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THE NATURE OF HOLINESS

I WOULD have you attend to the full significance and extent of the term "holy." It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive. It is a virtue which has its residence within; which takes guardianship of the heart, as of a citadel or inviolate sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for. It is exalted purity of heart, the ethereal purity of the third heaven; and, if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it. I had almost said, the pride of a great moral victory over the infirmities of an earthly and accursed nature. There is a healthful harmony in the soul—a beauty which, though it effloresces in the countenance and the outward path, is itself so thoroughly internal as to make purity of heart the most distinctive evidence of a work of grace in time, the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.—
CHALMERS.

HERALD OF HOLINESS

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THE LANGUAGE OF SCRIPTURE

IN LAST week's editorial we called attention to the changes which are constantly being made in the meaning of words as language develops—words often being emptied of their content and made to connote a new, and often an opposite meaning. Closely associated with this is another fact, i. e., that there is a drift from the use of scriptural terminology and the substitution of words drawn largely from the literary and scientific world. As a consequence it is becoming increasingly difficult to speak to an audience concerning spiritual things because the language in which this truth was revealed by the Spirit is not understood, even in the best of translations. We recently had an illustration of this in one of our conventions, where the sermon on Pentecost was taken down in shorthand by a young lady and typed for the press. We felt that we perhaps should tell her that her labor would be in vain, for we had met this too often to be deceived into thinking that a newspaper could use it, even if inclined to do so. Scriptural terminology, as a means of setting forth the deeper truths of the Spirit, is as far from modern day speech as a foreign language. On the other hand, those who have spiritual perception, and who have studied deeply the Word of God, find pleasure in expository sermons. Their countenances will brighten, interest becomes intense, and the joy of the heart often bursts forth from the lips in shouts of praise. The preacher instinctively feels that he has found a language suited to the spiritual life—one through which he can pour the rich treasures of spiritual truth.

Closely allied to this question of scriptural terminology, is another problem which often arose in the classroom and usually was the source of much discussion. The question is, "Can the mind develop without the use of words?" Percepts merge into concepts and concepts make generalization possible. Without arguing the question, it is perfectly evident to us that the Spirit and the Word are so closely connected that it is impossible to come to any wide knowledge of spiritual truth without a knowledge of the Word of God. No mere terms of man's invention can ever convey the depth of spiritual meaning as those which God himself has chosen for its communication. There seems to be a threefold nature to truth, comparable to the body, soul and spirit of man.

First, there is the word which may be known but not understood. In this sense, words are but forms or symbols of truth, and the words may be known without the truth which they are intended to convey. In a meeting held near an Anglican church a number of children came to the altar and were converted. They stood up to testify, but having been trained in the use of the Anglican ritual, they gave their testimonies in the stately language of the prayer book. It was questionable as to whether they understood the meaning of the terms used or not, and a simpler form of expression would have been more in keeping with their childish experiences.

Second, it is possible to comprehend the meaning of words intellectually without feeling their power. How often we hear people say, "I always knew that but never before fully realized it." Truth has no life or power until it is realized—becomes real. Otherwise it is a mere semblance of truth—deeper perhaps than outward symbols, but nevertheless shorn of its power. What do people know of mountain climbing who have never climbed its rugged and steep pathways. Or what does a person know of a storm at sea who has never been rocked even in a rowboat on a placid lake? Truth must be experienced to be known. Doubtless there are many who use the terms, *salvation*, or *holiness* who use them merely as words, or at most as theological theories. But truth lies deeper than this.

Third, truth has a Spirit, and when fully realized becomes life and power. "The words which I speak unto you are spirit and life," said Jesus. It is the office work of the Holy Spirit to make truth living and vital in the hearts and lives of men. It is the duty, therefore, of every Christian to acknowledge not only the person of Jesus but His words as well, for whoever shall be ashamed of Him and "his words" of that person will He also be ashamed before the Father and the holy angels. God has spoken to us through His Word, and it is this Word that the Holy Spirit is pledged to bring to our remembrance. When also, the anointing of the Holy Spirit is received, there comes to the mind and heart of man a clearer spiritual perception, and under the illumination of the Spirit, those often looked upon as ignorant and unlearned have possessed a far greater knowledge of divine things than those who have been regarded as wise in the wisdom of this world. Attention to the Word under the illumination of the Spirit is the only way to reach the spiritual heights. Let us neglect neither of them.

"Looking over many years of splendid opportunity with the privilege of addressing thousands of people every Sunday, I find that I have won more to decide for Christ in their homes and offices than at the altars of the church, and in this hand to hand work there have come to my own soul the sweetest rewards of my ministry."—CHAS. L. GOODELL, D. D., in "Personal Evangelism."

THE INDIANAPOLIS PREACHERS' CONVENTION

Leaving the Kentucky District, we arrived at Seymour, Indiana on Monday and had the pleasure of hearing the Johnson Evangelistic party in the Seymour church on Monday night. These young people are on fire for God and are among the more successful of our younger evangelists. The convention opened Tuesday afternoon with a large number of delegates present. Rev. C. J. Quinn presided at all the services and Mrs. Quinn had charge of the W. F. M. S. meeting. This is one of the largest conventions we have attended. There were over two hundred delegates present, besides a number of visiting preachers and singers. Rev. and Mrs. Green and their good people entertained the large crowd with apparent ease, and are to be congratulated on the good entertainment provided.

This was our first time in "hoosierdom" and our first meeting with the "hoosiers" on their own territory. They are a lively lot to say the least, and we think we have never met any who were more loyal or devoted to the Church of the Nazarene than these good people. They have the old-fashioned "sweep and swing" of victory and their services are anything but stale and uninteresting. Then too, they seemed to be such an appreciative people, and it was a delight to preach to them. Brother Quinn has done a great work in this section of the country, and as far as we could see, everybody is standing loyally by him in his effort to enlarge the work of the church on his district.

There were a number of visitors in attendance, among them being Evangelist Bona Fleming, who was in a meeting at Bedford; Rev. and Mrs. Jernigan and Professor and Mrs. Sutton, who were in a meeting at Louisville; Rev. Cox and Rev. Fife, two evangelists who were in a meeting at Southside church in Indianapolis; Rev. and Mrs. C. Warren Jones from the Pittsburgh District; Rev. and Mrs. Ralph Hertenstein from Olivet; President Willingham of Olivet, Rev. Albea and Rev. Tarvin from the Kentucky District and others whose names I did not learn. These people in these central districts are like a large family and a wonderful spirit of co-operation exists among them. It was a pleasure to meet Brother and Sister Wines again. They are familiarly and lovingly known as "Dad" and "Mom" on this district and are held in high esteem by both preachers and people. They are pioneers on this territory and under God have been greatly used in building up the work of holiness in Indiana.

The W. F. M. S. under the leadership of Sister Quinn held an interesting morning session, and Dr. Morrison spoke two mornings and preached one evening to a large company of interested people. The song services were under the direction of Professor Burl Sparks who is a member of the Seymour church. He is one of the great song leaders of the church and God blesses his singing. One interesting feature of the

convention was a radio program. Professor Sparks sang in Louisville, and a radio was put in the church and the convention listened to the singing of Brother Sparks. It was a time of blessing. There were many interesting papers read, some of them worthy of a wider hearing. A District Young People's organization was formed and officers were duly elected. Mr. and Mrs. P. H. Lunn visited this convention and disposed of a number of books. Brother Lunn stated publicly that he had heard many expressions of appreciation for the HERALD OF HOLINESS and the work of the Publishing House. The district underwrote over 7,500 copies of the Home Mission Number of the HERALD OF HOLINESS and will probably easily reach 10,000 copies.

The district now has something like sixty churches, and the preachers are filled with enthusiasm for the work. A number of interesting home missionary propositions were mentioned. The District Treasurer, Amos Griffin, gave an excellent report of the finances. This district is heart and soul back of the general work and is intensely interested in missions. We shall remember with great pleasure our visit to the Indianapolis District and the hearty welcome accorded us.

THE FAMINE IN CHINA

The famine in China is demanding the attention of the civilized world. According to the China Famine Relief, 205 East 42nd Street, New York City, over six million have already died, and four million more are close to death. It is becoming a challenge to the conscience of Christian people. "These millions of men, women and children (differing from us only in slant of eyes and color of skin) are caught in one of the worst famine catastrophes that ever befell China or the world." In a letter to the Editor, Dr. David A. Brown, Chairman of the China Famine Relief says, "Death by starvation still takes a frightful toll in China. The need is stupendous. My feeling is that if our own people were starving in a foreign land, every persistent call for help would gain your approval. With the opportunity to save the lives of many men, women and children, now dying in such great numbers, I am sure you will respond. Please do all you can personally and ask others to do likewise." From enclosed literature we glean the following facts. The Associated Press correspondent at Peiping cabled early this year, that the famine is "the worst in human history." G. Findlay Andrew, a well known missionary, who recently returned to Shanghai after nine months of work in the famine area, reported that 2,000,000, one-third of the population have died in the province of Shansi alone, and that 2,000,000 more are doomed to die within the next few months. "The situation is worse in Kansu," he says. "In addition to famine, typhus fever raged throughout the summer, killing uncounted numbers. Stories of cannibalism are entirely true. I have witnessed many in-

stances of it," he declared. "At Sianfu and in many other places great common burial pits (Wan Jen, or 10,000 People Pit) are filled and new pits dug," he reports. "Countless villages and many sizable towns have been entirely wiped out. In some districts, the roads have been changed, avoiding the towns because of the stench of the unburied dead. Winter will bring terrible suffering and deaths beyond counting, because in order to live tens of thousands of families have torn down their houses, selling the roof tiles and timbers. Even clothing has been sold for the price of a meal, and multitudes face the winter with nothing left but cotton summer garments and roofless walls for shelter."

SOLILOQUY OF A LOST SOUL

For a number of years we have kept close at hand, a little tract entitled "Soliloquy of a Lost Soul" written by D. M. Fletcher and published by the *Repairer*. It never fails to bring vividly before our mind the seriousness of sin and the awful penalty of a violated law. Worldlings will read it and scoff; formal church members will read it and deny its truth; while others will read and ponder deeply the question, "Will God indeed visit the wicked with such punishment, and will the torments of the damned endure forever?" This is a solemn thought. And yet our Lord himself dealt plainly with this phase of divine truth, and His delineation of the final judgment and His recital of the curse pronounced upon the wicked finds no parallel in literature. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Let meditation upon this awful subject drive us to our knees in strong intercession, and send us out with seriousness of purpose to win men and women from the ways of sin and turn them to Jesus Christ the Savior of the world.

"At last I am in hell. In spite of all my resolutions not to come, I am here to suffer the just demands of a broken law. O God, can it be that I, who was taught the way of truth, virtue and heaven, should choose sin and eternal damnation? Death and the judgment are past. The time of repentance has slipped away. Mercy's door is forever shut. I would not heed the warning voice of God, though it thundered in my ear night and day, from my cradle to my grave. I hardened my heart and said, 'I will not yield.' At last death came; I tried to repent but my heart would not melt, and my eyes refused to shed a tear. I passed into eternity a damned soul. The worm that never dies has coiled its slimy folds around my naked heart, and in it fastened its venomous fangs. Merciful God, pity me! But the white-winged angel of mercy has forever flown. The fiends with their bony hands are grasping for my defenceless soul. Away, ye devils; ye shall not touch me. Ah! they have me at last; it is useless for me to resist. Is there none to deliver—

none, great God, none! I turned my back on Thee; now Thou dost refuse to hear my cry of anguish.

"The flames of damnation are wrapping my soul in shrouds of eternal misery. Oh, that I had a drop of water to quench this raging thirst that consumes me; but there is no water here. Devils laugh at my agony, and exultant shout, 'Enjoy the wages of sin forever!' Forever! O God, I have been here but one short hour, and I have suffered more than a thousand tongues can tell, and must I forever suffer thus? Through the ceaseless ages yet to come must still I suffer on? None to heed my bitter prayer; none to say it will soon be over? It is forever; forever!

"The darkness is intense; broken only by the lurid flashes of divine wrath that are thrown like thunderbolts from the hand of a just God! I grope in the darkness to find Him, but plunge over the precipice of despair on the rocks below. Bruised and mangled I rise and stagger on in search of a friend, but none can be found. All are my enemies; I scream for help and the only answer is the echo of my own sad cry. Alone! Yet multitudes are here; they gnash on me with their teeth; they trample me under their feet. I struggle to rise, and they dash me into the lake of everlasting fire. Alone! Yes, alone! Without God, without hope, without heaven.

"Oh, that I had a moment in which to repent; but it will never be given. I have sealed my own doom. God's mercy was extended; I refused till too late. Now eternal justice is being satisfied. 'Tis just. God is love; is just and holy. He is clear, but I am guilty—damned and that righteously."

A colporteur of the American Bible Society writes, "I got acquainted with a young Greek at whose restaurant I ate occasionally. I found that he had never seen a Bible, and readily sold him a New Testament. Several weeks later I called again. He was very glad to see me, and at once told me how, by reading his Testament, he had found Jesus. He wanted several copies to give to friends. Since that time his restaurant has become a meeting place for young Greeks to whom he gives the Scriptures, and who assemble there, after closing time, and together study the Word."

"The difference between a justified soul and one fully sanctified I understand to be this: the first, if he does not backslide, is kept from voluntarily committing known sin, which is commonly known in the New Testament as committing sin. But he finds in himself the remains of inbred corruption, or original sin, such as pride, anger, envy, a feeling of hatred to an enemy, a feeling of rejoicing at calamity that has befallen an enemy. The second, or the person fully sanctified, is cleansed from these involuntary sins."—BISHOP HEDDING of the Methodist Episcopal Church.

APRIL GLEANINGS

By General Superintendent Chapman

Yesterday a thoughtful layman recalled the instance of the preacher who denies the inerrancy of the Bible, though still holding that there is much that is true and valuable to lead men to God. And the layman said, "Suppose I should gather a company of friends about my table and serve coffee to them, saying passingly, 'Some of this coffee is fine and will do you good. Some of the cups have strychnine in them. We do not all agree as to just which cups are good and which are poisonous—you must be your own judge.' Would there be much coffee drunk at that table?" The illustration seemed to me apt and pointed. For when we are presented a Bible which is said to be a mixture of truth and error and we are left to judge which is the one or the other we are really no better off than if we had no Bible at all. And preachers and writers who have cast doubt upon the dependability of the blessed Book are doubtless responsible for much of the neglect of the Bible of which even they complain. Nay, the Bible does not simply "contain the Word of God," it is the Word of God. And while there are a million guesses of students and scholars which contradict the Bible, there is not a single fact of history or science which does not wholly agree with it, and the results of archaeological research in Bible lands every year bring collateral evidence of the Bible's complete dependability. The Bible is the Word of God.

Michael H. Crowley, superintendent of police in Boston, says that youthful thugs and bandits are the greatest problem in the land today. He says it is possible to handle the hard-boiled criminals, but it is a puzzle what to do with boys in their teens when they are brought to court charged with vicious crime. This official blames lax home conditions, a tendency of parents to let their children run wild, and the motion picture shows as among the reasons for the terrible prevalence of juvenile crime. Broken homes, especially homes where divorce has played its havoc, are fruitful of juvenile criminals. Want of employment during early years, a situation common to children in the city, affords the opportunity and motion pictures setting forth the details of hold-ups and other crimes furnish the suggestions and inspiration for those hideous acts of lawlessness which make the grown-ups tremble.

I heard Dr. Riley of Minneapolis, preach on the Second Coming of Christ a week ago. He said a modernist preacher once approached a friend of his and said, "You preach the 'Second Coming of Christ.' Well, I want to ask you three questions: Do you believe that Jesus will come within the next six days?"

The friend replied, "I do not know when He will come." "No," said the questioner, "I know you do not know when He will come. I ask you only do you believe He will come within the next six days?" The friend pondered the question and then said, "No, frankly, I do not believe He will come within the next six days." "Another question," said the inquirer, "do you believe He will come within the next six months?" After a thoughtful pause, the friend answered, "No, I do not believe He will come within the next six months." Then one more question: "Do you believe He will come within the next six years?" "No, I do not believe He will come within six years." "There," said the questioner, "I thought so. You do not believe what you preach. You preach that Jesus is coming soon, but you do not yourself believe that He is coming even within six years." "But I do believe what I preach, and your question and my answers confirm me in that belief." "Why, how can that be?" asked the astonished questioner. "Well, the Master promised that He would come in such an hour as ye think not. And the fact that I do not think He will come within six days, six months, or six years makes me know that He may come within such time."

"He does not know how to commend anyone except to demote someone else, and he does not know how to commend one branch of the work of the church except by debasing some other." It was a strange and unusual criticism I heard, but as I went away I asked myself if this is not really the usual way we do it. One man gets up to speak on foreign missions and he attacks our people for building proper houses of worship in the home land. Another speaks for home missions and in substance he says the church is "top-heavy" on foreign missions, and that if we would do more at home we could then do more abroad. Another speaks on education by making slighting remarks about "emotion," and how little some people who shout know. Another is supposed to emphasize evangelism, but he proceeds to anathematize our schools and education. But it's a very poor way, for all of that. I have heard it said that when a lawyer has a poor case from the standpoint of justice he bemoans the opposing counsel, and I have wondered if we do not seek to hide our ignorance of the theme or to cover our want of interest in it by drawing critical attention to something else somewhere. If a branch of the service is not strong enough to demand support on the basis of its own merit it had better die. And if we don't know how to promote a certain interest except by tearing down another we had better go out of the promotion business. Jesus called the man who sought motives in the eyes of others to the ignoring of the beam in his own eye a hypocrite. Tearing down one man in order to exalt another is pretty dangerous business, whether the man we intend to exalt is ourselves or someone else.

"And he gave them their request; but sent leanness into their soul" (Psalm 106:15). This refers no doubt to the Israelites' murmur for meat and God's answer in sending quails in such abundance that they ate until the very sight of meat was an abomination. But is it not possible yet for us to request and receive things which result in leanness of soul? Is it not far better that we should take what God gives and do without what He withholds? Cannot His grace teach us to be satisfied with His fare? "Godliness with contentment is great gain."

The twentieth session of the Alberta District Assembly at which it was my good fortune to preside has just concluded its meetings. One splendid proof of the loyalty and aggressiveness of these Canadian Nazarenes is the fact that they overpaid their General Budget for the past year by about fifty per cent (and their regular budget is larger than that undertaken by many districts). These Albertans are strongly missionary, although at the present they do not have a member from this district on the foreign field under our Board. However, they have two or three in preparation. This district made a good ten per cent growth in membership during the past year and they have now gained momentum enough that we look for an even larger growth during the coming year. Brother Thomson, who retired from the District Superintendency after serving faithfully for seven years, said on the closing day of the assembly, "The Alberta District will come up to the General Assembly in 1932 with one thousand members" (it now has 599), and this sentence seemed to catch fire and become a sort of goal for the coming two years.

