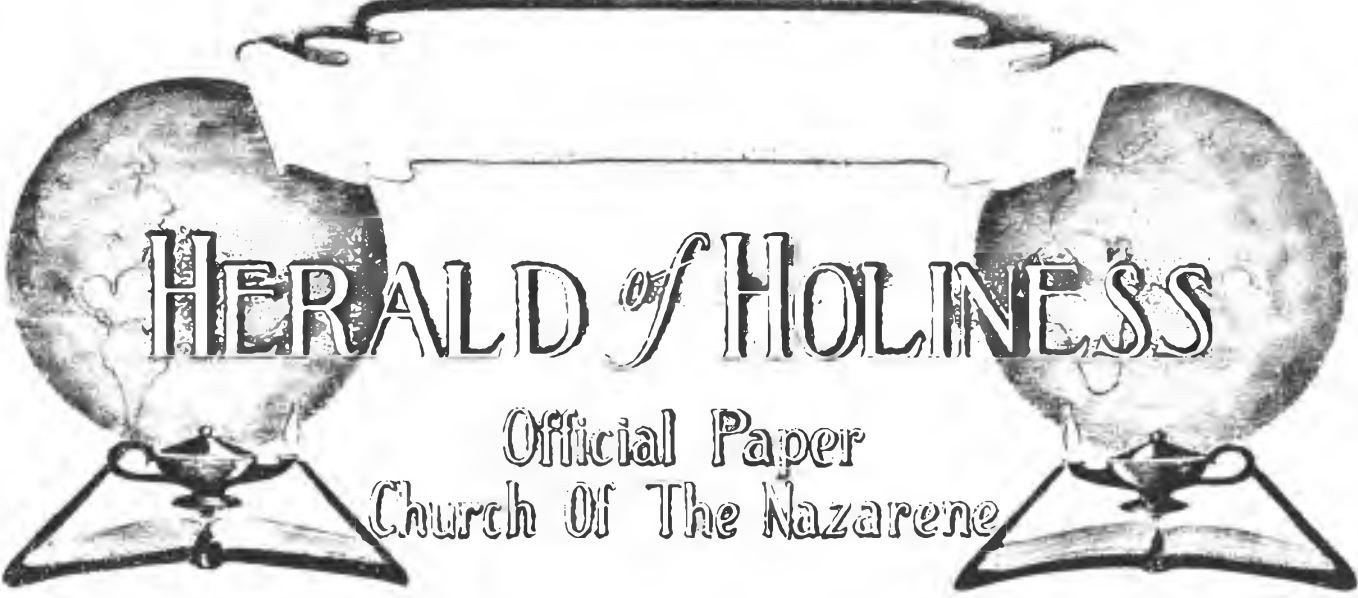




HERALD of HOLINESS

Official Paper
Church Of The Nazarene

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WHOLE NO. 933

THE MIND OF CHRIST IN US

MAN looks altogether different in the mirror of the Christ mind. His necessities and the possibilities of being and destiny are uncovered and brought to view as nowhere else. Christ gives us a photograph of man's real being from the mirror of his own mind, and we are permitted to see something of His greatness as a moral agent; his whole intellectual and moral being throbbing with immortality, with a possibility in himself of rising to the very acme of created beings, by choosing divine life and glory, becoming through his own volition a holy intelligence near the throne. Here, in the mind of Christ, you see that nothing counts but free volition Godward—forever given up to Him, freely giving all to Him, fully trusting Him. Nothing else can be of value in him or to him, and with these in him, nothing can hinder his upward flight.

Sin committed or inherited cannot hinder, for here is an enswathement of atoning blood. Weakness cannot hinder, for here are the everlasting arms. Poverty cannot hinder, for here is the divine alchemy which turns a unit into millions. Wealth cannot hinder, for here is the transforming power that turns wealth into welcoming friends. I thank God for this photograph, but there is something better—when I, through the renewal and sanctification of my mind and His own indwelling, have His mind, I see as He sees; I have the same vision of a human being; man stands out before me in his undying glory and infinite possibilities, I have the mind of Christ.

You may see Calvary, and know what it is to have earthly things sink out of sight and perish; to feel the treasures dying out of your arms, and you dying to yourself until you are crucified to the world and the world to you. And you may know that the resurrection of life has come into you—and that He fills you with His abundant life.—Selections from Dr. Bresee's Sermon on "The Mind of Christ in Us."

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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WHY ARE TWO WORKS OF GRACE NECESSARY?

ONLY recently we received another communication concerning entire sanctification as a second work of grace with a request that we reply to certain questions. Evidently there is much confusion in the minds of our people concerning this great doctrine. One of the points of confusion seems to be, Why is entire sanctification a second work of grace; why is the work not completed by a single act of divine power? Last week we endeavored to show that much of the confusion concerning entire sanctification arises from false views concerning regeneration. We are continuing this discussion, this time giving a brief statement from Bishop Peck's "Central Idea of Christianity," which we regard as one of the clearest presentations of this subject in print. In discussing the essential difference between regeneration and sanctification he says:

"Just as natural life and the condition of the living being are distinct, spiritual life and the moral condition of the spiritually alive are distinct. Certain invariable coincidences between these two things in no respect interfere with their essential difference. Now, two things so entirely distinct, as the fact of spiritual life and the normal state of the spiritually alive, ought to have different names.

"Regeneration appropriately designates the former, sanctification the latter. The first term includes both the sign and the thing signified. Generation denotes the production of natural life, re-generation, the production of spiritual life. Now the force of the illustration is seen in the following particulars: (1) The soul in its natural state is dead, 'dead in trespasses and in sins.' It is so, because 'to be carnally minded is death.' (2) Natural life is the product of divine power alone, and spiritual life must be also. Generation expresses the operation of this power in the one instance, and regeneration in the other. A similar relation exists between the ideas represented by the words creature, and 'new creature,' 'born' and 'born again.' (3) Generation and birth produce new natural powers and functions, which demonstrate the omnipotence of their Creator; regeneration and the new birth produce spiritual powers and functions, which demonstrate equally

the divinity of their origin. (4) The result of generation is natural life with its accidents, the result of regeneration is spiritual life with its accidents; the degree of health may be mentioned as an accident of the former, the degree of sanctification or holiness as an accident of the latter. The word sanctification just as appropriately denotes certain treatment of the soul, which God has brought to life, as regeneration does the fact of bringing it to life. Sanctify is from *sanctus*, holy, and *facio*, to make. Sanctification is literally the act of making holy, and this is its essential meaning in systematic divinity.

"Now here are two things totally distinct from each other, as much so as a fact and a quality of a fact, a thing and an accident of a thing can be; and here are two terms of entirely different import, completely adapted to represent these two things respectively—regeneration, the production of spiritual life; sanctification, the treatment of the soul spiritually alive—neither of which can, without violence to the laws of language, perform the office of the other. We humbly submit, therefore, that they ought not to be used interchangeably, and that attempts to so use them have caused nearly all the confusion which has embarrassed these great points in theology.

"The experience of Christians amply sustains the distinctions we have made. It is generally if not universally: (1) That, in conversion, they receive a new life, manifesting powers and functions entirely spiritual, and different from any they have before exhibited; as before this they have proved that 'to be carnally minded is death,' they now prove that 'to be spiritually minded is life and peace.' (2) That with regeneration they have received but an imperfect sanctification; or, in other words, that God has commenced to sanctify the souls which he has regenerated, making the progression and completion of the work depend upon conditions which he has clearly revealed. (3) That, so far from being identical, regeneration may be truly affirmed of those who are in all stages of sanctification, and only a few profess or believe that they are sanctified wholly, whereas all Christians claim to be and really are regenerated. (4) That the great business and chief difficulty of all regenerate men is to secure their entire sanctification. This is the great question between them and God on the one hand, and Satan on the other; and too, generally, it takes nearly the whole of probation to settle it. Now the strength of this argument is in the circumstances that it is of the nature of fact and utterly undeniable."

"After all, stewardship is measured by love. Which do we love more, God, or our pocketbooks? Which has first place in our affections, the Master, or our selfish use of time? Which do we care for most, the furtherance of the kingdom, or the companionship of sons and daughters? Where does the supreme love lie?"

SILENT WITNESSES TO HOLINESS

Many of the historic colleges of our country are silent witnesses to the great truths of Christian experience. While visiting Bowdoin College recently we were especially interested in the portraits of the graduates who had attained distinction in literature and the arts. A beautiful portrait of Henry Wadsworth Longfellow, perhaps the most famous graduate of this historic old college, adorned the wall of the reading room. Near the picture of Longfellow hung another, a portrait of Thomas C. Upham, widely known in his day for scholarship and piety. He was a Congregational minister, loved and respected, the famous author of that great book, "The Interior Life." As we looked upon the portrait of this great man, we could but recall the definite testimony which he gave to holiness or Christian perfection, the doctrine which the Church of the Nazarene has been raised up to propagate and conserve. When he began seeking this experience he was not in a backslidden state, but possessed a "clear evidence of adoption and sonship." But with this "close and deeper communion with God" he found evils within which the new birth had not removed. He says, "I do not know that I was ever more troubled. The remains of every form of internal opposition to God appeared to be centered in one point, *selfishness*." After crying to God for strength his faith at last triumphed and he was led to exclaim, "Thou hast given me the victory." "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves as I understood it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

HOW TO MEET TEMPTATION

Madam Guyon in her letter on "Distraction and Temptations" and the remedy for them, gives some excellent instruction, which were it heeded would not only bring the soul to greater triumphs in the faith, but prevent the wounds which so often result from a prolonged struggle with the enemy. Christ met the tempter with the word of God, and Jude states that even Michael in contending with Satan about the body of Moses durst not bring railing accusation against him but said, "The Lord rebuke thee." We are not only saved by faith but we live by faith, walk by faith, and must fight our battles by faith. To oppose our own wisdom, or our own will power against the power of the enemy is to always suffer defeat. There is a better way—well stated indeed in the following words: "A direct struggle with distractions and temptations rather serves to augment them, and withdraws the soul from that adherence to God, which should

ever be its sole occupation. We should simply turn away from the evil, and draw yet nearer to God. A little child on perceiving a monster, does not wait to fight with it, and will scarcely turn its eyes toward it, but quickly shrinks into the bosom of its mother, in assurance of its safety. If we do otherwise, and in our weakness attempt to attack our enemies, we shall frequently find ourselves wounded, if not totally defeated: but by remaining in the simple presence of God, we shall find instant supplies of strength for our support."

NEW COVER DESIGN

The HERALD OF HOLINESS this week appears with a new cover design. For some time it has been the expressed desire of the publishers that the HERALD OF HOLINESS might be enlarged to the same page size as The Other Sheep, our missionary paper, but with thirty-two pages as at present. This is impossible unless a new press is purchased, as the present paper is the largest that can be printed on the presses now operated by the Publishing House. It has been thought, however, that the former border design, due to a familiar law of optics, made the paper appear smaller than it actually was, and the present cover has been designed to give the largest effect possible to the paper. We hope that the new cover design will meet with the approval of our subscribers.

A NEW DEPARTURE

An action of the General Board approving the proposition of the Publishing House to institute a Music Department in connection with its other publishing interests is a departure destined to hold much in store for the church. Rev. Haldor Lillenas of Indianapolis, Indiana, president and manager of the Lillenas Publishing Company, has been secured as manager of this new department, and the Lillenas Publishing Company will now operate from Kansas City as its headquarters instead of Indianapolis. One of the major interests of this department will be the preparation of a hymn book for the church and already a questionnaire has been sent out to pastors and other workers as an aid in securing the information necessary for the compilation of the new hymnal. The department will also prepare and publish quartet books, Easter and Christmas programs, special song books and other like publications for which Rev. Lillenas is so eminently qualified.

We first became acquainted with Rev. Lillenas twenty years ago when he was just beginning his work as a song writer and knew something of his earlier struggles and can appreciate the marked success which he has attained. The high purpose which animated him and the determined persistence with which he was endowed overcame by degrees the obstacles which confronted him and made possible the position of great prominence which he now holds in his chosen profes-

sion. He is admittedly one of the foremost song writers of our land. Rev. Lillenas began his work in 1906 and since that time has written over two thousand songs, besides over one hundred public school songs which are largely used. Probably his most popular compositions are "Wonderful Peace," "It Is Glory Just to walk with Him," "Where They Need No Sun," "The Garden of My Heart," "I Have Settled the Question," "Wonderful," and "Your Roses May Have Thorns." His songs have found their way into practically every community in this country and also in many foreign lands where many of them have been translated into other languages.

MANITOBA-SASKATCHEWAN PREACHERS' CONVENTION

It was our privilege recently to attend the Preachers' Convention of the Manitoba-Saskatchewan District held at Regina. Previous to the opening of the convention, however, we spent a few days with the local church, making a full week in Regina. It was a very great pleasure to meet Rev. and Mrs. A. F. Metcalf, whom we had known in other days, and to witness the great work which they have accomplished in Regina. When in Canada last, about five years ago, the district had not yet undertaken any work in this the capital city of the province. Later the services of Evangelist W. P. Jay were secured and a tent meeting held in the city. Rev. Metcalf assumed the duties of the pastorate and has continued in this relationship since that time. For some time they worshiped in a hall, but now have erected a commodious building which later will be used as a parsonage, when they are ready to build their church. They are located on an excellent corner near the place where all the carlines of the city merge into a central system. The building will seat about two hundred fifty and the last Sunday night was filled to capacity. Chairs were placed in both aisles and the primary chairs placed about the altar for the children and it seemed no more could possibly be accommodated. We especially appreciated the revival spirit which rested upon the services. Practically every night there were seekers at the altar for pardon or purity, and on the last night something like thirteen or fourteen knelt at the altar and prayed through to victory. The church has a congregation of strong men and women and a splendid company of young people who are very active in the work of the church. The church is fortunate also in having a number of excellent business men on the board and as a result they are making progress financially as well as spiritually. We were very hospitably entertained in the home of Brother and Sister McPherson, who are substantial members of the church and interested in the cause of holiness. Brother McPherson is deputy clerk of the court in Regina.

The convention proper began on Wednesday evening and was under the direction of Rev. George L. Biernes, the District Superintendent. He has a fine compan-

of spiritual men and women as pastors and all were present except one, if we were correctly informed. The first day of the convention was devoted to the W. F. M. S.; the second to the Sunday school, and the last day to the young people's work. A number of excellent papers were read and ably discussed. The energetic secretary, Rev. MacGregor, plans to mimeograph extracts from a number of these papers and circulate them among the churches. One of the pressing needs of this great Northwest country is sufficient home missionary funds to enable the District Superintendent to carry out the progressive program which he has outlined. There are several cities and large towns where a Church of the Nazarene should be organized. Immediately following the convention Rev. Beirnes and Evangelist Harry Vogt left for Shellbrook, near Prince Albert, where they plan to hold a meeting, hoping at the close to organize a church. Plans are on foot for a meeting in Saskatoon as soon as practicable. Prince Albert, the northern gateway, should have a live church, as also should Brandon, one of the railroad centers. At present Rev. Beirnes is aiding the work in Moose Jaw which was organized in 1928, and while sinking into decline for a while, bids fair to become one of the strong churches of the district. Moose Jaw is an important railroad city and should have a strong church to serve this constituency. We appreciate the courtesy shown us by the District Superintendent and pastors on the district, and sincerely hope that the next few years will mark rapid advances of the work of holiness in these prairie provinces.

THE PERSONAL TOUCH

With the attention being given to a consideration of Pentecost and its meaning, there should come a renewed emphasis upon personal evangelism. The coming of the Holy Ghost on the day of Pentecost as a gift of the risen and exalted Christ was an enabling Spirit, energizing the disciples with spiritual power for authoritative witnessing. This witness was not of words merely—it was a bursting forth of the same spiritual life which dwelt in Jesus their Lord. The term "witness" therefore carries with it the thought of a reduplication in the disciples of the life of Christ through the Spirit. Jesus came to "seek and to save" those that were lost and His disciples are to witness the deep, abiding interest which Jesus had in the souls of men, by seeking out the needy everywhere and bringing them to God. In order to stress this necessary phase of successful evangelism, we are beginning in this issue of the HERALD OF HOLINESS a series of articles by Rev. J. W. Montgomery entitled, "The Personal Touch." Brother Montgomery writes in an easy, clear style and deals not so much with theories as with concrete illustrations of what can be done through the personal touch. His articles will be read with interest and will doubtless prove helpful in calling out unused resources of the church in the work of evangelism.

WHAT IS A CHRISTIAN?

By General Superintendent Chapman

THERE is a remarkable and true historical background for our holy religion, and this history is recorded in the Holy Scriptures—the Bible. Unbiased scholars who take pains to investigate are compelled to admit the historicity of Christianity. But believing the history which is connected with it does not make one a Christian, although being a Christian involves and includes believing this history.

The Christian's Bible is the most marvelous book in the world. It is not primarily a book of history, but such history as it contains is true. It is not a book on science or philosophy or art; but all its references to science correspond fully with all that any one *knows* about the subjects mentioned; its philosophy is at once the simplest and the most sublime, and it has been the inspiration for the purest and finest art the world has ever witnessed. Primarily it is a book on religion and its pages contain a revelation of the only true religion God has authorized among men. And yet owning this Book, even admiring and reading and accepting it as true does not constitute one a Christian.

The doctrines of Christianity are true and pure and fully commend themselves to the reason and logic of thinking people. These doctrines teach all that it is necessary now to know about man and his way to God. These doctrines acknowledge sin, but they condemn it and make known a remedy for it. They speak of Christ and reveal His loveliness of character and show that He shall finally triumph. They tell men of their origin, duty and destiny. But accepting these doctrines does not actually make one a Christian.

The Christian standard of ethics is the noblest and purest ever set up on earth. Personal holiness and social purity are enjoined and no provision is made for vice or crime or sin except on condition that they be abandoned and practiced no more. The very best conduct enjoined by any creed or clan or religion of man is involved and enjoined by the ethical standards of the Christian religion. And yet accepting this standard and practicing its precepts does not make one a Christian.

Christianity has the most beautiful ordinances and these possess the deepest and most sacred meaning. There is baptism with water which is the outward sign of the inner work of God's grace in the heart. There is the sacrament of the Lord's Supper, which reminds of the Lord's suffering and death, prophesies His coming again and signifies the partaking of the merits of His broken body and shed blood by those who gather about this table. And yet being baptized with water will not wash away sin and regenerate the heart, nor will partaking of the elements which represent His offering for sin make one a partaker of His blessed life. Celebrat-

ing the ordinances may be but a form, and hence they do not actually make one a Christian.

The Church is the mystic body and bride of Christ, and as it is partially composed of transformed, twice-born men and women on earth, it has visible form here. But one may professedly attach himself to the earthly church and yet not become a Christian thereby. All are not of Christ who profess to be so. Profession does not always involve possession.

And because Christianity is not always found in any or all of these things men have frequently missed it entirely while reviewing and enforcing these things which accompany it. It is as though they beat the straw but failed to garner the wheat. Or as though they grasped at the shadow and missed the substance. Men write books on "The Philosophy of the Christian Religion," or on "The Science of the New Birth," and fail to discern that Christianity is neither a philosophy nor a science, but a revelation.

