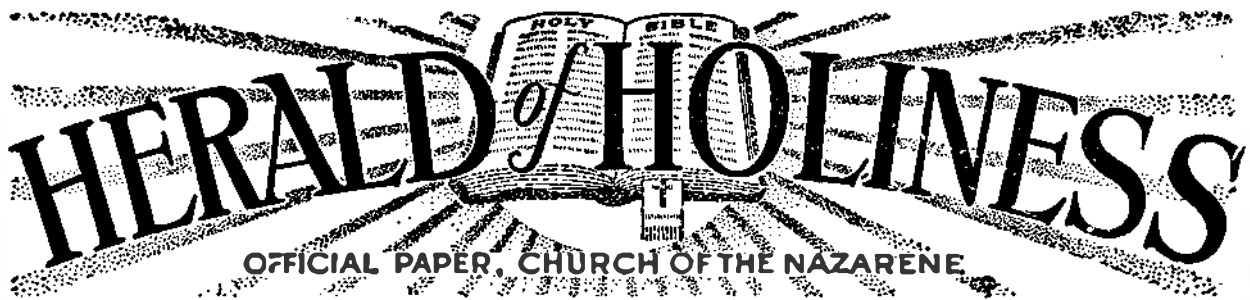




HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 891

JUST MOTHER

By Rufus H. Click

Line crosses line on her withered face.

And deep furrowed and faded her brow,

Her shoulders are stooped, a halted pace,

And her form is now tottered and bowed;

Her hair is thin and turned a bit white

As the shadows of evening hover,

The low sky reflects the shades of night

That shall sever my ties with Mother.

Her toil-worn hands are both wrinkled too

And defaced by many a long scar

(Sister and brother, for me and you

Her hands were soiled, wounded and marred);

Nights of broken sleep, following days,

Each in turn succeeding the other,

She watched us sleep or in romping plays

She played the glad part of a mother.

But there's a land where nothing can mar,

On the green of a faraway strand;

No toil to deface, no thorns to scar

The lily palms of her dear old hands;

Shoulders erect, how sweetly she'll sing,

A halo, her glad face shall cover,

With pinions outspread, she'll mount and wing

Through æons in glory—just Mother.

RICHMOND, KY.

HERALD OF HOLINESS

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H. ORTON WILEY, D. D., *Editor*

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BE FILLED WITH THE SPIRIT

DR. SHERIDAN BAKER began his work in the ministry in a manner which proved disappointing to many of the churches where he was called for evangelistic services. He made brief comments on the Scriptures, and called the people to prayer. There was nothing strained or forced, but God honored the efforts of His servant and revivals of marked power usually followed. The results of these revivals brought him before the attention of the people and he received calls as an evangelist but the first few services were again disappointing to the people with whom he labored. Later as God began to pour out His Spirit, interest increased, the revival fires began to burn, the work of God was advanced and the evangelist came to his own in the love and esteem of the people. The following is one of his clear, concise expositions of Scripture on the subject of the Holy Spirit from the text, "Be filled with the Spirit" (Eph. 5:18), as found in his book, "Living Water":

"The text intimates that believers may possess different measures of the Spirit. The Holy Spirit as a creative and sustaining power fills saints and sinners alike. He fills all beings, and all things, and all spaces; for there is no point in the universe where He is not, in all His attributes and perfections. But as a saving force He exists in different degrees or different measures in different persons, or in different degrees in the same person at different times or seasons. And this must not be interpreted to mean that the Spirit is a mere influence, and that we are speaking of different degrees of an influence. When we receive the Holy Spirit in any measure we receive Him in the entirety of His personality; for He is indivisible. But because He is repressed by a stubborn or ignorant human will He reveals Himself only in some of His offices. When, however, the believer lifts the repressive force of his will by a complete and irreversible self-surrender, giving the Spirit full right of way through the whole being, He reveals Himself in all His offices, and all such believers are said to be filled with the Spirit. The sinner has the Spirit in His illuminating office, and when he surrenders to the Spirit he receives Him in His regenerating and adopting offices, and if he follow on to know the Lord he will soon receive Him in His purifying and empowering offices; or, in other

words, he becomes filled with the Spirit, and executes the order of the text."

His instructions to those seeking the blessing were equally clear and to the point. Continuing his exposition he says, "The order is not to get ready, or to take steps to be filled, but to take the fullness now, without any other step or preparatory work. Many believers reaching after this grace go over and over the preparatory work and make the fatal blunder of not taking the coveted blessing. They wait for something that can never take place; they wait for God to change His order, and let them feel and be assured of possession before they believe; thus leaving no place for faith, the divinely appointed condition of salvation. God's order in grace is the same as in nature. First the facts, then a belief of the facts, then feelings suitable to the facts believed, and then a course of action suitable to the facts, the beliefs, and the feelings."

It was our privilege to hear this great expositor of scriptural holiness years ago at the old Beulah Park Campmeeting in East Oakland, California, and the beauty of that service, the simplicity and forcefulness of the speaker, and his unctuous message are still vivid in our memory.

THE ORIGIN OF MOTHER'S DAY

Mother's day, which is observed on the second Sunday in May, has the distinction of being the only holiday not of a patriotic nature when the flag is displayed. While the origin of the name belongs to Mrs. Juliette Calhoun Blakeley of Albion, Michigan, the credit for the idea of one Sabbath being set apart in honor of the nation's mothers belongs to Miss Anna Jarvis of Philadelphia, Pennsylvania. One by one the various states adopted the second Sunday in May as Mother's day and later a bill was passed in the United States congress authorizing the flying of the nation's flag on this date. Charles W. Jones, in the Youth's Comrade gives the following interesting account of the origin of Mother's day:

It may not be generally known that the origin of the Mother's day movement, which has been so regularly celebrated on the second Sunday of May for so many years, by the wearing of a simple carnation flower, dates back to the days of that nation-wide temperance campaign, known as the Red Ribbon Crusade, inaugurated by Dr. Henry Reynolds, a half century ago.

These were stirring times, and the enemies of civic righteousness, in the persons of saloonists, gamblers and brothel keepers, left no stone unturned in order to defeat the plans of those who were banded together to advance the cause of God, home and native land.

In the little town of Albion, Michigan, the seat of a Methodist Seminary, an anti-temperance movement was started by the whiskey men, who found ready allies in all the plug-uglies of the surrounding country.

No crime was too heinous for them to commit, for the records show that barns were burned, trees girdled, and horses and cattle mutilated, that belonged to the advocates of temperance.

The culminating act, however, was the kidnapping of sev-

eral of Albion's most promising young men, and then plying them with liquor and sending them to their homes in a state of intoxication.

This dastardly act aroused the indignation of the citizens of this quiet village, and a mass meeting was called by the Rev. M. A. Daugherty of the M. E. church, at which service the mothers of the town and vicinity, as well as the friends of the cause, gathered in such large numbers as to overflow the church building.

Among the mothers present was Mrs. Juliette Calboun Blakeley, who was considered one of the most spiritual members in the church, a woman of great faith and a power in prayer. This saint was called upon to invoke the presence and blessing of God on the people and the purpose for which the meeting was called. In her prayer she denominated the day as Mother's day.

At the close of the prayer Rev. Daugherty preached what is known as the first Mother's day sermon.

As this occurred on May 13, this date was set aside as a red letter day, and for all these years the Sunday nearest this date has been celebrated by this church, which now numbers its members by the hundreds, and includes the great student body of the Methodist college located there.

Mother Blakeley was born March 13, 1818, and passed to her reward November 29, 1920, at the extraordinary age of 102. A beautiful tribute of love and affection on the part of her sons was their presence at these anniversary meetings, coming hundreds of miles to be present with Mother on these delightful occasions.

A short time ago the writer stood before a beautiful bronze tablet erected in front of the church, and read the following inscription:

"Dedicated to the memory of Mrs. Juliette Calhoun Blakeley, the Mother of Albion Methodism, and the Founder of 'Mother's Day.'"

In connection with this article on "Mother's Day," we wish also to give due credit to the magnificent efforts of Miss Anna Jarvis of Philadelphia in her successful endeavor to obtain international recognition of this day as a holiday. Her mother died in 1908, and she immediately set about bringing influence to bear upon congress to pass an act making the day a national holiday, and so successful was she that within three years Mother's day was celebrated in forty states, and later the act was passed by congress, making it a national holiday.

It is the custom on this day to either visit Mother or write her a letter, if she is living, and if she is dead to wear a simple flower in her memory, or do some act, that would please her, if she were living.

THE OBJECT OF MOTHER'S DAY

The custom of observing Mother's day originated in America, but so pleasing was it to the hearts of other peoples, that it is now observed largely in England, Austria, Japan, Scotland, Ireland, Denmark, Belgium and Germany. Miss Anna Jarvis, in speaking of the carnation as a symbol of mother love said, "Its whiteness symbolizes the purity of mother love; its fragrance, her memory. The carnation does not drop its petals as it begins to fade, but hugs them closer to its heart as mother love clings closer every year." The *Tabernacle Tidings* briefly sums up the object of Mother's day in the following words:

To brighten the lives of our mothers and to make them more honored, loved and protected by their children.

To remind sons and daughters of the unselfish devotion of Mother, and possibly of their own thoughtless, selfish neglect of their parents.

To ask men, women and children to make their own mothers feel this May day that in her children's hearts she is, and ever will be "Queen of May."

Therefore, show your mother some special kindness this day in words of affection and appreciation; by some gift of love or visit to her, or by letter if absent from her. If she is not among the living, bless the life of some mother in memory of your own. This is the least we can do for Mother today.

THE ART OF APPRECIATION

One of the finest of arts is to be able to discern beauty in the common, ordinary things of life. Some of the most beautiful things in the world are overlooked because familiarity with them has blurred our vision. We take as a matter of course some of God's richest gifts to men without a proper spirit of appreciation, or the gratitude of heart due such rich bestowments. Leah Adkisson Kazmark has the following beautiful tribute to mothers in the *Classmate*:

The finest art in the world is to appreciate things of loveliness and to show that appreciation. What could be better than to express our very real appreciation for that exquisite gift of mother love which we have all known. It is an old saying that "great men have had great mothers," and it is equally true that great men have shown their devotion to those mothers.

Mother's day gives everyone a real opportunity to tell Mother how much she means every day of the year. How she loved the old-fashioned single pinks of many colors which flourished in her mother's old-fashioned flower beds! Few florists now raise these modest little plants, but the carnation is a first cousin to this old-time bit of fragrant bloom. Let your carnations help to tell Mother on this thoughtful day how dear she is to all who love her.

JESUS: THE DISCOVERER OF WOMANHOOD

Dr. Boreham, the noted writer from Australia, has the following excellent paragraph appropriate for Mother's day. It is taken from the *New York Advocate*:

From every point of view the New Testament is an amazing document; but, considered in relation to its attitude toward women, it is amazing in a truly superlative degree. In what other manuscript of the period could you find stories like the story of Mary the mother of Jesus, the story of the sisters of Bethany, the story of the woman which was a sinner, the story of the woman who touched the hem of His garment, the story of the woman of Syria-Phoenicia, and all the others? At this point the New Testament is absolutely unique: it is like a lily in the midst of thorns. Those who have read "Madam Claire," by Susan Ertz, will remember that Madam was a lovable old lady who used to pray to the *God who understood women*. There is such a deity. How do I know? He was manifest in the flesh. In his "Ecce Homo," Sir John Seeley declares that "The female sex, in which antiquity saw nothing but inferiority, which Plato considered intended to do the same things as the male only not so well, was understood for the first time by Christ. His treatment brought out its characteristics, its superiorities, its peculiar power of gratitude and self-devotion." Jesus was the discoverer of womanhood. He revealed its dignity and elicited its charm; and the history of all subsequent religious activities is the history of the way in which the women of the ages, responding to His divine discernment and generous appreciation, have washed His feet with their tears and wiped them with the hairs of their heads.

GRATIFYING RESULTS FROM STEWARDSHIP NUMBER

The demand for the Stewardship Number of the *HERALD OF HOLINESS* exceeded all anticipations. The first order was for 25,000 copies, but before the paper went to press sufficient orders had accumulated to warrant the publication of 30,000 copies. After the paper was published the demand became so great that a second edition of 10,000 copies was run and these were disposed of rapidly. The purpose of the Stewardship Number was to present clear, concise teaching upon this vitally important subject, and to suggest source material for study on the part of both preachers and people. One preacher writes us that he has already prepared a series of sermons covering one month's time from the material furnished by this special edition. God has a plan for financing His Church and it will richly repay us as Nazarenes to diligently search the Word for its teachings concerning the administration of temporal affairs. It is the purpose of the committee to continue this great theme, and we shall publish from time to time expressions from preachers and people concerning stewardship. We believe that as a church we desire to know the mind of the Lord and the teachings of the Bible on this important and practical subject.

CONVENTION AT SIOUX CITY

We were privileged to be in a convention at Sioux City, Iowa, with Rev. M. J. Jones and his church, with visiting preachers and people from the neighboring Nazarene churches. We first met Brother and Sister Jones at Bethany, Oklahoma, and later in Winnipeg, Canada, but for some reason we had forgotten the initials, and owing to the size of the Jones' family, we had not associated this name with our former friend. Imagine, therefore, our surprise and delight in being met at the station by our former friend from Winnipeg. The Sioux City Church of the Nazarene is one of our oldest churches, being among the first organizations east of the Rocky Mountains. While the attendance was not large, the people were very appreciative, and for three times a day they gathered at the church to listen to the Scriptures. We spoke thirteen times from Wednesday night to Sunday night, and the people stayed by us night and day. We were privileged also to meet Rev. W. C. Hahn, who was a student in Pasadena during our first presidency of that institution. He is an excellent preacher and plans on taking a pastorate, or entering the evangelistic work in the near future. We appreciated very much the hospitality of Brother and Sister Jones and the excellent work which they are carrying on in Sioux City. There is a great field for the kind of work which the Church of the Nazarene is doing, and Brother and Sister Jones are competent for the task.

EDITORIAL CORRESPONDENCE

We recently received two letters which called vividly to mind scenes in the pioneer work of the West, especially about the Bay in Northern California. The first was from Rev. August Nilson, with whom we were associated in the United Brethren church before becoming Nazarenes. Later he was licensed by the Church of the Nazarene and began his ministry preaching and singing in the Bay churches and in the great Beulah Park Campmeeting held while Rev. P. G. Linaweaver was District Superintendent. Those were days of great power and the results of those services still abide in the church. Rev. Nilson has advanced rapidly and has held some of the more important pastorates in the church, but has given himself chiefly to evangelistic work throughout the United States and in this work he has been greatly owned of the Lord.

The second letter was from Rev. J. B. McBride, who was pastor in Berkeley where we began our work with the Church of the Nazarene, and we later succeeded him in the pastorate of the same church. Brother McBride is known as one of the ablest evangelists in the Church of the Nazarene and knows how to adapt himself to changing situations. It has always been a great pleasure to have Brother and Sister McBride visit the chapel services while in Pasadena, and their daughter Maidie, now Mrs. Cole, was for several years a student in Pasadena College. We follow these good people in their reports and wish them abundant success in the work of soul saving for which God has so richly endowed them.

GOD, MY TEACHER

By R. Pierce

"And they shall be all taught of God" (John 6:45)

Oh, wondrous truth that reaches me
That God will here my teacher be;
If I but listen to His voice
And make His way my only choice.

He teaches me to live for Him,
He teaches me and dwells within;
He teaches me to hate all wrong,
And fills my soul with heavenly song.

He teaches me to walk by faith,
To hear and do just what He saith;
He teaches me just what to say,
To watch and praise, and how to pray.

Now won't you, friend, this Teacher take,
And all your own wise ways forsake?
Oh, yield to Him just here and now,
And at His feet low humbly bow.

ENTIRE SANCTIFICATION

A Sermon by GENERAL SUPERINTENDENT CHAPMAN

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (1 Thess. 5:23, 24).

LANGUAGE at best is but a system of signs for the purpose of expressing thought and reality. And, except in scientific instances where words are little more than numbers, words cannot be used with mathematical accuracy and with unvarying definition. This statement is more and more true as the thought or reality to be described ascends the scale of meaning and importance. Hence, when the plane upon which spiritual realities are found is reached the statement is superlatively true. No word is strong enough to fully express the import of spiritual states and experiences.

Take the word *salvation* and its variations and you will find our thought illustrated. The jailer at Philippi when conscious of guilt and impending judgment, asked, "What must I do to be saved?" Then Paul, speaking of the very most that the grace of God can do for us in this world, said, Hebrews 7:25, "Wherefore, he is able also to save them to the uttermost that come unto God by him"—that is, he called his highest state of grace being *saved*. Then Jesus, speaking of the tribulations which are to come at the end of the gospel age, said, Matthew 24:13, "He that shall endure unto the end, the same shall be *saved*." Thus we have what God does for a penitent sinner called being *saved*, what He does for a fully consecrated believer being *saved to the uttermost*, and what He does for one entering into the kingdom of the glorified being *saved*. But in order to avoid confusion in the use of this word for so many different acts and conditions, we may speak of pardon or regeneration as *initial* salvation, of cleansing from inbred sin as *full* salvation, and of entrance into the kingdom of the glorified as *final* salvation.

But we also find the word sanctification used in describing people who are in but a justified relationship of God. For instance, in 1 Corinthians 1:2, the church at Corinth is addressed as being sanctified, and yet in the third chapter of the same book these same Christians are described as being in spiritual babyhood and as possessing yet the carnal mind. Then we have this same word used in describing the highest state of grace to which a Christian may attain in this life, as in 1 Thessalonians 4:3, "This is the will of God, even your sanctification." And so to avoid confusion in this we may speak of all Christians as being sanctified, and of those who have obtained the second work of grace as being sanctified *wholly*. In fact this is a distinction justified by Paul himself. The Thessalonians were saved people and were in the state of initial sanctification when the apostle prayed for them that the God who had given them peace in justification might sanctify them wholly and preserve them spirit,

and soul, and body unto the coming of our Lord Jesus Christ.

