

# HERALD of HOLINESS

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## CHRISTIAN PERFECTION

**W**E GIVE the name of Christian Perfection to that maturity of grace and holiness which established adult believers attain to under the Christian dispensation; and thus we distinguish that maturity of grace both from the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripeness of glory which belongs to departed saints above us. Hence it appears that, by Christian Perfection we mean nothing but the clusters and maturity of the graces which compose the Christian character in the Church militant.

In other words, Christian Perfection is a spiritual constellation, made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations; and above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase “perfect love,” instead of the word “perfection;” understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation.—JOHN FLETCHER.

# HERALD OF HOLINESS

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## A HOLINESS QUESTIONNAIRE

**I**N PREVIOUS issues of the *HERALD OF HOLINESS* we gave consideration to a series of propositions sent to us by one of our correspondents. We regret that these two articles under the head of "The Rudiments of the Doctrine" could not have been published in one issue but lack of space made this impossible. The same writer sent us also the following list of questions which he calls a "Holiness Questionnaire" and requests that we answer these questions through the columns of the *HERALD OF HOLINESS*. Thinking that others may have similar difficulties, we are complying with his request. However, we well understand the deceitfulness of the carnal mind, and we cannot rid ourselves of the conviction that our correspondent's difficulties are not so much mental as spiritual. We trust, therefore, that he may not only receive help with his intellectual problems, but also such spiritual help as may bring him into a personal experience of the "second blessing, properly so called."

1. *What does it mean to be born of the water and of the Spirit?* The water referred to here is usually regarded as a symbol of the work of the Spirit in the new birth. Baptism with water was used by John as a symbol of repentance and remission of sins, and it was to this doubtless that Jesus referred when he said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." John preached only repentance and remission of sins, the outward manifestations of a deeper depravity of nature, and water which cleanses outwardly was therefore a fitting symbol. Jesus, to whom John pointed, was to baptize with the Holy Ghost and fire, and thus to remove the "sin" of the world or the depravity of human nature—what is commonly called "original sin," from which the outward manifestations or "sins" flow. Fire is therefore the emblem of this inward purification as water is the symbol of the outward cleansing which takes place in the "washing of regeneration."

2. *Is "carnality" the direct opposite of "spirituality"?* Paul spoke of the "soulish" man as concerned with the things of the flesh, and the "spiritual" man as concerned with the things of the Spirit. In this sense they may be considered as "opposites," but more properly as antagonistic elements (Cf. Rom. 8:5-10 and Gal. 5:16-26).

3. *Can one be both "carnal" and "spiritual" at the same time?* One cannot be wholly spiritual and wholly carnal at the same time, nor can one be wholly spiritual and partly carnal, or wholly carnal and partly spiritual at the same time. But this does not argue that there may not be a mixed condition in the soul of the believing child of God, who at the new birth receives an impartation of divine life, which life is in itself holy, but which exists in the soul along with the "carnal mind" until the latter is destroyed by the baptism with the Spirit—cleansed away by the blood of Jesus. A container cannot be entirely full of water, and entirely full of oil at the same time, but it may be partially filled with water, and partially filled with oil at the same time and these two ingredients remain entirely unmixed. Is it not possible for a body to be alive and still be diseased? Do you argue that every body which is diseased is dead, or that every body which has life, is entirely free from disease? Why then attempt to argue in the face of plain Scripture statements and the uniform testimony of experience, that a person who has been born of the Spirit may not have depravity or the disease of sin remaining in him, "yea, the seed of all sin," to use Mr. Wesley's strong statement? This is the exact condition portrayed by the apostle Paul in Galatians 5:16, 17 where he says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Then after describing the nature of the "flesh" (*sarx*, not *soma*, which is the word used for body) as revealed in its "works," and the nature of the Spirit as revealed in "fruit" he proceeds to say, that those who are Christ's—fully, wholly, under the full provisions of the New Covenant, "they that are Christ's have crucified the flesh with the affections and lusts." The works of the flesh were repented of and put away when conversion took place, and the impartation of the new life in regeneration broke the power of inward sin or depravity. Now the apostle states that, under the full provisions of the covenant, they are to crucify the "flesh"—not the works of the flesh, but the "flesh" or *sarx*, itself, with its evil affections and desires, which in the sinful state found outward expression in evil "works" but in the converted state were held in check by the Spirit. The guilt of sin is removed, and the power of sin broken in conversion; in entire sanctification the being of sin is removed.

4. *Is it true that holiness people deny that God "creates in us a clean heart" when he makes us "new creatures"?* Your statement contains the very common fallacy of an ambiguous middle term. You are assuming the word "new" to cover at once, the new life given in regeneration, and a new heart in the sense of being cleansed from all sin—"created in righteousness and true holiness," to use Scripture terminology. Holiness people uniformly teach that divine life is imparted by the Spirit in regeneration or the new birth; but that

the "old man" or carnal nature is to be destroyed by a "crucifixion." There is certainly a wide difference between a "birth" and a "crucifixion." There is the "birth" of the Spirit and the "filling" with the Spirit. In the new birth, the Spirit inparts life to the soul; but the being cannot be "filled" with the Spirit until the carnal nature is removed by crucifixion, and the Spirit takes its place.

5. *Do we teach "a second carnal birth"? We do not.*

6. *Do we teach that the spiritual birth is nothing more than the natural birth, and that we are not made in the likeness of the Christ of whom we are born? We teach that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."*

7. *Does being "born of the Spirit" mean that we become "spiritual" and that we are holy and ready for heaven, or does it mean that we are simply "quickened" and made alive, and that we are partially spiritual and remain partly carnal? Simply quickened and made alive—what else is a birth? It is a new beginning in life—certainly not some old person made over and given a fresh start. The disparaging way in which you speak of being "simply quickened and made alive" as pertaining to the new birth, shows a misapprehension as to the nature of this great work. Being born of the Spirit, the nature imparted is spiritual and holy, but this new nature has to contend with that which we had by our natural birth—the depravity which is ours by reason of being members of a fallen race. The same difficulty is evident in almost every question—you confuse scriptural terms and do not give them their proper significance—you do not distinguish between a birth and a death, an impartation of life and a destruction of the old man, and other like terms. In this connection study Paul's allegory in Galatians 4:22-31. His conclusion is, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. 4:28-30). Here the new life imparted when born of the Spirit is compared to Isaac, the child of promise. But this does not destroy Ishmael, the child of the flesh and the two continue to exist for a time in the same home. But the flesh lusts against the Spirit, Ishmael persecutes Isaac, and the command comes, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."*

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"No one need expect what John calls 'unction' from the Holy One and the 'anointing' till the *flesh is dead*, or, at any rate, that the Holy Spirit will not be given to qualify and endue with power anyone who seeks Him from any selfish or fleshly motive."—DR. DOUGAN CLARK.

## ARE THE CHURCHES INTERESTED IN A SIMPLIFIED CALENDAR?

The movement to simplify the calendar which began nearly ten years ago, is gaining in interest according to the Federal Council Bulletin. The American National Committee has been formed at the request of the League of Nations with Mr. George Eastman as chairman. The Federal Council of Churches took the following action recently: "Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the Administration Committee requests the General Secretary to take appropriate steps to inform the Federal Council constituent bodies of the changes proposed in the calendar and to inquire if any communion is opposed to such changes, and to ask for some statement on the matter for transmission to the National Committee."

The proposed calendar would consist of a thirteen month year, each month having twenty-eight days, and each day of the week always falling on the same date. For instance, Sunday would be the first day of every week, and in each month would fall on the first, eighth, fifteenth and twenty-second days. Monday would always be the second, ninth, sixteenth and twenty-third days of the month. The same would follow for each day of the week. The new month "Sol" would follow June; the 365th day would be December 29th, and would be called "year day." "Leap day" would come once in four years on June 29th. Easter would fall regularly on April eighth. The calendar would be introduced in a year beginning with Sunday, January, 1939.

## EDITORIAL CORRESPONDENCE

Immediately following the meeting of the General Board in Kansas City, we left for Pasadena, California, to attend the semi-annual meeting of the Board of Trustees of Pasadena College. On Thursday, January 31, a conference was held in Bresee Avenue church, with the preachers of the Northern California and the Southern California Districts to discuss the matter of the campaign to clear the college of the remaining indebtedness. Full reports were rendered by J. E. Janosky, the business manager, and the matter fully discussed. It was decided that, wherever possible, the churches would endeavor to bring up any deficiency in the pledges and that the college, under the direction of the District Superintendent, Rev. J. T. Little, who has been acting as campaign manager, would make every effort to bring up the balance. It is confidently expected that the entire amount can be paid before the close of this assembly year in June. The total amount has been covered in pledges, some of which are not due until June, but the board is taking every precaution to cover shrinkage.

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One of the important actions of the Board of Trustees at its recent meeting was the election of Rev.

Orval J. Nease as president of the college for a term of five years. Rev. Nease has been serving as vice president of the college for a short time and has already succeeded in winning the favor of student body and faculty, as well as being graciously received everywhere by the churches. In accepting this trust, Rev. Nease stated that it was his primary purpose to endeavor to carry out the spiritual mission for which Pasadena College was founded, and to maintain a scholarship which would command the attention of the young people and serve the interests of the Church of the Nazarene. Inauguration services will be held during commencement week, at which time Rev. Nease will assume the duties of his office.

The spiritual tone of Pasadena College is peculiarly gratifying. As is well known, this is our chief concern for our educational institutions. Only as spirituality is put to the front, can our institutions properly serve our church. Throughout the year, there has been a good sweep of victory, but at the present, the revival tides are on. It was a pleasure to us to pass by the dormitories and hear the voice of prayer, individual students praying in their rooms, or groups of students holding a prayermeeting. In a recent prayermeeting in the girls' dormitory, under the leadership of Sister Ransom, the fire fell in a remarkable manner and the prayers and shouts of victory continued until midnight. Evangelist Fugett, who is in a meeting with Brother Short at Bresee Avenue church, has been a great blessing to the students, speaking several times at the chapel hour.

One of the most spontaneous and thorough revivals we have seen in years was in progress in Bresee Avenue church in Pasadena, where Rev. J. W. Short is pastor. The evangelist was Rev. C. B. Fugett, one of the younger men in our movement but marvelously owned of God in evangelistic work. We think we have never heard clearer and more pointed evangelistic truths preached in the Spirit than during the few days we were privileged to attend these revival services. The attendance was large, the Sunday services filling the large auditorium and the Sunday school rooms on either side. People came from the nearby towns, and some friends drove down from Bakersfield, over one hundred miles, to be in the services. On Sunday, over eighty knelt at the altar, and on the Monday night following, after Evangelist Fugett had told the story of his conversion, nearly fifty came forward for prayer. The work has the marks of a genuine revival—repentance, confession, restitution and dying out to sin—quite different from many of the more modern revivals. God still honors the rugged preaching of the cross. The song services were under the direction of Rev. John Mandtler, and we were delighted to see the manner in which he led the great congregations in song. Rev. J. W. Short, the pastor, has been elected District Su-

perintendent of the Iowa District and leaves soon to assume the duties of his new position. Southern California will certainly miss this hero of the cross who, everywhere and at all times, stands unflinchingly for the old-time Nazarene program.

An all-day meeting was held in the Bresee Avenue church in Pasadena on Tuesday, February 5, and was well attended by neighboring pastors and friends. The college dismissed chapel services, and the faculty and students attended in a body, the faculty occupying seats on the platform and the students filling the right wing of the church. We were privileged to bring a brief message to students and friends. Professor Ransom led the song service and special selections were rendered by the students. Evangelist Fugett brought the message and preached with his usual unction. In the afternoon, Evangelist Theodore Elsner, who is in a meeting with Rev. Melza Brown at Alhambra, brought another unctuous and powerful message, and God peculiarly owned the labors of his servant. The Church of the Nazarene is in no danger of dying soon with such evangelists as Fugett and Elsner and hosts of others like them hurling thunderbolts of spiritual truth into the ranks of sin.

A memorial service for Mrs. Winans was held in First Church of the Nazarene in Pasadena, Sunday morning, February 3, and the writer was invited to speak a few words concerning Mrs. Winans, whom we had known for a number of years, having registered her as a freshman in Pasadena College and graduating her from the same institution. She was also a member for a short time of the faculty of Northwest Nazarene College in Nampa and we had the privilege of helping raise the money to send her to Peru the first time. Rev. Macrory, the pastor, opened the service and spoke a few words concerning the nature of the service of the morning. The meeting was under the direction of Mrs. Schwab, president of the W. F. M. S., the principal speakers being Mr. and Mrs. Robert Ingram and the writer. Several returned missionaries were on the platform. At the close of the service, Mrs. Davis told of the child which Mrs. Winans brought from Peru, who was now at Juarez with our Mexican missionary, Santos Elizondo, and of her interest in her own people for whom she is preparing herself as a missionary. One remark of Mrs. Schwab's fixed itself very definitely in our minds, and might well be made the motto for every local church. She said, "Whatever other churches may or may not do, First church of Pasadena must do her best." There would be no trouble in raising the budget if this was the goal of every local Church of the Nazarene.

"Every soul should have its own holy of holies. The truths of God are worth keeping, and the way to keep them is to ponder them."—HENRY.

## THE MAN WHO PRAYED TOO OFTEN

By General Superintendent Chapman

**W**E USED to hear it said in prayer, "Thou art not wearied by our oft coming to Thee," but we think there are limitations in the application of the saying. That is, it depends upon the reason for our oft coming. It is indeed easily possible to weary the Lord by coming to Him too often about some things.

The twenty-second, twenty-third, twenty-fourth and thirty-first chapters of Numbers contain the story of a man who prayed too often and wearied God with his oft coming. This man was Balaam. There are many things favorable to the case of this man. It appears that he knew and worshiped the true God, and that he was in the habit of receiving oracles from Him. He does not seem to have had any vicious desire to curse Israel, either before he knew that God had chosen to bless them, or after he had obtained that knowledge. And even his advice to Balak to make alliances with Israel may not have been altogether as bad in his own purpose as its consequences showed it to be in reality.

But the evil thing about Balaam was that he "loved the wages of unrighteousness," and the intimation is that he lived on the fruitage of such. He feared God, but he was covetous of money and honor. He was not ready to openly disobey God, but he very much desired to please the king and curry favor with the princes. At best, his goodness was mixed and his desire for self-promotion was strong.

The messengers of Balak came to engage the services of Balaam in Moab's war against Israel. Very properly Balaam postponed his answer to give time for prayer. The very first answer was clear and unequivocal. "God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." But this answer was not to Balaam's liking, and when he gave its substance to the waiting messengers in the morning he did not fail to intimate that he himself was willing to go; for he said, "The Lord refuseth to give me leave to go with you." In this he studiously concealed the reason for the divine prohibition and opened the way for further negotiations. And when the second ambassador came he said, "I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." A commentator says, "The divine will, as formerly declared, not being according to his desires, he hoped by a second request to bend it, as he had already bent his own conscience to his ruling passions of pride and covetousness. The permission granted to Balaam is in accordance with the ordinary procedure of Providence. God often gives up men to follow the impulse of their own desires; but there is no approval in thus leaving them to act at the prompting of their own wicked hearts."

Now Balaam's second prayer was irreligious and wearied God and got the prophet into trouble which resulted in his own violent death. His first answer was plain and should have been entirely sufficient, and it would have been proper for Balaam to have positively refused to pray another time over the matter. He should have considered the matter settled and should have made his conviction so plain to the king's party that there would have been no second appeal. He parleyed and argued with God and was lost in so doing.

We do not care to discuss here the mooted question of God's "second choice for those who will not accept His best." If any want to say that there is no middle ground between fullest obedience and disobedience we know not how to answer their arguments. If others insist that "there is a sin which is not unto death;" that is, there is a reluctance to obey which results in a punishment by consequences, rather than by a summary breaking off of relations, then we do not wish to fight testimony on that. But what we do wish is to say that the kind of obedience that God loves is the glad and instant obedience which takes God's first answer as final and seeks not to bend the divine decision.

After his first prayer Balaam was clear as to what his duty was. But after he had prayed the second time, he became misty and uncertain and required the assistance of the dumb ass speaking with man's voice to save him from untimely destruction. Perhaps there is significance in that it was the animal which is the strongest type of dumbness that was used to teach the prophet, who but a little while ago had clear communication with God.

And how many professing Christians are there who are so biased by their own desires that they pray oftener than they ought when the first answer does not agree with their desires! At first they ask, "Lord, what wilt Thou have me to do?" Then when the answer comes clear and unequivocal, they flounder and beg and weep and plead and press and question until they are enveloped in uncertainty. This is often the case with young people when the question of their life's calling is in the balance. It is the case many times when business policies are to be fixed. It is the case when paying a tithe of one's income to the work of the Church, or when the making of gifts for the promotion of the kingdom is before the bar of conscience. It is the case many times when any task which is disagreeable to the flesh is required.

We once knew a woman, a widow, and a very devout Christian. She had long been a pillar in the work of Christ in her community and her testimony was heard and accepted in a very wide circle. But after many years in widowhood, she finally married a man who was an unbeliever. In discussing the matter with

friends, her explanation was as follows: "I know that the Bible says, 'Be not unequally yoked together with unbelievers,' and that we have always understood this to mean, among other things, that Christians should not marry sinners—and I believe this is true on general principles. And when Mr. A— began showing me attention, this scripture and the arguments I have heard and believed on the matter came to me and I felt that, of a certainty, I could never marry him. But as time went on and Mr. A— was so kind and so pleasant, I began to feel that, if it were not contrary to the Bible, I could love him and marry him. Then after a while, I discovered that I did really love him, and then I found myself wishing I could marry him, and I prayed over the matter a great deal. And after three months of earnest praying and beseeching the Lord, I obtained permission to marry Mr. A—. I did so and we are happy and I do not have a doubt about the matter. I did not backslide, but followed out a divine permission."

There were some who felt to accept the explanation, and to feel that a special dispensation of permissive grace had been granted in this case, contrary to the Bible, and contrary to the general conscience of sanctified Christians. But twelve or fifteen years later, we met this woman again, and when we inquired after the welfare of her husband, she explained that they were no longer living together and that indeed the husband had secured a divorce. We remarked that this must be a dreadful disappointment and mental torture. But she replied that, bad as it is, it is better than what she had endured while attempting to keep the home together, for said she, "I lived in an earthly hell for over ten years while trying to be a wife to Mr. A—."

Here was the case of a woman who prayed too often. After her first prayer she was clear as to her duty, but after repeated prayers she became unsettled and uncertain and then—by divine permission, as she believed—plunged into an awful and far-reaching mistake. How much better it would have been if she had prayed but once and had accepted the answer from God and made that the end.

In most of instances we all need to be exhorted to pray oftener and to pray longer, but on matters of duty—whether it be a positive command or a negative prohibition—when God answers, it is time for us to leave off praying on that and go on to work out the life which God's answer involves.