But what indeed is a Christian? Specifically he is one who has been "born again." That is, one who by the gracious operation of the Holy Spirit has been raised from the death and grave of sin and condemnation and quickened into new life in Jesus Christ. Such a one does of course believe the doctrines, practice the ordinances, obey the precepts and hold membership in the visible church. But he does these things because he is a Christian, and the doing of them does not make a Christian of him.

How very difficult it is for us of gross, material and sordid surroundings to rise to the heights of the apostolic definition of Christianity as "Christ in you the hope of glory"! How prone we are to substitute something for this only reality! If not creed or works, then it is human enthusiasm or shallow, religious amusement—anything but the mystery that has been hid from the ages but is now made manifest unto those who truly believe.

But let's you and I refuse every substitute and every imitation. Let us mourn between the porch and the altar until God himself comes and comforts us. If we take the comforts of men, even though they be the well meant words of a zealous altar worker who is anxious to "profess" us, our comfort will die out. Let us press on and pray on and make sure of our consecration and like Abraham of old, let us stand by and keep off the birds of prey from our sacrifice until the smoking lamp and burning furnace of the pentecostal baptism shall appear between the pieces thereof. Then let us make our daily lives to possess the vital proof of the divine indwelling in the burning within of the holy fire which is not quenched even after the chaff is consumed. For if Christ be not truly in us then are we reprobates and no Christians.

WHY SHOULD I GO TO CHURCH SUNDAY?

By J. E. Williams

PERHAPS every reader of this article has looked with reverence and admiration upon that wonderful picture "The Angelus." It may have so found your heart that a copy hangs on the walls of your home. As a painting it is not famous for its rich coloring, neither its selective grouping of characters; yet its simplicity of tone and creation has commanded the attention of art lovers the world over. Millet painted it in 1859 and sold it one year later for \$160. Some thirty years later it was purchased for \$116,000 by the American Art Society, and then rebought the following year by a native countryman for \$150,000.

"The Angelus" presents an humble peasant in the field with his wife standing at his side. She, clothed with her blue apron over her short skirt and with cap on her head, is standing with clasped hands, looking up with an exalted expression of devotion and gratitude. He, removing his hat, and holding it in his hand, is bowing his head in an attitude of reverence. It is the sublime hour of twilight and the setting sun glorifies the western horizon. Their day's work is at an end. Upon the ground there sits a basket of potatoes, and nearby a wheelbarrow, with a digging fork stuck in the ground, expressive of the simple labor of the day. There in the dying light of day, with the glory of the setting sun like a halo upon the woman's clasped hands and the man's bowed head, we feel instinctively like removing our own hats and clasping our own hands and looking upward say, "My Father and my God." In the background of the picture a church spire, like the long finger of a human hand points upward toward God. It is the hour of the evening Angelus. The laborer pauses in the pursuits of life, not merely to listen, but to worship. You listen, in vain, to hear the soft echo of the bells—the theme is so significant. What a picture of instinctive devotion! What a commentary is expressed of man's need!

Yes, I must go to church Sunday because there is in my heart also a heart cry after God, and I must keep my ears attuned to catch the sound of the summoning Angelus, calling *me* from the digging of potatoes and digging after dollars, to thoughts of God, heaven and holiness. There is that innate something within every heart that cannot be satisfied with anything less than the reality of God's presence. Temporal goods and things do not and cannot satisfy a spiritual man. "The Word was made flesh, and we beheld his glory" means that God wants to become as real to us as life itself. Have you so found Him? When one day a few Greeks cried out "We would see Jesus," they voiced the cry that had been slumbering in the breasts of centuries past, and yet others to come.

When the dark days come and the sun of hope seems to have gone behind clouds that have no silvery lining,

and hot, scalding tears course their way across your cheeks; when disappointment or loss leaves your heart dead and your life like an empty, barren, desert land and despair and defeat haunt your footsteps, do you then find Him who said, "Lo, I am with you alway"? And, thank God, we can find Him who whispers that never does my foot strike a stone on the pilgrimage of life, but His struck it before mine found it; that never does a clinging bramble tear my flesh but that Jesus knows the pain I feel, because that bramble tore Him before it found me and that in all our afflictions He had a part. I must find Him, in a sense that is real; Him who is interested in every infirmity possible to mortal man. One who knows how the head aches, how the heart throbs, and how life itself sometimes becomes a desolate thing. I want to know Him who stooped and bent His eyes upon His writing while men sought to drag a woman to an ignominious death, and then looked up and said with tenderness and sympathy, "I have no accusation to make. Do not do it again."

If I go to church I shall find Him who so loved little children that they often gathered round Him and nestled on His bosom while He whispered "Such is the kingdom." I do not care about a theoretical God, but I want to know the Emmanuel—God with us. I cannot go to the God of Sinai—I do not want the trumpet that peals so loud—I want Calvary. And I want the Calvary that commenced at Bethlehem, when the Son of God thought it not robbery to demand equality with the infinite and eternal Jehovah, yet condescended to become a little child that you and I might be taught by a Brother who knows us, because He had lived our life; to look up into the face of the God of the old dispensation with a new hope, and lovingly, confidently say, "Our Father, which art in heaven."

A few days ago I looked across that glistening bay toward the sky line of San Francisco, that gateway to the orient. I tramped its streets, jostled elbows with the crowd, and lived again in memories some of its moments of history. It was there that Ole Bull was presented with that wonderful violin that was in years to come to thrill the hearts of thousands, touched by the skilled fingers of the master. One day Ole Bull went to see his friend Ericsson, who, though at one time a musician of no mean ability, gave himself to his workshop and his inventions and lost his taste and ear for music. Ole Bull went to his shop, hoping to win again his interest in music. He asked Ericsson's advice about a piece of wood that he wanted to put into his violin. Of course he had to relax the strings of his violin in order for Ericsson to make the experiment. When it was completed, Ole Bull tightened the strings, then tried it out to see if the sound was in any

way impaired after the repairing of the instrument. Then putting his very soul into it he began to play as only Ole Bull could play. And after a bit, lifting up his eyes, he saw tears running down the face of his friend like pebbles turning over in the bed of a mountain brook. And then Ericsson said to Ole Bull, "I knew that something had gone out of my life, but I never knew before what it was."

O men and women, that something which has gone out of your heart, your life, is that reality of God's presence. List to the divine oratorio of grace and let your heart be melted and find Him anew "at the place of prayer." Yes, I *must* go to the house of God on the Sabbath day, and,

*"There, blest Spirit! teach,
My soul right frames, as well as right desires,
That all my worship may be acceptable;
May prayer be the heart's speech,
Lifted to heav'n on breath of God-lit fires,
Which deep within me dwell.*

*"Then upon faith's strong wings,
May supplication reach the heart of God,
A prayer too deep for speech, which the soul feels,
Prayer, which, returning, brings
Blessing, as still the path of prayer is trod,
And the heart, God-taught, kneels."*

DECATUR, ILL.

OUR ARRIVAL IN INDIA

By General Superintendent Goodwin

OUR trip from China to India was a pleasant one, with one exception, the trip on the small ship, *Fungtien*, from Tientsin to Shanghai gave me one-half day of sickness; other than this we had a very enjoyable voyage to India. In this one experience I tried the captain's direction and kept drinking water, although I could not keep it long; but the fish did not profit much by my sad experience for they got only tainted water. On leaving Shanghai the voyage to Manila was uneventful, although it gave us time for prayer and meditation; time to reflect and converse over the events in Japan and China, compare notes and arrange and gather matters and plans to place them in better shape for future consideration. We enjoyed the precious fellowship of the workers in the Peniel Mission at Hong Kong, and did our best to help them in the two services we gave them in the one day of layover there.

We had two full days at Manila for the loading and unloading of the ship, which gave us time to see just a few things in and around Manila. We were much interested in noting the improvements in streets and buildings as it has been something like thirty years since the United States became interested in the Philippine Islands. In a material way there have been some changes, without question, and some of our denominations have done great work among this people. However there is much land yet to be possessed, and the back country and inland cities and villages offer a ripened field for evangelism.

I witnessed the review of the young troops in training from one of the colleges the last afternoon before we left. They were a bright, active company of young men, and gave evidence of a larger future for this people. The Filipinos as a race are not large, rather small of stature. Dr. Williams seemed almost a giant as he walked along the street in their midst. These people take readily to education and learn very rapidly, so we are told. The Chinaman is much in evi-

dence in the business of the city and he has a strong foothold in the matter of trade. There are many beautiful stores and one can buy almost anything useful in Manila. For one who has been accustomed to associate prohibition with the Eighteenth Amendment and the plan of our government, it was quite surprising to see liquor evidently on sale in many shops along the streets. What has been done or what is now being done to control this traffic I am not informed. I confess some disappointment in this regard, and hope the people of this land will have better sense than to buy and drink such costly and destructive stuff. I was pleased to read in the daily paper that the women of the city had arisen in opposition to the roadhouses which had been running in full force, and proposed to put them out of business. I trust they may be successful, and wishing them prosperity, I bid them God-speed.

The climate in Manila was very warm while we were there and they told us that it was their cooler season of the year. I wondered what it could be when it was really warm. The people do not burden themselves with overmuch clothing and one could not blame them in such a climate as this. I wondered if their styles of nakedness were spreading in the States and if this bad example was the cause of so much strange undressing and careless appearance in the matter of attire with many ladies on the streets in the homeland. If so these islands might prove a curse rather than a blessing.

While we gave much time to reading and writing on our way to Singapore yet the change and rest proved a great blessing to us both. In fact I did not know that I was so weary and worn until after this period of change. It evidently took me one month to get to a place where I could relax and really rest. The sea was calm and delightful all the way. It was quite warm much of the time in our room and hence we were obliged to remain on deck as much as possible,

which was no special disadvantage to us physically. I was invited to take the Sunday morning service the first Sunday on the *President Wilson*, in which Dr. Williams assisted. I spoke from Ephesians 5:25-27, and did my best to help the people to better things. I think I could have done better if I had had a few hundred Nazarenes to pray for me and shout me on just a little. It is very different speaking to those who are in sympathy with the message from trying to give out truth with no response. However, it has been my lot to take a service on the *Empress of Asia* as well, but here I had a company of missionaries numbering about forty to speak to, and missionaries generally are the most spiritual in all the churches. Nevertheless such services on board ship remind one that it is the Sabbath day and give opportunity for better fellowship. I was somewhat disappointed on this American ship to note how few of the passengers gave any attention at all to the religious services on either Lord's day. I felt somewhat ashamed of this fact, for during the service of the last Sunday while Rev. Ford was trying to carry on his service I could hear men and women playing games on deck, talking and laughing. I am fearful that American prosperity has not drawn its people nearer to spiritual things, but in the midst of her financial growth many are forgetful of God and salvation, just plunging along heedlessly and very carelessly with no preparation for heaven and eternal well being.

Our stay at Singapore was very short indeed as we found a freight steamer sailing the following day, so we changed our plans. This sailing had not been listed on this date, for the ship was delayed in her course two days, and this gave us opportunity to reach India four days sooner. We were well situated on this ship and had a very pleasant voyage all the way. There were only about fifteen English speaking people on this ship which gave us plenty of room on deck, and a good opportunity to learn many things about India. We had a man and his wife at our table who lived in Calcutta and were thus able to give valuable information which we both appreciated very much.

After we had entered the River Hooghly, and had passed some of the danger points where some twelve ships have gone down in the last few years, then with the great city of Calcutta in view, we felt some relief as did many of the passengers. Now we began to wonder if Brother Franklin would be there to meet us. What course should we take if he had not gotten our wire, for we had not received word from him. And thus we stood on deck just as the sun was sinking in the west and darkness was coming on, watching for a familiar face on shore. Slowly the ship began to make effort to land. Every eye was straining. No familiar form in sight. I attempted to wave the cross, hoping to catch some signal in return. And still as we moved nearer anxiously waiting and looking, I heard Dr. Williams say, "There he is." And soon my eyes caught the form and face of Brother Franklin. We

were indeed very glad for now we felt safe, he could direct us to some hotel, and take care of the coolies who always gather around, running and scrambling, trying to get the baggage to carry. This coolie system is very fine if one could only talk their language, but not being able to make them understand one word, it has become quite a problem to us, and we often wish for the "red caps" at home. But now all was well for Brother Franklin took full charge and all we had to do was to follow as he took us to Lee Memorial Home, where he takes rooms when in Calcutta.

Here we found comfortable lodging for the night where prayer is wont to be made both morning and evening, with grace before meals. Sister Lee is one of the old-time Methodists and conducts a school for girls. She has been a missionary in India for over fifty years. We were much interested to hear from her lips the clear vision of the kind of mission workers which will supply India's great need today.

The train and short river ride to Kishorganj took just twenty-four hours. This trip and our greetings on our arrival at our station must occupy another article. We are now well housed in our own compound at Kishorganj Missionary Home with Brother and Sister Franklin. Although well yet we are rather weary. Pray for us. With kind greetings to all.

LITTLE SERMONS ON GREAT TEXTS

I have redeemed thee, . . . thou art mine.

THE power of redemption is exhibited in its mighty deliverance. We can never think of redemption without yoking with it the thought of deliverance from all sin. Christ, having paid our ransom price, becomes our Redeemer. Faith and devotion to Him make effective that redemption and He becomes our Deliverer. Redemption fully comprehended is emancipation from all sin; sin's power is broken, we are freed from its dominion, we are no longer its victims, we are victors through our Redeemer, we are cleansed from its pollution within and delivered from sinful tendencies and desires. All this is made possible because, "I [Christ] have redeemed thee." Surely no one enjoying this wonderful redemption can feel any trace of pride, of conceit, or of boastfulness; nor can he take any credit to himself for the righteous life he may now be enabled to live. Each of us, if left to ourselves, would lapse into the old ways of sin and unrighteousness. It is only through the constant presence of the Redeemer that we can continuously enjoy the power of redemption.

The glory of redemption is its positive element; that of being the Lord's possession. "Thou art mine," is God's manner of expressing the glory of redeeming grace. This mighty deliverance, wonderful as it is, is only incidental; we are redeemed, we are delivered from sin, that we might be possessed by God. The

purpose of redemption is that God may have a people He may call His own. The little word for ownership here used is, M-I-N-E. This is the word for ownership from childhood to the end of life. The child runs crying, "Mine," when his toy is picked up by a stranger. The adult proudly speaks of his possessions as being "mine." These we usually acquire by the right of purchase or by gift. Christ has acquired the right to call men "Mine," through the right of purchase—"the precious blood of Christ."

Because He has redeemed us He has a right to look upon us as His property. Gift or grant is another means of acquiring possession. The bride gives herself to her husband, and he looks upon her with greatest satisfaction, saying, "You are mine." He likewise gives himself to her, and she too says, "You are mine." Love thus unites the two in a union of possession; they no longer live for themselves as individuals; they live for each other. Christ has given Himself to us. His love has won our hearts and we bow in submission and devotion, saying, "Thou Christ, art mine." He, accepting that gift of devotion, says, "And thou,

child, art mine." We live no longer independent of Him; He is our life, our joy, our all. "I am His, and He is mine" is the deepest conception in the human heart of the glory of redemption. Love in the heart of God witnesses to love which prompts devotion in the heart of His child, and says, "Thou art mine." We are His to be possessed by Him, to be controlled by Him, to have Him dictate and motivate our lives, to be led into fields of service and blessing as He would use us, His property; fully possessed by Him in every detail of our lives is the glory of redemption.

Just as an owner may look upon his property and say, "All within this enclosure is mine"; so God desires that we, through redemption, may be so completely consecrated and devoted to Him that He may announce to all hell, "That life to its utmost boundaries is mine." This thought of possession brings security to us; God will not forsake His property. It brings fellowship; God-possessed men are His companions. It brings consolation and comfort; He is with us in our trial and sorrow. "I have redeemed thee, . . . thou art mine."—D. S. C.

THE PERSONAL TOUCH

By J. W. Montgomery

NUMBER ONE—A PLEA FOR THE LOST LAD

For how shall I go up to my father, and the lad be not with me? (Genesis 44:34).

THIS is the heart cry of one who has come to realize his responsibility to another. It has taken him many years to see it, but at last he both sees and feels it. He thinks of it now from two angles. First from the standpoint of a broken hearted father, and second, from the standpoint of a bound lad. He helped to break the father's heart once by letting a lad slip through his fingers into the bondage of Egypt. Perhaps he had little to do with the actual transaction himself, but he had taken the line of least resistance while in the company of his brethren who forgot that they were their brother's keepers. He had failed to take his stand when he saw his brethren reach the point where they were more concerned for the financial side of the program than they were for the welfare of a lad. Something had again called his attention to that sad picture which hung on memory's wall to haunt him through the years of a lad's absence. He has wondered many times if the picture would ever fade. Scarcely could the question arise in his mind before the answer came through the thought of a broken hearted old father, and told him that without repentance his sin of neglect could never be forgotten nor atoned for.

Now another lad is about to be held captive in Egypt! This time he must withstand greater forces and obstacles to save the lad than would have been

required in the case of the other one. He is at a loss to know how to go about it, but he has settled one thing for all time. That is, he will bring the lad to the father at any cost! He is finding no excuses to offer. He is willing to take the blame forever if he fails to bring the lad safely to the father who has made him responsible for him. Not once did he think of being "willing to fail for his father." He must succeed, else he wants to die.

With the awful remorse that comes through the memory of his part in the crime against little Joseph a score of years before, and the heart crushing effect of the announcement that Benjamin must be held in bondage, Judah falls at the feet of the great Joseph that God and the hard knocks of Egypt have made, and cries, "How shall I go up to my father, and the lad be not with me?" He felt all for the single individual when he uttered that sentence that John Knox felt for a whole nation when he prayed, "Give me Scotland or I die."

Mr. Moody and his singer, Mr. Sankey, were taking a morning walk. They saw some gypsies camped near the roadside. Turning to pay the newcomers a short visit, they were pleased to find among them a bright looking little lad who seemed to respond readily to their religious approach. Mr. Sankey placed his hand on the head of the lad and prayed earnestly that God might save him and make him a great blessing to the world. He was later rewarded with information that the lad was saved immediately after, and as the result of that visit. That lad became the famous

Evangelist Gypsy Smith! Had Mr. Sankey been willing to "go up to the father and the lad [camped beside the road] not with him," the world would have lost a treasure that has made multiplied thousands rich.

The old man was poor in this world's goods, but he was rich in faith. Going out in search of employment he made his way to the home of an infidel farmer, who hired him at low wages to hoe corn. A lad of fourteen worked beside the "hired hand" and soon the two became fast friends. One day the man of God began to tell the infidel's son about the Christ he served. The lad's heart became hungry, and was soon broken before God. It resulted in the salvation of the entire family. But the influence of the "corn field sermon" to one individual did not stop there. That lad became a mighty preacher, and the founder of the American Holiness Association. His name is a household word among Christian people throughout the nation, John Inskip! The name of the corn field preacher is not known, but thousands know that the world would have suffered great loss had he been willing to "Go up to the father and the lad [of the corn field] not with him."