In the course of a conversation today, I had occasion to say to a beloved brother, "Among the orthodox churches of today there is none more efficiently organized or more blessedly united in spirit and purpose than the Church of the Nazarene." There may be small bodies which are gathered about some peculiar fad which can boast of greater compactness, but among the movements which major on the old-time gospel and depend upon "The faith of the fathers" the Church of the Nazarene holds a fortunate position in respect to both efficient organization and spiritual unity.

In the recent symposium in *The Literary Digest* on the subject of "Hell," it was found that even the boldest were unwilling to say that the doctrine of hell has been discarded among thinking people. Dean Inge is quoted as saying that hell is the shadow cast by the hope of heaven and the stronger the hope the darker the shadow. And I think none can deny that people who have but a compromise hell hold to but a dim heaven. And the demand of every life for a strong,

sure hope cannot be answered by an emasculated gospel which calls sin weakness, salvation a philosophy and hell a mere incident of language. Men who confess themselves great sinners, who dread a fearful judgment and flee to escape from a bottomless hell are the ones who repent in deep and genuine sorrow, lay hold upon an omnipotent Savior, experience a clear and well authenticated change of heart and press forward to a heaven of infinite and everlasting joy and bliss. When the negative is strong the positive is commensurate to it—this is the rule.

Today the pastor came and asked for a few lines for his bulletin which must go to the printer tomorrow. I sat and wrote the following: Someone, I believe it was Fletcher of Madeley, was asked, "What is the first requisite of a genuine revival?" He replied, "Prayer." What is the second requisite? He answered, "Prayer." What is the third requisite? And still he said, "Prayer." I do not know whether he would have gone on making the same answer indefinitely, but I am sure he did not go too far in answering thus the three times. Of course other things enter in, but prayer is thrice first. In talking of Christian services, someone has said, "After we pray we may do something else. But we can do nothing else until we have prayed." And I think this statement applies to preaching, testimony, singing, personal work and every possible activity. It applies also to the penitent seeking the mercy of God. And Jesus himself said concerning the sufficiency of prayer, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Some have marveled that health and other blessings of a temporal sort are sought and found through prayer. But the greatest of all miracles is performed when a sinner is converted into a saint, and this is done in answer to believing prayer. And if prayer so effectively changes men, why marvel that it also changes things? And just think, the ability to pray, the ability that makes the weak omnipotent in the will of God, is the most universal gift of all. For it is not the attitude or posture of the body or the eloquence and abundance of words that is prayer. Rather it is that deep, earnest, heart desire which reaches out to God with the hand of faith and takes the object of its request from His extended and abundant hand. Let us pray!

"The true work of evangelism has to do with the individual. Every human being is a separate creation of God, having his own rights, capacities, responsibilities. Men and women cannot be dealt with in crowds. They may be spoken to as crowds, but the message of the 'Good News' must be heard individually, and faith in it must be exercised personally. There can be no vicarious faith which appropriates the redeeming forces which the God of love has provided. The lonely act of faith is necessary."—G. CAMPBELL MORGAN, D. D.

LOOK UPON THE FIELDS, FOR THEY ARE RIPE AND READY FOR HARVEST

By General Superintendent Goodwin

I KNOW of nothing more inviting than a ripened harvest field with the golden grain bending in the gentle breeze and warmed by the noonday sun. Every head of wheat seems to speak with an impassioned voice, calling for the ready sickle and the brawny arm of a willing reaper. The whitened field seems to say, "Who will accept my invitation to toil and labor in this harvest field at once? Do not delay, make haste, hurry before the fall rains set in and destroy my value." Our Lord saw the world ready for His message, and invited His disciples to look upon the world's great harvest field. By these words He seemed to indicate that the world was now developed as far as natural forces could go; that He had given them the field with proper equipment to gather in the golden grain of precious souls. "Look," said He; give attention. The urgency of the invitation seems to imply this question, "Don't you hear the murmuring cry of the ripened golden grain calling for reapers? Can you stand idly by and do nothing? Who will hurry to the reaping?"

There are some serious suggestions implied in the harvest field. First, there is the invitation for toil. Second, there is value in store. Third, there is the promise of future harvest fields. Fourth, there is danger of eternal loss. Fifth, there is present opportunity. We might suggest even more, but enough for this writing. But for a moment just think of three: value, loss and opportunity.

Who can estimate the value of a soul? "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Put the soul in the light of atoning blood, the sacrifice of Christ to save a soul, and think of heaven's estimate of the value of a soul, and what shall we say?

"After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." So they passed Mysia and went on to Troas. There Paul got the leading in a dream. He heard the voice of a man calling, "Come over into Macedonia and help us." Then they assuredly gathered that the Lord had called them "to preach the gospel" in that place. There they had great and blessed success. Paul might have wasted his time and effort in Asia, as the people were not then ready for his message, or he might have found a people in Bithynia who would have been so hostile to his gospel that he could have accomplished nothing.

God has not called us to civilize but to evangelize the world. Where do we and where can we best succeed? Who will gladly receive our message? It is very evident that we do not have funds to reach every nation and fully evangelize them. We must do our

best to reach as many as we can. It must be souls that really count in the great heart of God. For the salvation of one soul is just as precious as another. Should we not then seek the places where we can win the most for Christ in this struggle for the salvation of the lost? Really the gospel is a work of salvation and we have never gained our objective until our hearers have been truly saved from sin.

No estimation of the value of a soul can be made in the divine economy, for one soul is so precious, far beyond all earthly values that words could not reach the heavenly appreciation of even one soul. No service can be too hard, no sacrifice too great to win a soul for the Master. Only one question remains. Where can I spend my life or give my service which will win the most for Christ and His Church? Here is a great question and it will take wisdom and divine leadership to determine the answer. God will lead us on if we will but listen to His voice.

Then put the soul in the shadows of eternal loss, and think of values for a moment, and we must feel that no effort or sacrifice can be too great to save even one soul.

Pushing all other suggestions aside, here in the harvest field is opportunity. Not only suggested but pressing opportunity; urgent and present action. Neglect would ruin the harvest. All past labors in plowing and planting are now endangered. No time now for delay. No vacations now. All idle gazing and leisure must now be forgotten. Harvest time is here, the field must not be neglected. In a few days opportunity will have passed and soon the reaping time will be no more. Up, O up, thou idle reaper with sharpened sickle, and gather the precious grain. To the Christian worker these ripened opportunities carry him forward into the world's great harvest field of precious souls. The value of the field far outweighs any effort or sacrifice which can be put forth. Souls must be reached with the message of salvation.

The harvest is ours. Christ has given the equipment needed for reaping. The full equipment cost Him infinite sacrifice, moved by infinite love, with plans covering infinite time, all converging into infinite effort, to provide these infinite riches. He has placed all these infinite resources at our disposal in this great salvation, which "is able to save us unto the uttermost." Now shall we talk about pennies? Shall we even mention dollars in this work of saving others? I have been almost distressed in hearing people talk about the cost of winning a soul and comparing souls with dollar value.

In the problem of investing God's money in various

fields it may be worth our attention to consider where we can best succeed in the use of the money entrusted to our care. And it would hardly be wise to spend God's money which is worth much in human effort in hopeless endeavor, and especially where there is little prospect of winning souls for Christ. Would it be wise to use thousands of dollars in fields where little or nothing can be done, where the people refuse to receive the gospel message, when the same effort would win thousands of souls for the Master? What are we to understand by the words of Christ when He instructed His disciples to seek other cities when their message was not received? Or when He advised not to cast pearls before swine? Is it not a wise cau-

tion against a waste of time and effort? We may therefore conclude that we should seek open doors and favorable time and place to put forth our efforts in winning others to the truth. No cost is too great to win a soul for Christ, but we should not waste our time and efforts where there is no reception of our message.

There are times when it may be wise to turn from certain fields because there are no open doors. We remember that Paul was minded to enter a certain field, but was forbidden of the Holy Ghost to preach the word in Asia. Were there not souls in Asia? Most assuredly there were many thousands of them, but the Spirit had in mind better fields which were ripe and ready for harvest.

MY MESSAGE FOR MOTHER'S DAY

By Professor A. S. London

IT HAS been my privilege for several years to contribute an article at this season of the year in honor of motherhood. We pause again to pay tribute to her who, after Jesus Christ, is God's best gift to men—mother. It was she who shared her life with us when as yet our members were unformed. Into the valley of the shadow of death she walked that we might have the light of life. In her arms we nestled in the hour of pain and on her soft bosom we found a couch for our repose. She taught our baby feet to go and lifted us over the rough places in our youthful days. She made the little garments that we should wear. She started us off to school and often kissed away the bruises in the eventide. She brought us up around a family altar and taught us the name of Jesus, and told us the story of the love of Christ for little children.

Perhaps your mother lives to bless your life. If so, count yourself a very fortunate person. It may be that you are called to minister to her in the eventide. Consider this a privilege. Plant the kiss of love upon her face and hands this Mother's day, or send her a message of love and tenderness. If she has been called up higher and is now at rest in the home above—then wear the white carnation in memory of her, and help to indulge the sentiment of Mother's day.

One of the greatest pictures in the world is the Madonna and her child. The charm of it never grows old. The beauty of it never fades. Look into that Christian home at twilight. There in the glow of the open fire is the mother with her babe. She is crooning lullabies, interspersed with broken bits of baby talk, and the little cherub answers with a voice that fully compensates the mother for all suffering and sacrifice made in behalf of the babe. Talk about kings and emperors, here is an office far above the great of this earth! Into these mother-hands God has entrusted

a budding immortality, and unto her He has committed the sacred task of making the first impressions upon the unsullied tablets of the child-heart. Wonderful, beautiful motherhood!

The Protestant Madonna is not the Virgin Mary, but one's own mother. In celebrating Mother's day, we strengthen the grip of Christianity. It is the part of Christianity to perpetuate devotion to mother. The white carnation has been taken as the symbol of motherhood. It expresses her purity and beauty. Its fragrance tells of the love of motherhood. The carnation makes an atmosphere all its own. There is no other flower like it. When bruised or cut it breathes on to bless those who pass by. It produces aromatic spices, and its oil is a medicine. It is thus with motherhood. The essence of the mother is love. In joy, or sorrow, in laughter or tears, that mysterious something about motherhood, exhales its fragrance to bless all who come within the circle of its influence.

The cross is mother's emblem. If we look at motherhood from the standpoint of the cross of Jesus Christ, we discover the nearest natural expression of its thought. The secret of the cross is divine love; the secret of mother's care and self-denial is love. The mother of Jesus standing before the cross saw more than a tragedy, she saw what love would do, even for those who did not love. She beheld a reflection of her own mother love. And Jesus, looking down upon His own mother, heartbroken at His suffering, beheld more than a weeping woman. He saw an imperishable type of divine love. Oh, the love of a mother! There is nothing on earth like it. It goes beyond all human reason and leaps over chasms that otherwise could not be spanned.

One of the sayings of the old Jewish Rabbis was, "God could not be everywhere, and therefore He made mothers." I believe their thought was that God was omnipresent in mothers. "Behold thy mother,"

were almost the last words of the Son of God. The child knows motherhood long before he has a thought of Deity. The one should lead to the other. It is easy to go from the bosom of a loving mother into the arms of the loving Christ.

The unselfish devotion of motherhood to children is the truest illustration of the Christian ideal of service. No achievement is greater than the simple, unostentatious, ministry of motherhood. How bravely mothers bear the burdens laid upon them! How courageously they meet deprivation and suffering! They are truly the type of Christian martyrs.

One has said that to think of mother is to recall her unselfish devotion, her limitless, unfaltering love through evil and good report; never wavering, but growing stronger and stronger through the passing years. She asks nothing in return for herself. She gives all and in the giving receives her reward. She seeks nothing greater than that her children be good and great men and women. If the children fail in life, she does not love less, but more. What a life is that of the mother! Wonderful, constant, miraculous, mother! What a tragedy that any young man or woman with a good mother grovel in the mire of sloth and sin!

Motherhood is the choicest flower of earthly affection, and most like the love of God. When Jesus would teach the people the truths of God's providence and care He took in His hand the little anemone that

blossomed in scarlet beauty on every hill-slope of Galilee and said, "Consider the lilies"—God will take care of you. So let the white carnation, emblem of Mother's day, bring to us its message of motherhood. It speaks of purity, beauty, fragrance and charity.

Coleridge said that a mother is the holiest thing alive. Of course there are mean and unworthy mothers. But one can hardly stoop so low but that the mother love shows itself in terms of greatness. Napoleon thought so much of the mothers of his country that he said the future destiny of the child is always the work of the mother. Beecher said that at first the child feeds from the mother's bosom, but always from her heart. How imperative it is that our country produce good mothers. Dickens said that it must somewhere be written that the virtues of mothers shall be visited upon their children, as well as the sins of the fathers.

It has now been more than four years since the passing of my own mother. I think I have not wept during these four years, but that the thought of her comes afresh into my life. Mighty is the force of Christian motherhood! The instruction received at her knee, the parental lessons, together with the pious and sweet souvenirs of the fireside, have never been and will never be effaced from my soul. I am still but a child, though many years have brought a few gray hairs to my head, for I recall the fond devotion, with a softened heart, the gentle chidings of the best friend that God ever gave me.

THE PROMISED COMFORTER

By H. J. Hart

When he is come (John 16:8).

IN these few words the Master releases a ray of unprecedented gospel truth, which in the accompanying chapters divides into all the various offices and governments of the divine Paraclete, even as does the ray of pure white sunlight, when passed through the prism, separate into all the varicolored hues of the spectrum.

By one majestic sweep of His mighty mind He lays before us a new element which is to enter into the Christian's heart and life and work, such as they to whom He was speaking had never dreamed. He speaks of One to come who would entemple their hearts, shine out through their personality and in a moment become Comforter, Guide, Reprover of sin, Teacher, Testifier and Abiding Helper in every need and emergency of their lives.

Our Lord knew men, especially did He know how comfortless His disciples would be after He was removed from their midst, He promises them a Comforter; He saw that man lacked ability to comprehend spiritual truth. He promises to send unto him the Spirit of Truth; that he was blind and could not see

afar off, He promises a Guide to direct his feet through all the meandering pathways; that he was slow of understanding, He promises him a Teacher; that he lacked power to meet the unearthly foe of the soul, the opposer of all righteousness, He extends the promises of power, "after that the Holy Ghost is come," to strengthen his hands in the conflict and might to enable him to face the foe when the battle waxed hot.

The passages which apply particularly to the divine Paraclete in the central chapters of John's Gospel stand in unusual brilliancy, even as do the greater stars of the solar system outshine all others of the universe to us who live on the earth. It will be profitable and refreshing for us to consider each in its separate relationship to the life and experience of Christians.

The disciples were awed before their Master's announcement that He was to soon leave them. They had hoped and planned that He would remain always. They had dwelt long upon the thought that He would again restore the kingdom to Israel, and that He would extend His scepter of power throughout the whole world, overthrowing Romanism, setting up H

throne and making them, His disciples, princes ruling over the nations jointly with Him. His presence with them had always been an encouragement in opposition and trials. While He was with them they seemed to enjoy a degree of victory, but in His absence they often became intolerant and jealously bickered among themselves; being many times drawn aside from the straight and narrow way by the worldly trend of their unsanctified hearts. The disciples would miss their Lord, and were grieved before the realization of His departure. But hear the consoling words of the Master, as they fall upon their minds, like a cooling zephyr upon a fevered brow, "And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not neither knoweth him; but ye know him for he dwelleth with you and shall be in you." This promise sweeps all heartaches, depression and disappointment before it. It is the other Jesus which will enter their hearts, and will not depart again. The Lord would send Him to your heart, reader friend. "When he is come," He will be a comfort to your heart, no matter what ill betide. The Holy Ghost would be a stay to the disciple of God.

In the presence of spiritual truths the minds of men stall. Many times we fail to catch the full sweep of inspired thought. The words of the Master were covered and their meaning veiled to the disciples. They struggled to comprehend, for illumination had not dawned. They fain would have penetrated the Master's mind and drawn from Him a clear interpretation of His words. The endeavor to pray into the secrets of the Lord was thwarted by a counter thrust, Not harsh but emphatic: "It is not for you to know the times or the seasons, which the Father hath placed in his own power; but ye shall receive power, after that the Holy Ghost is come upon you." To these untutored fishermen, who felt their inability to grasp the meaning of the words of Christ, and who came far short of understanding the meaning of His ministry among them, or to comprehend the plan of God for themselves, Jesus gives another promise of unsurpassed magnitude, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." One is reported to have said, that, "He did not longer need the Bible, for he now had the Inspirer of the Bible in his heart, and even he could write inspired articles now." Such talk is foolish. It would be as consistent for the scholar to throw away his text book on the approach of the teacher, saying he had the teacher, there was no longer need for the text book. The teacher is indispensable in order to make clear the text. You and I need always the Inspirer of the Word of God to illuminate the truth and to correctly interpret it to our hearts, to bring the word of Jesus with force to our minds, that we fail not in the divine

design. "When He is come" He will teach you all things, and bring all things to your remembrance, whatsoever I have said." How the Word burns in our hearts when illuminated by the Holy Ghost. So did the actual words of Jesus as He talked to the two disciples on the way to Emmaus.

To the one in whose heart the Spirit has come there is no lacking of assurance of divine acceptance. The doubtful uncertainties have long since taken flight. "The full assurance of faith" now has come. There was once doubts at times, perhaps we were not always sure we were the children of God. Jesus says plainly, "When the Comforter is come, he will testify of me, and ye shall bear witness." After Pentecost the disciples saw clearly the meaning of Christ's mission and work. The words which He uttered while with them now became the theme of their song and testimony, they saw He was the center from which emanated all spiritual life and truth. So convincing was their testimony that those to whom they spake were made to cry out, "Men and brethren, what shall we do?" That peculiar unction of the Holy Ghost gave point and edge to their message as they witnessed for Christ, and their listeners were pricked in their hearts. He would make your witnessing effective.

Would the Church witness displays of Holy Ghost conviction upon sinners? Be possessed with evangelical fervor and missionary passion? Be a reprover to the world of sin? Would it see strong men quake, and hardened sinners cry out? Then the church must tarry until the Holy Ghost has come, sanctifying its membership and extending His power into all its departments, exerting His authority in all its administrative activities. The divine Paraclete would make the Church a potent force against the "long drift of sin."

Christ would have shown the disciples the way to the jeweled gates of the city foursquare; He would have drawn aside the curtain of their minds and revealed glories eternal: the throne, the river of life, the trees whose leaves were for the healing of the nations, the city of gold. But these were some of the things they could not bear as yet. "Howbeit when he, the spirit of truth is come . . . he will show you things to come . . . and glorify me." To the sanctified Christian the coming of Jesus is a fact, and heaven is precious to his thoughts. He is a believer in premillennial truth and he is looking expectantly for the imminent return of the heavenly Bridegroom. The one in whose heart the Holy Ghost dwells is living and acting like he expected his Lord now.