But perhaps we should drop back one step to say that in the Old Testament there was a sanctification which men were to do for themselves. As in Leviticus 20:7, 8, "Sanctify yourselves therefore, and be ye holy: I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Here we have a sanctification which man is to do for himself and a sanctification which God is to do for him. And since one is promised just after the other is commanded, it is evident that the latter is conditioned upon the former. That is, we are to sanctify ourselves in order that God may sanctify us.

But certainly we cannot sanctify ourselves in just the same sense that God has promised to sanctify us. And this gives rise to the double meaning of sanctification—the human and the divine. When sanctification refers to a human act it means to set apart, and when it refers to a divine act it means to cleanse, to purify. This statement is substantiated by every English lexicographer and requires no further argument here.

In common Christian conversation and literature now the word consecration is usually used for sanctification as a human act, while the word sanctification still holds the field in describing the divine act. This makes it possible for us to speak intelligently in saying that consecration is the prerequisite of sanctification. We consecrate, God sanctifies. And further, God does not sanctify until we consecrate.

But since our text speaks only of the sanctification which God works, it is not meet that we should speak further of the human side. But since the word *wholly* is used in our text, we may stop to consider that a sanctification which is not entire is distinctly implied. And this is the testimony of the Scriptures and of Christians all down through the centuries. Just take the central idea of cleansing or purifying: when a sinner comes to God in repentance and faith and finds pardon all the guilt caused by his past sins is removed, and as compared with his previous state, the sinner is cleansed or sanctified. But although he is sanctified, he is not sanctified wholly, for there yet remaineth in him the pollution of his moral nature which is his inherent possession because of the fallen condition of man and from which he needs to be entirely cleansed before he is meet for heaven and even for the fullest service to God in this world.

Perhaps someone will ask, "Why does not God sanctify wholly at the time of regeneration?" Our answer is because entire sanctification is conditioned upon pre-

requisites which one cannot meet until he has repented and found pardon for the sins of his past. Full salvation is indeed by faith, just as initial salvation is by faith. But the prerequisite of faith for pardon is repentance, while the prerequisite for entire sanctification is consecration. And just as only a sinner can repent, so only a regenerated believer can consecrate.

But even when we have thus closely approached entire sanctification, some may yet be confused; for they have read in John 17:17, "Sanctify them through thy truth: thy word is truth," so they have said we are sanctified by the Bible. Or they have read in Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." So they say we are sanctified by the blood. Or they have read in Acts 26:18, "Sanctified by faith that is in me," and therefore have said we are sanctified by faith. Or finally, they have read in Romans 15:16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." And they have concluded that we are sanctified by the Holy Ghost. There may be some who are even so uncertain that they suppose there are competitive lines leading to sanctification and that one may choose which he will pursue.

But acknowledging the validity of the quotations given, we are forced to conclude that we are sanctified by the Bible, by the blood of Jesus, by faith and by the Holy Ghost. However this cannot mean that we are sanctified four times or that we are sanctified in just the same manner by four different means. There is a sense in which we are sanctified by the Word of God, a sense in which we are sanctified by the blood of Jesus Christ, a sense in which we are sanctified by faith and yet another sense in which we are sanctified by the Holy Ghost, and when we are sanctified by any of these means we are sanctified by all four means.

Stating this matter from the logical and theological point of view, we would say that the Word of God, the Bible, is the instrumental means of our sanctification. That is, it is the Bible which reveals to us the existence of such a grace and teaches us the terms upon which we may obtain it. Then we are sanctified efficaciously by the blood of Jesus, for it is the blood of Jesus which procured the grace for us. We are sanctified conditionally by faith. That is, faith is the one prime condition upon which the grace of sanctification is bestowed. We are not sanctified by growth, death or purgatory, but by faith. But we are sanctified efficiently by the Holy Ghost. Only spirit can operate upon and change spirit. Only the Holy Spirit can make our spirits holy.

But this logical and theological statement may be heavy and nonilluminating, so we offer an illustration. When I was a lad there came into our home a newspaper notice of a great, new mail order house located at Chicago, Ill., and the notice said that if we would send fifteen cents in stamps as evidence of our good faith and to help pay the postage, that this great new

mail order store would send us their new, illustrated, vari-colored catalog, paying the other fourteen cents of postage and all the cost of producing the book themselves. My brother sent in the fifteen cents and soon there came to our house one of the largest and most interesting books we had ever seen, for in that book we found all the household and farm supplies that were needed for the family. Now of course the goods themselves were not in that book. But they were in there in just the same sense that entire sanctification and other spiritual realities are in the Bible. That is, the description of the goods was in that book and all the information needed to enable one to obtain them was there. In fact, that was one of the plainest books I ever saw. It described the goods, told the price, gave instructions for shipping and made all conditions for ordering so simple that it really seemed simpler to buy goods from that book than to select them in the neighborhood store.

Yes, that book did more than furnish instructions for purchasing, it gave such splendid illustrations and full-rounded descriptions that it made one desire things he had never wanted before. It was a traveling salesman and a demonstration counter all in one. And the house which sent the book out warned us not to listen to anyone who posed as their representative unless he spoke in exact accord with their book. But they promised to stand back of every proposition made in that book and offered references to convince us that they were able and willing to make good every guaranty that they sent out.

But after reading the book, getting hungry for the goods and finding out the terms upon which they could be obtained, one had yet to obtain the money which the price and terms required; for in those days the mail order house did not do a credit business. Indeed, they were very particular what sort of tender one offered in payment for the goods. They insisted that you send currency in registered mail, postoffice money order or certified check. And the money was just as essential as the book.

And then it was not possible for the average purchaser to go all the way to Chicago to make the deal, so there was an element of faith in the transaction. The letter was stamped, the money order enclosed and the whole matter was committed to the United States mail—by faith. The letter was dropped into the box and the purchaser went away in the confidence that the letter would be delivered and that the transaction would be carried out without fail. This too was essential, for although the book was true and the money good, there would be no transaction without this exercise of faith.

But even a knowledge of the book, the possession of the money and the posting of the letter in faith did not constitute the possession of the goods. But there came a day when the express man delivered the package containing the goods sent out from the mail order

house, this completes the transaction and justifies all that has gone before.

Now the catalog in this illustration stands for the Bible, the money stands for the blood of Jesus Christ, the committal of the letter stands for faith and the delivered package stands for the baptism with the Holy Ghost. The catalog was the instrumental means, the money the efficacious means, committal of the letter the conditional means, and the delivered goods the efficient means in the procuring of the supplies desired. And in this same manner the Word of God, the Bible, instructs us regarding the blessing, the blood of Jesus procures it for us efficaciously, faith fulfills the conditions and the Holy Spirit himself comes efficiently and destroys sin and fills with His own gracious presence. And this is entire sanctification.

If anyone feels embarrassed by the stupendousness of the program and doubts that it can be done, let him look to the promise in the text, "Faithful is he that calleth you, who also will do it." Even though the complete destruction of sin is a great and stupendous affair, still the fact that it is God who made us hungry to have it done is sufficient proof that it can be done. For God who never made a fish with fins to swim until He had made water for it to swim in or a bird with wings to fly until He had made atmosphere for it to fly in, never made a Christian hungry for full salvation from all inbred sin until He had made provisions to satisfy this hunger and make him holy. God would not mock His creature by making him hungry and thirsty for full salvation when full salvation is not possible of obtainment. Therefore this text is an invitation for every Christian who has obtained peace with God to come to Him the second time and ask for and obtain full cleansing from sin. "Faithful is he that calleth" you to holiness who also will work it out in your life, if you will but come to Him on the conditions of His Word.

THE NAME OF JESUS

By LON R. WOODRUM

"Thou shalt call his name Jesus—a name which is above every name!" (Matt. 1:21—Phil. 2:9).

THE name of Jesus was given by God. Only one man on earth ever had the right to be called by that name. You cannot pull it down to the common paths of life. It has a tendency to soar, to make us lift our eyes upward when we speak it! Its euphony echoes seraphic songs floating over silver waters; it tells of cherubic footfalls tinkling on hyaline broadways!

It is a beautiful name. Who ever thought on evil things when thinking on the name of Jesus? We hear the name of Cain and we see a murderer slinking from the prostrate form of his victim. Someone speaks of Belshazzar and we are looking upon a shameful bacchanalian revelry. Who mentions Jonah and we do

not think of a backslidden preacher? or who speaks of Judas and a traitor does not stand before our mind? But when we breathe the name of Jesus (I speak to Christians) we think of beauty and holiness and goodness and mercy! Beautiful name of Jesus! The sun shines it; poppies breathe it; robins cajole it; winds shout it! It sounds in the anthem and the oratorio, the dirge and the doxology! Thunder it out from the organ; sound it in the peal of golden bells; boom it forth with rolling drums! Sing it from the crowded thoroughfares of Hong Kong to the vast plains of Texas, from the boreal lights to the aurora australis—the beautiful name of Jesus.

It is a name of power. Every realm has its name of might. Ford in the commercial; Burbank in the scientific; Shakespeare in the literary; Lincoln in the political; and Napoleon in the military. But all these names are mere mud puddles beside the expansive Pacific when compared to the mighty name of Jesus!

What a name! It stretched Paul in the dust of the Damascus road. It made Agrippa tremble; it conquered Constantine; it ruled the heart of Victoria; it molded the life of Bryan! It overshadowed Juno and Jupiter; it overwhelmed the philosophy of Greece; it shattered the temple of Israel. It stood immovable, while the Acropolis of Athens and the Coliseum of Rome crumbled into ruins. The pagodas of the orient shall collapse, and the tents of Islam shall be folded, but the name of Jesus shall stand forever!

Mighty name! It was imprisoned for awhile in the dungeons of Romanism; but it broke out in the voice of Luther and shook the nations of Europe! It was locked up for a while in English ecclesiasticism; but it was flung from the brush-arbors of Methodism to the ears of a waiting world. It rolled from the lips of an Asbury in the Alleghenies, and echoed from the tongue of a Bresee in Los Angeles!

*"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all!"*

The name of Jesus is an everlasting name. If the enemies of Christ could burn every Bible, every hymn book, every church and every volume that bears His name, that name would never be destroyed. Angels shall sing it and saints shall shout it when earth and time shall be no more!

In the last chapter of the Bible we have a scene that thrills the heart of every true child of God; "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; . . . and they shall reign forever and ever!"

IN MEMORY OF MOTHER

By Professor A. S. London

THE arrival of Mother's day in the calendar of our national festivals is meaningful to our day. That a day so rich in sentiment, so tender in its meaning, should be held sacred by the people of our country is a hopeful sign. It reveals underneath the crust of commercialism a spring that strikes deep into truth and emotion. It is to be desired that the growing popularity of Mother's day shall help to restrain the present tendency toward filial disrespect.

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time

and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of quenchless fidelity like a star in heaven.

The mother's yearning, the completest type of life within another life which is the essence of human love, feels the presence of the cherished child, even in the base, degraded man. There is in all this cold and hollow world no fount of deep, strong, deathless love, save that within a mother's heart. The mother in her

OUR UNCROWNED QUEEN

By Rufus H. Click

God is the head of our home, you know,
With Mother to guide our wandering feet,
Their love akin, together still go
And back to the fold bring home the sheep;
She has sacrificed and wept and yearned
While God has given sufficient grace
Till one by one have the sheep returned
And gladly wait in His resting place.

We honor today our uncrowned queen
And wear for you a rose of red
With leaves and stem an emerald green—
Roses of white for those who are dead;
Go on Mother, though your feet be sore
And weary and tired your aching limbs,
The thorns you meet are the thorns He wore—
He wore for you those you wear for Him.

Brambles may grow in your path today
But the "King's Highway" you journey too;
Ere long the mist shall have cleared away
And beyond the veil is heaven's blue;
Your light shines when obscure is the sun,
Singing you go the paths of duty,
Toiling and trusting your race you run
And change life's gloom to tints of beauty.
RICHMOND, KY.

may have furrowed his cheek, or silvered his brow, who can yet recall, with softened heart, the fond devotion, or the gentler chidings, of the best friend that God ever gives us. It is generally admitted, and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers. As one has said, "Men are what their mothers make them."

The old Spanish proverb, that an ounce of a good mother is worth a pound of clergy, is about right, in moulding the life of the child for things worth while down through the tomorrows. Beecher once said that the mother's heart is the child's schoolroom. The instruction received at the mother's knee, and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never entirely effaced from the soul. No language can express the power

queenly office holds the key to the soul; and she it is who stamps the coin of character, and makes the being who would be a savage but for her gentle caress, a Christian man! If this be true, then crown her queen of the land in which we live.

Washington Irving said that the love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on the child, brothers and sisters become inveterate enemies, husbands may desert their wives, wives their husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways, and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the

opening promise of his youth; and she can never be brought to think him all unworthy.

Most of us who are advanced beyond the period of childhood, went out from our homes to embark on the stormy sea of life. Of the feelings of a father, and of his interest in our welfare, as long as he was with us, we never entertained a doubt, and our home was dear to us because he was there; but there was a peculiarity in the feeling that it was home because Mother was there. As long as she lived we felt that the old home place was our home. There was one place where we always felt welcome. We were sure of a friend that would understand us when we got home. Those about us might not be interested in the work in which we were engaged. But not so with Mother. Other friends might be indifferent and unconcerned. But Mother understood and sympathized with us. We were sure of a friend when we got home. Whether sick or well, with money or without money, we were sure that we would be welcomed when we stepped inside the house that was home because Mother was there. She always rejoiced in our success, and was always affected by our reverses. We were encouraged for the conflict of life when we lingered with Mother for a few days. We never left her presence without feeling that we must be a better man, and do more for the Christ that she loved so well.

It is a sad desolation when from such a home a mother is taken away. Whatever may be the sorrows or the successes in life, she is to greet us no more. The house of our childhood is still there, but home as it once was can never be the same, because Mother is not there. She is not there. Her cold form sleeps beside the father who passed on to his reward many years ago. She has been borne forth to rest by the side of her children who went before her. Others are in the home that we love, but Mother is not there. We have formed new relations in life, tender and strong as they may be; we have another home that we love, where there is affection, kindness, and religion, to make us happy, but that particular home, with its special touch and inspiration in our life, will never be felt again. One of the cords that has bound us so closely to earth has been broken. Our interests in the eternal home are stronger than ever before. Our place here is not permanent. Probably, the loosening of the earthly tie is designed to prepare us more fully for our eternal flight.

A mother's love and a mother's prayers may indeed follow a child round the world; but the personal intercourse and daily contact between mother and son have a sacramental virtue in guarding and shaping the life of the boy such as nothing else on earth can supply. Every additional year spent at home with a good mother, before the boy starts out in life to make his way, is a boon which cannot be overestimated. One man has said that it is more than thirty years since he lost his mother, but the memory of the days spent with her during his teen-age, is an eternal conscience, point-

ing him in every exigency of life to the right path, and urging him to take it.

It seems that the words of Macaulay would not be out of place in these days of disrespect and unthoughtfulness of young people toward the mother. "Listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kindly anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow."

There is a Jewish saying that "God could not be everywhere and therefore He made mothers." Longfellow drawing his inspiration from the contemplation of motherhood says, "Even He that died upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought, the last point of earth from which the soul should take its flight from earth to heaven."

Francis Willard lay dying. From the first of her illness she felt she might not recover, but her physician was hopeful and assured her that her earthly work was not done. She was resting after talking on her last afternoon on earth and seemed to be unconscious when a friend came into the room. As her hand was quietly touched she looked up, and recognizing the kind face of her comrade, said with a faint smile, "I've crept in with Mother and it is the same beautiful world, because Mother is here."

MOTHER

Someone has said that there is never anything new said or done, but that it is just a repetition of age-old processes, simply given a different twist. This may be true, since nothing is ever created, except what God hath wrought, neither is there anything ever destroyed, but changed into another state. Be that as it may, have you ever stopped to think that Mother Love which you know so well apparently never changes. It is a constant, if there is such a thing in the realm of God's great universe. The love that changeth never, the love of a God above, and next to that in importance on this earth is that great Mother Love that goes out to you so long as mother has a breath left.

The only really sad part about it all is, that not only girls, but boys sometimes do not heed mother's love and do not give the flowers while mother lives, but wait until she is gone and then try to make up for lost time. Let us give our flowers to our living mothers and glorify them in the name of the God who gave them to us. God give us more good mothers.—*Young People.*

WATCH THE DRIFT

By Rev. J. F. Harvey

APERUSAL of ecclesiastical history reveals that all church denominations were more or less spiritual in their beginnings, and placed the emphasis on spiritual things. Repentance, the new birth, sanctification and holy living were not only written in the creeds, but emphasized and insisted upon from the pulpits. So long as this was done the Church had spiritual power and was a blessing in and to the world.

Another fact we learn from ecclesiastical history is that as the years went by every one of these denominations drifted from their earlier and more spiritual teachings. The higher and more spiritual experiences were first neglected, then forgotten, and then rejected. This drift, at first, was barely perceptible. Secondary doctrines, if we may so refer to them, were still insisted upon, and members still enjoyed initial spiritual experiences. Because of this there lingered in the churches for many years a certain spiritual atmosphere that was genuine, yet rapidly being dissipated because of the neglect by preachers and people, of the higher planes of holy experience and holy living. The decline, beginning at the top, continued steadily until all insistence upon a spiritual experience as the condition of church membership was brushed aside, and soon the church was filled with masses of the unregenerate, worldliness and formality prevailed, and the church had a name to live but was dead. One by one every denomination has taken its place among those described in the Scriptures as the "congregation of the dead" (Prov. 21:16).

