one of the most beautiful young couples on the continent. My, my, but they are fine young people. From McPherson we made a run to Salina. Here Brother and Sister Joseph Garsee are the fine young pastors. Brother Garsee is the son-in-law of the Rev. J. Walter Hall of the Western Oklahoma District, so that makes them as fine young people as walk the dirt. There they had secured the First Methodist church and we had a fine service and the pastor was a most beautiful brother, so very kind and brotherly to us.

At this writing Brother and Sister I. C. Mathis from Southern California are there in a revival with Brother and Sister Garsee and I am trusting for a great revival in that lovely city. After preaching Professor Messer and I made a run to Junction City where Brother George Brannon and his good wife are the fine pastors of our Nazarene church. We got there about midnight and they were still up looking for us. At this writing they are in a good revival with Brother Preston Roberts. After lunch on Wednesday of May the 15th we made a run over to Woodbine where we were to have an afternoon service. At Woodbine Brother August Brandes is the fine pastor, and a lovely brother. We had a beautiful service. Our good friends from Junction City went back to their home and we made a run to Emporia. Here we have a most beautiful pastor, the Rev. Elmer Poole, that used to be connected with our Bresee College at Hutchinson. We had a fine closing up service as this was the last service on the Kansas District. The pastor had secured the Welsh church and we had a beautiful service. At midnight Brother Balsmeier boarded the train for Hutchinson and Professor Messer and I stayed in the parsonage and as I had to get up at 4:30 to get the train for Kansas City enroute to Olivet, I left Professor in bed sound asleep. Thank the

Lord we had made a Kansas District Campaign, representing the campmeeting at Hutchinson and the Gospel Tent and the HERALD OF HOLINESS and everything came up fine. Well amen.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

VISITING CHURCHES IN THE NORTHERN INDIANA DISTRICT

Recently we have visited our people at Mishawaka, Churubusco, Lafayette, Kendallville, Huntington, Anderson, Muncie, Harris Chapel, Arcana, Frankfort, Logansport, Crawfordsville, Hillsboro and Veedersburg.

At Mishawaka where Rev. G. M. Barton is pastor we had a fine Mother's day service, and the Spirit of the Lord was upon us. Brother and Sister Barton have done a great work in that city, and have good, loyal people, who were unanimous in their request for them to stay, but having felt the call of the Lord to return to Arcana they declined an invitation to return. Disappointed as they were, the good people unanimously agreed upon another man when they were sure they could not keep their present pastor. They are paying all their obligations, and God is with them.

Rev. Everett Baker is the pastor at Churubusco, and has just been called by unanimous vote to return for the third year. People are being saved right along in the services, and the church is growing.

Kendallville work has grown rapidly under the leadership of Rev. Thurman Bowers, and they called him back for the fourth year by unanimous vote. They plan a nice building program for the summer.

Brother and Sister Rich have had a splendid year at Huntington, and were called back by unanimous vote. They have their District Budget paid up to date, and their General Budget almost paid up for the year.

We reported Anderson and Muncie work recently, but we had a fine Sunday School Rally at Anderson, and a very profitable two days' convention at Muncie with Dr. and Mrs. Ellyson. They were such a boost to our work. We can never be the same again.

We greatly enjoyed the visit to Harris Chapel church where Rev. Frank Wasson is pastor. There is a fine spirit in the church there, as might be expected when we tell you that they are \$43.00 overpaid on General Budget for the entire year. This is one of only four churches of the district overpaid for the year. The others are: Muncie South Side, where Rev. E. C. Martin is pastor, \$52.00 overpaid, and Winchester, where Rev. Leo Davis is pastor with \$17.00 overpaid, and Elkhart, where Rev. I. P. Moore is pastor, \$16.00 overpaid.

We had a fine service at Arcana, where Rev. I. D. Horine is pastor. The president of the Missionary Society had a fine missionary program arranged, and I had the privilege of speaking half an hour on missions at the close and raising \$110 for that purpose. Brother Horine an-

nounced that he would not remain another year, and the board and church elected Rev. G. M. Barton by unanimous vote. Brother Barton served them faithfully for three years and is returning for another term.

We have made some substantial gains at Frankfort where Rev. J. G. Fortress has served as pastor during the last three years. Not only have we had good increase in membership, but the property has been greatly improved also.

At Logansport where Sister Marie Cecil is pastor we found Brother and Sister Milby in a good revival. A number of good, substantial people had been saved, and a good class was ready for membership. They had bought enough roofing to cover the church, and the people were greatly encouraged. Sister Cecil has done a most excellent work in Logansport, and was recalled by unanimous vote.

Rev. L. P. Mingleddorf has had a most difficult field in Crawfordsville, due to many outstanding debts to be cared for, but he has been faithful to the task, and this church is making the grade. The attendance was better than we have ever seen in regular services, and the people are encouraged. They recalled the pastor by unanimous vote. We greatly appreciate the noble spirit of sacrifice we find in Brother and Sister Mingleddorf. They are faithful to God and the church.

Rev. Miss Martha Linn has done fine work as pastor of our new church in Lafayette. Her Sunday school is growing, and regular services greatly increasing in attendance. Her people love her dearly, and called her back without a vote out of line.

We had a good time with the Hillsboro people where Rev. Harold Bottern is pastor. They are planning to build a better place of worship in a more favorable location as soon as possible. The work is taking on new life, and the outlook is bright. They voted unanimously for the return of their pastor.

It is simply marvelous what is being done at Veedersburg where Rev. T. J. Beam is pastor. This is his first charge and his first year on this one, but he has been able by the grace of God, to win the people of Veedersburg. Extra chairs were placed in the aisles and filled with people. They do that all the time, and have begun to pray for a plan to build larger quarters. People get saved right along, and a large class is ready to be received into the church. Brother Beam tells me he will raise the entire church debt this year, and will pay the general and district budgets in full, and their part of the general church debt. These are great days in Northern Indiana.

J. W. MONTGOMERY, *Superintendent.*

N. Y. P. S., ST. LOUIS, MO.

During the last eight months the Young People's Society at First church, St. Louis, has been wonderfully blessed of God. The greatest blessing, or the best thing I have to report is the good spiritual condition of the society. You may call on any one of the members to lead in prayer, and he can get the car of God.

We have held to date 135 other services, with approximately fifty conversions.

Since January 7 we have been running a mission Sunday school, furnishing all the teachers, workers, etc., which has an average of over fifty a Sunday.