The discourse of Jesus relative to the Spirit ends with these words until after His resurrection, but as He opens His paschal prayer He begins to pray that the Father would prepare the hearts of His own for the coming of the Comforter. That His prayer was answered and the Holy Comforter came there can be no controversy. But has He come to your heart, dear reader, "Scattering His love through every part, and sanctifying the whole"?

THE INSPIRED HERDSMAN GOES TO PREACH AT BETHEL

By Evangelist G. F. Owen

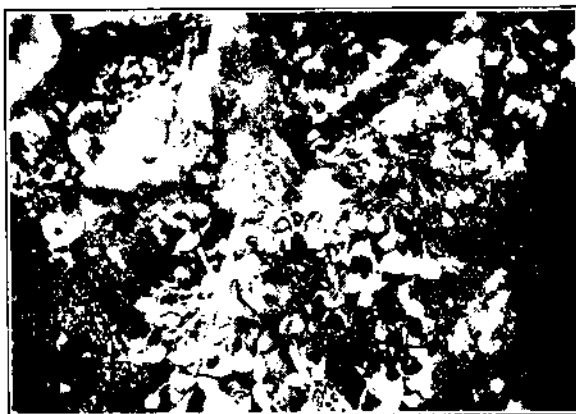
MUCH has been said with regard to Amos' education and travel. Some have endeavored to account for his finished style of preaching and writing by accrediting him with considerable schooling and extensive travels, but the majority of these endeavors are little more than cheap attempts to substitute human accomplishments for divine inspiration. Amos did have some education—that is apparent—and doubtless he had visited the nearby cities. He was a wool grower, and being such would need a suitable market for his wool; he was a gatherer of sycamore fruit and needed a market for these "wild figs." Worthwhile markets were near at hand. One hour westward from Tekoa would bring him to the high road which connected Beersheba, Hebron, Bethlehem, Jerusalem and the cities to the north. Bethlehem was only six miles from Tekoa, Jerusalem was twelve; and ten miles farther on to the north lay Bethel with its temple and golden calf; and twenty miles from Bethel was the city of Samaria, Israel's capital.

To some of these cities Amos went to market his annual crop of wool, and while there he saw the rich getting richer and the poor getting poorer. He saw the injustice, immorality, idolatry and empty ceremony which were so very common in those days when rebellious Israel had forsaken God, and for true worship had substituted the idolatrous worship of the golden calf.

In the market-place Amos saw the people "multiply their transgressions," and in the sanctuaries he saw them bring a sacrifice "every morning." He saw that the well-to-do lived in elegant houses built of cedar and inlaid with ivory. They had summer and winter homes which were gorgeously furnished. The beds on which they lolled were made of pure ivory. They dressed in expensive silks, drank fine wines and ate delicate foods.

On the other hand, Amos was well acquainted with the meager fare of the poor. He understood how their domestic lives were spent in the black sack-cloth-of-hair tents and rude stone houses. And he was very familiar indeed with the *aba* or shepherd's cloak which the poor man wore by day and wrapped himself in at night; but which the rich sometimes took as the poor man's pledge and refused to return at sundown, thus leaving the poor man to shiver or shift as best he could.

All these things must have made a very great impression on the plain herdsman from Tekoa, for much of his time had been spent in the clear atmosphere of the desert and open pastures where he had noticed everything that went on around him. All these things, in the cities he must have questioned as he had every suspicious sound or sight in the desert. On his return home he probably reviewed God's laws as given by Moses, and perhaps slept at nights as much as his thoughts would permit, and on the morrow led his sheep out to the pasture lands. The shepherd has much leisure time while his sheep graze, and it is very probable that Amos sat on some hillside where he thought deeply, meditated and prayed. One day he heard God saying unto him, "*Go prophesy unto my people Israel.*"



THE SYCAMORE FRUIT ("WILD FIGS") SUCH AS AMOS GATHERED

Amos may have wondered a bit that Jehovah should call him, but ere long truth as well as the path of duty lay before him as clear as the noon-day sun. His call was in some respects similar to that of George Fox who, in his Journal of 1646, says:

"As I was walking in the field on a First-day morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to fit men to be ministers of Christ; and I wondered at it, because

it was the common belief of the people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord, who had opened this thing unto me that morning."

The northern Kingdom (Israel), under Jeroboam II, was at that time prosperous, proud and powerful, yet at God's call this man Amos rose up from the ranks of the shepherds and went to pronounce their doom. Nathan had dealt with David, Gad with Solomon, and Elijah with Ahab and Jezebel, but this herdsman went with his message to the people as a whole; furthermore he chose a great and popular occasion—an outstanding religious festival—where the very things which he was to denounce would be on dress parade. The idolatrous religion of calf worship was a religion of mere ritual and sacrifice and had nothing vital about it. Amos faced it at its headquarters, and upon one of its high days. As Luther at the Diet of Worms, as Savonarola at the Duomo in Florence, as Paul at Mar's Hill, and as Christ himself at the great feast at Jerusalem; so was Amos at the feast at Bethel.

One can almost fancy seeing the inspired herdsman

as he enters the tabernacle, with long whiskers, a coarse cloak hanging loosely about his body, a girdle about his waist, and a shepherd's staff in his hand. Thousands of gaudily dressed worshipers probably moved to and fro as they exchanged the latest gossip, bowed before the golden calf, and listlessly attended the white-robed priests as they went through the routine of offering sacrifices and waving of censers. Then the plain man of the desert steps up to the front, finds a commanding position from whence they cannot fail to hear, and with an ease and inspiration befitting the occasion he opens his impressive message with those striking words:

"The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."

The speaker readily gained the attention of the people. They could not keep from both looking and listening, for the prophet was so plain in appearance, so unworldly in his bearing, and yet so dramatic in style as to gain the respectful attention of the most careless. Nor was he wanting in his method of approach, for he tactically secured the sympathy of his hearers by fixing their attention on the enormities of guilt in their neighbors. Beginning with the more distant and alien people of Damascus, Tyre and Gaza (the Syrians, Phoenicians and Philistines), he then "turned his prophetic guns" on the nearer and kindred peoples of Edom, Ammon and Moab; the borders of whose possessions literally lay in sight of those who heard the prophet. The Israelites probably said, "Yes, those enemies of ours have been wicked and are deserving of divine wrath. That's right, go on O thou seer and pronounce their just dues." Then his hearers must have been greatly and yet agreeably surprised to hear this southerner expose the evils of his own people (Judah), and pronounce the heavy price they were to pay for their unfaithfulness to God.

Then as one who had labored long to come into his desired haven, so Amos comes to the point of delivering the words meant for Israel. For this purpose God had sent him, and this his soul was bent on doing. All his previous preaching had been true as well as divinely inspired, yet it was little more than the introduction to the principal preaching he was to preach. Swinging into the heart of his message the inspired herdsman began to say:

"Thus saith the Lord; for three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. They pant after the dust of the earth on the head of the poor, and turn aside the way of the meek. . . . They lay themselves down upon clothes laid to pledge, . . . and they drink the wine of the condemned in the house of their god.

"Yet destroyed I the Amorite before them, whose height was like the height of the cedars . . . Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorites. And I raised up your sons for prophets, and of your young men for Nazarites, . . . but ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not. Behold, I am pressed un-

der you, as a cart is pressed that is full of sheaves. . . . You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?

"An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. . . . In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end. . . . I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a fire plucked out of the burning: yet have ye not returned unto me, saith the Lord. . . . Therefore thus will I do unto thee, O Israel: and because I will do this, prepare to meet thy God. . . . Seek ye me, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek the Lord and ye shall live" (Chapters 2, 5).

In condemning the oppression of the poor, the perversion of justice and the taking of bribes he only told them things that all Israel should have known from the law. In speaking of clothes taken in pledge he merely echoed the law, "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down" (Ex. 22:26); and when he denounced those who made "the ephah small, and the shekel great" and who dealt falsely "with balances of deceit," his words only agreed with the well-known law, "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have" (Lev. 19:35, 36).

Amos condemned their shams and cried against substitutes. He urged the people to leave off their idolatrous sacrifices, and even their feasts and so-called solemn assemblies, and to "let judgment run down as waters, and righteousness as a mighty stream." He reproached those who were "at ease in Zion," and those who were guilty of luxurious indulgence. He declared that the Lord "stood upon a wall with a plumbline in his hand." Then the high priest of Bethel endeavored to stop the preaching. He first sent a message to king Jeroboam, saying that Amos had conspired against the king, then he drew near the prophet and said:

"O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court" (7:12, 13).

But Amos' reply was:

"I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (7:14, 15).

The priest, being unable to silence the seer, he continued and his prophecies came true; Israel was carried away into captivity and Bethel "came to nought." Amos stands out today as one of the truest preachers that ever preached.

COLORADO SPRINGS, COLO.

PRESENT DAY GOSPEL MUSIC

By HALDOR LILLENAS

TWENTY-FOUR years ago a young man of twenty, having drifted away from a good, Christian home, found himself on the streets of one of the most wicked western cities. On a street corner gathered an unpretentious group of people. They proceeded to unfold a black box which proved to be a folding organ. After an opening song a young woman stepped into the circle and sang:

*Tell Mother I'll be there
In answer to her prayer,
This message, guardian angel, to her bear;
Tell Mother I'll be there
Heaven's joys with her to share,
Yes, tell my darling mother I'll be there.*

A strange feeling came over the young man listening to the song. Memories of a godly mother now departed to her heavenly home came to him with renewed power. God spoke to his heart, a few days later he was wonderfully converted—through the power of a simple gospel song. Since then the same young man has written more than two thousand such gospel songs.

The gospel song of today has come to stay in spite of a well defined movement to set it aside in favor of the old hymns. There recently came to my attention a pamphlet entitled "Reality in Church Music." This pamphlet written in defense of the old hymns contains much that is worthy of consideration. It is true that there is a tendency among certain people to cater to the cheap grade of gospel songs, some of which have a pleasant, jingling melody, but scarcely any message worthy of consideration, but why should we discard the genuine in order to be rid of the spurious?

We know of no group of worshipers who are advocating the elimination of the magnificent, time tried hymns of the church, but there are millions of people who want with these the sane, scriptural and beautiful gospel songs of today. Anyone who will with an unprejudiced mind make a careful study of a collection of hymns issued a hundred years ago or more, will find among them hymns and songs that are of such inferior character that they would never be included in even the much despised gospel song book of today. Only the better hymns live. This will be true also of the gospel songs. Fifty and one hundred years or more from now the best gospel songs of today will be included in the hymn books in general use.

The writer admits that many of the so-called gospel songs are not worthy of the name. There are songs that are very popular that have positively no gospel message. On the other hand, there are a host of remarkable gospel songs that have sung themselves into the hearts of millions of people, and they will not soon be discarded.

Who can say that the immortal lines of Fanny Crosby:

*Some day when fades the golden sun
Beneath the rosy tinted west,
My blessed Lord shall say "Well done,"
And I shall enter into rest,*

are devoid of merit or Christian consolation? That veteran gospel song writer, Charles H. Gabriel, writes:

*I stand all amazed in the presence
Of Jesus, the Nazarene,
And wonder how He could love me,
A sinner, condemned, unclean.*

Only recently, Mrs. C. H. Morris opened her blinded eyes in the presence of "The Stranger of Galilee," of whom she sang so beautifully:

*And I felt I could love Him forever,
So gracious and tender was He;
I claimed Him that day as my Savior
That Stranger of Galilee.*

And again in her affliction she wrote:

*Thy precious will, O conquering Savior,
Doth now embrace and compass me;
All discords hushed, my peace a river,
My soul a prisoned bird set free.*

The following is from the pen of that gifted modern writer, William M. Runyan:

*All that my soul in its sin can need,
All that my faith in its prayer can plead;
Center of life and soul of my creed
Is Jesus to me.*

We think the above few samples compare favorably with any of the older hymns and we strenuously oppose any movement that has as its object the elimination of the better grade gospel songs.

Religion has a deeper dwelling place than the emotions, but those who know Him, whom to know is life eternal, will have their emotions stirred. Such emotions are varied and often find their best expression in the singing of "hymns and spiritual songs." At times we can best express our worship through the singing of the grand and stately hymns of the church with their slow rhythm and short meter. There are other times when the joy of salvation finds expression in the singing of the well written and jubilant gospel songs that are now so much in use.

Let us eliminate the cheap and trashy gospel songs, but let us not discard the soul-stirring songs that have been born amid revival fires, and that have been the means of expressing the joy of salvation in millions of hearts. The present day gospel song will live on and continue its gracious mission as long as there are people in the earth who have a vital Christian experience, as long as the old-fashioned gospel truths are preached, and as long as souls are gloriously converted and born again. We should use the old hymns and the best gospel songs, but sing them with the spirit and with the understanding and if we do this, the problem of our church music will be solved.

BECAUSE HE LOVED THE POOR

By MRS. J. A. CHENAULT

AS WE followed with deep interest Dr. Goodwin's account of the dedication of the Bresee Memorial Hospital, we came to these words, "The interest which Dr. Bresee always showed in the poor people and his oft repeated efforts to help them, made the occasion extremely appropriate." Tears came to our eyes as this touching picture flashed before our minds. No, they were not tears of sympathy for the suffering millions, but tears of tenderness. We seem to see Jesus through Dr. Bresee's life touching hearts that in turn, turned toward poor, suffering China. "But when he saw the multitudes, he was moved with compassion" (Matt. 9:36).

Do we need money to send out our missionaries? Is this our greatest need? No, this is not our need. Our greatest need is compassion. Our hearts are cold and indifferent and we look on material success at home as a token of God's blessing. As we read a recent number of the *HERALD OF HOLINESS* we were surprised to find two statements like these: Dr. Chapman in "Who Is a Nazarene?" states we gave \$50 per capita last year. Turning over a few pages we found Mr. Baxter writing (he quoting Dr. Morrison) as follows: "Do you know that we are giving less than one-half cent a day, per capita for Foreign Missions?"

Jesus said, "I was an hungered and thirsty; I was a stranger; naked, I was sick; I was in prison, and ye visited me not, ye fed me not, ye clothed me not." Dr. Dyer in a recent issue of the *Southern Agriculturist* says, "The masses of the people never before had so much money to spend as they have today, and they spend it too. Formerly the great masses had little to spend on luxuries. But now everybody spends money for luxuries." Now we cannot see a suffering Christ in America today, but where must we look for Him? There is only one way in which American people today, generally speaking, can draw out our compassion and that is, being sorry for their rejection of God.

Not so with the heathen nations. Millions of precious children in these desolate fields would be made happy if they had only a shack or very plain building for church and Sunday school and day school. Many times we had from fifty to seventy sitting on the floor in Japan, attending Sunday school and we did not need Sunday school rooms and equipment to bring them to Jesus. The secret was *love, mercy and compassion*. In them we see a great opportunity of pouring out loving service to our absent Lord. This is the true spirit of Missions. Not to uplift the heathen for their own sakes but for Him, whose is the great work and whose creatures they are. He is the *Lord* of the harvest. He is sorry for His suffering creatures, and says to His followers: "Lift up your eyes and look on the fields for they are white already to harvest."

"And he that reapeth receiveth wages" (John 4:35, 36). These are His fields, His harvest. "Pray ye therefore the Lord of the harvest that he will send forth labourers." As we recognize the Lordship of Christ, we are brought face to face with the great fact that we are only stewards of His work here below. He has given us the means to carry on that work. And He is coming again, to see how that means has been used. We must have the spirit of Mary as she said, "Whatsoever he saith unto you do it." He that reapeth receiveth wages. Luke 12:42 promise is thus: "Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all he hath." "Blessed are the merciful for they shall obtain mercy."

"He that despiseth his neighbour sinneth but he that hath mercy on the poor, happy is he." "He that oppresseth the poor reproacheth his Maker; but he that honoreth him, hath mercy on the poor" (Prov. 14:21-31).

As we meditated on the touching scene in China we thought of the memorial churches erected in America and how beau-

tiful they would look in lands of poverty, sickness, ignorance and soul darkness, as testimonies to the lives of those in whose memory they were reared, if over each were these words, "Because he loved the poor."

VAINGLORY OR MAKING THE MEANS THE END

By EVANGELIST P. P. BELEW

THE quality of our efforts, and many times their effectiveness, is determined largely by the motive which prompts us to action. No matter how laudable an act may seem to be, if the motive has been other than to glorify God, the glory is only vain. And to do a thing just for the sake of doing it is to make the means the end and exult in an empty accomplishment. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The art of honestly making money is an ability not to be despised, and if consecrated to God may serve as a potent factor for the extension of God's kingdom on earth and laying up treasures in heaven. But if one purposes to "get all he can, can all he gets, and keep all he cans," his glory will perish with him and his coveted wealth will canker, rust, and eat his soul as fire.

Properly motivated and well directed philanthropy is worthy of high esteem, and is sure to receive appropriate reward both in this world and in the world to come. But giving that is done to excite the praise and flatteries of men, or from any other selfish consideration, while it may accomplish its purpose here, it certainly will not be mentioned to the credit of the donor in eternity.

It is fit and proper that church buildings should be commodious, comfortable and artistic in appearance. But it is possible to make the temple an object of adoration instead of a place in which to worship God.

From many considerations a local church with a large membership is preferable; and if we are not desirous of increasing our number, we would about as well quit business. But frequently the net gain to the kingdom of God is greater by forming two or more substantial churches in a city, so that all the members are pressed into service rather than having one large church with only half of the members active. Distribution of responsibility increases efficiency, while centralization tends to inactivity and backsliding.

The minister should give proper attention to the preparation and delivery of his sermons. Even "big sermons" may be in divine order and productive of good. But the preacher who preaches simply to entertain or for the purpose of creating or maintaining a "reputation" may receive his reward in compliments, but he certainly will not in souls and spiritual results. Yea, more, he is actuated by a motive too low for one who is called to the sacred work of preaching the gospel. The final test applied to every sermon should be, "Is this the message that God wants me to deliver at this time?" There is manifestly something lacking in the consecration of a preacher who places his reputation above or on a par with the will of God in such matters.

The use of a public altar is a most effective method of getting people genuinely saved. May God greatly increase the number of its adherents. But even an altar service may become as empty and meaningless as joining the church has to thousands. When people who do not need to go to the altar and whose seeking does not mean anything are *purposely* "landed," or when others are hurriedly "professed," it requires little insight to see that the dominant motive of the preacher is unworthy of so sacred a calling.

Brethren, let us "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life," Amen.

OLIVET, ILL.



Foreign Missions

"We were sorry to hear that finances would not permit of the much needed ambulance being put in the budget, but we rest assured that the Board will do so as soon as they can. Our native African church has given over \$300 toward it, and as soon as the Lord means us to have it operating over our Swazi parish I am sure it will come.