David is a worthy example of those who quit praying when they get God's answer, even when that answer crosses their plans and desires. David set his heart upon building a permanent house of worship for the Lord in Jerusalem. And indeed this seemed to the prophet Nathan to be a worthy climax to the life of the king who was "a man after God's own heart." But after the decision was made and the preliminaries were really started, behold word came that this building project was not of the Lord's good pleasure and that it should await the genius of David's successor. And

David did not talk back to God nor pine in disappointment. He gladly and immediately acceded to God's choice and set about to do all he could in preparation for the work for which another would get the glory. It is only when we are as willing to take the Lord's "No" for our answer as to take His "Yes" that we are really in position to take any answer at all. And our confidence in both His wisdom and His goodness will enable us to accept the first answer He gives us and not weary Him with further quibbling.

## GOD'S GREATEST RIVAL IN THE CHURCH

By N. B. HERRELL

JESUS in delivering the Sermon on the Mount did not fail to warn His followers of His most subtle rival in the church. In naming this rival we naturally suppose He would point out worldliness, possession, pleasure, or fame, yet, He passed these all by and tersely said: "*I'e cannot serve God and mammon*" (Matt. 6:24). That these two are rivals in the church, men admit, as is shown by their failure to use the word "almighty" except in two connections. First the *Almighty God*, and second the *Almighty Dollar*. Hence, the *Almighty Dollar* is the one outstanding challenger of the *Almighty God* for man's devotion and worship in the church.

*"The Deceitfulness of Riches."*

Money's greatest peril lies in its power to bewitch and deceive. We are told that "*the love of money is the root of all evil.*" "*Money answereth all things.*" The subtle nature of money is that unsuspectingly the love of it will creep into the heart and before one is aware it usurps the chief place in the heart life. The deception lies in this—that the person who has fifty thousand dollars does not believe himself rich because he knows of men who have one hundred thousand, five hundred thousand, a million, or multi-millions, and so on, each feeling himself poor, because he sees those who have more than himself. Such people always plead poverty to the church when asked to give. Feeling poor is an easy thing when you get your eyes on those who are better off than yourself. Just develop a want list of those things you would like to have and you will soon feel too poor to give a penny in the collection. The love of money is Satan's leech on your soul and will soon sap your spiritual life. The love of money has ruined preachers, wrecked churches, and blighted whole communities.

*Storehouse Tithing, All Saints' Refuge.*

God's financial system for His people and church is so harmonized with the experience of full salvation that it protects and blesses the stewards instead of deceiving and bewitching them into money worshipers. The storehouse tithing system has in it more protection and less temptations for the well-being of God's people and work than any system yet evolved by man. Like the cities of refuge, storehouse tithing affords God's people a sure retreat be-

neath the sheltering promises of the eternal God. "Lead us not into temptation," has to do with money as well as any other tempting foe. The only safe place for God's people to live a victorious life is in the center of His divine will. To play fast and loose with the stewardship of money is to play with death. God has not promised to protect, defend and give security only as man is faithful to his trust. "It is required in stewards, *that a man be found faithful.*" Money being God's rival for devotion and worship in the church, He has shackled it by His financial system and it is safe for man to possess it only as he fully and faithfully recognizes God's will in handling it. The Almighty Dollar will doubtless have more souls in hell to its credit than any other one thing that can tempt man. On the dollar will be found, "*In God We Trust,*" referring to the people of the United States of America, but written in the hearts of money's devotees will be found, "*In the dollar we trust.*" Money is the devil's strongest ally for the destruction of the church. About nine-tenths of all trouble in the church comes directly

or indirectly from money. Yet, money wisely handled in the will of God and for His glory will bring blessings in this world and rewards in the world to come.

"*Your Reasonable Service.*"

"Ye cannot *serve* God and mammon." The "*serve*" in our Lord's statement carried with it a meaning reaching beyond *worship*. It has the meaning of a landlord, a servant and work to be done, i. e., Ye cannot be the servant of the Almighty God and the Almighty Dollar at the same time. If God the Father is to be your master then you must subject the dollar to the service of the same. If the dollar is to be your master the heavenly Father must take second place or be crowded out. "*Ye cannot,*" it is impossible, because God will not take second place in any man's worship or labors. It is reasonable that money should not hold first place in a man's religious devotions or labors of love. The issue before the Church of the Nazarene is whether the church will choose the Almighty God, worship and serve Him or sell her soul at the shrine of the Almighty Dollar.

## SCRIPTURAL WITNESSES

By J. F. Harvey

ARTICLE ONE

THE Scriptures are very clear in their statements concerning the privilege, the nature and the necessity of Christian testimony. "Ye are my witnesses, saith the Lord." Jesus said to His disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

After Pentecost the disciples lost no opportunity to speak about Jesus and His power to save. When commanded to not speak in His name Peter said, "We ought to obey God rather than men," and, "We cannot but speak the things which we have seen and heard." Paul declares, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

A witness is one who knows something and is therefore competent to give evidence. In the full sense of the term he is one who both knows and speaks. Personal and verbal testimony are both necessary to produce a scriptural witness. In other words, a holy life and a holy testimony is the divine plan. The work of salvation from sin, wrought in the heart and life by the Holy Spirit, is represented in the Scriptures as having the two fold result of spiritual fruit and spiritual confession. These two hath God joined together, therefore let man beware how he puts them asunder. And upon the hem of the high priest's robe "thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about" (Ex. 28:33, 34).

Here in symbol is taught the equality of fruit and testimony. There is not to be all fruit and no sound, nor all sound and no fruit. When Aaron went inside the veil to minister before the Lord the people heard the sound of the bells, and they knew that he was alive. "His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not." If the people did not hear the sound of the bells they knew that the high priest was dead. Likewise today where the sound of spiritual testimony is not heard there is spiritual death. David truly said, "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). The unregenerate has no testimony, neither has the backslider. "The living, the living, he shall praise thee" (Isa. 38:19).

When God's salvation comes into the heart, and the soul is made alive by the power of the Holy Ghost, the lips begin to praise the Lord. Dear Dr. Godbey characteristically said, "Fallen churches are dumb like graveyards. Pentecostal churches are vocal like graveyards on the resurrection morn, when tombs are bursting and saints leaping into the air with roaring shouts of victory. Dumb religion is the devil's counterfeit. God's religion opens the mouth and keeps it open."

We should always bear in mind that verbal testimony and an exemplary life are both necessary to produce a competent witness. The words of the mouth must be supported and made effective by the rectitude of the life. He who testifies to holiness must back his testimony by a life that will commend itself to his family, his friends and his associates. He must not

only ring the bells of testimony, but he must display the fruit unto holiness.

Then, again, a competent witness tells exactly what God has done for him. He thus honors God and gives unto Him the praise due unto His name. David said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalm 66:16). To the man out of whom He had cast a legion of devils Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee. . . . And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel" (Mark 5:19, 20). Here is a splendid illustration of what a scriptural testimony should be.

We should be definite as to what God has done for us. Never shun God's terms or words. God names His own works, and we are to confess His words and not be ashamed of them. If we are ashamed of His words He will be ashamed of us (Mark 8:38). Definite testimony is the best testimony. We are to ring the bells with no uncertain sound, and also display the pomegranates. Seeing the fruit and hearing the glad, sweet sound of the golden bells arouses hunger in other souls. This is God's plan for the spread of His gospel and the salvation of souls. Some are called to be evangelists, pastors and teachers, but all God's children can understand sermon descriptions, or follow the logic of argument, but all can understand a personal testimony that is backed by the power of a holy life. When Dr. George Peck told his sanctified mother that many noted men did not believe in holiness as an experience in this life, she replied, "But your old mother has it." She gave the same answer to all his future arguments. Her godly life and testimony convinced him and led him into the experience of holiness, and he became a great writer and preacher of full salvation.

We notice further that the outward conduct of life can never be a substitute for verbal testimony, for it cannot report the inner work wrought in the heart. God is fully glorified only when with the mouth confession is made of salvation, and when the tongue ascribes that salvation unto Him. "He that is our God is the God of salvation." A scriptural testimony is one that honors God as the author of salvation, the blood of Jesus Christ as the meritorious cause of salvation, and the Holy Spirit as the efficient cause working that salvation in the human heart.

## THE REINCARNATION OF THE LIFE OF CHRIST

By REV. S. B. RHODES

We are in danger of looking for that which is to come rather than that which has come, and thus may fail to recognize the purpose of entire sanctification. According to the high priestly prayer of Jesus found in the seventeenth chapter of the Gospel of John, he

prays first, for the Church and secondly, for the world. Here is settled indisputably the question of the second, subsequent work of grace, and also the purpose of the sanctified life, which is the salvation of the world.

When there seemed to be but little power manifested in the work of salvation, Mr. Wesley called a conference at Fetter Lane for prayer and self-examination. Among the things they discovered was the fact that they had rested too much in the beginnings of sanctification. This is our danger also, rejoicing in our sanctification, but failing to "turn the world upside down" as they did following Pentecost. Some hold that the Church is not for the salvation of the world but for the elect chosen out of the world. Such overlooked some of the important objectives in this great prayer.

1. Christ's disciples were not of the world. Of such importance is this fact that three different times Christ says they were not of the world. "I pray not for the world"—that is, for the world's sanctification. "They are not of the world even as I am not of the world;" and "the world hath hated them."

2. "Sanctify them." Previous to this he had taught that the fruit-bearing vine must be purged or cleansed, that is, purified or sanctified, made holy.

3. The third objective is "that they may be made one as we are one." Christ was God manifest in the flesh—he now prays that through sanctified believers as agencies this life may be carried to the world. While in the body, Jesus was limited to time and space—now in a co-operative way he can be here and elsewhere at the same time—girdling the globe with this great salvation. Here is where we have the reincarnation of God in humanity continued—the indwelling of the Holy Spirit in the believer. Though bewildering and little understood or made known through the preached word, some men have comprehended the great truth and ministry of Christianity. Paul had the vision, and we should have more fully than we do, the great purpose of our sanctification.

4. A further objective is, that the world may believe that thou hast sent me. Continuing the thought, "that the world may know that thou hast sent me." First believe, then know. Christ prayed directly for the Church, and directly for the world through the Church.

While they looked for the return of Jesus in Peter's day, the apostle wrote that, "The Lord is not slack concerning his promise, as some men count slackness; . . . not willing that any should perish, but that all should come to repentance." Not that all will, but such as will when they see this great salvation in believers, which is Christ in you the hope of glory. Not the child Christ, nor the Christ asleep in the boat, but the Christ of the battlefield, the Victor. Having won the victory in the wilderness, in Gethsemane, on the cross, in the grave, in His resurrection, in His ascension and by the baptism with the Holy Ghost ratifying it on the day of Pentecost, in order to bring us off "more than conquerors."



## WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

**W**HAT a change of vision has come over the Church of the Nazarene in the last twenty-five years regarding church buildings. In the beginning of our movement, our people being made up very largely of the working class, and not used to church burdens and problems of building, our buildings were mostly of the cheaper tabernacle order. In fact, the thirst for freedom and liberty in the Holy Ghost where the simplicity of pentecostal worship might have full swing was so strong that the most common buildings seemed quite satisfying. In some places and under certain conditions our people even seemed to glory in worshipping in tents, brush arbors, old shacks, and board tabernacles. Sometimes they seemed very happy to call their place of worship "the old barn."

This early period was not unlike the first experience of the children of Israel. God chose not to lead His people directly into the "promised land," but rather by way of the desert or wilderness, because they were not used to open battle. The burdens and problems of conquest covering a period of years would have been discouraging for this new and untried nation. Hence the divine wisdom of a short time for seasoning and hardening to get this people ready for the coming conflicts of a real separate people to become a great nation. In the beginning of our own movement the people were not used to assuming burdens and great responsibilities, hence in many places the people sought cheaper places in which to worship. But when the movement became more hardened in their convictions of the call of God and the demand of the times, and really reached the promised land of denominational standing, a new vision came over the whole movement. The old tents and brush arbors and board tabernacles must give place for larger and more beautiful temples where the glory of God could be better manifested in the salvation of the people. Thus in the last few years a strange enthusiasm seems to have swept our whole movement in the building of large and beautiful places of worship.

One of the chief occasions for this has been the increased congregations thronging our places of worship. In other words, many of our churches have outgrown the old places of worship in the larger crowds which have come to us. Some of our churches have enlarged several times, others have been compelled to pull down and build larger. Then our Sunday schools have grown so rapidly that room had to be provided for this great and important department of the work. At first there was little or no thought of this department in the building of places for worship, but as the young people

came to this live and aggressive church movement, other plans had to be made and that at once. It would be surprising to many of our people to know how many large and beautiful places of worship have been erected in our movement in the last ten or fifteen years. I have hoped that our Publishing House might gather pictures of these larger and beautiful church buildings into a book form, that others might see what has been done in the last few years.

The one feature which has caused the writer some regret, has been such difference in architecture of so many of our buildings. It has occurred to me that if there had been a more united purpose and a more careful planning in harmony with some beautiful architectural design which would have given uniformity of appearance, it might have given greater strength to our cause. It is not too late to give this matter careful consideration.

It may be well for our congregations to consider one very important matter in planning new church buildings. In fact, our Lord called attention to this by way of implication. He evidently did not think it worthy of command, but rather that simple, old-fashioned common sense would teach us that every man should first sit down and count the cost before undertaking the building enterprise and thus determine if the finances would be forthcoming to complete the building. It would seem that the fear of disgrace in failure would be quite sufficient to teach economy and care in the building. Would it not be well for our local congregation to submit their plans to some general committee or board for their approval, before entering upon a building campaign? Would not this save the local congregation from some difficulties in division of opinion and possible trouble in adjusting plans? It might help in obtaining better and more efficient plans for the Sunday school as well as other departments of the work. One thing is very sure in our thinking, namely, that we should not be swept from our feet in the general tide of expensive church buildings. Our churches should be large and commodious, well fitted for Bible school work in all departments, well lighted and heated, furnished with comfortable seats. Buildings should be substantial and strong, neat and attractive, but plain and inexpensive as possible.

Above all, great care should be taken to so finance the enterprise as not to cripple the District and General Budget. If there is to be a debt, then this should be so financed as to extend over a period of years and not to overburden the people. Enthusiasm, vision and faith are all very important, but we must never forget that God expects us to count the cost.

## THE PLIGHT OF THE MISSION BOARDS

**T**HE mission boards of the older denominations are in a fix. They find that though there has been a great falling off in the offerings of their various churches to the missionary cause, in the last few years, yet they have more money on hand than they have qualified missionary applicants to go. In other words, their young people will not respond. They cannot secure enough applicants.

This is a sorry plight, indeed.

But the Church of the Nazarene is, if anything, in a worse one. We have the applicants, hundreds of them, college graduates, wholly sanctified, eager, enthusiastic, red-blooded young men and women. A hundred would go, and fully fifty are actually straining on the leash. Bitter tears will be shed; noble, self-sacrificing hearts will be broken, when the news of the last General Board session is written from the missionary office of our church to some eighty-four men and women whose names for several years have been on our roll of applicants. The Board ordered everyone's name dropped who was over a certain age. There were eighty-four of these. They have waited and longed, and applied, and besought, and wept and prayed. But the money was not in to send them, and the church kept them waiting, and waiting, and waiting, till their youth was gone, and they have verged toward the time when to acquire a new and difficult language is practically impossible, and now they are dropped.

No more sorrow-laden letters have ever been mailed from the missionary office than have been sent out during these days following the adjournment of the General Board. There will be red eyes and sore hearts in eighty-four different parts of our beloved church.

And why? *Could we not have sent them out?* There can be no doubt but that we could. We have as a church, had the money. It could have been given. Why have our people not given it?

One reason has been our building program in the homeland. We have, many of us, gotten so deeply interested in housing ourselves that we have been willing to forget the cry of the heathen, the call of the unreached regions in America and Canada, the needs of the forgotten veteran of yesterday, and the necessities of building a small church for that struggling congregation that has no place of worship but a hall or tent. Building for ourselves is all right, if we do not allow it to dry up the streams of our own hearts' benevolence, while we are doing it. "Depart, be ye warmed and filled," we say to the pathetic heathen when he calls, or to the starving retired preacher, or to the lone pioneer in Montana's or Carolina's wilds, when he eagerly asks for the gospel. "Howbeit we give them not those things that are needful to them," and the Word significantly adds, "how dwelleth the love of God in you?"

Another reason is that many of our people prefer to support a "special," than to pour their money into the

general receptacle out of which we serve the daily food for the workers on all the fields. As though "specials" would help us any, if we have to call home the missionaries because we cannot feed them. If we can have the General Budget filled up, and kept full, there is not a "special" but what can be placed therein and put across in a comparatively short time. But all the "specials" in the world will not feed and clothe and house the needy missionaries. They are cared for out of the General Budget, and the difference between a "special" and the General Budget is monumental when it gets down to the General Treasurer's office. He can sustain missionaries on the field with the one, and he cannot do anything with the other but hurry it on to its designated destination.

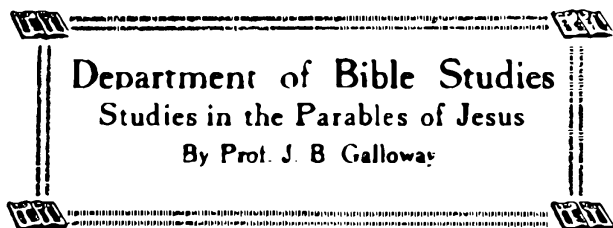
But after dismissing eighty-four of our applicants through their being past age, and dropping a goodly number more because they had not been heard from in a considerable length of time, we still have *eighty-three* left. Eighty-three hungry hearted young men and women waiting, longing, crying to get a chance to suffer and sacrifice for souls in heathen lands. Will we let them grow old, too? Will we, a few years from now, drop them also? Will their call to the mission fields also face us as a church at the judgment day? This is sure to happen, *unless we can rehabilitate the General Budget before July 15.*

And then the sorry needs of the various fields: Why didn't the Board send a young couple to reinforce the now struggling Winans' mission among the head hunters? Roger Winans asked for one. With tears still in his eyes from weeping over the grave of his wife, who with dying breath blessed the little mission which now her lonely grave guards, her husband begged for another couple to take her place. Why did not the Board send them? Because the General Budget is so low that it literally could not. If the churches which have paid nothing on this missionary "bread line," would fill up the General Budget, it would not be a month before the Department of Foreign Missions would have a couple on their way to Peru. They could get plenty to go. Within two weeks, if they advertised in the HERALD OF HOLINESS for a couple, they could have their pick of a dozen of the noblest young men and women in the whole world.

Why did not the Board send a doctor to Western India? Why indeed? Only because of an empty general treasury. A deficit there tied the hands of the General Board and also the hands of the furloughed missionaries ready and waiting to go.

Dear reader of these lines, will you not hasten to mail us a gift for the General Budget? Will you not, dear pastor, bring these heart breaking matters to the attention of your church. Can you not hold a special prayermeeting for the beleaguered cause of the general interests and fill again the "missionaries' flour barrel," before the coming of the July sun?

J. G. MORRISON, *Executive Secretary.*



## Department of Bible Studies

### Studies in the Parables of Jesus

By Prof. J. B. Galloway

#### Lesson Seven

##### PART TWO. OUR DAILY BREAD FROM HEAVEN

###### *A Chapter a Day and a Thought a Day*

First Day—Luke 6. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil" (6:45). The heart is the thermometer that measures our spiritual heart. Beware of the zero point.

