

HERALD of HOLINESS

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WHOLE NO. 888

THE INTERCESSION OF CHRIST

IT WAS when the high priest entered with the blood and incense within the veil before the mercy seat that he made intercession for the people. The very presenting of the blood and incense was an act of intercession, whether words were used or not. It was done in behalf of Israel, for the purpose of averting the displeasure and conciliating the favor of Jehovah. With reference to this, Jesus is represented as fulfilling in heaven this part of the priestly functions.

In what precise manner His intercession is carried on it may not be easy for us with certainty to determine. It is evident from the type just alluded to, that there may be intercession in action as well as in words. If a general, who had fought the battles of his country and had received many a wound, were presenting a petition to his sovereign on behalf of any of his offending subjects, what could be a more effective intercession than the silent baring of his bosom and pointing to his scars?

The Scriptures tell us in plain terms that He does make intercession, that He does still "appear in the presence of God for us." We know that even with ourselves the utterance of words is not necessary to prayer. How strikingly is this expressed by Paul in speaking of the agency of the Spirit in dictating the inward intercessions of the saints (Rom. 8:26, 27). Jesus may intercede without words, simply by the presentation of His sacrifice, that is, Himself. The Father, knowing all the blessings which He desires for His people, confers them for His sake. But for aught we can tell, there may be words.

We have an exquisitely interesting and delightful specimen of the intercession of Jesus on earth (John 17). He shows us there what the blessings are which He desires on behalf of His people; and for these blessings, terminating in their being with Him where He is, to behold His glory. He still intercedes; whether verbally or silently in symbolical act, is a matter of little moment.—DR. WARDLAW.

HERALD OF HOLINESS

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ATTEND TO DEFINITIONS

WHEN in a mental fog attend to definitions. This well known rule is peculiarly applicable in the study of theology. Much of the confusion concerning the "second blessing" or entire sanctification is due to a wrong conception of the nature of justification and regeneration. Regeneration or the "birth from above" gives a new nature, and without critical study it is assumed that this new nature is solely the result of the renovation of the old nature. The question immediately arises, "If the nature is made entirely new in regeneration, what is the need for a second work of grace?" On this false foundation it is easy to multiply questions and to reach results which are wholly at variance with the plain teachings of the Word of God and the universal testimony of experience. This is exactly the difficulty of the author of the "Holiness Questionnaire," with whose questions we have been dealing recently in our editorials. These questions, which to him evidently furnished an apologetic forever making impossible any further belief in entire sanctification as a second work of grace, were in reality not applicable to entire sanctification at all, but sprang from a misconception of the nature of regeneration. Let him come to the scriptural teaching concerning regeneration and his questions concerning holiness as a second work of grace will instantly vanish.

Probably no writer discusses these matters with greater clearness than does David B. Updegraff in his chapter on "Distinctions," from which we make the following quotations. He asks the question, "What is the distinction between justification and sanctification?" and answers it as follows: "While there are a few persons who confound justification with sanctification, it is generally conceded that they are quite distinct from each other, and not at all one and the same thing. True, there are points of analogy, and some things common to both; but for us to dwell upon these to the exclusion of the points of contrast, is only to perpetuate a confusion of ideas. Both are received by faith, and both are among 'the things that are freely given us of God.' And in both cases there must be entire submission to His will. Yet the scriptural distinctions between the two are so obvious, and so universally recognized by theologians and experi-

mental Christians, that it would be unnecessary to dwell upon them were it not for the attempt, repeatedly made, to confound justification with sanctification. And while these attempts disregard the most common and scriptural modes of speech, they are often successful in perplexing the honest inquirer.

"Now let us inquire, What is justification? It is a law term and strictly refers to that divine act by which a sinner is absolved from the guilt and penalty of his sin. It is not the acquittal of one who is proven *innocent*, but the pardon or forgiveness of one who confesses guilt. But a just and holy God cannot exercise such clemency as this without a divine warrant and righteous ground on which to act. And this is only found in the cross of Christ. The justice, holiness and moral glory of God's government are all maintained in the atonement of His Son Jesus Christ, and at the same time 'the kindness and love of God our Savior toward man appeared.' It is in virtue of the cross that God can be 'just, and the justifier of him which believeth in Jesus.' 'Justification by faith,' then, means, forgiveness of the sinner that repents, confesses and accepts the atonement of Jesus Christ. But this includes regeneration or the new birth, that special work of the Holy Spirit by which we become 'partakers of the divine nature.' This is not the old nature changed, but a new nature implanted—'a new creation,' 'born of the Spirit,' 'born from above.' It is a Christlike, law-loving and obedient nature that this new life possesses, antagonistic in all respects to his elder brother, the 'old man' of sin, over whom we are promised victory from the very start, 'if we will walk in the Spirit.' And the Spirit, 'the spirit of adoption whereby we cry, Abba, Father,' is certainly given to every newborn child of God, 'that we might receive the adoption of sons.' And these three things, pardon, regeneration and adoption, are rightly included in the New Testament idea of justification by faith. And though complementary to each other, they are so entirely contemporaneous that we can never consciously separate them.

"1. It will thus be clearly seen that justification is a thing complete in itself, and incapable of either expansion, increase or progress.

"2. It has special reference to 'remission of sins that are past,' and the penalty of violated law is borne by another.

"3. Justification removes guilt and condemnation from the conscience, and brings in the favor of God and His love 'shed abroad in the heart.'

"4. Justification precedes sanctification as the object of desire and search on the part of the sinner, whose past sins or 'transgressions' are his burden, and who cries for 'mercy' and 'forgiveness.'

"5. Justification is distinct from sanctification when regarded in reference to the order of the work of Christ. Christ is our justification on the cross. We are 'reconciled to God by the death of his Son.' To be

sure there is a vital union between justification and sanctification, and using the term with this wide meaning, everyone that is justified is also sanctified in a sense. Sanctification is frequently used in Scripture in a judicial sense, and applied both to persons and things devoted, separated or consecrated to the Lord or His service. But the entire sanctification of which we speak—that for which Jesus prays in John 17 and Paul in Thessalonians (5:23, 24) has a different meaning, viz: to *make pure and holy*.”—UPDEGRAFF, “Old Corn,” pp. 349-351.

THE CHURCH AND COLLEGE AT BETHANY

It was our privilege to spend a few days at Bethany-Peniel College recently and to talk over matters of general interest with President White, Rev. A. L. Parrott, pastor and business manager, and Professor M. A. Wilson, the vice president. We were privileged also to meet the faculty and student body in the chapel, and to speak Friday and Saturday nights on Bible subjects, and to preach Sunday morning and evening. Miss Morris, the matron, was called away by the death of Sister Roberts of Pilot Point, but Miss Bertie Karns, our returned missionary from Japan, proved her ability as an assistant and showed us no little hospitality.

Bethany church is a remarkable illustration of what can be done by a church when the principle of the tithes and offerings is adopted and carried out as a financial policy. The pastor, Rev. A. L. Parrott, is a veritable genius when it comes to administrative work along financial lines. He has a great church of about eight hundred members, with between eight hundred and a thousand in regular attendance. Under Brother Parrott's able administration this church has come to appreciate the value of stewardship and carries out a regular tithing program. There seemed to be nothing strained or mechanical about the arrangement. The individual members tithe by their own free will, and the church has worked out such a comprehensive plan in administering its funds on the budget plan, that the people approve of it and as a result pour their money through the church to support it. How is this for a record—this church has never carried over a deficit in local, district or general interests from one month to the next for over six years!

They also have a vital and substantial interest in their college. When the state of Oklahoma prescribed as one of the conditions of accrediting within the state, that there must be an income of at least \$15,000 annually for current expenses above the receipts from tuitions and fees, Brother Parrott and the good people there set about to raise this amount. The Bethany church alone pays in \$5,000 a year for this cause; the districts raise \$5,000 more, of which the Western Oklahoma District in which the college is situated pays \$4,000 and they have an income of \$5,000 annually

from vested interests. We had heard much about their plan for endowment and were glad to receive further information concerning their plan which is working admirably. The plan is very simple and consists of an Endowment Note, upon which payments may be made annually, the donor paying interest on all deferred payments. For instance, if a donor subscribes one hundred dollars to the endowment fund, he could arrange to pay this at the rate of twenty dollars a year for five years. All the money paid in on the principal is placed in the endowment fund and invested in interest bearing securities. On all deferred payments, the donor pays interest and this gives the college the revenues on the entire amount from the date of subscription. It is therefore a forward look, and this enterprising business manager is *providing* for the future instead of *mortgaging* the future. It seems that something like this might well be adopted by all of our educational institutions. As a church, we may as well face the fact first as last, that we can never bring our educational institutions to the permanency the state demands of this type of corporations without providing for an endowment. In this way only can our college boards and administrative officers relieve themselves from the constant financial pressure which is necessary to maintain even an existence, as matters now stand.

President White is a scholarly man as well as an efficient administrative officer and maintains a high scholastic rating for the college. As professor of philosophy he keeps abreast of the latest developments in this field and is well acquainted with the best and most recent works on philosophy. Owing to the fact that Brother Parrott is pastor as well as business manager, much of the field work falls upon the president of the college. Plans are now being matured for a fourteen weeks' campaign during the summer in order to enlist the interest of the young people, and also to secure subscriptions to their endowment notes. They have an excellent quartet which will travel with President White for ten weeks, and they have secured the Vaughan Quartet for four weeks. Doubtless this campaign will mean much both to the college and the young people of the district.

Professor M. A. Wilson, the vice president of the college, told us in a brief interview which we had with him, that the erection of their new Liberal Arts building did much to give them recognition by the state. One of the inspectors remarked to another, that this institution had made ten years' progress in the last two years. It is beginning to be a matter of remark among other denominational colleges, that if their own churches would support their colleges as the Nazarenes support theirs, they could make some proper development. The new building is a substantial brick building, well arranged for classroom work. The new

dormitory for young women is a remarkably homelike structure of brick, and is unusual for the absence of long bare halls. It has a small but beautiful parlor, elegantly finished with overstuffed furniture and all that goes to make a parlor beautiful. The basement is equipped with dining room, kitchen and laundry. They use the gas-steam system of heating which is at once convenient and economical. Miss Morris is widely known throughout that section of the country for her ability as dean of women.

We are very sorry that we have not been able to get acquainted with the faculty as we desired. Brother Wiman, our returned missionary from Japan, is a member of the staff, but is very desirous of returning to Japan in the near future. Mrs. Wilson, whom we had the privilege of graduating from Pasadena College, known there as Miss Jewell McNeil, is the English teacher. They have a fine music department, voice, piano and violin, and an excellent department of expression. Perhaps no one is better known or loved than Brother McConnell. He is held in very high esteem for his work's sake, both as a man and as an instructor. Brother McConnell enjoys an unusual distinction, we were told. He has a training school class in the Sunday school, that needs to be thinned out every so often. So anxious are the people to be under Brother McConnell's instruction that the class grows rapidly, and then is divided and soon he has more than the prescribed number again. We have known Sunday school teachers whose experience was otherwise.