"I am busy at present trying to work in special revival services at my five outstations. This week I ride horseback for three or four hours to Evangelist Shadrach's, where we have a nice congregation. I am hoping that my medical work will permit of my getting away."—DAVID HYND.

"For months we had been looking forward to the visit of our General Superintendents to our African work, but just a few days ago we saw in the paper that Africa is not included in their schedule. We know with the limited time, also the great financial burden, it may not be possible for them to get here this time. Our prayers will follow them as they go to the other fields of labor, and we rejoice with the other missionaries for the great privilege of having these great and good men visit their work. We were, indeed, blessed by the visit of dear Sisters Fitkin and Breesee to Africa, and as some of our other fields did not have this great privilege of a visit from them we are glad they are having our General Superintendents at this time. God bless our dear Nazarene people everywhere is our earnest prayer."—DORA CARPENTER, Missionary in Africa.

It is just as important to inquire each month about the condition of your General Budget as it is to look for your own check. One means your own support, of course, but the other means the bread and butter line of sixty-five missionaries and four hundred native preachers.

Jesus estimated service as one of the highest ideals of life, and made it the kingdom test of true greatness. "Whosoever will be great among you, shall be servant of all." How best then can His children serve Him? There is a *service of prayer* which He most highly rewards. The *service of fasting* also invariably releases God's power on the participant. The *service of time* is an open road to His blessing. But the *service of money*, in some respects, overshadows them all. Money can be transmuted into living, breathing, sanctified human souls, on every mission field in the church, consequently the failure to serve with one's money is fatal. "If, therefore, ye have not been faithful in the unrighteous mam-

mon [in margin it says 'riches'], who will commit to your trust the true riches?"

A church that is taught tithing, that is canvassed for the tithe, that is kept thinking of tithing, will eventually become a tithing church.

Whether the missionary cause advances commensurate with the pleas of the missionaries and the tragic needs of the hungry heathen depends upon the effort made by our pastors. The pastor carries the weal or woe of missions, as far as his local church is concerned, locked up in his will. If he wills it will be done, if he doesn't will it it will not.

The gospel offers us deliverance, freedom, power. Let's pass it on to others who are in need. The heathen long for these three things as badly as we ever did; and they need them as badly as we did, too.

The future of foreign missions is most evidently situated in our home mission successes. If we can (and we can) work out more satisfactory home mission policy, increasing our centers of activity, each new center will soon become a definite source of income for the foreign missionary cause as well as every general church cause.—*New York District Missionary Bulletin*.

Pray for China. Never in its history did it need prayer more than now. Seething with the restless breakup of conventionalities 2,000 years old, it is in desperate need. Millions of its population are starving for bread. War, drouth and political disturbances have brought their inevitable penalty—famine. Out of the present welter must come a new China. It may be years in coming, but come it must. Let us fervently pray to God that when it does appear Christ, our Lord and Master, may increasingly be its guiding star. In the meanwhile the province in which is located our Nazarene mission is reasonably quiet, and the missionaries up to this date are safe. They are able to reach many multitudes with the saving grace of our Lord. When our General Superintendents return we expect a revival of interest and inspiration with regard to this mighty people.

WHAT IS THE MATTER?

Have we the sacrificial spirit today? or have we become soft, and lovers of ease and comfort more than the souls of men? "Why stand ye here all the day idle?" "Because no man hath hired us."

Why not? I have known a woodhauler to pay \$150 to \$200 to have a meeting in his town. Others have sold a calf or a cow or a colt to have a meeting, and have cheerfully entertained all the workers. Is that meeting locked up, brother, in that new car of yours? Is it bound up in that elegant furniture, sister, or that oriental rug? Or was it lost on the way to Florida or California, or burned up in gas in that lovely summer excursion just to be looking around? How shall we answer in the judgment for the souls that we let drift away because we could not deny ourselves the lust of the eye in scenery, in travel, and of fine things?

Are we any longer a people of self-denial? Are we, preachers, willing to divide sacrifice with small churches and financially limited circles, in order to have the gospel of full salvation spread abroad? Are our people mere enthusiasts who complain of the sins and skepticism of our times and of its need of revival and then, with a self-righteous air, get in their cars and run away to the warm sunshine, and leave their pastors and their families to shiver in the cold, and scrimp themselves, and long for a revival and cannot get their people to help them by staying at home and helping with their presence or with their means? Or are we simply connected with some church and have become satisfied to let the world go to hell.—J. L. BRASHER.

A MISSIONARY'S CRY

"It is human to forget, isn't it? It is easy to get so busy with one's local problems, and the work close at home, that we forget our own flesh and blood beyond the sea. But it's lonesome to be forgotten."

DO NOT CHEAPEN A GREAT MESSAGE

To press the principle of the tithe merely to secure ready money is to do violence to God's purpose as well as to wrong the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with God, that it marks the entrance into a larger spiritual life.

Lest you forget, we say it yet—two thin dimes apiece each week from 50,000 Nazarenes, would, if given to missions, place annually in the treasury, \$500,000. It's just that easy, if we would all lift a little.



LESSON FOR MAY 11, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Acclaimed as King.

LESSON TEXT: Matthew 21:1-11.

GOLDEN TEXT: *Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest* (Matt. 21:9).

INTRODUCTION.—Jesus' triumphal entry into Jerusalem occurred on Sunday, April 1, the 10th of Nisan. This was the first day of the "Paschal Week," the day upon which the Paschal Lamb was selected. This day is known or spoken of as "Palm Sunday."

In fulfillment of the type, as Himself the Lamb of God, chosen before the foundation of the world but now made manifest, and anticipating the plans of His enemies to arrest Him, the Master wended His way to Jerusalem in order to be present at the temple. The day following He cleansed the temple, thus exerting His authority as He had done on a former occasion at the beginning of His ministry.

In a most wonderful way He united His high claims with the meekness of the lamb, and at the same time gave no occasion for offense to the Roman government. In the time of the prophet Zechariah kings' sons rode upon asses, and the prophet foretold the incident of our lesson and gave the meaning of this great entry into Jerusalem of the Messiah (Zech 9:9). But in this incident no elaborate preparation marks His royal entrance, though He perfectly fulfills the prophecy uttered so long ago.

THE KING'S DEMAND.—As we study the demand of Jesus we are impressed with the miraculous connected with the demand. Jesus told the disciples where to go and they would find this mother and cold *tied*, which they were to *loose* and bring to Him. No permission is to be asked, but if questioned the simple answer is, "The Lord hath need of them." No surety will be required, just the simple explanation will be sufficient, the animals will be sent. Everything occurred as He had said. This animal had never been used and animals that had never borne a yoke, or burden, were considered sacred. Upon such an animal the Lord Jesus rode as He made His triumphal entry into Jerusalem. No other animal would have served the purpose. None other would have been fit for such regal service. The ass was a peace animal and its first yoke or burden was to bear the "Prince of Peace," the "King of all kingdoms," in the grand triumphal procession as it marched into the Holy City. The horse could not have been used, for they were war animals, haughty and proud, and this was a peace move-

ment, not a seditious movement to stir up political enthusiasm. Yes, it was a procession of very lowly pomp, and yet, compared with it how the grandest triumphs of aggressive war and conquest sink into utter insignificance and disgrace. Jesus demanded the young, the lowly, the unscarred, and yet the ordinary for His service.

We are impressed with the statement "the Lord hath need." Here is a most singular expression coming from "the King of kings." Without degrading His sovereignty He had taken our human nature, and felt all of the inconvenience of our human needs. A borrowed manger for a birthplace, and borrowed bread to feed the multitude, a borrowed ship from which to preach, a borrowed colt on which to ride, a borrowed room where He and His disciples ate the Passover, and a borrowed tomb in which to lie. But because He was the Lord He could command His subjects and use their property as required.

*Ride on, ride on in majesty,
In lowly pomp ride on to die!*

THE KING EXULTANT.—When Jesus mounted the eastern slope of the Mount of Olives it was with far less of outward pomp than even David did when he returned from exile. But He met with a reception from the people apparently as joyful and as worthy of a restored monarch. The multitude who had come to the feast, hearing of His approach, and moved greatly because of the crowning miracle of the resurrection of Lazarus, went forth to meet Him carrying in their hands the fronds of the palm tree, the well known sign of victory, and spread their garments beneath His feet. They were paying to Christ the same homage they would give to an advancing king.

As He began to descend the mount, in full view of the temple, all the disciples burst forth into a shout of joy, praising God for all the wondrous works that Christ had done, and the people took up the cry. They magnified Him as the King of Israel and head of the kingdom of their father David, coming in the name of Jehovah. Again as at His birth the air reverberated with the welcome that heralded His coming. Even little children, much to the chagrin of the Pharisees, enacted in their play the march triumphal, voicing the echo that lingered over and in the city of "Hosanna to the Son of David!"

THE QUESTION OF THE AGES.—"Who is this?" This question has been asked by people in all ages since that day of His acclamation. Indeed it is a question that all ask, and upon the answer hinges man's destiny for weal or woe. Eternal death and life are in the answer. If all we can say is the answer of our lesson, "He is

the prophet from Nazareth," we have not caught the vision at all that changes the heart and life of man. We must be able to say with Peter, "Thou art the Christ, the Son of the living God." Upon this answer depends the prosperity of the Church, her power and the fulfillment of her mission as well as individual salvation.

*Who is this Jesus? Why should He
The city move so mightily?
A passing stranger, has He skill
To move the multitude at will?
Again the stirring notes reply,
Jesus of Nazareth passeth by.*

REMEMBER PENTECOST

Remember we are now beginning the fifty day period between the memorial day for the resurrection and the memorial day for the descent of the Holy Spirit, between Easter and Pentecost.

Remember that this year, 1930, is presumably the nineteen hundredth anniversary of these sacred and momentous events, among the very greatest events of all history.

Remember, that the Christian churches of the world have arranged to observe the Pentecost anniversary this year and are inviting all to unite in this anniversary.

Remember, that the Stewardship Committee of the Church of the Nazarene has arranged for a Pentecost Personal Evangelistic Campaign for our observance of this Pentecost anniversary.

Remember, that the General Superintendents of the Church of the Nazarene have proclaimed June 1 to 8 as our "Feast of Pentecost" for this Pentecost Personal Evangelistic Campaign.

Remember, that the Department of Church Schools has requested the Sunday schools to co-operate in this Pentecost anniversary, and to begin at once and continue through these fifty days. Ask your superintendent or pastor about this.

Is your school doing its part, or is it a slacker? Let us have as few slacker schools as possible.

The Sunday school is doing much in helping to increase the church numerically. Let us see what we can do toward helping to increase the spirituality. It is our belief that the Sunday school can be a most effective helper to better spiritual conditions. The challenge is ours.

WHEN DO WE SUCCEED?

The test of the Sunday school is not in numbers; we cannot compute its success by mathematics.

The test of the Sunday school is not in equipment; we cannot compute its success in terms of material things.

The test of the Sunday school is not

in methods; we cannot compute its success in terms of technique.

The test of the Sunday school is not in intellectual or social attainments; we cannot compute its success in these cultural terms.

The test of the Sunday school is not in moral character; we cannot compute its success in terms of human relations alone.

The ultimate test is the spiritual, its success is determined only by the degree to which it spiritualizes the people. Are our pupils being converted, sanctified, growing in grace, building Christian character and becoming more skilled in Christian living and service? This is success.

If this is success, it will require real Christian officers and teachers if we succeed. Be not deceived by any numerical or social attainments. They are valuable, must be worked for, and are conducive to success, but they are not the end. To stop with these is to miss the goal and lose the game. The spiritual results are the only measure of success.

SOME SUGGESTED REASONS

The following seven reasons have been suggested for the church's failure as a teacher:

1. The Protestant Sunday schools are in charge of an army of untrained and unsupervised teachers and officers.
2. The American Sunday school has not developed an adequate body of teaching material.
3. The Sunday school has had a meager equipment and an inadequate financial support.
4. There has been a marked decline of religious education in the home.
5. There has been little educational statesmanship shown in the organization of religious education.
6. Church colleges and seminaries have not provided a satisfactory leadership for the educational agencies of the church.
7. Back of all these reasons is the failure of the church to recognize the educational method as an agency of evangelism and religious nurture.

CHAMPLAIN NAZARENE GROUP MEETING

The regular monthly meeting of the Champlain, N. Y., Nazarene Group met Thursday, April 10, at Port Henry, and God met with us. This meeting, all will agree, was the most peculiar that anyone ever attended. First, it marked the return of services by the Nazarene people in the city of Port Henry. Two or more years ago there was a church organized in Port Henry, but it has been a subject of debate for some time. It was in the minutes as a church at Port Henry, but all who live in these parts knew there was no such thing as a Church of the Nazarene in Port Henry, so the District Assembly was interested in discussing the matter. The people worship in school-houses and private homes from two to thirty-five miles away, have services here and there, abandoning Port Henry for a long time, but it finally began to be a burden that the church should be

located somewhere and if it bore the name of Port Henry should move in closer to home, so services were started in private homes again in Port Henry recently and thus our group meeting was held there so that we can go to the District Assembly and report the existence of a Port Henry church. But there was no possibility of preaching. The writer got up to preach in the morning, and all I could think of was building a church in Port Henry (a city of seven thousand more or less) and the chairman of our group, Rev. A. M. Babcock, got up to preach in the afternoon and before preaching asked for a few testimonies and everyone talked about building a church in Port Henry, and we talked and talked, shouted and cried and finally we were forced to start a fund for that purpose and ended the testimony meeting by taking a cash offering to put in the group treasury to start a church in Port Henry. Almost everyone gave all the change he had with him. The preacher never got a chance to preach. All the others having to leave except myself and the princely pastor, Rev. John Vaughan, I tried to preach at the night service which was held in a schoolhouse about three miles from Port Henry and all I could think of was a Nazarene church in Port Henry, so the sermon attempt ended in the taking of pledges of about one hundred fifty dollars for a church in Port Henry. Now members of this famous church live in widely scattered communities and the places of worship have been very mobile, but the Spirit of God is leading and the church of Port Henry seems to be a reality in the not far distant future. Three prayed through after the collection.

The work is looking up in this cold country where they have nine months winter and three months late in the fall.

U. T. HOLLENBACK, Secretary.

WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Washington-Philadelphia District Assembly met April 9, 1930, at the Collinsdale, Pennsylvania (formerly Darby) church, with our senior General Superintendent, Rev. H. F. Reynolds, D. D., presiding. A preliminary meeting of the W. F. M. S. was held on Tuesday. A royal welcome was given the delegates by the entertaining pastor, Rev. John N. Nielson, at the Tuesday evening service. The mayor of Collinsdale extended a welcome to the borough of Collinsdale. He expressed himself as in sympathy with the work our church is doing and delighted the audience with his firm stand on the great moral questions of the day. Evangelist Theo. Elsner was present and spoke briefly but intensely in regard to the work our church is undertaking.

The General Superintendent presided with dignity yet with great tenderness and firmness. No one "ran away with the assembly." He appeared to be in excellent health, and the humor that he injected into much of the business made things go with a smoothness and dispatch that was remarkable. At times there were outbursts of holy joy to such

an extent that it was difficult to tell whether we were in a campmeeting or a District Assembly. The blessings of the Lord were so manifest that it was easy to do business. There was no extended discussion, and the voting was practically unanimous on all questions and elections. The wise counsel of our General Superintendent was greatly appreciated by all.

Twice a day Rev. J. G. Morrison, D. D., addressed the assembly on his "Stewardship" talks. These were messages that were received heartily, and we believe to great profit by the delegates and visitors present. A number of visitors were present from time to time. Rev. Aug. Nilsson, Rev. Basil Miller, Evangelist Theo. Elsner, Rev. W. B. Riley of the New York District, the local pastors, and others whose names were not secured, were present. The crowds were so large at the evening and Sunday services that all could not be seated in the building.

Rev. Daniel E. Higgs, who has for seven years been pastor of the Baltimore church, was elected on the first ballot as District Superintendent, receiving all but three votes. The membership of the district increased about eight per cent during the year. A number of the churches have launched building projects, the Sunday schools showed a healthy condition and large gains, also the Young People's Societies. Plans were formulated for vigorous campaigns on the district for the coming year. It was stated by many that this was the greatest assembly in numbers, in the unity of the spirit, and holy enthusiasm that has ever been held on the district. The members of the local church endeared themselves to delegates and visitors by the whole-hearted hospitality shown, and we predict that it will not be difficult to get votes for Collinsdale in the future should an invitation be again extended.

One of the happy surprises of the assembly was at the Saturday evening service when the Committee on Orders and Relations brought in a report recognizing the orders of Rev. John J. Hunt, D. D., of the Methodist church. The report was adopted amid rejoicing, and Dr. Hunt followed by preaching one of his characteristic sermons which, although the hour was late, held the people in rapt attention for over one hour.

LEEWIN B. WILLIAMS, Reporter.

NORTHERN INDIANA DISTRICT SUNDAY SCHOOL WORK

That personal work pays from the standpoint of the Sunday school attendance has been fully proved by workers connected with eighteen of the schools of the Northern Indiana District who have succeeded in doubling the number in regular attendance during the past six months.

Several other schools have reported from 20 per cent to 50 per cent increase in the regular attendance since the assembly last August. In most places we are now becoming embarrassed for lack of room. We are trusting and praying for funds with which to enlarge, remodel and build so that we may continue to

CHURCH NEWS

"go out and compel them to come in." There are more interested and ripe for harvest than when we began the special effort to reach them for the school. In our prayer for more space in which to house the hungry multitudes and point out to them the way of life we are also praying for a greater number of efficient teachers. However, we are somewhat encouraged along this line, as we learn that a number of churches are getting Dr. Ellyson's books on "How to Teach," and there is a growing interest over the district along this line. It would be hard to estimate the good Professor A. S. London has done along this line on the district of late. I marvel that we have been so slow getting him and his message to the Sunday school in our midst.

Brother E. C. Dewitt, who has served as chairman of the District Sunday School Committee for the past year finds it impossible to devote as much time to the work as he feels is due it, and requested that we appoint another chairman. Accordingly we selected Rev. I. P. Moore of Elkhart, and I am sure he will be heartily received throughout the district. We are grateful and much indebted to Brother Dewitt for the splendid work he did, and the great boost he has been to Sunday school work.

That Brother Moore is a success in Sunday school work has been proved by a steady increase over a period of four years from one hundred to four hundred in attendance in his church, while every other department has grown and all obligations have been met. He is planning some zone conventions to be held in the near future, and while I have no idea what all he plans to do, I know it means something will happen that will bring Sunday school progress. It may be where they have no more room to grow he will have them run an extra session of school in the afternoons for those who could not be reached in the mornings. We have not heard him say, but we are all anxious for his suggestions to us on Sunday school building. Anyway we are for the program that will get the people to the house of the Lord and get the gospel to the people.

J. W. MONTGOMERY,
District Superintendent.

Hoarded wealth has slain more souls than all wars.