Second Day—Luke 7. "Blessed is he, whosoever shall not be offended in me" (7:23). A whole-hearted acceptance of Christ is turning the switch that sends the current of blessing to your heart.

Third Day—Luke 8. "Where is your faith?" (8:25). Faith is the key that will unlock the door to spiritual power.

Fourth Day—Luke 9. "As he prayed, the fashion of his countenance was altered" (9:29). Prayer is a spiritual transformer.

Fifth Day—Luke 10. "But Martha was cumbered about much serving" (10:40). Spiritual service divorced from communion with Christ is a sieve which strains out the sweetness from our lives.

Sixth Day—Luke 11. "Blessed are they that hear the word of God, and keep it" (11:28). The Word of God is a cable line through which the messages reach us.

Seventh Day—Luke 12. "But rather seek ye the kingdom of God; and all these things shall be added unto you" (12:31). An investment in the kingdom of God is a deposit in the Bank of Heaven for our own need.

##### PART TWO. THE PARABLE OF THE MERCHANTMAN SEEKING PEARLS

"Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold that he had, and bought it" (Matt. 13:45, 46).

This parable is very much like the preceding one. However, there are several particulars in which they differ. In one the emphasis is placed upon the thing sought and in the other it is on the seeker. "The kingdom of heaven is like unto *treasure* hid in a field." "The kingdom of heaven is like unto a *merchantman*, seeking goodly pearls." In the first the one seeking is most probably a poor man, and in the other he is probably a rich man, a merchant. The place where the first is found is in a field and the place where the pearl is found is unrecorded. These differences surely

justify a different interpretation. Otherwise we would have two stories teaching the same thing and two different groups of things meaning the same thing and this would confuse our symbolism, and make all interpretation of parables difficult.

The parable of the hidden treasure is usually interpreted as an illustration of a man seeking salvation of His Savior. We also indicated another interpretation that seemed to fit better, that of the Savior seeking His treasure, those who would be His people. The parable of the merchantman seeking goodly pearls we may interpret as the Savior seeking His bride, the sanctified Church, or the saints seeking Him as their Sanctifier. These two interpretations are two parts of the same process, and we may use either or both of them. However, I think that the first has several particulars that make it preferable.

##### *The Heavenly Bridegroom Seeking His Sanctified Bride.*

In this interpretation the pearl represents the Church and the merchantman represents Christ. He "loved the church and gave himself for it." The pearl is taken out of the sea. The normal process by which the pearl grows is an "adding to." Immediately after Pentecost we read, "And the Lord added to the church daily such as should be saved." The process by which a pearl is formed illustrates beautifully the way the Church grows. Away down in dark waters is the shell where the pearl is being formed by accretion. In scriptural symbolism waters represent peoples (Rev. 17:15). A small grain of sand embodies itself in the flesh of the animal within the shell and causes a wound. Upon this wound is deposited a thin crust of a brilliant material. One deposit after another is made until at last the pearl is formed, a beautiful pearl of great price, a pearl in which all the colors of the rainbow are wonderfully blended, fit to be taken up and placed upon the brow of a great king. As Eve was taken from the side of Adam, so from the wounded side of our Savior came His sanctified Church, His bride. This pearl is still being formed down in the dark waters of the sea. How many more members will be added to it we do not know. How long it will be before our Lord takes His own unto Himself in the air to adorn Himself with this precious pearl we cannot tell. But then we shall shine as stars in His diadem. Blessed and holy is he who is ready. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels" (Isa. 61:10). "And they shall call them, The holy people, The redeemed of the Lord" (62:12). "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17). This is the pearl that our Lord is seeking; He sold all and bought it. Buying is a voluntary act. We sing salvation is free. Yes, it was given to us, but it was not free to the one who bought us. No, He

paid the price. He gave all. By His shed blood we are made partakers of this great gift. "He suffered without the gate to sanctify the people."

*The Saints Seeking Christ as a Sanctifier.*

The way a saint seeks Christ as a Sanctifier corresponds in many ways to the way that Christ seeks His Bride, the sanctified Church.

Here the goodly pearl represents the sanctifying Savior. In all countries of antiquity the pearl was preferred above all ornaments worn. The pearl was of great price. Julius Cæsar presented Servilia, the mother of Brutus, with a pearl worth six million sesterces. And Cleopatra, according to historians, owned two of the most valuable known, worth ten million sesterces each, about four hundred thousand dollars. The cleansing touch of the sanctifying Savior is worth more to us than all earth's treasures.

The finding of the pearl is not sufficient, even though it is a goodly one of great price. Our wise merchantman went and sold all to possess it. He would make it his own and enjoy it. He did not go out and tell all his friends that he had found this treasure, but began at once to make plans to have it as a possession. Why be satisfied with seeking and finding without appropriating it to our needs? He must sell out all to get this great pearl. His last penny went into the price for the treasure was superior to all.

He might have paid less for an imitation. There are supposed pearls to be had for a trifle or more. In Paris imitation pearls are made from fish-scales and wax, but the beautiful hue of the real pearl is missing. In China they hasten the growth of the pearls in the oysters by cutting away the nacre, and melting resin and pouring it into the cavity, and then artfully covering it over with mother-of-pearl. Why be fooled with the imitation when the real may be had by paying the price?

### PART THREE. WHAT THIS PARABLE TEACHES ME

That we may be the jewels of our Lord, and that if we are we must give up all to possess our Savior as a Sanctifier.

## SILVERY LININGS

*Messages of Hope and Cheer*

By BASIL W. MILLER

*The iron gates which opened!* Life is composed of closed gates, shut doors, lost opportunities, phantom mirages, a series of impossibles—iron gates. Start whithersoever one may desire and he is confronted by iron gates—obstacles to be overcome—mountains to be climbed—success to be achieved—gold to be found only at the end of the rainbow, and the rainbow is always without an end. The youth is ambitious for an education, but sickness, financial difficulties become closed iron gates. Another seeks to go as a missionary to a distant land with the old, old story of man's greatest Friend, but there is none to send him—the same iron gate obstructing progress. The saint desires to climb close to the heavenly city, but trials, tests, discouragements become iron gates and the altitudes of grace are never achieved. Man longs for joy, but the nights of sorrow and heaviness are thrown across the pathway as iron gates. Youthtime as the spring, manhood as the autumn, and old age as winter—the inevitable cycle—and the royal road

through each is closed by iron gates. *Iron gates did I say?* But Peter found a helping hand, and opening power, through the angel of the Lord. It was midnight in the stenchy prison—an angel shook him—the door was opened—the shackles binding him were loosed—and on his way he went rejoicing—and "they came unto the iron gate . . . which opened unto them" (Acts 12:10). But yonder in the home of the faithful disciple prayer was being made. This is always true—the iron gates of impossibilities swing ajar when prayer is being made, and when the angel of the Lord is by one's side. Was it a gate of night, sorrow, darkness? But watch the night swing open into the glorious dawn of the day of peace, and that of sorrow as it is streaked with the blessed light from the cross, and that of darkness as it is dispelled by the beams of the "Sun of righteousness." The iron gates of fate will swing wide for him who learns to trust in the Almighty. Most of our iron gates are like the mirages on the desert. The traveler sees yonder afar in the gray distance a lake, bordered with trees; but he continues on his journey for hours and never approaches that lake; at last he awakes to find that the lake is only a mirage, a phantom, a reflection due to the rarefied atmosphere. Such are our iron gates, phantom mirages which are never approached—weird pictures which never come to life—bridges never to be crossed. This is the Almighty's way. Then face thy iron gates—gates which oppose thy progress, and bar thy road to success and thy pathway to sainthood—and when thou dost reach them—if they exist—an invisible hand will swing them wide and thou canst go on thy way rejoicing

*God's mysterious path!* The poet had despaired of his life and had been ready to end it all, but through the darkness came a great light—"They that sit in darkness shall see a great light"—he arose and wrote,

"God moves in a mysterious way,  
His wonders to perform.  
He plants his feet upon the sea,  
And rides upon the storm."

Mysterious paths God's have been in leading His saints. Paul, testify while you are waiting for the ax of Nero's chopper to cut off your head. He says, "Often in shipwreck, in perils oft, beaten many times, fighting with wild beasts in the arena, cast out by friends, and now I await the swinging of the ax, but through it all, 'All things work together for good to them who love the Lord.' I am ready to be offered." And the ax falls, and the apostle's life is snuffed out. Huss, while waiting for the fagots to be lighted which shall burn your body, but which cannot scorch your soul, are His ways mysterious? The answer comes this time as the flames begin to leap from the wood, he sings a song of praise, and when the flames choke his voice, his lips are still seen moving in the song of inward praise. For Luther are His ways mysterious—the monastery—the steps up the cathedral—the speaking voice, "The just shall live by faith"—the mighty reformer fighting for righteousness—the Protestant Reformation—freedom of conscience and of worship. Pilgrim fathers, did God plant His feet upon the sea? The answer is seen as the vessel rides through the waves, conquers the waters—the landing at Plymouth Rock—the years of starvation, death, sickness—that first Thanksgiving day—but America is born and God is glorified. It is God's feet upon the seas. Yes, God rides upon the storm. Mysterious? No, marvelous are His wonders. The ax falls, and the faith of Paul is sealed by his blood, setting a worthy example for the other two hundred million who die for the Master. The fagots burn the body of Huss, but that marvelous life shed the first rays of the dawn of the Reformation through the darkness of that awful night. Battle for Luther, but through the storm God guides, and religious freedom comes for the nations. Then saint, if God's ways seem to be devious in leading thee—through gloom, sickness, yes, through the dreaded valley of the shadow of death—remember He is thus performing his wonders for you.

*After the storms, blue is the sky!* Is not this the message that the song rings out? There will be storms which shall sweep the sky of the soul. Life has always had its storms, and it seems that the storms have but one purpose, and that is to show up more grandly the blue of the sky. There will be nights, but the nights always carry their songs. Desert stretches the soul must strike along the highway of life, but there are also the springs in the desert. Deserts as Isaiah saw them are for the soul also, but the eloquent prophet of Israel also saw the flaming desert converted by the presence of the Master into a blooming one. Or again, deserts of trouble each soul must face by himself, but was it not Moses who discovered that when one was awaiting the Lord, there each desert should burn with the presence of the Lord as reflected through some commonplace bush? Daniel and his lions' den are but symbolical of the many lions which the Christian must face ere his day is done, but the joy of God's keeping presence also comes along with the lions and their dens. These famous contrasts are true of the Christian life—the storm brings the blue of the sky; the battle sharpens the sword of conflict; the nights have their songs; the crushing brings forth the rich perfume of the rose; the burning furnace brightens the gold; the polishing brings out the luster of the diamond. When the storms howl, soul, await thy time for a season, and the blue of the sky will appear. But the storm only brings to the surface the blue of the sky when Christ is near. In the garden the Master's presence dried the tears, and always it is so, that when He is with one tears are dried, and joy engulfs the soul. Death reveals His face, and the peace which His message brings. Financial burdens increase one's trust life. Withstanding temptations as the mighty oak withstands the storm, may gnarl the soul, but it also strengthens the fiber of the heart. No storms, there can be no mighty oak; no trials, there will be discovered no saint, who has come out of great tribulation. No night of trouble, there will be no glory of their nightingale songs.

*Have thine own way, Lord!* Most of us have sung that old song scores of times, and when in that worshipful attitude possibly from the depths of the soul we mean it—but when the test comes, when God's will moves against ours when others desire that things go differently, then can we sing it with the same vigor, and mean it? This is the test of whether or not we desire God to have His way in our lives. If we will stand the test, submit to God, listen to the advice of friends and those more experienced, then God can do something with our lives. We sing about God's will being our will, but oft-times we may be as the little girl said of her father, who had just fervently completed his sermon, "Daddy, were you just preaching, or did you really mean it?" It is easy to "just preach" as the little tot expressed it, but when the trial comes, then it is another thing to mean it, and live it. God tries us in the crucible of fire that He may refine the gold within us. He weathers us in the fiercest of storms that we might be true soldiers of His. The great generals, Alexander, Cæsar, Napoleon, all had their Old Guard, veterans of many battles, upon whom they could depend. So it is with God—He leads us into the thick of the fray, that He might select His Old Guard, His veterans, tried in battle and found worthy of trust. Then again let us sing it, "Have thine own way, Lord; this with all my heart I say." If He leads to battle, and we would seek for ease, into battle let us go. If His path would take us away from homes of pleasure and the refinements of society into lands of heathenism with the tidings of redemption, may His will be ours. This will mean a life of victory, and when the day's work is finished, and we lay down to awake in eternity, it will be a life crowned with glory and honor.

PITTSBURGH, PA.

Government surveys have shown the land area of the Philippines to total 114,000 square miles, of which slightly more than twelve per cent is cultivated.

## CHOICE WORLD NEWS BRIEFLY TOLD

By REV. C. E. CORNELL

A radio device that rings a bell when a thunder-storm is approaching has been invented to warn electric power stations to prepare for increased demands for current.

Passenger airplane service by German interests is in operation linking the Brazilian towns of Rio Grande do Sul, Pelotas and Porto Alegre, and other lines are contemplated.

Work has been started in Palestine on the extensive hydro-electric development of the Jordan and Yarmuk Rivers.

"My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart" (Proverbs 7:1, 2, 3).

A United States patent has been granted a Paris inventor for a cellulose process for the manufacture of artificial wool.

China proper, the southeastern part of the country, is one of the best-watered countries of the world.

Archeologists at Media, Greece, have discovered in tombs of the Mycenaean period several hand mirrors, one with an ivory handle. The mirrors were made of sheets of polished steel, silvered glass being unknown at that time, which is estimated to have been 3,000 years ago.

The manufacture of one kind of artificial mother of pearl for backs of toilet articles in the United States requires the use of 2,000,000 pounds of fish scales annually.

The best way for a man rightly to enjoy himself, is to maintain a universal, ready, and cheerful compliance with the divine and uncreated will in all things; as knowing that nothing can issue and flow forth from the fountain of goodness but that which is good.—DR. JOHN SMITH.

Japan's total coal reserves have been estimated at 9,259,000,000 metric tons, nearly 8,000,000,000 tons being in Japan proper and the remainder in Chosen and Manchuria.

Hawaii was created a territory of the United States and its government provided for by an act April 30, 1900.

It is reported that the average daily circulation of newspapers in the United States is, for morning papers, 14,145,834; evening, 23,820,933; and Sunday 25,469,037.

As a result of Granville Sharp's untiring efforts for the abolition of slavery, the law was laid down that a slave was to become free the moment he set foot on English territory.

*O Lord, how happy should we be  
If we could cast our care on Thee,  
If we from self could rest;  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best.*

—J. ANSTICE.

There are more than 20,000 public elementary schools in England and Wales. The children must attend school from the age of five to fourteen.

More than 90 per cent of the world's emeralds come from Columbia.

The Phœnicians were the world's commercial navigators 1,000 years before the Christian era.

## MINISTERS' CONTRIBUTORY RESERVE PENSION PLAN

### I. ESTABLISHMENT AND ADMINISTRATION

§1. *The Pension Fund.* The Department of Ministerial Relief of the General Board of the Church of the Nazarene, hereinafter referred to as "The Department," shall maintain and conduct, on a contributory reserve basis, a pension fund, hereinafter referred to as "The Fund," for the benefit of the ministers and other workers of the Church of the Nazarene, hereinafter referred to as "The Church," as hereinafter set forth.

§2. All money and all other matters and things pertaining to The Fund shall be administered by the said Department which is hereby authorized and directed to adopt such rules and regulations as it may deem necessary for the efficient and economical operation of The Fund, subject to the approval of the General Board of the Church of the Nazarene.

§3. In case anything contained in this plan shall be found to be in conflict with the civil laws, The Department is hereby given full power and authority to make such changes and alterations in the plan or any part thereof so that the plan may fully comply with the civil laws.

§4. It is expressly directed that all property pertaining to The Fund shall be kept separate and distinct from all other funds, and shall not be diverted to, or for, any other church department, or use, that will tend to work injury to, or change the purpose of, such funds.

§5. The books and records shall be audited annually by a public accountant; and an actual examination shall be made at such times as The Department may determine, but at least quadrennially.

§6. A comprehensive and detailed report of The Fund shall be rendered to each General Assembly.

§7. *Date of Inaugurating The Fund.* The Fund shall be inaugurated by The Department, with the approval of the General Board, at such time as at least five hundred ministers shall have notified The Department, in writing, that it is their intention to pay the two per cent contributions and the intention of their churches to pay the four per cent contributions.

§2. *Membership.* The membership, hereinafter referred to as Ministers, shall be limited to persons who are members of the Church of the Nazarene, and who are:

§1. Ordained ministers serving as General Superintendents and District Superintendents.

§2. Licensed or ordained ministers in actual service as regular pastors of congregations.

§3. Licensed or ordained ministers serving at institutions that are owned and operated by The Church or who are in the service of said church in some other capacity.

§4. Professors and teachers serving in schools or colleges owned or supported by The Church who are members of a local church.

§5. Deaconesses who have been duly consecrated and who devote their full time to the work of The Church.

§6. Foreign missionaries, men and women, who are serving under the appointment and the commission of The Church.

§7. Managers and other employees in actual service of institutions operated or sponsored by The Church.

§8. Editors of the papers published by The Church who devote their full time to this work.

§9. Officers, secretaries and other employees of the denominational boards of The Church who devote their full time to this work.

§10. Evangelists in actual service, commissioned by The Church, on a salary basis to be approved by The Department.

### II. CONTRIBUTIONS AND THEIR APPLICATIONS

§3. *Definition of "Salary."* The word "salary" as herein used means cash salary, and an addition equivalent to fifteen per cent thereof in the case of ministers who have free use of a parsonage.

§4. *Contributions by the Minister.* The minister shall contribute in advance in monthly, quarterly, semi-annual or an-

nual payments an amount equivalent to two per cent of his current salary as defined in §3.

§5. *Application of the Ministers' Contributions.* All contributions by each minister shall be credited to his individual account and increased by interest additions. Such minister's contributions and interest additions shall be applied toward providing an age annuity beginning upon retirement, or in the event of his prior death, towards providing a widow's annuity, as hereinafter provided, or, upon withdrawal from the service of The Church, to be paid as hereinafter provided. In case the minister and his widow, if any, and his minor children, if any, shall die before the total amount of the minister's contributions shall have been paid to any or all of them in annuities, any balance remaining shall be paid to any other living child or children of said minister. But if the minister shall die leaving no widow, minor children or children of legal age, the balance remaining, if any, shall be paid to a beneficiary designated by the minister; provided, that in case the minister fails to designate such beneficiary the balance remaining shall be paid into and become a part of the fund created by the contributions of The Church and shall be administered as The Department shall deem best.

§6. *Contributions by the Church.* The local churches and other salary-paying organizations receiving the services of any person eligible for membership shall contribute in advance in monthly, quarterly, semi-annual or annual payments an amount equivalent to four per cent of the salary paid to such minister.