A godly woman whose eyes were trained to look for opportunity everywhere, was unwilling to pass the baseball grounds without speaking to a lad about his soul. The short sermon went home, and the prospect was won. As a result of that day's work in the field of personal evangelism came Billy Sunday, and from his forty years in the ministry multiplied thousands to the Lord for pardon. Suppose the lady had been willing to "Go up to the father and the lad [from the ball ground] not with her." We might be fighting yet for the 18th Amendment.

This is no time to stand by and criticize the lad for not going to church and Sunday school. We have no time to talk of the lure of pleasure calling the lads from the house of God. We must go out saying, "How shall I go up to the father and the lad not with me?" We must be saying, "If I fail to bring him to my Father I must bear the blame forever." Hardly one who reads this but could bring at least two lads to the house of the Lord during 1930. We must bring them from the bondage of Egypt. We must bring them from the roadside. We must bring them from the corn field. We must bring them from the ball grounds. We must bring them from the streets and the alleys. "How shall we [as a church] go up to the Father and the lads be not with us?"

So make the day on which you enter a day not only of thanksgiving but also a true day of brotherhood. Enlarge your sympathies on every side. Learn patience with the faults of others and by the example of their overcoming learn to overcome. So shall the new day open for you a new opportunity for the great virtues—Faith and Hope and Charity.—ISAAC EDWARDSON.

IS THE SPIRIT GRIEVED?

DIVINITY has been pleased to reveal Himself to man as Trinity. Father, Son and Holy Spirit is the way this manifestation has occurred in scriptural history. The age of the Father came first, the age of the Son, Jesus Christ, came next, and then followed this present age, viz., that of the Holy Spirit. The age of the Spirit began at Pentecost and will expire at His second advent.

Since His official descent in the historic upper chamber, the Holy Spirit has been the divine executive of this age. He it is who convicts of sin. Upon the repentant and believing seeker He confers regeneration, and witnesses in his heart to the same. He reveals to the newly converted the presence in the soul of inbred sin, or carnality. He convicts the Christian of the great need of a heart cleansing. He prompts that soul to seek purity in the experience of entire sanctification. It is the baptism with this divine Spirit which burns away inherited depravity and makes one's heart fit for His abiding place. To this experience He also bears witness. He guides, He keeps, He comforts, He chides, He restrains. The life of the Christian after he receives the fulness of the Spirit, becomes a personally conducted excursion. The Holy Spirit is the Conductor. The excursion is the journey of life. The sanctified experience is the chariot of His grace in which we travel. The goal is our heavenly home.

The holy Book clearly teaches that *it is possible to grieve the Holy Spirit*. So tenderly does He love us, so interested is He in wooing, directing, and guiding us, that unless we accord Him great deference and affection, *He is grieved*.

He never thrusts His attention upon us, and unless we invite Him, welcome Him and defer to Him, He feels our coldness, and slowly, grievously withdraws Himself. *Woe unto that soul who permits Him to depart.*

We can grieve Him through lack of prayer, or through a lessening of earnestness and sincerity in prayer. Failure utterly to believe His word puts a coolness between us and Him. Hesitation to trust His providences checks the ardor of His manifestations. Any form of disobedience affects Him like an angry insulting look or word does a dear friend.

Neglect of tithing is so manifestly an act of unbelief and so prevents the great work of spreading holiness which He has come to promote, that it chills His close and tender ministries for us.

Carelessness in attendance on worship or prayer-meeting is in effect a reflection upon Him, and separates us from Him. There is so little real service we can render Him, anyway, that we ought faithfully to do everything that comes to hand, however insignificant.

His great task on earth is to make men holy. That is why He is called the *Holy Spirit*. Hence He is passionately interested in revival meetings, home mission

evangelism and foreign missions. If we let down on heart breaking, desperate evangelism, *He is grieved*. If we rest content that we are saved, and forget the panting, dying millions of fellow Anglo Saxons who are perishing without Christ, *His heart is broken*. If we fail to pray for foreign missions, or support this cause with our money, *He feels hurt*. How dearly He loves foreign missions. How eagerly He pervades the whole seething, writhing, agonizing mass of immortal souls who are dying over there in the night. He searches every heathen heart for some trace of penitence; for any dim longing for righteousness; for anything akin to hunger for God. He is broken hearted over their famine struck conditions, their heartless cruelty, their woe, misery and damnation. He desires, with a divine yearning their salvation and sainthood.

But hark! Here is a strange truth; and as true as it is strange: *Deity cannot do much for humanity, until He can secure some human body and mind through whom to operate*. This is one reason for Christ's incarnation. The deity of Christ must clothe itself with a human body to make salvation effective. So the Spirit must enter some human, possess that human, animate that human and stir him with at least a degree of His own passionate love for the lost before He can save those lost ones. Consequently He fills the hearts, and then calls missionaries. A divinely called missionary is peculiarly the property of the Holy Ghost. He points them to their work. He inspires them to love the unlovely. He gives them grace to touch the un-touchable. He drives them toward the mission fields. They are unhappy when they cannot go. Their life element is the fetid atmosphere, the woes, the horrors, the sorrows, the needs, the filth, the stench, the wounds of the heathen. They love them. Their sanctification, the Holy Spirit, has made them so. He is endeavoring, through His incarnation in these missionaries, to save the doomed, blighted, ruined children of night in foreign lands.

And listen, who prevents these Spirit called, Spirit driven missionaries from going? Who chains their ardent souls? Who hitches them to a clod in the homeland? Who shackles them hand and foot and dooms them ever to long, ever to yearn, ever to hope, but never to realize their Spirit inspired passion? *We, the church at home*. Let us admit our fault and face facts. We must have our cars, our radios, our comfortable homes, our good food and clothes, whether these Spirit inspired men and women go or not. Let them remain at home, so, by our actions we say; let the dying heathen perish, *we must be satisfied*, though *they are lost*.

If 60,000 of our people would average two cents a day for missions, for a year, we could secure the magnificent sum of \$400,000 with which to unshackle our Spirit called missionaries and rush to the rescue of the thousands perishing without hope.

Have we done all we reasonably could do to help the Holy Spirit?

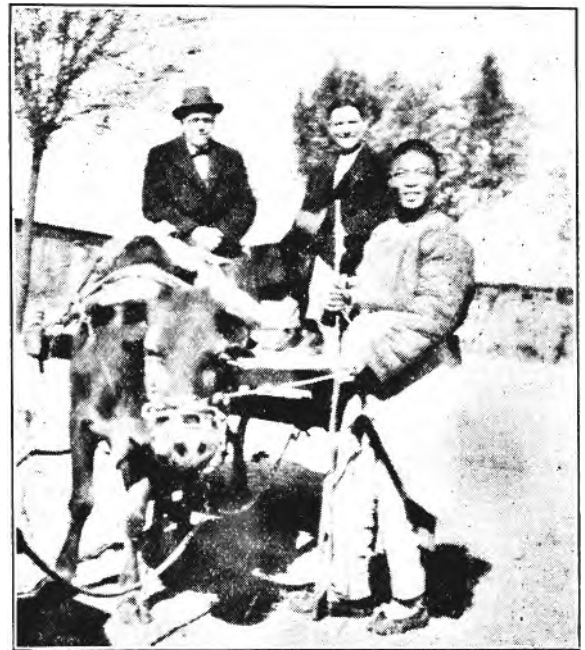
Is there any wonder that He is grieved when we carelessly pass this holy cause by, and fail to do our best?

J. G. MORRISON, *Executive Secretary*.

DR. GOODWIN AND DR. WILLIAMS IN CHINA

By PETER KIEHN

NOT until the cable message, "Arriving Tientsin, Chokomaru, November fifth," signed, Goodwin-Williams, did we fully realize that we should be favored with a visit from two of our General Superintendents at the same time. That we might best utilize the time while these, our church leaders, were with us we made a program for that time. A several days' meeting was to be held at our headquarters, after which the whole field was to be toured, visiting all the main stations, also as many of the outstations as could be reached. Word of this special visit was sent through our whole field as we knew most of our people would count it a special honor to meet two of our General Superintendents. They never do forget the messages brought to them through an interpreter. Frequently we have people come to us and ask how Dr. Reynolds and Sister Reynolds



are. They then will tell us that they heard Dr. Reynolds preach in the year nineteen hundred fourteen. They even remember the scripture he used for his text.

Considering the irregularities of the railroad trains at this time the two brethren, Dr. R. G. Fitz and Brother L. C. Osborn, who each have an automobile, were sent to meet the General Superintendents. The plan was to leave their cars at Techow, a railroad station on the Tsin-Pu line, and take the train into Tientsin. But should for any reason railroad communications be interrupted they could drive through in their cars. Fortunately they reached Techow in good time, got on a train that same day and reached Tientsin the next day. Thus they were able to attend to some important business before our guests arrived.

The Chokomaru having arrived on schedule time our friends now proceeded on their journey inland. By the help of the

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THE HOME-GOING OF MRS. M. W. KNAPP

By M. G. STANDLEY

MRS. M. W. KNAPP was born in the State of Michigan, March 4, 1868. Her father and mother were members of the German Methodist church, and brought up their children in the fear of the Lord. Her father died years ago. Her mother was left alone—no, not alone, for she had God with her. She was a saint, known in her community and among the holiness people as one of the firm characters who stood for full salvation. She went to her reward January 24, 1923.

Mrs. Knapp was married to Martin Wells Knapp, the founder of God's Bible School and Missionary Training Home, September 24, 1892, and came to Cincinnati on the wedding trip.

They labored together for God, preaching full salvation in churches and missions, and publishing holiness literature. They felt it laid on their hearts that God would have a Bible school.

In looking around for a place they finally were led to purchase here at Ringgold, Young and Channing Streets, a plot of land of about two acres with two buildings on it. The owners asked such a large price that Brother Knapp could not feel clear about it, but he prayed and said that if the Lord was in it they would accept his proposition of \$20,000—so much down and so much a year with interest. The deal was finally consummated for \$20,000. And now came the question of the first payment. We prayed and waited on God. Mother Duff, one of God's beautiful saints, sent the first offering. Brother F. M. Messenger sent \$1,000 and other offerings were made until the money for this payment was all in hand. (When Brother Knapp went to heaven \$3,000 had been paid, leaving a balance of some \$17,000 with interest).

We remember how Brother Knapp prayed and requested prayer for the name. To him this meant more than it would mean to the majority of folks. He wanted to glorify God in everything he did, and hence the name should be what he felt would please God. Finally, he felt that the Lord would have it called "God's Bible School and Missionary Training Home." It is strange how many seemed to object to having it called *God's Bible School*, but he went right on calling it "*God's Bible School*," "*God's Revivalist*," and "*God's Revivalist Office*."

Little did we dream that the oncoming months would be shrouded with sorrow. Before three months of the second school year had passed Martin Wells Knapp, our dear friend, brother and leader—"The Hero of Faith and Prayer"—had gone to his reward. To all who were at the school at that time it was a shock such as words cannot describe! We had not learned, as we have now, after years of testing and trial and sorrow, not to question but *know* that *God makes no mistakes*! The shock was not alone to us on the holy "Hill" but

the old subscribers of God's Revivalist will remember the shock it was to them, too. We could hardly believe it was possible that God in the beginning would take away the one we leaned on so much, but He thus thrust us back on Him. Sister Knapp was one of the first to rise from the staggering blow and declare, "*The will of the Lord be done*," and threw herself at the feet of Him who alone is able. The three trustees whom Brother Knapp appointed took up their work and bore the shock and brunt nobly. Brother Knapp was gone but God's presence still remained on the "Hill."

It was not long after this that Sister Knapp had a severe test physically, but she, with us and others, kept holding on, praying and trusting God, and He brought her out. Again and again, not being strong, has she had a battle physically. But God gave her the assurance, she told me many times, that "*His strength is made perfect in weakness*."



Not only was her heart in the work on the "Mount of Blessing," but she had a great burden and interest in foreign missions. Every month she wrote letters to the missionaries and sent them their allowances. The last year or two have been quite a test as the missionary fund ran behind; but we talked it over again and again, and prayed, and felt that we could not recall even one missionary, but that God in some way would see us through.

I thought when Brother Slater, who was one of the first speakers at the funeral service, spoke of Sister Knapp's love and zeal for the missionary cause, "Yes, how true! She was called as a missionary when only a girl, but prevented from going to the field, yet she saw her call multiplied over and over again!" Her heart was wrapped up in love for God and holy zeal for His cause and His glory.

The funeral was held Tuesday, February 4, and when I looked over that great audience in the Tabernacle (I do not know when I have seen the building more crowded, except on Thanksgiving day), my heart was stirred. The Tabernacle was simply packed with those who knew Sister Knapp and loved her. The ushers had all they could do to make even standing room for the people.

As we moved to the Tabernacle from the main building the honorary pallbearers, Revs. Charles Slater, John Butler, E. O. Chaffant, O. L. King, the Honorable Judge Thomas Darby, Honorable Judge Hugh Nichols, Revs. J. L. Glascock, W. W. Hanks, W. E. Lytle, Earl Davis, M. Vayhinger, J. W. Harris, Charles Stalker and just before the casket came Brother R. G. Finch and the writer. There were also a number of other ministers present from our own city and surrounding cities—such a large number that I cannot take the space here to name them.

Then followed the precious remains of Sister Knapp borne

by her grandson, John Wesley Knapp, our own sons, Meredith and Bob, our son-in-law, Jay, Brother James Williams and Brother Harry Messenger. After the casket came the loved ones and a few friends, then the teachers and heads of the different departments.

We feel that all that was said by the various speakers (there were eleven), in behalf of Sister Knapp was more than true. Much more could be said. One had to live with her to know her. Her heart was bound up in God's work and she lived only for the praise of His glory. Her whole being cried out in one aim—His will and His way. Her whole object was to lift up the One who said, "If I be lifted up, I will draw all men unto me." She felt and knew that if He could be lifted up, not only those in our own homeland but the millions "who sit in darkness and the shadow of death" would surely see and come to Him. She had a broad and distant outlook. Her faith claimed much for the Master. Her quiet, humble, forceful life testified of a great character. She was whole-heartedly against that which she believed was not of the Lord; her whole being cried out against it. She was a woman of strong convictions. When Sister Knapp was convinced that a thing was of the Lord, others might change their views, or object, and others might vote contrary, but she voted registering her minority. She believed in the old line of sacrifice and self-denial and she was ready at any time to go to any lengths for the Master. Hers was a life wholly given up to God and a lost world. We say an unwavering Amen to God's will and find heartsease and comfort because we know that she is reveling in the beauties and glories of heaven. As we watched the tired, suffering lines smooth out of the face and the expression of perfect rest, perfect satisfaction, take their place as she swept through the wide-open gates of the Eternal City, we could think only of the Word, "I shall be satisfied when I awake in thy likeness," and that was what it was—satisfaction with His presence, the house of many mansions, at home forever with God among the martyrs and saints of all ages!

Out in quiet, beautiful, Spring Grove Cemetery, between the two lines of students, the casket was carried up the slope, and we laid away the precious timent of clay until Jesus comes! In death she was laid among those she loved—a little Bible School company awaiting the resurrection morning!

DR. GOODWIN AND DR. WILLIAMS IN CHINA

(Continued from page eleven)

Lord the trip was made without any serious trouble and on November the seventh, in the afternoon, Dr. Goodwin and Dr. Williams arrived at our compound at Tamingfu.

The duststorm and narrow roads made the trip rather disagreeable, especially to those who have seen better roads than we have in China, however, everybody was rested and ready for the special meetings which started the morning of November the ninth. The services were well attended. The messages brought by our General Superintendents were well received. There were a number seeking the Lord. Since others are reporting on these meetings I shall not go into detail.

Closing at Tamingfu we now started on a tour through the field. Kuangpingfu in the west end of our field was visited first. The Dr. E. F. Walker church building was nearing its completion and the first service was held in this building while our General Superintendents were there. Our next stopping place was at the station near Chengan City. Mr. Chen, the preacher in charge, had the meeting well advertised. Our congregation got there before we did so the service began soon after we reached the place. There seemed to be unusual conviction on the people and one dear soul came weeping and confessing her sins even before an invitation was given. From Chengan we went back to Tamingfu. Spending a night at our headquarters we now started out

to our Shantung stations. Kuancheng, Puchow, and Fanhsien were visited and a two days' convention was held at Chao-cheng, the oldest station in our field. At each one of these stations we had good services as will be seen from other reports.

The Board of General Superintendents has exercised wisdom in sending to us two representatives at the same time. It is a saving of money. The matter of meeting our General Superintendents, escorting them to our stations and through the field involves considerable expense. No person who cannot speak the native language could manage by himself to travel inland. One person can escort a party as well as one person so that there is an advantage in sending two representatives at the same time. Again it is only once in years that we have the pleasure of having one or two of our general officers with us. Naturally many difficult problems, some that involve a considerable outlay of money, await their decision. At this time most of our fields are calling for more missionaries, more buildings and more money for native helpers. That our homeland constituency might have firsthand information on conditions existing on all our foreign missionary fields, so that proper advances might be made in all fields, it is of great importance that two General Superintendents make this world tour at this time.

The visit to China by General Superintendents Goodwin and Williams has been a great benefit to the missionaries, the native helpers and the work at large. Every missionary had an opportunity to bring before our church leaders matters that were upon his heart. Matters relative to the mission policy were freely discussed. Best of all, we are glad to report that souls received definite help. There were some real genuine cases of salvation.

THE HERALD OF HOLINESS

The HERALD OF HOLINESS of February 5th arrived this morning, and I began at once to read it through. I have always held that our HERALD OF HOLINESS is the best paper published, but I received a great deal of help—more than usual—from this issue. Now it helped me to get a truer perspective of the Church of the Nazarene and its objective in its great work for God! It helped me to see my own relationship to the whole, and also my own weaknesses.

True learning—how I need it! Provincial viewpoints—what a danger for me! Our school problems—what sympathy and intercession is needed from me!

Then there is Dr. Chapman's article on "Faith and Co-operation in the Task Set Before Us." How minutely he deals with the provincial viewpoints and helps me to see the danger so I can avoid them forever afterward. "The biggest factor in securing co-operation is the ability and willingness to give co-operation." Truly the best way to co-operate is to co-operate. Lord, help me to co-operate and to avoid provincial viewpoints. Then I can expect co-operation from others. Then God's work will be done by the whole church, and I will have done my little share in that work.

Let us take the offensive against sin, and not be found jostling each other in the muddy trenches of a defensive warfare. That is victory.

Our HERALD OF HOLINESS is doing a great work in unifying the whole church. God bless our HERALD OF HOLINESS and every one who reads it.

DAVID H. WILWORTH.

Worship is spiritual politeness, it is the "I thank Thee" of the heart.

The Lord offers to give grace for the present life and glory for the future.

"Most men forget God all day, and ask Him to remember them at night"



LESSON FOR MARCH 9, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: The Parable of the Sower.

LESSON TEXT: Matt. 13:1-9, 18-23.

GOLDEN TEXT: *Who hath ears to hear, let him hear* (Matt. 13:9).