The best and most lamentable illustration of the danger and result of spiritual drifting is to be found in the Wesleyan movement which culminated in the great Methodist church. We merely use this as an illustration to emphasize the caution expressed in the caption of this article. Mr. John Wesley said, "In 1729 my brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it and incited others so to do. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified: but still holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people." Thus we see that the origin of Methodism was in the scriptural teaching of inward and outward holiness, of sanctification as a second work of grace, received by faith. That Mr. Wesley considered the constant and clear preaching and teaching of this holiness of the first and highest importance, is clearly seen in his writings upon the subject. To his brother Charles he wrote in 1766, "Insist everywhere on full

salvation received now by faith: press the instantaneous blessing." The following exhortation Mr. Wesley gave to his preachers: "Preach full salvation receivable now by faith. This is the word which the devil particularly hates and stirs up his children against, but it is the word which God will always bless. Do not neglect to strongly and explicitly urge believers to go on to perfection. Preach full sanctification, preach it definitely, preach it explicitly, preach it strongly, preach it frequently, preach it constantly, preach it wherever you have an opportunity. Insist on it everywhere. All our preachers should make a point of preaching it constantly, strongly, explicitly. Speak and spare not. Let not regard for any man induce you to betray the truth of God."

It is a historical fact that the spiritual decline of the Wesleyan movement began in its neglect of this fundamental doctrine of holiness, or entire sanctification as a second work of grace. The statement of the doctrine was still in the creed, but the truth was held in unrighteousness. Holiness, as Mr. Wesley taught it, a second work of grace, was preached only infrequently, and finally not at all. This grand depositum given to Methodism became a dead letter and was soon lost sight of by the rapidly increasing membership of the church. The drift from the old landmarks was gradual, but decided. Adam Clarke, one of the great preachers of Mr. Wesley's time, and the greatest of all commentators, said, "If Methodists give up preaching entire sanctification they will soon lose their glory." That this has come to pass in this day no one can deny. The old spiritual ideas of Methodism promulgated by John and Charles Wesley, Adam Clarke and Alfred Cookman, and later, in the United States, by Bishop Asbury and his coadjutors, and preached by Bishops Simpson, Foster, Ninde, Joyce and Mal-lalieu, and proclaimed throughout the length and breadth of the land by such stalwart preachers as Daniel Steele, J. A. Wood and S. A. Keen, is today buried out of sight in the church by formality, worldliness, modernism and spiritual death.

What is the trouble? What has been the trouble in the spiritual decline of all churches from the seven churches of Asia down to the present day? *They have all left their first love.* Having done so, none have ever permanently returned. *Watch the drift.* When any church begins to touch full sanctification lightly, when it is not strongly and explicitly insisted upon, when the members are permitted to rest in the initial experience of regeneration, or conversion, *the drift has begun*, and unless recognized and stopped immediately the church will soon be filled with the masses of the

unregenerate, and worldliness, formality and spiritual death will prevail. Instead of "Holiness unto the Lord," there will be written on the churches "Ichabod, The glory has departed." Much that is good may remain. There may be some love, some patience, some fervor, some fidelity, some Christian labor and service, some insistence on fundamental things, but the drift has begun from that "holiness, without which no man shall see the Lord," the drift that will not cease until all vital spirituality and supernatural religion has disappeared. This is the history of denominational ecclesiasticism. A great increase in membership, and prosperity in material things will only serve to hasten and enhance the spiritual desolation. Great churches may be built with pipe organs, choirs, orchestras and radios, but how awful will be the spiritual dearth if, within these churches, there is not a membership and a ministry that experiences and preaches full sanctification with Holy Ghost intensity, and if there are not streams of holy fire and divine glory constantly descending upon those altars.

It is evident that spiritual decline begins at the top in more ways than one. The pew will rise no higher than the pulpit in spirituality. If the preachers fail in spiritual preaching, in the clear, definite preaching of full sanctification, there will be no seekers from the pews for this victorious experience of divine grace. If there are no streams of holy fire and unction descending on the pulpit, there will be no holy enthusiasm in the pew. It would be well if all holiness preachers of this day would ponder carefully the admonition of Mr. Wesley above quoted, and then get on their knees and pray mightily that God would help them to thus preach holiness. It is not enough to preach theory, the doctrine, the letter. Letter preaching kills. It enhances the spiritual death that already exists. Religious earnestness in preaching is not sufficient. The prime necessity is unction, holy fire from God on the soul of the preacher. Without it the forum is as potent as the pulpit. God give us all heavenly unction and holy fire upon our souls. Not noise, not show, but an intense and quiet heat that melts and moves everything for God. The past has not exhausted the possibilities nor the necessity for doing great things for God. The divine call is upon us today, and divine possibilities are before us, and divine help may be ours. Failure on our part is without excuse. The church that is dependent upon its past history for its miracles of power and grace is a fallen church. *Watch the drift.*

One little item of seven lines, indicates that one preacher sees beyond the glitter and show of outward prosperity, and sees the heart hunger of the world for inward peace and spiritual life.

"Men and women by thousands, who have satiety of possessions, are hungry in their souls. They have no peace within," the Rev. Russell Bowie said yesterday in a sermon at Grace Protestant Episcopal church, Broadway and Tenth Street, New York City.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Eighteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day (Victory in the Tossing Storm)

First Day—Acts 21. "When they saw the chief captain and the soldiers, they left beating of Paul" (21:32). They were about to kill him but God sent the chief captain along at the right time. God knows how to handle chief captains when He needs one to deliver His saints.

Second Day—Acts 22. "The chief captain commanded . . . that he should be examined by scourging. . . . He went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman" (22: 24, 26). God knows how to stop a chief captain as well as have him where He wants him.

Third Day—Acts 23. "Bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul" (23:12). "The soldiers . . . took Paul . . . by night" (23:31). A howling mob of forty men under oath to kill one saint of God. In their chuckling glee they say, "The bird is in our snare," but God reached down His mighty hand and the bird had flown.

Fourth Day—Acts 24. "Tertullus, who informed the governor against Paul. . . . Tertullus began to accuse him" (24:1, 2). "He commanded a centurion to keep Paul, and to let him have his liberty" (24:23). God can handle lying orators and lawyers.

Fifth Day—Acts 25. "Laying wait in the way to kill him" (25:3). "I appeal unto Cæsar" (25:11). A providential way opened for the man of God to escape the plot of his enemies again.

Sixth Day—Acts 26. "Paul, thou art beside thyself; much learning doth make thee mad" (26:24). "This man doeth nothing worthy of death" (26:31). They accuse Paul of being crazy yet admit that he is right.

Seventh Day—Acts 27. "All hope that we should be saved was then taken away. . . . Fear not, Paul" (27:20, 24). All say the old ship will go down, but it will sail on. Let others say, "No hope," yet the saint of God may hear God's "Fear not."

Friend, the storms that are trying you are no more severe than those that God delivered Paul from. There is victory in the conflict.

PART TWO. THE PARABLE OF THE LOST COIN

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And

when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost" (Luke 15:8, 9).

Luther says, "Our Lord did not stop with the parable of the shepherd, but went on to give another, showing His will that others also should follow His example—not vilely casting away sinners, but seeking to bring them to repentance." This parable is much like the preceding one, that of the lost sheep, yet there are several particulars of difference.

The Woman and the Lost Coin

In Bible imagery woman represents God's people or the Church. In this parable the woman seeking the lost coin may represent the operation of the Holy Spirit working through the Church seeking the lost. The lost piece of silver represents the lost one away from God.

In Palestine the Syrian woman's cherished heirdoom was for the most part pieces of money. This was her exclusive property which even her husband could not interfere with. It was handed down to her as a dowry from her mother. Because of this she as well as all her descendants had a great interest in it. Its loss would be very unfortunate indeed, for it was carefully treasured up because of its association. It was usually worn in the hair, and one of the coins might be lost off and fall on the floor and be lost.

The coin beautifully represents the value of a soul. It had intrinsic value. It had associative value. It had the image of its maker upon it. It was beautiful and bright until lost.

The Coin Lost

The Eastern houses were often without any floor but the earth or a covering of rushes. Also there was usually very little light in their homes and a coin could be lost very easily. The loss would bring great grief to the woman. It may be covered over with rust or dirt and even the image upon it almost lost yet it is still of great value. How aptly it represents man's lost soul. The primitive image of God stamped upon the human soul that is lost may be almost defaced entirely and it may be covered over with the corruptions and blackness of sin, yet the soul is of priceless value. Many things of evil may have accumulated upon it, and it may be hidden in some out of the way place unknown in the darkness.

The Lost Coin Found

The woman would never be satisfied until the coin was found. She must have it. She lighted a candle and swept the floor diligently until it was found. The lighting of the candle may represent the revelations of God which He sent into the world, His truth. "There is a light that lighteth every man that cometh into the world." The broom with which the woman swept the room may stand for the law by which cometh the "knowledge of sin," the means God used to awaken

the conscience of the lost sinner to the fact that he is lost. The diligent searching may suggest to us all the means of grace, and especially the work of the Holy Ghost in uncovering, convincing and revealing the heart of the sinner. The light reveals, and the broom stirs up the dirt and uncovers the coin. It may take quite a lot of moving about of the furniture before the lost coin is found but the search is continued until it is found. Spiders and reptiles may be seeking the shadows as the light and broom begin to move but the coin is found.

Rejoice, for the Lost is Found

The missing coin may be restored to the string with the others and restored to its place of honor. It has been found, cleaned and polished. The image appears again and its beauty is evident to all. It is valuable still. The Jerry McAuleys, "Ash Barrel Jimmies" and other prodigals may be cleaned up and become an honor to the church. The sin-stained, unloved child of wrath may become saved and sanctified by the blood, a bright shining vessel in the kingdom of God.

"Think gently of the erring one!

And let us not forget,

However darkly stained by sin,

He is our brother yet.

"Heir of the same inheritance,

Child of the self-same God;

He hath but stumbled in the path

We have in weakness trod."

PART THREE. WHAT THIS PARABLE TEACHES ME

That there is great joy in heaven over every sinner that repenteth.

"GIVE, AND IT SHALL BE GIVEN TO YOU AGAIN"

A GOOD Nazarene pastor, named X, had two hats—for a wonder. One was somewhat worn, the other practically new, and had cost him eight dollars! In his busy rounds, calling on his flock, and seeking for more souls to lead to the Master, he found a very poor man.

"Come to church, brother," solicitously pleaded Pastor X.

"I can't," responded the poor man, "I have no hat but this old thing full of holes. I can't wear this to church."

"Will you come if I get you a good one?" inquired the good shepherd.

"I surely will," responded the indigent member of his flock.

The pastor departed revolving this new problem in his mind. How could he secure the poverty stricken brother a hat. To beg one for him he hesitated. To stop and labor for one was impossible, he had too much to do seeking to spread the Master's kingdom.

As he meditated, turning the problem over and over, in his busy mind, the Spirit seemed to say:

"Give him yours—give him yours!"

"But, Lord," responded the good shepherd, "mine is so worn, I'd be ashamed to offer it to him, and besides many of my people know the pastoral hat, and will recognize it. That would never do."

"Give him the new one—give him the new one," whispered the inner Guest.

"My good new hat?" ejaculated the man of God.

"Surely," echoed the Spirit. "You remember the Master's words, 'Inasmuch as ye did it—'"

"Yes, yes," hastily replied Pastor X. "That's what I'll do. My old one will do me for some time, and then I can scratch around and get a new one, somehow."

He surreptitiously sneaked the good hat out of his home the next day, avoiding any inquisitive inquiry from good Sister X. Wrapped in a voluminous newspaper, he conveyed it to his hard luck parishioner, and was happy to find that it exactly fitted him. He was comforted with the consciousness of "one noble deed" done that day, although he felt a little lonely vacant spot in his sub-consciousness, where that nice new hat had formerly lodged.

Time went on and to his joy he saw the indigent brother, with an old suit carefully cleaned and pressed, wearing his new hat, and proudly conveying a wife and children to church. Brother X was amply rewarded for the lonely vacant spot in his sub-consciousness. "Virtue hath its own reward!"

Time still fled, and Pastor X's purse remained so nearly flat, that he still passed the clothing stores, with their hat displays, with a sigh, and spent extra time brushing up the old hat so as still to keep it in commission.

But one day a merchant of the town hailed him, conducted him to his hat counter, and fitted to his head, and presented to him, *a fine \$10 hat!* X thanked him feelingly, and hurried home to make suitable acknowledgment at the throne of grace for the Master's fulfillment of His promise: "Give, and it shall be given to you again." He had given away an \$8 hat, and received a \$10 one!

Another week rolled by, and the postman brought one morning a bulky bundle to the parsonage door. With eager fingers the man of God untied the well bound cords. *Another hat!* This time a perfectly beautiful "ten gallon" sombrero, such as millionaire cattlemen, in the southwest, carry on their lofty craniums. A former parishioner, recalling that his much loved pastor was now serving in the cow country, had sent it to him. The price tag was still adorning its ornate leather band. Smilingly the tag proclaimed that the beautiful creation cost \$17!

Pastor X believes the Bible! Does he not wear a gorgeous evidence of the fulfillment of its promises? His poverty stricken parishioner's hat proclaims it each Sunday. His own old hat is a mute evidence of the

same. His new hat No. 1 fairly shouts it, while his stunning sombrero thunders it forth!

Perhaps all of us would see more and frequent astonishing evidence of the same, if we gave our Lord a little more opportunity. "Go, and do thou likewise!" —J. G. M.

NAZARENE PUBLISHING HOUSE AND THE GENERAL BOARD OF THE CHURCH OF THE NAZARENE

THE Department of Foreign Missions and other departments of the home work as well as the publishing interests are part of the General Board.

At the present time the Manager of the Nazarene Publishing House also serves the church in the capacity of General Treasurer; however, the operation of the Nazarene Publishing House is separate and distinct from that of the General Board, insofar as accounting, records and correspondence is concerned.

The General Board business includes the following departments:

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2. Education
3. Foreign Missions
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If you have any transactions with the above mentioned departments, do not include such in your correspondence with the Nazarene Publishing House, and vice versa.

Quite often it is convenient to write one letter concerning all the transactions and address them to the Publishing House or the General Board. This delays reply and causes considerable extra work. Remittances are also included in one check or draft.

In order to improve the service that we are endeavoring to render, kindly write on separate sheets of paper and send remittances for the general interests in one check payable to the General Board of the Church of the Nazarene, or M. Lunn, General Treasurer, and the other to the Nazarene Publishing House.

If more convenient, such correspondence can be enclosed in one envelope addressed to the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri, and proper distribution will be made.

M. LUNN, General Treasurer.

"LOVE THAT NEVER FAILETH"

I know a home which is the abode of poverty, toil, and constant pain. Yet one cannot remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love, kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which, indeed, is priceless.

There is an invalid mother in this home who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours each day for a small wage.

There is a son, just entering high school who delivers papers both morning and evening, proudly placing his earnings in his mother's wasted hands.

There is a daughter who, aside from her household duties, is stenographer for a great business enterprise.

Each day is filled to the brim with tasks that must be done. Still there are bright smiles, ringing laughter, pleasing jests, cheerful optimism, and undimmed hope.

A visitor, lingering for a happy moment just yesterday, noted

the precious deeds all done with a natural grace which marked them as habitual.

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother, "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale, sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands. "I think you will like it, Mother," she said.

The father sat by the bed and told an interesting story he had heard that day, yet one could see that he was all worn with toil.

"What a wonderful home you have!" said the visitor. "What makes it so rich and full?"

"It is Mother," said the son.

"It is love and Mother," said the daughter.

"It is Christ and love and Mother," said the father.

"It is the love of Christ, the mind of Christ, in all of us," said the little mother.—*Selected.*

A WOMAN BISHOP

ONE of the most valuable men in the Methodist Episcopal church during the first half of the nineteenth century was Bishop Hedding. How he received the call to his life-work is told in the "Life of Dr. Bushnell."

At the close of the eighteenth century Doctor Bushnell's grandparents upon his father's side moved to Starksboro, Vermont. The settlement was a new one and contained no meeting house, but as soon as a log house could be made ready the grandmother began Sunday worship there. She had brought with her from her old home a number of Methodist books, and from among their neighbors she selected a young man to read a sermon each Sabbath. The young man was not only not a Christian, but was inclined to be skeptical if not irreligious. She chose him because she knew that he would make a good reader. He made not only a good reader, but a continually better reader, and her prayers, Doctor Bushnell said, "began to find large expectation in him."

One Sunday she selected a sermon that she hoped the young man might read to himself—a hope which the event fulfilled. After the service she called him apart.

"Do you know," she asked, "that you have God's call upon you to be a Methodist preacher?"

"But I am not even a Christian!" he exclaimed. "How can I be a preacher?"

"No matter," she replied. "I think I speak by direction. On the way home go aside into some quiet place, where you will not be interrupted, and there let the matter be settled before God and as He will help you."

The young man obeyed her, and reached home with the double call upon him to discipleship and to the ministry.

"So began the work of Bishop Hedding," said Doctor Bushnell, "led into his work and office by the prayer of a woman-bishop guide."

It was his grandmother, seen but twice for a few days each time, who was a constant influence in Doctor Bushnell's life to the very end. She was a tiny creature, less than five feet tall, the mother of twelve children, carrying always the burden of the endless labor of a pioneer family. Of the twelve children, not one was known to "falter in character or suffer any least stain of dishonor." The influence of their sturdy, upright lives, and of the little church of her prayer, which still lives to bear witness of her, has been blessing the world for a hundred years.

The order of the "woman bishops" has never died. In obscure places all over the land today they are building their courage, their faith, their earnestness into the life of their country, blessing thousands and tens of thousands who will never know their names.—*Selected.*

WHEN THE WIND CHANGES

By U. E. HARDING

AMONG my earliest recollections are the words of the community weather prophet. I lived in a little sleepy valley, sometimes called "Sleepy Hollow," surrounded by sloping hills, dotted with log cabins where nestled happy, carefree people, who studied the moon and signs for the season's plantings and pickings. Hick's Almanac and the Ladies' Birthday Almanac were the official guides for farm and fireside, including the patent medicine advertisements which offered remedies for whatever ailed you.

Then came the signal whistle of a weather forecast on the flour mill at the county seat. How we listened daily for the long or short blasts which told us of future events in the weather! I was afraid of lightning, thunder and windstorms as a child, and haven't outgrown that yet. Forecast of storms, even though it was written in Hick's Almanac fifteen months ahead of time, telling that on a certain day a storm would appear over the Ohio Valley and move southward, would cause me to shake and tremble.