While doing this added work, our own society has not been hindered, but greatly blessed. We have added 13 new members, and have ten now on the waiting list, who will be taken in soon. The last six services we have averaged more than one hundred in attendance. God is surely blessing. A very encouraging feature is the fact that our younger and less experienced members are feeling their responsibility, sharing the load, and their talents are being developed.

A Junior Society has been organized with Miss Della Meyers as supervisor. For all this we willingly give God all the glory.

STANLEY WHITCANECK, *President,*
First Church, St. Louis.

ROCKY MOUNTAIN DISTRICT

Since reporting for this, the newest and smallest district, we completed our visit to all the churches. We have thirteen churches and it requires more than 3,000 miles travel to reach them all. About half of our churches have been without pastors since this district was organized last October. Lack of financial strength compelled them to be without pastors. On our visit recently every one of them voted unanimously to do their best to support a pastor next year and to leave the matter of pastoral arrangement with the District Assembly in June. This is encouraging to us.

All the churches, one excepted, having a pastor recalled him for the coming year. This is also encouraging. We must have pastors to succeed and it is better to have them over a period of several years when possible.

Our district, though new and small, is loyal to the general interests of the church. We hold the honor of being the first district in the movement to have one HERALD OF HOLINESS to every two members, and notwithstanding we have but one church that gives enough salary to adequately support a pastor, our General Budget of \$3.00 a member is paid and we have had only seven months in which to do it. We have not succeeded quite so well with the District Budget, due partly to the fact that where there is no pastor the budget lags and partly to the fact that the Billings church pays the salary of the District Superintendent, who is also their pastor.

On our tour recently we organized two small churches. One at Robert's schoolhouse in eastern Montana, the other in Missoula in western Montana. Both of these churches resulted from home mission campaigns. Brother Geo. I. Rider, a layman, has done considerable work the last year in eastern Montana and was recently assisted in a meeting by Evangelist H. B. Lewis and the new church is the outcome.

Evangelist J. O. Schaap held a meeting in Missoula, our State University town, from which we organized a band of good folks into a Church of the Nazarene. We are planning to put a tent in this city this summer and build on the foundation already laid.

Several doors are open to us in new fields, but the lack of finances prevents us from doing anything for them. Montana and Wyoming are a great pioneer home mission field that has hardly been touched with a saving gospel. 244,000 square miles and over a million souls wait to be evangelized by the Church of the Nazarene. Modernism is rife over this district but thousands turn from it with disgust and look to us for the truth. Hundreds of towns and cities have nothing along holiness lines for the souls of their population. The people perish in their sin and spiritual want. Who will pray for us?

All our churches have elected delegates to the coming assembly and are enthusiastic about coming—it must be a great time for this new district—and we are anxious to plan for some advances into the enemies' camp for the coming year. To do this we must have pastors for every church and evangelists for new places and tents for summer campaigns and money for rentals for winter meetings and a Superintendent who can devote his full time to the needs of this oversized district that stretches from Canada to Colorado and from North Dakota to Idaho.

I have done my best with the Billings pastorate but have only touched the edge of things. The Billings church has called me for the fourth year and I want to give them my best and will boost the man God gives us for Superintendent of the district. We have a great opportunity as a district and are out to improve it. No one unfamiliar with this country would believe conditions are what they are, nor appreciate the odds we are against—a new district of less than 300 members scattered over 244,000 square miles of the greatest home mission territory in America with open doors everywhere and no man and money to do anything with. Please, friends everywhere, do pray and pray again for the Rocky Mountain District.

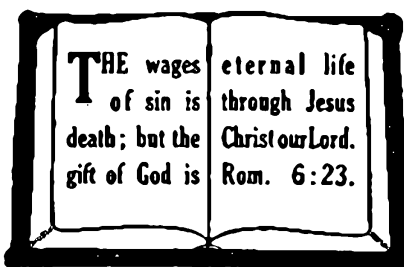
W. D. SHELOR, Superintendent.

CHURCH NEWS

BERRELEV, CALIF.—"The Lord hath done exceeding mighty things for us whereof we are glad. The church has just closed a meeting with Rev. and Mrs. Theo. Elsner as evangelists. The meeting marks for us a milestone for which we feel to praise God. There were a number who sought definitely and found personal experiences, which number reached nearly a hundred souls. This year ends the fourth year of the ministry of Rev. C. D. Norris. Brother and Sister Norris have given devotedly of their time, reaching many precious souls, and establishing the saints, and doubling the church membership in their four years of ministry. The church has seen fit to raise the salary of the pastor, and stand by him loyally, and called him on almost a unanimous ballot, for the coming year. Due to the grace of God the church is in the best spiritual condition that it has known for a number of years. Also, financially we are in excellent condition. We are going to the District Assembly

with all bills paid, including both District and General Budgets. We feel that this is due to the many prayermeetings, including a cottage prayermeeting once a week, an early six o'clock prayermeeting every morning, besides the spiritual and rousing Wednesday evening prayermeeting. We feel like continuing to preach the full gospel of Jesus Christ including scriptural holiness here in the University Metropolis of the Golden State of California."—Alice Elsa Smith, Reporter.

ARRON OHIO, FIRST CHURCH—"We just closed one of the best years, spiritually and financially, the church has ever had. Our people are rejoicing over the return of our pastor, Dr. J. H. Sloan and Mrs. Sloan, to us for another year. God has signally owned their ministry in the salvation of many souls and every Sunday we have seekers at the altar praying through in the old-fashioned way. Last Sunday night our church was filled and twelve seekers at the altar and the presence and power of God were manifest amid the scenes of rejoicing among the happy finders. We have received 106 members the last year and during the sixteen months Dr. Sloan has been here more than 140 members have been added to the roll. Dr. Sloan is a great preacher and leader and Mrs. Sloan with her evangelistic fire and fervor make a combination that is not excelled anywhere in our movement. During the year Evangelists I. G. Martin, C. B. Fugett and Jarrette Aycock gave us fine revivals and Dr. Goodwin inspired our hearts with an excellent convention. Every department of our church is prospering; the W. M. S. raised over \$1,300 for missions, the Young People's Society and Sunday school are increasing and we are full of faith and expectancy that the coming year shall be the best we have ever had."