— THE — ETERNAL QUESTION

By Rev. J. A. Rodgers. A sermon preached from the text: "How shall we escape if we neglect so great salvation?" 18 pages; paper covers. Excellent for distribution among the unsaved.

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WARREN, PA.—"The church here is progressing beautifully. God has given us two great revivals since the first of the year. Rev. Howard Sweeten and Brother Burl Sparks were the special workers in our January meeting. There were good crowds throughout the meeting. The preaching of Brother Sweeten captivated the community as well as the church. The local paper referred to him as the 'Little Giant' of the evangelistic field. Brother Sparks did his part well with a beautiful spirit and a burden for souls. There were eighty-five seekers. A fine class of nine have been received into the church and more will follow. Some of our charter members say it was the best revival in the history of the church. The Holy Spirit was outpoured and there were old-fashioned scenes of victory. A nice love offering was given the pastor. Then the way was unexpectedly and providentially opened for us to secure Rev. John Thomas and the Cleveland Colored Quintet for a campaign March 13 to 28. This was also a great meeting. The colored men sang in the Spirit. They were devout, deeply spiritual and manifested an intense interest in the salvation of souls. Rev. Thomas preached with great inspiration and blessing. His messages were positive and doctrinal with strong emphasis upon holiness. Great crowds attended the meeting from the first night and before the close it was impossible to accommodate the people. More than a thousand were packed into the church and hundreds were turned away from the door each of the last few nights. A great deal of prejudice against our work was broken down and a friendly feeling created in the community. Almost every pastor in the city and many from the surrounding country were in attendance at one time or another. About seventy-five people sought God either for pardon or cleansing. Money came easily to pay all expenses of the campaign. Attendance at regular services has almost doubled and there is a marked growth in all departments of the church. The pastor was unanimously recalled for another year with an increase in salary. A spirit of co-operation and revival prevails among the people. To God be all the glory."—J. C. Albright, Pastor.

FARNAM, NEBR.—"Our revival meeting started out well. We had splendid crowds every night and the interest is increasing with hands raised for prayer and a few seeking, when our meeting was closed on account of the scarlet fever. The pastor was kept shut up for one week because of being exposed. We preached one Sunday after that and then the churches were closed for two weeks. We are having services again now but some of our folks are quarantined. Our folks are keeping the victory but it is nevertheless hard on the work. Brother and Sister DeVoll gave some wonderful messages that we feel will bring forth fruit. They are among the best evangelists that we have. God has graciously helped this little church. We are paid up on the

budgets. They have called us back for the third year and we felt it God's will to accept the call. We are praying that it may be the best for the salvation of souls."—Anna Nutter, Pastor.

SALLISAW, OKLAHOMA—"We are glad to report that God is with us and some souls are finding God. Rev. Mark Whitney, our District Superintendent, was with us three nights recently and preached as good sermons as you ever heard in your life. Brother Whitney is one of the most godly men I have ever met. May God bless him on this great district. Our meeting starts the 14th of May and continues until June 1st, with the Huff-Barnes Evangelistic Party. Pray that God will give us many souls."—E. O. Taply, Pastor.

HOLDENVILLE, OKLAHOMA—"The church at this place is moving along very fine with large crowds in our services. We are having some mighty good and fruitful services with souls finding the Lord. We are planning for a great revival in May with Rev. W. H. Minor of Bethany, Oklahoma. Our budget is paid up to date. We have large crowds in prayer-meeting. Our N. Y. P. S. is doing some fine work and they will undertake almost anything that will build up the church. We have given some special attention to our Sunday school and have been surprised at the results. We soon had such interest and the attendance increased so much that we called the church board together and made arrangements to build eight Sunday school rooms and had them full the first Sunday. Last year we had an average of 102 in attendance. We started the month of March and had for the five Sundays an average of 287, and have had over 300 for the month of April. Our church holds second place in the Eastern Oklahoma District for the largest attendance so we need your prayers. We expect by the grace of God to put it over for God and the Church of the Nazarene."—C. C. Johnson.

COFFEYVILLE, KANSAS—"The Nazarene Young People's Society of Coffeyville has just recently closed a very successful meeting; in some respects it has excelled any held in the past. Rev. Mack Anderson and Professor Ben Sutton were the evangelists. While it was the first time they had ever worked together, they made a splendid team. Brother Anderson is a forceful, logical preacher and for a young man has had phenomenal success in six years of evangelistic work. Brother Sutton carried his part very well and knows how to sing the glory down. People cried and shouted while Brother Sutton sang the good old, as well as new songs of full salvation. There was scarcely a barren altar service during the meeting. Several of our young people were gloriously sanctified and of course now are more established in their Christian experience. The one high point reached in the meeting was 313 in Sunday school, a few more than in any previous time. Our goal in the Sunday school is now

400. We appreciate an evangelist who is a booster for the Sunday school. Brothers Anderson and Sutton are boosters for all departments of the church. In August we will have been here four years. We have had many blessings and many victories and also many problems. The greatest problem has been the continual moving away of so many good Nazarene families. We have lost seventy in four years, not lost (only a few) to our general church but to the local church. We have come up each year with District and General Budgets paid in full, and still have a net gain in church membership. In the last four years several young men have gone from us and are making good in the pastorate. This church is aggressive and made up mostly of young married people. They have been loyal to us and have co-operated with us in every way. We have been in a building program which is not yet completed but when it is finished our people here will have a beautiful, commodious tabernacle church. Brother Riley Archer, who has been the president of our N. Y. P. S. for three years, resigned just recently. He feels called into the work of the ministry. He has been the pastor's right hand man, loyal to the core. We surely give him and his good wife up reluctantly. Again we bow our heads and say, 'God bless you,' as we have said to other good people who have left us. Brother Archer plans to go to Bresee College this fall, D. V., but in the meantime is opening a new work in Parsons, Kansas, a very beautiful city of seventeen or eighteen thousand inhabitants, without a Church of the Nazarene. The Coffeyville church seems to be a hatchery for preachers and good Christian workers. Our much loved District Superintendent, Brother N. B. Herrell, was with us March 31, and brought the church a stirring and helpful message and at the close conducted a meeting for a recall of the pastors. They received a splendid recall vote. We appreciate this very much, the confidence and love of the people. We are not sure which we shall do another year; stay or go, but the thing which we desire most to do, is to be in the will of God.—M. T. and Lida Brandyberry, Pastors.

ROANOKE, VA.—"We wish to report a very successful revival meeting here in the Union Gospel Mission of Roanoke. God witnessed to the effort by saving a number of souls from sin, and some were sanctified. We have been highly favored by having with us for this revival Brother Perry R. Rood of Middleport, Ohio, who brought us the gospel messages demonstrated by the power of God, backed by a loving spirit that led men and women to Christ. He has won many friends here and there was a unanimous vote to have him with us again. God is pleased to smile upon us here and favor us by the salvation of souls and the sanctification of believers. We solicit the prayers of the saints for our revival that will begin here Sunday, April 20 to May 4. Our Brother Samuel Thomas of North Vernon, Ind., the converted Jew, will be the evangelist. Pray for us."—E. L. Hess, Pastor.

CONWAY, ARKANSAS, CHOIR



We came to this church in October, 1928, and found a fine class of people. I have never found a more ideal bunch of church people than we have in the city of Conway. Conway is a very progressive college town and if you are looking for a place to educate your children or take some special work yourself you will not find a better place in the South. People from almost every state in the union are here in the four colleges.

This class of fine singers is one of the greatest assets to our church. Brother

W. L. Parker is the choir director and is one of the best singers and choir directors in our connection. He sings with the Spirit and gets the glory on the audience.

Out of this class comes one of the finest quartets that you ever hear. People from every part of the city come to hear them sing and God mightily blesses their singing. We are expecting in the near future to be able to get into a fine brick building. Pray for us.

J. A. RUSSELL, PASTOR.

PASTOR F. K. SMITH, BLOOMFIELD, IA.—"We have just closed a very good revival with Rev. James Miller of Indianapolis, Ind., as preacher, and Mrs. Lena M. James of Council Bluffs, Ia., as singer. Brother Miller is a clear, pointed preacher of the old rugged type; he gets the book wide open and preaches straight to the heart. I am of the opinion that if we had more evangelists of his type we would not have so much of what we call thrashing over in our meetings. We had in all about eighteen seekers, for either justification or entire sanctification. Last Sunday evening we received a nice class of nine into the church. Took up, during the meeting, ten subscriptions for the HERALD OF HOLINESS. Mrs. Lena M. James did splendid work as song leader and soloist. Remember us when you pray."

SEATTLE, WASH., CENTRAL CHURCH—"Evangelists Jarrette and Dell Aycock have just concluded one of our most successful revivals. The date was March 26 to April 6. Our people were delighted with Brother and Sister Aycock's effective ministry in song and preaching. On the first Sunday night twenty seekers were forward and all professed a definite experience. Other seekers were added to this number night after night. Next to this interest the big feature of the campaign was the 'On time' Sunday school rally, which was a great occasion for us. The total number on time at 9:30 was 262 and the number present 278. Of this number 56 had never been in our services before, and 54 were not members of

any Sunday school. It was inspiring to see the people work for a good attendance. One young man brought forty people on time in one auto, making five trips. Mrs. Aycock's remarkable object lecture was the big attraction. During the twelve days Brother and Sister Aycock conducted two radio services, and assisted us in special noon services at a down-town theater, and Mrs. Aycock gave her noted object lectures to thirteen hundred children in four public schools. We never saw children more fascinated and delighted than they were in these lessons. Our people were especially delighted with Brother Aycock's sermons in that he preaches short sermons, but gives a lot of information in the short time and gets results. The church invited Brother and Sister Aycock back for the earliest possible date. We are getting busy now in following up the revival with invitations and plans for a great Easter Sunday, and the offering for missions."—A. M. Bowes, Pastor.

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ASHTABULA, OHIO, CHURCH

The Church of the Nazarene of Ashtabula was born out of a revival meeting. Dr. J. H. Sloan and wife were the workers; the meeting was held in a tent in the month of June, 1921. God blessed their efforts and crowned the meeting with gracious results. At the close of this revival forty united with the church. Rev. Book acted as supply pastor for the first few months. At this time they worshiped in the Chestnut School House. At the 1922 Pittsburgh District Assembly, held on



May 1, Rev. F. C. Lehman and wife were called as pastors and they served in this capacity three years, in the meantime the church bought a corner lot at Pittsburgh and Washington Streets, and started to build in the month of September, 1923. In a few weeks the building was so that they could hold services in it, in the meantime finishing the building as funds would permit. At the Pittsburgh District Assembly, held at East Liverpool, Ohio, Rev. W. F. Miller was called and served his people three years with marked success by adding to the church and also doing much repair work. At the end of Brother Miller's three years we were called, and by the foundation Brother Lehman and Brother Miller had

laid, through sacrifice, prayers and tears we, by the help of the people of God and (giving God the glory) have been able this year to add to the church membership, pay our budget in full for the year and repair the building to the extent of \$2,000; counting the beautiful bell given us by the Youngstown District of the M. E. church. We can truthfully say we have a loyal bunch of people and to prove it, out of a membership of 140, scattered for a radius of fifteen miles, we have from forty to eighty at prayer-meeting. Our average last year was forty-five. We are looking forward to this being the greatest year of our ministry; to God be the glory.

REV. C. B. CLARK.

EVANGELIST A. R. BROOKE—"We have had two victorious years in Syracuse, N. Y., also a good campmeeting while there, with many souls finding God. Since coming back home to our home in Indiana we have labored in Ohio and Illinois in meetings, just closing a good meeting in Lomax, Ill. God gave us twenty-seven souls in the short meeting we held there and we found some of the best

people on earth in Lomax. We are preaching old-fashioned, Holy Ghost salvation that saves people from all sin, and have some open dates. Wife leads the singing and does solo work and God blesses her songs. Those wishing our services, address us at Delphi, Ind., Gen. Del."

CHILLICOTHE, OHIO—"As we have never sent in a report from our church here since we have taken the pastorate, we feel that it is time to let the great Nazarene family know how we are getting along. Our church is a baby in age but not in size. It is now about nine months old. Rev. Perry Rood held a tent meeting here last summer, and Rev. Charles Gibson organized a little class of 16 members. The class soon afterward bought a nice school building in the east side of the city, and fitted it for church purposes. Then Evangelist W. W. Loveless came and held a revival and 12 new members were added. Then just after that we took the pastorate. When we took charge the Sunday school averaged 25. We now have an enrollment of 120, and for the last two months

the average has been just a little over 100, and this in spite of a scourge of whooping cough that is prevailing in the city. Rev. James Clifford, the superintendent, is a great booster for the Sunday school. Work has been scarce, yet our sacrificing members are giving their tithes and offerings, and we have our budget all paid up, local, district, and general. We are meeting our payments on our church property promptly as they come due. Our prayermeetings are well attended, running from thirty on up higher. We have conducted one revival ourselves since taking the pastorate in which God blessed. We have been receiving new members into the church right along. We have just closed another good revival with Rev. W. W. Loveless as evangelist. We find Brother Loveless a great soul winner and church builder. We had a fine lot of souls saved and sanctified in this revival, and 14 new members were added to the church. We now have a membership of 60, and the prospect looks good to receive several more new members into the church in the near future. One encouraging feature is the number of young folks we have. We have a Junior church composed of thirty or more boys and girls, and almost all of them saved. The devil and some people don't want us here in this beautiful little city of 20,000, and we are having opposition and battles to fight, but by the grace of God we expect to keep on the job, and try to build up a great Church of the Nazarene in this city. Pray for us."—Robert and Pearl Goodwin.

CHARLESTON, WEST VIRGINIA—"Recently we had two successful revivals at Charleston and Kanawha City with Brother John Fleming as the evangelist. There were a large number of professions at each of these places and several were greatly strengthened by the great messages the evangelist brought under the unction and power of the Holy Ghost. At the close of the meeting at Charleston the evangelist told the folks how nice it would be if they would arrange for the pastor to have a new car. Very readily the folks of each of these churches and friends responded. Now the pastor is driving in a 1930 Chevrolet sedan, which is greatly appreciated by pastor and family."—Earl G. Hissom, Pastor.

PASTOR J. W. STUART, ENTERPRISE, ORE.—"When we came here after the assembly in May, 1928, we found only a few but faithful ones left in the church; due to the fact that the large sawmill which had run for several years had closed down a short while before we arrived here. Our first revival, during September, 1928, was with Stella B. Crooks, but the attendance was very small; therefore we were not able to do much, but had a very good meeting. At the close of the meeting a few were taken into the church. In our second year we had our second revival with Evangelists Elliott and Anderson in August. The attendance was much better and a larger

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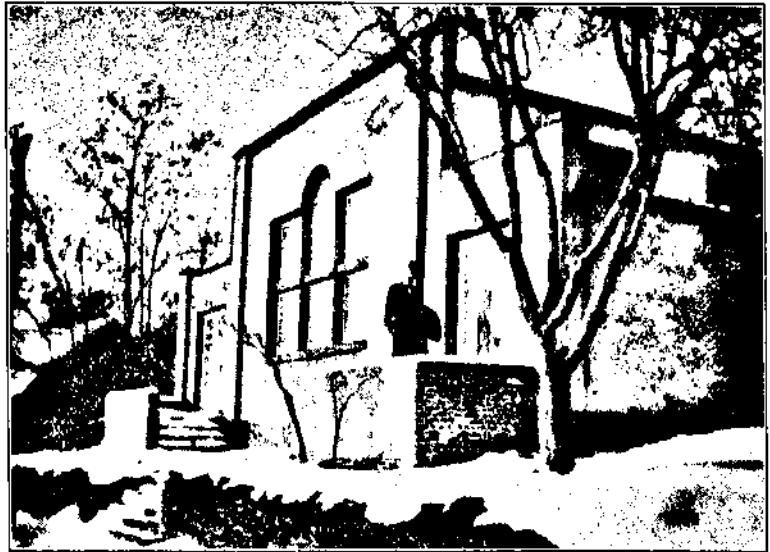
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class was taken into the church. At the close of the meeting, a greater interest seemed to have been taken and especially among the young people. The next meeting, in November, 1929, was sponsored by the Young People's Society with Harold L. Volk as the evangelist. We felt at the close of this meeting that we had really had a good revival, owing to the fact that the church was in a much better condition spiritually. We feel that we have been fortunate in securing the evangelists; each having fitted in at the proper time. Our recently closed meeting was with our beloved Superintendent, A. E. Sanner, as evangelist, and Carl Mische in charge of the singing. The meeting started off with a spirit of unity and harmony which was maintained throughout the entire meeting. Some wonderful conversions, old-time repenting, and praying through, were some of the features of this meeting. The making of restitution and getting established in the experience of holiness was also an outstanding point. Since the close of the meeting the matter of preaching has been wonderfully easy. We feel like we are really moving up the line. These past two years have been the most wonderful in our ministry, with all of the perplexing, hard, trying problems, financial pressures, and having had to do secular work for much of our support. We have the most loyal bunch of Nazarenes that can be found anywhere. Also we have a fine group of Christians who are not Nazarenes, but are interested in the work and worship with us."

BOSWELL, OKLA.—"We have just closed a very gracious revival with Allie and Emma Irick as evangelists, beginning March 30 and closing April 13. The power of God was wonderfully manifest from start to finish. There were about twenty souls found either pardon or purity, the saints were greatly encouraged, and seed was sown which we firmly believe shall be reaped for many years. The messages of Brother and Sister Irick were pointed, practical and powerful. We had wonderful crowds despite the fact that a carnival was operating in the town at the same time. This revival has been the means of tearing down much of the prejudice against holiness and we are looking for greater things ahead. Our church is on fire for God, and there exists a spirit of harmony and fellowship that is seldom found anywhere. Most of our people are tithers, consequently we keep all our bills paid up to date. We have a live N. Y. P. S., also a fine Junior N. Y. P. S. The W. F. M. S. is moving on nicely and God is blessing them. We also have a very interesting Bible study class which meets twice a week. About three weeks ago we were painting on the church when our ladder gave way and we fell over fifteen feet, landing on the hard steps, breaking our left arm above the wrist and lacerating the upper lip, but we are recuperating nicely, and thank God that He ever spared our life. Praise His name! Pray for us that we may ever keep the vision. Visit us when in Boswell."—C. C. Dipboye, Pastor.

PLACERVILLE, CALIFORNIA, CHURCH



The Church of the Nazarene is the only holiness church in this Sierra Nevada Mountain town, only a few miles from historic Coloma, famous for the scene of the discovery of gold in California.

When our pastor, Rev. D. P. Henry, came June 11, last year, he found sixteen somewhat discouraged adult members worshipping in a hall. They owned a lot, some lumber and brick, also a parsonage lot. They wanted a church but it seemed too great an undertaking, so Brother Henry started by building a fine, modern five-room house on the parsonage lot. Their faith became stronger, and when this was finished they were willing that he should begin the church building. This is a brick, stucco finish, 44x50 structure, with separate young people's and prayer room, 14x26. The lot is 125x195, located in the center of the city. The total indebtedness is \$3,300 on the entire property, church and parsonage.