INTRODUCTION—The time given for the beginning of Jesus' parabolic teaching is the autumn of 28 A. D., in the second year of Christ's ministry. It was spoken just off the shore of the Sea of Galilee, and as Capernaum was His home, situated on the north shore of the lake in Upper Galilee, it is thought that this point was the scene for the setting of this great parable, and the accompanying six, which are known to us as the "Parables of the Kingdom." The imagery of this parable is derived, as was usual in His teaching, from the objects immediately before His eyes—the sown fields of Gennesaret, the springing corn in them, the hard-trodden paths which ran through them, on which no corn could grow, the innumerable birds which fluttered over them ready to feed upon the grain, the struggle for life in the thin soil which covered a strata of stone, the luxuriant thistles in neglected places, and the deep rich loam of the general soil where corn was already giving evidence of a fine harvest—this was the picture before Him from which He drew material for the parable of our lesson. It is evident that the Master considered this parable fundamental, a right understanding of which will enable us to comprehend the ones which follow. "Know ye not this parable? and how then will ye know all parables?" (Mark 4:13).

JESUS AN OPEN-AIR PREACHER. We are introduced to the Master in this lesson as He leaves the house, probably the place where He had been asked to work a miracle as a sign of His Messiahship, and also where His mother and brothers had sought an interview with Him, and went down to the seashore and sat down. Here on the edge of this beautiful Lake Gennesaret (the garden of riches) the people assembled in large numbers until they pressed upon the Lord, "so that he entered into a boat and sat," and pushing away from shore a bit, He taught them from it. Jewish teachers were seated before their classes. We see in this act of our Lord His desire for the great open out-of-doors amid the unspoiled works of the Creator, as a place to set forth the mystery of the kingdom in its method of establishment, its corruption, its outward and inward growth, the condition of entrance into it and its final purification. While Jesus taught in the synagogues yet much of His teaching was in the open air, "under the stars," so to speak. The solitude of the moun-

tain sides were His chosen place of prayer. Fields and lakes and roadsides were places of service. There He found ground work for instruction, and the air was not full of stifling controversy and human hatred. He loved nature and nature loved and honored His authority.

THE PARABLE IN GENERAL. We have here four kinds of soil used to illustrate truth and one kind of seed, one Sower, the "Son of man," whose entrance into the world was a going forth to sow. The seed sown is "the word of the kingdom" which He first proclaimed. The hearts of men, the soil where the word is sown. There is nothing wrong with the Sower, the seed, nor the sowing; the difficulty is with the soil. Only one out of four comes to fruitage. This is Jesus' own estimate.

THE WAYSIDE SOIL. The seed was sown, but the soil was unbroken, and so it could not sink down into the earth, but lay exposed on the surface to the feet of the passers-by, until it fell a prey to the birds. But how has the soil or heart arrived at this state? He has brought it on himself; he has exposed his heart as a common road to every evil influence of the world until it has become hard as a pavement. He has laid waste the very soil in which the Word of God should have taken root, and the enemy, ever watching to take advantage of that condition to prevent man's salvation, "taketh away the word that was sown in the heart" (Luke 8:12; Mark 4:15).

SHALLOW SOIL. Because of the shallowness the seed germinated quickly. The truth is received at once and with joy. They are receptive and glad for the "good news" but this joy does not spring from a contemplative heart that has considered the costs, and hazards, and sacrifices. The fair and beautiful and sweet has attracted them, but the hardness of the warfare with sin and Satan as opponents has not been considered. Had there been depth the heat of the sun would have furthered the growth in grace and hastened its ripening. But the shallow become offended when afflictions come. They cannot endure the crucible, the refining process and fall away.

PRE-OCCUPIED SOIL. The seed sprang up but "the thorns sprang up with it" (Luke 8:7). There was a measure of growth but it was strangled so that "it yielded no fruit." The thorns absorbed the moisture and the richness of the soil by which truth should have been nourished. No wonder that truth pined away for the soil did not feed it. There was a blade but no full corn in the ear. No fruit to perfection. No lack of soil in this or even poor soil, but a soil pre-

occupied. The truth lacked a careful and diligent cultivation, and eradicating of mischievous growths. "The lusts of other things entering in, choke the word" (Mark 4:19). The power of godliness is eaten of the soul by the care of other things belonging to the world. Care is oppressing and crushing; riches are flattering and alluring; only a careful and constant cultivation will effectively keep these destructive agencies out.

GOOD SOIL. Not all the seed one sows perishes. We may sow in hope for there is a part that will prosper and will often yield a return of a hundred for one. This, of course, when the soil has been previously prepared to receive the seed as it is sown in the heart by the sower. Here lies the great work of the Sunday school teacher. When sparks are scattered they will adhere to tinder and burst into flame; where there is no tinder they expire. Truth is like a magnet thrust into the world's rubbish and attracting to itself all true metal substances.

"Father of mercies, we have need

Of thy preparing grace:

Let the same Hand that gives the seed
Provide a fruitful place."

—WM. COWPER.

NO RELIGIOUS EDUCATION

Inquiry was being made relative to the conditions and work being done by a certain church. One of the questions asked was, "What religious educational work are you doing?" The answer given was, "We are not doing any religious educational work; we have only the Sunday school and preaching." Ignorance, you say. Yes, but it may be that this answer hit the truth more nearly than some more intelligent persons would have done. It will have to be admitted that there are places where they have the Sunday school but do not have much religious education. You remember that the question was once asked, "When is a school not a school?" and the answer was given, "When it is a Sunday school."

We are glad to note that there has been much improvement in the Sunday school methods and results during recent years. But the above incident may suggest to us the question, "How much real religious educational work are we doing in our Sunday school?" Do not answer this too quickly. The test here is not in what you are doing, but in what the pupil is getting and becoming. Suppose we ask ourselves some direct personal questions. (1) Are my pupils increasing in Bible knowledge? Are they really learning or are they just sitting as passive listeners? Why not give them an occasional test that you may know what you are doing? If you want some help as to how to do this write to the Department of Church

(Continued on page sixteen)



Foreign Missions

Rev. and Mrs. Carl W. Mischke, who were planning on accepting a missionary appointment to Portuguese East Africa under our General Board, are temporarily deterred by Mrs. Mischke's ill health. It is hoped to forward them to that needy field next year.

Any pastor can secure attractive free literature about the Bible by addressing the American Bible Society, Bible House, Astor Place, New York City. This great institution is eager to serve you

In one church while the budget was being raised a man who had been recently converted, after doing some figuring, said he would give \$54.75 on the budget for this year. A little later he said to me, "Camel cigarettes used to cost me fifteen cents a day, and now I am going to give that much a day to the work of the Lord."

"Illinois Nazarenes believe in the Prayer and Fasting League. In one of the churches seventy-five per cent joined. In another small church the equivalent of one hundred and twelve and one-half per cent joined the League. And in still another place the equivalent of two hundred per cent joined the Prayer and Fasting League." [This item was furnished by a visiting missionary. No doubt he means that many outsiders united.—Ed.]

The Nazarenes at Kimball, S. D., led by the pastor, Maurice F. Gordon, plan a Special Missionary Number *HERALD OF HOLINESS* Service," when they will take an offering for missions. They are also preparing a box for some foreign field.

Missionary John J. Diaz, on our Cape Verde Islands field, laments the inability of our touring General Superintendents, Doctors Goodwin and Williams, to visit his field. It is hoped to reach him with general superintendency at the hands of Dr. J. B. Chapman before the 1932 session of the General Assembly.

Iowa District, under the able leadership of District Superintendent J. W. Short, is calling for missionary conventions. The Hawkeye state is catching the forward step of its aggressive leaders.

Pastor D. V. Johnstone, and the enterprising church at Minneapolis, Minn., are planning a "Passion Week" revival. The thought is to emphasize each evening of the last week of our Lord's earthly life with a message appropriate to the day, and then close the series with a great Easter celebration and a missionary

offering. Fine idea. Too much attention cannot be given to the scenes and teachings of the Master, especially those that culminate in the cross and the resurrection. Other pastors would do well to take this up.

At an enthusiastic missionary sanitarium meeting at First church, Nampa, Idaho, people cheerfully underwrote the building program of the hospital to the amount of \$18,000, payable in two years. For land and missionary homes \$2,000 was subscribed. The sponsors of this greatly needed agency for the care of our missionaries are encouraged. It is

The Department of Foreign Missions again faces a lessening income. Unless this can be checked, it will be impossible to authorize the new expenditure budget which is supposed to go into effect May 1. A few more of the monthly shortages that have faced us and we will be compelled to retrench in our current missionary expenditure. The General Board has said, "Do not run in debt. If the church will not send in enough missionary money, cut down the amount you send out!" O Nazarenes, beloved of the Master, help us to help the thin red line of battle, in mission fields.

hoped that regular courses in first aid and minor surgery can be instituted there, so that every missionary may be equipped before sailing for foreign fields.

The Wichita, Kansas, church which has been wallowing in debt and despair over its building has, with the encouragement of the Department of Church Extension, been able to refinance its building, and now the hope of saving it to the church is very bright. In the midst of all its troubles the Wichita church has paid regularly on its General Budget. It was not willing to starve the missionaries, though itself wading deep in the dismal flood of finance. Brother Griffith and his loyal people deserve the sympathy and prayers of all our people.

Let a pastor begin in earnest with "I ought to raise my General Budget," and ere long, if he continues to walk with God, he will say, "I will." And when he actually says "I will," then he can and does.

IF I COULD

If I could sit down face to face with every pastor in the Church of the Nazarene, and talk to him about the desperate need of the missionary cause, I would seek with every power I possess to show him how completely the success of Nazarene missions depends upon the pastor—his interest and leadership. But—

I cannot meet each one face to face, I must depend upon the cold type of this page. I must depend on the possibility of each one's seeing this message. I must risk the possibility of some pastors casting only a fleeting, and careless look at this page, and then turning to something less disturbing. But—

O pastor, if I could only make you realize that I plead not for myself, but for eighty missionary men and women dependent on us Nazarenes. For four hundred native workers dependent on us Nazarenes. For the thousands of hungry hearted heathen dependent on us Nazarenes. Pastor, I beg of you, share my burden. Take the portion that belongs to your church off my heart. Write me that you will raise your General Budget, and even more. Carry this burden to your people. Unload it upon them. We can all pray more when we're sufficiently burdened. We can all pay a little more than we are now paying. A little more, just a little more. And the budget income is sinking, sinking. By May 1, if we do not rally, something drastic must be done. Help, brethren!

J. G. MORRISON,
Foreign Missionary Secretary.

THE MISSIONARY

He's the proxy of every one of us—for we are all commanded to go and disciple all nations; but we can't and the missionary has gone to the field, not only for himself, but for us. He's our representative in the greatest adventure known to the church. He's doing what you and I ought to be doing, and cannot. Then why not share up with him? Don't put his share into that new car. Don't let him starve while you buy a new rug. Don't forget him just because he's out of sight. He's your man. Stand by him. Even share your food and clothes with him. He's your proxy.

MISSIONARY SAINTS IN BORGER, TEXAS

Several saints in Borger, Texas, are praying and planning to assist in finishing the payment on Brother C. S. Jenkins' car. Brother Jenkins is our District Superintendent in Africa. He must have a car. It's now only part paid for. These Texas saints are working at the balance.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

We are still writing you from the Western front. Some of the readers will remember that we have been telling you about the great revivals that have been going on in Southern California.

There are still fine revivals going on at Bresee Avenue, the Pasadena First church in East Pasadena, Los Angeles First church, and Glendale; and also down at Whittier; and there is a fine revival now in progress at the Pilgrim church on North Hill Avenue; and a number are being saved in all of these revivals.

Since my last letter the big celebration has taken place at First church in Pasadena on January 26, when we celebrated my fiftieth anniversary of entering the ministry, and my seventieth birthday. There was a very large crowd—no more could get into the building. The seats were taken upstairs and downstairs, and the standing room around the wall, both up and downstairs.

Dr. John Little had the meeting in his hands. We had with us about fifty preachers. It was a very beautiful service. Professor L. C. Messer and old Bud sang the duct, "Holiness Everywhere." That seemed to be very much enjoyed by the great multitude of people. After Brother Little had made a fine speech and had taken a love offering for old Bud, then it was up to me to make good, and the thing that entertained the people much was a pair of old-fashioned leather saddlebags which I carried down and showed them. None of them had ever seen the saddlebags of an old, early day Methodist preacher. I told them that at one time these saddlebags were my trunk and my suitcase; also that they contained my private library, and were my bookcase.

Some things had taken place in those days, which I don't think I told the crowd about. One thing was the time I rode twenty-five miles one afternoon and had no supper and preached that night to a schoolhouse full of people. Nobody asked me home with him, and after everybody had left that night I went out and staked out my pony and lay down on a bench and put my saddlebags under my head and had a good night's rest. But pretty early on Sunday morning the people began to gather in, and one man said, "Brother Bud, you have come pretty early." I said, "Brother, I got here yesterday in the afternoon." "But," he said, "where in the world did you stay last night?" Well, I said, "I slept right here on this bench." "Well," he said, "did no one take you home for the night?" And I said, "I don't think you did, did you?" He said, "Brother Bud, I am ashamed of myself. I thought some-

body else would." I said "Yes, and they all thought that somebody else would, and so I spent the night here last night; but it wasn't lost, because I prayed the most of the night, and this morning before daylight the Lord came and blessed me until it seemed to me like heaven was only ten feet away and that salvation was ten feet deep." That was one little part of the old leather saddlebags that I don't think I told them about in making my speech.

I told them how I had worked for the HERALD OF HOLINESS for nine and a half years, and turned in up to then 23,625 subscriptions for the HERALD OF HOLINESS. But during those fifty years I had just about rounded out one million one hundred thousand miles of travel, and I had preached twenty-four thousand times, and I had prayed about ninety thousand people through at the old-fashioned mourners' bench. Some people think this is a great record, and yet, when I look back and see what should have been done that I did not do, and the things that I really could have done that I did not do, the hours that I have lost, it seems to me that I have done almost nothing.

But I do not suppose a man could work hard enough or get so much done but what he could still feel that the Bible is true when the Lord tells us that after we have done all that we could do we can then count ourselves good and faithful servants. But I see so much to do that it looks to me like I want to simply get up and go to work again and do as much in the next fifty years as I have done, but I am sure I will never get it done. But I do trust that it will be the good Lord's will to allow me to work a few more years—there are so many precious people up and down the land that it seems that nobody loves nor cares for and carries a burden for, that I would love to get out again and travel as I used to, and represent Jesus as a great Savior, for I know today better than anything else in the world that God loves us, that Christ died for us, that the blessed Holy Spirit abides with us, and the Bible is our waybill from earth to glory.

That makes me think of what the Book tells us, that the angels are our companions. The thirty-fourth Psalm says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Then that being the case that God's blessed angels are always very near to His children, and that accounts for the fact in these days of the awful traffic when God's people can travel a whole year and then many, many years in automobiles where they are so thick on the highway, and yet not even receive damage from anything or anybody. It is the best proof on earth that God's people are cared for and watched over by the Lord.

I am now expecting to stay on the Coast for the next eight or ten weeks and then start out again for my summer's work. But there is one thing that I rejoice in and that is that almost everywhere that I have received letters from the people they are having great revivals. In my birthday shower that has come in from over the nation and up in Canada, I aver that not less than five hundred letters and beautiful greeting cards have been received at my home. In many places my friends did not only just send a greeting card, but put in a beautiful long letter. Many of them told about the great revivals that were on and how the people had been saved and how so many had been received into the church.

When I wrote my last letter, Brother C. E. Toney, our good brother from Hemet, California, was holding a meeting at Porterville with our good pastor there, Brother Laing, and more than one hundred people were saved and among others, five of my grandchildren were saved. They have taken more than twenty members into the church from one class, and several more are to be taken in later.

May the Lord bless the good Samaritans up and down the land, and some sweet day I want to meet you on the banks of the River of Life.

In perfect love,

UNCLE BUDDIE.

NO RELIGIOUS EDUCATION

(Continued from page fourteen)

Schools. (2) Are your pupils becoming better behaved in the class session, around the church, in their homes? (3) Are the unsaved being touched and awakened, are the Christians growing in grace? (4) Are your pupils becoming more interested in Christian work; the church work, its home and foreign program; building the Sunday school and N. Y. P. S.; are they becoming more active in Christian service? These are the objectives in religious education; these are the things we will be doing if we are doing religious educational work. Let us not be satisfied with mere forms.

A WORKER'S PRAYER

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet

O teach me, Lord, that I may teach
The precious thing Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

—F. R. H.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THREE N. Y. P. S. CONVENTIONS ON THE CHICAGO CENTRAL DISTRICT

During the month of January three N. Y. P. S. conventions were held on the Chicago Central District with Rev. Donnell J. Smith, our General N. Y. P. S. President, and Rev. D. Shelby Corlett, our General N. Y. P. S. Secretary. These conventions were held at Chicago First church, Decatur West-Side church and at Olivet College. These conventions were sponsored by the district and arranged for through our District Superintendent, Rev. E. O. Chalfant. We as young people are deeply indebted to our District Superintendent for making way for the leaders of our young people to come to this district. The pastors, young people's presidents and churches all responded most graciously and entertained the conventions most royally.

Brother Smith and Brother Corlett certainly gave us some very fine messages which were inspirational, full of helpful information and having a deep spiritual tone. These leaders are of the right type and are doing a great work for the youth of our church. We pray God's blessing upon them and trust they may lead the many thousands of young people within the Church of the Nazarene into fields of service and activity for Jesus Christ and the Church of the Nazarene.

In spite of the cold weather there was a fine representation from the churches and societies near the places where the conventions were held. At the Chicago Convention there were delegates from Argo, Joliet, Elgin, Harvey, Chicago Austin, Chicago Roseland, Chicago Woodlawn and possibly others. Argo no doubt had the largest delegation of any church or society from out of town, having forty-five on Sunday afternoon. The very fine crowd of young people at Chicago First church made our meeting with this people indeed a pleasure. Subscriptions were received for the Journal and literature was passed out regarding the work of the N. Y. P. S. At Decatur Brother and Sister Jensen took care of the workers, very nicely entertaining them in their home. The people of Decatur responded very well and a good attendance was had considering the weather conditions, it being so icy that few people, if any, from out of town could attend the convention. The young people from the First church came with Sister Williams. We missed Brother Williams, he being away on a trip west. There was a fine group of young people in each of these churches. The results were considered very satisfactory. At Olivet they were in the midst of a revival which had been running since the first of the year. The convention idea was swallowed up by the revival spirit and the revival

N. Y. P. S. TOPIC LESSONS Theme for March—Evangelism

MARCH 2—Human Agency in God's Program.

Scripture Lesson, Genesis 1:1-14.

MARCH 9—Our Individual Responsibility.
Scripture Lesson, Romans 1:1-16.

MARCH 16—Christ's Method of Evangelism.

Scripture Lesson, John 4:3-41.

MARCH 23—The Early Church and Personal Work.

Scripture Lesson, John 1:35-51.

MARCH 30—Bringing in the Sheaves.