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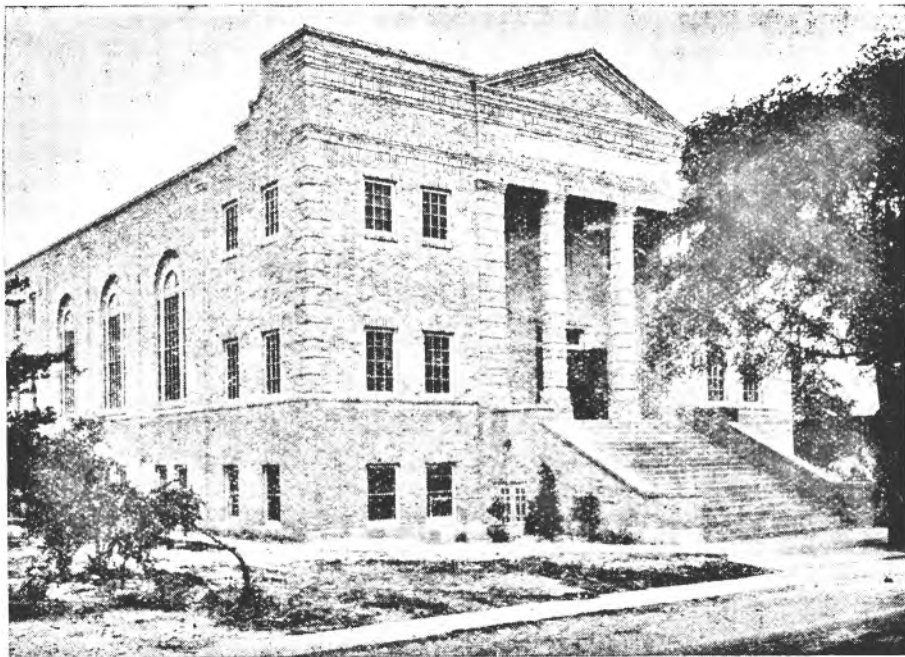
—D. E. Pritt, Sunday school Superintendent.

CIATTANOOGA, TENN., FIRST CHURCH—"Old historical First Church of the Nazarene, this city, of which Rev. William M. Tidwell is the beloved pastor, is still carrying out the plan for which Christ planted it, namely, the salvation of the unsaved, the sanctification of the believers, the healing of the sick, the building up of the believers in the most holy faith and the carrying of the gospel to the uttermost parts of the earth. There was recently held here in connection with First church and Grace church, of which Rev. Henry Hamby is pastor, a Nazarene Young People's Convention under the leadership of Rev. Robert Rawls, State President and pastor at Clarksville, Tennessee, and Rev. C. B. Smith, Secretary and Treasurer, of Nashville. These young men, gifted and filled with the Holy Spirit, were assisted by that indefatigable worker, District Superintendent S. W. Strickland. Plans were launched for a home missionary tent campaign sponsored by the N. Y. P. S. of the Tennessee District, the results of which are gratifying and will be reported later. Among the visitors who have preached for us recently are Rev. W. G. Bennett, that scholarly and fiery preacher of full salvation and that genial and beloved former District Superintendent, Rev. W. F. Collier, of Nashville. Rev. Bennett was accompanied by his winsome and gifted wife who captivated the people with her spiritual and uplifting solos. Mrs. Bennett was before her marriage, Miss Harris, voice teacher in Trevecca College. As a small token of appreciation for his faithful service, the church recently presented Rev. Tidwell with a beautiful automobile which he is certainly using for the glory and honor of God in carrying on the Master's great work. God bless every Nazarene in the world and all of the household of God.—Mackey J. Brown, Reporter.

OMAHA, NEBR.—"Central Church of the Nazarene is rejoicing because of the manifest presence of God in her midst. We had a gracious revival the first of the year with about fifty-seven at the altar. We have unanimously recalled our pastors, Rev. C. C. and Flora Chatfield, and are more than glad to have them as our pastors. On Easter Sunday we started a building fund, using a large thermometer about ten feet high and having ten thousand dollars as our aim. About seven hundred dollars was pledged to be paid in one year. We have raised since last assembly \$2,650, and are closing the year with our apportionments paid in full. All departments of our church are going forward; our Sunday school had one hundred in attendance last Sunday, which was the result of a steady growth of some months. Our W. F. M. S. helped to start a local church Missionary Society, composed of four units, i. e., W. F. M. S. Men's Missionary Society, N. Y. P. S. and Junior Missionary Society. We have a missionary meeting the first Sunday of each month, at the N. Y. P. S. hour, when a good program is given by one of the four units in their turn. All dues go through the W. F. M. S. We are

DEDICATION OF NEW BUILDING AT HOUSTON, TEXAS

THE congregation of First church, Houston, Texas, J. Erben Moore, pastor, has just completed the erection of the building as shown, valued at \$60,000. This church was organized July 13, 1919, with sixteen charter members. Rev. G. M. Akin was the first pastor. A frame building was erected in 1920, and two years later another building. The present location at 46 Waugh Drive was purchased in 1927. The present pastor was called in 1923 when the membership numbered 86, and the church has steadily grown under the leadership of Pastor Moore. The building has a concrete foundation with concrete floors throughout the basement. The large auditorium with balcony in rear will accommodate about nine hundred persons. Another auditorium and rooms for Sunday school departments are provided, making one of the most commodious and beautiful church buildings in our connection.



A revival meeting was held preceding the dedication with Evangelists B. H. Haynie and B. D. and Marguerite Sutton as workers. Pastor Moore, reporting this meeting says, "Brother Haynie and Brother Sutton did good work. During the noon hours services were held at the industrial plants, stores and other public places. General Superintendent Goodwin was with us May 12, preaching a great sermon on sacrifice, paying special tribute to mothers and exalting the vi-

carious sufferings of Christ. All of the morning service was broadcasted over KPRC. At three o'clock in the afternoon Mr. Turner, City Secretary, spoke a few words, commending the work being done, after which Dr. Goodwin again preached, closing the afternoon service by selling the windows as memorial windows to those who desired them. The evening service opened with Professor and Mrs.

Sutton directing the music, which was very fine throughout all the meetings. Brother Haynie preached an earnest message, closing with a strong exhortation, which resulted in quite a number seeking the Lord and a number of happy finders. The church building is adequate for increased activities and we desire the prayers of the people that the opportunities afforded here may be appropriated by a growing church."

indebted to our pastor's wife, Sister Chatfield, for this idea. Already we have noticed an increase in interest. Our N. Y. P. S. is doing good work, both in the church and hospital meetings. Our prayermeetings are well attended and we observed the month of prayer in April. We are blessed with good, rousing, spiritual sermons each Sunday from both Brother and Sister Chatfield, and their kindly watch care over our people in sickness and in health helps in keeping our church spiritual. We have received ten new members into our church since assembly last year. For all of these things we give praise and thanks to our dear Lord and Savior Jesus Christ."—Ethel Medlin, Secretary.