This church was dedicated December 22, District Superintendent F. B. Smith officiating, and has recently closed its first revival, a period of three weeks, special singers and evangelists Johnnie and Jackie Douglas assisting the pastor in the campaign. Victory and blessing attended the altar services. Some were re-

claimed, others saved or sanctified and a number received definite help and the witness of the Spirit, for which they had long hungered, and united with the church.

The Sunday school from a few scholars, mostly the families of the members, has passed the 65 mark in attendance and hopes to soon reach 100. A Junior League has been organized and meets in their own room Sunday evenings, while two other meetings are in progress, a fellowship and praise meeting in the main auditorium and the young people in their room. Regular weekly meetings are being held in two neighboring towns.

Bare gashes and deep holes, beds of boulders and pebbles evidence that much gold has been taken from these hills and creek beds. The first bank in the town was a receiving station for gold dust and nuggets, from whence again the precious metal was absorbed by the circulation of the world. May this one holiness church also be a depository for the true gold which is unto eternity, whose value surpasses comparison and again send forth holiness in Christian character to bless the world.

VIRGINIA PIKE, Reporter.

SANTA CRUZ, CALIF.—"In the latter part of May, 1929, our District Superintendent sent Evangelist James Miller here for a two weeks' siege. When that time was up it was thought best to continue for a longer time, and when that time was up a church that was not in constant use by its owners (the Church of God people) was rented for a year, and Rev. E. F. Dunn came down and took charge, and with Sister Dunn has held the fort. When he came the membership had all disappeared but five—now after a three

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weeks' revival campaign with Rev. E. E. Mieras as evangelist the membership has increased to twenty. Sinners have been saved, the lukewarm have been fired up, believers have been sanctified, doubters of years have had their problems solved, and a good impression has been left in the neighborhood. The last night of the meeting Brother Dunn took in a class of eleven, and more to follow. Hallelujah! The prayermeetings are well attended; last night there were twenty-five or twenty-six present and twenty-four testimonies, all the new converts present testifying without urging. The Sunday school attendance is very good, the children being strongly in the majority. Brethren, pray for us that we may not get top-heavy, but may find our greatest, sweetest delight near the Master, hiding behind Him. If you should pass through Santa Cruz look us up. The church will be found in the neighborhood of Seabright and Broadway Avenues."—H. M. Brady, Reporter.

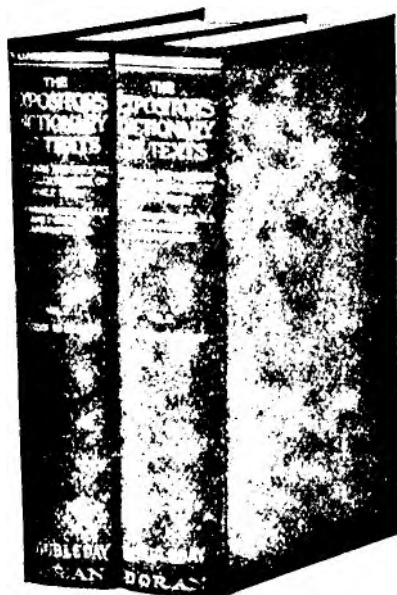
NEW BEDFORD, MASS.—"We are glad to make a favorable report at this time. District Superintendent John Gould was present at our yearly meeting Wednesday, the 26. Rev. R. J. Kirkland has been asked to remain for the sixth year and

will continue to preach the good old gospel, assisted by Mrs. K. J. Kirkland, the little woman with the big message, for she preaches the gospel as does the pastor, and they make a winning combination to win souls and keep the church organizations running without friction. This past year we have had 400 seekers at the altar; twenty-one new members added, one hundred and fifty members now enrolled. Our pastor has traveled 10,000 miles, made 900 calls, which is some record, we believe. Our Sunday school under the able and painstaking leadership of Superintendent William Brand is developing into a large body, numbering 320 at present, with a large class of women taught by the pastor. Our Young People's Society, under the happy leadership of President Charles Braley, is doing fine and has gone into the jail and given services, also the city infirmary, with song and testimony. They also turned into the church treasury recently, twenty-five dollars toward the budget. Our Young People's Missionary Society is taking an important part in the church activities, holding meetings at different homes each month; supporting two workers in the foreign fields. Albert Lee, president, is responsible for the good results of this society. The W. F. M. S. with Mrs. R. J. Kirkland as president, is getting under things as never before. Gilbert Demoranville, superintendent of the Sunday school at Braleys Station, a branch of our work, is pressing on victoriously in spite of many obstacles. Last night, March 27, the W. F. M. S. entertained the brethren of the church with the usual annual supper of good things at the parsonage. Mrs. Minerva Marshall, returned missionary from Africa, was among those present and gave a talk to the women in the afternoon. At night she gave us a splendid message that stirred the hearts of everyone. The writer hasn't heard such a Spirit-filled missionary message in a long time. The glory fell on her as she talked and she shouted and praised God. She has translated 157 songs, sung by our people, into Zulu language. Our pastor's slogan is: 'Fire on the Altar, System in the Work, and a Shout in the Camp.' His church motto hung on the wall of our church is 'The Church Where You Are Never a Stranger.'—William W. Atwood, Secretary.

of his corps of workers is doing the job. The Cradle Roll Department has a membership of 180 and growing in numbers. We have a splendid Young People's Society of thirty-five members who under the leadership of Brother Forest Henderson, is making fine progress and they have some good spiritual services. God bless the N. Y. P. S. We have the best and largest Woman's Missionary Society of any church that I know of anywhere compared to the number of church members. The society has forty-five members with an average attendance at the regular monthly meeting of about thirty. Can you beat it? The meetings are not dry, but just real good; this is due, of course, to the efficiency of the president and superintendent of study, who are of the best. Perfect unity, harmony and love prevail in our midst and God's blessings are upon us, which is most largely responsible for our success, for while we have only six men in our church who are wage earners, yet the General Budget is practically paid to date, some deficit with the District Budget, yet we plan to pay it in full. We are meeting our monthly payments on the basement, and all other bills paid and on we go. Our greatest need at this place is a new church building which we are planning to build this summer and with a new building there is no limit to what can be done in this part of this great city. We are heartily in sympathy with and a booster for every department and interest of this great Nazarene movement. Pray that God will keep us humble and in His will and enable us to put over a work for Him."—J. L. Bashore, Pastor.

MATTOON, WIS.—"According to the report of our Sunday school superintendent we had the best meetings last month that the Church of the Nazarene of Mattoon, Wis., had had for some two years. This meeting was somewhat of a sudden affair, but one we had been praying for as a church, for some time. The special service lasted only a week. Mr. Adolph Gross, song evangelist, of Chicago, assisted us in this week of meeting. The crowds came. The singing was enjoyed. God blessed the services and a number sought and found their Savior. The people responded with a nice offering for Mr. Gross and a love offering for the pastor. As pastor we are enjoying the fellowship and our labor with these good people. Not a more loyal crowd to be found in the state. We are praying that God will continue to bless in this place."—John Willingham.

EVANGELIST A. L. CARGILL—"This is my first report after entering the evangelistic field again after about seven years' labor as a pastor. I am glad to report that since last September we have been able to keep reasonably busy although not so busy as we desired. Our first meeting was a tent meeting in the northeast part of Oklahoma City where God gave us victory in saving souls. For a few days we were forced to close the meeting because of the weather being too cold for tent work. Our next meeting was with our good pastor, Rev. F. G.



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INDIANAPOLIS, IND., WINTER AVENUE CHURCH—"Having taken the pastorate of this church last August, I felt that I would like to report the progress of the work. You who have had experience know that in these days it is rather difficult to get folks into a basement. However, with this handicap, we have a Sunday school with an attendance of from 140 to 180 and the different departments using the graded lessons. The school is alive, interesting and spiritual and this is due largely to the fact that we have one of the best, most wide awake superintendents that it has been my privilege to labor with in my fifteen years in the pastorate. Brother Daniel Moriarity is a natural born, God called Sunday school superintendent and with the co-operation

Stockton, and the Alpha church at Kingfisher, Okla. From there we went to Paul's Valley, Oklahoma, where we spent three weeks in a personally financed Home Mission campaign, but our finances did not hold out long enough and we were forced to close without a church. We then had about five weeks' enforced vacation during the deep snows, for our meetings were to be in the rural districts. But as soon as the roads became passable we went to our Camp Creek church, Lenora, Oklahoma, where God blessed our labors with our good pastor, Rev. A. S. Bowman, and his people and gave us a good revival. From Lenora we went to Lexington, Oklahoma, where dear old Sister Washburn and Sister Bettis are carrying on a good Nazarene Sunday school and I am sure God will soon answer prayer and give them a Church of the Nazarene with a regular pastor. At present we are with Rev. John A. Hogan and wife and their good people at McAlester, Oklahoma, where it has been said that no one has had a revival, but under the leadership of these good young people, the Hogans, the church is getting a new vision and God is blessing our labors and we are having a good revival. Night before last, with a good crowd present, God so moved upon the people during the testimony service that it ended with many on their knees and others shouting and practically everybody weeping, so we made an altar call without any preaching and nearly everyone present got on his knees. We are expecting things before the meeting comes to a close here. Wife works with me. She can play and sing some. We have some open dates and want to keep busy. Our permanent address is: Hitchcock, Okla., care N. C. Cargill."

HARVARD, IDAHO—"Our annual meeting was held April 7, by District Superintendent R. J. Plumb. This has been a very profitable year in the Harvard church. A number of seekers have been at our altar during the past year at the regular services, for which we thank God. Our District Superintendent with Brother and Sister Schwab held our revival which has proved to have been successful in many ways. We are seeing results of it more as the days go by. There were six seekers at the altar during the meeting. We feel that there was seed sown that will be lasting, eternity only will reveal. Brother and Sister Schwab are mighty people of God, and we feel, are being used wonderfully in His vineyard. We are looking forward to a very prosperous year in our work here."—Walter E. Nichols, Pastor.

HOMINY, OKLAHOMA—"Sunday night marked the closing of one of the best revivals which this church has ever enjoyed. The Edwards Evangelistic Ladies' Quartet were the evangelists, and they proved to be the right party. They are great singers and musicians, and their beautiful Spirit-filled lives convinced the people of their sincerity and many were won to Christ through their efforts. Sister Edwards did the preaching and her messages were well received. They were both biblical and logical, and were de-

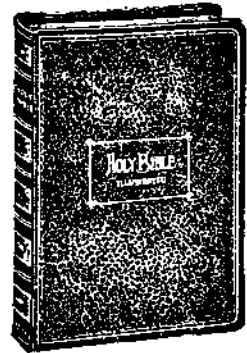
livered with an earnestness that was convincing. In fact the work of the entire party was of a very high order and the city will never get over the great blessing which they were to us. Large crowds were in attendance from the very first service and there were 76 professions for either pardon or purity. A class of eight was received into the church the last Sunday morning and fully that many more have expressed a desire to unite with us and have asked for a church Manual to read that they might know more about our church. The evangelists were well taken care of financially, and a nice love offering was given to the pastor. Our church was wonderfully helped and encouraged, and we mean to do more for the kingdom of our God than ever before. We covet your prayers. Every department of our work is getting on well. We suffered a loss in Sunday school attendance through the organization of a Pentecostal church and Sunday school but we are getting new ones to take their places. We had an attendance of 264 last Sunday and still have the largest attendance of any Sunday school in our city. After serving this good church for almost eight years now, we still think we have the greatest people to be found anywhere. We are greatly in love with each other and God is blessing us abundantly. To Him we give all the praise."—W. H. Barlow, Pastor.

MILO, MAINE—"Our church this past year has made gradual progress. Due to the resignation of Sister Rosa McLeod, who had been our pastor three years, there was a slight setback, but we were very fortunate in getting Brother and Sister James Alexander to come to us under whose ministry the church has steadily advanced. Their work was so satisfactory that they were given almost a unanimous call to remain, which they gladly accepted. The District Budget has been slightly overpaid and the General Budget would probably have been met had there not been a misunderstanding in money matters which leaves a small amount unpaid. There has been a net increase of four in membership, making a total of thirty-two members now enrolled. A revival with Brother L. E. Mann and Frank Smith as evangelists was conducted during the late summer months and although the visible results were not as large as we wished we trust that the good seed sown will bear fruit in the years to come. The church has also made progress along the line of finance, having received the sum of \$1,335.79 in tithes and offerings, beside the amount of Sunday school collections of \$205.45 and the budgets of \$121.28 making a total of \$1,752.52 received by the different departments of the church. And therefore closing the books of the year with all bills paid and a small amount in the treasury. God is certainly blessing our church and we are expecting greater blessings in the future."—Leroy Sturtevant, Secretary.

EVANGELISTS E. E. AND ORA J. TURNER—"Our first meeting after returning from the Northwest was with our church at

Logansport, Ind., which has had some reverses in the past but through the faithful labors of the pastor, Miss Marie Cecil, it is making good advancement. The meeting was a real revival, not in great numbers but in definite, constructive work. Our first meeting with the Oasian church was successful. The young pastor, Rev. C. H. Templin, is doing a fine work. A few good substantial members were received after this meeting which was held in a dwelling house. They have now secured a beautiful hall on the Main Street and here they will press this battle until they can build for themselves. Our church and pastor in this town are held in high esteem. Our meeting in January was a Home Mission meeting at Ashley, Indiana. We rented a vacant hotel and prepared the upper

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room for this holiness meeting. While the weather was extremely cold, the attendance was fine. As our time was limited the people secured other workers, Rev. C. W. and Eula Jay, to continue the work. The meeting was on for over four weeks. At the close they called a pastor and at present good progress is being made. Our next engagement was on the Indianapolis District, with a baby

church that had been without a pastor for some time. But a few loyal souls were determined to make another effort. Rev. Clarence Todd, pastor at Rockville, took charge of the meeting at Dana. He with the faithful few rented a nice hall and we began with good interest and attendance. It became necessary to enlarge our room and get more chairs and the room was well filled every night. A goodly number were definitely converted and afterward sanctified. We urged the people to adopt the church envelope system. This was done and before the close twenty-five people had agreed to give regularly to support a resident minister. On the closing night Rev. C. J. Quinn appointed Rev. B. F. Winger as pastor. He began his labors at once. They have now purchased a nice Presbyterian church, all equipped, ready for services. In February we went to Mitchell, Indiana, with Rev. I. F. Rodeffer. There were definite cases all the way through but the great break was on the third Sunday. After Mrs. Turner had talked to the Sunday school there were over thirty adults and children at the altar seeking God. The Rodeffers are doing a commendable work and they are pressing the battle from every angle. Our next meeting was at Lafayette, Indiana, with Rev. M. E. Linn as pastor. This church also has had a struggle but is certainly making good headway. They also had just changed their place of worship so we had to build up our own

constituency. The crowds were good and interest intense. In all of these meetings we have pressed upon the people the importance of good literature and have taken subscriptions for the **HERALD OF HOLINESS** in every meeting. We are to do Home Missionary work in Wisconsin during the tent season. We covet your prayers for that needy field. We are both well and happy."

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LITTLE ROCK, ARKANSAS—"These are extremely great days at First church here. Every phase of the church moves along with the air of much tranquillity. Our Sunday school under the able direction of Superintendent J. L. Peters is enjoying a splendid increase each Sunday and all the teachers and classes are very greatly moved with much enthusiasm. A great farewell program was tendered to Commandant and Mrs. Harley Smith of the Salvation Army, a short time ago, when leaving Little Rock to take up their work in Baton Rouge, La. Those taking part on the program were: Mayors, Hon. Pat H. Robinson of Little Rock, Hon. Ross L. Lawhon of North Little Rock; Mrs. J. R. McAllister, president of Little Rock Parents and Teachers Council; Mrs. J. P. Almond, vice president of W. C. T. U. of Arkansas; Col. S. P. Harren of U. S. Army; Commander J. R. Donelson, U. S. Navy; Upstreams Radio Male Quartet accompanied on piano by Miss Opal Cartwright, Wonder State Harmonists; 153rd Infantry Brass Band, under the direction of Prof. Chas. A. Bush, and District Superintendent Oliver. A large basket of roses was presented by little Miss Nell Watson to Commandant and Mrs. Smith. Rev. Edward Borders, our pastor, was the master of ceremonies. This elaborate program was broadcast through our church radio station KGJF, with A. W. Sharp assisting in the announcing. This affair will never be forgotten in the hearts of the great crowds that filled our auditorium and galleries that beautiful Sunday morning. Our pastor, Dr. Borders, is a Christian gentleman, sweet-spirited, kind, thoughtful and one of the best promoting pastors in our entire movement. We attribute much of his success to his most charming helpmeet and wife, Mrs. Borders, because she surely is one of the most courageous pastor's wives we have ever met. Our people are expecting this to be the best year in the history of our church and our success belongs to Jesus the Christ."

—A. W. Sharp, Publicity Chairman.

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ROTAN, TEXAS—"We have just closed here at the Hackberry church, one of the best meetings we were ever in, with Evangelists Lon R. Woodrum and wife. Jack and Ruby Carter were the singers, Miss Hattie Bigam pianist and Mother Corbett as prayer and booster. There were some thirty-five who prayed through to pardon or purity and twenty-four came into the church. Among those that came in was a missionary Baptist preacher and wife. We organ-

ized a N. Y. P. S., both Senior and Junior, and have a fine band of folks all willing to work at whatsoever their hands find to do to advance God's cause. Lon R. Woodrum is one of the best evangelists we have, and Jack and Ruby Carter are among our very best singers and they know how to pray and pull as well. Miss Hattie Bigam is a fine pianist and a humble, consecrated girl. Mother Corbett is in a class to herself. My how she can boost and pray the power down. We consider ourselves fortunate to get this band of workers when we so much needed a revival. Our Sunday school under the leadership of Brother Ashley and the fine teachers is growing. We have the County Line church for one Sunday a month. The little church there had a lot of hindrances, owing to the drouth and crop failure, but we have there some of the salt of the earth and feel we are doing the best we can under the circumstances. We hope to be able to have a revival there soon. We wish to say in conclusion that we have had some of the greatest battles of our life this year and have gained some of the greatest victories. God still hears and answers prayer. Pray for us and our work."—T. C. Ingram and Wife, Pastors.

WEIRTON, WEST VIRGINIA—"I just now take time to report the meeting of Weirton Church of the Nazarene which was one of much success. Many prayed through to old-fashioned victory and out of that number a class joined the church. Others coming in. I must say that Weirton church is one of the most spiritual for the size of it on the Pittsburgh District. I have found my good brother, Rev. C. J. Carson, pastor, to be a sincere and faithful worker in our Lord's great harvest field."—S. J. Rodgers.