Scripture Lesson, Matthew 9:35-38;
John 4:35-38; Matthew 13:1-8.

Note—these topic lessons are discussed at length in the March issue of the Young People's Journal, published by the Nazarene Publishing House, for all Nazarene Young People's Societies.

went on each night, the altar being lined with seekers. The way was made for Brother Smith and Brother Corlett to preach and they continued with their appeals to the young people. Brother Smith's message on "Jesus Making Men," and that of Brother Corlett on "Christ's Challenge to Christian Youth," will long be remembered. All seemed to appreciate the very fine messages from these brethren. Many of the surrounding churches and societies were represented. Danville had the largest delegation. Champaign came the longest distance and brought about thirty young people, also brought their orchestra along and gave us some fine music. Brother Garvin has a great crowd of young people. Other societies were well represented, such as Hoopeston, Georgetown, State Line, Westville, Rantoul, and others manifesting an interest in the young people and co-operating with the district program.

May God bless all the young people on the Chicago Central District. They are helping to do the job. Several new societies have been organized on the district this year and are gradually increasing their membership.

We now turn our attention to the coming Preachers' Convention to be held at Danville, March 11 to 16, at which time the N. Y. P. S. will be given the opening night and the forenoon of the 12th. This will be another great spiritual time for the young people on the Chicago Central District. We hope that many will begin to plan for this convention. Pray earnestly for it and arrange your business so you can attend. Pray for us.

JESSE W. BROWN,
District N. Y. P. S. President.

REV. D. S. CORLETT TOURS OHIO DISTRICT

The Nazarene Young People of the Ohio District were much inspired by the recent visit of our General N. Y. P. S. Secretary, Rev. D. Shelby Corlett. Rev. Corlett, Rev. Chas. A. Gibson, District Superintendent, and the District N. Y. P. S. President visited the following cities, February 4 to 9, holding Young People's Zone Rallies: Ironton, Franklin, Toledo, Columbus, Coshocton and Mansfield.

Rev. Corlett spoke of the threefold purpose of the Young People's Society—first, to build up the young people in Christian experience and holy character; second, to teach the doctrines and workings of the church, and third, to bring other young people to salvation. He especially emphasized the necessity of "building up in holy character; that the young people of today are the Church of tomorrow, but if we become an army under God today, we will be an army under God tomorrow." We of the Ohio District are determined to be an army for God and His kingdom.

Rev. Chas. A. Gibson was a great booster and we appreciated his help in making the tour a success. Because of the sudden death of our beloved pastor and young people's leader, Rev. Elford, Rev. Gibson was not able to go to Toledo with us, so Rev. M. R. Fitch, pastor of Franklin church, accompanied us. We appreciated his presence and help.

On the tour we were able to touch thirty-seven of our Young People's Societies and spoke to large representations of many churches. We believe this will prove to be a great benefit to the work on the Ohio District. We can better understand the general work of our N. Y. P. S. and desire to co-operate with Rev. Corlett.

At the close of the tour Rev. D. S. Corlett preached two inspirational and heart-searching messages in the Wooster church and was much appreciated. The N. Y. P. S. work of the Ohio District is advancing. Praise the Lord.

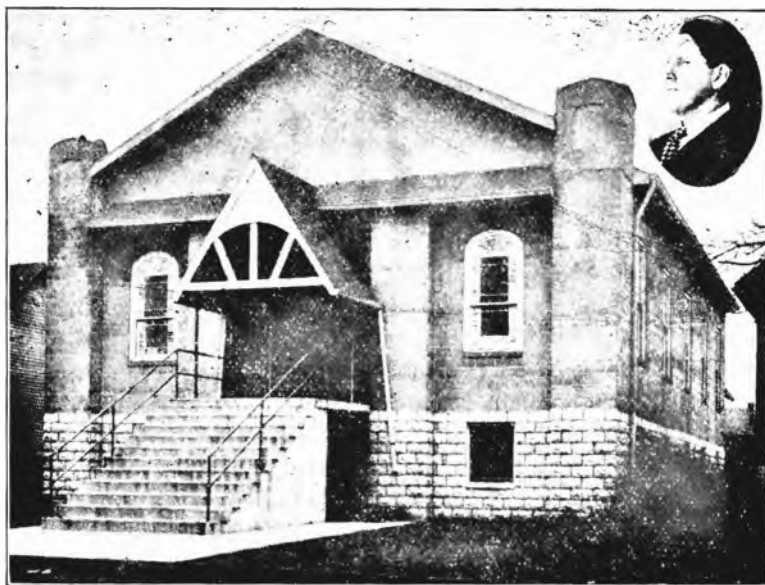
CLARENCE W. PERRY,
District President.

BETHANY-PENIEL COLLEGE

January 22 to February 2 was the date of the midwinter meeting for the church and school. Brother Raymond Browning of Columbus, Ohio, did the preaching and we had a wonderful revival. The attendance at the services was good and the interest was keen from the start. The meeting was preceded by much prayer on the part of the school and community and conditions were right for a real outpouring of blessing.

At the chapel service just following the revival thirty or more students testified to coming into a definite experience of grace during the meeting and many others thanked God for the great blessing

CHURCH OF THE NAZARENE, NO. NASHVILLE, TENN.



Brother S. T. Cashdollar started our North Nashville work as a mission and in 1922, Rev. H. H. Wise, then District Superintendent, organized it into a church. Rev. Lige Weaver, the present pastor, took charge of the work in 1923. When Brother Weaver came to the work the church had about fourteen church members, nineteen Sunday school members and was worshipping in an old United Brethren church building. This building was sold to an enemy of our work, thus leaving our little congregation without a church home. Some predicted that the work would not survive. But the aroused congregation, following the leadership of its pastor, Brother Weaver, and District Superintendent W. F. Collier, purchased a beautiful lot in a better residential section and February 4 to 22, 1924, erected a small but nice frame building. The congregation, under the efficient pastorate of Brother Weaver, soon outgrew these

small quarters and decided to move the frame building to the rear of the lot and proceed to erect on the front of the lot a beautiful concrete stucco building with nice basement Sunday school rooms and with a magnificent auditorium seating about five hundred. The old frame building in the rear was attached to the new building and is being used mainly for prayermeeting and Young People's Society room. The membership of the church has grown to 285; the Sunday school to 200; Young People's Society to fifty, and the W. F. M. S. to fifteen active members. Brother Weaver averages at least two hundred and fifty professions a year. He is a real evangelistic pastor. Of course there is some debt on the church but it is being taken care of very systematically.

S. W. STRICKLAND,
District Superintendent.

and encouragement and spiritual growth they had experienced.

Brother Browning fitted into the situation here as if he had been made to order. At times the responses were slow, but he never lost patience nor did he pour out a scathing rebuke on his audience—he acted a Christian gentleman at all times. His preaching was refreshingly Christian. He seems to have taken for his motto that of the great apostle and determined to know nothing among us save Jesus. That is a safe plan for the gospel messenger at all times. Too often when an evangelist meets a student body he yields to the temptation to deviate from his main theme and display a lot of his half-baked ideas on philosophy, history, science and what-not to the confusion of the students and to the dismay of the professors. He did pour on us much of gospel truth seasoned with the grace of radiant living and enriched with years

of experience in the Christian ministry and for this we are thankful.

We as a school pray God's blessing upon Brother Browning and his work and hope for him many years of useful service in God's great harvest field.

The second semester's work began the 20th of January. Several new registrants began work and a few students of previous years returned to take up their work again. There is every promise of another good semester for the school.

We have had the misfortune to lose from our faculty Professor Wiman who has been with the school for several years. But General Headquarters at Kansas City is the gainer for he and his family moved to Kansas City the first of the month when he began his duties in the Department of Sunday school literature at the Publishing House. We hope him great success in this new work.

The annual meeting of the Board of

Regents of the school convened the 4th of February. The members present were: G. M. Akin and Ed. N. LeJune of Louisiana; A. F. Balsmeier and S. T. Ludwig of Kansas; I. M. Ellis, B. F. Neely, W. H. Phillips and F. E. Wiese of Texas; Marvin S. Cooper and W. W. Ward of Nebraska; E. J. Fleming and John F. Roberts of Missouri; W. H. Barlow, W. A. Carter, J. Walter Hall, F. R. McConnell, Brack McLain, F. R. Morgan, J. W. Oliver, A. L. Parrott, H. L. Short, E. G. Theus, J. A. White and Mark Whitney of Oklahoma.

At this meeting the members of the faculty for the next school year were elected, a new set of by-laws were adopted and the regular routine business of the school was cared for.

PAUL C. OVERSTREET.

IDAHO-OREGON DISTRICT
PREACHERS' CONVENTION

The Preachers' Convention on the Idaho-Oregon District met for their sessions in Ontario, Oregon, January 29 to 31. The entertaining pastor was L. D. Meggars and his good people. They are to be congratulated on the very fine way we were cared for in their homes and the dining department. We are not uncertain in saying that although other conventions have been great, most if not everyone asserted this a greater, if such a thing could be possible. The beautiful spirit of unity characterized this as a greater convention. All were intensely concerned to absorb, to impart, to acquire that which would enable us to excel our past efforts and ministry.

Rev. A. E. Sanner is our efficient District Superintendent and he was responsible for the arrangement of the program. He preached a gracious message at the beginning of convention and related a most remarkable conversion in his early ministry. Men and women were selected with ability to clearly and logically present their subjects. Many phases of Christian work were discussed. The Woman's Missionary Society is doing an exceptionally good work on this district. The District President was absent but the Vice President was present to vigorously carry out their part of the program. Much information was given and a great deal of inspiration was upon the people during this session. A number of extracts from letters received from missionaries were read which conveyed to us fresh news from the fields. A fine offering was received at close of this session for the girls' school in Africa. Dr. Olive M. Winchester, vice president of Nampa College, gave a splendid address on prayer in connection with our missionary work. The basis of it was the model prayer Jesus taught His disciples. The women are to be commended for the work they are doing on this district.

How to make the point of contact and to better serve our age were very competently presented by those to whom these subjects were assigned. Many incidents were referred to and illustrations given. Our attention was called to many helpful suggestions. The District President of Young People's Society gave an

earnest, unctuous presentation of facts concerning our stopping the great leak between Sunday school and church. Statistics were given in regard to the many who have been won and also the many who are slipping away from us. The thought of co-operation was emphasized and clarified to the extent that if we will do this we shall succeed in a great measure in stopping this leak. Dr. Nolte, chief leader in Sunday school work on the district, gave an earnest address and so stressed his outline of this work that we felt it to be the most important, or at least one of the most important in our church. The Bible school is the church at work and functioning properly. He is not only theorizing but actually executing his system in the church at Nampa, Idaho, where he is superintendent. There we saw his school and system in action. It works.

Russell V. DeLong, president of Northwest Nazarene College, stirred our hearts with a fervent and striking address and letters written by students that cannot be erased from the minds of those who heard it. Our colleges are an invaluable asset to our connectional interests. Modernism is not sanctioned by the schools of our denomination.

The work of the Missionary Sanitarium was given due credit and emphasis by Clive Williams, field representative. He is most assuredly a success in collecting funds for this worthy institution. May God bless the nurses and Doctors Mangum and Nolte, who are reaching souls and blessing humanity through their medical ministrations.

Dr. Chapman, one of the chief pastors of our church, was present to lecture and preach each day. He gave a comparative study of Wesley and Whitefield in regard to organization and expression of Christianity.

A number of souls sought the Lord and found victory. The pastors returned to their fields enthusiastic and optimistic in regard to carrying out the program of our church. On with the good work till Jesus comes or we are transported to our home above.

J. E. KIEMEL, Reporter.

MANITOBA-SASKATCHEWAN DISTRICT CONVENTION

Held in Regina, January 29th to February 2nd, 1930. Our convention met on Wednesday evening, at 7:30 p. m. Opened with a rousing song service led by Brother Metcalfe, the local pastor. Dr. Wiley, being the speaker of the hour, brought us a splendid, soul-stirring message. We consider it a great privilege to have had Dr. Wiley with us. Every message was laden with good things from God's great treasure house, and brought great blessings to our heart, encouraging us in the battle and lifting us up until we did not see the difficulties but rather had our attention fixed on God who is able to do for us abundantly more than we can even ask or think. At the close of every evening service when the altar call was given there were souls seeking to have their sins washed away and their hearts cleansed from all sin. Many found that for which they sought and

went away rejoicing in a new found treasure.

We are glad to report that all of our pastors on the district were in attendance, as well as a few of our lay delegates. Many more would have been present but for the great distances that must be traveled, making it almost impossible for many to attend, especially in winter time. Many good papers were read by the pastors and others, dealing with our various problems on the districts and were full of suggestions for the betterment of the work.

Thursday afternoon was given over entirely to the W. F. M. S. and several splendid papers were given on the work. We thank God for our W. F. M. S. and the work that they are doing. God is surely using them in a wonderful way in the extension of His kingdom.

Friday morning was given over to our Sunday school work and every paper was a help and should prove a blessing to all those engaged in any way in the work of the Sunday school. In the afternoon the great subject of Home Missions was dealt with. Our good District Superintendent, Brother Geo. Beirnes brought a report on the work that had been done since last assembly. While there has been some good work done, there is a wide open door in this great land for the Church of the Nazarene. Places are calling for help, and it looks as though our church is the only one that can answer their call and bring to them the message that they need so much. Brethren, we will have to get under the burden and be willing to work and sacrifice and dig a work out in these places if we are going to see the Church of the Nazarene grow in this district. Money will help but above all things we must be determined to go the way of the lowly Nazarene and be willing to give up everything in order that we might see His work spread in our midst. Be willing to suffer if need be in order that these people might hear the good news of salvation.

Saturday morning was given over to the N. Y. P. S. We were sorry that many of our young people over the district were not able to attend, we hope to have several of the papers printed and sent over the district so that those who were not present will be able to at least get a taste of the good things of the convention.

We could not close our report without mention of the excellent manner in which we were entertained by the Regina church. Every member of the church was eager and willing in his efforts to see to it that the visitors were made welcome and made to feel at home. We can assure Brother Metcalfe and his good people that we will not soon forget the kind manner in which we were treated. May God bless them good in Regina.

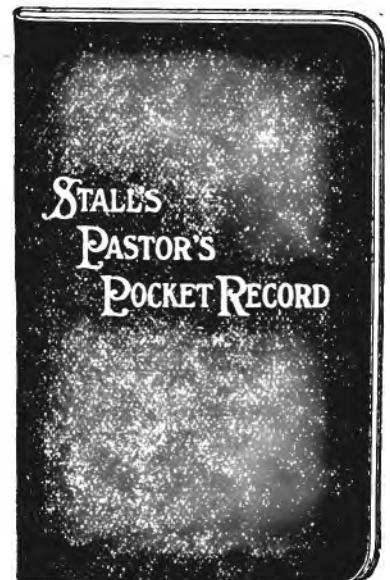
Dr. Wiley preached Saturday night and at all the services over Sunday. The closing service was a great success, the new church being full with hardly standing room left, again at the close the altar was filled with seekers. Praise God for His love and mercy, that when we seek Him aright He never fails to answer our call.

J. H. MCGREGOR, Reporter.

NEWS IN BRIEF

We have just received a program of the Annual District Convention of the Chicago Central District which will be held at Danville, Illinois, March 11-16, 1930. General Superintendent Chapman will be the principal speaker and an excellent program covering a wide range of interests has been arranged. Rev. D. Shelby Corlett will present the "Pentecost Personal Evangelistic Campaign," and District Superintendent J. W. Montgomery of the Indiana District will speak on "Pentecost's Personal Touch."

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Evangelist Lum Jones spent a day recently in Kansas City on his way to Fairbury, Nebraska, where he will hold his next revival services. He reported a good meeting at New Castle, Indiana, with considerable victory. Brother Jones is one of the most successful evangelists in our church, but has recently been greatly hindered because of an injury received in an automobile accident. He plans to have another operation soon in order to have his arm straightened. It was not set properly after the accident and is causing him much difficulty.

A clipping sent us from the Pasadena Star News gives a fine account of the services held in honor of Uncle Buddie in First church, Pasadena—his home church. Eleven hundred people were present. Uncle Buddie began in a reminiscent mood by showing the saddlebags he used when he first started to preach on the plains of Texas, fifty years ago. During the half century he has traveled more than a million miles, preached 24,000 sermons and has had 90,000 individuals converted in his meetings. Last year he secured 4,400 subscriptions to the HERALD OF HOLINESS.

The Kansas City District Preachers' Convention will be held at the First church, Kansas City, March 11-14, 1930. On account of the convention being held in Kansas City a number of the workers from headquarters are scheduled to speak on the various interests of the work. Among the speakers are P. H. Lunn, Miss Luc Miller, Professor Haldor Lilienas, Mrs. Bertha Lilienas, D. Shelby Corlett, M. Lunn, E. J. Fleming, Dr. E.

P. Ellyson, Rev. A. F. Balsmeier and Dr. J. G. Morrison. Rev. N. B. Herrell is in the city perfecting arrangements for the convention.

Dr. and Mrs. Ellyson leave this week for California where they will hold several conventions in the interest of Religious Education and general Sunday school work. Their services are much in demand and with additional help in the office, doubtless they can give more attention to field work.

Rev. C. P. Lanpher of Portland, Maine, has accepted the patsorate at Rochester, New York.

Rev. C. J. Rieff was given a unanimous call to return for the third year as pastor of the church at Bethesda, Ohio.

Rev. Charles Henderson, pastor at Felicity, Ohio, has a membership of twenty-two in his church and at this time has twenty-nine HERALDS OF HOLINESS coming to his church and community. When the campaign was begun it seemed impossible to reach his quota but he went at the work with persistence and so canvassed his territory that even Uncle Buddie was able to secure only two additional subscriptions. This is the kind of co-operation that will soon make the HERALD OF HOLINESS subscription list one of the largest in the field of holiness publications.

A letter from Rev. D. L. Hiatt, who is now pastor of the new church at Villa Grove, Illinois, states that there were twelve seekers at the altar last Sunday night and the outlook is fine for a rapid growth in this community.

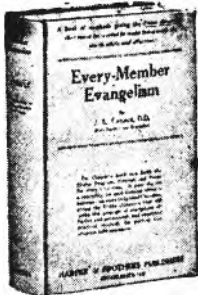
We have just received an announcement of the Christian Workers' Convention of the Iowa District to be held at Oskaloosa, March 18-23. Dr. J. B. Chapman, Dr. J. G. Morrison and Rev. W. G. Schurman will be the special workers.