The next to add in the way of invention to assist the farm, and likewise add to my fears, was the windmill. Many persons who did not own or operate a windmill, erected a miniature one on the old stable, or the martin box. These would show the direction the wind was blowing, and many of us thought we had made a discovery that would outwit the Master, who told Nicodemus that "the wind bloweth where it listeth" and that you "could not tell where it came from, or where it was going." It almost made evolutionists out of us (yet we had not heard of that big word at that time). We learned that wind from the south would bring rain, and from the north, would bring blizzards, etc. So, I was to be tormented daily by hearing familiar words, "Which way is the wind blowing?"

Time has passed and that little boy has grown up, things have changed. The daily newspaper, the telephone, and radio forecast the weather and the weather whistle and little windmill are no longer needed, but we still meet men in various walks of life with their windmill and, though they don't talk out loud, are trying to find out which way the wind is blowing.

The politician wants to watch out, is he in the farm belt of the West or the trust belt of the East, the free trade of the South, or the tariff of the North; from President down to dog pelter, from pulpit to pew, the little fluttering wheel is hoisted to see which way the wind is blowing.

Principle must give place to policy, truth to tact. We have sat in conventions and assemblies when the need of the hour was a man for the hour, but he was not there, he was putting up his rigging, installing his windmill to see which way the wind was blowing.

Public sentiment can convict the innocent, and free the wrong, defeat for office the honest and elect the crook, until we ask, is it "the hand that rocks the cradle" or, the eyes from the gallery that rule the world? It's just an old-fashioned story, simple, but the application needs no explanation, "Which way is the wind blowing?" Minister, evangelist—let's see, where am I? Whose church am I in? On whose district am I? In the East I am against bathing beaches—in the West, I am silent. In the central states they say they are more radical— which way is the wind blowing?

Man always worships something; always he sees the infinite shadowed forth in something finite.—CARLYLE.

Japan is considered to be the most densely populated country in the world; with a territory about the size of California it has 60,000,000 inhabitants.

The population of Australia recently was estimated at 6,262, 720, an increase of about 14 per cent in seven years.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the home of our beloved Brother Alexander, where his neighbors gathered in to meet the Robinson party until we had enough to have had preaching at his home.

We had the service in Jacksonville in the First M. E. church of which Dr. Wilson is the fine pastor. To my surprise one of the old Southwestern boys, Brother Lin Flynn, that entered school with me there on the 12th day of September, 1891, and now Brother Flynn is the presiding elder on the Jacksonville District, and he and his good wife were at the church and had one good time. Brother Flynn is one of the finest old boys in east Texas. He is a Christian gentleman of the first magnitude.

We spent the night in the home of Brother Ellis Crow, another old friend of nearly thirty years. He took the party to his hotel and took such good care of us. I was so glad to meet Brother Ellis once more. We used to be in the work together and he used to sing for me but he got to making money and became very rich and then lost out and for many years was without the Lord, but he lost everything that he had made in a few years, several thousands were swept away and he got back to God and is now a holiness preacher. Well, thank the Lord, he has the cross before his eyes instead of the dollar mark.

We were in Jacksonville on Wednesday, the 10th, and on Thursday, the 11th, we drove to Corsicana and Brother Crow went with us. At Corsicana Brother Aaron is the fine pastor and we had the service in the First M. E. church, South, but the clouds were heavy and were ready to make war on us so the crowd was small, but I hope some good was done.

By the time services were over it was raining and on Saturday night we were to preach at Orange which was at least three hundred miles from Corsicana and we thought best to make a drive back to Jacksonville which would put us back within two hundred miles of Orange. So after preaching we started for Jacksonville but, gentlemen of the cloth, if you have never been out on that black land in the mud on a rainy night you have some experience coming to you yet. We were nearly seven hours making ninety miles and a number of times Brother I. M. Ellis and Brother Crow were out in the mud pushing on the big car as the wheels would stand in the mud and spin around and not move and the old boys would wade mud and push. I may have seen men that were muddier than I. M. Ellis and Ellis Crow but I don't know when it was. At 4:35 on Saturday morning we reached the Crow Hotel and were

well housed and in a few minutes we were in that goodly land where we forgot all about muddy roads.

Well, on Saturday morning we left about nine o'clock for Orange. This was a nice trip. Every mile was toward the beautiful old gulf and we drove into Orange before night. The country is perfectly lovely, tens of thousands of acres of as fine grass land as you ever put your two eyes on and at times as far as your eyes would reach the beautiful cattle were grazing. My, my, but I did want to be a boy again and have a pony and saddle.

At Orange the Rev. R. A. and Mrs. Vera McCormick are the pastors. They are as fine a young couple as you ever met and they are doing things in Orange for the Lord. This is their first pastorate and they are already a success. We had one beautiful time and we had so many fine pastors with us: Dr. McGraw from Beaumont, and Brother Lowery from Lake Charles, La., and their families; and Mrs. Jessie Abritton Hopson. I was glad to see Sister Jessie as she used to live in our home in dear old Peniel. We had a fine service and then a fine night's rest.

On Sunday morning we were up and made a run to Port Arthur. Here my old grocery merchant of old Peniel days, Rev. S. W. Hampton, is the fine pastor at Port Arthur. He has just about worked a miracle at that beach city. He has built a beautiful church and parsonage and he has a fine people. We did not have as large a crowd as we would have had if the rain had held up, but we did have a fine crowd in spite of the downpour and the service was beautiful.

After eating a fine dinner with Brother and Sister Hampton and their fine big boys we made a run to Beaumont for

the two-thirty service. Here Dr. McGraw is the pastor and everybody knows that he is a good one. Here Brother B. H. Haynie and Brother Ben and Sister Margie Sutton were in a fine revival; also Brother and Sister Sutton were with us on Saturday night at Orange and brought us a great message in song. Well, we have no finer than Ben and Margie. This fine band of workers have just had a fine meeting at Port Arthur for Brother Hampton, and are now at Beaumont and on the 28th of April they are to begin with Brother J. E. Moore in First church, Houston. They are there April 28 to May 12. Pray for that campaign.

We had a fine service at Beaumont and at four p. m. we left for Houston, a ninety miles run, but the roads were good and the climate beautiful and the country perfectly lovely. We drove into Houston about six-thirty and were met at the city limits by Brother Moore. He led us through the city. We had time for supper and then we made a run for the big church. My, my, but we had people to peddle, and one great service. We all put up at the Moore hotel and had a good night's rest and were up pretty early. Brother Moore showed us the great city.

Well, to say that Houston is making a great city is not saying half what could be said. Houston is now the largest city in the state and it has every advantage over any other city in the state. Houston has deep water and between thirty-five and forty great ship lines go in and out of Houston so that gives Houston the advantage over any other city in the state. Brother Moore took us through what is said to be the largest auditorium in the world.

Well, we have no young man that has made a greater record than J. E. Moore. His great church will do credit to any city in the nation and any denomination in the nation. It is nothing short of a twentieth century miracle. There is no finer man to be found than Brother J. E. Moore. We enjoyed every minute of the time with him and his fine people. If he can stay there for the next six or eight years he will have anywhere from five hundred to a thousand members in that great church.

He took us to some of the banks and had us meet some of the bankers and took us into some of the leading lawyers' offices, and we had prayers with them. Well, thank the Lord for the nice trip to Houston.

In love,

UNCLE BUDDIE.

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

The Holy Spirit does not require us to do anything which an enlightened and sanctified intellect does not appreciate and approve.—THOMAS C. UPHAM.

ROBINSON AND MESSER ON THE KANSAS DISTRICT

Bethel, Tuesday afternoon May 7
Elkhart, Tuesday night May 7
Sublette, Wednesday afternoon, May 8
Liberal, Wednesday night May 8
Meade, Thursday afternoon 2 o'clock... May 9
..... May 9
Ford, Thursday night May 9
Dodge City, Friday night May 10
Anthony, Saturday night May 11
Wellington, Sunday morning May 12
Wichita First, Sunday afternoon, May 12
Eldorado, Sunday night May 12
McPherson, Monday night May 13
Salina, Tuesday night May 14
Emporia, Wednesday night May 15



LESSON FOR MAY 19, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Jeremiah Calls to Obedience.

LESSON TEXT: Jeremiah 7:1-11, 21-23.

GOLDEN TEXT: *Obey my voice and I will be your God, and ye shall be my people (Jer. 7:23).*

THE prosperity and safety of Israel depended upon obedience to God. However, this is not more true of Israel than of any other people, for not only do we find the Bible replete with incidents of ruin and disaster, because of disobedience, but profane history teaches us just as clearly, that men and nations alike who break away from righteous requirements, and follow natural propensities, will eventually perish. Jeremiah was commissioned to make known to Judah God's revulsion from a mere form of godliness.

Our lesson opens with an express communication from Jehovah to the prophet, instructing him in detail, relative to his commission. This communication was to be proclaimed in a most fitting and solemn place, "the gate of the Lord's house," and was to be addressed to a vast audience, "all of Judah." This concourse of people were professedly godly for they were entering the gates "to worship the Lord." This address was sanctioned by the Highest Authority, and was not the outcome of religious fervor or patriotic zeal. It was God summoning His people to a thorough reformation, and granting gracious opportunities if they obey.

God leaves them in no uncertainty as to what He requires of man. He shows them, and all the world through His Word, in what divinely approved piety consists. He repudiates superficial piety. Just going to the temple of the Lord for formal worship, indicated pride in religious externals. The Lord Jesus said, "Not they who say unto me Lord, Lord, . . . but he that doeth the will of my Father" inherits eternal life. He delineates essential righteousness in verses 5 and 6 as personal goodness, justice and mercy to others and fidelity to God.

We are impressed with the extent to which a true reformation must be carried, as taught in this lesson. The twice repeated word *thoroughly*, first in connection with one's self, and second in the executing of "judgment between a man and his neighbor," indicates a high degree of resolution and sincerity. In fact, it embraces completeness. It is much easier to pass judgment upon others' wrong-doing, than it is to amend one's own ways. But according to the arrangement here, the second task assigned—which to most of us is a comparatively easy one—is not to be undertaken until one's own ways are amended. The Mas-

ter said, "Why do you look at the splinter in your brother's eye, and not notice the beam which is in your own eye? . . . Hypocrite, first take the beam out of your own eye, and then you will see clearly how to remove the splinter from your brother's eye" (Matt. 7:3, 5, Weymouth). An entire change of self is here taught, a *new creation*.

Conduct will be affected in a genuine reform. Consideration for others, especially for those in affliction, and defenseless ones who need protection. Ceasing from all wrong-doing of an injurious nature to others, or harmful to themselves, or dishonoring to God is a good proof of *their and our sincerity*. It is in reality bringing forth "fruits meet for repentance."

It is evident that the sins mentioned in our lesson were the outstanding evils in Judah, and among the nations in Jeremiah's time. Priests taught for hire, and prophets would divine for money, while the heads of the nation could be bought off for reward (Micah 3:11). It sounds a bit like our present age, and as we read on it seems the people knew that their leaders were insincere, and they trusted in such *lying words* that could not profit them.

Another list of abominations practiced are mentioned in verses 9, 10, 11. In all of these terrible practices a mock piety is assumed, each one doubtless seeking to cover conscious wrong by pretentious righteousness. This results in self-deception—"believe a lie"—and self-degradation. The Lord Jesus pronounced those people worst and most helpless who robed villainy with piety (Matt. 23:25-33).

But Jeremiah would not leave them without hope. He encourages them, and us, to return to God and righteousness, by a further, "Thus saith the Lord of hosts, . . . Obey my voice, and I will be your God, and ye shall be my people; and walk ye in *all* the ways that I have commanded you that it may be well unto you." Civil and sacred privileges are promised to these disobedient ones. The "Holy Land" shall be theirs *forever and ever* and God will meet with them in "this place [the temple]" to bless and comfort them. What an imperishable prospect!

WHAT SHALL WE TEACH CHILDREN?

This is a somewhat discussed subject today, and the result is a changing attitude toward the biblical material to be presented to them in the Sunday school. There is a general revolt against presenting to young children that which works too strongly upon their nerves in over-exciting and filling them with fear, and against the presentation of the disagree-

able and unpleasant too early in their years. In religious education this means the passing over in the younger classes all mention of the sinful conditions, of punishment and judgment, and the non-use of all scriptures making mention of these things. God must be presented only as a loving Father and life be made to look only bright.

There is no doubt but that in the past there has been much unwise teaching and selection of material for children. We have told them of hell, and the awful burning, and have sometimes threatened them with it if they are not good, until they have been frightened and nervous to their physical injury and have come to slavishly fear God rather than love Him. We have sometimes called too much attention to the bad around them and to their own badness with little beauty and little that is desirable in the picture and have thereby done them a positive injury. We freely admit our fault, but shall we now go to the opposite extreme and give them another false picture? May such a deception as this not be equally as injurious to them? Will it not be best to face the facts just as they are and paint the picture correctly and wisely? Sin, and unpleasantness, and punishment are in the world and will soon be a part of the child's conscious experience; this cannot be escaped. As soon as the child learns to read we give him the Bible and urge him to read it. If he does so he will find these things there. Will it not be best for us then in our teaching to not altogether ignore these facts, but in a wise way let them come to the front naturally and then give the child the true picture with the proper explanation of punishment and what it is for, that he may form no incorrect idea as to love and God? Is the idea of a lenient, soft, petting God any more correct than that of a severe God of judgment? Both ideas are equally undesirable and neither should be taught.

Material for children must be carefully selected. Teachers of children must be careful as to the stories they tell. The lesson that is taught must be truth, they must not be deceived. Much of truth that older persons can be taught is not suited to children and no attempt should be made to teach these to them. But what they are taught must be truth. It may, and should be put in the form of a story, but that which is to be taught by the story must be the truth. And in the total content of that which is taught the child should not be given a false view of life. Of course he cannot be given the whole view, nor an adult view, but what he is given must be true. To do this we cannot escape the fact of sin and its consequences and this should be presented in

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Home Life

MOTHER LOVE

By MRS. JOHN T. BENSON

MOTHER love, of all human affections, is the purest, the most forgetful of self. And because this is true, we have so lauded it in song and in story that we have come to look upon it as the one perfect human emotion—more divine than earthly.

This is a mistake. Mother love with all of its beautiful, heroic qualities, with all its capacity for utter devotion and self-sacrifice is far from being perfect. Who will dare to claim, for instance, that mother love is always wise? Yet how many mothers proceed upon the assumption that their love is all-wise, always to be trusted, simply because it is always devoted. And because they do, many good mothers—Christian mothers, are led into plans and ambitions for their children which bring great sorrow and loss to them in the years to come.

The first thing we mothers need to learn is our utter dependence upon that wisdom which alone is perfect, the wisdom which God gives when we come to Him in faith, nothing wavering.

A Christian mother learned this lesson in the following way: "I pray for my children; what Christian mother does not?" she said. "But afterward I came to see that when decisions must be made for them, I was largely trusting the instincts of my devoted mother love. It may be I took it for granted that God always used and guided this faithful and self-sacrificing affection.

"A time came when a most momentous decision confronted me in regard to my eldest boy, a lad of sixteen years. He was a bright fellow, ardent and ambitious, and he very much desired to follow a certain course of action.

"I thought the matter over very carefully, and found mother love tugging at my heart-strings and pulling me in that same direction. Yet there was a slight check, a very slight one, but it finally led me to my knees in an abandonment of prayer I had not known before.

"Father, I want Thy will not mine wrought out for my boy, for Thy will alone is perfect. Only make it plain to me, and I will follow it," was the burden of my cry.

"And the Lord answered my prayer, making His will known so clearly to me that there was not a doubt about it in my mind.

"Now one would think that mother love, this beautiful and self-effacing thing, would greet a revelation of the divine will for its child, joyfully. Mine did not. God's way led in an opposite direction from the one I had contemplated—and mother love, thinking of nothing but the

sore disappointment of the boy, wrung its hands and moaned in sympathy.

"I was amazed. The whole thing was vivid as a picture to me. There was I—the real person, whose intelligence and will really chose the will of my Father at any cost.

"There was my mother love—the best human emotion of which I was capable, and the thing was actually writhing in the floor—in agony because it couldn't have its way for the boy—the way his heart was set upon!

"I saw then that mother love, with all its capacity for unlimited devotion, was not the strong staff I needed upon which to lean. I realized that *mothers need God*; that His wisdom and His love alone are to be depended upon if they are seeking the true happiness and welfare of their children.

"It isn't always easy to follow as He leads. Mother love cherishes fond hopes, and desires for the child, and sometimes God's will causes one to walk directly across these desires and then mother love suffers and weeps.

"But again, there are many times in which mother love, chastened, humbled, learning to know its place, tastes the sweetness of having its way because it is also God's way."

I am sure that any Christian mother will agree to this first point we have made, and yet, let us ask ourselves this question, "Do I pray for God to bless and guide me as to my children, and then put my dependence in my mother love to point out the way? Oh, recognizing its weakness and lack of wisdom, am I trusting the perfect wisdom of my heavenly Father to choose for these young lives?"

The second thing we mothers need to learn is that *our mother love is imperfect in the sense that it is not a complete love in itself*. It stands in need of the counsel and help of *father love*.

Perhaps it is safe to say that most mothers do not believe this. Let me tell you how one woman came to see that a great truth lies here, and how it changed her attitude toward her husband and children.

In the early years of her married life, this woman had practically full control of her children. This was as much her husband's fault as her own. He was a typical American father, one who bent his energies toward providing well for his family. When a child asked him if he might do this certain thing, or go to that place, his answer was, "Ask your mother. I run my business, and she runs the family and the house."

Now, mother love left to its own impulses, comes to like a situation of this sort. It can have its own way with the

children and does not always stop to inquire if it is a wise way.

The time came in this case however, when the Lord got hold of the busy man's heart and life. That life was yielded up wholly to the Lord and the Holy Spirit came into his heart and took possession.

Of course there was a quickening along all lines and one was that he began to see his duty as the head of his house and father of his children.

His wife, a capable, intelligent woman, firm enough in other things, was far too easy on the children in many ways, he now saw. But when he would suggest this, his wife was quick to resent it.