We greatly enjoyed spending the week-end with these good people and pray God's richest blessings upon them and their good work.

BEST METHODS OF ENFORCING THE EIGHTEENTH AMENDMENT

The California Voice in an article entitled, "What the Answers Mean," gives a summary of the answers received in the Durant contest for the best method of enforcing the Eighteenth Amendment. The majority of these answers indicated that some method of education would be the most effective means.

There were 23,230 answers in the Durant prize contest for the best method of enforcing the Eighteenth Amendment.

An analysis of the answers of participants is interesting. More than 16,000 of the contestants advanced the education of the public as an effective means of enforcing prohibition.

This great majority of the total is indicative of how the people feel toward the need of continued education.

More than 14,000 of the 23,230 answers favor more severe penalties for violation of the dry law.

There were many other suggestions, but the two quoted above lead all.

The educational plans proposed are many, but fundamental are the instructions received at home, in the church, and in the public schools.

The home, the church, and the schools have a duty to perform in this educational work. The child should be taught the effects of alcohol on health, and the general well-being, as well

as the benefits now so numerous in a moral, physical and economic way of total abstinence.

Teach the benefits of prohibition enforcement and the evils of nonenforcement to the rising generation, and when they become men and women, they will not depart from that teaching.

DOES COLLEGE DELAY ENTERING THE MINISTRY

The Central Christian Advocate presents some interesting statistics concerning the age of men entering the ministry. It is generally assumed that those who first complete their college work necessarily enter later than those who start without these educational advantages. But here are the statistics.

But what do the statistics show? Dr. Baketel has prepared a little table which is astounding in its information.

Education when admitted to Conference	Average age when admitted to Conference
Eighth Grade or less	37.5 years
High School, incomplete	36.8 years
High School, complete	33.7 years
College, incomplete	31.1 years
College, complete	28.7 years

So it appears that those who have graduated from secondary schools and have gone on through college and have won their parchments are actually in the annual conferences and hard at their pastoral tasks almost ten years before those who have not gone beyond the eighth grade and therefore have not even a high school education.

So education seems actually to be a time saver. But is time all that is saved? No, they have learned how to work; they know their sharpened tools; they probably will make fewer mistakes; their opinions will count. They will save time by saving situations, souls, religion. It pays to get ready.

THE ANTI-EVOLUTION LAW OF ARKANSAS

The following is a section of the Anti-Evolution Law recently adopted by referendum in Arkansas.

"It shall be unlawful for any teacher or other instructor in any university, college, normal, public school, or other institution of the state, which is supported in whole or in part from public funds derived by state or local taxation, to teach the theory or doctrine that mankind ascended or descended from a lower order of animals; and also it shall be unlawful for any teacher, text book commission, or other authority exercising the power to select text books for above mentioned institutions to adopt or use in any such institution a text book that teaches the doctrine or theory that mankind descended or ascended from a lower order of animals."

The Association for Retrenchment of Public Expenditures smites the current educational system with a loud bang. It recites that taking Ohio for example, while enrollment in the schools has increased in the last twenty-five years less than 52 per cent, that is, from 829,000 to 1,255,000; expenditures for public education have increased tenfold, that is, from \$14,000,000 to \$140,000,000. But that is not the worst of the story. It says that the education actually given today is inferior to that of twenty-five years ago. And to prove its indictment, it quotes from such educators as President Faunce of Brown University, President Lowell of Harvard and Dean Wm. M. Thompson of the University of Virginia.—*The Baptist*.

APRIL GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

A city-wide survey of the religious situation in Seattle, Washington, was concluded a few weeks ago, and it is reported that 65,000 people reported themselves as not being connected with any church; and of these 1,000 expressed a preference for the Church of the Nazarene. This was a high ratio and indicates that our church has a high place in the thinking of unchurched people, and suggests that we have a wonderful responsibility and opportunity to take the gospel to them. A survey of the community in which our church is located in Minneapolis, Minn., revealed that sixty per cent of the people are not connected with any church. Every now and then someone stands up to say that "the country is well church-ed," and there is no necessity for the Church of the Nazarene. The pity is that this statement is not correct. If all the people in the average town or city were to decide to go to church some of these bright Sabbath mornings, from two-thirds to three-fourths of them would have to stand out of doors. There is not seating capacity in all the churches for more than one-third of the people. The trouble is that a lot of people think we should be satisfied to be tolerated and defended, whereas, our mission is to propagate and expand. We are not to sing, "Hold the fort," but "Take the fort;" not "We'll hold our ground," but "We'll take new ground and win a crown and play on a harp some day." There is no use for the Church of the Nazarene to spend any more time praying for open doors. The abundance of open doors is our embarrassment. In a thousand instances the doors are not merely open, they are literally off their hinges. The big problem now is to muster men and money to carry out the home and foreign program which is pressing us. Our hour has come and delay means loss.

Not only is the wickedness of men a troublesome thing, but the littleness of good people is also exceedingly annoying. In a certain way it is easier to condemn wickedness than it is to excuse littleness; for in condemning wickedness we have no fear of misjudging the innocent; but in excusing littleness one hardly knows but that he may be either condoning wrong or condemning innocence. In one's own family it is easy to say of the careless wicked, "Oh, we must pray for them: if they find God, they will quit all that." But concerning the weaknesses of the little, one is often at a loss. If he condemns it, his children may lose confidence in some whose profession he would prefer that they should respect; and if he condones it his children too may be led to emulate the careless thinking and living which they see. Perhaps it would be well for us all to remember that, as Evangelist Shelhamer says,

"If it is wrong, and a sign of 'weakness' to stumble over another because of what he does, is it not equally wrong to set or follow a precedent that is known to be a source of grievance to many conscientious souls?" On the other hand, would it not be great if we all who call ourselves Christians could and would take the position of the Englishman who said, "A gentleman would would not insult me, and I refuse to take insult from others." Perhaps we might paraphrase a little and say, "A magnanimous person would not offend me, and I refuse to be offended by the doings of little people."

Perhaps we all flatter ourselves that we are growing in grace. But we observe that our Lord's concern for "little ones" always was lest they should be offended. Then there is no escape from the conclusion that as we grow in grace it will require more to offend us than it used to. But if as we get older our "skin gets thinner," and we notice little things more than formerly, and find it harder to co-operate than we used to, and hold an attitude which seems to threaten to "take up our playthings and go home," if the crowd will not agree to play the game of our choosing, where are the evidences that we are growing in grace? Young Christians may have a breath of "worldliness" which makes us uneasy, but when older Christians match this with "grouch" the improvement is not much to brag about, for the most of good things spoil whenever they sour.

I just finished reading the book of Joshua this morning, having made a four days' reading of it. I was impressed anew with the fact that God said, "Every place that the sole of your foot shall tread upon, that have I given unto you." At first thought this might seem to be easy. But it bars out all inheritance by proxy and makes possession ten points in grace. Looking across Jordan did not make the land a possession. Speculating on its advantages did not give one a title to it. Making a map of it did not provide a deed. The only way to get it was simply to go over there and walk on it. And it is thus with our Canaan possessions today. One can be a holiness man without being a holy man. He can know the doctrine and believe it and yet not have the blessing. He can discourse about it and even proclaim its advantages, but the only way to enjoy its realities is to go over and get it. You can't set the sole of your foot upon territory very far away from you, and you can't enjoy the sanctified life without making a full consecration and exercising faith for the blessing.

In "The Shadows of Life," Rev. Carl J. E. Nelson tells about a blacksmith who had suffered much affliction, and was challenged by an unbeliever to account for it. The blacksmith said, "I don't know that I can account for these things to your satisfaction, but I think I can to my own. I often take a piece of iron and put it into the fire and bring it to a white heat. Then I put it on the anvil and strike it once or twice

to see if it will take a temper: if I think it will, I plunge it into the water and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water. This I repeat several times. Then I put it on the anvil and hammer it and bend it and rasp it and file it and make some useful article which I put into a carriage where it will do good service for twenty-five years. If, however, when I first strike it on the anvil, I think it will not take a temper, I throw it into the scrap-heap and sell it at the price of junk, for a quarter of a cent a pound. Now I believe that my heavenly Father has been testing me to see if I will take a temper. He has put me into the fire and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been: 'Lord put me into the fire, if Thou wilt; put me into the water if Thou seest I need it; do anything Thou dost please, O Lord; only for Christ's sake, don't throw me into the scrap-heap.'

To me, nothing is a greater source of comfort than faith in the reality of the providences of God as they relate to His obedient children. Even when one can scarcely bring himself to say, "God sent this," he can yet devoutly claim, "God permitted it to come." And the fact that God knows about it and did not interfere makes me confident that it will work out for my good, only if I but continue to love Him and obey Him in all things. Disappointments of the severest type are frequently, in the course of days, weeks, months or years, discerned to be "blessings in disguise." And as regarding even those calamities which remain unexplained and whose remembrance causes weeping on to the end of life—even the tears which kind old time is unable to dry—God shall wipe away during our first brief hour in heaven. The margin of our present horizon is entirely too narrow to enable us to see and know what is really good for us. But God knows and cares on the plane of a program that measures its numbers by æons, and I am glad to feel and know that "my times are in his hands."

Rev. Carl J. E. Nelson in "Eternal Security and Unbiblical Doctrine," says, "We heard a Bible teacher in a conference give a lecture on the types in the book of Ruth. The speaker made the following application on the return of Naomi to her own land: 'It typically proves that those who go astray eventually return.' There was nothing said about Naomi's husband and her two sons that did not return, but died in the land of Moab. It seemed to us that would have been a splendid occasion to sound a timely warning of the dangers of being lost. Although some return, it is a sad reality that all backsliders do not return."

What dangerous snares to the soul are both success and failure! Kipling calls both triumph and disaster "impostors," and such they often prove themselves to be. Gideon, flushed with a victory which God gave,

gallantly and religiously refused proffered kingship. But quietly, seemingly without previous thought or plan, he said, "Let each man give the golden earrings from his spoils." Of the gold thus collected he made an idol which became a snare to both himself and his people. It is often a long way from the bottom to the top, but it is never far from the top to the bottom. Any man is whipped as soon as he gives up the fight, and the man who thinks he has already conquered is approaching a fall. We must stand always by simple, humble, unwavering faith.

NUGGETS FROM GOD'S GOLD MINES

By EARLE F. WILDE

Christ's condemnation of self-congratulation. "In this rejoice not" (Luke 10:20).

After Jesus had endowed His disciples with power to work miracles and sent them forth, they soon returned, flushed with success, and boasting of their work to such an extent that it called forth the condemnation of their Master. Their boast was legitimate for their success was genuine, but it savored of self-congratulation and Jesus rebuked it. "Behold even the devils are subject to us," was their cry, but Jesus answered, "Nevertheless, rejoice not in this."

When we are favored with success, let us remember that the power to succeed is not our own—it is a delegated power, imparted by One whose only thought is to glorify God. Success is dangerous, and the danger is greatly increased when we become the recipients of congratulations. Many a soul has been dashed to pieces upon the rocks of conceit and pride, who, had the lesson of humility been learned, would have survived to enjoy a long and useful life. Evidently Jesus would have us learn the lesson, that he who has succeeded should be the last to own or acknowledge it.