§7. *Application of the Church's Contributions.* The Church's contributions received during any year shall be allocated to those entitled to participate as of the beginning of the next year, as follows:

§1. *Age Annuities.* (1) After setting aside an amount equal to one per cent of the total salaries for the Prior Service Fund (§13), and after setting aside sufficient sums for the widows, the orphans, administrative expenses, and to maintain reserves as hereinafter specified, the remainder shall be allocated to the ministers who may be entitled to participate in allocations and benefits.

(2) Upon retiring from active service on and after attaining the minimum requirement age of sixty-five years, all sums allocated to the minister's account together with contributions credited to the minister's individual account (§5) shall be applied towards providing an age annuity for him, provided the minister has a wife living at the time of his entering upon an age annuity. But, if the minister have no wife living at the time of entering upon an age annuity, that part of his annuity provided from the allocations from The Church's contributions shall not exceed two-thirds of what it would have been if he had had a wife then living.

(3) The Department shall have the authority to decide what constitutes retirement and to determine what service after receiving an age annuity is compatible with the continued drawing of an age annuity. The voluntary giving up of an office in The Church or the termination of a salary relationship shall ordinarily constitute retirement.

(4) If the minister re-enter active service of The Church, the age annuity payments shall be discontinued and his contributions shall be resumed. Three or more consecutive months of salary relationship shall be deemed active service. When such re-entered active service shall be ended The Department shall resume payment to him of an age annuity.

§2. *Widow's Annuity.* (1) There shall be set aside on an actuarial basis a sufficient amount to provide a minimum annuity of \$150.00 for the widow, if any, as provided in §5, in the event of the minister's death before drawing an age annuity.

(2) If the widow remarry, her annuity shall terminate when the sum of the annuity payments made to her deceased husband and herself or to either of them shall equal the total amount of his contributions.

(3) No widow's annuity shall be granted in any case where at the time of marriage the minister was more than sixty-four years of age, other than such annuity as would be provided

as the actuarial equivalent of the accumulations of the minister's contributions, if his death occur before his receiving an age annuity.

(4) If the minister shall die after entering upon an age annuity, his widow shall be entitled to receive an annuity, of not exceeding two-thirds of the amount of the age annuity paid him.

§3. *Administrative Expenses.* There shall be set aside a sufficient amount to pay administrative expenses not otherwise provided for by other sources of income.

§4. *Maintain Reserves.* If necessary, The Department may bring up to and maintain the reserve accumulations at such amounts as may be required according to the tables of mortality and disability and rates of interest adopted from time to time by The Department as standards, together with such additional amount as may be deemed wise to hold as a surplus for contingencies.

§8. *Right of Ministers to Participate in Benefits.* §1. If the minister shall fail to make his contributions in whole or in part during any year, the allocations under ¶7, §§1 and 3, shall be made pro rata and the benefits, if any, payable thereafter shall be reduced pro rata. This shall not affect accumulations to provide age annuities on account of prior service.

§3. If the church shall fail to make its contributions in whole or in part during any year, the allocations under ¶7, §§1 and 3, shall be made pro rata and the benefits, if any, payable thereafter shall be reduced pro rata. This shall not affect accumulations to provide age annuities on account of prior service.

§9. *Withdrawal.* §1. Should a minister leave the service of The Church, or engage in an occupation that would disqualify him for membership in The Fund, his membership shall automatically cease, but he shall be entitled to receive, as a withdrawal value, a sum equivalent to the total of his own contributions with such interest additions as The Department may determine, less the amount of any age annuity which he may have received, and he shall forfeit all other claims upon The Fund.

§2. A minister who has withdrawn from membership in The Fund may have his membership restored on condition that The Department approve his application therefor, but he shall have no claim upon The Fund for any service rendered prior to the date of the restoration of his membership.

§10. *Annuity Payments.* All annuity payments shall be made in monthly or quarterly installments or otherwise in advance as The Department may provide.

§11. *Additional Contributions.* In any case where the full contribution for the year is paid by the minister and his church, the minister may pay into The Fund, or there may be paid in on his account such additional amounts as he may choose, for the purpose of providing annuity benefits in addition to those provided through the regular contributions. The provisions for withdrawal outlined in §9 shall apply to these additional contributions.

§12. *Interest Credits.* Interest shall be credited on contributions and other accumulations at the net rate earned as determined by The Department.

(To be concluded next week)

## HOLINESS AND CONSISTENCY

By RALPH S. GRISWOLD

THIS article is inspired by one recently written by Jim K. Green of Connelly Springs, N. C., which appeared in the December 5th issue of the *HERALD OF HOLINESS* under the caption, "A Clear Persuasion."

In this article Brother Green gave six reasons why he felt that the holiness people should now abandon the older churches that have as a whole given up the preaching and practice of Bible holiness. I think that his reasons are valid, but I feel that in many instances there is more involved than these six things.

If holiness means anything, it means separation from, and

an uncompromising attitude toward everything of a questionable nature in the world and in the church. If the holiness people do remain in the old churches they certainly cannot endorse or lend their support to the institutions and organs of the church that are not functioning according to the Scriptures, or they cannot remain in the true sense holiness people.

1. Take, for instance, the educational institutions of the church. Can a genuine holiness person sanction either by moral or financial support schools that are positively known to be teaching a modernistic and corrupted gospel, emasculated to fit the evolutionary hypotheses? The innermost recesses of a holy soul cry out No, a thousand times no. On the other hand can he be truly loyal to his denomination as one of its members if he does not support the schools of his own church?

2. Again, what about the matter of lending moral and financial support to missionary enterprises of the church of which quite a percentage is modernistic in character? Can a holy soul give moral, spiritual and financial support to missionaries who do not ever preach regeneration from above, to say nothing of a full gospel? I hear someone say, "Yes, but there are many true missionaries among them and we are helping them." On the other hand, you have no control of your money as it goes into the missionary treasury and a part of it helps support the modernist. Yet, loyalty to your church demands that you shall support the missionary work of your denomination.

3. And once more—how can a true holiness person patronize and endorse a church press that sends out Sunday school literature and weekly periodicals that undervalue and undermine the "Faith which was once delivered unto the saints." Many of the holiness people do not take such literature of their church and patronize the press of some of the holiness bodies in order to get spiritual help. The writer recently heard a prominent holiness leader who happens to be a member of a church that is increasingly worldly and modernistic say that it would be utterly impossible for him to be a pastor in his church as it would then become necessary for him to endorse and collect money for the modernistic institution and program. This brother was an evangelist and does not relate himself to these enterprises of his own church only that he is a member of that church. He supports the holiness institutions. How can he do otherwise? And yet the question arises, is it consistent to be a member of a church and not be "sold" to its institutions?

It is becoming more and more evident that straight thinking of an intellectual honest sort brings one to the conclusion that ultimately one of two things must happen; either the clergy must come out, or else there must be compromise and conformity. What shall we do about it?

PECK, MICH.

## HAVE YOU EVER NOTICED

When the other fellow acts that way, he is ugly; when you do, it's nerves?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friend, he's prejudiced; when you don't like him, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat someone especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow takes time to do things, he is dead slow; when you do it, you are deliberate?

When the other fellow spends a lot, he is a spendthrift; when you do, you are generous?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow is mild in his manner, he is a mush of concession; when you are, it is being gracious?

When the other fellow runs great risks in business, he's foolhardy; when you do, you are a great financier?—*Free Methodist.*



## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you in my last letter at Modesto, where we spent Sunday, the 27th. On Monday, the 28th, we drove to Stockton and had lunch with Brother and Sister Ingram.

Then while in the city

we had the pleasure of calling on Gipsy Smith. I had heard of him all the past years and had never had the pleasure of meeting him face to face, until Monday, the 28th of January. I was well pleased with him as a great man and after a short conversation we had prayers with him and left for the lunch hour.

After lunch we made a run up through the northern part of the state to Placerville, the county seat of ElDorado County where in 1848 a Mr. Marshall discovered gold that caused the great run in 1849 and 1850. We had two days in Placerville and our stay was one of delight. We put up in the St. Francis Hotel. On one side of it, is the little creek that is called Hang Town Creek and across the street from the hotel used to stand a big tree that was called hang tree. For many years, in the early days when the mining boys had no laws to protect them the robbers came in such numbers that the miners thought that something had to be done, so they caught the thieves and hung them at Placerville in such numbers that after that the boys could take out gold in almost any quantity and leave it sitting around the camp in their sacks and it was not bothered. After all, the rope does have some effect but it is mighty hard on the fellow that gets it around his neck.

We had a fine stay at Placerville and on Wednesday we drove down to Roseville and had one night with a beautiful little service with my old friend, Rev. W. P. Jay, in a revival. We stayed in the home of Brother and Sister Hudgins, some old Oklahoma friends that we used to meet in Oklahoma City. At the time we first met them, they were members of another church but since coming to California they have united with the Church of the Nazarene. We had a nice stay in their lovely home, out a mile from the city on a beautiful ranch.

We left them on Thursday morning for Grass Valley, where we were to have one service on Thursday night and while in Grass Valley we ran up the valley some four miles to Nevada City, the capital of Nevada County, where we spent some time in the chamber of commerce.

We saw many interesting things and

learned much about the Forty-Niners, as ElDorado and Nevada Counties were the headquarters for the gold rush of the old Forty-Niners. From the chamber of commerce we visited the bank and were shown the shelves full of gold in all sized chunks, I judge ranging from one or two dollars up to as large as 900 dollar chunks. The largest one we saw was a 900 dollar nugget, and lots of round lumps with from three to four hundred dollars in a single nugget. In Nevada County, not very long ago, in one of the deep quartz mines, a chunk was discovered that weighed 164 pounds and had \$26,000 in it. But the largest one that they have in the bank now is a 900 dollar chunk out of these hills. They have taken out, since 1849, over \$300,000,000, and they now believe that the real mining has just barely begun and in the same territory they believe that there is not less than \$600,000,000.

At Grass Valley is the great Empire Mines, the deepest gold mines in the world, and the men are now at work, while I write these lines, between eight and nine thousand feet below the surface of the earth, and the great machinery never stops day or night. They use three shifts of men daily and the pay roll of this mine is more than \$150,000 a month. It hasn't stopped operation in seventy-nine years. It has made dozens of men many times millionaires. We were allowed to see the great machinery at work above the surface. We saw the rocks coming up from the bottom of the mines and going into the great crushers where the hard rocks were beaten into a fine dust and that was wet up by the streams of water and then went through the little troughs and then poured out onto the copper plates covered with quicksilver and the crushed rock went over the large plates and the gold stuck to them. It was interesting to see that much of the work. We felt that we were almost gold miners when we went through.

Well, our service at Grass Valley was in the Salvation Army hall. Here Captain Bacon is the captain and a fine young man in the experience of holiness. We have only one Nazarene family at Grass Valley, Brother Wilson and family, I judge one of the finest families in the state of California. We all had supper with them on Thursday night and Brother Smith and Prof. Messer stayed with them at night while Prof. Carrell and I stayed down in the city at the home of a fine German family of lovely old people. They were born in Germany and

came to the United States in 1880. They were very kind to us.

On Friday morning, February the first, we made a run from Grass Valley to North Sacramento and had a fine service at night. We were almost rained out but I judge that we had fifty or sixty out. Here Sister Hallett is the fine pastor and she is doing a fine work in North Sacramento. Of course, in all of these services we are doing our best for the HERALD OF HOLINESS. We are pulling for 500 on the Northern California District and we will not be satisfied to fall short of that number.

On Saturday night, February 2, we made a run to Winters, some thirty or forty miles up the valley from Sacramento. Here we had a beautiful service and preached in the Southern Methodist church and got a few subscriptions for the HERALD OF HOLINESS. We drove back to the city and put up in the Traveler's Hotel and had a fine night of rest. On Sunday morning, February 3, we opened up the all day meeting in the First Church of the Nazarene, where Brother and Sister I. W. Young are the fine pastors.

At 11 o'clock Brother Smith had the recall meeting and every vote was for Brother and Sister Young, not one no, in all the ballots. Brother Smith preached at 11 o'clock and it was up to old Bud to come on at the afternoon and night services. This was so far the best day on the district, at least in the way of subscriptions for the HERALD OF HOLINESS. So far First church of Sacramento is in the lead. Up to yesterday San Francisco First church was in the lead but yesterday First church of Sacramento went over the top. We had a steady day of rain but you would not have known it by the crowd. We had folks to peddle. At six-thirty they had a great young people's rally. Brothers Messer and Carrell took part. Brother Carrell led in the speech making. He is fine to talk to the young people.

Well, as I have known Brother and Sister Young the most of their lives, I can say for them that we have no finer in the great Church of the Nazarene than they are; for goodness and man and womanhood they are at the top. May heaven smile on them.

In love,

UNCLE BUDDIE.

"Our people are rubbing their eyes, they are standing on tiptoe, and with outstretched hands are crying, 'We want to see Jesus.'"—C. Y. CHENG, of China.



## HOME MISSIONS

### PLANS OF ACTIVITY IN THE HOME MISSION WORK

**T**HERE are four general plans of activity in Home Missionary work: the independent endeavor—local churches backing Home Missionary campaigns—districts backing Home Missionary campaigns—and the general church backing Home Missionary campaigns. In all these four plans of activity they may overlap. God knows there are plenty of places. On Chicago Central District I have plenty of places for independent activity. I have plenty of places for churches to put on campaigns and plenty of places for the district—and I would be delighted for the general church to get back of us on my district. I think that all four plans can be used on almost every district. In Foreign Missionary work, every church enlists, and we keep a steady stream of publicity before our people in *The Other Sheep*—just so must we keep before the people the idea that in America we must have the saving gospel preached to one hundred twenty million people. If you do not believe this, just get out from the holiness work and you will be surprised how little is being done in vital gospel work. Generally speaking the main avenue of approach is through the forces we have. It does not make much difference how weak the district is down there where we are going to operate, we must recognize the District Superintendent down there and Nazarenes and go in to help them. Of course, once in a while they will not let us help them. I think it is the present plan of the General Assembly that general Home Missionary work is directly under the supervision of the Board of General Superintendents, and that the Department of Home Missions and Church Extension is to co-operate with them, but we are to fully recognize every district and co-operate with them. And we are of the opinion that this is a very fine arrangement. But to the point: We say it kindly, yet with love, that if we can get our Nazarenes half awake we can evangelize America in the next ten years. I know by actual experience that we can get the money. I make this as a general statement. The work of the salvation of souls appeals in the section where I live more than any other Christian work. We are having dozens of good meetings that are self supporting. I have plenty of workers begging for tents with which to hold meetings, and workers who will look

after themselves. These are the kind of workers that generally do the job. God takes care of such workers. But I am of the opinion we should have help when we can. The great thing about Home Missions, like all Christian activity, is to have workers who are fired with a mighty passion. The good Book says, "When Jesus saw the multitude he was moved with compassion." I was a general evangelist for fifteen years, with no board back of me, and a church that was opposed to the doctrines that I believed in, but a passion possessed me that caused me to pray all night and go to the woods and fight the mosquitos and pray until

I would wear out the knees of my trousers, fast until I could hardly walk. But I generally had a revival and in checking up on some of those revivals quite recently I found that there is a Church of the Nazarene in almost every community where I had those revivals. Any person with ordinary sense who is swayed by a mighty passion for souls and the Church of the Nazarene can do Home Missionary work. Passion, as Dr. Williams says, is the word that expresses accomplishment in our denomination.

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

### NEW CHURCH BUILDING AT ATLANTA, GEORGIA



The First Church of the Nazarene, and parsonage, of Atlanta, Ga., shown here-with, are the result of Home Mission and Church Extension work. A little more than a year ago, we had a small class of people, consisting mostly of children and old, infirm people, with property consisting of about fifty chairs and the same number of well worn hymn books. The Department of Home Missions made possible the present pastoral arrangements, and the development has been very gratifying.

This beautiful property is well located on a corner at the top of a hill, in easy reach of four street car lines, and main thoroughfares that give access to every

part of the city. It is in a new residential section with no churches of account close and development in progress on all sides, one block from a small business center. The church membership will soon reach the hundred mark, with Sunday school attendance twice that. The personnel is above the average, including some excellent business men and cultured young people.

These buildings are red brick veneer, with basements. The parsonage is modern throughout. The church will seat about 600, and has accommodations for Sunday school. The Department of Church Extension furnished \$2,500 for this building.

OSCAR AND NETTIE HUDSON, *Pastors.*

## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

Rev. David Walworth and his good wife, returned missionaries from Peru, are splendidly recuperating at Angels Camp—significant name—California. He writes that he weighs 190 pounds now and his wife 130. They hope to return to their Peruvian field by midsummer.

A goodly number of District Superintendents have written in and placed their districts squarely behind the forward looking program for the General Budget outlined by the General Assembly and approved recently by the General Superintendents and the General Board. The Executive Secretary of the General Board eagerly desires the co-operation of all the District Superintendents and pastors in the great task of rehabilitating the General Budget. It will require a close and united effort to accomplish this. *"United we stick, divided we're stuck!"*

The Kansas City District Preachers' Convention, at Coffeyville, Kansas, March 12-15, will have Miss Leona Bellew for missionary speaker on missionary day. Two new W. F. M. S. auxiliaries have been organized on this district.

Our devoted missionary leader in Peru, Brother Guy McHenry, has a wonderful chance to buy at a reduced price a piece of land to use for industrial work in connection with our mission there. In response to his request we were compelled to send this word: *"Purchase no land, deficit in General Budget."* Why a deficit? Let every pastor answer whose church has paid nothing, or whose church is behind in its support of the missionaries' "bread line." What's the use of a farm in Peru, if we cannot feed, clothe and house the missionaries themselves?

A depleted General Budget cannot even dig a well in India where missionaries are often compelled to use water from tainted sources. Reader, suppose you had to use water that was doubtful because the church at home was too busy with itself to enable you to dig a well. What would you say?

The proposed church building in Jerusalem, the "City of the Great King," where dear Brother and Sister Kauffman are fretting their lives out, because they have no building to house the rapidly increasing cause of holiness, has been halted by the General Board. Why should it stop this much needed structure, when it is a "special"? Because even Brother and Sister Kauffman's salary is threatened by a depleted General Budget. What good is a building in Jerusalem, if we cannot sustain a missionary? If all the churches that have paid nothing this past year on the Gen-

eral Budget, will pay in to this sacred reservoir out of which the missionaries eat their food, and fill it up, the General Board will speedily build the Jerusalem church. Nuf sed.

A working girl who receives only six dollars a week, is mailing \$2.00 a month to the mission field. Rare devotion. Blessed generosity. Who will imitate this?

Rev. S. N. Fitkin, General President of the W. F. M. S., plans to visit British West Indies this winter. She will greatly cheer the workers on this needy field, and thrill the church with another story of how the gospel is working wonders in human hearts.

Miss Leona Bellew is doing deputation work on several different districts, during the winter months.

A movement is on for the organized union of the Episcopal, Presbyterian and Methodist churches. Well let them unite, if they will, the job of spreading scriptural holiness around the world will not be affected much either way. And that's the job the Church of the Nazarene is interested in. Send in your missionary offering.