NEW HAVEN, CONN.—"The church here, Rev. H. B. Anthony, pastor, has just closed a three weeks' revival campaign, under the able leadership of Rev. A. R. Carey, of Beacon, New York. The Word of God was presented in all its fullness, and with so much sweetness, power and love that those who attended the services felt the blessing of the Lord on the meetings. The largest congregations ever seen in the church, many of them strangers, witnessed to the fact that, even in these modernistic days, the world is

hungry for the gospel of the saving grace of the Lord Jesus Christ, and the sanctifying power of the Holy Spirit. Mr. Carey spoke at a service on New Haven Green one day, with the aid of an amplifier, assisted by Mr. and Mrs. Anthony in song, to a very large audience, and the message blessed many hearts. The Lord opened the way for a service to be broadcast from one to one fifteen, for eight days, from Station WDRC, and thus the heart-searching gospel messages given by Mr. Carey, and the appealing gospel singing of Mr. and Mrs. Anthony, and other soloists, were heard throughout the state of Connecticut, as well as in other states. These radio messages brought a blessing to many homes, and many letters of appreciation were received by the station, and the pastor, and numerous requests to have some of the beautiful hymns repeated. On the concluding night of the campaign, when the altar was filled with seeking souls, we found two who had never heard of the church, who had come from a town ten miles away, drawn by the Word of the Lord our God heard over the radio. They prayed through to victory, and we praise God that His message can be sent through the ether, and not return unto Him void, but accom-

plish that which He pleases, and prosper in the thing whereto He sends it. The returns of this campaign will not be known until we reach the heavenly city, but the church has been revived by the Spirit of the Lord, and its members quickened to a larger life, and greater zeal in the service of Him who alone is able to save.—Helen G. Williams.

EVANGELIST J. R. EDWARDS—"Our next meeting was with the Church of the Nazarene at Mt. Vernon, Ohio. It is hard to find words to describe the meeting at this place. Rev. J. C. Walker and wife are the pastors and allow me to say there are no better walk the earth than these dear souls. They are real salt. This makes our third meeting in two years. We felt the other two were good but this meeting surpassed them all. We have worked in lots of revivals and camps but the people of Mt. Vernon church are wonderful prayers and boosters. It is easy to preach in such a holy atmosphere; a better class of people can't be found, it speaks well of the undershepherds. Brother and Sister Walker were called the first part of new year, and the church loves them and stands by them. Brother Miller and Sister Edwards with the Sebring Quartet sang the glory down.

The Sebring Quartet was with us the two last Sundays. We can gladly recommend them to any church or camp desiring good singing. They are all Spirit-filled men and how they can sing! They are hard to beat. The church gave us a good offering, also gave Brother and Sister Walker a fine love offering. We stayed over on Monday night and gave our life story, 'From the Saloon to the Pulpit,' and the church through the pastor gave us an offering or gift to buy a suit of clothes. The church also gave wife and me a standing vote for a return date. We took 16 subscriptions to the **HERALD OF HOLINESS**. In all as they came to the altar 296 seekers to be reclaimed, saved or sanctified. In one healing service there were 22, some real cases of divine healing. One feature of this meeting, different from many revivals, scarcely any singing at the altar, old-time repentance, confessing and forsaking, yea, finding. Thank God for fire-baptized pastors and churches. We praise God for the Church of the Nazarene and are glad we belong to a people with such a vision. We have a few open dates in May and June, any church desiring our service write us at our home address: Elmore, Ohio, Lock Box No. 29."

EVANGELIST A. O. HENRICKS—"We closed our meetings with Bloomington, Indiana church on Easter Sunday. A goodly number prayed through in the meetings and a good class was received into the church. The amount that was back on the General Budget was covered on the last Sunday morning and on Sunday night the people gave their pastor a nice little love offering. God is graciously

blessing Brother and Sister Akers, the faithful pastors, and they are doing a fine work. Our next meeting was with Rev. Joseph L. Logsdon and his splendid people at Mt. Sterling, Ky. Here God gave us some very fine people in the fountain, and one young lady who was saved died suddenly the next day and we had her funeral in the church before the revival closed. The mother of this young lady shouted and praised the Lord at the funeral, not because the girl died but because the Lord had saved her before she went. God is graciously blessing Brother Logsdon and his good people. Our next meeting was with Rev. Ollie Johnson and his good people at Lancaster, Ky. This man is putting up a noble fight and God is graciously rewarding him. This was a hard battle as the weather was very bad, and Brother Johnson took the flu and was confined to his bed during the last of the meeting; but God gave us a few precious souls and one man pledged \$2,000 toward a church property and others will follow, and they will soon have their own church home. We have just opened up here in Knoxville, Tennessee, with Rev. R. C. Morsch, and so far there have been seekers in almost every service and we are looking for a gracious revival. Remember us in your prayers."

CRANDLER, ARIZONA—"We have just closed a great rally with Brothers P. R. Jarrell and S. B. Damron, and my, such preaching and singing as they did do! The saints rejoiced and praised God as they used to do some twenty years ago. It made me think of the days gone by. We are going on with greater zeal than ever, looking for the time when we will all come together at the great holiness rally in the skies. We are going to be in Texas and Oklahoma for about six weeks in July and August and can hold two or three revivals."—L. H. Ritter.

SYLACAUGA, ALABAMA—"We just closed a twenty-four days' tent meeting with the Collier Band as evangelists. There were about seventy-five seekers and a goodly number received definite victory. People were greatly stirred and came for miles to the meeting. The attendance

was good and many times we had overflowing crowds. Many backsliders, were reclaimed, sinners saved, believers sanctified and came through good. We received four into the church. The Collier Band is a clean, earnest, sacrificing band of workers. They work, preach and sing with a determination to give the devil a black eye, and they do it, too. They will do good anywhere they go and are real boosters for the pastor and the church. Pray for them."—T. H. Stanley, Pastor.

MOTHER TETRICK, SHAWNEE, OKLA.—"Our church is still growing in interest. Precious souls are praying through, and we had a most wonderful service Sunday night. Some joined the church, some got sanctified, and the crowds are increasing and all who know our pastor and his sweet consecrated wife and children love them dearly. And, the best of it all, Jesus sweetly saves, sanctifies and loves even me, just now."