The Pharisee led his own praise meeting, exalted his own achievements, and his abasement was justifiable. The Publican smote his breast in self-condemnation and his exaltation was inevitable. The apostle Paul, prince of preachers and peer among the successful ministers, summed up all necessary reference to his exploits in the ministry of the gospel in these words, "I speak as a fool." Jesus laid down the law governing the right to self-congratulation in the word, "Rejoice not in this, but rather rejoice because your names are written in heaven."

HERESY

A heretic is a man who, while professing to hold the tenets of the sect to which he adheres, and sincerely believing that he is in substantial agreement with his more orthodox brethren, yet in his desire to be honest and reasonable, so modifies these tenets as to empty them of all that is distinctive of the sect in question, and thus unintentionally gives aid and comfort to its enemies.—WILLIAM DEWITT HYDE.

THE ANNIVERSARY OF THE HOLY GHOST

By N. B. Herrell

IT HAS been said that calendar dates are cold things unless they are harnessed to important events. If only used to denote the passing of time, one date is as good as another, for all lead to the same end. But when a date marks the birth or advent or epoch in the life of a great personality or the history of the course of man, we are inclined to remember it and refer to its anniversary annually.

What About December Twenty-fifth?

December twenty-fifth denotes the birth of our Lord and Savior, Jesus Christ. Yet the world has so commercialized it that the sacredness of the event has been largely lost sight of. While the church sleeps the enemy sows the seed of the love of money in the very hearts of her members. Instead of holy devotion and worship in memory of the birth of God's sacrificial gift to man for his redemption, man has turned it into a festival of debauch and shame for to satisfy his greed for money and pleasure. Our blessed Lord has told us that only such as worship Him in spirit and in truth are acceptable. This fact within itself is enough to class the most of the Christmas doings as false and worldly revelings. If the Church is to continue as the body of Christ she must purge herself from the spirit of commercialism which the world has injected into the anniversary of Christ's birth.

What About Easter Sunday?

Easter Sunday stands for the resurrection of our Savior and is the ground work for man's redemption. Paul said that if Christ had not arose our faith would be in vain. The judgment day is based upon the resurrection. The resurrection of God's Son was His full investment in the salvation of man and the judgment day will reveal the profit of the investment. Easter Sunday is another day that wholly belongs to the Church but view the stores at this season of the year and you will find the spirit of commercialism has fastened itself upon it as a day of profits and pleasure. The church may have her *lent services* but even the Church herself pays little or no heed to this. Easter to the worldling is little or nothing but what profit or pleasure he can gain from it. If the Church really was devoted to her Lord would she not so honor Him by commemorating His glorious resurrection by a fitting anniversary?

What About Pentecost?

Pentecost was the advent of the Holy Spirit into this world as the vicar of Christ. It was at the same time the birthday of the Christian Church as the body of Christ. Therefore, Pentecost standing for the opening of the Gentile age and the inauguration of the New Covenant with all its glorious blessings for the Church and the world it seems to the writer that it would be

fitting for the Church to arrange an anniversary that would honor the Trinity as to personalities relative to man's redemption. This epoch and day belong to the Church also. The reason the world has not commercialized it lies in the fact that the Holy Spirit deals with the personal experience of man's salvation and He is now present and working. To have an anniversary for the advent of the Holy Spirit would mean to have Him present and *if permitted* He might have somewhat to say, for He was present at the first one in Jerusalem and can repeat Himself in His work if permitted to do so. It is my firm conviction that the Holy Spirit is just waiting for the Church to give Him a chance to speak to the world through her personality and talent. Pentecost comes just fifty days after Easter. This year Pentecost will fully come on May 20. The Church of the Nazarene has set apart the month of April as a month of prayer and stewardship. If all our preachers and people, together with our friends, will heartily enter into this month of prayer and *tarry* before God till Pentecost, who can tell what will take place in the Church and world. May has been set as the time of the advance and forward movement of the Church of the Nazarene all along the line of her work. This is timely and we should arrange for and prepare for the Holy Spirit to have full right of way with ministry and members in fuller and more devoted way than ever before. The four great events that stand out in the Church are these:

THE BIRTH OF CHRIST

THE RESURRECTION OF CHRIST

THE REVELATION OF CHRIST BY THE HOLY SPIRIT

THE SECOND COMING OF CHRIST FOR HIS BRIDE

ANOTHER MASTER

*He has taken the vow of poverty,
'Tis an ancient vow, yet new,
And strange to come from such as he,
I can scarcely believe it is true;
He was anxious, ambitious, strained each nerve
To gain a place and name,
But now he says that less will serve,
And he cares no more for fame.*

*He says he no longer seeks for wealth,
But that riches come to him,
All heaven is his, and his soul has health,
And he dwells with the seraphim;
The hills are his, and the flocks and herds,
The earth and the universe,
The rhythm of streams, and the song of birds,
And the poet's sweetest verse.*

*He says that his life of care and toil
Is over, and past, and gone,
And that now his soul delights in toil,
For devotion leads him on;
He has left the selfish crowd behind,
And his life is now serene;
That Shakespeare was once his master-mind,
But now 'tis the NAZARENE.*

—Anonymous.

CONSECRATION IN ACTION

By D. Shelby Corlett

STEWARDSHIP is really consecration in action. It involves working out the principles of consecration in everyday life and activities. Too often, we fear, we have a very limited view of what is involved in our consecration. Of course, we know that entire consecration is necessary in order to be sanctified, but perhaps we have considered that the end of our consecration. But God does not so count. What we have dedicated to Him in our consecration—our body, our soul, our spirit, our abilities, our time, our talents, our possessions—our all, He has given back to us to be used and developed for His glory and in His service. In consecration we have recognized God's ownership and His right to us and all we have. In stewardship God recognizes a partnership and permits us to use as stewards that which rightfully belongs to Him. We have the sole use of it. We are intrusted with the entire responsibility of investment, but God offers His assistance in the carrying out of this responsibility and in the investment of our lives.

Consecration involves the dedication of a life to God; stewardship represents the proper use of that consecrated life. Life itself is a sacred trust and its proper use will bring great glory to God and blessing to the individual, while wasting that life will cause one to lose it. Jesus said, "He that saveth his life shall lose it; but he that loseth his life for my sake shall find it." This is simply another way of stating that in our stewardship of life, we may be faithful to the trust and win, or be unfaithful and lose. A faithful steward will not invest a consecrated life in trifles, will not be satisfied with the low ideals of life, will not be contented with spending that life merely in the service of himself and his loved ones; but he will desire to spend it for God and in His service.

Consecration includes our talents. "all we are or shall be" is our usual statement; stewardship recognizes the proper use and development of those talents for God. God has so endowed man that by uniting these several talents, His Church will be complete in its organization. Each member has his peculiar place to fill; the pastor, the evangelist, the teacher, the worker, and all different phases of work are embraced. But when one withholds from God the use and development of his talents the Church of God loses what it otherwise would have by the proper development of those talents. To invest our talents, to develop them, to carefully apply oneself in the field of service and ability which is ours, regardless of how limited that field may be, means an increase of ability and talent. To fail, or to bury that talent means to lose it. Yes, the one talent person is the steward of that talent. Faithfulness in the stewardship of one talent will bring an equal reward with faithfulness in the stew-

ardship of five talents. What use are you making of your consecrated talents?

Consecration ~~embraces~~ our time; stewardship involves the proper use of ~~that time~~. Time is a trust. We are exhorted to "redeem the time." God in His partnership with us has planned that not all of our time must be devoted to His cause and service, but we are given ample time for our personal needs, work, rest, recreation, mental development, family life, mutual associations with our fellow-men, etc. But yet a faithful steward will not use his consecrated time to engage in anything that is harmful or damaging to his spiritual life, in that which is not consistent with his Christian experience. Yet God has planned that a portion of that consecrated time should be exclusively devoted to His worship, His service and His cause. No faithful steward will be so busy about his own affairs that he will rob God of His time. God wants us to put Him first in our time; time for worship, time for spiritual development, time for service to others, time to devote to seeking the salvation of our fellow-man, is all involved in consecration in action; or stewardship.

Consecration involves our possessions; stewardship recognizes the proper use of those possessions in partnership with God. It seems inconsistent for one to sing:

"Here I give my all to Thee,
Friends and time and earthly store,"

and not recognize that God has some demand upon his possessions. All the earth, its land, its gold, its silver, the cattle on a thousand hills, its entirety, belongs to God. The man who holds a deed to any portion of it simply holds it as a steward. Stewardship then means the proper use of our possessions so that the greatest benefits may accrue, not only to us but also to God and His kingdom. God gives us the use of these possessions and only asks that one-tenth of its increase be given to Him and His cause. But no true Christian will use the remaining consecrated possessions in a manner that will not glorify God. No one can consistently sing, "My all is on the altar," and refuse to give God the tithe of God's possessions. No one can rob God of His tithe of money, time, talent, or life and continue to keep the smile of God on his life.

Stewardship, then, is consecration in action. Consecration recognizes the proper use of these consecrated powers and possessions, and by it we seek God's partnership in the development of the same.

The wise through excess of wisdom is made a fool.
—EMERSON.

CHRISTIAN TORCH-BEARERS

By James Proctor Knott, M. A.

4. Athanasius

NO theological warfare in the history of the Church has been greater than that which has waged around the deity of our Lord Jesus Christ. The enemies of the truth have been many and have come wearing various labels but with a common purpose—to attack Jesus' true divinity. These blasphemous attempts have ranged all the way from asserting the Son to be not of the same essence or substance as the Father, though divine to a degree, to the assertion that Christ Jesus was purely and solely human.

But such texts as the following reveal that He is *fully* God—one in essence with the Father: "He that hath seen me, hath seen the Father"; "In him dwelleth all the fulness of the Godhead bodily"; "Looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"; "In the beginning was the Word, and the Word was with God, and the Word was God."

In the fourth century A. D. was waged a mighty war between the defenders and the foes of the deity of our Lord. Athanasius was the outstanding hero in this titanic conflict and as such his name should be revered by all lovers of the divine truth.

Born about 298, Athanasius was reared in the city of Alexandria. This city, founded by Alexander the Great, was already some six hundred years old when Athanasius was born. A noted intellectual center as well as an important commercial city, it was thoroughly cosmopolitan.

The Christian Church had spread widely since apostolic days. Fierce persecutions under Nero, Decius and Valerian had been launched against it, and in 303, whilst Athanasius was a small lad, came another under the emperor Diocletian.

We can well imagine the future Christian hero passing the days of his childhood amid scenes of persecution, his heart and soul stirred to enthusiasm for the faith by the many loyal exemplars of Christianity about him. Even his teachers, it is said, became martyrs.

At the decisive battle of Milvian Bridge in 312, Constantine defeated Maxentius and thus became Roman emperor in the West. The victor believed that the Christian God had given him this victory. In 311 Constantine had joined with Galerius and Licinius in an edict of toleration for Christianity. In 312 he joined with Licinius, emperor in the East, in issuing an edict placing Christianity on an equality with other religions in the empire. Finally, in 323 Constantine became the sole emperor of the Roman empire by his defeat of Licinius and Christianity became practically the state religion.