When the mind is guided by the heart, it rings truest. What does your heart say that you ought to do about your share of the General Budget?

Last year the Church of the Nazarene averaged a penny a day a member for foreign missions. Couldn't we increase it this year to an average of ten cents apiece a week? Ten dimes buys a soul in many foreign fields.

Evolution says that man's prehistoric ancestry lived in trees. How does it happen that when he got ready to come down out of the tree, his knees bent in the proper direction for walking erect, while all other tree climbing animals' knees bend the other way? A little common sense makes it hard sledding for Prof. Evolutionist. On with the missionary revival!

Every hour you spend is charged to your account. You'll meet it again some day. Take just a few minutes to write and mail that check for the General Budget. God will remember it at the judgment.

Who will spend your money when you're gone? Better give it to foreign missions on annuity, and when you are

sleeping under the flowers it will be winning the heathen to God. Write us today.

Replacement missionaries are already assigned to go to India. A much needed doctor has also been designated for the Western India field. But they can't go! Why? *A depleted General Budget.* But their passage and a part of their support are guaranteed by a "special." True, but when the "special" is exhausted, their support falls immediately back onto the General Budget. That is the normal "bread line" for all missionaries. And when the "bread line" begins to fail, retrenchment stalks into view. Why is the "bread line" (i. e., the General Budget) failing? Because the tithes and offerings haven't reached the General Treasurer in sufficient quantity. Napoleon once said that an army *"marches on its stomach!"* That is, when food fails, it doesn't march. Well, the Nazarene missionary cause *marches on the General Budget.* When that fails, it simply can't proceed. See?

Whenever the preachers of the Church of the Nazarene, of every age and station, become sincerely aroused for foreign missions, the lay members will quickly and liberally respond to our importunity.

### "PLEASE, IS THERE NO HOPE FOR US?"

What a heartache it causes to refuse the gospel of full salvation to people hungry for it. A fine brother and his wife, now in Cincinnati, with the language all acquired, and hearts wholly sanctified, are waiting to go to eastern Germany. He writes with pathetic heart-break, "Please, is there no hope for us?" Thousands over there are eagerly awaiting their coming. *But they cannot go!* Hungry hearts will look for them to come, and look in vain. Why cannot they go? Just one sole, simple reason: *A depleted General Budget.* Let the souls over there perish! We Nazarenes must have our three meals a day, our comfortable homes, our automobiles, our lovely pictures, carpets and rugs, our good clothes, comfortable beds and a hundred little extravagances, but we cannot possibly back the General Budget sufficiently to save five thousand hungry hearted Germans! Let the Germans perish! Close the fields in the orient! Let the furloughed missionaries sob their hearts out in despair. Order another retrenchment—what do we care, as long as we are well fed, comfortable and *on our way to heaven?* We confidently believe that when our beloved church realizes the situation it will rise up in its God-given might and underwrite the \$318,000 budget, with a shout and a song! We dare not face the judgment day otherwise.

## THE SUNDAY SCHOOL

### SUNDAY SCHOOL LESSON

For March 3, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Christian Church.

LESSON TEXT: Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16.

GOLDEN TEXT: *So we being many are one body in Christ* (Rom. 12:5).

**T**HIS excellent lesson opens with a beautiful parable which may be interpreted and applied either to the origin and progress of Christianity in the world, or to the establishment, growth, and perfection of the grace of God in the soul. Both views contain much that is instructive to the mind, and in both are opened to us the mysteries of the divine kingdom.

We will glance briefly at the origin of the Church. We read in Eph. 5:23 that "Christ is the head of the church." He then is the source or spring from which the light, life, power and doctrines of Christianity originate, so that in the church we have embodied the precepts which He taught, and the fundamental principles of His religion. Christianity is the fulfillment—relative to religion—of that which was promised in type and shadow under the Old Covenant, and embodies God's revelation to man. "The Christian Church" is the medium of expressing experiential religion in its perfection.

When the Church functions properly the teachings of Jesus are maintained and expressed in all her activities. They are her rule of action because she is the body of Christ. So then, to be a part of the Church is to be a part of the body of Christ. True members of the Church are not merely imitators of Jesus, but have been born into the family of God by the new birth, and the Christ life thus infused, causes them to be Christlike. Thus we see Christian conduct is the natural expression of saved men and women, assisted by the Holy Spirit whose temple they have become.

All other systematized religions are racial, but in Christianity there is neither Jew nor Greek, barbarian, Scythian, bond or free, male or female. It is a universal religion for it is a system of salvation from sin, and is equally adapted to every child of Adam who is led to ask the question, "What must I do to be saved?" It concerns itself with individuals as guilty under the government of God, without respect to their earthly relations, and because "all have sinned and come short of the glory of God," it sweeps as freely as the breeze of heaven past all territorial and racial limits, and diffuses its light in every form of society. To extend Christianity is the business of the Church. The Master said: "Ye are the light of the world."

The extension of the Church in our lesson is likened unto fertile seed. That is, seed which has life in itself. This seed is cast into the ground by a man. The instrumentality in carrying on the work of the kingdom is human. The apostles and disciples were entrusted with seed of the kingdom and were commissioned to bear it to the ends of the world. God still employs His own servants to do this.

We would mention first the minister of the gospel. He sows seed as he preaches the Word. Then Christian parents who diligently teach their children and train them up in the knowledge of God's blessed Word. Paul said of Timothy "from a child thou hast known the Scriptures." Then there is the faithful Sunday school teacher who goes forth bearing the truths of the gospel from Sunday to Sunday, casting the precious seed into the ground. And we would not forget the one who hears the call from far off lands, "Come over and help us," and embarks for strange lands and stranger peoples, to cast the precious seed into far-away fields.

We note that our lesson teaches us that the operations of divine grace are invisible and mysterious. "The seed springs up, he knoweth not how." But though we cannot fathom the mystery connected with the growth of the Church, yet we do know that there has been steady progress from a very small beginning toward maturity, just as there is in vegetable life. First, a tiny blade, then the ear, and by and by will come the corn in the ear. And then, *immediately*—no tarrying—the *sickle* is brought for "the harvest has come."

The importance of the Church as an institution in the world is seen in the fact of its great Head. All things are put under Him. He is above all and over all. There is no power in this or any other world that is not put under Him. This victorious Christ is the head of the Church "which is his body." We see in this the vital connection between Christ and the Church. The Church is His hands and feet; His bodily members by which He ministers to a needy world.

There is, however, only one body—not several—the Church is a unit with no antagonistic purposes. Just as there is but one Light for the world—not one among many lights—so there is but one body through which Christ works. Also there is but one Spirit to guide the Church. How useless then are divisions with such provision made as we find in this group of texts. In the third verse of the fourth chapter we read, "Endeavoring to keep the unity of the Spirit in the bond of peace," "Give diligence" (R. V.). It is no easy-going indifference that is inculcated, the Church will have to exert herself if she would have that peace which is essential to the harmonious and

frictionless working of each part of the machine.

We find in this lesson seven elements of unity enumerated, forming a chain that reaches from the Church on earth to the throne and being of the universal Father in heaven. All the members of the Church being one body, is a strong argument enforcing the duty of keeping peace and unity, for one life animates the whole. The parts mutually serve one another. There is a certain harmony existing between all the members constituting a symmetry among themselves. One mystical body having one author, God; one Head, one guiding Spirit, one homeland, heaven; one Book of instruction, the Bible.

We find as we study this lesson that, like the human body, there is both unity and variety in a truly spiritual body of believers. The distributing Spirit leaves no member of the body of Christ, however humble, without His endowment. Different members have different functions and offices, and in performing these the Church makes uniform and harmonious growth. The need of the world is to be met by the Church. Christ gives the workers, and the community furnishes the service. Public teachers are here spoken of as a gift from Christ.

The object of the ministry is for the improvement of saints, as well as for the conversion of sinners. It is quite evident that God's plan for the Church is that each member be brought on to the standard of Christian perfection or spiritual maturity, building itself in love.

### LEADERSHIP TRAINING AND CAMPMEETINGS

Last year leadership training classes were conducted in connection with at least three of our district campmeetings. Other districts are considering the matter. The plan is to have three classes from 8:30 to 10:30 a. m. Then have evangelistic preaching at 11:00, 2:30 and 7:30 p. m. with a children's service at 1:00 p. m. and young people's service at 6:30 p. m. Also a people's praise meeting may be held at 9:30 a. m. for those not attending classes.

We are free to confess when this was first proposed we were quite skeptical. However, the favorable report from these has somewhat removed our skepticism. However, there are some, especially on one of these districts, who object to this arrangement. The objection is not to the training work, but can the two be successfully worked together? And really this is something of a serious question. May we suggest two things for your consideration?

1. There is a strong modern tendency to allow the educational program to over-

shadow the evangelistic program, and sometimes to entirely supersede it. The Church of the Nazarene must never submit to this. We are in great need of the educational program: we must have this, but we must make this to increase rather than diminish our evangelistic passion. We cannot afford to introduce this work into the campmeeting if it is allowed to weaken the evangelistic work. But need it do this? Will it do this if conducted properly?

2. We must keep our officers and teachers spiritual. Unless this is done we are gone. The Sunday school condition has more to do with the contentions in the church than many of us know. We must maintain a deeply spiritual atmosphere in all our training work. If this becomes merely intellectual and mechanical, it will curse us. Our Sunday school officers and teachers need the influence of the campmeeting. This will give them an added reason for attending. If they are held separately many cannot attend both.

We confess our questions are not all gone. You say, give the Lord the benefit of the doubt. But the questions are on both sides and we may err in either decision. Let us not jump hastily and without reliable information at an answer. Possibly we should give it a further honest and prayerful trial. I do know this, that we must get and keep our Sunday school workers spiritual and that they need both the training and the influence of the campmeeting. The fight is on, to find and adapt the best methods and keep from drifting into a mere program of interest and entertainment, building in numbers, with but a weak, if any, spiritual atmosphere; to keep our programs from getting into the hands of those with small, if any spiritual vision. Personally, I greatly desire that our campmeetings shall be glorious with divine manifestations and that all of our Sunday school workers shall come under this influence.

#### A N. Y. P. S. WITH A PURPOSE

We, the N. Y. P. S. of Detroit Third church, plan to be one of the best societies on the Michigan District. We have a fourfold purpose. First, to promote the cause of God among young people. We are starting a young people's prayer-meeting and also planning street and revival meetings for the summer. Secondly, we purpose to provide means for our members and friends to exercise their various talents. Thirdly, we purpose to establish a social center, one that God will smile upon. Fourthly, we purpose to raise up some new Nazarene leaders for the future, owing to the fact that our program is evangelism and our main project is to win young people to Christ, we feel assured that many of our members will hear the call of God to labor for Him.

Reporter.

"A few such secret and unknown servants of God are the chariots and horsemen, the strength and bulwarks of the kingdoms and churches where they live."  
—AUGUSTINE BAKER.

## NEWS FROM WASH.-PHILA. DISTRICT

During the month of January our time has been divided between visiting the churches to hold pastoral elections and holding week-end conventions.

Most of our pastors have been recalled for another year, although a few desired to change, but all will remain on the district, we trust, as none are better no matter where they come from.

The Ludwigs held revivals at Bloomsburg and West Chester, Pa., and proved a blessing to both these places. Our Lansdale church conducted a protracted meeting during the entire month of January with A. Nilson, preacher, and C. J. Haas, singer, assisting Pastor Ryder. We found a real revival spirit attending these meetings with many seekers at the altar.

On January 20 we conducted dedication exercises in our newly organized and newly built church at West Chester, Pa. This was a wonderful all-day meeting, spiritually, numerically, financially and in the salvation of souls. Pastor Geiter and his band of saints cannot be commended too highly on the good work they are doing in that place.

We also were blessed in preaching in our newly organized and newly built church at West Chester, Pa. This was a wonderful all-day meeting, spiritually, numerically, financially and in the salvation of souls. Pastor Geiter and his band of saints cannot be commended too highly on the good work they are doing in that place.

We also were blessed in preaching in our newly organized church at Reading, Pa., and held a splendid convention at Park Lane, Va., enjoying the best of fellowship with Pastor Mateer and M. H. Cave who has opened a gospel mission at Ballston, Va. We conducted an all-day meeting at Wilmington, Del., Jan. 24, and found Pastor Koehler in the midst of a revival effort, assisted by Pastor Andrews of North East, Md.

Everything seems to move ahead except the District Budget. This appears to be frozen up, but we trust will thaw out and move up to normal with the approach of spring.

Anyway, we desire no better denomination than the Church of the Nazarene and the Washington-Philadelphia District suits us fine. We received two letters in one mail this week from former pastors asking for a chance to come back to this district.

"Then forward still,  
'Tis Jehovah's will"

J. T. MAYBURY, District Superintendent.

LANSDALE, PA.

We are in the midst of an old-fashioned revival under the leadership of Aug. N. Nilson, evangelist, of Oakland, California, and Clarence J. Haas, song evangelist, of Haverhill, Mass. These brethren are very efficient and beloved

by the saints and outsiders. The meeting began with watch-night service and was scheduled to close January 27, but the results and interest are such that the workers were urged to remain for at least another week. So we are now in our fifth week and do not know just when we will close. Confessions and restitutions are being made and souls are getting saved, reclaimed and sanctified. Prevailing prayer is being offered. Thank God for the old-fashioned, rugged truth preached and sung by His servants. A fuller report next month.—C. E. Ryder, Pastor.

BLOOMSBURG, PA.

January has been a blessed month in our church. We had a fine two weeks' meeting with Rev. Theodore and Minnie E. Ludwig. We surely were helped and blessed by their labors. Some souls found God, who had never been saved before and some were reclaimed and sanctified while the church was strengthened and encouraged. We feel we can safely recommend the Ludwigs as evangelists of high type. We are happy to report that our pastor is still improving in health, although as yet he is unable to leave his bed. We are trusting the Lord for his complete recovery. The work of the church is moving along, we trust, in the will of the Lord, being directed by two of our local young men who preach and pray and stand by the work. Revival spirit is upon our folks and we are trusting for a real outpouring. The Sunday evening following the close of our meeting with the Ludwigs we had a real, old-fashioned service when souls were put under conviction by the blessing of God coming upon a recently reclaimed young woman. In a short time others were shouting and walking the aisles while five seekers found their way to the altar. We are praising God for the victory and praying constantly for His blessing upon us and our efforts in His kingdom. Keep us, and especially our pastor, on your prayer list.—Church Secretary.

NORTH EAST, MD.

Thanks be unto God who giveth us the victory through Christ. I have been very busy since last reporting in these columns. A number of seeming diverse providences seemed to hinder our last revival effort. The engaged evangelist took sick and could not come. My father died the first Sunday of the meeting. He died triumphant in the faith. I called Brother Cheeseman, our pastor at Laurel, to our assistance. He preached the word heroically, but we could not overcome the untoward circumstances. I just closed a meeting at Wilmington, Del., with Brother Koehler as pastor. Brother Koehler is laboring against many adverse circumstances. He needs the prayers and financial assistance of the district.—G. W. Andrews, Pastor.

### AUTO FOR WEST INDIES

About three months ago Rev. and Mrs. O. L. Snow of Ontario, California, sent us eight hundred and eight dollars, requesting that we buy with it a new Ford automobile, and on making the purchase we found that we had to wait some time for a delivery, and in the meantime we were advised by all the missionaries that we should by all means purchase an enclosed car, as the tropical rains are very bad, coming so often and many times so very sudden that one does not have time to put up the side curtains until he gets wet, and to get wet in these tropical showers is almost certain to cause one to contract fever, which is so common here. So as the result of our advice I bought a Tudor Ford sedan, and went in debt for the difference between the prices of the two cars. My beautiful car came, and it was surely a dandy, but I was wondering and praying over my debt, not knowing how I was to get the money to pay the balance. But on the last mail I received from some unknown friend, through Brother Little of the Southern California District, from the publishing house a check for \$192 to be applied on the car purchase which puts us out of debt on the Ford and leaves a small balance to help us run it for a while. This friend's name was withheld from us, he not desiring his name to be mentioned.

We certainly do thank God for the effort of our dear Brother and Sister Snow in making it possible for us to have a car; they worked so hard and finally borrowed the money to send to us, which we received several months ago, and the car was purchased with it, except the small balance which has been met by our dear friend whose name has not been given.

We certainly do thank God and all those who had a hand in helping us, for the car will mean a life saver for wife and me, and will mean the salvation of many precious souls. Already we have been able to plant a new work that we could not have done, had we not owned a car.

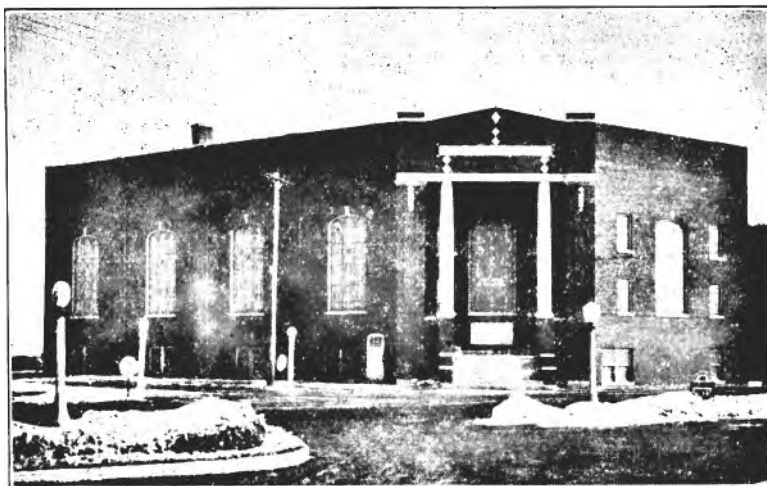
J. I. HILL.

### MISSIONARY CONVENTION IN THE EASTERN OKLAHOMA DISTRICT

We have enjoyed an unusual treat at the two missionary conventions on this district. On Sunday morning, January 27, in the church at West Tulsa a nice crowd gathered to be present at the first service. Dr. J. G. Morrison brought us a stirring message. In the afternoon Miss Leona Bellew, a returned missionary from Africa, and Mrs. R. G. Fitz, a missionary from China, gave us interesting addresses on these needy fields. On Sunday night Dr. Morrison brought a message on the judgment and its relation to foreign missions.

The convention continued throughout Monday and Tuesday with three services each day and as different fields were represented and soul-stirring messages were given we were sure a new vision was realized by all our people and a

### HAMMOND, INDIANA, CHURCH OF THE NAZARENE



IN the year 1914 Rev. Carrie Felmler, now known to all Hoosier Nazarenes as "Mother Felmler," was pastor of a little flock of eleven sheep, who worshiped in a small frame building, situated on the corner of Calumet Street and Michigan Ave., where the great brick building, above featured, now stands. Under that administration a mighty revival broke out and many were added to the number, making it necessary and possible to build an annex to the old structure in order to care for the growing congregation.