WALLA WALLA, WASHINGTON—"We certainly have made wonderful progress under the leadership of our pastor, M. G. Jobe, the last five years. We have not taken the town by storm but have had a steady growth in every department of the church. Brother Jobe is greatly loved by all and we are enjoying perfect harmony. We recently recalled him for another year and were very delighted when he gave us his answer that he would remain. The spiritual condition of the church is excellent. It seems like the tide is rising more at every service. The crowds are constantly increasing and the number of strangers attending shows that the outsiders are interested in our work. The prayermeetings are well attended and they prove to be a real blessing to all. Our Sunday school is steadily advancing under the leadership of Rev. W. H. Huntington, the superintendent. The Sunday school has raised more than fifty dollars a month this year for foreign missions. We have just recently made a great improvement in our Sunday school department. We now have twenty-two class rooms and are able to take care of 400 comfortably. The Woman's Missionary Society and Young People's Society are doing great work

and are a great blessing to the church. Their offerings are very good and have been one of the sources which has enabled us to have our budget paid in full and besides we are to have a special offering Easter Sunday to help pay on the general deficit. We are indeed thankful for all the Lord is doing for us and give Him all the glory. We believe with the leadership of our pastor and the harmony of our people that we are going to have the greatest year this church has ever had."—Howard R. Coston, Secretary.

PASTOR A. M. SPRAGUE, ARNOLD, NEBR.—"We have recently had a short revival with Rev. Warren Lowman as the evangelist. Brother Lowman was two days late getting here, and the third day he received a special call from Cincinnati and in spite of all we could do he left us the first Sunday, giving us only six days in all. This meeting was equal to any two weeks' meeting I have ever had in a church that I have served during the twenty years of my ministry. We had one of the most beautiful and spiritual healing services that we have experienced for years. There were at least thirty at the altar, and ten united with the church, with more to follow."

EVANGELIST J. G. DEMORET—"I have just closed a good meeting with our Grace Church of the Nazarene located south of Grinnell, Kans. Rev. Paul Snyder is their good pastor, and he under God has done a great work at this place. God was with us from the very first, and blessed His Word. The second Sunday at the morning service God came in mighty power, and my, what a time we

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did have. This was a hard battle but God gave us the victory, several were at the altar and claimed to pray through. Much conviction was upon the people, but it was hard to get them to yield. Our crowds were good, people came forty miles to the services, and many came often who lived twenty miles away. The weather was ideal and the roads were good, giving the people a chance to attend the meeting. The church was greatly benefited, and encouraged on their way to heaven. They gave me a nice offering, also the pastor was given a good love offering. I believe I can say in all we had a good meeting. On the last Sunday, April 13, District Superintendent Balsmeier was with us and dedi-

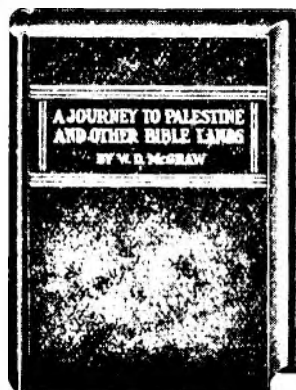
cated their new church building. It was a great service, the money came easily to finish paying for it. Thank the Lord! Then at night we closed up with another great service with seekers at the altar who claimed to pray through. Amen! Brethren, let us keep the revival fires burning. Pray for me. Any church or camp wishing my services address me: 519 So. 5th St., Arkansas City, Kans. I have some open dates I would like to give some church needing a revival."

LAKE CHARLES, LA.—"By the time this goes to press we will be in the midst of our revival in charge of Revs. Allie and Emma Irick. We earnestly request the prayers of our great HERALD OF HOLI-

NESS family that God will mightily pour out His Spirit upon us and give us a revival that we have needed so long. We are in our second year as pastors of the Lake Charles church. God has helped us already in a marvelous way, especially in the work among our own young people. Soon after we came here we reorganized the N. Y. P. S. work with just a very small number, and under the efficient leadership of our daughter, Miss Daisilee Lowrey, we now have a thriving N. Y. P. Society. The other departments of the work have also made advancement. Please pray for Lake Charles Church of the Nazarene, and this section of the country. Louisiana is a needy district. As we wait upon God He is renewing our strength for the pressing battles ahead. All for souls and kept by His power."—M. M. and Sadie Lowrey, Pastors.

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BIG SPRING, TEXAS—"We are glad to report victory. There have been seven professions in our regular services since we last reported through the paper. God is doing great things for us. We are building a new church and are now running the concrete for our basement walls. We are building a 36x50 stucco and will have to have quite a bit of co-operation if we finish the building soon. We are trusting God to help us through. We covet the prayers of God's children that we may soon have the new church ready to worship in. There are some loyal Nazarenes in Big Spring. Of course we are few in number but not expecting to remain that way. We have only nineteen members and they are not all here; so you see we need and must have the help of our great heavenly Father and His children. I do believe God wants to give us a great church here. Pray for us that we might stay out of the way and let Him give it."—R. T. Smith, Pastor.

HENRYETTA, OKLAHOMA—"Our revival meeting has just closed. People had been praying, believing and expecting great things to happen. The church was on fire for God, burdened for souls to be saved and looking forward when Evangelist Stella B. Crooks should arrive. The meeting was well advertised and the church well-nigh filled. Our own church choir under the leadership of Brother Roy Radebaugh, local choir director, did the singing. Brother and Sister C. C. Rinebarger, our own pastors, rendered special songs nearly every night. They sang the heavens open and Sister Crooks preached old-time religion. The Holy Ghost came and people prayed and wept, and yet sinners would not yield; seemed oh, so hard, so cold, but they continued to come. New faces crowded into our church and filled the pews. People who had never been to our church before came and listened. It made our hearts rejoice to see them come in, but we wanted to see them saved. People from other churches in town visited us. In the midst of our revival another revival started in town. Crowds were broken, but Sister Crooks never slacked up; instead preached the straighter and hard-

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er. On Friday we had an all-day service. Rev. Pritchard from Shawnee brought us an inspiring message in the afternoon service. People got blessed and it was a special feast from heaven. On Friday night the children's choir or Toy orchestra had charge; no one in it over twelve years of age. On Sunday afternoon Professor S. S. White from Bethany-Peniel College preached a wonderful sermon to men only; about ninety men were present. We had some wonderful testimony meetings. People got blessed and shouted over the church and yet others were stubborn and hard to reach, only two or three people coming to the altar each night. The people that we needed to reach most stayed away or went to other places. Sister Crooks never let up preaching; praying people never quit praying and labored under terrible strain. Fathers and mothers nearly died under the heavy loads, our own pastor and wife nearly exhausted but never gave in. The last and final day and night came and boys and girls, young people, also men and women rushed to the altar and prayed through to victory. Precious mothers who had nearly wept and prayed their lives out were able to shout the victory. Praise His holy name! At one of our night services one hundred men were present with their wives and families. Fifty or more knelt at our altars, almost all receiving victory. We had many visitors from other churches in town and also a number from out of town Nazarene churches. We secured several subscriptions for the *HERALD OF HOLINESS*. —Shorty Ables, Reporter.

HUFF-BARNES EVANGELISTIC PARTY—
"March 9 we closed a blessed revival at Sharon, Pa., with gratifying results. There were 104 seekers at the altar of prayer. The large chorus choir averaged more than sixty during the entire meeting. A fine, large class of new members united with the church. The last Sunday afternoon the tabernacle was dedicated by District Superintendent Jones. Truly they are doing things at Sharon, Pa. Leaving Sharon we were with Rev. Clarence Perry and his good people of Wooster, Ohio. At the time for service a blinding snowstorm was on and yet the house was packed and God gave us a great service with one seeker at the altar. From there we went to First church at Columbus, Ohio. There we found the Vaughan Radio Quartet and the pastor, Rev. Browning, in a revival. We did our prayerful best to add to the service and the blessings of God were with us. We moved on from there to Dayton, Ohio, and had a wonderful service with Rev. A. H. Perry, the new pastor of First church, and his people. Sunday, March 16, found us at Terre Haute, Indiana, and that day we worshiped with Rev. George Huff and pastor of the Pilgrim Holiness church and his good people. On Tuesday we were at Brazil, Indiana, with Rev. A. L. Perkins and his people. Their church building had been badly damaged by fire and they were worshiping in the convention hall of the courthouse. We had a fine hearing and God honored the service

with two seekers at the altar. Wednesday night we were at Greencastle, Indiana, with Rev. Clarence Talbert. From there we landed at Bedford, Indiana, with Rev. R. L. Pendry and his fine people for a ten days' meeting. These truly were enjoyable days and God honored our efforts with many souls at the altar. The house was well filled a number of times and the last night it was packed to its capacity. Brother Pendry is a man of much prayer and believes in old-time Bible revivals. Wednesday afternoon, April 2, found us at Gary, Indiana, with Rev. R. L. Major and his good people. We truly had a wonderful time and God honored our efforts with a number of precious souls seeking God. Brother Major is one of the boys who know how to put it across by the help

of our God. On Tuesday, April 8, we landed at Assumption, Illinois, where we had a wonderful service with Rev. and Mrs. Leo Smiddy and their fine people. They were just opening their revival and we stepped right in line. These fine young people are doing a great work for God and the church. Again we headed west and early in the afternoon found us at Zion church, St. Louis, with Rev. C. F. Transue, who is doing a big thing for God and the Church of the Nazarene in that city. God honored the service and one young lady found the peace which comes alone from God. We stopped next at Webb City, Mo., where we met Rev. R. E. Swim, the newly appointed pastor to this wonderful field of opportunity. He is a young man with ability to do things. Here we again had

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By I. C. Mathis

Most if not all of our readers need no argument or proof to convince them of the certainty of a life after this. Countless thousands, however, are asserting their doubts about the immortality of the soul, especially is this true of young people and college students.

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the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: ¹I will give thee money for the field; take it of

Jer. 32. 9-12. ²chap. 25. 9. chas. 40. 30. 31. 32. Peradventure the woman be willing to follow me; land: must I needs be again unto the land for

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a wonderful service. On we went toward the west and noon Saturday found us at Okmulgee, Oklahoma, the home of Professor Barnes. Truly there was a happy reunion after Professor Barnes had been away for almost five months. Here we had our home with Sister Mark Whitney, the wife of the District Superintendent. Brother Whitney's home is blessed with two as fine girls as you will meet in a lifetime. Surely I will never forget how they would pray for their father and then for every pastor on the district that God would help them and not let them become discouraged. Here we met Rev. C. E. Smith and his good wife, the pastors, and folks of the local church. On Sunday the party had charge of both the services and God blessed and we had a very enjoyable time. After two days of rest we again headed west

and landed at Chickasha, Oklahoma. The good pastor, Mrs. Julia Standridge, gave us a warm welcome and we met as fine a people as one would want to meet anywhere; so appreciative of our humble service. God was there in power and two souls came to the altar seeking God. Then we turned the nose of the Dodge west again for the last lap of our long journey and landed at Grandfield, Oklahoma, with Rev. L. H. Dickerson and his good people for a three and a half weeks' revival. God was present in the very first service. The folks and their pastor have been praying for months for a revival. Pray for us."

LA JUNTA, COLORADO—"Closed greatest meeting in year at Tobe, Colorado. Country stirred, salvation scenes at the altar wonderful. Thirteen of finest people in the country joined church. Revival here beggars description. Easter Sunday more than forty seekers; nearly all prayed through. This is first Sunday of the meeting; fine missionary offering. Swann's singing great, Pastor Savage wonderful."—W. E. Ellis, Evangelist.

EVANGELIST J. CLARENCE ANDERSON—"My latest meeting, which closed last Sunday, April 13, was among the best in which it has been my privilege to share. It was in Twin Falls, Idaho, where Rev. Paul W. Worcester is pastor and

has been for the past three years. Brother Worcester came to the Church of the Nazarene from an independent holiness work located in Iowa. He took the church at Twin Falls when it was a struggling home mission charge with an uncertain future, and each year has seen the work enlarged and strengthened. During the present fiscal year, ten months of which have passed, he has received two more families and two or three other individuals. They have outgrown their church building and are now constructing an addition to it. This success is not due to any especially favorable situation, but to diligent labor and prayer and the blessing of the Lord. Professor Harold W. Gretzinger, Dean of the School of Music of Northwest Nazarene College, and his Troubadour Male Quartet were present on the closing day. They constitute an unbeatable combination. They sing and play brass, reed and stringed instruments. Each one of them is also either a vocal or instrumental soloist. But the star feature of their work is Dean Gretzinger's piano and marimba solos. He has a surprisingly large memorized repertoire of sacred music. A strong atmosphere of worship also pervades their programs. Their work is highly acceptable for any religious gathering. I have had them in two recent meetings and cannot recommend them too highly. They were heard by three large and responsive audiences in Twin Falls, besides a radio audience which heard the morning service. I have just completed ten months of evangelistic ministry. During this time I have held ten full length meetings of from eleven to twenty-five days duration. Also five shorter meetings. They have been of varying success. Some very good; some very poor; and some in between. I have enjoyed this ministry and have a continued opening. But feeling it is the Lord's will that I should do some more academic work, I plan to enter a country pastorate, which offers me opportunity to do school work, as soon as I fill my present engagements, which will be concluded in July."

PROFESSOR A. S. LONDON—"It was our privilege recently to hold a Sunday school convention for Rev. C. H. Strong and his people at Anderson, Indiana. He has proved what can be done in the Sunday school department of our church. His average attendance last year was less than two hundred. In the past few months, his school has had more than four hundred every Sunday, with as high as six hundred in attendance. We had the pleasure of speaking for thirty minutes each evening before the regular service to the teachers and workers of the church. From forty to fifty attended this meeting. Brother Strong organized his forces a few months ago, and led them into the homes of the people about him. We added a little fuel to his work, and on the closing Sunday more than seven hundred people were in Sunday school. What a sight to behold in that morning service! A mass meeting of the Sunday School Superintendents' Association was held Sunday afternoon with more than twelve hundred people in at-

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"Home Missions" Number May 21st

The May 21st issue of the Herald of Holiness will major on "Home Missions." Build your hopes high. You will not be disappointed. The "Home Missions" number will be interesting, inspirational, educational; filled with facts and appeals and presentations of the urgent needs of Home Missions. Get ready for it.

We hope that every church in our denomination (not a single exception) will order not less than 25 copies of special number. Every District Superintendent will solicit orders from his district. The price will be 2c a copy—less than cost. We are praying that the good accomplished by this one issue of the Herald of Holiness will be felt throughout the ages of eternity.

tendance. Brother Strong can stand at the judgment bar of God and bring condemnation on a great host of pastors who sit idly by and remain satisfied with the same old crowd at their services. It was some of the happiest days of my life in associating with this pastor, and the superintendent, T. H. Goble, and his splendid body of teachers and workers."

PASTOR A. T. McANALLY, BLYTHEVILLE, ARK.—"Sunday, April 13, was a great day with us in the church here. Our son-in-law, Rev. Virgil F. Paul, of Hot Springs, Arkansas, was with us in the morning service and preached a fine sermon. There were two at the altar and one was blessed. At the evening service we had with us Brother Hiliard T. Latimore from Leachville, Ark., and his mother and sister who were visiting him from Caddo, Oklahoma. Miss Latimore is one of our best song evangelists. She had charge of the song service and we had some very fine singing. We also had with us Rev. Hanselman, pastor at Caddo, Oklahoma, who brought us a very fine message. There were two at the altar and one saved. We came to this place February 21, rented a building and began our regular services the following Sunday. We haven't organized the church as yet but we have a Sunday school with thirty-nine enrolled. God is on the scene and we are having a good time here in this beautiful little city of fifteen thousand, located in northeast Arkansas on No. 61 Highway from Memphis, Tenn., to St. Louis, Mo. If you are ever passing this way, stop and be in our services. We will begin our revival July 1, with Rev. F. R. Morgan of Tulsa, Oklahoma as our evangelist. We will probably have a meeting beginning in two or three weeks with the pastor and home talent. Please remember us in your prayers. We came here because we felt that the Lord wanted us here and that no one else would come. We have found ten Nazarenes here in all, and we are expecting to organize in the near future with at least fifty good members."

DEATHS

KING—Rebecca Margaret McClelland was born in Washington County, Pa., March 4, 1841, and slipped away to be with Jesus March 4, 1930. She with her parents moved to Iowa in 1844 and settled near Washington, Iowa, where she grew up. She was married to Elias King, September 2, 1875, at High Point, Iowa. To this union were born five children: William Elias King of Hutchinson, Kan.; C. M. King of Grant's Pass, Ore.; H. M. King of Garden Grove, Iowa; H. G. King of Pasadena, Calif.; and Jennie F. Martin of LaFayette, Georgia, with whom she was living at the time of her death, her husband having gone on about ten years before. She was a good mother, and a kind friend to everybody, and the nearest my ideal of a real Bible Christian of anyone I have ever seen. I think she came the nearest living in the thirteenth chapter of 1 Corinthians of anyone I have ever known. She was always kind, patient and good. She was a great admirer of Dr. H. C. Morrison, Uncle Buddie and J. T. Upchurch. She gave her heart to God early in life and was sanctified in 1910 at Allerton, Iowa, under the preach-

ing of Rev. McFarland. Her greatest interests seemed to center around missions and rescue work, to which causes she gave of her earthly possessions as long as she had any. She possessed a very remarkable faith in God and His Word, and died in glorious triumph. She is with Jesus and we wouldn't call her back but hope some glad day to meet her again where we can know and appreciate her better and will never have to say good-by.—C. M. King.

STEBBINS—Mrs. Cornelia Jane Stebbins, for many years a resident of Waterville, Vt., was called to be with her Master and Lord on February 21, 1930. She was born at Sheldon, Vt., February 26, 1842, and lived to the good age of 87 years 11 months and 27 days. Her early life was spent in Sheldon, Franklin County, Vermont, and she received her education in the Lamotte Central Academy at Hyde Park, Vt., during the early days of that institution. She was the daughter of Noah and Almira (Ford) Eldred. After the death of her husband in 1903 she resided for a time in Wolcott, and later made her home permanently with her daughter, Mrs. M. H. Mann, of Waterville. She was a charter member of the Church

of the Nazarene of this town, and was its class leader since its inception twenty-one years ago. Mrs. Stebbins was converted in 1882, and in 1885 was sanctified wholly in a holiness campmeeting at Morrisville, Vt., under the preaching of Revs. Wm. Macdonald and John Short. She was a regular attendant at the Methodist District Campmeeting held at Morrisville, where General Superintendent H. F. Reynolds and Rev. A. B. Riggs helped to carry the banner of holiness. She was also a regular attendant at the Ithiel Falls Campmeeting at Johnson, Vt., for many years conducted by Rev. I. T. Johnson. During her last sickness she found God's Word very precious to her, and dwelt

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May 22 to June 1, 1930



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General Superintendent



Rev. Bud Robinson
Evangelist

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It will be a great feast indeed to sit under the ministry of these great and godly men. General Superintendent Williams will have just returned from a world tour of our mission fields and his soul will be enriched by his recent contact with hundreds of thousands in heathen darkness and with the heroic missionaries who are pouring out their lives to carry the gospel to them. You must not miss it!