Meanwhile Athanasius was developing into a young Christian of sturdy faith and pronounced ability. While yet probably in his early twenties he wrote two vigorous books: "Against the Heathen," and "On the Incarnation." The former is an attack on heathenism and reveals the necessity of the divine Word as the remedy for corrupt human nature; the latter illustrates and confirms the doctrine of the incarnation.

He was thoroughly acquainted with the Scriptures and with them his writings were saturated. How this intimate acquaintance with the Word of God invigorated his faith and balanced his theology we shall soon see. Undoubtedly one of the chief causes for the alarming apostasy of multitudes from the Church to modern "isms" and doctrines of devils is lack of Bible knowledge. As one has put it, "Don't merely go through the Bible; let the Bible go through you." Paul's words to Timothy are always timely: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Heresy never tires in its attacks upon divine truth. The Church has battled many forms of heresy and this has been vitally necessary to retain the truth. Gnosticism, with its denial of Christ's incarnation, actual death and real resurrection, was at the height of its influence in the second century. It was a very great peril but divinely-given discernment and faith graced the young Church which refused to accept this many-sided system of error. In fact, it would appear that the conflict drew the Church closer together. And it was by no means the last time that facing a common foe, within or without, has had its effect of unifying the Church.

Anti-Trinitarian heresies made very persistent attacks upon the Church which grappled with them during the third and fourth centuries. The orthodox, Bible-grounded Christian believes implicitly in the Holy Trinity—God in three Persons. For this the true Church stands uncompromisingly. The Trinity is a great mystery and men—scholarly and saintly men—have tried from early times to understand this mystery. "The doctrine, as delivered in the Bible, is very short, and amounts to this: 'That in the entire and undivided unity of the Divine nature there is a Trinity of personal subsistences, consubstantial, coequal, and coeternal.' 'In other words, that the one Divine nature exists under the personal distinction of Father, Son, and the Holy Ghost.'"—FIELD, quoting Hannah and "Watson's Institutes."

But, as said, in the third century there emerged

heresies against the truth of the Trinity—heresies that may be summed up under the name of Monarchianism. This has been defined as the “tendency which emphasizes the unity of God, and rejects the personal Trinity.” Perhaps the most prominent form of Monarchianism was Sabellianism (from Sabellius, who was teaching in Rome about 215 A. D.). Sabellianism taught a modal (i. e., having the form without essence or reality) instead of an actual Trinity. There was no place for personal distinctions in the Godhead. The theologian H. C. Sheldon reminds us that Sabellianism’s contention that Father, Son and Holy Spirit denote successive forms of manifestation on the part of one divine Person contradicts the New Testament thought of fellowship between Father and Son, as also the teaching of associated action on the part of Father, Son and Holy Spirit.

Sabellianism had failed to acknowledge that God is Triune in essential being. Another heresy took form early in the fourth century that denied the one essence of the Trinity. This was Arianism. About 319 Arius, a presbyter in Alexandria, declared that the Son was not of the same essence of the Father and that He had not existed eternally but was created from nothing. “To Arius’ thinking, Christ was neither fully God nor fully man but a being intermediate between the two” (WALKER).

After vainly attempting to persuade Arius to give up his views, Alexander, the bishop of Alexandria, summoned a council of Egyptian and Libyan bishops and deposed the heretic. But this by no means settled the controversy. The battle had scarcely begun. Standing loyally with his bishop in the defense of the faith was the young Athanasius.

There were soon many in sympathy with Arius including Eusebius of Nicomedia, a man of prominence and power. He was to be the real leader of Arianism for the next quarter century.

Constantine, the emperor, finally aware of the possibilities for disintegration in the theological dispute, despatched Hosius, bishop of Cordova, to urge Alexander and Arius to drop the controversy. Hosius, after canvassing the situation in Alexandria and apprehending the real dangers of Arianism, apparently advised the emperor to call a council for its settlement. At any rate Constantine soon issued a call for a general or ecumenical council of the Christian Church to meet at Nicæa in Bithynia. The council convened in the summer of 325. Its membership was composed of bishops. As to the number historians differ but it was probably around three hundred. It was a true general council. Delegates were there from Europe, Asia and Africa. And what a company! Some bore on their bodies the marks of terrible persecution. Paul, bishop of Neo-Cæsarea, was there who had been deprived of the use of both hands by the application of hot irons. “Others had the right eye dug out, and still others had lost the right arm.” It is reported that the

emperor was greatly impressed and affected by the assemblage of these representative men of the Church, some of whom bore in their bodies the marks of such great sufferings in defense of the faith.

The Church was now to face frankly the Arian heresy that was eating at its very vitals. Would it cleanse itself of this devastating heresy?

(To be continued)

A SUGGESTION OF STEWARDSHIP FOR THE MONTH OF APRIL

By PASTOR H. B. GARVIN

AN encouraging thought came to the writer while engaged in prayer for our General Church interests. I immediately set about to put it into action in my own local church at Champaign, and it occurred to me that it would be well to pass the suggestion on to the church in general through the *HERALD OF HOLINESS*. I was especially encouraged with the thought that the entire denomination could be pulling together at the throne of grace in continued prayer for a whole month. My heart waxed warm for every connectional interest of our great movement, and the suggestion came to me that while the hearts of our Nazarene people were warmed and melted in prolonged devotions through the month of April they should be given an opportunity to practice a little self-denial, and thereby express the rising tide of their love and appreciation for the general interests of our church.

In keeping with this suggestion I am passing out to each member of my church a small blue envelope in which a special self-denial offering of at least \$1 (and as much more as possible), is to be prepared and passed into our local church treasurer some time during the month of April, and this will be sent to the General Treasurer about May first.

It is easy to see what would happen to our great Foreign Missionary cause if every Nazarene in our movement would catch the vision and do likewise, and it could be done if our good pastors and evangelists would press and encourage the matter. \$75,000 could be gathered up during the month of April in this manner. And surely \$1 each of self-denial during a whole month would not be an unreasonable amount even for the poorest of the poor among us. This is not to be tithe, or regular offering money, but a special self-denial effort. Then too, it will add special joy to the heart of the giver, for when we all get prayed up we will want to give something. And why not make it at least one dollar each and send it to our General Treasurer for our general church needs? Credit might be given on the General Church Debt Offering asked for November 25 last, or on General Budget where churches are behind on these, or it might be sent in as a special love-offering to the general church.

The thought is not to make this a matter of an out-

standing drive, but merely let it be done on the side as an expression of appreciation for the deepening of our devotional life through the month of prayer. Just see what could be done to encourage and awaken stewardship among us during this month of prayer if every Nazarene would at least give the minimum of one dollar each in such an offering, and of course some with bounding hearts and decreasing burdens are sure to give more. *I will send in my dollar. "Go thou and do likewise."*

CHAMPAIGN, ILLINOIS

HOW MUCH DO WE OWN?

WHEN you tarried, a helpless sinner, at an altar of prayer, pleading for pardon and salvation, with the enemy's hellhounds leaping for your throat, and the flames of the pit burning beneath your feet, how did you find peace, forgiveness and escape? Was it not through *an utter surrender to the rescuing Savior*? Did you then object to the price? Did you then question His right to yourself, body, mind and soul?

When later you were struggling madly against that dreadful principle of carnality, which would not stay down, but like Banquo's ghost, persisted in walking uninvited into your feasts of spiritual joy, and casting gloom over all; and when you at length prostrated yourself at a mourner's bench and begged piteously for heart purity, that blessed cleansing baptism of fire, how did you get it? Was it not by making a *complete, unquestioning abandonment of yourself to the sanctifying Christ* as He stooped to encircle you with loving arms? Did you haggle then over the price? Did you talk back to Him? Did you discuss in that tense hour the pros and cons of stewardship? Did you question the conditions He laid down? Did you somewhat haughtily look at your Lord, and stipulate that you must be allowed to wear jewelry, and go to worldly doings, and follow the world in the paint, rouge, lip-stick and dress lines? Did you argue tithing with Him? Did you tell Him He could sanctify you wholly provided He allowed you to direct your own finances? Did you say that you just wouldn't take holiness from His hands, unless He withdrew His requirement about a tenth?

Did you, now?

No, you did not. When you were converted you *surrendered all*! When you were sanctified wholly, you *abandoned all*. You did not offer your Lord a tithe, you eagerly laid *ten-tenths*—all you had—all you ever expected or hoped to have—at His dear, blessed, nail-pierced feet, and with tear-wet entreaties begged Him to accept your all and sanctify you wholly. This He graciously did, praise His name!

As a result of that, Jesus Christ became your *literal owner*. You belong to Him. Your body is His, your soul is His. Every minute, of every day, of every month, of every year, of your whole life is now, and

forever, your Lord's. He gives you health, intelligence and sanity. He makes it possible for you to earn every dollar that comes to you. But for Him you would perish. Your breath He furnishes, your life He maintains. He can now check on anything you have, for every penny is His. You are only a steward, you actually own nothing. *The Master owns it all*. Nothing short of this can be called Christian Stewardship. Of course He must feed His steward, who is working for Him, and He graciously accords you a part of what belongs to Him for that purpose. He realizes that a toiling steward must be sheltered, and authorizes you to spend some of His money that is in your possession for rent. It is plain to your Lord that you must be clothed, consequently He grants you the privilege of using His money that is in your keeping with which to obtain these necessities.

But listen, reader, *before* you pay for food, or rent or clothing, or anything else, *the Master requires that you set a portion of His money that you hold in your possession, aside for His sole, sacred use*. He distinctly states the amount that He wants. *It is one-tenth*. While He owns the whole, He grants you the privilege of using out of the nine-tenths for your personal needs, but not until you have set aside one-tenth for Him. No person can retain His favor who fails to do this. For if he does fail to tithe, he is an unjust steward. No person dare touch the tenth after it is set apart. If he does, read what the Holy Ghost says about it in Malachi 3:8. The setting apart of the one-tenth is an acknowledgment, or admission or recognition of the Master's ownership of all. It is a presentation to the owner and Master of the vineyard of the "firstfruits" of His own property. It is a frank admission that over the nine-tenths remaining, you have only a steward's control, and if the Master needs this, He has a right to require it.

The Master also tells us where to pay His special portion. A steward has no right to dictate where it shall be expended. Our Lord settles that. He wants it to be used in supporting His Church. Next to Jesus himself, the most sacred thing in the New Testament is the Church. It is His body here on earth. It represents Him. It carries on His work in His temporary absence. It is not a money making organization. It is not a charitable institution. It represents the invisible Master. To fail to support the Church is infidelic. It has a right to the one-tenth—the Master's "firstfruits." There is no other arrangement in the New Testament for its sustenance. To compel His Church to go about begging for money, buying and selling in order to live, wheedling coins out of people by entreaty and beggary, *is a crime*! The Master's plan of paying, as a sacred debt, the tithe into His Church, will amply support it.