"I felt that he did not understand the children as well as I did, or have the sympathetic attitude that made it possible to enter into their desires and aspirations," she said afterward.

"One day he very decidedly opposed his opinion to mine about a certain plan I had for one of the girls. I was sure it was the right and wise thing to do, and was determined to have my way, and did. But within a few months it developed that my way had been a very mistaken one; it was causing me a lot of anxiety. Also, it had acted as a sort of opening wedge, and other problems loomed up before me which would cause more anxiety.

"I tried to get my hands on the situation and do just what my husband had advised at first; but it was too late. The girl showed an utterly rebellious spirit and I went to my knees in an agony prayer.

"Well, it was an humbling time, and God did not spare me. He showed me very plainly that I wasn't as wise as I had thought; that no woman is equal to the great task of properly guiding and disciplining her children unaided by her husband, and for this reason that He had bestowed upon mothers certain insight and wisdom peculiar to themselves, but that he had also bestowed upon fathers certain qualities of sound, unbiased judgment which mothers do not possess, and that the *combined wisdom* of both the parents was needed if the management of the children was to be a success. He also let me see that He was not at all pleased when either parent failed to genuinely respect the opinions and authority of the other.

"I was decidedly a chastened and an enlightened woman when I arose from my knees. From that hour I have listened with sincere respect to my husband's counsels in all family matters. And where we have not seen things alike we have prayed for guidance until God made the way clear to us."

(Continued on page 21)

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

GOD'S HOLY MOUNT

David in the twenty-fourth Psalm got a vision of God's vast domain and of His holy mountain. His great concern with regard to this holy mountain was, who is going to dwell there? Is it possible for man to "stand in his holy place"? But he does not wonder long for the answer comes to him, that God is anxious to prepare men to ascend this mount and stand on His holy hill. The question really revolves itself around the thought of the presence of the Lord, for the "hill of the Lord, and his holy place," were indicative of the presence of the Lord. So today, wherever God is revealing Himself in His unusual presence, there is the hill of the Lord, there is His holy place. Who then is the person who can ascend to and stand in the presence of the Lord? is the question asked in this psalm.

It is interesting to note that this holy mount has been included in the mountain incidents recorded in the Bible. Any person who makes any effort to get out of sin to holiness, really starts an ascent for he begins reaching from the lower to higher ideals of life. Sin is degrading and degenerating. Salvation is uplifting and regenerating. Sin is polluting and lowering. Holiness is purifying and elevating. So every person who appeals to Christ for salvation sees his need of reaching the lofty heights of holiness, and realizes that it is only through the merits of His atoning blood that he can be made fit to stand in the presence of God.

The standard by which he is accepted or rejected in the presence of God is that of character. It is very comforting to note that while "the earth is the Lord's and the fulness thereof; the world, and they that dwell therein"; He is still very much interested in the character of His companions, and of the quality of those who shall stand in His presence. This does not picture to us a God who is so possessed with the task of looking after His material possessions as to forget the companionship of man, or to refuse to take an interest in the insignificant affairs of the human life. While this vast universe belongs to Him, yet he is seeking out for Himself a people that He may possess and a place where His glorious presence may be manifested. Men get faint glimpses of His might and power in the realm of nature, but it is only in the indwelling presence of God in the human heart that the real glory and beauty of His presence is manifested to the world. It is not a hidden presence, but a gloriously real and manifested presence—manifesting itself in loving service, in patient watchfulness, in humility, in self-sacrifice and Christlike living. So it is important for us to note that God places the emphasis on qualities of char-

acter rather than on any attainments of man through his own endeavors.

The person who will enjoy the presence of God in His holy hill will first of all be the person of clean conduct—"he that hath clean hands." This world may place the emphasis upon the spectacular, the unusual, and that which may appear nearest the miraculous; but God always places His emphasis on the common, ordinary, every day virtues of Christian living. God's eye beholds the just, the honest, the loving, the good, the clean, the humble—these receive the benefits of His presence. It is also significant to note that no man who has had his hands soiled by sin (and every person has), can sufficiently cleanse himself to have clean hands in the presence of God. So this "clean hands" or righteous conduct is the product of grace within our hearts. It is not a work of grace done once for all, and of which the individual lives independent, thinking that his one acceptance grants him eternal life; but rather a work of grace which continues indefinitely as that person keeps contact with the Giver of all grace. He is made clean in his conduct by grace, he is kept clean in his conduct through grace maintained.

But God is concerned not only in our outward conduct, but in our inward states and relationships. The person who enjoys the presence of the Lord must have a pure heart. No one really tastes of the unmixed joy of God's rich presence until he has submitted to the divine operation of grace and has been purified in his heart—entirely sanctified. God's grace through the death of Christ has made complete provision for the removal of sin from the nature of His children. There is no need of one thinking he can enjoy the real living presence of God who will not submit to His will for the sanctification of his nature. It is not the outward performance of ritualistic rites and ordinances for which God is looking, nor is it the outward observance of any particular mode of dressing, but rather inward purity and conformity to His requirement for character.

The Christian life is not all initial experience. The person who enjoys the presence of God, who stands in His holy place, must possess a consistent life, a life of humility—"not lifted up his soul unto vanity nor sworn deceitfully." In the Christian life the individual does not lift himself up, he humbles himself that God may lift him up, that he may "ascend the hill of the Lord." The greatest enemy to spiritual living is self-exaltation. The greatest ally to spiritual progress is humility. Let us learn to have a humble walk with God so we may enjoy His glorious presence always in our living.

Character then is God's requirement to stand in His holy mount. Clean conduct, pure hearts, and humble living are the things which God emphasizes as being worthy of standing in His presence.

N. Y. P. S. HOME MISSION NOTES

There is a beautiful spirit of co-operation prevailing throughout the entire N. Y. P. S. organization in regard to our One Hundred Thousand Dollar Home Mission Project. Every district that has had this project presented to it has enthusiastically endorsed it.

Southern California in their District N. Y. P. S. Convention just last week joined the list of districts which are working for the One Hundred Thousand Dollar Home Mission Project.

The English speaking world is embraced in our Home Mission field. Think of the needs for holiness churches in Great Britain, Canada, and the United States. Then can we withhold our money and fail to give to these needy places the gospel of Christ?

There is no greater missionary field in the world than that embraced by our Home Missionary work. In this field there are nearly two hundred million people who are unchurched—white faces, speaking our language, largely sympathetic to our gospel, and hungry for they know not what. Does the Church of the Nazarene have no responsibility to carry for these people?

Christ's great commission for the church was to preach the gospel to the whole world. Should we not recognize that the world begins under our feet? Home Missions is surely included in the great commission.

The N. Y. P. S. General Home Mission Project is part of the enlarged world-wide program for the Church of the Nazarene. It is included in the General Budget. Let the local N. Y. P. S. help raise your General Budget by paying their portion of the One Hundred Thousand Dollar N. Y. P. S. Home Mission Project.

The "Penny a Day for Missions" Plan is being used by many local societies to raise their Home Missionary funds. It is a "Painless Extraction of Money" and your society can use it with great profit. It is free to the society desiring to use it in raising their missions apportionment. Send to headquarters for complete details for operating this "Penny a Day for Missions" plan.

Don't forget to pray for the large cities of the United States, Canada and Great Britain that God may bring to them the gospel of holiness as preached by the Church of the Nazarene. These large cities are centers of crime, immorality and sin. Should we not centralize our forces in these cities to start there a mighty revival?



Foreign Missions

What good is an extra warm cap on the head of a man starving to death? What good is a *special* that builds a new house for a missionary who must return to the homeland because of a shortage in the General Budget?

Every pastor failing to raise his General Budget is another instance of a sanctified leader who frankly consents that just that many more dollars shall be denied the perishing heathen.

At Austin, Texas, Brother J. E. Threadgill, the pastor, is awake on the crisis in the missionary needs of the church. He has rendered glad service to the cause of holiness for several decades, and still leads the van in the holy war.

The missionary atmosphere is strong, at Waco, Texas, where Brother J. D. Scott, a returned missionary, is caring for the Nazarene flock. We are looking for unusual things in the missionary line from Waco, during the pastorate of this wide awake lover of missions.

We spent a Sabbath at Hamlin, Texas, in the home of Dr. B. F. Neely, the president of our academy there. The school is improving under Dr. Neely's care, and a blessed atmosphere was found in the church services at that place. The hearts of Texas people, like the magnificent stretches of their mighty state, are "great," there's just no other word for it. We expect great advance strides from Texas in missionary fervor and giving this coming year.

Have holiness men and women forgotten how to weep? How little passion there is on us! Still stands God's ancient standard: "*They that sow in tears shall reap in joy.*" And, by the same token, they who have no tears in which to sow, shall not reap at all.

How long since you got blessed like this: "*We rejoice with joy unspeakable and full of glory!*" Does that sound like your experience?

San Antonio (Texas) District is forging to the front on foreign missions. District Superintendent Phillips has the vision of the wonderful effect the foreign mission spirit has on the development in the home land. No home work can prosper if we neglect the foreign mission needs.

Pastor O. F. Hatfield and his good wife are fast building on the good foundation left by former pastors at the San Antonio, Texas, church. A splendid missionary convention was held there recently. The pastor was too ill to attend, but his good

heart was in it, and his prayers accompanied all that was done. We are glad to announce that he is better.

Rev. G. W. Surbrook, returned missionary from the West Indies, is doing deputation work for missions on the San Antonio and Western Oklahoma Districts. He has a fervent message, and a great missionary heart.

In the homeland we are too cold, mechanical, and bloodless in our efforts to save lost Americans, lost Canadians, lost Britons! There is too little actual love for souls among us. Our *passion for winning men* is waning some. There is not a pastor in the land but would see startling success if he would go after home folks like our missionaries go after the heathen. With sympathy, passion, tears, service, *anything, anything* that would win, attract, enlist and draw men toward our mighty Master. We depend too much on a breezy song service, a whoopla preaching stunt, an uproarious altar service for success. These may help, but they will never turn the trick. Sympathy, love and a deathless desire honestly to lead men to God, will win anywhere. A pastor who will tearfully take the woes of humanity on his own heart, in big brotherly, Christlike fashion, and hunt for souls with the passion of a dog hunting game, will not fail in any community.

Missions need money, but more than that, by far, they need *you*—your heart, your love, your prayers, your passion, your tears. Just money alone will kill the spirit of missions, but *money-and-prayer, money-and-heart-agon, money-and-tears, money-and-passion* will give missions startling success.

Have you prayed for missions today?

It is a foregone conclusion, an axiom, a law if we do not bestir ourselves to save others, we cannot save ourselves.

Our lack of money is only symptomatic. Our real lack is broken hearts, passion for the lost, and a deadly fear lest we ourselves cool off. Our attitude toward missions is the barometer readings of our own heart conditions.

Who prays for the salvation of the dumb, lost, ruined, damned millions in heathen lands, *every day*? Who carries an agony for them?

Our Nazarenes gave far less than a cent a day last year for missions. Seventy-five thousand people giving a cent a day for a year would equal \$273,000!

Can't we, as a people, actually make it *one poor little penny a day* for missions next year? Plenty for pleasure but little for Jesus!

Every year there is a shortage in the General Budget. Who pays it? Why, it is just simply denied the missionaries, and in the long run they pay it, by having the support for their fields lessened by that much. We make them a Christmas present of our missionary shortage!

July 16 will be the date that will tell whether the church has sufficiently underwritten the new General Budget so that we may plow on and finish the furrow, or whether we must let the ax of retrenchment hit the plow. Every church raising nothing on its General Budget by July 15 votes thunderously for retrenchment. *An average of a cent a day for missions from our Nazarene constituency would bury retrenchment forever!*

The Sudan is a most interesting country, where formerly slave raiding flourished, but now money is being poured into it for agricultural development. Missions first brought attention to this marvelous land.

An indication that the minds of some of the heathen are becoming enlightened is that they are beginning to question some of their own strange customs.

The Bible has been translated into two hundred languages in Africa, which is about a fourth of the many languages.

The African is deeply religious. He thinks of a Creator who made the world and then left it; evil spirits now rule his world. Christ must be revealed as the God whom Africa ignorantly seeks. Oh, what a change when He shines into one of these hearts!

Africa has been called "a sick continent," with its long train of sick and suffering humanity, limping and groaning, diseased and disfigured. It offers a challenge to doctors who long to make some contribution to humanity, and affords a great opportunity for relieving the suffering of the natives of this dark continent. Who'll be a missionary doctor?

Every native African woman, even from infancy, is the property of some man. As one of the native men said, "It is much better for a woman to agree to what the men say, for if she objects she is beaten by the men of the family until she is glad or willing to obey."



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

Plan and Spirit

IF WE are going to give the old-fashioned gospel to one hundred twenty million people in the next ten years in the United States and Canada, there will have to be some well-organized, thought-out plans for this endeavor. We must have equipment for such an undertaking. Money to the amount of \$25,000 to \$40,000 must be the minimum. We have the workers literally begging us to come. There are said to be several thousand vacated churches, which can be bought very cheap, and halls can be rented, courthouses and schoolhouses, and assembly halls are generally open free of charge. Brush arbors are in abundance. Then we have the access in the great yet simple way of the cottage prayermeeting—and, by the way, there have been more Nazarene churches started, so far as I am able to judge, from the cottage prayermeeting than in any other way. People become so hungry for a little gospel that they start a prayermeeting in their own home. The prayermeeting develops into a mission and the mission into a Church of the Nazarene.

Tents have ever been one of the most satisfactory ways and the cheapest ways to enter new fields. There ought to be at least three hundred tents going under the auspices of our church whenever the season will permit. I happen to be connected with a district that has had from ten to twenty tents for the last five years. It is one of the easiest things in the world to get tents. You can take Uncle Bud Robinson and Professor Messer on any district and can draw crowds and get money to buy tents. The people will pay Uncle Bud and Brother Messer for doing it and outside people will pay the bills. The Methodists, the Baptists, the Presbyterians, people of all denominations, and sinners will help. They will come by multiplied thousands. All religious people are interested in preaching the gospel and getting people saved.

Always remember that the first great business of the church of Jesus Christ and the Church of the Nazarene or any other church, is to preach the gospel red-hot—that Jesus can save and can sanctify—and get people to the mourner's bench. This is our main job, and the closer we stick to that, from Chicago First church, Los Angeles First church, Pasadena First church, Indianapolis First church, Columbus First church, or any other First church, down to the most humble Nazarene band out in some little backwoods place, the more we follow the purpose

and plan of God the Father, Son, and Holy Ghost, and always remember that the soul of the poorest little colored waif is worth more than ten million worlds like this, and that "He that winneth souls is wise." Salvation must ever be first.

Why not every church put on at least one campaign in some new field. There are churches that can put on half a dozen if they want to. Many of our largest churches should own their own tents, and no doubt some of them do. There is an army of workers being turned out almost every year, up and down our movement, that should be put to work to push the battle for God and the lost world. We must have the spirit of William Booth, who said if there was any one secret to his success, it was that God had all there was of him. Or the sacrifice of a Wesley, who preached in a certain place and slept on a board and away in the night asked his coworker how he was sleeping, and the coworker said, "Fine." Wesley said, "There is one whole side that there is not any skin off of." It is told that the next day Wesley went out and at daylight preached to twenty thousand people, then went a little farther and thanked God that there were plenty of blackberries in that country. But later God saw the faith and sacrifice of Wesley and permitted him to handle multiplied tens of thousands of dollars to scatter scriptural holiness. But remember when he came to die, he wanted God to forgive him if he had more than ten pounds in his possession after he had been buried. If in some way the sacrifices of John Wesley and William Booth can take hold of the minds and hearts of the Church of the Nazarene, it is hard to figure out how much can be done by our denomination in the next ten years.

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

THE GEORGIA DISTRICT

The work in Georgia gathers strength and forges forward along many lines. The Lord has planted some very fine young pastors among us, who are catching the vision and building in a manner that means substantial development.

The work at Donalsonville, under the leadership of Rev. H. Milligan, is taking on new life in every way. Their crowds are increasing, the Sunday school is flourishing, and a full year is in prospect. A great tent meeting, led by Dr. C. E. Hardy, is part of the bill of fare prepared.

Mansassas, where Rev. H. J. Eason is pastor, have just recovered and repaired their building and the outlook is encouraging. We visited Hickox, his other ap-

pointment recently, and while they have suffered some reverses there, the little flock was taking hold in a more determined manner, with no thought of giving ground or letting up.

Our new church at Thomasville, having completed and occupied their new brick church, have turned their attention to building up their Sunday school and other departments of the church. Rev. D. W. Simpson, the pastor, and his noble wife, trained in our school at Pasadena, Calif., are well prepared for the work, and are succeeding. They have just organized a N. Y. P. S. Their W. F. M. S. has been functioning for some time and is doing good work.

Rev. L. S. Huff, our pastor at Columbus, is a graduate of Trevecca College. His excellent wife is a business lady, and they are making things hum. Having finished their splendid new church, they are attracting some very fine people, who are adding strength and prestige to the work. They have two revival campaigns planned for the year: one with Dr. C. E. Hardy and the other with Dr. C. H. Babcock.

Our new church at Cedartown is holding its own, under the leadership of Rev. C. W. Gowan. Mrs. Dean and Mrs. Whittaker will conduct a revival meeting there some time in June.

The Dublin circuit, under the care of Rev. W. R. Hanson, has suffered some reverses, owing in part to very poor crops for two years, but we have some splendid people there, and they come along as economic conditions improve.

The church at Atlanta, where Mrs. Nettie Hudson is pastor, assisted by her husband, is showing remarkable growth. There is a steady increase in the congregation, and every department of the church is thriving. The Sunday school is outgrowing the spacious buildings erected last fall, and the church has launched into another building program. The plans for a Sunday school annex call for a three-story building, 30x80 feet. It is the intention to complete one story, only, at this time, adding more as the school grows. The building will contain eight class rooms and an auditorium. This church is located in a growing residential section and is surrounded by an extensive, unworked territory making continued growth feasible. The pastor, with local help, is planning a tent meeting for July, and Dr. Babcock and Rev. Vandall have been engaged for a great campaign in October.