OTHER WORKERS: Associated with him in the Campmeeting and Commencement will be Rev. Bud Robinson, President T. W. Willingham, Rev. W. G. Schurman, Dr. Wm. G. Heslop, Rev. Nora Heslop, Rev. R. W. Hertenstein, Rev. A. K. Bracken, District Superintendents of the Educational Zone, and many pastors and evangelists.

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much on the 12th and 13th verses of the 116th Psalm, which reads, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord." Through the long nights of the past winter, when she was unable to sleep, she would repeat this scripture over and over again, and seemed to derive much comfort from it. The 23rd Psalm also proved to be one of her favorites in her last days. She was the mother of ten children, four of whom died in childhood, and two in later life. She leaves to mourn their loss four others, Mrs. S. D. Whiting of Mankato, Minn., Rev. Henry C. and Rollin H. Stebbins of Syracuse, N. Y., and Mrs. M. H. Mann of Waterville, Vt., several grandchildren and a host of friends in northern Vermont upon whom her godly and pious life has had great influence. Four of her sons were preachers, Rev. Charles Stebbins, deceased, ordained elder in the Methodist Episcopal church, Rev. Everest Stebbins, deceased, ordained elder in the Christian Adventist denomination, Rev. Henry C. Stebbins, ordained elder in the Church of the Nazarene, and Rollin H. Stebbins, a local preacher in the Methodist church. She was blessed with a family of musicians; the four sons traveling considerable, singing in quartet work. Funeral services were conducted at the Church of the

Nazarene, Waterville, by Rev. S. W. Beers, assisted by the pastor, Rev. Ray DeP. Haas and a former pastor, Rev. George M. Young. Brother Beers preached from the text known as the last testimony of the apostle Paul, 2 Timothy 4:6, 7, 8, and showed that our Sister Stebbins, like Paul, fought a good fight, finished her course, and kept the faith, and was ready to receive the crown to be given her by the righteous Judge. Interment was in the family lot at Johnson, Vt. May God bless her precious memory.—Ray DeP. Haas, Pastor.

TIPTON—John C. Tipton died at his home in Sherman, Texas, January 1, 1930, with a stroke of paralysis. Brother Tipton was one of the charter members of the original Independent Holiness church, which was organized in Van Alstyne, Texas, which was the first church organized by the writer, which afterward united with the Church of Christ, and then became the Holiness Church of Christ, and at the union of churches at Pilot Point, Texas, was united with the Church of the Nazarene. When the manuscript for the first church Manual was ready for publication none of our people had the money to have it published, and Brother Tipton sold his wheat out of his granary, that he was keeping for bread, and gave the

writer the money to have the Manual published. He was for many years the leading member of the first church ever organized at Van Alstyne, Texas, but later moved to Sherman, Texas, where he died. There was never a better friend to the writer, nor to the church, than John C. Tipton. In the early days, when our friends were few, he faithfully stood by the work with his influence and with his money. He lived twenty-seven years at Van Alstyne, Texas, and had one room in his splendid home set apart for preachers, which he called the prophet's chamber. He and his family were all charter members of our first organization. For the past six years he resided in Sherman, Texas, where he was a member of our church, till he slipped off to heaven. He left behind a wife and ten children, all of whom were present at the funeral, also nine grandchildren. He was sixty-one years of age when he departed this life. The funeral services were conducted by Rev. J. P. Roberts, of Pilot Point, Texas, assisted by his son-in-law, Rev. T. J. O'Neal, of Savannah, Ga.—C. B. Jernigan.

WISE—Willis W. Wise was born in California, Missouri, April 16, 1878, and passed from earth to his eternal reward, from his late home at 726 Kenilworth Ave., Coshocton, Ohio, at 4:15, Tuesday afternoon, January 14, 1930, at the early age of 51 years 8 months and 28 days. Mr. Wise suffered the loss of his mother when he was only nine years old and soon after came with his father to Coshocton, Ohio, where he has since resided. On December 9, 1905, he was united in marriage with Miss Ida M. Randles. To this union were born six children: Mrs. P. A. Talbutt of this city, Loretta, Charles, Russell, Samuel and Norma of the home. Mr. Wise was converted to God and united with the Coshocton Church of the Nazarene in February, nine years ago, when it was located on Kenilworth Avenue near his home. He has been janitor ever since the present building was erected and has been very faithful in the discharge of his duties. Although in poor health and meeting with many adversities, his faith remained firm in God to the end. He has left to mourn their great loss his wife and children, one brother, Frank Wise, and one sister, Mrs. Will Roy, both of California, Missouri, together with many other relatives and a host of friends. He will be greatly missed from the community, church, and home, but we are convinced that our loss is his gain, and say, "Thy will be done." The funeral was held in the Church of the Nazarene at Coshocton, Thursday afternoon, January 16, conducted by his pastor, Rev. A. H. Perry, assisted by Rev. F. H. Landgrave of West LaFayette, Ohio, and Rev. John B. Cullison of Roscoe, Ohio. The burial was in the beautiful South Lawn Cemetery at Coshocton.

MAYO—W. H. Mayo was born at Farmington, Mo., August 9, 1884, died at his home at Sedalia, Mo., February 28, 1930, age 45 years. In 1906 he was married to Miss Pearl Highley and to this union six children were born: Charlie, Harry, Marvin and Paul, Dortha and Ruth. All are at home except Charlie. W. H. Mayo was the pastor of the Eldon Church of the Nazarene in the fall of 1923. He with his family moved to Gideon, Mo., later moved to Sedalia, where they have lived for over five years. He died with great faith in God and the assurance that all was well with his soul; telling his family that everything was clear and all was fixed between him and God. Death seemed to be his least thought. He told his family he wanted to get well so he could preach again but God in His great love saw fit to take him. Funeral services were held Monday at 2:30 by Rev. B. L. Huffman of the Full Gospel Assembly. Burial at the Crown Hill Cemetery.

The Conquest of Canaan

By J. A. Kring

If an apology or explanation is needed for bringing out a new book on holiness we want the author of this volume to speak to the question. Quoting from the Preface: "Hasn't the Bible doctrine of full salvation, the experience of entire sanctification by the baptism with the Holy Spirit, which produces purity of character and righteousness of conduct, the fall of man into sin, which darkened his intelligence, deadened his emotional nature and degraded his will, racial depravity and a universal remedy for a universal malady, been sufficiently discussed, explained and clarified so 'the wayfaring men, though fools, shall not err therein'? It would seem so, and it may be true. However, we believe there is a line of moral and spiritual truth and a kind of wholesome, helpful instruction, taught in type from the historical account of the conquest of Canaan, that is peculiarly suitable and vital in its application, to the Christian life, that other writers have either overlooked, or else have failed to stress and make as prominent, as in our humble judgment the case seems to warrant. Hence this effort of your unworthy servant."

Speaking of this volume in the Foreword, Dr. J. B. Chapman says: "It is sound, clear, fresh and forceful. There is not an uncertain note within its pages and not a dull chapter in its whole scope. It should be read carefully and prayerfully, and it can be quoted as authority."

Dr. Chapman failed to mention one outstanding characteristic of the book—its comprehensiveness. There is no suggestion of abridgment or condensation in this discussion. The book has 263 pages; is bound attractively and durably in cloth boards and contains full page picture of the author.

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WILSON—Myrtle Estelle Wilson was born October 26, 1922, and departed this life April 1, 1930, at Springfield, Tenn. She leaves a father, mother, three brothers and five sisters, also a devoted uncle and aunt, Mr. and Mrs. Charlie Wilson, who stood by her to the end and were instrumental in leading her to Christ. A few weeks before her sickness she made a bright profession of salvation and during her last illness often called her people to prayer, also praying with them. A few moments before death she said, "Glory! Hallelujah, praise the Lord," then straightened out and ceased breathing. We miss her in the Nazarene Sunday school of which she was a devoted member. May God sanctify her life and death to the good of all.—J. D. Saxon, Pastor.

BREWER—Mrs. Roxie Brewer was born in Texas, January 2, 1891, departed this life November 10, 1929. She was converted early in life and soon after was sanctified. It was not long after she accepted Christ until the Church of the Nazarene was organized in Bridgeport, Texas, of which she was a charter member. In 1927, after being left a widow, she moved with her family to Norman, Oklahoma. At that time her church membership was moved from Bridgeport to Norman. Mrs. Brewer suffered a long illness but through it all she manifested such a beautiful Christian spirit that she scattered sunshine and blessings to those who visited her. Such patience, gentleness, kindness, hope, faith and trust shall not soon be forgotten. A short service was held at Norman, Oklahoma, before the body was sent to Bridgeport, Texas, where the funeral service was held and the body was laid away. May God bless her four remaining children, her brothers and sisters and sorrowing friends.—Milton Smith, Pastor.

HARDEN—Mrs. L. A. Harden was born at Louisburg, Tenn., August 26, 1850, departed this life March 22, 1930, at Sallisaw, Oklahoma. She was united with the local church a number of years ago. It can be said she was a true and faithful member. The last thing she did was an effort to come to the W. F. M. S. with a dollar in her pocket, to help push along the society but she did not get there. She took sick with pneumonia and never left her room till Jesus called her. She sang and shouted the victory until the end. Mother Harden is gone but she lives on. We used the text, Psalm 37:37, "Mark the perfect man, and behold the upright, for the end of that man is peace," and in Mark 14:8, "She hath done what she could." Those who knew her and met her can see why I took such a text. Only a while and we shall meet her again.—E. O. Tapley, her pastor.

CAMPMEETING CALENDAR

May 22 to June 1. Bresee College Educational Zone Campmeeting, Kansas State Fair Grounds, Hutchinson, Kansas. Workers: J. W. Goodwin, Bud Robinson, John Fleming, Theodore Elsner, L. C. Messer, Edwards Ladies Quartet and others. Cots and sleeping rooms free. For further information write Rev. H. O. Davis, Ford, Kans., or Rev. I. C. Mathis, 500 N. Plum, Hutchinson, Kansas.—A. F. Balameier, District Superintendent.

May 30 to June 8. Montevideo, Minn. Fifteenth Annual camp of the Chippewa Holiness Association. Workers: Rev. H. M. Riggie of Anderson, Ind., and Rev. G. Walraven of Redwood Falls, Minn. Address, A. G. Dahl, President, Dawson, Minn.

June 19 to 29. Wallingford, Ky. Workers: Rev. Curwen Henley of Illinois and Leo Johnson of Cincinnati.—O. D. Lucas, Manager.

July 10 to 20. Red Deer, Alberta, Canada. District Camp, Church of the Nazarene. Workers: Dr. Jas. B. Chapman, Rev. A. F. Grobe and wife, Rev. C. E. Thomson. For information write James Spittal, Red Deer, Alta.—Ernest S. Mathews, District Superintendent.

July 10 to 20. Murphysboro, Ill. Annual camp of the Murphysboro, Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 13.—J. W. Deterline, Secretary, DeSoto, Illinois.

July 17 to 27. Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

WANTS

WANTED—A couple to live on Hallelujah Camp grounds for May, June, July and August. A cottage will be furnished and small salary paid. If interested write Rev. Jack Linn, Oregon, Wis.

The Exalted Name

A Study of the Name "Lord Jesus Christ"

By Lucy P. Knott

This new book will be ready just in time to be delivered for Christmas. And it should have an especial appeal at this season when we commemorate the birth of Him to whom the Old Testament seers and prophets gave various names, each one pregnant with meaning.

A fairly good idea of the purpose and contents of this volume can be gotten from the following excerpts taken from the Introduction which is written by Dr. George A. McLaughlin, M. A., Editor of the Christian Witness and former president of John Fletcher College:

This book is unique. The author has put sound doctrine in attractive form without casting it in dogmatic formula; it especially seeks to bring before our young people the fundamental doctrines of Christianity without following the beaten paths of discussion. It makes such doctrines simple and attractive to them. Usually, works on theology have been too abstruse for younger minds. It is an effort to show, by scriptural authority, fundamental doctrines in an age in which many are being taught emasculated doctrines.

The book is unique in the development of its theme; and in the remarkable quotation of Scriptures. This is overwhelming. It gives light on many passages which are calculated to inspire every devout reader, and to give him new insight into the Word of God.

A perusal of these pages will astonish the reader by the ramification of the "name which is above every name," and this extends all through the doctrines of Jesus Christ.

The book is unique in its subject. Those who have never studied the significance of Scripture names may think much of it is mystical. But why are so many titles and names given to Jesus if they do not express different attributes and offices of our infinite Lord?

Unless we keep in mind the significance of Bible names we will fail to note the deep significance of the names of Deity. It should be taken into consideration that the Son was named "Jesus" because He should save His people from their sins. Since this is the reason He is called "Jesus" there must be sufficient reasons why other names and titles are given Him.

Our author has brought out an amazing array of the names and titles of Jesus; the meanings of which are all included in "The Exalted Name." This name includes and embraces His attributes, offices, acts, and His relations to humanity.

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ANNOUNCEMENTS

CHANGE OF ADDRESS—Evangelist H. W. Welsh has moved to 2333 Margaret Ave., Columbus, Ohio. Those desiring dates for meetings, kindly write him at the above address.

RECOMMENDATION—I have known Evangelist C. C. Davis of Evansville, Ind., for a number of years and have been associated with him in revival campaigns. He is 'all wool and a yard wide,' a real soldier of the cross, a seasoned, sensible and successful evangelist. His type of deep and permanent and mature work is needed all over the

country. He is a member of the Church of the Nazarene. His address is Station B, Evansville, Ind.—Andrew Johnson.

PRAYER IS REQUESTED for a sister in Iowa who is afflicted with leakage of the heart; for a husband and son in Georgia that the husband may be saved and the son be kept true to Jesus; for a husband in Wisconsin that he may be healed of nervous trouble; for a daughter in Texas who is unsaved and suffering from eye trouble.

Notice—Rev. Julia Standridge, pastor of our church at Chickasha, Oklahoma, desires to get in touch with Mrs. Irene Bishop. Anyone knowing of her whereabouts wire or phone 2103J, collect.

DIRECTORY

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
 Pittsburgh (Cleveland, Ohio) ... April 30 to May 4
 Mexican Work—California and Border ... May
 New Mexico (Roswell, N. Mex.) ... June 18 to 23
 North Dakota (Sawyer, N. Dak.) ... July 2 to 6
 Manitoba-Saskatchewan (Moose Jaw, Sask.) ... July 9 to 13
 Central Northwest (Sioux City, S. Dak.) ... August 20 to 24
 San Antonio (Temple, Texas) ... Oct. 29 to Nov. 2

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 North Pacific ... May 21 to 25
 Northwest ... May 27 to June 1
 Idaho-Oregon ... June 4 to 8
 Rocky Mountain ... June 11 to 15
 Nebraska District (Assembly) ... June 18 to 23
 Colorado District (Assembly) ... June 23 to 29
 Michigan ... Aug. 6 to 10
 Ohio ... Aug. 26 to 31
 Kentucky ... Sept. 3 to 7
 Alabama ... Nov. 5 to 9
 Georgia ... Nov. 12 to 16
 Carolina ... Nov. 18 to 23
 Florida ... Nov. 26 to 30

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 Southern California ... June 3 to 8
 Northern California ... June 11 to 15
 Northern Indiana ... Aug. 13 to 17
 Indianapolis ... Aug. 20 to 24
 Kansas District ... Aug. 27 to 31
 Abilene District ... Oct. 1 to 5
 Dallas District ... Oct. 8 to 12
 Arizona District ... Dec. 3 to 7
 Southwest District ... Dec. 10 to 14

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 Chicago Central ... Aug. 27 to 31
 Kansas City ... Sept. 3 to 7
 Tennessee ... Sept. 10 to 14
 Missouri ... Sept. 17 to 21
 Western Oklahoma ... Sept. 24 to 28
 Eastern Oklahoma ... Oct. 1 to 5
 Arkansas ... Oct. 8 to 12
 Mississippi ... Oct. 15 to 18
 Louisiana ... Oct. 22 to 26

ASSEMBLY INFORMATION

NORTH PACIFIC DISTRICT, at Vancouver, Washington, May 21 to 26. Rev. A. J. Schocke, Pastor, 1105 Hainey Street.

NORTHWEST DISTRICT, at Spokane, Washington, May 28 to June 1. Rev. H. B. Wallin, Pastor, 712 West Nora Avenue.

NORTHERN CALIFORNIA DISTRICT, at Stockton, California, June 4 to 8. Rev. W. R. Ingram, Pastor, 214 East Park Street.

IDAHO-OREGON DISTRICT, at Nampa, Idaho, June 4 to 8. Rev. E. E. Martin, Pastor, 619 14th Avenue S.

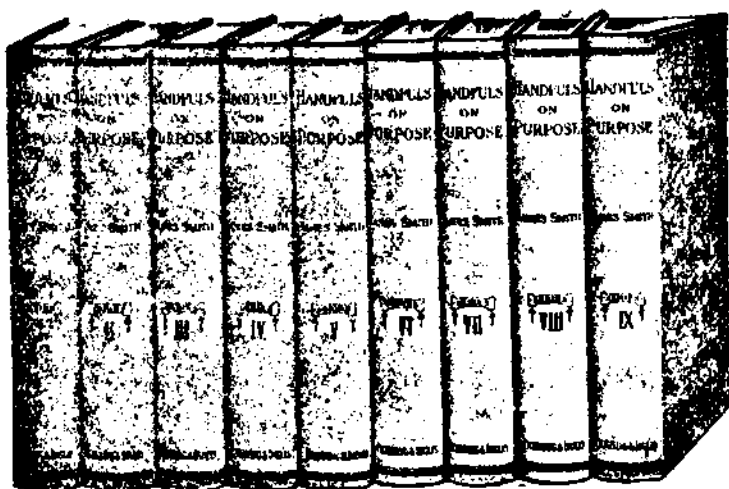
SOUTHERN CALIFORNIA DISTRICT, at Los Angeles, California, June 11 to 15. Rev. H. H. Hooker, Pastor, 3955 South Arlington Avenue.

ROCKY MOUNTAIN DISTRICT, at Billings, Montana, June 11 to 15. Rev. W. D. Shelor, Pastor, 22 Lewis Avenue.

NEW MEXICO DISTRICT, at Roswell, New Mexico, June 18 to 22. Rev. W. H. Huffman, Post Office Box No. 812.

NEBRASKA DISTRICT, at Hastings, Nebraska, June 18 to 22. Rev. Fred Bouse, Pastor, 915 West 5th Street.

COLORADO DISTRICT, at Pueblo, Colorado, June 26 to 29. Rev. Fletcher Gallowsay, Pastor, 1620 East 7th Street.



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