We do not wonder at the growth of the church when we consult the records and see that following the administration above mentioned it was led on by such preachers as E. G. Roberts, who is well known to Nazarenes everywhere, A. F. Balsmeier, now Superintendent of the Kansas District, L. T. Wells, now Superintendent of the Kentucky District, A. M. Wells, whose contribution we will mention again, E. E. and Ora J. Turner, now among the most successful evangelists in the field, and Frank H. Watkin, the present pastor, under whose leadership the new building was erected.

Rev. A. M. Wells, who served as pastor from 1920 to 1924, with this splendid and aggressive church, tore down the old frame structure, and replaced it with a beautiful brick building which did credit to our cause in the fast growing city. Following his fruitful four years of labor came E. E. and Ora J. Turner, who served the church for another prosperous period of three years.

In October, 1927, the present pastor, Rev. Frank H. Watkin, took charge. From the beginning all knew that God

was still leading on with the right leader at the right time.

Brother Watkin is a live, wide-awake young man, a fine singer, splendid preacher, and a successful leader. His wife is unexcelled as a worker among youth. They soon discovered that their quarters were too small for the congregation, and by unanimous vote of the board and church it was decided that a new edifice must be provided, and the one indicated above has just been completed at a cost of \$85,000 on the same lot, which is now conservatively worth \$25,000 making a total value of one hundred and ten thousand dollars.

The pastor reports over three hundred and fifty different people seeking God at the altars during the last eleven months, and seventy-two have been added to the membership of the church during the same period. They have around two hundred in attendance in the midweek prayer meetings.

January 27, General Superintendent Goodwin dedicated the temple, with a capacity crowd of nearly eleven hundred present. He raised in pledges over \$45,000 in forty-five minutes, which places us in mighty good financial condition in that city.

We expect within a few years to have five or six hundred members in Hammond, and a Sunday school attendance approaching one thousand. There are greater days ahead for the Nazarenes everywhere. It is now our day to arise and build, to care for our fast growing work.

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

greater determination to do more than ever before for the great cause of Foreign Missions was manifested.

Miss Cove was present representing the work of the W. F. M. S. in such a way that all were eager to listen and I believe all pastors and women received a new vision of the possibilities of the

W. F. M. S. and returned to their churches enthusiastic boosters and workers.

The convention party said the day crowds were better than any of the conventions yet held. There was a good representation of the pastors and churches. It was also a time of salva-

tion as we had a good altar service each evening with six or seven happy finders.

Wednesday morning the party went to Durant in the southern end of the district for the second convention which continued over Friday night.

Twenty-seven churches were represented and twenty-two pastors were present at the two conventions and the District Superintendent, Rev. S. H. Owens, was present at both conventions. He worked very enthusiastically to get his people to attend and his presence at all the meetings was a great blessing.

Miss Cove conducted a Children's Meeting at each Convention which was a great success, there being seventy children at one and eighty-five at the other. They were extremely interested in the stories she told. Miss Bellow and Mrs. Fitz also told them of the children of Africa and China.

The Superintendent and many of the leading pastors expressed their approval of the conventions to get the passion for the heathen world on the hearts of the people and stirring all to work for the budget. No offerings were taken except a small offering for the expenses of the workers. All possible was done to create sentiment for raising the budget and paying systematically into the storehouse.

There was a beautiful response when the Prayer and Fasting League was presented and about one hundred pledged themselves as members. It is not the wish of our people to neglect the work of foreign missions, but they must be stirred and get a new vision of what God is expecting and will require at our hands.

## NEWS IN BRIEF

Rev. J. E. Williams writes that he is delighted with the people on his new charge at Decatur, Illinois. He has been in a revival for the last four weeks with good success in spite of the inclement weather. Over fifty were at the altar last week.

The daily press has been making much of the "Kid" Wedge affair in Berkeley, and we have received a number of letters concerning the matter. In another column we are publishing a statement by Rev. Frank Smith, District Superintendent, which will clear up this matter to all right thinking people.

While in Marion, Ohio, recently we met Rev. James V. Cook, who is a fine Christian gentleman and an excellent preacher. He has been out of the field for a short time, but is now ready to enter any open doors. Churches needing help will do well to write him at 408 Scranton Ave., Marion, Ohio.

Mr. and Mrs. R. A. Shank, of Columbus, Ohio, nationally known evangelistic singers, are moving to Pasadena, California. Mrs. Shank has accepted a position in Pasadena College so that she can now be at home with her young son, who is at the age when he needs the home life which these busy workers have not been able to give him. Brother Shank will continue in the field as an evangelistic singer. This will be an excellent oppor-

tunity for our churches in the West to secure the services of this able worker.

Dr. Reynolds, senior General Superintendent of the Church of the Nazarene, left on Thursday, Feb. 7, for Florida, where he will spend some time at the home of his daughter. He stood the trip well and arrived safely. Mrs. Reynolds, who was considerably bruised in the same accident, remained in Kansas City and is gradually improving.

Rev. F. M. Messenger, one of the veterans of the holiness movement, has been sick for some time and in the hospital, but we are glad to report that he is improving. Friends everywhere will remember this godly man in prayer.

We are glad to note the number of campaigns which are being put on to increase the subscription list of the *HERALD OF HOLINESS*, and the results are being felt in the subscription office. The circulation manager will soon have an interesting report for the churches, a report which has involved much time and labor.

Evangelist E. Arthur Lewis and party are in the field with a large tent at Huntington Park and the meetings will continue through the entire month of February. Following their meeting at Long Beach there was a joint meeting of the Free Methodists and Nazarenes at Redlands, California, which proved to be a great success. There will be another meeting at Redlands in April.

Rev. Joseph H. Smith passed though Kansas City recently enroute to his home in Redlands, California. He reports that in answer to prayer, he has had a remarkable recovery from his recent accident. We are certainly glad that God has spared Brother Smith to the holiness work. We were privileged to listen to his great messages recently in East Pasadena and in Pasadena College, and thought the richness and beauty of the spiritual truth presented could hardly be excelled in the history of the church.

## CHURCH NEWS

EVANGELIST ELWOOD TAYLOR—"We closed a fine meeting in Syracuse, New York, in November with Brother and Sister Brooke and their great church. A good number were converted, reclaimed or sanctified, and on the close we took some fine members into the church. One of them was Sister George C. Miller of Wolcott, N. Y., a well known song evangelist, who has sung the gospel message across the nation with the National Association Party. Our next meeting was in Pineville, Ky., where we had a great time with Brother and Sister Hugh S. Clark. God surely came on the scene and gave us a fine revival. Twenty-three prayed through to old time victory and a number joined the church and nineteen signed a pledge to bring their tithes into the church treasury. I understand that the next Sunday they received more money

### SUPPLEMENT TO "THE CHALLENGE OF AFRICA" NOW READY

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

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

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than in the whole month before. God has surely blessed Brother and Sister Clark in working with the mountain people. We next went to Whitley City, Ky., and started a revival in the courthouse hall and the crowds increased until as high as 150 at a time were turned away after all standing room was taken. We had from twelve to eighteen seekers the last five nights until things were so crowded that we could not get to all of the seekers to help them through. We were so limited for room, we decided to close out and finish later, when we could have a building that would hold the people. They are building a new courthouse which will cost \$35,000, and the judge gave us a written invitation to come back and finish the meeting when the house is finished. Rev. C. C. Burton was the evangelist and Brother E. C. Milby of Greensburg, Ky., was the singer in charge, and he surely did it well. We are in a revival now in Williamson, W. Va. After distributing 2,000 bills and advertising through the papers, we had half of the courthouse full the first service. This is a needy field. The people need a real revival of the old-time religion. Pray for us. We think we will be here a month."

CHESTER, W. VA.—"Revival closed with high tide, sixty-six at the altar. Seven accessions to church with more to follow. The Huli Eby Evangelistic Party at their best. Nice love offering for pastors."  
—James F. Ward.

HAMMONSVILLE, OHIO—"This church has just closed a very successful revival campaign. Rev. Samuel Howell, pastor of our church at Terrace, Pa., was the evangelist. He was used of the Lord in a marked way until ninety-nine persons bowed at the altar. A class of ten was received into the church as a result of the meeting. All the converts except four were twenty years and under, mostly young people. Old-time religion surely reaches the young folks of today; they like our glory and a church that is alive. Attendance was large each night during the services with unusual interest manifest. This is just a new church organized last September by Rev. C. Warren Jones, District Superintendent. Rev. Ray Estelle was appointed supply pastor until next assembly. He has rendered splendid service; the Lord blessing his efforts. He is loved by the entire community and his work is appreciated—  
O. L. Benedum, Reporter.

EVANGELIST E. E. TAYLOR—"Since our last report sent in by Mrs. Taylor telling about our work as a family through the summer months, I have been in four

### SPECIAL NOTICE

The Associated Press has made much of the wedding of Rev. F. R. (Kid) Wedge to Mrs. Minna Holloway of Oakland, Calif., a divorcee, stating that the wedding ceremony was performed by Rev. C. D. Norris, pastor of the Church of the Nazarene of Berkeley, after Dr. McAfee, pastor of the Presbyterian church, of which Rev. Wedge was a member, had refused to perform the marriage ceremony because Mrs. Holloway was a divorcee. The facts are as follows: Rev. Wedge and his bride-to-be were at the altar seeking God in the revival conducted by Bud Robinson at Berkeley during the first two weeks of January. Afterward, Rev. Wedge procured a marriage license, stating that Mrs. Holloway was a widow, the license revealing that fact. Furthermore, Dr. McAfee was never asked to perform the ceremony as was stated in press report. Within one week after Rev. Wedge was married, he was taken before an insanity commission and adjudged insane and sent to the state insane asylum, where he now is. Mrs. Holloway sued for annulment within one week on the grounds of false representation. It is an unfortunate affair, however, Brother Norris is innocent of any wrongdoing, being misled by a false statement and false swearing as revealed by the marriage license.

FRANK B. SMITH, Superintendent,  
Northern California District.

revival meetings: Newbridge, Halfway and The Dalles in Oregon, and Oeden in Utah. Newbridge is a pioneer field where Sister Mable Holmes began work last June, and the Lord has blessed her efforts in that difficult field. Many unsaved people attended our meeting and there was considerable conviction, but it was hard to get those who were aroused to move out for God. A few prayed through and seemed to get real victory but we did not have a breaking up time. It seems as though the meeting ought to have gone on twice as long. From Newbridge I went to Halfway where Brother McKay, assisted by his faithful wife, has been serving as pastor for over a year. Much good work has been done preparing the way for a real revival of salvation. Some months prior to the special meetings, prayermeetings had been held every night for six weeks to pray for a revival. God surely answered prayer and gave us one of the best meetings I have had the privilege of being in for a long while. We had seekers and definite glorious victories nearly every day. While the devil fought hard, God gave victory at every altar service and seekers came through with a shine, and definite testimonies. Practically every backslider in the church was reclaimed and sancti-

fied and a goodly number of young people and outsiders were reached. A few were marvelously healed, including one epileptic. The pastor writes that probably a dozen or fifteen will be added to the church as the result of the meeting. Brother and Sister McKay are splendid workers and they have some mighty fine people in their little church."

PASTOR J. S. MOIR, SPRINGFIELD, MO.—  
"We are glad to report that God is still leading us on to victory, praise His name."

### Easter Program Material

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We organized the Church of the Nazarene at this place on November 4, with our District Superintendent, Rev. N. B. Herrell present. We closed a very successful four weeks' revival on Tuesday night, January 29, with the London Party as workers. It was a great pleasure to us to have the privilege of working with Dr. London and his party. Dr. London is not only a great preacher but believes in helping the pastors of the baby churches, as he called this one. He secured pledges enough to raise the pastor's salary to \$45 a month. About sixty prayed through at our altar during the meeting for either pardon or purity. We received six members with more to follow soon. We organized with thirteen and now have twenty-eight members, several having joined before the meeting. Our Sunday school is progressing nicely, having increased from eighteen to fifty in the three months. Rev. W. A. Menneke held our first revival, after which we organized the church. Any of our ministers that

happen to be passing through the city, we will gladly welcome them if they will give us a service."

MONROVIA, CALIF.—"The work here is moving on apace. Our Sunday school is making new records each week, and our fine band of young people are moving things for God. We have had a steady increase of interest and attendance and a few people finding God, here in this pleasure-mad playground of the world. During the last four months we have purchased a lot, 77x160 feet, in a good location. The property had on it an old house, which we have renovated for a parsonage, and now have a nice five-room house. Immediately after purchase in late October, we broke ground for the first unit of our church. We occupied this building for the first time on Dec. 23 and on January 13 our beloved District Superintendent, Rev. J. T. Little, dedicated the first unit to the service of

God and the salvation of souls. The building is 28x50 with an auditorium and three classrooms, and is so placed on the lots that it may be used later as a Sunday school unit when the main church is built. It is a stucco building, and is impressive for the simple beauty and substantiality which the builder has managed to work into it under the able leadership of the finest board of trustees it has ever been my privilege to work with. Thus we now have church and parsonage where four months ago we were worshipping in a rented hall."—Joseph Gray, Pastor.

SAN ANTONIO, TEXAS, FIRST CHURCH—"By the mercies of God, we are able to report First church still on the map. In spite of all the efforts of the devil, our God is victor. Praise His name! When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. We have just closed a two weeks' revival, sponsored by our young people, with Rev. W. O. Fisher and wife as evangelists. While they are young themselves, they are both Spirit-filled, and carry a burden for souls. The number of seekers for conversion, reclamation or sanctification was not large, but the work done in their hearts was so definite that all felt the effort well worth while, and we are expecting others to seek and find Him in our regular services. We are all well pleased with our pastors, Reverends O. F. Hatfield and Lela Hargrove Hatfield. Brother Hatfield is not a stranger to our congregation as he was one of our number a few years ago and later our District Superintendent, and with a returned missionary as his wife, we are expecting great things of the Lord during their pastorate here."—Reporter.

ATLANTA, GA.—"We have just closed an unusual revival meeting here. From the first song in the opening service, to the close of the great altar service last night, there was a sense of divine presence, which was felt, not only by Christian people but the unsaved as well. Rev. B. D. Sutton and wife, who led the hosts in song, are well known to the readers of these pages. They captured the people with their special singing and masterly choir work. They are tireless workers and stay with an altar service. Rev. B. H. Haynie, our evangelist, is one of the mightiest gospel preachers on the field. His earnest, uncompromising, unctuous messages gripped the people from the beginning and brought pungent conviction to the hearts of the unsaved. The most wonderful thing was the manifest presence of the Holy Ghost, giving liberty in singing and preaching, bringing to light the hidden things of darkness and leading seekers into clear, victorious experiences of grace. Difficulties of years' standing were brought to light and settled. Some were saved in almost every service and the long altar was filled night after night. The spiritual people of the city are beginning to recognize that the newly established Church of the Nazarene is destined to be a great

## We Introduce After Holiness, What?

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"It is one thing to 'get the blessing' and quite another to maintain it and grow in it. In this volume the author is telling us something of the additions that are our privilege after the crisis of sanctification. The book should be a help to many in entering this experience, and a help and encouragement to a great many more to grow in the experience and build that Christlike character that is their privilege. This book is timely and should have a large circulation."—From the Introduction by Dr. E. P. Ellyson.

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The chapter titles are as follows, After Holiness, What? Virtue Added to Faith; Knowledge; Temperance; Patience; Godliness; Brotherly Kindness; Charity; Entrance into the Everlasting Kingdom.

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center of spiritual forces. A splendid class of most excellent people came into the church; the Sunday school reached 192 in attendance the last Sunday; the workers were taken care of in a creditable manner, and a good offering was made toward the purchase of a car for the pastor. Our people are very much encouraged, and with added strength, united effort, and facing a vast unworked field, we arise to greater achievement and progress."—Oscar and Nettie Hudson, Pastors.

**COLUMBUS, OHIO, PARSONS AVENUE CHURCH**—"We are glad that we can report victory in the battle of the Lord here on Parsons Avenue. Just closed a very good revival. Rev. T. H. Gaddis and the Moser sisters were the workers. They are certainly an efficient evangelistic party. Their music attracts the outsiders and at the same time their praying and preaching bring deep conviction and as a result many find their way to an altar of prayer. Eighty-eight persons sought the Lord during the meeting. The second Sunday of the meeting they put on a Sunday school rally at which time we had 192 in Sunday school. The meeting made for us many friends and brought us into touch with a lot of new families. We are taking a good class of members into the church next Sunday. We are winning the confidence of the community and we believe that the Lord is going to help us get many more of them into the kingdom. The church gave the evangelistic party a good offering and besides gave the pastor a good donation and offering. Just about a year ago we closed the charter membership list with twenty-

three members. Eleven months ago we moved into our present location. Since that time we have increased our membership to seventy with several more ready to come in. We are praising the Lord for these victories. A year ago we could not see our way but put our trust in the Lord and went forth and He has brought us out more than conquerors. So we take courage and press on in the battle against sin in the name of the Lord"—W. E. Zimmerman, Pastor.

**PASTOR JOE M. TYSON, MARION, IND.**—"During the month of January we had with us for a revival Rev. Holland London, the young evangelist from Kansas City, Kansas. To say we had a real revival is putting it in a very small way.

God from the beginning gave us a gracious outpouring of His Spirit. We had several delegations from the different churches of the city with their pastors. Brother London preached with great unction and power and men and women came forward crying out from their souls, 'What shall I do to be saved?' There were about one hundred fifty seekers. At the close of the meeting we took several into the church. The evangelist was given a unanimous recall for a great tent meeting in the summer. At the present the writer is in an old-fashioned revival meeting with Brother London with the great church at Huntington, Ind. Rev. R. L. Rich and wife are the pastors of this wonderful church. They are loved and respected by the whole city. Brother London has been preaching to great

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crowds from the very first service. There have been close to three hundred seekers and happy finders with several nights to go yet. This revival has not only stirred the church to action but has the whole city talking about the revival. There have been some great children's services conducted by the writer in which a great number have found the Lord. The object lessons attracted their attention and drew large crowds each Sunday afternoon. God help us preachers to not forget these who will be the church of tomorrow. Pray for the church at Marion and if any of the brethren are

coming through our city this spring and summer will be glad for you to stop."

**PASTOR ELSIE MARTIN, MOHAWK, IND.**—"We accepted the pastorate here a year ago last assembly, and have been battling away ever since. We found much to discourage us from a natural standpoint, but we kept praying and believing God, and He has given us the victory, all praise be to His dear name. We called Rev. and Mrs. J. Warren Lowman to hold our revival and they have certainly proved to be the right evangelists for this place. Brother Lowman preached the old-fashioned, John the Baptist preaching, hitting sin in the church as well as out. The Lowmans also sang each evening to the delight of all. The crowds were good from the very beginning, and the last week the house was packed to its utmost capacity. God broke through on us and the revival first started in the church. Old standing grudges were confessed out and forgiveness asked. Then

our altars began to line up each evening. There were over one hundred that knelt for either pardon or purity, most of them praying through to definite victory."

**PASTOR A. M. MASON, CHILDRRESS, TEXAS**—"These are good days with us here. Since the assembly at Plainview we have seen the increase in interest and the increase in our congregation, but a decline in finance. Nineteen have sought and found God at the altar. A number of others have been seeking and are still seeking. The work on our church and parsonage is at a standstill until the weather will permit us to move on."