At present we are in a very fruitful revival with our church at Pavo. Miss Aurelia Moore is pastor here and is well liked by the people. She is a native Georgian, and got her training at God's Bible School at Cincinnati. We have a

splendid building, located in the center of things. The house is packed every night, and the long altar will not accommodate the seekers. We are having ten to twenty professions daily and they come through with a shine.

Calls for revival campaigns, to be followed by the organization of new churches, are coming to us from many places. Rev. H. A. Forrester is opening the work at Manchester, and will later get into Lagrange. Plans are about completed for a campaign at Tifton, where some good people want to unite with us. Moultrie is also ripe, and we will get into it before long. Rev. C. M. Dunaway and Rev. N. B. Vandall will put in the month of June in Macon, at which time we expect to establish a good church there. Pray earnestly for the Georgia District.

OSCAR HUDSON,
District Superintendent.

MOTHER LOVE

(Continued from page 17)

Now there can be no doubt but that God intended a man to be the head of his house. Why? Not because he is superior to the wife, but because he is different.

How is he different? Well, for one thing his love for his children is of a different character from that of the mother. Necessarily, the one who has the almost constant care of the child; who must minister to its needs; bear with its infirmities; be ready at any hour of the day or night to meet the demands of little ailing, fretful, unreasonable children, must be possessed by a love whose predominating characteristics are an unusual tenderness and almost unlimited patience.

And this is the great and beautiful love with which God has endowed the mother, yet its very compassion and sympathy and self-abnegation tend to unfit her for showing that firmness and the ability to judge coolly and impartially, which the discipline of the child demands.

The father is not so handicapped. And for that reason when he is at all awake to the duties of his fatherhood, his counsel is of the greatest value and should be sought and respected.

Dear mothers who read these lines, if we have not learned this lesson, let us apply our hearts to it, for it is vital to the welfare of the family.

WHAT SHALL WE TEACH CHILDREN?

(Continued from page 16)

a wise way suited to the child nature and ability as well as the other facts within its sphere.

All of our teachers of children should consider this matter very seriously and prayerfully. The tendency today is to go to "the other side of the road," which is just as serious a blunder as the thoughtlessness of the past. We fear that most of our teachers of children are entirely too careless and lack seriousness in their work. Character and destinies are at stake and the responsibility is very great indeed. Deep and careful thought and very earnest prayer are demanded. We need some children's workers who will think and pray these subjects through to safe conclusions.

THE CALUMET ZONE OF THE NORTHERN INDIANA DISTRICT

Recently I visited all of our churches of the Calumet Zone, and found them in fine, prosperous condition. This is the wealthiest section of the state of Indiana, and among the ripest fields for our work.

At Whiting, where Rev. A. B. Johnson is pastor, they failed to get my announcement, and did not know I was coming. However, they were observing the month of prayer, and not withstanding we slipped in on them Saturday night they had almost one hundred people out and a most blessed spirit in the meeting. They have been having more than one hundred attending Sunday school right along, and keep their General and District Budgets paid in full. This young church was the first of the district to pay its share of the General Church Debt. Brother Johnson and his crowd are doing things. They hope to get a lot, and build a tabernacle on it soon. The church recalled the pastor by unanimous vote.

At Hammond, where Rev. F. H. Watkin is pastor, we enjoyed a most beautiful feast with a great congregation on Sunday morning. Hammond people are a deeply spiritual people, and as fine givers as can be found any place. They have completed an eighty-five thousand dollar building, and are looking after their local obligations and keeping up their outside interests monthly. They extended the pastor a unanimous recall to return another year.

Rev. W. A. Carter is pastor of our church in Valparaiso, and the Lord is helping him to bring us through to victory in that fine city. We have had a struggle to get on there, but we found the church full of life, and the people greatly encouraged. Brother Carter has been with us only a couple of years, but he is certainly making good. He was recalled with only a vote or so out of line. The people love him dearly, and give him full co-operation in the battle.

Our good pastor at Glenn Park, Rev. E. C. Elmore, is doing a splendid work. He has served longer than any pastor we have in the Calumet district, and was recalled for another year with only three votes out of line. Each department of the church is well organized, and they are getting ahead in a substantial way. Recently Brother John Fleming conducted a fine meeting for them which resulted in the salvation of many souls and gave a firmer grip on that section of the city. Brother Elmore is a young man with a real future in our church. He is laboring in a field of unlimited opportunity, and we believe it will be one of the outstanding churches within a few years.

Our first church in Gary is a little difficult to build up. So many people of the heart of Gary live in "trunks and suitcases," and are likely to leave at any time. We are getting our feet down here pretty well, but it has meant great sacrifice on the part of the people to bring it through. Brother Major, our good pastor, has been there only seven months, but has won the hearts and confidence of the people to the extent that only two votes were out of line on the recall. It will take long, faithful plodding to build a large mem-

bership, likely, but Gary First church gives more money per capita than any other church on the district.

Several months ago we appointed Rev. Lloyd Stark to supply the work at Hobart. This being a difficult job, and his first charge, he became somewhat discouraged, and sought relief after a couple or three months. When we could not see our way clear to grant his requests from time to time he would decide to plod on a little longer. Early in April the Advisory Board wrote him a letter along with the rest, saying the general church and the district were looking to him as the key man to the care of General and District Budgets. That was the turning point in his life. He decided he would succeed or die. He took the matter before the Lord in prayer, and on his knees he settled it that he would pay his budgets in full, and do something for Hobart in particular and the needy fields in general. He definitely announced his plans and purpose to the church, and within ten minutes every dollar was subscribed, amid tears and rejoicing, to care for the budgets for the entire year. It is all in but a few dollars. Soon the revival fires began to burn, and souls began to pray through. Twenty-five were saved in the regular services and in the homes within a few weeks, and I had the pleasure of receiving seventeen new members into the church for him Sunday afternoon. The church unanimously voted to request his services for another year.

We are greatly encouraged with the work of the Calumet churches. Other sections are doing fine. Of them we shall speak in a later issue. Our goal this year is to house the people, build up the weak churches, and do our full share in sending the gospel to the ends of the earth. We are not planning such large extension program; that is from the standpoint of planting new churches. We will likely organize only five or six new churches this summer, but we should have our usual 20 to 25 per cent gain in membership. We have not been able to get one hundred per cent co-operation in the month of prayer, but eternity alone will reveal the meaning of this move on the part of the General Superintendents to our district. God is doing great things for us, and we are happy.

J. W. MONTGOMERY,
District Superintendent.

WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Twenty-second Annual Assembly of the Washington-Philadelphia District was held at Lansdale, Pa., April 10-24, inclusive, with Dr. Goodwin as its presiding officer. There were approximately 150 ministerial and lay delegates and about as many visitors in attendance. Among those visiting from other districts were Rev. E. O. Challant, Rev. Peter Jurich, now on his way to Jugo-Slavia; Rev. E. J. Fleming, General Secretary; Rev. and Mrs. Theo. Ludwig, Rev. Aug. Nilson, and a good many others.

The assembly was excellently cared for by the good people of Lansdale, and I'm sure that all went to their respective homes feeling that they owed a debt of gratitude to the Lansdale brethren and

friends for the fine entertainment provided.

Reports of the various pastors and the District Superintendent showed a decided gain along all lines, and indicated that our people are more than ever imbued with the spirit of genuine zeal for the progress of our work here in the East. Three new churches were added during the year; West Chester, Pa., where Rev. Phillip Geiter is pastor, and where there is already a fine membership of fifty-five, housed in a splendid church edifice in the elite section of the town. Reading, Pa., with Rev. R. O. Parry as pastor. This church is growing nicely and from the good report it appears that a great future is in store for Reading. The other church was organized at Ballston, Va., where Rev. Marvin H. Cave is pastor. Work at this place was started early in January of this year and the church organized in March. This newest addition is hale and hearty and indications are that a strong church will be had at that place.

Rev. J. T. Maybury was again unanimously elected as District Superintendent and more than \$2,000 subscribed toward the Home Mission fund with which Brother Maybury will endeavor to make marked progress during the year in the establishment of new churches. This money will be available for the spring and summer campaigns.

The district went over the top just a little with the General Budget for last year. Thank the Lord! This year it is somewhat higher, but we are believing God for victory and feel that it can be done.

Brother Chalfant, with his characteristic way of getting at the heart of things, brought us several stirring messages which indeed stirred us all. This was his first trip east of Pittsburgh and surely we were glad to have him with us. He did us good and inspired us to undertake greater things. Another choice part of the assembly was the message of Brother Peter Jurich, in which he related his life story. Brother Jurich's story greatly stimulated those who heard him. This assembly was especially marked by the beautiful spirit manifested all the way through and by the divine unction and blessing which rested upon each session and service of the assembly. No one could possibly have gone through that assembly without having been drawn closer to his Lord. Dr. Goodwin's pointed remarks, exhortations, sermons, etc., were rare gems of truth and holy inspiration to all.

Appropriate resolutions were sent to the President of the United States and the mayor of the city of Philadelphia, commending them for their noble stand for law enforcement and for the prevention of desecration of the Lord's day respectively.

At their own request, Rev. Byron Maybury and Rev. S. W. Beers were transferred to the Pittsburgh and New England Districts, respectively. Brother John Donaldson, pastor at Rio Grande, N. J., was ordained to eldership. Rev. Leewin B. Williams has been called to the pastorate at First church, Washington, D. C., succeeding Rev. J. H. Parker, who goes to First church, Philadelphia. Rev.

D. E. Higgs was elected District Treasurer again, while Rev. Benj. Sheekles was elected as secretary.

The 1930 assembly will be held at Darby, Pa. The date and place for the holding of the fall joint convention was deferred until the District Campmeeting for settlement.

We must not forget to mention that Brother "Andy" Dolbow, now eighty-four years of age, was present all through the assembly, and you will be interested to know that he still retains his old-time fire and glory and from the way he shouted, sang, hopped and skipped, one would have thought him about thirty years of age. He was easily the liveliest man in the assembly. He surely sets a pace for us younger fellows to follow. We hope that Brother Dolbow will be spared to be with us many more times at these annual and blessed gatherings of the people of this district.

A great, enthusiastic Sunday school rally was held Sunday morning beginning at 9:30. Brother Chalfant was the principal speaker, while Brother C. E. Ryder, District Sunday School President, presided. In the evening a N. Y. P. S. Rally was conducted by Rev. E. E. Grosse, Vice President of the District N. Y. P. S. and a great time was had. We have 700 of the finest young people you can find anywhere. Thank the Lord for them! They are full of fire and life and faith and are doing things right along in the interest of the kingdom.

M. H. CAVE, Reporter.

THE BRITISH ISLES DISTRICT ASSEMBLY

The Thirteenth Assembly of the British Isles District has now passed into history. For some time previous we had been looking forward to the coming of our General Superintendent, Dr. J. B. Chapman, and when it was announced that it would be impossible for him to visit us, we were keenly disappointed. However, his absence had the wonderful effect of lifting our eyes away from the human to the divine, and each session of the assembly was marked by a real sense of God's presence.

The Rev. George Sharpe, who presided, was again elected Superintendent for the coming year. The reports of the pastors were inspiring and interesting, and while these revealed that the difficulties in the way of a forward move were many and great, they also revealed a real spirit of faith and optimism for the future. What a grand thing it was to hear a company of men so dissatisfied with present attainments, and so anxious to move on with God. Reports were read from Dr. and Mrs. Hynd and Nurse Sarah Munro, of the Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, South Africa, and our hearts rejoiced to hear of the triumphs of the cross, and the wonderful things being accomplished by our missionaries in that benighted land. Our membership on the district now stands at 604 as compared with 612 last year, but with an increased desire to see a real manifestation of God's presence in our midst, we trust not only to make up the leeway soon, but to be able to report real progress being made.

The evangelistic services were well attended, and some souls received definite blessing. The District Superintendent and several of the pastors gave powerful messages. We were glad to have with us as a visitor to the assembly, Brother Andrews of the Earlsfield Home Mission, London. His presence was appreciated, and his messages were helpful and inspiring. The number of churches on the district is the same as last year, but during this assembly year we trust to organize a strong church in Edinburgh, the capital city of Scotland. This will only be done by much prayer, and effort, and self-sacrifice on our part, but we thank God that the effort is being made. The British Isles District, which comprises the countries of Scotland, England, Ireland and Wales, presents a great opportunity to our church. Ireland and Wales have never yet been touched with our message. The great industrial centers in England have never yet heard of the Church of the Nazarene. Approximately only 500 people in Scotland have accepted our message and united with us. With such a great opportunity presenting itself to us, will you join with us in prayer, praying that in the lands which gave birth to the great Methodist church, we may see another scriptural holiness revival, and that our beloved church will take on new life and new strength.

J. B. MACLAGAN, Assembly Reporter.

A LETTER FROM W. H. COATS

Coban, Guatemala, C. A.
February 23, 1929

God meets a great necessity by presenting a great opportunity, the acceptance or rejection of which produces a great result.

In the year 1911 I felt the necessity of giving my heart to God for I felt that I was an alien to His grace. A great opportunity presented itself. The opportunity of attending the Nazarene University at Pasadena, California. For some reason, I hardly know what or why, I rejected the opportunity, and the years that followed were freighted with failures and disappointments.

I understand what Jesus meant when He said to Paul, "It is hard for thee to kick against the pricks." The prayers of a sainted father and mother, the prayers of a sweetheart that I did not marry because I did not get right with God, were against me. After years the Spirit of God cornered me and caused me to peer, as it were, over the brink of the Grand Canyon into the dark depths of the future before me.

My health was broken; the accumulated savings of the years were gone. Again I faced the great necessity of getting right with God, but how, for I had lost my bearings. Talking with Apostolic, Pentecostal, Seventh Day Adventists, Methodists and Catholics, had failed to bring the light I needed.

One day the sweetheart of my youth, that I had not seen for twenty-two years, came to the hospital where I had been a long time inmate. She told me of her work as a missionary, and asked me to give my heart to God. The great opportunity of becoming a child of God presented itself and with all my heart I ac-

cepted the Christ of Calvary as my personal Savior.

The greatest results were produced in my life. My heart was changed—life became new. The Word of God became spirit and life to me, and I recognized that I was a new creature in Christ Jesus. My health began to amend rapidly. More marvelous than all, He has given me the opportunity to work for Him in the foreign missionary field. He has given me for a companion and co-laborer the woman who should have been the wife of my youth. On November 8, 1928, Eugenia A. Phillips became my wife. So thus it is that I find myself in the Central American Missionary District, doing my best to forward His cause, as an associate missionary.

At the Annual Council Meeting I was received as an associate member. At this meeting the District Superintendent, Rev. R. S. Anderson, appointed my wife and me as District Reporters to keep the home church informed of the work on this district. The following is our first report.
W. H. COATS.

NEW YORK DISTRICT ASSEMBLY

The members of the New York District who have attended most of the assemblies from the beginning state that the one just held in the beautiful new church at Richmond Hill was the best of them all. This was true, not only because of the large numbers in attendance and the superb leadership of General Superintendent Goodwin, but also because of the steady growth shown in the reports, the unity of purpose manifested and the excellent prospects for the coming year. The spiritual tone was excellent, shouts of praise and victory interspersing the business in truly Nazarene fashion.

The district now has a membership of nearly one thousand three hundred and raised for all purposes last year more than a hundred thousand dollars, sixteen thousand of which was for the General Budget provided through the churches and the Woman's Foreign Missionary Society.

Besides the undertone of encouragement felt by the older men and by the fine group of younger men whom God is giving to us, the whole district is unitedly looking forward to the best year of its history under the able leadership of its new District Superintendent, Rev. Howard V. Miller, who was hilariously elected with a substantial surplus on the second ballot. At a following service an offering of \$2,500 was taken for an aggressive home missionary program on the district:

A love offering and a message of greeting with flowers were sent to General Superintendent Reynolds in Florida, who would have been our presiding officer had not the accident prevented him, also a love offering was taken for General Superintendent Goodwin. Cash offerings were taken also for other purposes. It is said that the New York District is one place where offerings can be taken throughout most of the service and yet the close can be featured by scenes of salvation around the altar.

The assembly adopted the Minister's Reserve Pension Plan and the Church Constitution. Alfred Anderson, Chester

Smith, and L. O. Tillotson, three of our fine young men who have graduated from the course of study and otherwise filled the requirements, were ordained to the ministry.

Among the visitors who blessed the assembly with their presence and assistance were E. J. Fleming of Kansas City; E. O. Chalfant of Chicago Central District; John Gould of Eastern Nazarene College; W. J. Rogers from Southern California District; Peter Jurich and wife enroute to Jugo-Slavia; K. Hawley Jackson, E. G. Anderson, Ural Hollenback and Clarence Haas.

The entertainment of the assembly in the basement of the church and in the homes of the people by Pastor Roy Hollenback and his church left nothing that could be desired.

A cordial invitation from the Rochester church brought by Pastor Gene Phillips was accepted by the assembly for the sessions next year.

L. S. TRACY, Reporter.

NEWS IN BRIEF

Mrs. Ethel Hyler sends an offering for the general work of the church and asks that the church remember her in prayer, first, for the healing of body, and secondly, that she may secure remunerative employment in order to support her family of four small boys.

Miss Edna Jeanne Graham, a college graduate with special attention to music, and at present choir director and soloist, will be available for evangelistic singing during the summer. She prefers work with some evangelistic party. Evangelistic parties desiring her services may address her at California, Pa.

A letter from A. S. Clarke, 404 E. Chancellor St., Brownwood, Texas, states that they very much need a mission in that place and desire to get in touch with some Spirit-filled mission workers who are interested in opening up and conducting a mission. Interested persons may write him at the above address.

Rev. J. Proctor Knott writes that there will be a Vacation Bible School Teachers' Institute held in his church, May 14-16. The institute will be held under the auspices of the Sunday School Committee of the Southern California District. Attention is called to a further statement of the work of the institute in the announcement column, as outlined by Rev. Knott, who is acting as dean.