ARDMORE, OKLA.—"Our Sunday school is progressing nicely. We have one hundred and twelve on record. Our teachers are faithful and efficient and have the experience of full salvation. The teacher for the adult class has five certificates from the teacher's training class of the Methodist church. Our young people's class is growing in interest and numbers. Their teacher will organize a young people's prayermeeting when school is out. Our greatest need just now is more room. Plans are being made to build two Sunday school rooms. Our pastor, Rev. Palmer, is in hearty co-operation with the work. Pray for us."—Mrs. Laura B. Smithwick, Superintendent.

EVANGELIST L. S. MERSHIMER—"After eighteen months of labor with the dear people of Sligo, Pa., concluding our work there in September with Evangelist G. Howard Rowe of New York. We succeeded by the Lord's help in decreasing the debt from \$6,220 to \$2,500 and more than doubled the membership, nine of these as a result of Brother Rowe's efforts, and having the church deeded to the Church of the Nazarene, we felt the load lift from our heart and the original vision for the evangelistic field renewed. We felt it was God's time to resign as pastor and obey the Macedonian call. Our first call was to our home church, New Castle, Pa., with Brother and Sister Davis as pastors, where we saw a fine number pray through to victory. Our next meeting was in Macksburg, Ohio, with Brother Merriman as pastor. The Lord gave us a good hearing with these and while we did not see the visible results our hearts desired, our soul was blessed by having the privilege of working with Brother Merriman and his people. From there we went to Franklin, Pa., where we saw around a hundred bow at the altar. Brother Smith, pastor of the Oil City church at that time, was our collaborator and I shall not soon forget the good times we had together in the Lord. As our next call was to the West, we left Franklin for New Mexico, where we spent a month with our good

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Superintendent Rev. E. E. Hale. We were also blessed to labor with our old friends from Pennsylvania, Brother and Sister Henry, who are making a mark on that district. From New Mexico we went to Midway City, Calif., Rev. Tucker here as pastor. We felt blessed to work with this good people for one week. This meeting also gave us the privilege of working with the "Texas Trio" namely, Johnnie and Jackie Douglas and Ruth Lanier of Dallas, Texas. Hemet, Calif., was our next meeting with Rev. Griffin as pastor and Professor Shanks of Columbus, Ohio, as leader in song. God blessed our efforts together and gave us around sixty seekers. Under the direction of Rev. J. T. Little, District Superintendent of Southern California District, we went to San Luis Obispo. Rev. Olive Crane is the pastor and she is the most sacrificing pastor we almost ever met. This was a great battle, we got on the Lord's side and He gave us a good meeting and a new church of sixteen charter members. At present we are at Compton, California, with Miss Ruth Lanier as song evangelist. We are expecting great victory. Pray for us. We will be on the Southern California District until June 15, after which time we will return to Pittsburgh District."

EVANGELIST LEE L. HAMRIC, DEPORT, TEXAS—"At this meeting we are conducting a revival in the Methodist church, starting off well, considering so much rain. Expecting a revival and our God is able to give it. Our last meeting was at Clarendon, Texas. Here we had a good meeting but had no permanent place to hold the meeting. We started in the Church of Christ and moved later to the Presbyterian church and closed in the courthouse. We organized a Church of the Nazarene at the close of the meeting. We had some good victories in the meeting and some good cases of real salvation. Brother and Sister J. A. Carter had charge of the singing and they did their part well. They are fine singers, and we enjoyed our labors with them. We were entertained in the home of Brother and Sister J. D. Garrison and they showed us no little kindness. We have no better friends in the holiness movement than Brother and Sister Garrison. They were among the first holiness people we met in Texas twenty-five years ago where we first got into the experience of holiness. They have been a great help to me. These are good days to us in His service."

EVANGELIST JOHN T. HATFIELD—"We have just closed a week's meeting at the first Church of the Nazarene, Phoenix, Arizona, with Rev. Geo. Waddle as pastor. The meeting started off at high tide. Brother Waddle had been holding a month's prayermeeting previous to our meeting. The fire began to fall, conviction began to settle down and they began to get the vision of their condition. It has been a long while since we have seen as much real going down and digging through, especially in so short a time. Surely this was a God sent revival to this church and we believe that the

pastor will find a more congenial atmosphere among the saints and in his ministry. Brother Waddle likes the old rugged truth and he was very much pleased with the results of the meeting. We closed the services at the First church but not the revival. We are carrying it to the Second Church of the Nazarene where we will be for two weeks more. We are looking for a gracious outpouring of the Spirit. Amen."

EVANGELISTS JACK AND RUBY CARTER—"Since our last report we have been to the following places: Dodsonville, Texas, Clarendon, Texas, and now in a good meeting at Memphis, Texas. God wonderfully blessed us at Dodsonville. Had a good meeting in various ways, but not what we had hoped to see. The pastor did the preaching and God blessed his efforts. At Clarendon we had quite a lot of hindrance. This was a Home Mission Campaign, but God helped us here and the final result was the organizing of a church. We had to move our place of worship three times. Only had services one Sunday but God manifested His power in the salvation of souls, and we thank Him for that. Brother Hamric was our collaborator and he did good preaching. Rev. Lon R. Woodrum is preaching here at Memphis. God is wonderfully blessing him. Quite a number have prayed through. This is our third meeting here and God is blessing our efforts. We are encouraged to press on. Rev. A. C. Gustin is the efficient pastor here."

LUBBOCK, TEXAS—"It has been some time since we have reported how God is blessing our hearts and efforts here. We have been enjoying God's best. Uncle Bud Robinson and Professor Messer came by and gave us a wonderful boost. They were with us for three services. We had a great time. Several were healed and a number found God. The Edwards Quartet were with us from May 1 to 15. God gave us a gracious revival. The

crowds were large and interested. There were about one hundred seekers and many happy finders. They are excellent workers. There are no better in the field of evangelism. We have extended to them a call for a fall campaign. The church is encouraged, revived and a spirit of harmony and unity prevails. Our faith is strong and our determination is great to go forward for the salvation of souls. These are blessed days of victory. Our God has done great things for us, whereof we are glad. Pray for us."—S. H. Irwin.