CHURCH NEWS

EVANGELIST J. G. CHAMBERLAIN—"I held a meeting at Lyonhurst, Virginia, January 2 to 12 with splendid results; a number being saved and sanctified. The people came for miles to attend the meeting until the church would be crowded. Many said it was the most profitable meeting held in and around Washington, D. C., in fifteen years. This is a new work and they have just built a fine new church. District Superintendent D. E. Higgs had dedicated the church the Sunday before I began the meeting. Rev. Clark Floor is the faithful pastor and he is one of the most deeply consecrated men of God that I have met in a long time. He loves his people and they love him. He has an elect family of three daughters and mother who are all musicians and singers. The Lord bless the five floors. Our next campaign was at Laurel, Delaware. God gave us a glorious meeting. Some opposition to start with but after a few days of drilling things broke and the tide began to

rise until the attendance was fine and we closed with the altar filled and many under conviction. The splendid, God-fearing and sacrificing pastor, Rev. Walter Cheesman, was a collaborer indeed. His fine spirit and that of his faithful wife shall ever linger with me. The entire membership responded with holy interest and enthusiasm, so much so that the officials came together and ordered the lumber to complete the church building that has been lying idle for three years. They propose to have it finished and dedicated before the assembly in April. I say glory! Started here in Bridgeton, New Jersey, January 30, and will continue until February 16. So far a number of seekers and deep conviction. No, the day is not past for revivals. The old-fashioned gospel preaching will bring tears and repentance and create a need for holiness in hearts."

SOUTH BEND, IND.—"A report to the effect that we had left here seemed to have gotten around somehow to a number of our friends. No, we are very much on the job. Last Sunday, February 3, was a very gracious day with us. At the night service God's marvelous power and glory fell like a thunderclap from another world and eight souls rushed weeping to the altar of prayer. The saints prayed and laughed and shouted and praised God till there was no place for preaching. Our people have been laboring under a tremendous load. The full force of the industrial panic struck this materialistic city and caught our church right on the threshold of a church project involving a change of lo-



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cation to a much more desirable place and property. The blow was a hard one but we are believing God to bring us out right side up and it looks at the present as if we are going to make it all right. Our new location gives us a nice, steam-heated building with three lots, or a quarter of a block, right in the center of a territory bounded on four sides by through boulevards, a square six blocks across with no other church but ours. As soon as we are able to dispose of some of our present assets we will be carrying only about \$2,500 more than we were to begin with and at the same time have a property worth over twice as much. We are contending earnestly for the faith once delivered unto the saints."—Madison Grose, Pastor.

EVANGELIST J. G. DEMORET—"I have just closed a very good meeting with our church at Windom, Kans., Rev. A. H. Hands pastor, and we had a delightful time together. I enjoyed my labors with these dear people very much. God was with us in great power and blessed my own soul while I preached His Word, and the church received a great uplift. Praise His name! There were several at the altar who claimed to pray through to victory, also some claimed to pray through in their homes. We thank God and give Him all the glory. The meeting was greatly hindered by the severe cold weather and heavy snow which blocked many of the roads, keeping people away, therefore our crowds were small, but God met with us at every service. The cot-

tage prayermeetings in the afternoon were great. My, such praying! I have not been in greater prayermeetings for many days. Brother Hands stood by me in every way and did what he could to make the meeting go. God is blessing and using him, and he has the confidence of the people. I trust he will have a great year at this place. Rev. Danner, the pastor of the Methodist church, co-operated with us by dismissing his Sunday night services and attending our services, which we appreciate very much. May God bless him."

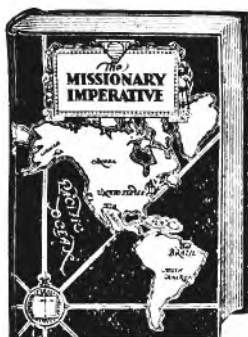
I am at home at present and have some open dates I would like to give to some church needing a revival. If you desire my services please address me, 519 So. 5th St., Arkansas City, Kansas."

EVANGELISTS E. D. AND WENNIE SIMPSON—Have just closed a great meeting here at Duncan, Okla., with Rev. Edgar Pierce as pastor. To say that his people love him and he them, and thus all loving one another, one could not expect but to have a great meeting. There were some fifteen people prayed through; among them were some half-dozen strong, stalwart men for whom the church had been praying for years. Such shouting and rejoicing one scarcely ever sees. Despite the inclemency of the weather the house was well filled from night to night, though snow and ice covered the ground during the entire meeting. We have never labored with a more faithful united people than these dear saints. They pray and then pray some more and then just keep on praying until every soul has made his choice; not only so, but they gave cheerfully and freely until the workers were well satisfied and felt that the people had done their part, also the handsome sum of \$75 love offering was given to the pastor. We did not forget the dear old HERALD OF HOLINESS and a nice list of some forty subscriptions were gotten for which we are very thankful indeed. We are beginning at Marlow, Oklahoma, tonight. Please remember us in your prayers. We are also glad to have with us Professor Roscoe Carrell as pianist in these campaigns, who is doing great work and adds much to the interest of these meetings."

NEW BEDFORD, MASS.—"Recently the Eastern Nazarene College Trio gave us a great service and the church pledged about \$700 toward the new administration building. The Lord is giving us seekers practically every week in the year. Our Thursday night prayermeetings run from two to two hours and three-quarters and the attendance is generally from 100 to 117. We have about 50 present at Tuesday night prayer-meeting and a good meeting on Wednesday night at Braley Station. At our last church board meeting there was a great time of prayer and campmeeting shouts, then other business. It is no surprise to us at any time or place for some of our people to get well blest and shout themselves almost to death. Our New England folks like such meetings. It is a usual thing Sunday nights to have by actual account, 200 or more people present. For some months we have been striving for 200 in attendance in Sunday

school. Last Sunday we had 218 and we are now pulling for 300. The industrial conditions here are not at the best by any means yet our people are praying, paying, talking tithing and striving to have budgets paid in full at assembly time. We are owing less than fifty dollars on local bills. A prominent business man and friend of the church made it possible for us at watchnight service to burn the \$1,500 second mortgage. This week a friend of the church brought to the parsonage fifty dollars to help pay interest on first mortgage. Recently the church voted for the pastor to remain for his sixth year. D. V. he has no other plans but to stay. This year we have taken 17 members into the church and trust we have some good ones in the making. Tell your sick folks we are on the air every Sunday night from 7:30 to 9 p. m. Station WNBH."—R. J. Kirkland, Pastor.

BORGER, TEXAS—"God is still smiling upon our little church here in the Wonder City. Considering the small membership, nothing short of the miraculous has been accomplished. The church first held services in a tent; later moving into a building about the size of two garages! Through the untiring efforts of Rev. James and Mildred Atkinson, former pastors, the church purchased the nice building and lots where we now worship. The membership was trebled and the way



THE MISSIONARY IMPERATIVE

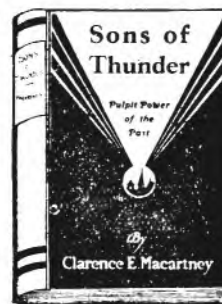
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paved for a great work. The finances are in good shape. There are few outstanding bills. Most of the indebtedness is on property and is being paid off systematically. Already the total finances for four months since the assembly have run more than half what they were for

the whole of last year. The District and General Budgets are paid to date and then some! Just now a new floor and stage are being installed. A little later we purpose giving the inside a coat of kalsomine. Great enthusiasm is being entertained for stucco for the outside. That will come in time. The increasing crowds will soon necessitate moving the parsonage from the rear of the church. A new parsonage is in the offing! Along with this, we are glad to state, a spirit of revival fire attends our regular services. People are getting to God and many are getting interested in their soul's salvation. In spite of the worst weather in years we are marching onward. The W. F. M. S., N. Y. P. S. and the Sunday school are functioning properly under the efficient leadership of Mrs. Weldon, Mrs. Johnson and Brother Heasley. God bless our faithful officers. For all that has been accomplished or will be accomplished we humbly bow our heads and give God and our good people the glory." —Herschel Murphy, Pastor.

LAWRENCEBURG, TENN.—"We have just closed a very successful revival with J. Warren and Maybelle Lowman of Carthage, Mo. People attended the revival for more than forty miles around through

inclement weather. There were about twenty preachers who attended the revival at different intervals. This is Brother Lowman's second revival with me and his work is very acceptable and praiseworthy. There were considerably over one hundred at the altar, most of whom prayed through and a goodly number united with the church. This is the home of the Vaughan School of Music, owned and operated by James D. Vaughan, who is doing a great work for God and souls in training young people. Brother Vaughan stood by us and prayed like a wheel-horse. The Vaughan Radio quartet assisted with the music and were a great blessing. The evangelists were remunerated in an acceptable manner, the pastor's salary increased and back salary raised and we feel like traveling on. The people loved and appreciated the Lowmans so much that they asked them to return for a future campaign next January. We love and appreciate our church paper and are boosting it to our members and others. Pray for us sometimes." —John W. Irwin.

ABILENE, TEXAS—"In spite of the heat of the battle we are living in a revival atmosphere. Since the District Assembly there have been frequent cases of salvation at our altars, as many as six praying through in one service. On January 12 we began a special revival effort sponsored by the young people of our church, with Rev. Lon D. Woodrum and wife as evangelists and A. P. Rule and wife as song evangelists. Meeting continued through three weeks to February 2. These four surely make a great evangelistic party. Though the weather was the most severe in years in this country and continued almost through the entire three weeks' meeting the people came, the Lord came, conviction came, scenes of repentance came, scenes of consecration came, victory came until there were around fifty-five cases of salvation work done, and great joy filled the hearts of the church, and a class of fourteen fine people were received into the fellowship of the church. The prayer rooms in the basement of the church were opened at six o'clock each evening, there the men, women and young people would gather in their special rooms and pray the fire and glory down. It was great to see the church at work in prayer. Rev. Woodrum did the greatest preaching under God that we have known him to do. Brother Rule and wife are a blessing and inspiration to the church with their music and prayers."

All departments of our work seem to be filled with energy and encouragement, and as we face the future we expect to put into use the energy which God gives for the pushing of this great cause of Holiness and the making of Nazarenes for our great Zion.

We covet earnestly the prayers of our great people everywhere as often as you may think of us, and if there are those who have friend or relative here that you would like to have touched with our work we will endeavor to reach them upon receipt of their names and address. —V. B. Atteberry and wife, Pastors.

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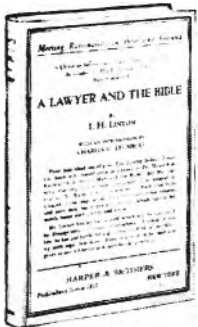
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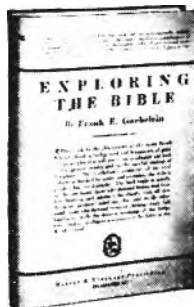


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HUFF-BARNES EVANGELISTIC PARTY—"When we were called to hold the meeting here in Sligo, we knew that the place was small and that so far as the outlook was concerned there were many other places more promising, but for some reason we felt definitely led of the Lord to come and hold the meeting. We know now after being here five weeks why the Lord led as He did. It has been a victory that only God could give. At the beginning of the campaign it wasn't easy to preach, pray, sing and say amen. It was all uphill and the wheels seemed to be locked. It called for some real holding on to the Lord. It called for many days of fasting and sleepless nights. It took a lot of digging to get down through the discouragement. It took about three weeks of as hard work as this party has ever put in before things began to happen. But, praise God, things did happen and such a change in the atmosphere. It is marvelous. Sinners have been saved, backsliders reclaimed and believers sanctified. Truly it is wonderful what the Lord has done. Five homes have set up family altars, ten homes have pledged to tithe. A nice class with a number of other fine folks looking our way have united with the Church of the Nazarene. Mrs. Smith, the good pastor here, is to be commended for holding on as she has. Plans had already been made to disband and dispose of the property but God raised up a good man here to finance the property and there is now a great outlook for the good people of Sligo. On Monday night following the campaign the evangelistic party held a fellowship meeting and plans were outlined for financing the work in the future. There is indeed rejoicing in the camp of the Lord's anointed. Pray for us as we start in a campaign with Brother F. G. Strickler at Sharon, Pa., February 13th."—J. M. Huff.

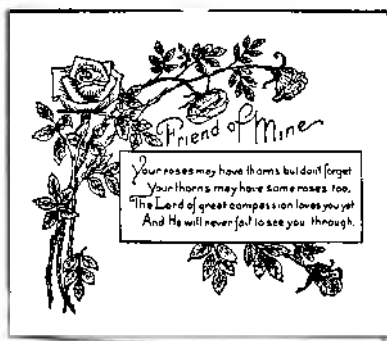
TULSA, OKLA.—"We came here in June, 1929, and found a few loyal Nazarenes but discouraged on account of a heavy debt and no way to pay it. The property was very poorly located and no show of ever having a church, so we began to pray for God to open the way for a place of worship that we might pay for. We had about three families who stayed with us, sacrificed and prayed and held on to God and He finally opened up a place where we are now located at 2740 East 12th St., a beautiful corner with a fine new six room parsonage and a full size basement under it 28x40. We have been worshipping in the basement for some months but we are now having our plans drawn for a new 40x70 brick veneer church and will start the work as soon as the weather permits. We are simply stepping out by faith and believing God for the building without debt. We have now about sixty loyal Nazarenes. They know how to pray, pay and shout. I have never seen better harmony in my fourteen years of pastorate and we had four in the altar Sunday night. We have had as high as seven in the altar at different times. We have had a financial struggle as we had to finish the parsonage but we have made improvements to the extent of

\$1,500.00 and paid every dime of it. We are now getting started well on the budget and will have it up to date in a little while. We are giving God all the praise and asking the readers of this report to pray for our work and for God to help us in the building program. This is a great city and much wealth and God can get to the ears of the men who have the means and we are believing Him for it"—J. H. King, Pastor.

E. E. TAYLOR AND FAMILY—"This report of our last summer's work is somewhat belated. Our entire family was again in the Evangelistic field; this time

for the Idaho-Oregon District in Home Mission work. We held three tent meetings; the first at Glenn's Ferry where Pat Hurlburt and wife are the able and much loved pastors. A small group of loyal Nazarenes are here and the Lord is blessing them and helping them to be an entering wedge into the dense darkness of that difficult field. Next we held a meeting at Idaho Falls. This was a real baby church having just been organized when we arrived. Harry Rogers is the pastor here and a live wire is he. It was a comfort to leave the new converts in the hands of one so earnest and so safe in every way. Our last meeting was at

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Jerome, Idaho. The Lord manifested Himself here in a very real way. Soon after the meeting they called a good pastor whose name I cannot recall at this writing, to come and take the work. They have made arrangements for a church building. We are to begin a meeting in the Bolse church February 8. Pray for the meeting and for us."

BELLINGHAM, WASH.—"We of the Bellingham church praise the Lord for His presence with us. We are enjoying His

blessings under the efficient ministry of our beloved pastors, Brother and Sister Boicourt, who have given their vital strength to the work here. Although Sister Boicourt has been unable to enter into the work for some time because of sickness, she is now on her way to recovery, for which we are truly grateful. Our services are times of refreshing because of the Holy Spirit's presence. We plan a revival meeting in a few months with Brother C. W. Ruth. We are unitedly working toward and looking forward to great things from the Lord and the upbuilding of His work in this place. Praise His name!"—Louis Bouch, Reporter.

gether. They had not prayed long till one fell back prostrate on the floor and when he came through it was with a shout. One of the other men had a grown son who came to shake hands with the happy finders. His father kissed his extended hand, the son fell at his father's feet and found father's God. The church door is not locked."

PASTOR EDNA WELLS HOKE, ROCKFORD, ILL.—"We have been on the field five months the 19th of February. We did the preaching for two weeks in October and had fifty-three at the altar (counting them as they came). It was really a good little meeting. We had Brother Bud Robinson, Brother Messer and our District Superintendent with us for one service October 13. Brother and Sister R. S. Anderson, missionaries, were with us for two nights. They were all made a great blessing to us and then we had a five nights' meeting from Christmas night to Sunday night with Rev. Alta E. Fisher, pastor of Macomb church, and God certainly did give us a wonderful time with fifty-four at the altar in the five nights. The Lord has been giving us souls at the altar in our regular services quite frequently since we came. We have had thirty-four additions to the church in the four months. Our crowds are almost twice the size of the one that greeted us the first night. Offerings have nearly doubled. God has given us beautiful oak church furniture worth about \$1,500, and we got it at such a bargain (thanks to Brother Sundahl, pastor of Freeport church, who helped us to get it). We got it cheap and it is all paid for except \$19 and that is pledged. We have no place of our own in which to worship. We have a lot bargained for and some paid on it but it costs just \$16 each month interest on it. Our crowds and church furniture demand a fifty foot church in width and our lot is only forty-three. It is too small to put our tent on and so far we have not been able to sell it and can do nothing toward getting a building until we get rid of the lot, as all we have is tied up in that lot. Please help us pray as our rent and interest are exactly \$81 each month. But God is still on the throne and He faileth not. Amen!"

ADRIAN, MICH.—"The church is moving forward here with a good degree of progress in all departments. On the night of January 17 the new church was formally opened, the District Superintendent, R. V. Starr, being present and conducting evangelistic meetings for a week. The following week we had Dr. H. W. Jerrett of Detroit. The crowds were fair and interest fine. Conviction was deep and some genuine cases of salvation. Three united with the church. The church was greatly edified under the ministry of these great and good men. We were very highly honored yesterday morning, February 9, in having in our services Mrs. Goodwin, wife of our much beloved General Superintendent, Dr. Goodwin. It was a great inspiration to have Sister Goodwin present. Her testimony rang with clearness and her stirring exhortations pulsed with the life and zeal of an impassioned soul. 'Oh to have

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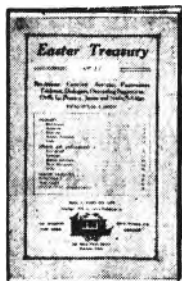
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EVANGELIST RHODA E. GRIGSBY—"We have just closed a good meeting with the M. E. folks near Wheatland, Indiana. The church was in a very bad condition. This revival was to decide whether the doors would be locked or not. We got the people to pray at a certain hour each morning and in a short time began to see the results of our efforts. In spite of bad weather folks came on horseback, in cars, and on foot. God came to our rescue. The community was stirred. Neither the sinners, the church nor the evangelist could hardly sleep until the early morning hours. There were one or two very noticeable features in the meeting that children, young people, middle aged and old people found God. Another thing, they went to work as soon as they were saved. One whole family found God. A brother of mine, whom I had not seen in eighteen years, wept his way to God. Words cannot express my joy. The last Sunday night was a scene never to be forgotten. Three men marched out to-

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a vision of a world that is lost; oh, that men would tarry for the Holy Ghost! When you pray remember us over at Adrian."—U. B. Arnold, Pastor

CHARITON, IOWA—"We have as our good pastors Rev. Arthur K. Jones and wife, who came to us over a year ago from the Missouri District. One of God's anointed ones, a true shepherd of the flock, a man of much prayer, who is spending his life for the cause of God and holiness. He preaches close and is uncompromising with sin, yet very tender and patient in leading souls to God and helping them through the hard battles and tests, till they are established in the faith. God is honoring his work and giving him the hearts of the people. Souls are finding God in our regular services. Sixteen have been received into fellowship with us and another class will soon follow which will bring the number to twenty-five. He has also been a great blessing to the church in planning and guiding the business part of the work. Old bills have been paid and plans worked out whereby we can keep up our budgets and local expenses. We expect also to raise the debt on our parsonage this year, through the help of the Lord. The attendance at the Sunday services is increasing and every department of the church work is advancing. A little over a year ago we had no N. Y. P. S. but under the splendid leadership of the pastor's faithful wife, who organized a society soon after they came, it has now grown to twenty-five in number; most of these being saved and sanctified young people. Glory be to His dear name! This salvation keeps the young people when they get it good. The Prayer and Fasting League has grown from four to sixteen since last October. God is still putting it on the hearts of others and we believe He will bring them in. The Sunday school and W. F. M. S. are also pushing ahead and God is giving victory. We are calling on God to give us an old-time heaven-born revival that will awaken this whole community and lift men and women out of sin and darkness into the liberty and light of God. We covet the prayers of all God's children everywhere that He will give us this desire of our hearts."—Mrs. Carl Eggert, Church Reporter.