Miss Myrta Garrett writes from Erick, Oklahoma, as follows: "I believe that it will please the Lord for me to give testimony concerning my healing. On the twenty-fifth of February I was taken suddenly ill and the suffering continued until the seventh of March when through the prayers of two local preachers I was wonderfully healed. To Him be all the glory and praise!"

Mrs. J. O. Reed of Letona, Arkansas, also gives testimony to healing as follows: "About two months ago I was taken seriously ill with the flu and it seemed

for a time I could not recover. I prayed that the Lord would spare me to my children if it was His will and he graciously answered prayer. I also promised the Lord that I would give testimony to His healing power, and I ask the prayers of those who read this, that I may walk humbly with the Lord and fail not to do His will in seeking to bring the unsaved to God."

J. H. Ellis of Port Arthur, Texas, writes that he is a gospel tent-maker as well as a gospel preacher and will be glad to make some tents this spring. Those who are interested may write him at the above address.

Evangelists Harvey and Marie Chrysler from Council Bluffs, Iowa, were recent callers at the Publishing House. They were on their way to Moberly, Missouri, for a revival meeting in that place. Brother Chrysler informed us that he had three meetings on the Iowa District and that he planned to do his part in bringing up the subscription list to standard.

The Collier Band started a meeting at Sylacauga, Alabama, on April 21, with Pastor T. H. Starely and wife and have had good crowds and good interest the first week, and are expecting a great time before the close of the meeting.

Rev. F. C. Savage, pastor at La Junta, Colo., who was injured recently in an auto accident reports that he is recovering nicely, and wishes to thank the many friends for their prayers and words of sympathy. He adds, "Still remember us, please."

Evangelist Lum Jones who has suffered much pain and loss of time from his work on account of an auto accident writes under date of April 26 that he is much improved. He says, "We have much for which to praise the Lord. None of my family was hurt and while I was pinned under the car, the ignition was not turned off and I could well have been burned but for God's providence and mercy. It looked for a time that I would lose my arm, but the Lord heard the prayers of my many friends. My arm is in plaster paris splints and while I cannot use my arm, I can move my fingers a little and I feel the Lord is helping me. Please continue to pray for me. I shall do more for God when I am well than ever in my life. God is so near and His Word dear to me."

CHURCH NEWS

JOHNSON, KANSAS, BETHEL CHURCH—"Just closed a revival meeting with Rev. E. C. Allen of Hutchinson, Kansas, as evangelist. We surely had a wonderful meeting. A number of people were reclaimed, also quite a number sanctified and the church as a whole much benefited. Brother Allen is surely a wonderful man of God and churches wishing to secure a man who will preach the truth as God lays it upon his heart will do well in getting him for a meeting. Our church is in the country and though the country is thinly settled, there is a great

A NEW CHURCH BUILDING, SOUTHERN CALIF. DISTRICT



Riverside Drive Church of the Nazarene, Los Angeles, California, was organized a little over a year ago as an undertaking of the District Young People's Society, under the leadership of their President, Rev. Paul Goodwin, who was called as pastor. For a few weeks services were conducted in an abandoned Methodist church but a building fund was soon started, a fine corner purchased and within three months the splendid band of new Nazarenes and a Sunday school of nearly two hundred were housed in a comfortable chapel, 40x52. The property is so planned that 60x70 on the corner is left for erection of a second and larger unit in the future as it is needed. Meetings and conventions have been held with Dr. J. W. Goodwin, John Mandtler, Rev. I. G. Martin, and Rev. Joseph Gray and the membership has quadrupled during the fifteen months since organization and over \$6,000 cash raised for all purposes. Best of all, many precious souls have found God in salva-

tion and heart purity at the altars, who it seems certain would never have been reached had God not laid it upon the heart of Brother Goodwin and the young people to pioneer this work. Dr. J. W. Goodwin, District Superintendent J. T. Little, and other pastors of the district and many friends were present to take part in and rejoice with the local congregation in the dedication of the building. God has greatly blessed this work financially and only a small debt remains to clear the property and this is being paid off rapidly. This church is honored in having for its very efficient and hard working treasurer, Mrs. Rena R. Ferguson, sister of Mary Reed, the missionary to the lepers in India. Brother Goodwin has been teaching in the high schools while pioneering this work but has recently resigned to give his whole time in the evangelistic field after July 1. Rev. M. Grant Nelson has been unanimously called as pastor for the coming year and has accepted.—J. T. Little.

opportunity here for a strong work. We have only a few in number, but some of the best people that can be found anywhere live here in western Kansas. Our church is doing fine financially, the budgets both district and general being paid up until the first of May, also the pastor's salary paid up in full.—Carl Kruse, Pastor.

HECLA, SOUTH DAKOTA—"Since our last writing, we have entertained the District Preachers' Convention and as an outcome of it a W. F. M. S. was organized. This step makes us a one hundred per cent church in the way of organization, for which we thank God. Also, we have a new Sunday school in the country and will be receiving several into full membership soon. This is the best and most prosperous year we have ever known and the best pastorate we have ever served. We give God all the glory. Praise His dear name!"—E. W. and A. T. Bush, Pastors.

STINESVILLE, INDIANA—"Just a line to say that Stinesville church is still moving

going to the bottom; men quit their tobacco and took off their lodge pins, and joined the church. Glory! The crowds were good, and the last day there were 103 in Sunday school. Our budget is all pledged up and will be paid. We gave the evangelists a good offering and a love offering for the pastor was taken. We are going to stay another year in Stinesville. So help us pray."—R. C. Brooks, Pastor.

PASTOR C. C. JOHNSON, HOLDENVILLE, OKLA.—"The Church of the Nazarene here has just closed one among the greatest revivals that it has ever had, with Rev. Bona Fleming as evangelist. Such praying and shouting one seldom ever hears as took place in this revival. About fifty prayed through, either saved or sanctified, and the church was wonderfully blessed of the Lord. We took a class of twenty-one into the church and there are some to come yet. Rev. Fleming poured out his soul and heart into the meeting and his messages were soul stirring to both saint and sinner. He truly believes what he preaches, and God does give wonderful results, so we feel that he has been a great blessing to our church and people. We had large crowds from the beginning. Each Sunday evening we could not take care of the people; many came and went away for want of room, so we are praying God to help us that we may be able soon to enlarge our borders, that we may take care of the people that come to our services."

BARTLESVILLE, OKLA.—"We have just closed a three weeks' revival with Rev. Mrs. Gussie Morris Gill as evangelist, and Rev. E. D. and Winnie Simpson as the song evangelists. We have not been in such a meeting for years. The glory of God was on the scene from the very first and the house was crowded to its capacity. This party is the best we have had in years. They live humbly and have the anointing of God upon them when they come to the services. They were such a blessing to our home we could hardly stand to see the revival close, and say good-by. The last Sunday of the meeting we had three services and God put his seal on every one of them. Sunday night we closed out with a blaze of holy fire and they shouted like in old days gone by. We feel the church in Bartlesville will never get over this meeting. We took five adults into the church Sunday morning, and have a number more to come. I believe the church is the best it has been in its history. God is surely with us."—J. H. King, Pastor.

PASTOR P. J. SMITH, MONTROSE, COLO.—"As I have resigned as pastor here I want to send in another report of the Lord's work among us. We have seen many precious souls kneel at the altar of prayer during our three years' pastorate here and have extended the right hand of fellowship to many, welcoming them into the church. The Sunday school and N. Y. P. S. have been doubled and we have just organized a Junior N. Y. P. S. and are launching a Tither's League.

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

The church debt has been diminished. Glory to His name! The assembly will be held at the fair grounds with fine shade trees and grass, giving it a real old-time campmeeting effect and we are looking for a blessed time. Folks who wish to camp during the assembly will find it an ideal place. We praise Him for blessing our humble efforts, and are determined to push on to victory. Hallelujah!"

PASTOR W. R. GILLEY, PARKVIEW CHURCH, DAYTON, OHIO—"We closed the best meeting in our history April 21. God sent the evangelist and anointed him with the Holy Ghost especially for the meeting. Brother John Fleming did the best preaching we have ever heard him do, and we have known him for nearly twenty years. As he grows older in experience his ministry grows better and better. He carries a burden for souls that few carry. For five months we had been holding a cottage prayermeeting once a week for the express purpose of praying for a revival. The church's faithful prayers carried a burden for souls and prayed through to the throne again and again for a mighty outpouring of the Spirit. God answered most gloriously and as a result we are stronger in faith, finances and numbers and more spiritual. One of the marked features of the revival was the attendance of strangers, quite a few of whom were at the altar for the first time in their lives. We are beginning prayermeetings at once to pray for the next revival. Our people are greatly encouraged and beginning to look forward to the completion of our church (we now worship in a basement church) and to bigger and better revivals of soul saving power."

PASTOR DEWITT C. TYLER, CHICAGO, ILL., NORTH SIDE CHURCH—"On Easter Sunday we closed a very gracious pre-Easter week's services. Seventeen knelt at the altar; some for sanctification, and others prayed through to definite conversion. Eight joined the church. God met with us in the old-fashioned way. The preaching was done by the pastor, and Brother and Sister Paul White sang. We can highly recommend the Musical Whites as singers and also for altar work."

LANSDALE, PA.—"Just closed a gracious revival here under the able ministries of my old friend, Evangelist Aug. N. Nilson, of Oakland, California, and Song Evangelist Clarence J. Haas of Haverhill, Mass. Brother Nilson's messages on achieving faith and the ethics of holiness especially gripped the saints so that these messages with other vital gospel themes brought much victory in and outside of the church. Lost track of the seekers but all with the exception of two or three gave evidence of obtaining the victory they sought. Sinners were saved, backsliders reclaimed and believers sanctified. The following churches were represented: Baptist, Christian and Missionary Alliance, Church of the Brethren (Dunkard), Church of God, Evangelical, Lutheran,

Mennonites, Reformed, River Brethren and Schwenkfelder. These did not just peek in, but tarried long and some will soon become Nazarenes; again an evidence of the melting-pot. Others have gone back to try and fire up their respective churches. The pastors of the Church of the Brethren and the Church of God brought their quartets to sing for the revival. What with this and the able leadership of song of Brother Haas with his cornet, solos and the revival chorus we had some great music. Brothers Nilson and Haas were given a unanimous recall for a meeting. Their ministry was most profitable to sinner and saint. Each service they preached and sang from all appearances with the unction. Intercessory meetings were held four mornings each week, beginning with Tuesday, from 9:30 to 10:30. Real praying was done and many of these prayers were answered. An intercessory meeting will be held from now on each Wednesday morning from 9:30 to 10:30. A Saturday night gospel service will also be held beginning at 7:45, visiting brethren will be the preachers."—C. E. Ryder, Pastor.

WELLINGTON, TEXAS—"We began our labors with the Wellington church soon after the Hamlin District Assembly. Six months of the year have expired and God is blessing the church and our labors together. We have just closed our spring revival; the pastors were the evangelists and there were a number of seekers and happy finders for both purity and pardon. Our apportionments are more than two-thirds paid for the entire year and we went over the top and more than paid our part on the church debt. Our services are well attended, have splendid crowds at all the services. Our Wednesday evening prayer meetings are especially blessed of God. We will soon be in another building campaign. Plans are

being made to let a contract for a brick church which will be commodious and beautiful, also a new parsonage. Our people are loyal to the general church and both district and local and they are spiritual and dependable."—M. V. Dillingham and Wife, Pastors.

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FANNIE PAYNE PARTY—"This is the fourth week of the Home Mission meeting at Burrton, Kansas. God is answering prayer, souls are praying through, the battle is on, the devil is stirred but we are enjoying the fight. We are expecting God to give us a Church of the Nazarene here before we leave. It may be necessary for us to stay till the first of June to put it over. We want the **HERALD OF HOLINESS** family to remember us in prayer that God's will be done in the salvation of souls and the sanctification of believers, for on these two works of grace, in the hearts, the Church of the Nazarene is built."

PASTOR T. W. STOPER, PRINCETON, IND.—"We accepted the pastorate of this church the first of April. We found as fine a class of people as ever walked on top of ground. We did not have to change the program of the church in the least, as our predecessor, Rev. L. O. Green, who accepted a call to Seymour, Ind., had so effectively paved the way for us to step in and carry on without a pause. It is indeed a pleasure to follow men like Brother Green. God bless him in his new field. We have very little to report as yet, only that God is blessing in our regular services and all departments of the work are going on. We have a beautiful new church building just dedicated in January and a fine five

room parsonage, that is another monument to the labors of our predecessors. These Nazarenes are a great people. We thank God for the privilege of laboring with them. Sometimes we feel if we keep up with them we will do well. Pray for us."

TULARE, CALIF.—"The London Evangelistic Party recently conducted a meeting here. The work here is comparatively new, the church will not be two years old until the latter part of May. From the standpoint of getting the Church of the Nazarene before the people of Tulare, the meeting was one that stood out as a beacon light. The splendid singing of the quintet drew a large and appreciative hearing. The commodious little stucco church, which has been erected within the past ten months, with a seating capacity of three hundred, was well filled throughout the series. The preaching of young Holland London is of striking interest. His manner of address is pleasing. His humble walk with God, and his open, free-hearted Southern mannerisms are well received by the public. In making an altar call he is possessed with a rare gift. Prof. A. S. London has some thunder-bolting messages that shake and arouse to activity the Sunday school and church. His years devoted to the educational field have given him a rare and useful contact with the youth of today. His message on 'Broken Hearted Parents,'

is in effect one of the most timely messages for the public today. There were about one hundred seekers during the meeting. They said the finances came the easiest of any place they had been. The party was unanimously invited to return. The work of the church is moving ahead. It has had a twenty-five per cent increase in membership in the last ten months. A special feature eagerly looked forward to is the day of dedication on May 19, when Dr. John W. Goodwin will be the principal speaker of the day, which will include three services."—Reporter.

MT. VERNON, OHIO—"Last night closed the best revival ever conducted in the Mt. Vernon, Church of the Nazarene, according to the members' report. Rev. J. R. Edwards and wife of Elmore, Ohio, were the evangelists. There were 280 seekers at the altar, counting as they came, with 160 good clear professions. The evangelists were given a good offering with a nice love offering for the pastor. Brother Edwards has two open dates in the latter part of May and June. We can highly recommend them to any pastor needing evangelists. This was their third meeting with us and we have never seen them sing and preach with greater liberty and unction."—J. C. Walker, Pastor.

ATLANTA, GA.—"We are engaging the enemy in the Gate City, Atlanta, Ga., and the Captain of victories is leading on to greater conquests. When we erected our new church building last fall, some thought our plans were too extensive, and it would take a long time to grow to them; but some of us had prevailed with God, and were possessed with the assurance that development was at the door. However, we did not foresee the unprecedented progress that has been made. A basement, 30x46, was prepared for the beginners and primary departments of the Sunday school. These departments at that time contained about twenty-five children. They now contain more than one hundred, and new ones are being added each Sunday. So we are forced to enter upon another building program. A Sunday school annex, 30x80 feet, three stories high, has been planned. We are at work on this building now. We plan to finish the first story now, and add the others as we need them. Every department of the work is functioning. Our W. F. M. S. is in a healthy condition. Our membership to the Prayer and Fasting League is 100 per cent; much interest is manifested in the study course, and we are forwarding a nice sum each month for foreign missions. Mrs. Boughton, our president, is a lady of culture and devotion to God. Our N. Y. P. S., under the guidance of Rev. B. B. Hall, a graduate of Asbury College, and assisted by Mrs. Cass, is taking on new life and interest. They have adopted the plan presented by the General Executive Committee, of "A Penny a Day for Missions." The Junior Society, guided by the pastor, has a gratifying attendance. They are pushing the Indian Head penny bank for missions. Mr. H. A. Porter, our Sunday

The Preacher's Magazine



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I find this Magazine to best meet the needs of the pastor. Leonard L. Collins, Platteville, Wis.

I went to the others in the dormitory who are studying for the ministry. In twenty minutes I have gotten nine subscriptions. William Perkins, Wollaston, Mass.

I have read the Preacher's Magazine nearly from cover to cover. It is highly creditable and must be a great boon to our preachers. W. E. Smith, W. Somerville, Mass.

I find the Preacher's Magazine a great uplift with some great seed thoughts. It is one magazine that has been needed for a long time. Wouldn't be without it. Earl J. Stevens, Millington, Mich.

I was so taken up with the contents of the two issues of the Preacher's Magazine that I read them through in one sitting—way into the night. O. W. Ferk, Minister Evangelical Church, Twin Brooks, S. D.

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school superintendent, is an enterprising business man, having enjoyed two years' training in Olivet College. He has gathered around him an excellent teaching force, including four school teachers and others who have taken the teacher's training course, and has his work well organized. Mr. Hudson and I have planned a tent meeting for July, and will be assisted by Mrs. Longworth and her granddaughters, who are talented singers. The church and its friends, with some assistance from the district, has just bought us a model A, Tudor Ford. This is a needed addition to the work, and will enable us to push the cause more effectively."—Mrs. Nettie Hudson, Pastor.

PASTOR I. W. YOUNG, SACRAMENTO, CALIFORNIA—"We are closing our second year in Sacramento, and we can truthfully say that this has been the greatest and best year of our ministry. Our hearts are filled with gratitude to God for His continued blessings upon the church here. Every department is co-operating beautifully in the program of the church. The financial condition was never so good. We have been able to pay our budgets promptly and besides have paid on an average of \$258 a month into our new church fund. We hope to be able to begin building in the very near future. Last Sunday night closed one of the greatest, if not the greatest, revival I have ever attended. We began on a Wednesday night and by Sunday night all seats were taken. Fifty more were crowded in and were filled. We had 323 in Sunday school on the last Sunday. There were 200 professions, a nice class received into the church and more are coming later. Our church, as well as other churches, was greatly helped. The Londons were our evangelists and there none better. Each is an expert in his particular field. The Southern melodies and other special songs were greatly appreciated by the large audience, in fact, they would hardly let them quit. Prof. A. S. London surely has a message for the church of today. He knows the problems of youth and is one of the greatest Sunday school workers I have ever met. Mrs. London and Haskell filled their places well in the musical program of the campaign. Mrs. Holland London is an expert reader and held the audience spell-bound with choice readings. Holland, though just twenty-one years of age, is no ordinary preacher, and I have never seen one who could more successfully pull the net. He is a team himself. Our church and congregation voted to have them return for a month's campaign next fall. Our church is in fine condition and with our larger program once in operation, will help us in building one of the great churches of our movement."