PASTOR D. E. PALMER, ARDMORE, OKLA.—"We accepted a call to the Ardmore church at the last District Assembly, arriving here October 6. We found a band of as fine people as it has ever been our privilege to labor with. The work is moving along nicely. We have had thirty-eight professions in our regular services, besides several who found God in their homes as a result of personal work. God has given us a talented young man in the person of Mr. Ruel Douglas, who is a brother of Professor Johnnie Douglas, well known Nazarene song evangelist. He has been reclaimed and sanctified and has united with the church and God is calling him to sing for Him. He with his sister, Mrs. Bessie Walker, will be available for some meetings this summer and will sing the glory down wherever they go. We began a revival April 10 with Rev. Ernest Armstrong, former pastor, doing the preaching, and Sister Armstrong leading the choir. We were also privileged to have as special singers and pianist Mr. and Mrs. Lloyd Brogden of Shawnee, Okla. The preaching and singing were done in a creditable manner, and much good was accomplished, for which we praise the Lord. There were a number who made definite professions and twelve united with the church. We believe we can see great things ahead for this church."

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EVANGELIST H. A. GREGORY—"We began a revival at El Reno, Okla., with Rev. J. W. Bost, pastor, on February 7 and ran for three Sundays. I think there were not more than two nights that we did not have seekers, 97 came to the altar and 90 prayed through and Brother Bost took a nice class of 22 into the church with more to follow. Rev. Bost is a great pastor and is doing a wonderful work in El Reno. The church is great, both pastor and church stood by us loyally. They have a nice brick basement and enough brick paid for to put the top on and I am quite sure Brother Bost will do the job this year. Our next revival was with the church in McKinney, Texas. The Lord was on the scene throughout the meeting and did perform wonders. An elderly man, I judge about sixty-five years, was saved good and in the last part of the revival he was beautifully sanctified. There were in all some twenty to pray through in the old-time way. We are now on the plains of New Mexico in the New Hope community with our charity church. Rev. Hutchinson is the good pastor. Some of the salt of the earth are to be found here. The people are well fixed financially but they need Jesus very badly. We are having a fine revival and the end is not yet. We go next to Mountainair, New Mexico, 9,000 feet above sea level for a short meeting. Brethren pray for us. Jesus is my Christ, the Nazarene people are my people, and I am perfectly satisfied with my crowd."

WATONGA, OKLAHOMA—"We have had a good meeting with Rev. D. B. Murphy as evangelist. I think about fifteen professions of conversion, reclamation, or

sanctification. The last Sunday of the meeting we met at the North Canadian River where ten were baptized. Five adults were taken into the church. Others are getting interested in our work. Brother Murphy should be kept busy on our district. He goes with the pastor into the homes; God wonderfully uses him in personal evangelism. A number here are getting a vision of what it means to be the church for the pastor to be able to spend full time doing pastoral work. We have a loyal Sunday school superintendent and teachers, also other officers. Our N. Y. P. S. is interesting and helpful. Thirty-five at prayermeeting last night. We are looking forward to greater things here."—C. J. Goodwin, Pastor.

PASTOR W. HICKMAN, McLEAN, TEXAS—"We are glad to report that the month of prayer, as outlined for the Church of the Nazarene proved a wonderful success in our local church. We started the prayermeetings the 5th of April and ran for two weeks and a revival broke out in our midst which resulted in the salvation and sanctification of sixteen souls and many other seekers and requests for prayer. The glory of the Lord came on us and the church was greatly blessed and revived. We are planning for a great campaign this summer. We can say of a truth that God answers prayer today. Praise His holy name for His wonderful love and mercy. We are serving a mighty God."

PASTOR W. F. MILLER, TORONTO, OHIO—"I feel led to sound a note of praise to God for the way He has helped us the last year. It has been one of the busiest years of my life, and one of the best.

I was in the evangelistic field seven months, holding ten revivals and God gave me hundreds of seekers. We were able to dig out and organize three new Churches of the Nazarene. In November, after much praying we felt clear in accepting the pastorate of Toronto, Ohio, church. This is a new work organized last September with 52 members and they are good solid dependable folk. We now have 81 members, 223 enrolled in our Sunday school, 52 members in our Young People's Society. A fine spirit prevails and we have as high as fifty out to our cottage prayermeetings and very seldom but what someone finds God. For all purposes \$4,182 went through our treasury in seven months. I organized a church at Stratton just four miles north of Toronto about one month ago, with some fine members. Brother Householder and a number of the Hollow Rock Campmeeting folks came to us. Beside these fine people we get a nice church building valued at \$5,000, seating about 225 people, clear of debt. I say glory. I preach for these people once a week. This is a very prosperous valley; lots of work and money. We want to give God the glory for all that He has done for us here in Toronto, and Stratton. We are going to organize in Steubenville, Ohio, a city of 45,000 people, in August. I have several lined up now. Steubenville is just seven miles from Toronto."

EVANGELIST M. M. BUSSEY, MONROVIA, CALIF.—"The Lord in His mercy has brought me safely home after four months of evangelistic work on the Northern California and North Pacific Districts. Arriving at Medford, Oregon, Saturday night, I was with Brother and Sister Crow on Sunday morning, where we had a full house. The Lord came on the meeting in melting power, and gave us a good altar service with some souls praying through. On Sunday night I ran down to Ashland and the Lord gave another good altar service. Then I went on north to help Rev. C. M. King at McMinnville in a sixteen days' meeting. This has been considered a hard field, but God blessed in preaching the old rugged gospel, and put some stir on the town. Several students from the Baptist College attended, also people from the other churches. It was a good sowing time with some reaping. From there I ran down to Salem and attended an all day meeting, then over the coast range mountains to Alsea to help Brother Frank N. Ellis for a week. This is a little church, but has some precious saints. One day we drove over a second range of mountains, part way over a narrow plank road, and I preached on holiness in a home of one of the members. The men were shearing goats, but called off all operations and listened while I preached about Jesus. A mother in Israel shouted in the old-fashioned way. Here are some precious Nazarenes tucked away in the mountains some forty miles from the railroad, but glory to God I expect to meet them in the skies. Hallelujah! I feel the spiritual tide rising. Running on north I gave dear Brother Woodard three services at Olympia, Wash. God gave us a stirring up time with some souls praying through.

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Then up to S. Tacoma, where the Lord gave us a good meeting in the Open Door Mission. A number of times I was brought in touch with Brother Bates, District Superintendent. He is working hard and seeing visions for that great Northwest country."