But the Church includes the whole denomination to which one belongs. The Master is just as interested in the financial success of the district, and the welfare

of the general interests, including His sacred mission fields as in the local church. One phase must not be allowed to languish while another flourishes. The inauguration of the Master's financial plan is His Church's emancipation from the impotence, ignominy and embarrassment of an empty treasury.

J. G. MORRISON, *Executive Secretary*.

SHIPPED TO AMERICA HE MAKES GOOD AS A DIRECT SALESMAN



The above is the title of an article in one of the popular magazines concerning Peter Jurich, a native Jugo-Slavian, who is now on his road to Jugo-Slavia as a missionary to carry the gospel to his own people. This article in "Opportunity" has the following brief

sketch of this young man. "Peter Jurich landed in America twenty-years ago, tagged and shipped to a fellow-countryman. Ignorant of the tongue and customs of this country, he set about to become Americanized. He learned the English language by day and night study. He worked his way through college, and despite many handicaps and hardships forged ahead. Today he is general sales manager for the entire Pacific Coast division of a large publishing house. His story is a remarkable one, and one that should inspire you to overcome the little hardships of life and look forward to the success that can be attained."

He is the son of Adam Jurich and Eve Jurich, and therefore can truthfully say that he is the son of Adam and Eve. We listened to him in a recent address at Bethany, Oklahoma, and were greatly touched and inspired by the story of his life struggles in this country, sometimes working as high as nine shifts a week in the coal mine in order to secure money to send back to his home that he might alleviate the sufferings of his family.

He was converted in a meeting held by one of the preacher boys from Asbury College, and later sanctified under the ministry of Rev. Joseph H. Smith who assisted him through his course in Chicago Evangelistic Institute. Later he spent a few months in Olivet College and then came to Pasadena where he graduated, and also took some graduate work in public speaking.

While in Salt Lake working among the Mormons, he learned of their custom of sending out Mormon missionaries at their own expense, or sometimes through the support furnished by the families of the young men sent out. This inspired him with the thought that if Mormons could do this, certainly he

should be able to support himself as a missionary in order to carry the gospel to his own people. With this end in view, he worked and saved, as did also Sister Jurich, and now they have round trip tickets purchased for themselves and young daughter, with sufficient funds to support them on the field. His purpose in purchasing a round trip ticket, was one of precaution, in case anything should occur which would necessitate his return, he would have his own transportation provided.

He understands that he has no connection with our Board and that no obligation attaches to his going, but desires the prayers of God's people for the success of his ministry. The Spirit of God leads in strange ways, and we can but admire the heroism of these young people, and the practical way in which the burden for the salvation of their people manifests itself. We are sure that our people will remember them at the throne of grace.

Department of Bible Studies Studies in the Parables of Jesus By Prof. J. B. Galloway

Lesson Fifteen

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—John 21. "That night they caught nothing" (21:3). The disciples went fishing upon their own initiative and caught nothing. The next morning they cast in the net at the Master's bidding and were not able to draw in the net for the multitude of fishes (see verse 6). If you would be a successful fisher for men work according to divine directions.

Second Day—Acts 1. "But wait for the promise of the Father" (1:4). The promise of the Father is the baptism of the Holy Spirit. Before we can properly represent Jesus we must have the equipment of His representative, the baptism of the Holy Ghost.

Third Day—Acts 2. "They were all filled with the Holy Ghost" (2:4). The reason that the disciples were so different from the world in power, character and activity was that they were filled with the Spirit from another world.

Fourth Day—Acts 3. "As though by our own power or holiness we had made this man to walk?" (3:12). When the wires connecting our homes with the power house are severed we have no electric light or power, so when we let anything separate us from God we have no spiritual life, light or power.

Fifth Day—Acts 4. "They were filled with the Holy Ghost, and they spake the word of God with boldness" (4:31). A few drops in the bottom of a

vessel may not be noticed, but one that is overflowing cannot fail to be seen. The heart that is overflowing attracts attention.

Sixth Day—Acts 5. "The Holy Ghost, whom God hath given to them who obey him" (5:32). The first law that God gave man was the law of obedience. The holiest thing that a man can do is to obey God. Obedience and faith will lift us to the highest realm of grace.

Seventh Day—Acts 6. "A man full of faith and of the Holy Ghost" (6:5). Two fillings necessary to successful Christian service.

PART TWO. THE PARABLE OF THE DOOR SHUT

"Strive to enter in at the strait gate [R. V., narrow door]: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:24-28).

As Jesus went through the cities and villages teaching, one said unto Him, "Lord, are there few that be saved?" This parable is His answer.

Effort Necessary to Enter the Kingdom.

We cannot drift into salvation, for the earthly attractions are strong and the current is downward. It takes a determination and a strong effort to enter the ways of the Lord. This is indicated in the parable by the word strive. This is the word that is used for contending for the prize in the public games, and it conveys the idea of a struggle. A kindred word is used for the agony of Christ in Gethsemane. Again it is indicated by the description of the strait gate. To attain salvation we strain every nerve that we deviate not from the right way, but it is not hard to step through the gate itself. This is done by a simple act of surrender, confession and faith. The way is narrow and danger is that we will get out of the way on the broad domains of the enemy. "For as in earthly life the departure from right is exceeding broad, so he who goes out of the path which leads to the kingdom of heaven, finds himself in a vast extent of error. But the right way is narrow, the slightest turning aside being full of danger, whether to the right or left, as on a bridge, where he who slips on either side is thrown into the river."—BASIL.

From Gregory we quote the words: "Now when He was about to speak of the entrance of the narrow gate, He said first, *strive*, for unless the mind struggles manfully, the wave of the world is not overcome, by

which the soul is ever thrown back into the deep."

It is the broad way that leadeth to destruction, and the narrow way leads to life, yet we reach a large space when we enter the narrow way of salvation.

The Door of Opportunity May Close.

Another incentive to encourage us to seek salvation is found in the fact that there is danger that the way may be closed. Neglect is dangerous and may prove fatal. "When once the master hath risen up and hath shut the door," the day of opportunity will be past. When the door of the ark was closed those on the outside were doomed. The flood settled the probation of those of that age, who did not accept God's provision for their salvation, and gave their opportunity to the future generations. There is danger that we may sin away our day of grace. Others have their opportunity while those who neglect too long have the door shut. The five virgins who went out to the wedding without any oil with them to replenish their lamps found the door closed after they returned from the shops for a new supply of oil. Even the cry, "Lord, Lord, open unto us," was unheeded. Their excuses and explanations did not help them out of the difficulty. All they could hear was, "I know you not," "Depart from me, all ye workers of iniquity." How sad! There shall be weeping and gnashing of teeth!

PART THREE. WHAT THIS PARABLE TEACHES ME

That if we expect to enter the door of heaven we must walk in the straight and narrow way.

PENSION PLAN FOR MINISTERS

By E. J. FLEMING

THE subject of stewardship has come into much prominence within the last fifteen years largely as a result of the efforts of the federal government to teach its citizens their personal responsibility in the administration of the trust of all possessions, including not only the financial, but also the social and cultural advantages that citizenship affords, and the obligation that patriotism entails. In many respects that individual responsibility was merged into the group and that developed the idea of *group responsibility*. As a result of awakening the consciousness of *group responsibility* we found practically all groups in the country earnestly seeking the best means of discharging that responsibility.

The subject of stewardship, in its teaching of *group responsibility*, has a most pertinent application to the church organization as a group. There are personal responsibilities in the church in regard to the support of the minister of the church. This leads every denomination to require of its individual members to contribute to the support of the ministry. But requirement is laid upon the *church group*, because of the inability or impracticability of the individual to undertake the *whole* of that support, to form a group and unite in doing what might not be done individually. Therefore, we find a church group *pooling* the individual contributions to support the minister.

The Church of the Nazarene has always given prominence to the truth of a *divine call* to the ministry. There is no Scripture evidence to show that that call was ever for a less period than natural life. No denomination deprives its ministers of their credentials because and when they pass the age of active service. The aged minister has always been regarded with the tenderest solicitude and the life tenure of his office as minister has always been admitted. The brief history of our church will abundantly substantiate that statement. Look around you anywhere in the church and observe the attention and respect shown to our white-haired, disabled, aged ministers.

The Church of the Nazarene does not grant a minister's license to a candidate with the idea of continuing that license unto and through old age. It requires that the candidate shall proceed as rapidly as possible to ordination. Then it expects him to serve in the ministry *to the end of his days*. His office is *until death* and he is always privileged to exercise the functions of that office *until death*, and the church is the *lifelong* beneficiary of that ministry. The Church of the Nazarene acknowledges the divine call of the minister, the *life tenure* of his office, his *lifelong* right to exercise the functions of that office, and that it is the *lifelong* beneficiary from his ministry.

Therefore we conclude that the church has a *group responsibility—a group stewardship*—that is not fully discharged when it hands a minister a weekly salary check which is inadequate to provide for the current needs of himself and his dependents, and, *in addition*, make *full provision* for his old age. Until the group—the *local church*—has shouldered and borne *its share* of his old age support it has *failed* to render a *full account* of its stewardship insofar as it applies to support of the minister.

The Pension Plan for Ministers supplies the method whereby each local church may meet its *just share* of this responsibility in co-operation with all the other local churches which have been beneficiaries from his ministry. Each local church group bears only its share in *proportion to salary* paid and the *term* of years of his pastorate. The Pension Plan provides that the Department of Ministerial Relief, in the discharge of its functions, shall assist both minister and church by a proper application of the use of compound interest to make the whole plan possible, and assure the old minister a certain pension to smooth the rugged path of his last years on earth.

In the godly discharge of its group stewardship responsibilities to the minister every local church should vote at once to participate in the Pension Plan for Ministers.

"Many tell us that 'No man can be saved from all sin in this life.' Will these permit us to ask, 'How much sin may he be saved from in this life?'"—ADAM CLARKE.

WHEN TOM SELLS HIS KNOTS

By U. E. HARDING

When I was a lad there was a familiar saying among the neighbors, around my father's mill, the blacksmith shop and in the home, "I'll pay you when Tom sells his knots," instead of saying, "Much obliged till better paid."

This grew out of a bit of history made by one of the men in the neighborhood. Times were hard, work scarce, and money scarcer. This old gentleman read in some kind of "Hearth and Home," "Farm and Fireside" or some other fifteen-cent monthly which visited our humble cabins, that some company in a far distant city was buying up knots from trees, walnut or cherry preferred. It was used perhaps in furniture, picture frames, etc. The old brother referred to was a local preacher in the church and he proceeded to look for a favorable knot. One day the large walnut knot was located, captured and prepared for shipment. The farmer who owned the tree, not going much on the story, but solely for his love of Uncle Tom, accepted the promise for part share in the proceeds and sold out his interest.