EVANGELIST F. P. CASSIDY—"We have just held a meeting at Connorsville, Indiana, with Rev. Stephen C. Johnson, pastor of the Church of the Nazarene. This was my second meeting with them but it was far the best. After preaching to the church for about a week on the lines of prayer and soul burden, the Lord came in power and there was such praying as you seldom see. Our hearts were made glad. Something like eighty or ninety were at the altar. About twenty-four went into the church. I have just received a card from Brother Johnson who says the church is in better shape than it has ever been. I was entertained in the parsonage. Brother and Sister Johnson were very nice to me. He is doing a good work there. My next meeting was in Paris, Kentucky. It was a new field but God helped us to get to the hearts of the people. Several

were at the altar. We have started a work there which will finally be a fine Church of the Nazarene. I am open for calls to go where the Lord leads. When you pray please remember me. My address is: 814 Idlewild Ct., Lexington, Ky."

SHAFTER, KY.—"In taking the HERALD OF HOLINESS and reading the reports of other churches, I have seldom seen any reports from the dear old Kentucky state. We as the Nazarene people of Shafter, Kentucky, are thanking God for real victory after two or three years of struggling, trying to hold the church up with a very few members and little encouragement. We had some outside help, otherwise we couldn't have existed as a church. But in November the Lord sent Rev. Fred Corby of Louisville to hold a revival. The weather was very unfavorable but we kept on praying and believing God for a real Holy Ghost revival and when the weather opened up the windows of heaven opened up and God sent a great outpouring of His Holy Spirit. With the help of our beloved pastor and wife, Brother and Sister Mills, also the help of the Christian people of the neighborhood in general, we realized a real pentecostal time. There were about forty at the altar, counting them

as they came. Eighteen professions; some being converted others reclaimed. We had eight new members added to the church, for which we thank God. On Saturday night before the meeting closed our evangelist did not get to preach. He was ready to preach but sang a special song first, 'What Are They Doing in Heaven Today?' A dear lady asked to speak a few words. She gave a sweet

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February Special

Our January special bargain offer of three cloth bound one-dollar books for the price of one was such a success that we have decided to make our February Special another book parcel—paper bound books this time—ten of them, regularly priced at \$1.00 to be sold for 50c and 10c to help pay for packing and postage.

Here are the books:

Bible Doctrine of Punishment and Reward. Messenger. Where are the dead? The justice of God. .10	How to Keep Sanctified. McClurkan .10
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Emmanuel. Breese Two sermons on Jesus. .25	Love Never Fails. Bennett. An exposition of 1 Corinthians 13. .15
Entire Sanctification. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers. .10	The Sanctified Heart. Isaacs. .10
The Eternal Question. By J. A. Rodgers. A sermon on the text, "What shall we do if we neglect so great salvation?" .10	Scriptural Stewardship. Merrill. .05
The False Guide. Verner. Picturing the awful results of rejecting or opposing holiness. .10	The Way of Holiness. Phoebe Palmer The practical side of holiness. .10
	The Menace of Worldliness. By H. M. Chambers. A sane, thorough, right-to-the-point discussion. No "soft-pedal" yet no tirade. .02½
	The Chief Sin of the World. By Dr. A. M. Hills. A strong evangelistic message. "Because they believe not on me." .02½

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FEBRUARY SPECIAL

testimony that brought tears to the eyes of nearly everyone in the house. Well that song seemed to appeal to a number of people for it seemed that nearly everyone was praising God. It was like heaven on earth. Christians began talking to sinners, the preacher said, 'Now would be a good time for an altar call.' Folks came to the altar and as they came through they would bring someone else to the altar. We just prayed, sang and shouted until there were eight saved that night, without any preaching at all. Sinners stood like statues and remarked that never in their lives had they seen a time like that. Words cannot express what a wonderful time we had. We give God all the glory. Praise His name! We now have a good Sunday school; started with a good number enrolled and a fine company of young people. May

God bless Brother Mills and Brother Corby as they preach the gospel to a dying world. May their work be blessed elsewhere as it has been in our community. Pray for Shafter church that it may shine for God and holiness until Jesus comes."—A Member.

NAUVOO, ALA.—"We were late getting started at our home church. One month had passed after the assembly before we had a pastor. After prayer and meditation our good District Superintendent appointed our friend and brother, Rev. C. C. Butler of Jasper. He has given us only one Sunday as his regular pastoral work, the third Sunday of December with a blessed day and evening service. But he arranged for a great fifth Sunday rally which was last Sunday. A real good program was arranged

by a committee and quite a number of visiting brethren came to help. They were: Rev. P. M. Covington, the old war horse, Rev. Clyde Perry from Jasper, Rev. A. D. Kimbrell and wife from Gamble Mines, Ala.; Rev. J. T. Cheatham and wife from Carbon Hill, Ala.; Mr. and Mrs. Henry Lovette from Yorkburg and others. Our District Superintendent, being at home, preached both day and evening, the pastor having to leave the evening service on account of sickness. After splendid discussion and songs and prayer, Superintendent John A. Manasco brought us a gracious message from Acts 1:11. We then adjourned for lunch where a splendid chicken dinner was served on the ground according to announcement. At 1:30 Rev. John Miller had charge of devotional services. After songs, prayer and testimonies we entered an anniversary service of the Nauvoo Church of the Nazarene, led by Pastor Butler. After a short history of the organization and its first members, presented by the writer, we had some splendid addresses by all the former pastors who were present. They were: Rev. C. C. Butler, John A. Manasco, P. M. Covington and A. D. Kimbrell; also others, J. T. Cheatham and wife, Clyde Perry, J. M. Martin, W. H. Lovette and wife. With a splendid revival spirit among the people and an old-time hand-shake and praises of glory we adjourned for the evening service. The evening services consisted of a splendid N. Y. P. S. program with songs and prayer, after which our good District Superintendent preached a wonderful sermon in his usual manner of preaching. May God bless richly the HERALD OF HOLINESS with its many readers."—John A. Romine.

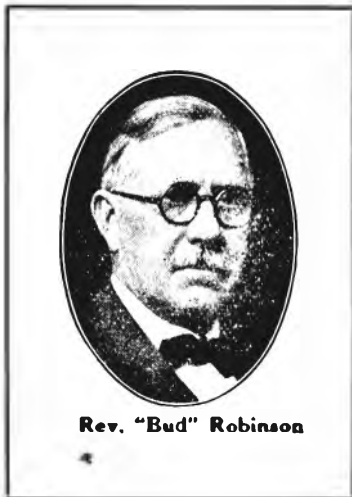
LANSDALE, PA.—"A spirit of do and dare is taking hold of us. God is sending in strangers. The little Nazarene Mission, now well begun at Sumneytown, is making some headway under God's hand-maiden, Mrs. H. A. Hendricks, of Perkassie, Pa., a recent addition to the flock here. Recently we had twenty-five of the boys and girls from the Sumneytown Mission sing and recite to the Sunday school. How happy our hearts were made as we looked upon these precious little jewels from the hill country. Then it is our delight and pleasure to make the month of February Stewardship Month. We are even extending it into March for the morning services. Then for Sunday evenings we have announced subjects up to March 16 dealing with the human soul and destiny. This will take us up to our spring revival, which is March 23 to April 6, with that inimitable second blessing holiness preacher, C. W. Ruth. We are also expecting to have Clarence J. Haas, musical director of Eastern Nazarene College, as our song evangelist. Our Sunday school is having a steady growth. We are beginning a leadership training class. Best of all, the Lord is with us. Amen."—C. E. Ryder, Pastor.

BLACKWELL, OKLA.—"At the close of the assembly on the Western Oklahoma District last fall, we came to this city, our new field of labor. We found a great

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May 22
to
June 1
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Rev. "Bud" Robinson

May 22
to
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For particulars write, T. W. Willingham, President, Olivet, Ill.

band of Spirit-filled Nazarenes ready to stand by the pastor and the general program of the Church of the Nazarene. A little over four months of the assembly year is gone and I am glad to say that God has been with us, the services have been well attended, the interest good, souls have sought and found the Lord in our regular services. We had a two weeks' revival in January with Rev. Lum Jones as evangelist and Rev. E. D. Simpson and wife in charge of the singing. They certainly made a great gospel team. Brother Jones gave some wonderful messages that gripped the hearts of the people, and the Simpsons sang the heavens open. Between eighty and a hundred were saved and sanctified. May God spare Brother Jones and Brother and Sister Simpson many years to preach and sing the gospel of full salvation to a lost world. The people of Blackwell will never forget them. We have received about twelve new members into the church since the assembly. We have a good church, a great people, and God is with us and we are making progress. The Sunday school under the leadership of Doyle Harlan as superintendent is doing great work. The W. F. M. S. and N. Y. P. S. are doing wonderful work. Pray for us."—R. B. Gilmore and Wife, Pastors.

BITTER CREEK, TEXAS—"We have just closed a ten days' revival, January 31 to February 9. Rev. W. H. Norris assisted in the preaching. Brother and Sister A. P. Rule were our efficient song evangelists. We also had the privilege of having Sister Julia Rambo with us as a worker. She certainly knows how to pray and hold on to God for lost souls. Brother Norris is a fine young preacher and evangelist. Brother and Sister Rule are not only good singers, but good altar workers. There were nine souls prayed through to definite victory in the old-time way. One young man came to the altar and stayed a while and then said to his folks, 'You can go home if you want to; I am going to stay here until I get through.' We stayed with him until 3:30 a. m. He came up with a shine on his face. We can truthfully say that the church was under a burden for the lost. I never saw more praying and holding on to God for lost souls than we had in this revival. Praise the Lord for a praying church. Another young man was called out of the meeting to go to south Texas. He had some unsaved friends that God called him to carry the gospel to. Praise God for young men who will hear the call of God and go when He says go. We are trusting God for greater victories. We are urging our people to take the HERALD OF HOLINESS and are going to do our best to see that the paper is placed in the home of every member of our church. We believe that every Nazarene should read the HERALD OF HOLINESS. One copy is worth more to me than the price of the paper for a year."—E. L. Bonine, Pastor.

WARREN, OHIO—"We have just closed a very fine revival with Brother J. A. Rodgers as evangelist and Rev. Frank and Helen Lehman and son James as our

singers. The largest crowds we ever had attended, practically every night filling the church, the Monday and Saturday crowds not excepted. Our Sunday School Rally filled the church till we could not hold classes. There were 363 present, breaking our previous record of 269. Over 175 seekers were counted from night to night. Thirty came forward in the closing service. We received twenty-one new members and about ten more are coming. We wish to express our appreciation of the wonderful spirit of our good evangelists. They know how to work with the pastor, they attend prayermeetings, and stay at the altar till the service is over. Rev. Rodgers and the pastor called on the

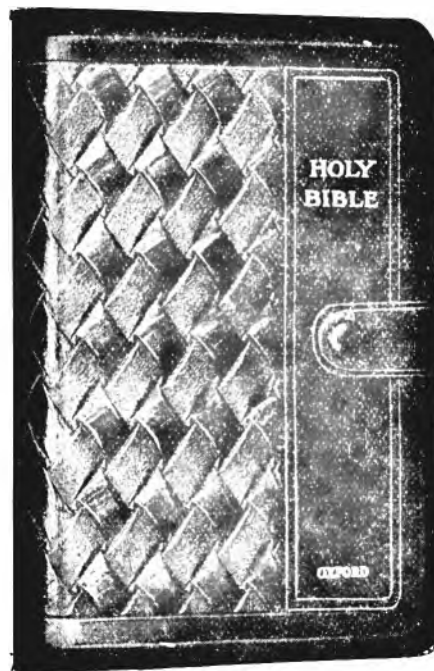
people afternoons and had real success praying in the homes for seekers. Brother Rodgers is asked to return in the winter of 1932 if God is willing."—D. D. Palmer, Pastor.

EVANGELISTS GERTRUDE KNIGHT AND AMY SHULTZ—"We closed an exceptionally good meeting in a Holiness Evangelical church at Toledo, Ohio, the writer's home city, a few weeks ago. We had young people at the altar the entire two weeks and all claimed good victory. Also, older folks came and God saved and sanctified. The Lord especially blessed in giving the writer (Miss Shultz) a few of her own people. A seventeen-year-old

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A prayer for God's mercy.

PSALMS.

David implores God's aid.

1 Behold. 2 O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better than a thousand. 21 I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wicked.

1 Gen. 10. 1. 2 Ps. 10. 1. 3 or, all the day. 4 Ps. 10. 1. 5 Heb. would

3 Be merciful unto me, O Lord: for I cry unto thee daily. 4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. 5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy.

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5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

1 Heb. shall be. 2 Heb. rejoice. 3 Prov. 10. 1. 4 Ps. 10. 1. 5 Heb. would

with an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and

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brother and a brother-in-law prayed through and got victory. Father came the last night but did not feel clear about an experience but God is still working with him. It was worth much to be in this splendid church and to work with the pastors, Brother and Sister E. L. Fox. Also wish to state we will be back in California by the time this report is published and those wanting to get in touch with us for meetings can reach us at La Habra, California, Box 104. We preach, sing and play and love to work for our Lord. Pray for us."

DUNKIRE, INDIANA—"Praise God from whom all blessings flow. He is with our work here and is undertaking along all lines, for which we give Him the glory. We have just closed a successful revival with Rev. J. W. Norris of Columbia, Kentucky, as evangelist. There were about sixty prayed through in the old-fashioned way for either pardon or purity. Brother Norris did some clear-cut, straight, definite preaching and God honored his messages. At the close of the meeting we took eighteen into the church.

There is no better class of people than we have here. They believe in standing by the pastor and the interest of the church. We are paying our budget right along and the future looks bright. Pray for us."—I. D. Horine, Pastor.

EVANGELIST L. A. WINDSOR—"Owing to the fact that I have not reported to the HERALD OF HOLINESS for some time and was also providentially hindered from getting to attend the Kansas City District Assembly, also that my annual report which I mailed to the assembly was not received, I feel led to let the great HERALD OF HOLINESS family know that I have not surrendered the fight but am still shouting the battle cry of victory in my soul and am daily engaged and deeply entrenched against the devil, and gathering souls for Christ. In October I was engaged in meeting with Rev. R. A. Kisse for the Holiness Mission at Hannibal, Missouri. God gave us a good meeting there: a goodly number saved, sanctified or reclaimed. We found some of the most spiritual people at Hannibal that we have ever met. They pray things to pass. We were entertained most roy-

ally, and were well financed for our labors among them. From there we went to Wichita, Kansas, to Grace Chapel, of which Rev. Hathaway is pastor. There we labored against many difficulties, such as bad weather and much sickness among the church, but in spite of it all God answered the cry of the faithful and efficient pastor and his good people and gave us victory along all lines with seekers in the altar at almost every service, all claiming to find the desire of their hearts. I was to go to Clarinda, Iowa, for my next engagement but while resting a few days at home I met with an accident, resulting in a broken rib and a badly sprained back which laid me up for several weeks; therefore postponing that meeting. Just closed a one week's meeting in my home town at Coldsprings, Missouri, resulting in fourteen conversions, one sanctified and baptized nine. We have some real Nazarenes at heart here and hope to be able to organize a Church of the Nazarene in the near future. I go now to Iowa to fill the engagement which I was forced to postpone. Brethren, pray for us."

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WANTED—Experienced woman to take charge of kitchen in Samaritan Hospital, Nampa, Idaho. Must be person of refinement and ability with definite experience of sanctification. Nazarene preferred. Write M. Gertrude Black, R. N., Bunt., care Samaritan Hospital, Nampa, Idaho.

First class paper hanger and all around painter wants steady position with Nazarene firm. Will consider store work also. Address, Painter, care J. E. Janosky, Pasadena College, Pasadena, Calif.

Young lady working way through college must have work during summer. Will consider anything. Reference from President of Bethany-Peniel College, Prof. S. S. White; and District Superintendent of Western Oklahoma District, Rev. J. Walter Hall, Pearl Jackson, College Box, Bethany, Okla.

FOR SALE—MacLaren's Expositions of Scripture, 17 vol. Set never used. Handfuls on Purpose, 9 vol., slightly used. Also new bookcase, capacity about 250 volumes. For prices and particulars write Mr. Olin L. Randall, Lake City, Mich., Box No. 207.

ANNOUNCEMENTS

Notice—Rev. Roy Hollenback, pastor of the Richmond Hill, N. Y., church, feels led to return to the evangelistic field. I have no reluctance to recommend him to that field of activity which he formerly occupied. Though we are sorry to lose him to the pastorate, the evangelistic field is gaining a strong preacher and a sincere Christian gentleman. He will be open for calls immediately following the spring assembly. His address is 10805 95th Ave., Richmond Hill, N. Y. Let New York Pastors take note of this.—H. V. Miller, Superintendent New York District.

Notice—We are to have two conventions on the Dallas District in March. The first one will be with the First church, Dallas, Texas, March 18 to 23. The second will be with our church at

Houston, March 25 to 30. We have secured Rev. J. W. Montgomery, Superintendent of the Northern Indiana District, to be the main speaker. He will address the convention twice daily. He has a message for the hour, and you cannot afford to not hear these messages. Let all of our pastors and Sunday school workers take note of the date of these conventions, and make your arrangements to be present if at all possible. The District Superintendents of the adjoining districts are expected to be present, and take part.—I. M. Ellis, District Superintendent.

REQUESTS FOR PRAYER—A sister requests prayer for her healing. Also that her husband may not develop a taste for reading not in accord with the doctrines of holiness. A request comes from one of our people that the readers of the *HERALD OF HOLINESS* pray for her healing, also for her five children. She

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to Or. pillar. 6 And I will give peace
shall alone picture of. none shall make you afraid
y years Approved alone. I will rid evil beasts out
price of his Deut 28, 12 through your land.
e money that Isa. 30, 22 7 And ye shall chase you
remain but few Deut 11, 18 mies, and they shall fall
year of jubilee, Joel 2, 19, 20 you by the sword.
8 And five of you shall chu

also requests that we pray for help in their present financial struggle, and states that she believes that if the Nazarenes unite in fervent prayer the requests will be answered. A request comes from an evangelist of another church asking that we pray that God may direct in selecting a pastor for the church and also for assistance in evangelistic work. One of our preachers writes asking that prayer be made for a revival of the holiness work in his community in Texas. Also that God may help him in his ministry. This request is urgent. A brother in Ohio writes asking for prayer that God may direct him in his ministerial work. He desires to start in evangelistic work and feels that God has called him and he must obey. Evangelist Lee L. Hamric writes that his wife is sick and requests prayer for her healing. Brother Hamric is in a meeting at Cimarron, Kansas. Rev. Arthur K. Jones of First church, Charlton, Iowa, has had a general breakdown together with appendicitis. Prayer is requested for his healing. A sister in Wyoming asks that we pray for her spiritual welfare, and for the conversion of her husband and children, and for her aged father and mother.