TURTLE, NO. DAK.—"Our hearts are made to rejoice over the victories won in the Tuttle church, during the last few months. The peculiar blessing of God has accompanied the efforts of our good people there in building of a new church. Last October the little band decided it was God's plan for them to have a new church; so they set about to see the plan materialized. With but very little soliciting twelve hundred dollars came in to begin with, and as the foundation was laid and building progressed the money continued to come. Within two months the church was up and \$2,000 paid toward the \$2,400 total. Sunday, May 12, we held the dedication services and in a very few minutes the remaining \$379 was raised. Today we have as fine a little church building as you will find in North Dakota, free of any incumbrance; with hardwood floors, comfortable seats (for one hundred and fifty), Splendid lighting facilities and all that goes to make up a neat, cheery place of worship. We had three big services on the dedication day, and each was an overflow. H. J. Hart, District Superintendent, presided at all services and preached in morning and afternoon. Our pastor at Fessenden and Denhoff, T. H. Ova, brought a splendid message at night. The presence of the Lord was manifest in all of these services and there was an old-time swing and victory. Our neighboring churches, Denhoff and Fessenden, dismissed their services and worshiped with us. Their presence was a great inspiration. Both of these churches gave us special numbers in song. Everyone was encouraged and returned home feeling they had met God and their hearts refreshed in a special manner. Miss Alma Ova is to take the pastorate of this new church and we bespeak a victorious year for her and the good people in Tuttle."—H. J. Hart.

PASTOR JOHN CRIDER, WALBRIDGE, OHIO—"This is my first report since coming to this field last September. Just closed a good meeting May 5. Rev. W. W. Lovelless, of London, Ohio, was the evangelist, whose ministry is in a loving, and tender way, which blends in with the pastoral work. A good solid work was accomplished for the church. We could not ask for a more humble, earnest, teachable, hungry and honest-hearted class to serve. They are aggressive, and do not allow things to drag behind. They keep the record clear by paying all bills on time. Our regular services are growing, in interest, attendance, and spirituality. While we have only 43 members in the church, and 81 on the Sunday school enrollment, we had 40 in attendance at prayermeeting last Wednesday night, and 83 out for Sunday school last Sunday, in spite of the inclement weather. We have a fine Sunday school superintendent, and a class

of teachers that cannot be excelled. As soon as a new family or a new babe comes to town our superintendent of school, or the cradle roll department is right there to introduce our school. Thank God, that is why we grow. The Walbridge N. Y. P. S. are doing things in the Nazarene Young People's style (all-at-it and always-at-it). The W. F. M. S. record surely proves our church here is interested in missions, both home and abroad. As the greater share of our brethren are deprived from the regular night services (being employed by the H. & V. R. R. Co. as second and third trick), we have felt the need of an extra prayermeeting, and by the approval of the church board, we are now conducting one hour of prayer and Bible study each Wednesday morning from 9:30 till 10:30, as well as an evening service. Among other blessings, we are enjoying the privilege of living in a fine new seven room parsonage, for which the church is now paying. The church in general has the utmost confidence of the community, and the secret of it all, is that we have harmony, and good will, one with another, with salvation through the blood. We are already praying now for a revival to be held in October, conducted

by Rev. Gene Phillips and wife, of Rochester, N. Y. Remember us when you pray."

AMES IOWA—"The Church of the Nazarene recently closed a revival meeting with Rev. H. L. Kinzie as evangelist. Preceding the meeting the church observed the month of prayer as requested by the General Superintendents. During the meeting five bowed at the altar. The congregations were not large, however, we believe that some lasting good was done. The preaching of Rev. Kinzie was clear, definite and logical. Anyone desiring to engage a good evangelist who preaches second blessing holiness will make no mistake in securing him. His address is, 243 E. 24th St., Des Moines, Iowa."—Cyril A. Cronk, Pastor.

ABERNATHY, TEXAS—"Since coming to this new church of united, progressive people, eighteen months ago, God has indeed blessed our labors, for which we praise Him. The membership of the church has almost doubled, also the Sunday school has had a steady growth till it is nearly twice the size it was. We are hoping soon to harvest the church wheat crop and be able to pay the last payment

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on the new stucco church building, and erect a new parsonage. Our W. F. M. S., Juniors, and N. Y. P. S. are doing good work. The Juniors, with their glowing testimonies and earnest prayers, are an inspiration in our regular services; no wonder their leader declares them the best band of twenty-four Juniors she ever did work with. Our W. M. S. is working, giving, praying and studying. They have just completed the study of 'The Challenge of Africa,' and their note books of Scripture verses, notes and maps are indeed excellent. We observed the month of prayer, and Rev. Lon R. Woodrum came to us April 14, and through the remainder of the month we had one of the best revivals I was ever in. Brother Woodrum won the hearts of the people and in his unique, interesting and forceful manner he delivered some searching messages that gripped the hearts of the hearers, and God was present in great power and blessed many. The last Sunday was a great day. The offering was

fine and came so easy, people seemed happy to give. We are hoping the good revival spirit will continue. Last week we had thirty at prayermeeting, and this week forty-one. Rev. C. E. Toney comes to us for a revival July 28 to Aug. 12. So we expect to come to the close of this year with real victory, and declaring 'This God is our God for ever and ever: he will be our guide even unto death.' —Pastor S. L. Wood and Wife.

BORGER, TEXAS—"We came to Borger November 9, just after the assembly, with no suitable place to worship and only seven members. Sister Minnie Echols and Brother Lon R. Woodrum held our winter meeting with Miss Bettie Ellis and Miss Hattie Bigham as singers. Sister Echols helped us raise money for a new church, which we praise God for and are now worshipping in. Several prayed through in this meeting and a few joined the church bringing our membership up

to nineteen. God is blessing our efforts here. The group meeting of the Amarillo zone was held here and a great program was rendered."—James G. Atkinson, Pastor.

AMARILLO, TEXAS—"First church is glad to report the blessings of God upon our own hearts as well as on the church. These are good days with us here. We just recently closed a revival which was a blessing to all. Some twenty-five prayed through and four united with the church, and there are prospects for more. We are in a better condition to grow and develop than any time since I have been here. We have already made a gain of about twenty members since the assembly, almost all of them praying through in our regular services. The recent revival was held by the pastor. God did honor His Word, backsliders were reclaimed, sinners saved, believers sanctified, and the church received a wonderful uplift. Our summer meeting is to be

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The Call of the Aguaruna

By Amy N. Hinshaw

This booklet gives a brief sketch of the missionary labors of Roger Winans and his associates among the Aguaruna Indians. Miss Hinshaw is the author of several of our W. F. M. S. text books and writes as with a pen of fire from a heart that beats in sympathy with the needs of the heathen as well as with the privations and heroic sacrifices necessary on the part of the missionaries.