The knot was shipped away and later, to the amazement of the village cultured folk, and to the country common people, the old brother received a check for \$75. The editor of the town's paper featured it on the first column, first page of the paper. It would not be much today, but it was a heap in those days. The old brother talked freely, his wife and children became vain, their fortune and fame now sure. It was no rainbow story. Unbelievers were convinced. His sons could get any girl in the community and his daughter's hand was sought by tender would-be mothers-in-law. He was like many we all think of today, he "swallowed the hook," took in the sinker, started off what the fish thought was upstream. He now went in for a car load of knots. He contracted for laborers, wagons and teams, farms and leases. His boys retired and found seats on the loafers' bench of our city postoffice, to cut the weed with their teeth and their initials on the old town well curb and the trees that overshadowed it. His wife bought dry goods and groceries, calicoes and gingham and was envied by kith and kin. She went from shop to store and would always say, "I'll pay you when Tom sells his knots."

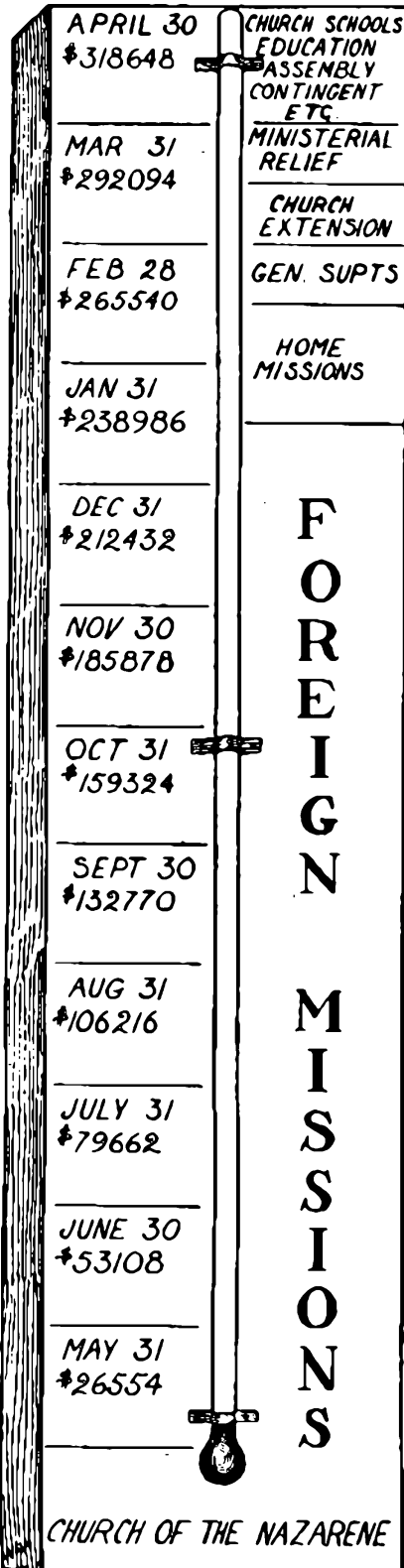
The crash came. The car load was hauled to the railroad spur but the city buyer did not come down—the bottom had dropped out, their balloon was punctured and there was a settling down to earth. They had a flat and had to come home on the rim. Creditors wanted their money, workmen wanted something to buy bacon and beans, but Tom's knot factory had struck a knot. He had a knot but hadn't used it. Perhaps it was only a wart. Anyway, the school closed, the students went home, they had learned a lesson in the hills and hollows that many on Wall Street and in market places of the world today have yet to learn.

This writer has met them, and so have you. "I am up against it today but when I strike oil," or, "I have something when I get it patented that will make Henry Ford look like thirty cents," etc. Yes, I understand. "I'll pay you when Tom sells his knots."

The campmeeting is over, the revival is closed, the committee sends you word they will send you the balance "when Tom sells his knots." Pledges made on the prospects, buildings erected, reports written up, folks rejoiced, deliverance has come, the institution is saved, greatest days just ahead, but Tom has struck a knot and his ship has gone down.

The church life must possess a proper atmosphere if the finances are to be produced wisely and helpfully for all concerned. . . . Atmosphere of the right sort is produced by careful and constant prayer, thought, and planning concerning church finance; it does not produce itself.

OUR STEWARDSHIP ACCOUNT



"So then, every one of us shall give account of himself to God."

THE last General Assembly voted the fiscal year of the church to be from May 1, to April 30, instead of the calendar year.

It was decided to continue with the 1928 Expenditure Budget for the first four months of 1929 and then carry out the action of the General Assembly in our "advance world wide evangelistic program."

Receipts of the first three months as compared with the receipts for the same period last year indicate an increase of \$1,634.84. Nevertheless, while our receipts totaled \$52,146.90, our requirements amounted to \$56,750.00, creating a shortage of \$4,603.10.

The receipts for March were slightly in excess of our requirements, but we fell far short during the first two months of the year.

The condensed report which follows indicates that last year receipts for the month of April increased the total receipts for the first four months of the year to \$76,823.37. The requirements, which are the same for this year, amounted to \$75,666.67. This left a surplus of \$1,156.70.

Month	RECEIPTS		REQUIREMENTS
	1928	1929	
January	\$14,548.41	\$13,396.98	\$18,916.67
February	13,901.36	15,860.31	18,916.67
March	22,052.29	22,889.61	18,916.66
Total	\$50,502.06	\$52,146.90	\$56,750.00
April	26,321.31	?	18,916.67
	\$76,823.37	?	\$75,666.67

We have faith to believe that the results for April will enable us to close the books on the thirtieth without a shortage. Let every friend, member, church and district do their utmost. Much depends on being able to care for our obligations for this period of four months, and enthusiastically plan for the advance program which includes the following:

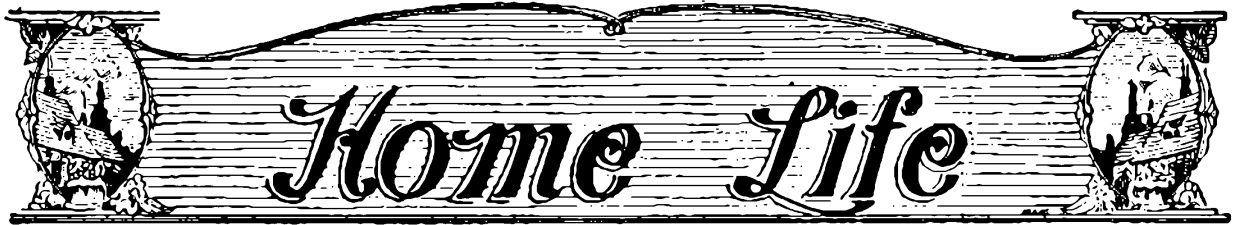
Foreign Missions	\$225,941.34
Home Missions	25,000.00
General Superintendents	16,000.00
Church Extension	15,000.00
Ministerial Relief	12,000.00
Church Schools	7,000.00
Administration and Publicity	5,000.00
General Assembly	5,000.00
General Contingent	3,000.00
Treasurer's Office	2,700.00
Education	2,000.00

\$318,641.34

M. LUNN, General Treasurer.

THE GENERAL BUDGET MAY 1, 1929—APRIL 30, 1930

The thermometer is intended to keep the churches informed in regard to the status of the general funds. On the right is shown the proportional amounts appropriated to the several interests as indicated by the amount of space given to them. On the left is shown the total amount of receipts necessary to bring up the budget in full to the close of the month. This thermometer will be run each month and the indicator will show the status of the budget to that date.



Home Life

DEAR BOYS AND GIRLS:

It may be that the ground will still be white with snow around some of your homes when you read these words. But they were written amidst very different surroundings. The blue skies of sunny Florida were overhead, palm trees were waving in the pleasant air, and bright hued flowers were blooming around me.

Men have spent a world of money in Florida. There are splendid roads from one end of the state to the other, handsome bridges, beautiful parks, hotels and private homes which look almost like palaces. Yet the other day as I sat on the beach, the sun blazing away in the heavens seemed to have a message for me. If he could have spoken I think he would have said something like this: "Oh, yes, men have worked hard and spent their money freely in Florida and they have brought about wonderful results. The state is almost a fairyland. And yet—and yet," here Mr. Sun paused to smile brightly, "I am really the prime mover in the whole undertaking. Just suppose that I should decide to retire behind a cloud for six weeks, six months, a year. What would happen? What good would all these achievements do them? Why, do you know that this land of flowers and tropical trees and foliage haven't any special claims to beauty apart from me?" Looking around I felt rather skeptical about that, for the scene was lovely beyond words. There was the sky above, so blue that it was like a sapphire, with snowy white cloudboats floating upon it here and there. Below was the deeper blue of the ocean, the color of a turquoise, with real sailboats gleaming white upon its bosom. Then came the beach of hard-packed white sand. Behind me was the park with its tropical trees and shrubs, its rainbow hued flowers, and grass that was green as an emerald.

"No doubt you think I am mistaken. But just wait a minute and I will show you," Mr. Sun seemed trying to say, and with that he slid slowly behind one of the largest of the cloudships.

Well, I was never so surprised as at what took place. The lovely blue drained from the sky, leaving it faded and washed out, with dingy cloudboats drifting across it. The turquoise of the ocean disappeared and it became a dull, uninteresting stretch of gray water. The sand was drab-colored. The foliage and grass of the park no longer glowed with the vivid green we think of as belonging to Florida, while the flowers were just ordinary looking blossoms. And then Mr. Sun put one eye from behind the cloudship and said, "Rather tame and flat in appearance without me, isn't it?"

By this time his whole big round, smil-

ing face was in sight once more, and as if magic I saw the scene change again under his touch. Lovely blue color flowed back into sky and ocean; the sand of the wide beach was white and sparkling, the park was intensely green once more, and flowers bloomed in brilliant colors. "Ah ha," said Mr. Sun, "you have learned a lesson today, haven't you? You have found out that men's gold will do many things but that after all it is my gold, showered down upon the earth in myriad radiant sunbeams, which really counts. It is my gold, warm, living gold, which makes this air glorious, bringing back health to the invalid, and painting pale cheeks with color. Just remember after this that I am the great promoter of Florida; its multimillionaire, and without me these other promoters and millionaires could do nothing." I promised to remember and am passing the lesson on to you.

THE JOYOUS FISH

Of all the creatures I have seen in the blue waters of Florida, none is so fascinating to me as the porpoise. Not because of his beauty, far from it. The porpoise can lay no claim whatever to good looks. His sides do not glisten with lovely silver or rose pink or metal blue colors as do those of many of his fellow-fish. And he isn't at all graceful in body, as is the long, slim sailfish, whose splendid spreading fin gives it its name.

No, the porpoise is ungainly in form, and looks as if he had been hurriedly cut out of a shiny black piece of rubber, then sewed up and clumsily stuffed with sawdust, say. But for all of that he is a peculiarly attractive fellow. Everyone stops to look when a porpoise heaves into sight. Why? Because of all the fish in the ocean he is the most joyous. And there is so much glumness in the world, and people, even glum ones, like joyousness so well that they love to see it, even if it is in a fish. There he goes, half in, half out of the water, his black, rubbery skin glistening in the sunlight, plunging, turning, diving, now gone, now in sight again fifty feet away. I don't know what it is he does, it looks as if he makes a hoop of himself and whirls over and over through the splashing water like a big rubber tire at play. There is nothing fierce about his movements. It is as if he were so filled with the joy of the sparkling sunshine, the clear pure air and the cool blue depths of the waters that his exuberance knows no bounds. He is playing, gamboling, rejoicing in the life which has been given to him and in the surroundings he finds provided for that life.