**PASTOR F. R. WHITLEY, LAMESA, TEXAS**—"We are glad to report for the Lamesa church. Just outside the door is the picture of winter, ice everywhere but within is the comfort of a warm room. Thank God still more, concealed in a secret place and yet revealed in that divine love shed abroad by the Holy Ghost. We came to Lamesa just before Christmas, following Rev. J. A. Stephens, whose ministry we find was appreciated. We have some loyal and sacrificing people here and a good town to work in. We are expecting a good year by the help of the Lord. We have taken in five good members since coming. New faces are seen in our services and our prayermeetings are very well attended. It is easy to preach and really we feel that the spiritual tide is rising. Dr. B. F. Neeley and a male quartet from our school at Hamlin were with us Sunday night, January 27, and gave us a lift on the way. First he got our attention and afterward our money and we are glad. Naturally we want your prayers."

**PRINCETON, IDAHO**—"This is a small village located in Latah County in the panhandle of northern Idaho, about ninety miles south of Spokane, Washington, three miles east of Potlatch, Idaho, where the Potlatch Lumber Company's well known sawmill is located, one of the four largest mills in the world. We are a community of approximately one hundred fifty homes. Five hundred people get their mail at Princeton and from the R. F. D. routes. We have a loyal band of Nazarenes here, thirty-nine in all; thirty adults, nine children. We have a church and a parsonage. There is also a Union church and Sunday school. Our Nazarene Sunday school has an enrollment of 126 which includes 41 cradle roll members. Our 1928 attendance for entire year was an average of over 71 for each Sunday. Our offering averaged \$4.85 each Sunday, the offering going to the mission work. We have a record single Sunday attendance of 233. This was our rally day, April 29. The offering was \$16.44. Our record offering was \$26.56. This was raised for Nampa Northwest College. Our cradle roll attendance was 540, an average of over ten each Sunday. Their offering was \$15.04, an average of over 28c each Sunday. We had 558 visitors, an average of over ten each Sunday. We are proud of

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and pleased with our Sunday school and we feel that God has been with us and blessed us wonderfully in our work. We are praying and expecting that we will do more next year (1929). We hope and pray that God will bless and help our whole Church of the Nazarene, our Publishing House and the **HERALD OF HOLINESS**, as they have blessed us."—Wm. Minden, Superintendent.

**PASTOR DAVID H. KEELER, CLINTONDALE, N. Y.**—"I have not reported in the **HERALD OF HOLINESS** for over a year but God has been blessing the work at Clintondale and also our new church at New Paltz. I have received a unanimous call to the pastorate of both churches for another year. We recently had a good revival with Evangelist Robert Mitchell of Beacon, N. Y. Plans are being perfected for revival and tent meetings in Kingston, N. Y., Newburgh, N. Y., and New Paltz, N. Y. God is still on the throne."

**EVANGELIST LEE L. HAMRIC**—"This finds me still on the battle field, here in Antlers, Oklahoma, in the opening of a good revival with Rev. E. O. Tapley and his good church. There is harmony and a beautiful spirit, crowds and interest are fine. Our last revival campaign was at First church, Tulsa, Oklahoma. Here the Lord gave us a fine revival; numbers of souls prayed through to a definite experience of grace. The interest was good and deep from the beginning and increased until the last night which found several souls in the altar praying through. The revival made many new friends to the Church of the Nazarene and holiness. Almost every night would find a number of new folks in the services. We enjoyed and appreciated so much our labors and fellowship with the good pastor, Brother Brooks, and his people. We predict for them a great future. Our home was with Brother and Sister Roy Dawson and they entertained us royally. Brother Dawson is the city ticket agent for the Frisco railroad, and was restored to the joy of the Lord during the meeting. Sister Dawson is one of the most untiring workers for God and souls I ever saw. The pastor and church in general were so kind to us and invited us to come again."

**LAMAR, COLO.**—"The old year has rolled out and the new year is here in full sway and finds a praying band yet in Lamar. When our pastor, Brother Thomas Hayes, came in July he organized a tithing band which has increased in number and is proving a mighty blessing in financing our Lord's work here in Lamar. Our dear Brother Hayes is a clean-cut, holy man of God and proves to the world that Jesus saves, sanctifies and keeps a man free from sin. The business men of Lamar have utmost confidence in him and all speak a good word for him. Our Sunday school is growing. We had 168 in attendance the last two Sundays. We have an orchestra and choir organized and God is blessing the work in all lines. We are having real

soul feasts in our midweek prayermeetings. The attendance has been good, from thirty to forty. Have had one revival since Brother Hayes came and are praying for another refreshing time when Brother Lum Jones holds a meeting for us in May. The Young People's Society is growing. Several young folks have prayed through to victory and are proving a blessing to the church. The church in general is farther along the way that leads to eternal life and pressing on to mansions above. Glory to his precious name"—Clyde Arnold.

**EVANGELIST J. B. MCBRIDE**—"My meeting at Centralia, Washington, January 1-20 with Rev. D. P. Henry and his church, was very splendid for soul-saving and additions to the church. Centralia has a fine people and we enjoyed our labors with them. The flu and cold weather kept some away but in spite of that it was a successful meeting. I closed

my second meeting for 1929, February 3, in the Open Door Mission, South Tacoma, Washington, with souls in the fountain of cleansing. This was an interdenominational meeting supported by Methodists, Free Methodists, Nazarenes and others and through the last seven days of the meeting we had snowstorms, icy streets and bitter winds that kept many away, yet it was a soul-saving

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meeting and all were delighted with the results. I preached one Sunday morning in the Parkview Methodist church for Rev. Hicks and we had a fine time. He dismissed all other services for the meeting. He is a Spirit-filled man. I preached another Sunday at 11 a. m. in our Church of the Nazarene for Brother D. Rand Pierce and we had a fine time. He and Sister Pierce are getting on splendidly there. They are most lovely people to work with and good friends of mine. There are good prospects there for our work. Pray for them."

PASTOR LEO W. COLLAR, CLEVELAND, OHIO—"We are lifting our voices in praise for the wonderful manifestations

of God's power and glory in our First church of Cleveland. A few folks have banded themselves together to wait upon God so that the heavens would open and the glory come down in answer to prayer. And truly 'God came to town yesterday,' and poured His glory upon the saints. In the morning service we had an altar full of hungry people seeking a definite experience of heart holiness, and thank God some received the Holy Ghost. Last evening Brother Andrew Douglas, of Toledo, was over to sing for us and while he was singing a special number God opened the heavens and the glory came down. The saints shouted and wept for joy and sinners and backsliders ran to the altar and were

blessedly reclaimed. Preaching was entirely out of order. Oh, how we praise our God for His wonderful goodness and His love and mercy toward us. In accordance with God's Word through the prayer of faith a number of people were definitely healed and went home rejoicing. Every department of our church is forging ahead with a good steady growth. The debt on the church is being paid and God is in our camp, and now why shouldn't we praise the dear Lord?"

EVANGELIST B. H. HAYNIE—"The Lord is surely giving me sweet victory in my soul and I feel that the Lord is using me to help the churches and pastors where I have been permitted to labor, and the good pastors have been keeping me busy. Our meeting in Detroit with Dr. Jerrett was greatly hindered by flu, however, the Lord gave us a very good meeting. From there we went to Atlanta, Ga., with Brother and Sister Hudson, and what a time we did have! The most beautiful scenes around the altar I have ever seen. It was hard to leave when the meeting closed. Brother and Sister Hudson are surely putting the work over in good shape. On we go for the Master, pray for us."

EVANGELIST G. N. MITCHELL—"When we reported last we were just starting a meeting with our church at Olney, Ill., with Rev. A. J. Mitchell as pastor, where the Lord gave us a good meeting. Our next meeting was with our church at Ladoga, Ind., where Mertie Hooker is pastor. She is a beautiful spirited pastor and has a fine band of Nazarenes. Some of the students of Olivet College visited the meeting, which added much interest and inspiration. We praise the Lord for the good meeting He gave us and for the beautiful spirit that prevailed. Our next meeting was with our church at Hillsboro, Ind., where Rev. Harold Bottern is pastor. He is a student of Olivet College, a beautiful spirited brother and has a fine band of Nazarenes that love and stand by him. Praise the Lord for the victories that were won. Our next meeting was at Marshall, Ind., with Rev. R. F. Johnson as pastor. The Marshall church is a young church but they have the Nazarene spirit and stood loyally by the evangelist. The Lord gave us a good meeting. We are now starting at Union, Mo., with good crowds and a beautiful spirit. We covet your prayers that the Lord will give us a great meeting. Anyone wishing to correspond with us may address us as follows: 4421 Hunt Ave., St. Louis, Mo."

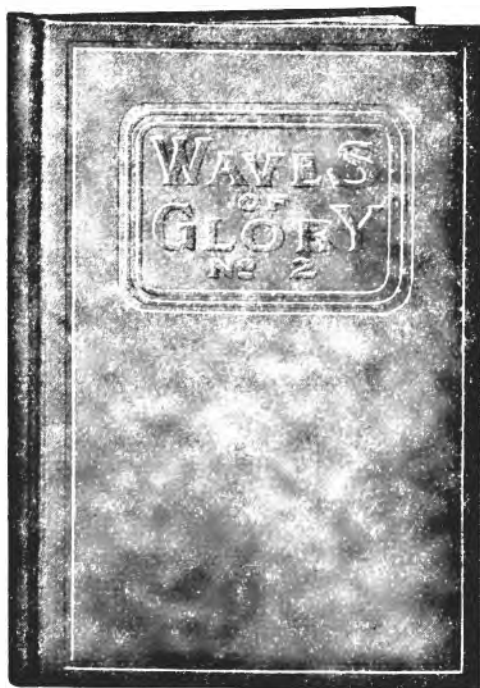
HOLLIS, OKLAHOMA—"Our meeting closed last night, February 10, with Rev. Lum Jones as evangelist. God gave us a wonderful revival with 212 at the altar for sanctification. Received eighteen fine members in the church. This is the best revival this church has ever had."—E. L. Looman, Pastor.

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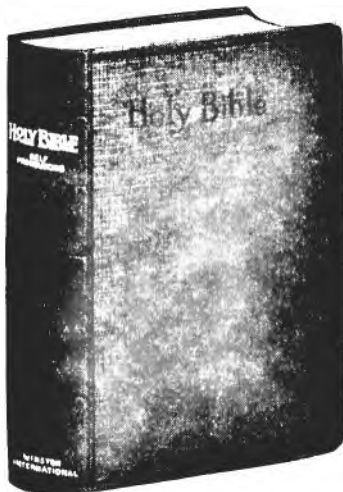
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48 Nâ-thân'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.  
49 Nâ-thân'a-el answered and saith unto him, Râb'bi, thou art the Son of God; thou art the King of Is'ra-el.

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#### CHAPTER 1

1 Genealogy of Christ. 18 Jf's conception and birth. 10 Joseph's misdeeming thoughts are satisfied.

THE book of the generation of Je'sus Christ, the son of Da'vid, the son of A'brâ-hâm.

2 A'brâ-hâm begat I'saac; and I'saac begat Jâ'cob; and Jâ'cob begat Ju'das and his brethren;  
3 And Ju'das begat Pha'res and Ze'ra of Thâ'mar; and Pha'res

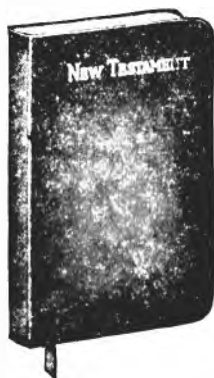
17 So all the generations from A'brâ-hâm to Da'vid are fourteen generations; and from Da'vid until the carrying away into Bâb'9-lon are fourteen generations; and from the carrying away into Bâb'9-lon unto Christ are fourteen generations.

18 ¶ Now the birth of Jê'sus Christ was on this wise: When as his mother Ma'ry was espoused to Jô'seph, before they

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2923 Troost Ave., Kansas City, Mo.

## ANNOUNCEMENTS

**WEDDING BELLS**—Rev. W. D. Shelor and Miss Susie A. Bevard were united in marriage on January 29, 1929, in the Church of the Nazarene at Billings, Montana; the church being beautifully decorated for the occasion. Rev. Shelor is pastor of our Billings church and Miss Bevard was a registered nurse and a graduate of Northwest Nazarene Bible College. The ceremony was performed by Rev. T. A. Marks of the Evangelical church.

**NOTICE—Alabama District:** The Workers' Convention of the Preachers, N. Y. P. S., Sunday Schools and Woman's Missionary Societies will be held jointly at the Jasper Church of the Nazarene, March 27-30, inclusive. The opening service in charge of District Superintendent Gaar, will be held Wednesday evening at 7:00 o'clock. Dr. J. G. Morrison, Executive Secretary of Foreign Missions, is a special worker engaged for the convention. With him will be Miss Cove, Miss Bellow and other workers. No Nazarene can profitably miss this special occasion. Free entertainment will be provided for those who attend. The pastor, Rev. J. A. Manasco, and the Jasper church will close the spring revival with this convention. Come and attend this revival meeting, which begins March 17.—C. C. Butler, District Secretary.

**SPECIAL NOTICE**—Uncle Buddie Robinson and Professor L. C. Mcsayer will be with the First Church of the Nazarene, 6th and Burnett Sts., Wichita Falls, Texas, on Thursday and Friday nights of April 4 and 5. There will be an all-day meeting on Friday. The preaching services on Friday will be as follows: 11 a. m., 3 p. m., and 7:30 p. m. We cordially invite all our people in this section to attend this feast of fat things. Entertainment will be furnished free.—W. B. Walker, Pastor.

**NOTICE**—The Preachers' Meeting of the Michigan District will be held in the Central church at Flint, instead of in the Rochester church, as formerly announced. The date will remain the same, April 2-7. Dr. Goodwin will be with us throughout. Rev. E. E. Wordsworth is pastor of Flint Central. His address is 210 W. 8th St.—R. V. Starr, District Superintendent.

**NOTICE—Pastors and churches of the Alabama District:** Feb. 24 has been designated as Tent Association day. Pastors will make special effort to gather in the \$2.00 membership fee and get new members for the Tent Association on that day. We sincerely insist that all pastors and churches co-operate with us in this matter. We have an obligation of \$856, borrowed of a bank, which matures Feb. 25. Brethren, do your best at this time. These are new tents; only used one season and they must be released at once for use in this needy field. We must have more new tents. If our people will rally to this Tent Association campaign, we can provide money for this present obligation as well as the purchase of new tents.—J. E. Gaar, District Superintendent.

**A WARNING**—It becomes necessary to warn our people against a certain person who is posing as agent for the HERALD OF HOLINESS and taking subscriptions at club rates combined with other magazines. Those who subscribed are not receiving their periodicals. The HERALD OF HOLINESS is not combined with any other paper in club rates, nor does it have any special agents in the field, other than our own pastors and people.

**NOTICE**—To all ordained elders and licensed preachers and deaconesses of the Hamlin District: If you have not paid your dollar into the ministerial relief fund, please send it in at once.—J. T. Stanfield, Chairman District Board.

**NOTICE**—The Woman's Foreign Missionary Society of the Church of the Nazarene, New York District, will hold

a Missionary Convention at the Church of the Nazarene, Danbury, Conn., 4 Grandville Ave., February 28, 8 p. m., and all day March 1 and 2. Special speakers, Rev. Hawley K. Jackson and Rev. Julia R. Gibson, returned missionaries from India. District Superintendent J. A. Ward and Mrs. J. A. Ward, Rev. S. N. Fitkin, General President; Mrs. J. L. Murphy, District President; and a number of the district officers are expected to be present.—I. L. Murphy, District W. F. M. S. President.

**NOTICE**—All mail relative to meetings east of the Rocky Mountains should be addressed to me, in care of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., or according to my slate, care of General Delivery.—J. B. McBride.

**CARD OF THANKS**—Owing to the many telegrams and letters I have received, and am still receiving, since my husband's death; I take this means of thanking the friends through the HERALD OF HOLINESS for the messages of love and sympathy.—Mrs. C. E. Cornell and Family.

**BORN** to Rev. and Mrs. F. H. Belden, pastors at Lockland, Ohio, a son, Richard Lee on January 24.

**SPECIAL REQUEST FOR PRAYER**—Sister Alford, of Cheney, Washington, requests prayer for healing. The doctors say she is incurable and has no less than six afflictions and heart trouble, which is extremely painful. Unable to rest. Been afflicted nine long years. Please make this child of God a subject of prayer. She is 67 years old.