NOTICE—It gives me great pleasure to announce to you the coming back into our church of our esteemed brother, Rev. R. F. Pritchett. I have known and have been associated with Brother Pritchett for the last several years, even though he has been for the last six years a member of the M. E. Church, South, and serving as conference evangelist in that church, having gone from our church to them after serving in our movement for fifteen years or more. But during that six years' stay in the Methodist church he never compromised or let up on his doctrine or life of holiness. He carries the evangelistic fervency and fearlessness and shuns not to declare the whole counsel of God. Brother Pritchett comes to us in good standing with the Methodist conference and is an unusually able minister and owing to the fact that he is now making the change he has open dates to offer but I am quite sure with his large acquaintance in our movement that it will be only a short time until you will have to engage him in advance in order to secure his services. If you are in need of an evangelist I am sure you will not be disappointed if you will at once arrange a date with him. Address him at 856 North Broadway, Shawnee, Oklahoma. —W. A. Carter, Pastor Shawnee Church.

NOTICE—The North Dakota Annual District Convention will convene at Jamestown, North Dakota, March 19, 20 and 21. The special workers will be Rev. H. Orton Wiley, D. D., and Rev. K. Hawley Jackson. Let all preachers together with delegates from their churches be present. We invite any of our neighboring District Superintendents and preachers to meet with us. If coming write: Rev. H. M. Haug, 802-9th St. West, Jamestown, N. Dak.—H. J. Hart, Superintendent.

NOTICE—The Tennessee District W. F. M. S. Convention will convene in Clarksville, Tenn., March 26, 27 and 28. Our opening service will be Wednesday night, March 26, and we have requested our District Superintendent, Brother S. W. Strickland, to preach at this time. Our pastor, Rev. R. R. Rawls, and Rev. C. B. Smith also have been requested to preach during the convention. Pray that His will may be done during those few days.—Mrs. Sam Jones, Secretary and Treasurer.

NOTICE—This is to certify that Morris M. Himler, formerly an elder of the Northern Indiana District, is no longer a minister or member of the Church of the Nazarene.—J. W. Montgomery, Chairman; R. L. Rich, Secretary, Northern Indiana District Advisory Board.

NOTICE—I have the date April 17 to May 4, open and will be glad to slate this time with some church.—Harold Volk, 2585 South Bannock, Denver, Colorado.

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Franklin Millard R. Fitch
Greenville O. J. Bennett
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Lockland C. T. Moore
Logan R. B. Frederick
Mansfield Floyd Gale
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Wauseon A. J. Laird

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Felcity Chas. Henderson
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St. Paris Allen Wagner
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Sidney Walter M. Wilson
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Walbridge John Crider
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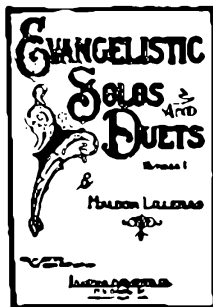
MILLARD R. FITCH,
District Treasurer.

EVANGELISTS' SLATES

Mack and Ethel Anderson, 120 E. 7th St., Butah-
Inson, Kansas
Webb City, Mo. Feb. 25 to March 9
T. M. Anderson, 805 Lexington Ave., Wilmore, Ky.
Seattle, Wash. Feb. 31 to March 3
Nampa, Idaho March 9 to 23
Uxbridge, Mass. March 30 to April 13
Hammond, Ind. April 20 to May 4
Jarrette E. Aycock, 2923 Troost Ave., Kansas City,
Mo.
Yakima, Wash. Feb. 16 to March 3
Moscow, Idaho March 9 to 23
Seattle, Wash. March 28 to April 6
C. H. Babcock, 1148 Victoria Ave., Los Angeles,
Calif.
Berkeley, Calif. Feb. 23 to March 9
San Francisco, Calif. March 18 to 30
P. P. Below, Olivet, Ill.
Adrian, Mich. (General Delivery)
March 23 to April 6
R. E. and Dorothy Bridgwater, 1014 N. Plum,
Hutchinson, Kansas
Mineral City, Ohio March 3 to 16
Steubenville, Ohio March 18 to April 6
C. C. Burton, Delzer, Ky.
Penson, Ky. April 6 to 20
M. M. Bussey, 224 W. Palm Ave., Monrovia, Calif.
Florence, Colo. (care Pastor Church of the
Nazarene) March 5 to 24
Jack and Ruby Carter, Peniel, Texas
Rolan, Texas March 2 to 23
C. R. Chilton
Syracuse, N. Y. Feb. 11 to March 2
Binghamton, N. Y. March 3 to 23
Harvey and Marie Chrysler, Webb City, Mo.
Moores, Ind. Feb. 12 to March 1
C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
Shelbyville, Ind. (M. P. Church)
Feb. 12 to March 2
Indianapolis, Ind. (South Side Church of the
Nazarene) March 5 to 23
Wauseon, Ohio May 7 to 25
Stella B. Crooks, 237-81st St., Chicago, Ill.
So. Portland, Maine March 3 to 16
Henryetta, Okla. March 23 to April 6
Muncie, Ind. (First Church) April 13 to 27
Ray Davis, 2923 Troost Ave., Kansas City, Mo.
Lewiston, Idaho Feb. 14 to March 2

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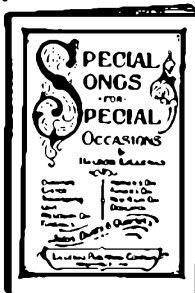
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 Farmar, Nebr. Feb. 10 to March 3
 Missouri Valley, Iowa March 5 to 23
- M. M. Dickerson, 2608 Newman St., Ashland, Ky.
 Marion, Ind. Feb. 24 to March 9
 Morristown, Ind. March 10 to 30
- C. M. Dunaway, 216 N. Candler, Decatur, Ga.
 Rock Island, Ill., (First Church) Feb. 10 to Mar. 3
 Canton, Ohio, (First Church) Mar. 9 to 23
 Barboursburg, Ohio (1st Church) March 30 to April 13
 Lakeland, Fla. (Nazarene Tab.) April 20 to May 4
- Charles Dye, 4 Bunde Ave., Piqua, Ohio
 Bloomington, Ind. Feb. 27 to March 16
 Chester, W. Va. March 23 to April 6
 Birchell, Ind. April 13 to 27
 Springfield, Ohio May 4 to 18
- J. R. Edwards and Wife, Box 23 Elmore, Ohio
 Warwick, Ohio (Church of Nazarene) Feb. 23 to March 9
 Rogers, Ohio (Church of the Nazarene) April 13 to 27
- Edwards Evangelist Ladies Quartet
 Bentonville, Ark. Feb. 14 to March 3
 Axtle, Kans. March 7 to 23
 Hominy, Okla. March 28 to April 13
 Britton, Okla. April 18 to May 4
- Harry J. Elliott, Nampa, Idaho, Route 4
 Van Nuys, Calif. Feb. 23 to March 9
- W. E. Ellis, 9313 Laurel St., Los Angeles, Calif.
 Colton, Calif. April 27 to May 11
- Theo. Eisner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.
 Miami, Fla. Jan. 25 to March 10
 Charlotte, N. C. March 14 to 23
 Alliance, Ohio March 25 to April 6
 Elkhart, Ind. April 13 to 27
 Lansing, Mich. (1st Church of the Nazarene) May 4 to 18
- Bona Fleming, 2852 Hockworth St., Ashland, Ky.
 New Brighton, Pa. Feb. 23 to March 9
 Bilgo, Pa. March 10 to 23
 Bedford, Ind. March 30 to April 13
 Sapulpa, Okla. April 27 to May 11
 Shawnee, Okla. May 12 to 25
- John Fleming, 2913 Holt St., Ashland, Ky.
 Coscocton, Ohio Feb. 24 March 9
 Coffeyville, Kans. March 12 to 23
 Cincinnati, Ohio March 30 to April 13
 Oklahoma City, Okla. April 20 to May 4
- C. B. Fugett, 2917 Moore St., Ashland, Ky.
 Wellington, Tex. Feb. 16 to March 3
 Atlanta, Ga. March 8 to 23
 Franklin, Ohio March 30 to April 13
 Wellsville, Ohio April 15 to 27
- Goddis-Moser Evangelistic Party, 6805 Ravenna St., Cincinnati, Ohio
 Wilmington, Ohio Feb. 16 to March 2
 Kewanee, Ill. (Church of the Nazarene) March 4 to 16
 Troy, Ohio (Church of the Nazarene) March 17 to 30
 Roanoke, Va. (Pilgrim Church) April 4 to 20
 Mt. Washington, Ohio (Nazarene) April 22 to May 4
 Ft. Wayne, Ind. (Gospel Tabernacle) May 6 to 9
 Cadillac, Mich. (Wesleyan) May 9 to 25
- Ralph C. Gray, 837 E. Woodward, Ft. Worth, Texas
 Harrey, Ill. March 2 to 16
- H. A. Gregory, 301 North Peak St., Dallas, Texas
 Brownsville, Texas Feb. 16 to March 2
 Riohondo, Texas March 3 to 16
- Lewis E. Hall, Nampa, Idaho
 Burns, Oregon Feb. 18 to March 2
 Hemlock, Oregon March 9 to 23
- A. O. Henricks, 1436 E. Washington St., Pasadena, California
 Portland, Oregon (East Side) Feb. 16 to Mar. 2
 Stockton, Calif. March 9 to 23
 Okaloosa, Ia. Mar. 27 to Apr. 11
 Chicago, Ill. (1st Church) April 13 to 27
 Richmond, Ind. Apr. 28 to May 11
- Lee Hill, Hindsville, Arkansas
 Maricopa, Calif. Feb. 23 to March 9
 Hindsville, Ark. (Home) March 16 to 23
- Huff-Barnes Evangelistic Party, Olney, Ill.
 Shuron, Pa. Feb. 13 to March 9
- J. E. Hughes, Kingswood, Kentucky
 Logansport, Ind. Feb. 15 to March 2
 Payne, Ohio (Nazarene Church) March 3 to 23
- Allie and Emma Irick, Box 918, Bethany, Okla.
 Bartlesville, Okla. Feb. 16 to Mar. 2
 Sublette, Kans. March 9 to 23
 Sulphur, Okla. March 30 to April 13
- W. P. Jay and Wife, Nampa, Idaho
 Choctaw, Okla. Feb. 16 to March 9
- C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.
 California, Pa. Feb. 13 to March 9
 East Liverpool, Ohio (with Vaughan Quartet) March 12 to 30
- G. E. Johnson, 375 N. W. 52 St., Miami, Fla.
 Miami, Fla. (375 N. W. 52 St.) Feb. 24 to March 29
 Cleveland, Okla. (care Rev. I. D. Farmer) April 13 to 27
- Lum Jones, Ada, Okla.
 Fairbury, Nebr. Feb. 16 to March 2
 Ryan, Okla. March 7 to 23
 Corral, Kans. March 24 to April 6
- Clayton Kidd, 2429 Stanley St., Detroit, Mich.
 Baginaw, Mich. Feb. 23 March 9
- A. J. Kindred and Wife, Pilot Mound, Iowa
 Boone, Iowa (Pleasant Valley Church) Feb. 19 to March 2
 Stratford, Iowa (Shrede Beid Evangelical Mission) March 4 to 12
 Rosholme, Iowa (Pleasant Valley Church) March 14 to 30
 Pilot Mound, Iowa (Swedish Evangelical Church) April 1 to 10
- Gertrude Knight, Amy Shultz, Lallabru, Calif., Box 1014
 California March
- Katie Latimore, Song Evangelist, Carlin, Oklahoma
 Wann, Okla. March 9 to 23
- The Lehmanns and Son James, Barborton, Ohio
 Northern Indiana District, Feb. 12 to March 8
 Pittsburgh District March 9 to May 4
- Mr. and Mrs. Jack Linn, Oregon, Wisconsin
 Waukegan, Ill. (1730 Jefferson Court) Feb. 14 to March 9
- W. W. Lovetess, Route 6, London, Ohio
 Monroeville, Ind. (Gen. Del.) Feb. 15 to Mar. 2
 Christiansburg, Ohio (Gen. Del.) Mar. 8 to 23
- Theo. and Minnie E. Ludwig, 172 N. Euclid Ave., St. Louis, Mo.
 Brea, Calif. March 2 to 18
 Alhambra, Calif. March 23 to April 4
 Burbank, Calif. April 10 to 27
- Mabel R. Manning, Nabant, Mass.
 Bath, Maine March 9 to 30
 Bristol, R. I. April 6 to 20
- Ernest B. Marsh, 2329 19th St., Cuyahoga Falls, Ohio
 Newton Falls, Ohio Feb. 11 to March 2
 Lincoln Place, Pa. March 4 to 16
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- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
 Portland, Ore. (Bellwood Church) Feb. 23 to March 9
- L. C. Messer, 2023 Troost Ave., Kansas City, Mo.
 Webb City, Mo. Feb. 25 to March 8
 Ft. Wayne, Ind. (First Church) March 16 to 30
 Gary, Ind. May 8 to 18
- Edward E. Mierax, Nampa, Idaho
 Vallejo, Calif. Feb. 23 to March 14
 Santa Cruz, Calif. March 16 to April 6
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
 Livermore, Ky. March 16 to 30
 Franklin, Ohio March 30 to April 13
 Palmetto, La. April 23 to May 11
- L. G. and Bertha Milby, Box 327, Danville, Ill.
 Milwaukee, Ind. (Gen. Del.) Feb. 11 to March 2
 Portsmouth, Ohio (Gen. Del.) March 12 to 30
 Uhrichsville, Ohio (Gen. Del.) April 6 to 20
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 Muscatine, Iowa Feb. 23 to March 9
 Indianapolis, Ind. (Home) March 10 to 20
 Bloomfield, Iowa March 23 to April 6
 Des Moines, Iowa April 9 to 27
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 Newton Falls, Ohio Feb. 11 to March 2
- W. O. Nease, Olney, Ill.
 Eldred, Pa. Feb. 23 to March 2
- Will H. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo.
 Midefield, Wash. Feb. 16 to March 2
 Newberg, Oregon March 9 to 23
 Oak Harbor, Wash. March 30 to April 13
- Edward C. Oney, Rush, Ky.
 Terrace, Pa. Feb. 23 to March 9
 Greentown, Ohio March 31 to April 13
- Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio
 Eastern Nazarene College, Jan. 14 to April 1
 West Collingswood, N. J. April 8 to 20
 Richmond, Va. May 4 to 26
- D. M. Peffley, Route 6, Brookville, Ohio
 Omaha, Nebr. (Central Church of the Nazarene) March 2 to 14
 Columbus, Ohio (Shepard Church) March 23 to April 6
 Oatville, Ind. April 7 to 20
- Lawrence Reed, Route 1, Salem, Ohio
 Marion, Ohio Feb. 12 to March 2
 Lincoln Place, Pa. March 4 to 16
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
 Peru, Ind. Feb. 12 to March 5
 Ironton, Ohio March 9 to 23
 New Castle, Pa. March 30 to April 13
 Lockland, Ohio April 14 to 27
 Wartland, Ky. May 11 to 25
- Perry Root, Middleport, Ohio
 Montezuma, Ind. (Gen. Del.) Feb. 19 to March 2
 Sellersburg, Ind. (Gen. Del.) March 3 to 16
 Roanoke, (care Rev. Mess. Union Mission) March 20 to 30
 Old Fort, N. C. (care Collegiate Bible School, Route 2) March 31 to April 6
- G. Howard Rowe, 174 Beach 118 St., Rockaway Park, N. Y.
 Hothsville, Pa. (Gen. Del.) Feb. 29 to March 16
- Otha and Billie Schwab, 942 E. 7th St., Ada, Okla.
 Connell, Wash. Feb. 21 to March 9
 Ontario, Oregon March 10 to 30
- Richard and Dorothea Sharp, Oskosh, Nebr.
 Beatrice, Nebr. March 2 to 16
 Lincoln, Nebr. (First Church) March 20 to April 6
 Kenesaw, Nebr. April 13 to 27
- E. D. and Winnie Simpson, Bethany, Okla.
 Waurika, Okla. Feb. 17 to Mar. 3
 Ryan, Okla. Mar. 6 to 23
 Guyman, Okla. Mar. 28 to Apr. 13
- E. M. Stillion, 31 Home Ave., OU City, Pa.
 Framingham, Mass. Feb. 26 to Mar. 16
 Wadsworth, Ohio Mar. 20 to Apr. 6
- Howard W. Sweeten, Ashley, Ill.
 Ashabula, Ohio March 1 to 17
 Rehring, Ohio March 18 to April 4
 Cleveland, Ohio (First Church) April 5 to 20
- I. Elmer Terry, East Rochester, N. H.
 New Milford, Conn. March 19 to 30
- Fred Thomas
 Miami, Fla. (No. Side Church, N. W. 5th St.) Feb. 18 to March 2
 Chattanooga, Tenn. (First Church, 2105 12th St.) March 6 to 9
 Sioux City, Iowa (First Church, 1220 S. Glass St.) March 16 to 30
 Oklahoma City, Okla. (Capitol Hill Sta. 237 S. W. 23rd St.) April 1 to 13
 Arkansas City, Kans. (628 So. 7th St.) April 15 to 27
 Ponca City, Okla. (315 Cherry) April 20 to May 11
- I. M. Toole, 815 E. College St., Alliance, Ohio
 Harrington, Del. March 2 to 16
- E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
 Mitchell, Ind. (313 Baker St.) Feb. 16 to March 3
 Muncie, Ind. (628 So. Jefferson St.) March 3 to 8
 Lafayette, Ind. (1707 Norton St.) March 9 to 23
- G. D. and Agnes Urschel, Olney, Ill.
 Stockton, Ill. Feb. 23 to March 9
 Resana, Ill. March 16 to 30
- N. B. Vandal
 Portland, Oregon Feb. 18 to March 2
 Salem, Oregon March 9 to 23
 Portland, Oregon March 30 to April 13
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
 Columbus, Ohio (1st Church) March 2 to 14
 East Liverpool, Ohio (1st Church) March 17 to 30
 Northern Indiana District (with Rev. J. W. Montgomery) April 8 to 27
- Harold Vail, Bethany, Okla.
 Wray, Colo. Feb. 13 to March 2
 Harton, Colo. March 9 to 23
 Arnel, Colo. Mar. 25 to Apr. 13
 Imhrango, Colo. May 11 to June 1
- M. W. Welsh, 703 Malvern Ave., Columbus, Ohio
 Hamden, Ohio March 2 to 16
 Columbus, Ohio (God's Holiness Mission) March 17 to 30
- Lon R. Woodrum, 1928-18th St., Lubbock, Texas
 Rotan, Texas March 2 to 30
 Quanah, Texas April 4 to 10