A second thing about the porpoise is that he seems to have a friendly disposi-

tion. Well, of course he couldn't very well be joyous unless he was friendly, could he? Thus it is that you don't see one porpoise poking off by himself, trying to have a good time. No, if you see one splash out of the water, you see another, and another, a half dozen, or a dozen. The more the merrier, I suppose.

A third thing to attract us about the homely porpoise is that he is a courageous fellow. They tell us that sharks are more afraid of the porpoise than of any other sea creature. He hasn't any long teeth, or swordlike snout to fight with, either. No, the wily porpoise uses team work of the cleverest kind when this dangerous enemy is to be attacked. Somehow a signal is given and at once every porpoise nearby rushes to the battle. They form a circle around the shark, making swift, powerful lunges at him with their strong snouts, all working together and they literally pound the life out of the big, cruel fellow. Because of these traits of character many romantic stories have been woven about the porpoise which no doubt are altogether fanciful.

Sailors declare that if these fish are near when a man is attacked by a shark, they will fight in his defense. They also tell a weird story of how they will form a guard around a drowned body, and keep other fish away until the body sinks to its final rest. But then we know that sailors as well as fishermen love to relate wonderful stories, so we can't afford to believe all we hear even about the porpoise.

But there is one thing I saw for myself. We were taking a trip down the broad bosom of the Caloosabatchie River which runs from Lake Okochobee into the Gulf of Mexico. We were on a small steamboat and after we got well under way out in the center of the stream (which is really a long wide inlet from the gulf) several porpoises appeared. Rolling, tossing, tumbling over and over gleefully, they kept the boat company, as if they conducted it on its way to the gulf. Anyhow we liked to think that was what they were doing, it looked so very friendly you know. Those who have really made a study of fish tell us that the porpoise is the most intelligent of all sea creatures.

Well, that isn't surprising. When anyone gets some joy out of life, is friendly, and brave against evil, the intelligence will be quickened, whether it is a man or a fish. And this makes two lessons I am sending you from Florida, one from the sun and one from the porpoise, both of which are worth learning.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week in beautiful southern California. Well our last work in that lovely country was with Brother Reed at Long Beach. We had five days with Brother Reed and his beautiful people. I know of no finer young man and no finer people on the face of the globe than Brother Reed and his flock stationed at Long Beach, one of the most beautiful cities of the Pacific Coast. We had fine crowds and I think fourteen at the altar and some fine cases, and a fine list of subscriptions for the **HERALD OF HOLINESS**. On Saturday night, the 24th of March, that was our closing day, we drove back to Pasadena after preaching and spent the night at home, ready to leave Monday, the 25th, for our Texas campaign.

We had driven down from the Northern California District on March 7 and opened that night with Brother Frank Stephens at Whittier, running over Sunday and gave Monday following, to Brother and Sister Deboard at the mission on Whittier Boulevard, where they are opening a splendid Church of the Nazarene.

On Tuesday, the 12th, we opened at Santa Ana with Dr. U. E. Harding, running over Sunday, the 17th, with a wonderful convention. Then on Monday, the 18th, we made a run to San Diego, Calif., and gave Brother and Sister E. G. Roberts two services and back on Tuesday and out to Burbank and gave Brother Clark Frazier Tuesday night, the 19th.

On Wednesday, the 24th, we moved to Long Beach for five days. As much as I wanted to visit my own church at Pasadena, I did not get there for a single service. But thank the Lord they had on a great revival with Brother and Sister Elsnor and beloved Brother John Hatfield. May God bless old John and spare him to us for many more years, for John Hatfield is one of the wonders of the world. There were already seven wonders when he was born so he must be the eighth wonder. I rejoice in the great revival that God sent to our church, even if I did not have any part in it, I could pray and believe and hold on to God.

I was never so busy I think, in my life as now as I just turned into my seventieth year and I have no time to lose or to waste. I must fight the good fight and keep the faith and finish the work that God called me to do.

Well, on Monday morning, at ten o'clock, Professor L. C. Messer and big daughter and old sugar Reubena and old Bud left beautiful Pasadena for our Texas trip. We stopped on Monday night in the Imperial Valley, at El

Centro, with Brother T. L. Taylor and his good wife and had a most beautiful service with them. My, my, but they are fine people. I am of the opinion that they cannot be improved on for old-fashioned goodness. How we did enjoy the Christian fellowship. Well, to make it plain, they are sacks of salt for the hungry Nazarene sheep to lick at.

On Tuesday morning we left the valley where men are planting out thousands of acres of all kinds of vegetables and the grapefruit is simply wonderful. It could not be better. What a country that valley is. Well, thank God for good people and good country. We traveled all day on Tuesday of March the 26th. We crossed the great old Colorado River at Yuma and that landed us in beautiful Arizona. As a state they are building fine highways from one end of the state to the other, and in the mountains they are building great cement dams and catching the fine mountain water and bringing it into those lovely valleys and reclaiming tens of thousands of acres of as fine land as can be found in the nation. They are fulfilling the Scriptures. The reader will remember that the fiery prophet Isaiah said that the desert shall blossom as the rose. If there is a healthy climate on earth, it must be Arizona, for there are millions of cubic feet of air that has been purified by sunshine and never passed over a tobacco factory and dirty cigarette mill. That makes me want to live there.

Well, on Tuesday night we put up in a nice auto camp at the little city of Benson, Arizona, and spent the night and on Wednesday morning we got up and drove on to El Paso by three p. m. and got some barber work done and took supper with the good pastor and wife, Brother and Sister Young. We had a fine service. We got a fine list of subscriptions for the **HERALD OF HOLINESS**. Brother and Sister Messer spent the night with Brother Swihart, the secretary of the Y. M. C. A., and I had a fine room

with my elect sister and her fine children, Sister Bryant.

On Thursday morning we left, headed for San Angelo, Texas, where we were to be with Brother Joe Bishop, our fine Nazarene pastor. Brother Messer has lots of kinfolds there. We pulled into San Angelo at ten o'clock at night and had made four hundred and fifty miles. Brother Messer and family stayed with Brother and Sister Jennings, his sister and brother-in-law. I was entertained in the Central Hotel by good Brother and Sister Webb. They are members of the Methodist church, and are as fine people as you will find on earth. I had a beautiful room furnished free. How could you beat such kindness? I recommend the Central Hotel to anybody that wants fine rooms and clean beds.

We had three days of as fine times as were ever pulled off at San Angelo. The people came from all parts of the country; some as far as a hundred miles and even farther and we had with us Brother Phillips, the District Superintendent of the San Antonio District, and Brother and Sister Lawson, our fine pastors at Ballinger and I met so many old friends that it seemed to me that I used to live in San Angelo.

My, my, but the people are coming to this great southwestern country. At this time all western Texas is almost on a boom, there are such large oil fields and that brings people and money. Here in San Angelo, a city of some thirty thousand, there are buildings that have just been completed or are at this time under construction that would do credit to a city of two hundred and fifty thousand population.

Clear across western Texas they are making progress, and it is now time for us Nazarenes to get in on the ground floor and secure a fine lot in each of these fine western cities. I enjoyed myself as well in San Angelo as I ever did anywhere in my life. We have here, but 25 Nazarenes but they are pure gold. In September Brother Bishop had 29 in Sunday school and yesterday we had 101 and the work is on the increase. They have bought a beautiful lot and are paying it out as they are now worshipping in the old Presbyterian church, but thank the Lord, some of these days they will be in their own nice church. While in San Angelo I met old friends of more than forty years ago. I was glad to meet them again.

*In perfect love,
UNCLE BUDDIE.*

The kingdom of God can never be established merely by the raising and expending of money, but money is greatly needed for its world-wide extension.

When a man acquires riches, God gets a partner or the man loses his soul.

ROBINSON AND MESSER ON THE DALLAS DISTRICT IN INTEREST OF HOME MISSIONS

Martin's Chapel	April 17
Johnson's Chapel	April 18
Bivins	April 19
Texarkana—Sat., 7:30 p. m.,	April 20
.....Sunday, 11:00 a. m.,	April 21
Halesboro.Sunday, 8:30 p. m.,	April 21
BlossomSunday, 7:30 p. m.,	April 21
Rocky Point	April 22
Pleasant Grove	April 22
McKinney	April 24
Culleoka	April 25
Bonham	April 26
Sherman—Saturday, 7:30 p. m.,	April 27
.....Sunday, 11:00 a. m.,	April 28
Whitesboro.Sunday, 8:30 p. m.,	April 28
DenisonSunday, 7:30 p. m.,	April 28



Foreign Missions



Sylvia, Kans., put on a blessed Winans memorial service, and took a freewill offering of \$18 for reinforcements to that needy field. They already have their General Budget full and the sideboards on. Brother L. A. Bolerjack is pastor. Thanks to these loyal supporters.

Sister Eva Carpenter, doing deputa- tion work in the Carolinas, reports blessed victory among the southern pas- tors.

If a pastor will keep mission literature circulating in his congregation and com- munity, he can develop many missionary leaders both clerical and lay. Especially should older pastors help young pastors in this way. It is not good Christian stewardship to let inspiring books lie im- prisoned on the shelf, when, if sent forth with a good word and a prayer, they have the power to enlist others in the Master's work.

All the church, who knew her, mourns the passing of Sister Minnie L. Roberts, of Rest Cottage rescue home, Pilot Point, Texas. She was a strong missionary, a wonderful woman, and a beautiful saint. She spent three years in Africa.

"Yours concerning stewardship to band. We're with you. Services every night during April—Prayer, Stewardship and Revival!"—H. N. Haas, Jamestown, No. Dak.

Northern Indiana, where J. W. Mont- gomery is District Superintendent, the district is planning an "Honor Roll" for all churches which pay the District and General Budgets in full.

The pastor at La Grande, Ore., Broth- er G. E. Sharpe, writes that his church is catching the vision of stewardship and will go over in line shape on all budgets. The church is in the midst of a gracious revival.

Tracts, tracts, pamphlets, leaflets, on tithing, stewardship, etc., etc., can be had by addressing Headquarters, 2923 Troost Ave., Kansas City, Mo. But tell us how many you want. Tell us whether you want to fill a box, a barrel, or want just a few to make a sermon from. Be ex- plicit, be definite, and remember the titling tracts cost a few cents.

"I think the plan for a month of prayer and stewardship campaign dur- ing the month of April is a splendid one and we as a church stand squarely back of the proposition. We are planning to

hold prayermeetings at the church each evening beginning April 1, and we antici- pate great victories. As pastor I shall put forth every effort to bring up our budgets in full as this is no time for re- trenchments, but rather a pushing for- ward of the work of the kingdom to the limit. Am praying that God will make the month of April a great month throughout our entire connection and that our Zion will never be the same after this great campaign."—J. L. Ba- shore, Indianapolis.

SUGGESTIONS

In response to the invitation of the Department of Foreign Missions for read- ers to make suggestions, as to how to make the missionary wheels go round better, we have received several con- taining considerable merit. We are herc- with publishing some of them:

Suggestion No. 1: That an effort be made to secure at least ten thousand Nazarenes who will regularly remit \$1 a month above their regular offerings, in order to fill up the depleted General Budget.