**NOTICE**—I have an open date following my meeting at Bethel, Arenzville, Ill., February 20-March 10. I can give March 13-31 and April 3-19. Home address Kingswood, Ky.—J. E. Hughes, Evangelist.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

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

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

### J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.  
British Isles .....March 27 to 31  
Nebraska (Fairbury) .....June 11 to 16  
Colorado (Montrose) .....June 18 to 23  
Kansas .....September 3 to 8  
Kansas City (Topeka) .....September 10 to 15  
Western Oklahoma .....September 24 to 29  
Eastern Oklahoma .....October 1 to 4  
Arkansas .....October 8 to 13  
Dallas .....October 15 to 20  
Hamlin .....October 22 to 27  
San Antonio .....Oct. 29 to Nov. 3  
Louisiana .....November 5 to 10  
Arizona .....December 3 to 8

## EVANGELISTS' SLATES

**E. C. ALLEN**  
Jagersoll, Okla. (Church of the Nazarene) .....Feb. 20 to March 17

**T. M. ANDERSON**  
Seattle, Wash. ....Feb. 24 to March 10  
Portland, Oregon .....March 12 to 24  
Kansas City, Mo. ....April 14 to 28  
Cincinnati, Ohio .....May 12 to 19  
Nashville, Tenn. ....May 26 to June 9

**MACC AND STEEL ANDERSON**  
Lincoln, Neb. ....Feb. 21 to March 10

**ERNEST ARMSTRONG**  
Oremah, Okla. (Castle Church) Feb. 7 to 24  
Okmulgee, Okla. (Neuka Church) .....Feb. 28 to March 17

**JARLETT E. AYCOCK**  
Denver, Colo. (First Church) Feb. 13 to 24  
Baltimore, Maryland .....March 3 to 17

**P. P. BELEW**  
Racine, Wis. (1223 Racine St.) Feb. 4 to 24  
State Line, Ind. (P. O., Olivet, Ill.) .....Feb. 25 to March 10

**FRED HOUSE**  
North Platte, Neb. ....Feb. 21 to March 24  
Scottsbluff, Neb. ....March 28 to April 28  
Wayne, Neb. ....May 5 to 26

**MR. AND MRS. R. E. BRIDGWATER**  
Liberal, Kans. ....March 17 to 31

**CLON C. BROWN**  
Carolina District .....March to September

**M. M. BUSSEY**  
Santa Rosa, Calif. ....March 3 to 17

**FRED T. CARBY**  
Cumberland, Ky. ....Feb. 10 to 24  
Burnsides, Ky. ....March 10 to 24  
Delmar Circuit, Ky. ....May 1 to June 16  
Glasgow, Ky. (Home Mission Campaign) .....June 23 to July 7

**JACK AND RUBY CARTER, Song Evangelists**  
Sherman, Texas .....Feb. 11 to 24

**ROSUE C. CARRELL, Pianist**  
Northern California District with Robinson-Messner Party until .....March 10  
Santa Ana, Calif. ....March 12 to 17  
Long Beach, Calif. ....March 18 to 24  
East San Diego, Calif. ....March 26 to 31  
Wichita Falls, Texas .....April 3 to 5

**A. H. CARBY**  
Somerville, Mass. ....Feb. 22 to March 10  
Everett, Mass. ....March 12 to 31

**F. F. COLE**  
Millington, Mich. ....February  
Ussian, Ind. ....March 10 to 24

**C. A. CONDON**  
Columbus, Ohio (Third St. Mission) .....Feb. 10 to 24  
Danville, Ill. (Nazarene Mission) March 3 to 17

**CHAS. B. COX**  
Norfolk, Va. ....Feb. 20 to March 17

**S. D. COX**  
Winchester, Ind. ....Feb. 17 to March 3  
Sidney, Ohio .....March 17 to 31

**PROF. C. C. AND MARGARET CRAWFORD**  
Lansing, Mich. (Potter Park) Feb. 11 to 24  
Lansing, Mich. (Bethel) Feb. 25 to March 10

**STELLA B. CROOKS**  
Malven, Mass. ....Feb. 10 to 24  
Providence, R. I. ....March 3 to 17  
Springfield, Ill. ....March 24 to April 7

**RAY DAVIS**  
Caney, Kans. ....Feb. 7 to 24

**WILLARD B. DAVIS**  
Stockton, Calif. ....Feb. 24 to March 10  
Walla Walla, Wash. ....March 17 to April 7

**J. E. DAVIDSON**  
Lulu, Mich. ....Feb. 17 to March 3

**WARREN M. AND BERTHA F. DAVIS, Ministers and Singers**  
 Pittsburgh, Ohio .....Feb. 10 to 24  
 Lancaster, Ohio (Maywood Mission) .....March 3 to 17  
 Haydensville, Ohio .....April 14 to 28

**H. N. DICKERSON**  
 Bedford, Ind. ....Feb. 24 to March 10  
 Wilmington, Del. ....March 17 to 31

**C. M. DUNAWAY**  
 Monongahela, Pa. ....Feb. 24 to March 10  
 Anderson, Ind. ....March 17 to 31  
 Eldorado, Kans. ....April 7 to 14  
 Augusta, Kans. ....April 25 to May 12  
 Oliver, Ill. (Camp) ....May 10 to 26  
 Macon, Ga. (Nazarene Tent) ....June 2 to 23  
 Mt. Lake Park, Md. (Camp) June 27 to July 7

**CHARLES DYE**  
 Shelbyville, Ill. ....Feb. 8 to 28  
 Carversville, Ill. ....March 1 to 17  
 Murphysboro, Ill. ....March 20 to April 7  
 Springfield, Ohio .....April 14 to 26

**J. K. EDWARDS AND WIFE**  
 Wellsville, Ohio .....Feb. 17 to March 3  
 Greentown, Ohio .....March 10 to 24  
 Mt. Vernon, Ohio .....April 4 to 21  
 Delphi, Ind. (P. H. Church) ....May 5 to 26  
 Columbus, Ind. (Brown County Camp) ....July 4 to 14

**EDWARDS EVANGELISTIC LADIES' QUARTET**  
 Peoria, Arizona .....February

**TREO. ELSNER AND WIFE**  
 Pasadena, Calif. ....Feb. 17 to March 10  
 Ontario, Calif. ....March 17 to 31  
 San Francisco, Calif. ....April 7 to 21  
 Berkeley, Calif. ....April 23 to May 5  
 Eureka, Calif. ....May 12 to 26

**KIRBY AND JUANITA FIELDS, Song Evangelists**  
 North Platte, Nebr. ....Feb. 21 to March 24  
 Scottsbluff, Nebr. ....March 24 to April 28  
 Wayne, Nebr. ....May 5 to 26  
 Fairbury, Nebr. (District Camp and Assembly) ....June 2 to 16  
 Indianapolis, Ind. (West Side) ....July 21 to Aug. 4

**BONA FLEMING**  
 Slout City, Iowa .....Feb. 11 to 24  
 New Castle, Ind. ....March 3 to 17  
 Homing, Okla. ....March 21 to 31  
 Holdenville, Okla. ....April 2 to 14

**JOHN FLEMING**  
 Gary, Ind. ....Feb. 20 to March 10  
 Detroit, Mich. (First Church) March 17 to 31  
 Henryetta, Okla. ....April 3 to 14  
 Akron, Ohio .....April 23 to May 5  
 Newport, Ky. ....May 8 to 19  
 Cincinnati, Ohio (Camp) ....May 31 to June 9  
 Conway, Ark. ....June 12 to 24  
 Searcy, Ark. ....June 25 to July 8

**C. B. FUGETT**  
 Troy, Ohio .....Feb. 17 to March 3  
 Buxton, Ohio .....March 3 to 17  
 St. Louis, Mo. ....March 24 to April 7

**PAUL AND DORA GEIL**  
 Churubusco, Ind. ....Feb. 10 to March 3  
 Newcastle, Ind. ....March 3 to 17  
 Rindford, Pa. ....March 18 to 31  
 Uhrichsville, Ohio .....March 31 to April 14

**H. H. GEORGIUS**  
 Java, S. Dak. ....Feb. 15 to March 1

**MRS. GISSIE MORRIS GILL**  
 Broken Bow, Okla. ....February

**CLARENCE J. RAAR**  
 Livermore Falls, Me. ....Feb. 24 to March 10

**J. C. HAFLEY**  
 Colton, Calif. ....Jan. 25 to Feb. 25

**LEE L. HAMRIC**  
 Stamford, Texas .....March 15 to 31  
 Clarendon, Texas .....April 3 to 21

**W. H. HARDIN**  
 Hiawatha, Kans. ....Feb. 10 to March 3

**B. H. HAYNIE**  
 Binghamton, N. Y. ....Feb. 10 to 24  
 Salem, Ohio .....March 3 to 17  
 Port Arthur, Texas .....March 17 to 31  
 Houston, Texas .....April 7 to 21  
 Beaumont, Texas .....April 28 to May 12  
 Wichita Falls, Texas .....May 19 to June 2

**A. O. HENRICKS**  
 Porterville, Calif. ....Feb. 20 to March 10  
 Birmingham, Ind. ....March 15 to 31

**WILLIAM AND NORAH HESLOP**  
 Touring Ohio District .....Jan. 29 to March 1  
 Indian Head, Md. ....March 3 to 17  
 Columbus, Ohio (1st church) ....March 19 to 31  
 Williamsburg, Pa. ....April 5 to 14  
 Pittsburgh, Mass. ....April 21 to May 5  
 Providence, R. I. ....May 9 to 19  
 B. Pillott, Maine .....May 23 to June 2  
 Norfolk, Va. ....June 8 to 30

**LEE HILL**  
 Searcy, Ark. ....Feb. 17 to March 3  
 Alva, Okla. ....March 13 to 31  
 N. Little Rock, Ark. ....April 7 to 21

**ALLIE AND EMMA IRICK**  
 Monett, Mo. ....Feb. 24 to March 10  
 Mineral Wells, Texas .....March 17 to 31  
 Sublette, Kans. ....April 7 to 21

**ANDREW JOHNSON**  
 Athens, Ohio .....Feb. 15 to March 3  
 Roundup, Mont. ....March 10 to 24  
 Billings, Mont. ....March 25 to 30

**A. H. JOHNSTON AND WIFE, Song Evangelists**  
 Akron, Ohio .....Feb. 15 to 25

**LUM JONES**  
 Sherman, Texas .....Feb. 10 to 24

**THE LEHMANS AND SON JAMES, Song Evangelists**  
 Derry, N. H. ....Feb. 17 to March 3  
 Providence, R. I. ....March 5 to 17  
 W. Somerville, Mass. ....March 24 to April 7

**JACK LINN AND WIFE**  
 Coconut Grove, Fla. (Box 666) Jan., Feb., March

**J. E. LINZA**  
 St. Louis, Mo. ....March 4 to 8  
 Rector, Ark. ....March 10 to 24

**W. W. LOVELESS**  
 Lancaster, Ohio (Gen. Del.) Feb. 14 to March 3

**THEO. AND MINNIE E. LUDWIG**  
 Everett, Mass. ....Feb. 14 to March 3  
 Lawrence, Mass. ....March 7 to 24

**JIM KNOTT MACKRELL**  
 Sillsbee, Texas .....Feb. 1 to March 1

**ERNEST B. MARSH AND RALPH D. SCHURMAN**  
 Harborton, Ohio .....Feb. 27 to March 17  
 Canton, Ohio .....March 19 to 31

**J. C. MATIIS**  
 Oakland, Calif. (East Side Church) .....Feb. 12 to 24  
 Vallejo, Calif. ....Feb. 28 to March 10

**J. B. McBRIDE**  
 Marshfield, Oregon .....Feb. 10 to 24  
 Cincinnati, Ohio (Carthage Church of the Nazarene) .....March 31 to April 14  
 Henderson, Ky. (Church of the Nazarene) .....April 16 to 30

**A. McNAUGHTON AND WIFE**  
 Fairview, Mont. ....Feb. 10 to 24  
 Sidney, Mont. ....March 3 to 17

**L. G. MILBY AND BERTHA MILBY**  
 Tilden, Ill. (Gen. Del.) Feb. 24 to March 10  
 Highland, Mich. (Gen. Del.) March 12 to 27  
 Bloomington, Ill. (Gen. Del.) .....March 31 to April 14  
 Loganport, Ind. (Gen. Del.) .....April 21 to May 12  
 Janesville, Wis. (Gen. Del.) .....June 8 to 23  
 Durand, Wis. (Gen. Del.) .....June 30 to July 14

**JAS. MILLER**  
 Kassamano, Mich. ....Feb. 10 to 24

**W. H. MINOR**  
 Elk City, Okla. ....Feb. 22 to March 10

**WILLIAM O. NEASE**  
 Windsor, Ontario (1622½ Shepherd St.) .....Feb. 17 to March 3  
 Millington, Mich. ....March 10 to 24

**WILL H. AND LILLIE B. NERRY**  
 Portland, Oregon (Bellwood church) .....Feb. 10 to 24  
 Centralia, Wash. ....March 3 to 17

**EDWARD C. ONEY**  
 Aretaruse, N. Y. ....Feb. 24 to March 10

**FANNIE PAYNE PARTY**  
 Lilleral, Kans. ....Feb. 8 to March 8  
 Comanche, Okla. ....March 8 to 24

**D. M. PEFFLEY**  
 Columbus, Ohio (Sunshine Mission) .....Feb. 11 to 24  
 Franklin, Ohio .....March 3 to 17  
 Columbus, Ohio (Parsons Ave. Church) .....April 14 to 28  
 Royalton, Ill. ....May 5 to 19  
 Morristown, Ind. ....June 11 to 30  
 Cherry Grove Camp, Ind. ....Aug. 4 to 18

**H. C. PIRKHISER**  
 St. Joseph, Mo. (202 Alabama St.) .....Feb. 14 to March 3  
 Norwood, Mo. (1st Methodist church) .....March 7 to 24  
 Webb City, Mo. (Tower Light Congregational) .....March 29 to April 14

**R. H. POCKOCK**  
 Ramondsville, Ohio (East Liverpool) .....March 17 to 31

**J. E. AND ADA REDMON**  
 Auburn, Ind. (care R. W. Cornelius, 316 W. 4th St.) .....Feb. 8 to 24  
 Red Key, Ind. (General Delivery) .....March 21 to April 7  
 Hopedon, Ill. (General Delivery) .....April 14 to 28

**LEWIS J. AND EDDYTHE RICE**  
 Renton, Ill. ....Feb. 8 to 24  
 Frankfort, Ind. ....Feb. 26 to March 1  
 Richmond, Ind. ....March 5 to 10  
 Olivet, Ill. ....May 17 to 26  
 Corral, S. Dak. ....May 26 to June 9  
 Augusta, Ky. ....June 18 to 30

**JAY AND VIRGINIA RICE**  
 Vona, Colo. ....April 7 to 28

**J. A. RODGERS**  
 Derry, N. H. ....Feb. 17 to March 3  
 Lincoln Park, N. H. ....March 4 to 17  
 Somerville, Mass. ....March 24 to April 7  
 Terrace, Pa. ....April 14 to 28  
 Barberton, Ohio .....May 5 to 26  
 Wellsville, Ohio .....May 27 to June 16  
 Ashland, Ky. ....June 23 to July 7  
 Muncie, Ind. (First Church) ....July 14 to 28  
 Steubenville, Ohio (Pioneer Meeting) .....Aug. 4 to 25

**PERRY ROOD**  
 Shelby, Ohio .....Feb. 14 to 24  
 Logan, Ohio .....April 1 to 14  
 Gallipolis, Ohio (Tent) ....May 22 to June 2  
 Dexter, Ohio (Camp) .....Aug. 1 to 11

**C. HOWARD ROWE**  
 Bellmore, N. Y. ....Feb. 17 to March 3  
 Columbus, Ohio .....March 10 to 24  
 East Liverpool, Ohio .....March 29 to April 14  
 Pittsburgh District Assembly .....April 24 to 28  
 Lockland, Ohio .....May 5 to 19  
 Brooklyn, N. Y. ....June 1 to 14  
 Ironton, Ohio .....July 7 to 21

**MISS MAE RUSSELL, Song Evangelist**  
 Searcy, Ark. ....Feb. 17 to March 3

**E. D. AND WINNIE SIMPSON, Song Evangelists**  
 Batesville, Ark. ....Feb. 10 to 24  
 Alva, Okla. ....March 10 to 31  
 North Little Rock, Ark. ....April 7 to 21  
 Wichita Falls, Texas .....April 28 to May 12

**RURL SPARKS**  
 Brownstown, Ind. ....Feb. 12 to 34  
 Baltimore, Md. ....March 3 to 17  
 East Liverpool, Ohio .....March 24 to April 7

**E. H. STILLION**  
 Dayton, Ohio (First Church) ....Feb. 10 to 24  
 Franklin, Pa. ....Feb. 27 to March 17  
 Dubois, Pa. ....March 20 to 31  
 Toronto, Ohio .....April 7 to 21  
 Barnesville, Ohio .....May 26 to June 16  
 Woster, Ohio (Wayne Co. Holiness Association Camp) .....June 20 to 30

**GEO. W. SURBROOK**  
 Milton, Del. ....Feb. 8 to 24

**HOWARD W. SWEETEN**  
 Stinesville, Ind. ....Feb. 23 to March 11  
 Cleveland, Ohio .....March 18 to 31

**T. L. TERRY**  
 Esther, Mo. ....March 3 to 24  
 Rabula, Mo. ....March 31 to April 21  
 Belgrade, Mo. ....April 28 to May 19  
 Clinton, Ind. ....June 2 to 23  
 Rockville, Ind. ....June 30 to July 21  
 Danville, Ind. ....July 28 to Aug. 18  
 Quaker, Mo. (Wash. Co. Camp) .....Aug. 20 to Sept. 1

**Z. T. THACKER**  
 Ashland, Ohio .....February

**SAMUEL THOMAS AND WIFE**  
 Jeffersonville, Ind. ....March 10 to April 7

**I. N. TOOLE**  
 Chester, W. Va. ....April 7 to 21  
 Saginaw, Mich. ....June 2 to 16  
 Allentown, Pa. (Reulah Park Camp) .....July 5 to 14  
 Denton, Md. ....July 18 to 28  
 Gladwin, Mich. ....Aug. 8 to 18

**E. E. AND ORA J. TURNER**  
 Frankfort, Ind. ....Feb. 26 to March 1  
 Farmland, Ind. (Gen. Del.) .....March 3 to 17

**N. B. VANDALL, Song Evangelist**  
 Gettysburg, Ohio .....Feb. 8 to 24  
 Coshocton, Ohio .....Feb. 25 to March 10  
 South Bend, Ind. ....March 17 to 31

**VAUGHAN RADIO QUARTET**  
 Cincinnati, Ohio (Central Naz. Church) .....Feb. 18 to March 3  
 Hammond, Ind. (First Naz. Church) .....March 5 to 17

**HAROLD L. VOLK**  
 Bethune, Colo. (Calvary Church) .....Feb. 15 to March 3  
 Haxton, Colo. ....March 8 to 24

**H. W. WELSH**  
 Newton Falls, Ohio .....Feb. 17 to March 3

**MUSICAL WRITER**  
 Oil City, Pa. ....Feb. 24 to March 17  
 Chicago, Ill. ....March 24 to 31

**EARLE F. WILDE AND WIFE**  
 Moscow, Idaho .....Feb. 7 to 24  
 Pullman, Wash. ....Feb. 28 to March 17  
 Portland, Oregon .....March 21 to April 7

**LON R. WOODRUM**  
 Ahermathy, Texas .....Feb. 28 to March 10  
 Pnst, Texas (Grassland) .....March 22 to 31

**MISS LOA YOUNG AND MISS LOUISE CORNELL**  
 Wooster, Ohio .....Feb. 25 to March 10  
 Sidney, Ohio .....March 17 to 31  
 Carthage, Ohio .....April 1 to 14  
 Springfield, Ohio .....April 15 to 28



# Chicago Central District First

## in the Church Wide Campaign for the Herald of Holiness

Chicago Central District is backing the church wide campaign to raise a number of subscriptions equal to one-half its membership. We are counting on every pastor and church to do their best.

District Superintendent Chalfant makes some suggestions to his churches.

Here are some very simple ways of doing the job, which I would suggest:

1. Get every person to renew his own subscription at \$1.50 a year. Also get new subscriptions at \$1.50 a year.
2. Get what we call "Get Acquainted" subscriptions to persons who are not members of our denomination at 50 cents for four months.
3. Get people to send the paper to someone else. Quite often they do not care to furnish the name. In that case get them to furnish the money and you furnish the name. If you run out of names, I will furnish some for you.
4. Get the name of someone who wants the paper but cannot pay for it. Solicit your crowd for money to pay for the subscription.
5. Have your church take the paper for members who are not financially able to pay for their own subscriptions.
6. Our District Assembly recommended that in taking new members into the church that they be given a year's subscription to the Herald of Holiness, same to be paid for by the church. Get the habit. It is a good one.

USE ANY METHOD—JUST SO YOU GET YOUR QUOTA. Work at the job. We can do it. I am counting on you to get your full quota. Begin at once. We are going to do the job.

Yours to make Chicago Central District First,  
E. O. CHALFANT.



REV. E. O. CHALFANT  
District Superintendent



DR. H. ORTON WILEY  
Editor



DR. J. B. CHAPMAN  
Representing the  
General Superintendents



P. H. LUNN  
Asst. Mgr. of the Publish-  
ing House, in charge of  
Sales and Circulation