EVANGELIST P. L. PIERCE—"Our meeting at Quanah, Texas, March 28 to April 14, was blessed of the Lord in the salvation of a goodly number praying through at the altar and a splendid class received into the church and many new friends made to our church work. The success of the meeting was largely due to the untiring, and tactful work of the pastor,

Rev. W. G. Shelton, who is on the job from early morning till late at night. My co-workers were Freeman Pearson and wife as singers, who did their part so well that the entire congregation were delighted and edified. As I am leaving the evangelistic field I trust that others will call these talented young people and keep them busy. Miss Hattie Bigham did excellent work in the meeting as pianist and was greatly loved for her excellent work. The finances came easily and satisfactory through the whole-hearted co-operation of the pastor. From Quanah I went to Lynn Chapel on the South Plains to join the pastors, Rev. Thomas and Myrtle Ahern for one week. It was a delight to be associated with

these old-time friends whom we have known for many years. They surely put their best into the church work and are greatly loved by their people. We had large crowds and splendid interest, and encouraging results in salvation work; seekers would pray through to shouting victory. A class of new members was received into the church the last day of the meeting. These few months of evangelistic work have been a real blessing to our own souls and we have been pleased to note that we have had half as many additions to the church as we have had professions at the altar. We now turn to our beloved pastoral work again with a larger vision and greater faith for the Church of the Nazarene. We have ac-

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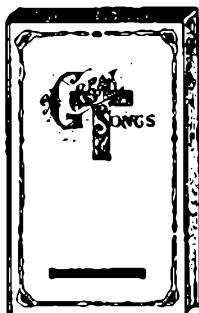
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cepted the call to our church at Lindsay, California, and will begin our work there in June."

EVANGELIST C. C. CHRISTIAN—"On account of certain unavoidable conditions we found it advisable to give up the work at Carnegie, Okla., about the first of February. Brother F. A. Smith is now pastoring the work there and seems to be doing the job. Since February I have been busy in the work of the Lord. Had a good meeting with Rev. Luther Scaggs, pastor of the M. E. Church at Highland. There were forty seekers and a few really struck fire and we left them with their faces shining. I expect to hold meetings during the remainder of the year and possibly longer as God permits. My address is now Fort Cobb, Okla."

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EVANGELIST LUM JONES—"We began a revival at Hollis, with Rev. E. L. Looman pastor, on January 20 and ran for four Sundays and there was not a night but what we had seekers and at the close we took in eighteen that bid fair to make good Nazarenes. Rev. Looman is a great pastor and good builder. He went to Hollis in 1924 with a membership of twenty-six and a small frame building. Now he has eighty members and has just finished a nice scratched brick basement worth \$4,500 and I believe they told me they owed seven hundred dollars on it. On Monday, February 11, we began in Sherman, Texas. The Lord gave us a great meeting with Brother S. M. King, the pastor. We had only one night without seekers. Brother King came to Sherman when things looked pretty dark for the church there but he had adjusted money matters and had the church looking up. The meeting closed on February 24 with great victory. Brother King is a great pastor and Sherman a fine city and we should have

a great church. At the close of the meeting we took in seventeen fine people. Brother Jack Carter and wife were the singers, and they did good work. Brother Carter is a fine fellow, hard worker, and good singer. I enjoyed working with them very much. Sister Carter is a fine special singer and blessed us greatly with her singing. God is my God, the Church of the Nazarene is my church and the HERALD OF HOLINESS my paper. I love them all. Pray for me."

EVANGELIST MRS. M. V. DILLINCHAM—"We are now in our fourth revival meeting since the first of February. Our first meeting was with our church at Altus, Oklahoma, with our good pastor, Rev. Joe Emmett. The Lord gave us a good revival and there were sixty or seventy that sought and found God, and the pastor took in thirteen new members. The meeting was well attended. Our next meeting was with our home church, Wellington, where my husband is pastor, and the Lord gave us a good revival. There was much earnest praying done in this meeting and a number found God. Our next meeting was with the Kelley church, ten miles from home, with our Brother Smith as pastor. This is a country church but we had crowds at both day and evening services. There was such praying as you seldom see. Some of the Nazarenes would hold on in prayer until two and three o'clock in the morning and the results came. Among others that got saved in the meeting were four parents, heads of families, who had never been saved before. We are now in a campaign with our church at Childress, Texas, with Rev. A. M. Mason as pastor. He is just now completing a nice new church building which is very nice. The song evangelists here are Brother and Sister Price and they are surely doing good work. They are earnest, spiritual singers and workers. We have ten days yet here but God is already giving us souls and the crowds are coming."

PASTOR A. T. BURNETT, JEFFERSONVILLE, IND.—"Meeting at Church of the Nazarene here is starting off well. Brother Thomas, the converted Jew, and his good wife are with us, and the Lord is blessing. Attendance is good. HERALD OF HOLINESS family kindly pray for us. This is a siege meeting; we must have victory."

NORTH ATTLEBORO, MASS.—"I am at home after a brief stay with our church at Burlington, Vt., where I was called to supply until the pastor-elect could get to the field. From the first service I felt that I had always known these people. It was good to be there. While we ministered to them they shouted, and wept and drank in the truth until my own soul mounted higher. God has given our people, who are only one year old in their church organization, a fine start. On my way home I made a stop at Fitchburg, Mass., where Brother Ingler and I spent two years in the pastorate. Here I was warmly welcomed by the pastor, Rev. T. M. Brown, and wife, also

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the church. At each of these places I received much profit and blessing. We are gaining some new territory in our work here and are looking forward to a year of advance. I shall be glad to communicate with any of our pastors or churches who need a supply, if for one Sunday or more I shall be glad to hear from you. Address: 40 High St., North Attleboro, Mass."—Rev. Lura Horton Ingler.

"SAN FRANCISCO CHURCH OF THE NAZARENE has had in the past several good revival campaigns but we have just finished a two weeks' meeting in which we feel for once we have had a real revival. Rev. Theo. Elsner and his wife were the evangelists. From the first day of the meeting the altars were lined with seekers who were genuinely convicted of their need of God. The spirit of prayer was upon the people and they prayed through to genuine, old-fashioned victory. There were tears and shouts from those we had almost given up hope for. Nearly all those for whom we had been praying and several of the ones we thought were all right prayed through and got definite victory. The Spirit of God was manifested in every service and His presence was felt in an unusual way throughout the entire meeting. There were more strangers out during these meetings than at any other meetings we have ever had. Brother and Sister Elsner are surely in the hands of the Lord. Their singing and preaching were certainly in the Spirit and freighted with divine power. Their invitation and altar work were especially good and we feel they should be commended for their wisdom and tact in this all-important part of the service. Thanks be unto God. Our pastor, Rev. J. W. Henry, has been recalled for another year. We sincerely love our cheerful, godly pastor. We feel that San Francisco church is at last coming into her own."—Reporter.

COFFEYVILLE, KANSAS—"Sunday evening, April 14, we closed an excellent revival meeting with the Lowmans as evangelists. Many prayermeetings had been held and much preparation had been made for this meeting. Now, when we say we had crowds, we are not exaggerating because all who have seen the tabernacle here, know that we can accommodate large crowds. The singing by Brother and Sister Lowman was a great drawing card for the meeting. God wonderfully blessed their ministry in both song and sermon. They sang for the junior high school, the Rotary Club and also for the men at the Missouri Pacific shops. There were forty-seven people who responded to the first altar call, and from that until the close of the meeting the long altar and the front seats were filled with earnest people seeking a definite Christian experience. A goodly number were converted and sanctified. We used to measure the results of our meetings by the number who professed religion, but now we feel more than ever the great importance in conserving the fruit. Brother Lowman greatly helped us in this and we received forty-seven into the church and several

more were to have joined last Sunday but it rained and the country people could not get in. This was a three Sundays' meeting and it rained every Sunday. The last Sunday we had five hundred for our goal in Sunday school and probably would have reached it but the roads and rainy weather prevented many from coming. We had three hundred and nine in Sunday school. We organized a tithing band of eighty-three members (counting some children). We appreciated the work of Brother and Sister Lowman and their attitude toward helping us clear up all the local expenses of the meeting. The evangelists were well remunerated and the pastor received a love offering. We are observing this month in prayer and have appointed different leaders and each one brings a short message on the subject of stewardship. God is with us and we are marching ahead and we desire to be better stewards for our Lord."—M. T. and Lida Brandyberry, Pastors.

DEATHS

McGOVERNAN—Amanda M. West was born in Hot Springs Co., Ark., June 24, 1867, and passed away to be with her Lord, Feb. 13, 1929. She was married

to James E. McGoveran Dec. 12, 1886, a Missionary Baptist preacher. She was a tireless worker and assisted her husband in all his work. To this union were born seven children, two of whom are living—Bruce in California and Dexter near Witts Springs, Ark. Mr. McGoveran died in 1900 leaving her with three small children, the youngest of whom died shortly after her husband's death. She was converted when thirteen years of age and lived a devoted Christian life. She was sanctified in 1895 and joined the Church of the Nazarene. She was a regular attendant at all of the services of the church and was a great blessing to the people of the community among whom she lived so long. She was laid to rest in the Witts Springs cemetery, Mrs. Warren, pastor of the Church of the Nazarene officiating.—Mrs. Mary Johnson, a Friend.

SMITH—Rev. Melvin H. Smith, a former pastor of the Church of the Nazarene at Canastota, N. Y., died at the Good Shepherd Hospital in Syracuse, March 15, 1929. He had been sick for nearly a year. He was forced because of ill-health to resign as pastor last August, and had been confined to his bed since that time. His funeral was held March 18, 1929, at the First Presbyterian church of Canastota, conducted by its minister, Rev. T. V. Teewinkle. The pastor of First Church of the Nazarene of Syracuse, Rev. F. R. Brooke, and the pastor of the Canastota Church of the Nazarene assisted.—Rev. O. C. Grlawold.

Personal Work

By J. O. McClurkan

We are delighted to add to our list of publications this soul-stirring volume. It is not a new book but it has been out of print for several years. We purchased from the former publishers, printed sheets for about 500 books and are now offering these at \$1.00 each.

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The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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RICHEY—John A. Richey was born in Washington County, Pa., July 22, 1884, and departed this life Feb. 4, 1929, at St. Joseph, Mo., age 44 years 7 months and 18 days. He is survived by his wife, one son, Paul, one brother, William Richey, and one sister, Mrs. Elizabeth Richmond. Mr. Richey was a veteran of the World War and at the time of his death was a member of the Church of the Nazarene at St. Joseph, Mo. Services were conducted by Rev. J. J. Steele, the pastor, assisted by Professor A. S. London.

ANNOUNCEMENTS

NOTICE—I have resigned the pastorate at Canadian, Texas, and am entering the evangelistic field. Am ready to go anywhere for entertainment and freewill offerings. N. E. Tyler, Canadian, Texas.

NOTICE—Deaconess bonnets complete with ties, 6.00, (extra ties 75c) can now be ordered from Mrs. W. F. Pirch, 1148 Victoria Ave., Los Angeles, Calif.

PRAYER IS REQUESTED by a brother in Arkansas for the salvation of his brother and family, and his own two boys; by J. M. Westmoreland for himself that he may be healed; by a sister in Ohio for the salvation of her husband; by a young man in Oklahoma who has a call to preach that God will touch him spiritually and physically; by a sister in Washington for salvation for herself and son; by a mother in Ohio for a son who has become an addict to drugs and drink and is now in the state hospital; by a sister in Arkansas for the salvation of loved ones; by a sister in Ohio that her husband may obtain employment in some city where there is a holiness church.

NOTICE—Nazarene Song Evangelist Alline Anderson, Indianapolis, Ind., is broadcasting over WKBF Sunday afternoon 3:30 to 4:30, Central Standard Time.—Mrs. Carrie Barbleur.

A NOTE OF THANKS—"I wish to thank the many who have written me such cheerful and encouraging letters, assuring me of their prayers, which I am sure God is hearing, also for the many substantial tokens of Christian love. I have been in bed nine weeks today.—W. W. McCord, Sale City, Ga.

NOTICE is hereby given that Otho Prentice of Durant, Okla., is neither a minister, nor a member of the Church of the Nazarene, neither is he endorsed by our people.—S. H. Owens, Superintendent Eastern Oklahoma District.

NOTICE—I am available to any of my friends through the South who might need an experienced gospel singer, for your revival for the spring or summer.—C. V. Spell, Box 813, Wichita Falls, Texas. Telegraphic address, 709 Burnett St., Wichita Falls, Texas.

NOTICE—Rev. Bona Fleming will conduct a revival at the Central Church of the Nazarene of Cincinnati, Liberty and Pendleton streets, from May 12 to 26.—Harvey S. Galloway.

CARD OF THANKS—We wish to take this opportunity of expressing our thanks and appreciation to the many friends in Bethany and throughout the districts for their prayers and generous support during the illness and death of our beloved husband and father, Rev. W. F. Cleghorn.—Mrs. W. F. Cleghorn and son Charles.

NOTICE—Licensed Preachers Southern California District: The District Board of Examination will meet in the Santa Ana church to give examinations on June 10, 1929 at 9:00 a. m. All persons interested will meet the board on that date.—C. B. Widmeyer, Chairman.

NOTICE—Our people should rejoice to know that Prof. and Mrs. S. P. Hardesty of Lynn, Indiana, have united with our church, and will be available after September 1 for evangelistic campaigns. They are dated up until that time. They are most beautiful singers, and play several kinds of musical instruments, which makes them a most valuable asset to any church or camp. They are beautifully sanctified people, with heart and soul in the work.—J. W. Montgomery, Superintendent, Northern Indiana District.

NOTICE—I have two ten days' dates open which I would be glad to give to anyone wanting them. One is from May 24 to June 2 the other is from July 12 to 21. I would prefer the first date to be given between Memphis, Texas, and Des Moines, Iowa.—Lon R. Woodrum, 1928-18 St., Lubbock, Texas.

NOTICE—The Bresee College Educational Zone Campmeeting will be held at the Kansas State Fair Grounds, Hutchinson, Kansas, May 23 to June 2. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, Rev. Lum Jones, Professor L. C. Messer as leader in song and Miss Edith Lantz as children's worker. We have one of the finest places for a campmeeting in the United States. All active ministers and their wives will be entertained free of charge. Bring your bedding, and necessary toilet articles. Living space, beds or cots will be furnished at normal cost. Dining hall with meals at cost on the grounds. For particulars write Rev. H. O. Davis, Ford, Kansas, or Rev. A. L. Hipple, 508 East 5th Ave., Hutchinson, Kansas.

NOTICE—I have open dates for meetings in churches, missions, tents or camps, for the summer. Will go anywhere the Lord leads and doors open. Would be pleased to have meetings on Pacific Coast or Middle West. Address: 135 East Highland Ave., Sierra Madre, Calif.—J. F. Harvey.

NOTICE—Evangelist Mrs. S. A. Keel, East 34 and Broadway, Des Moines, Iowa, is a member of Chicago Central District and is doing good work for us. She is open to evangelistic calls. Let us use her. Address her at above address.—E. O. Chalfant, District Superintendent.

NOTICE—The New Mexico District Campmeeting and Assembly will be held together this year. The place will be Clovis, New Mexico, the date, June 13 to 23, inclusive. The camp will run through the assembly which will be June 19 to 23. The workers as follows: Rev. H. M. Dickerson, evangelist. Rev. R. C. Gunstream, in charge of singing. Rev. Paul Drake, instrumental music. Miss Laura Collins, Miss Elizabeth Gunstream and other special singers. Miss Winfred Kelton, pastor at Tucumcari, children's services. There will also be the Annual Convention of the N. Y. P. S. and W. F. M. S., and we do not want to fail to mention the strong lectures and sermons of Dr. R. T. Williams, presiding General Superintendent. Don't wait until the assembly starts, but come for the camp.—Edwin E. Hale, District Superintendent.

NOTICE—Indianapolis District. The following is the schedule for a visitation

of one of our God-called and consecrated missionaries, Leona Bellew.

Thursday May 16, South side, Indianapolis.

Friday May 17, West Brook, Indianapolis.

Sunday A. M. May 19, First Church, Indianapolis.

Sunday 7:30 P. M. May 19, West Side, Indianapolis.

Monday May 20, Winter Ave., Indianapolis.

Tuesday May 21, North Side, Indianapolis.

Wednesday May 22, Ray Street, Indianapolis.

Thursday May 23, Connersville, Ind.

Friday May 24, Cambridge City, Ind.

Saturday May 25, Rest.

Sunday A. M. May 26, New Castle, Ind.

Sunday 7:30 P. M. May 26, Richmond, Ind.

Monday May 27, Spencer, Indiana.

Tuesday May 28, Bloomington, Ind.

Wednesday May 29, Bedford, Ind.

Thursday May 30, Mitchell, Ind.

Friday May 31, Seymour, Ind.

C. J. Quinn, District Superintendent.

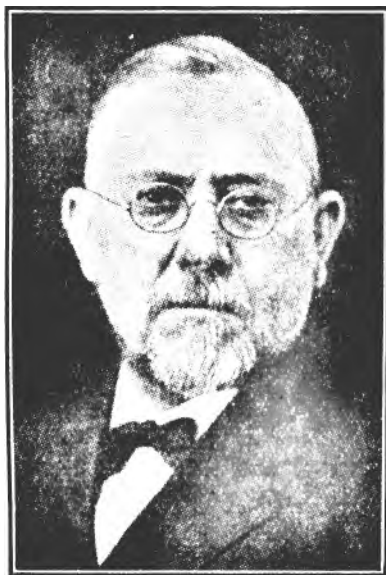
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