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held August 26 to September 8, Rev. H. N. Dickerson, the evangelist; let us pray for a real salvation time. We are boosting for the HERALD OF HOLINESS and expect to soon reach our goal. God bless the great family of Nazarenes throughout the land and help me to be worthy of the name. Let's go up and possess the land, we are able."—A. K. Scott, Pastor.

TOLEDO, OHIO—"We came to Toledo First church at their call about the middle of last January, and have been carrying on here since that time. We are catching up on our budget and finances are coming fine, and the spiritual condition of the church is on the upgrade. We are having good success in Sunday school, and fine interest in prayer meetings. Splendid attendance and interest in the regular Sunday services. Just closed a special meeting with Rev. G. Howard Rowe, of Brooklyn, N. Y., and Arthur Johnston and wife of Akron, Ohio, which resulted in 75 seekers at the altar, and after many hard-fought battles, saw many pray through to definite victory. Brother Rowe is a powerful and forceful speaker, and preaches with unction on his messages. He is a fine preacher and will greatly benefit any church needing the services

of a good, clean, unafraid and second blessing holiness preacher. The evangelists and singers were robbed while at Toledo, on the last night of the meeting, which was an unusual experience. Music and singing was at the best, as Brother and Sister Johnston always do. These goodly workers work together beautifully, as they have been in several campaigns together. The campaign closed with twenty-two at altar at the last service. We covet the prayers of God's people, for the work at Toledo, Ohio. We came here from Georgetown, Ill."—Howard H. Stahl, Pastor.

DEATHS

BEST—Mrs. Amelia M. Best, a resident of Canastota, N. Y., for the past forty-four years, passed away at the home of her daughter, Mrs. R. N. Howard, in Syracuse, N. Y., on Monday, March 4, 1929. She was seventy-four years old. Besides her husband and daughter, she is survived by three sisters, three brothers, one grandchild and two great-grandchildren. She was one of the charter members of the Canastota Church of the Nazarene. She died triumphant in the faith. Her funeral was held at the church on March 7, with the pastor, Rev. O. C. Griswold, officiating. Two duets, "When they Ring Them Golden Bells," and "No Night There," were sung by Miss Ruth Cooper and Mrs. O. C. Griswold.

MARTIN—Mrs. Mary Martin was born November 23, 1854, Dickson, Tennessee. United in matrimony with J. E. Martin December 6, 1885, and died at Sulphur, Oklahoma, April 16, 1929. She is survived by her husband and five children. Mrs. Zettie Montgomery, Sulphur, Okla.; Mr. W. C. Martin, Sulphur, Okla.; Mrs. Pearl Fielder, Dixon, Tenn.; Mr. Lee Martin, Indianapolis, Ind.; Mr. H. F. Martin, Sulphur, Okla. She was converted at the age of fifteen and joined the Methodist church and later was sanctified and joined the Church of the Nazarene, of which she was a faithful member until her death. She was a devoted wife and mother, and a faithful Christian, blessing all with whom she came in contact. Funeral service was conducted by her former pastor, Rev. Walter Hill and the present pastor, Rev. E. M. Vaughn.

COLEMAN-MOON—On the afternoon of February 22, 1929, a very sad and fatal accident occurred in East Liverpool, Ohio. While coasting, two little boys, Robert age 12, son of Mr. and Mrs. S. C. Coleman and Curtis, age 8, son of Mr. and Mrs. G. A. Moon, were killed, the sled colliding with a passing automobile. The impact was so great that they passed away instantly. They attended the Sunday school of the First Church of the Nazarene, and a double funeral was held there on the afternoon of February 25, 1929. Rev. O. L. Benedum, pastor of the church and Rev. R. N. Ball, pastor of the Anderson M. E. church, had charge of the services.

SEVENTH ANNUAL CAMP MEETING Southern California District

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WORKERS: Rev. W. G. Schurman of Chicago; Rev. J. B. Chapman, General Superintendent, Church of the Nazarene; Rev. O. J. Nease, President Pasadena College; Rev. D. I. Vanderpool of Denver. Harry Wenger Musical Director; Vernon Wilcox, pianist; Mrs. I. W. Young of Sacramento, children's evangelist. Rev. J. T. Little, District Superintendent, in charge.

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ANNOUNCEMENTS

NOTICE—Rev. J. C. Walker and wife of Mt. Vernon, Ohio, have a month vacation in August. Any camp wanting the service of two able campmeeting workers would do well to get in touch with them. Brother Walker is a great preacher of holiness. Sister Walker is a good young people's worker.—Rev. and Mrs. J. R. Edwards.

NOTICE—Some time ago, with the consent of the District Superintendent, I resigned the pastorate at Idabel, Okla., that I might engage in evangelistic work. We came to Houston, Texas, to spend the winter, and for the next few months my postoffice address will be Box 427, Houston Heights Sta., Houston, Texas. I am ready to go anywhere in the evangelistic work. I am ready for a call from any church or community desiring an evangelist that stands for true, consistent, orthodox, biblical holiness. I am a member of the Eastern Oklahoma District, and for reference I refer you to the District Superintendent, Rev. S. H. Owens, of the Eastern Oklahoma District.—B. F. Harris.

REQUESTS FOR PRAYER—"Please pray for my wife, Mrs. Ione Plowman, as she is ill in the hospital and very much desires to be able to perform her work as Secretary of Michigan District at the coming assembly."—Fred R. Plowman, Lansing, Michigan. Also pray for a sister in Kansas who is suffering from a general physical breakdown; and for the healing of a mother in Mississippi.

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TELEGRAM

Special Request for Prayer

SAN ANTONIO, TEXAS

Brother O. F. Hatfield critically ill, facing second operation; no liver drainage. Enlist prayers for his recovery without operation. This good man is certainly needed in this great city as he carries a burden for young and old and for the great cause of missions. Sister Hatfield holding up marvelously.—C. H. Griswold.

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

BRITISH WEST INDIES—J. I. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I.

CANOLINA DISTRICT—C. M. Harrison, 1721 Spring Garden St., Greensboro, N. C.

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MANITOBA-BASKATCHEWAN—George Belmes, 928 Caribou W., Moose Jaw, Sask.

MICHIGAN—Rev. K. V. Starr, 918 W. Saginaw St., Lansing, Mich.

MISSOURI—E. C. Dees, 1227 Euclid Ave., St. Louis, Mo.

NEBRASKA—Rev. Martin S. Cooper, 1419 W. 5th St., Hastings, Nebr.

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