This is a fine idea. It's chief difficulty is how to secure the pledges from ten thousand Nazarenes. In our efforts in the past to secure donations in several worthy and downright needful instances, the response has been pitifully meager. When a cause is out of sight, it is out of mind to most of our good people. As a people we have too little missionary passion. Somebody rise up and tell us how to secure ten thousand one-dollar per month pledges, from ten thousand Nazarenes who will pay that dollar regu- larly each month, and not allow that, in the faintest degree, to interfere with their regular donations to the General Budget.

Suggestion No. 2: "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. . . . Bet- ter is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccl. 5:4, 5).

The sender of this suggestion concludes that if a person has really consecrated all to God, there will be no need of calling his attention to tithing, or prayer and fasting, or anything else; His consecra- tion alone will lead him to pour out his all for the Master's cause. That those who spend our Lord's money on fine cars, splendid clothes and delicious foods, and neglect the cry of the heathen, are re- pudiating their consecration, and will stand condemned in the day of judgment.

There can be no question but there is great truth in Suggestion No. 2. Just how to get at the Nazarene who has defaulted in his consecration, and is not tithing or fasting or offering special

prayer for missions, or pouring out his means for this purpose, is the problem we confront. It has been supposed that stewardship information, tithing cam- paigns, prayer and fasting league sugges- tions were proper means of reviving in good and honest Nazarene hearts the realization of their entire consecration to God. If these steps will not do it, we do not now just how to arouse a sanctified person to his forgotten and neglected vows.

Suggestion No. 3: "Our missionary propaganda is too cold, mechanical and bloodless. We stress things too much: 'Indian head pennies,' 'nickels,' 'two thin dimes,' 'chewing gum,' and 'silk stock- ings.' We should give our people a larger conception of this great interest. Of one billion heathen without Christ—ninety million of whom are in our own field."

This is a splendid suggestion. It's mag- nificent audacity thrills us. The reflec- tion on us for talking pennies, nickels, dimes, chewing gum and silk hosiery, is a strong one, and doubtless we deserve it. We humbly confess our error, and promise to do better. Our only excuse for mentioning such insignificant things, was the cry that the church was top- heavy on missions, and the amount asked by the General Budget was out of all reason and proportion. We have proved that two "thin dimes" a week from half our people would more than pay it, in a year. Finding many of the people penny-minded, we talked in penny terms. Hereafter we shall endeavor to talk in terms of thousands and tens of thou- sands. As for more blood and passion, we confess to have drawn pretty heavily on our own already. Please someone write in and tell us how to generate blood and passion for missions in the rank and file of the ministry and how to secure a glad and joyous response to an appeal for thousands and tens of thousands of dollars for this, our Lord's holy business. If this can be done the task will surely be accomplished.

J. G. MORRISON,
Executive Secretary.

S'MORE STAMPS!

Word from Rev. H. N. Haas, pastor at Jamestown, No. Dak., states that already he has received cancelled stamps enough to bring \$50 for missions. This is far ahead of last year. Pour in your can- celled stamps to Brother Haas. Big stamps, special, regular, foreign and do- mestic. Some are of value. He will sift them out. Send them in. Let's realize \$200, or \$300 from this trickling source this year. We can if we will. Address Rev. H. N. Haas, Box 1309, Jamestown, No. Dak.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

MOUNTAIN PEAKS OF THE BIBLE

By D. SHELBY CORLETT

III. THE MOUNT OF TESTING

WE are all familiar with God's call to Abraham to take his only son Isaac to Mount Moriah to there offer him as a sacrifice to God. Surely we have wondered many times just what was the inner feelings of that father heart as he made his way on toward the mount of sacrifice. He held secret the purpose of the trip to the mount. His heart was surely bound to Isaac in a new way when he bound him with the cords in his preparation for the sacrifice. But he was willing to go through the furnace of testing, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Abraham has not been alone on this mount of testing. In the lives of God's choicest saints there have been these times of severe trial and testing of faith. Job stood the pressure of affliction and loss, and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Elijah was kept in the time of testing and had his needs supplied by the ravens. Daniel's victory in the time of extreme pressure and testing is familiar to all; he braved the den of lions, not faltering to pray to God as aforetime, even in the face of the decree of the king; but was brought forth from the den of death to conquer for God. Paul suffered trials, persecutions, afflictions, and endured the test, assuming that these "light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Peter knew the seasons of heaviness through manifold testings; he had experienced those "fiery trials which are to try you." He had stood on the mount of testing.

Perhaps to all of us there has been some outstanding time of testing and trial, as this event in the life of Abraham was the outstanding trial of his life. We have stood when it seemed that the very thing on which we have rested has been swept from under us; when our cherished hopes have vanished, and the fires of testing have burned severely; but yet through it all we have found there has been some outstanding lesson of faith or dependence that God desired to teach us.

Let us consider more in detail this testing of Abraham's faith. Isaac was to him the seed of promise. He had been miraculously given him. God had told Abraham that through Isaac he would make the great nation which would bless the world. Through Isaac the covenant made with Abraham was to be carried out. Now he is asked to sacrifice the very hope of his life. To put to death the child of promise. Not merely to stand

by while in some battle he may fall as victim; or to have the hand of ruthless and cruel enemies slay him; but to administer that death by the blow of his own hand. But there seems to be no hesitation on the part of Abraham. God had given him his son, and apparently if God wanted him sacrificed in this manner Abraham would offer no objection. What mighty faith and trust Abraham manifested, what implicit confidence he displayed; but yet what a mighty victory he won, and what a wonderful example this act of sacrifice has been to all succeeding generations of faith followers. It was purely a test of his faith, and faith won the victory. No wonder he was willing to call the place "Jehovah-Jireh"—the Lord will provide. God stayed the hand of the obedient father, and provided for him a lamb for sacrifice.

We may never be called to go through or experience that which will cut as deeply into our hearts as this did to Abraham; but yet there are times when we must sacrifice our Isaac—be willing to lay on the altar of sacrifice and give over to death some cherished ambition, possibly born in prayer and given us as a revelation from God, but God in order to try our faith and desire to carry out His will asks now that we forego its completion and for a time lay it on the altar of sacrifice; only to have it brought back to us with a greater appreciation and a stronger faith in its accomplishment. Perhaps we have traveled side by side with some loved one, some dear friend. They have been a source of greatest comfort and joy to us in times of deepest distress, our hearts seemed to beat as one; but the day of testing came when we must choose between their wishes and what God's definite plans were for us. It crushed our heart to have them torn from us, but yet a faith in God sustained us, and we have found that "the Lord will provide." His grace has been sufficient. His purpose for us has been carried out and in winning this victory we have been brought to a larger place in Him. Perhaps we have stood face to face with a desire to carry out what self may dictate when we have seen that to do so would be to displease God; have we not then placed self upon the altar of sacrifice, only to find out that God has worked it out that something better was given us and we have not lost but rather gained by following Him. Whatever the testing may be; however severe it may seem; regardless of how it tears our hearts; if we will submit meekly and confidently to God's plans we will receive a greater blessing and victory than we have ever before known.

EASTERN OKLAHOMA DISTRICT N. Y. P. S. RALLY

For three months the young people of Zone No. 3 have looked forward with glad anticipation to the Zone Rally to be at Davenport, Oklahoma, March 8 and 9. Now it is in the past and all who were there are still talking about it, each one trying to prove to the others that he had the best home to be entertained in, and the best time in every way, of anyone there.

Rev. Elbert Dodd, pastor of the Church of the Nazarene at Davenport, with his loyal church, surely did make us all feel welcome. We are anxious to visit them again. About seventy out of town visitors were entertained. The noon day feast, prepared and served by the ladies of Davenport, was so bountiful that after all the crowd was well fed, many baskets were filled with the remains, thus reminding us of the feeding of the five thousand.

What a precious privilege to see the pastor from Okemah, Rev. Parnell, with twenty of his young people, the pastor from Slick, Rev. W. V. Niell, with twenty-six; Rev. W. A. Carter, with a fine class of young people from Shawnee; Rev. Dorris, from Harrah, with several smiling faced people bearing the image of our Savior in their expression; Rev. Johnson, pastor at Prague, with a fine representation from that church; the District Superintendent, S. H. Owens, and the zone leader, Hersbell Morris, entering into services, singing songs of praise, sending up prayers of thanksgiving and intercession, telling of battles fought, victories won, encouraging, advising, strengthening one another.

Oh, these Zone Rallies mean much to the young people, much to the pastors, much to the church in general. The devil knows this and tries to make it impossible for us to get to them, but after overriding the obstacles, and in spite of all hindrances getting there, we never regret any sacrifice made to do so.

Many good readings, special songs, splendid papers, filled with spiritual help, soul food, thoughts that will produce fruit for the kingdom of God, were given. Friday evening, District Superintendent preached to a large crowd. His sermon was directed by the Holy Spirit, an altar service followed with some finding their hearts' desire.

Rev. Johnson, pastor at Prague, preached at 11 a. m. Saturday, a very timely, practical message to the people who were listening, not the absent ones. His text, "What Aileth Thee?" caused us to do some self-examining. An altar service also followed his message; a few met conditions and received help.

Rev. F. R. McConnell, chairman of Church School work, gave a much appreciated Sunday school address Saturday afternoon.

MRS. LOIS V. NIELL, Reporter.



LESSON FOR APRIL 28, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Suffering Servant of Jehovah.

LESSON TEXT: Isaiah 53:1-12.

GOLDEN TEXT: *With his stripes we are healed* (Isa. 53:5).

THE subject of this lesson is very suggestive of the character, teachings and work of our Lord, for "Though he were a Son, yet learned he obedience by the things which he suffered." We are told that the Hebrew word for servant conveys this thought, "A person at the disposal of another to carry out his will, to do his work, to represent his interests." Moses, who was typical of Christ, is spoken of in the Revelation 15:3 as "the servant of God" and Jesus taught that the greatest man among men is the one who can and does serve in largest measure both God and his brother man.

In this prophecy of Christ, Isaiah presents Him as a "Suffering Servant of Jehovah," who represents Jehovah's interests by both precept and example. The sufferings of Christ are most vividly portrayed in this and in the chapter preceding this. They are spoken of as so intense that His face and form underwent a change and became greatly marred until men became astonished.

It is true that suffering does change one's appearance. Especially is this true of mental anguish. People grow prematurely aged when passing through deep sorrow. But the prophet says of Christ that "His visage was so marred more than any man." His spiritual nature enabled Him to feel with a keenness beyond human ability, to feel the sharp pangs of sorrow and affliction.

The prophet's question in the first of the lesson indicates that not many believed his message for their idea of a Messiah was that of a king who would restore the kingdom of Israel and rule it. This was far from Isaiah's message of a suffering Messiah who would appear as a babe and "grow up . . . as a tender plant, and as a root out of a dry ground." His family, obscure and lowly, though honorable, a root out of dry ground as regards splendor and pomp. Because of His humble birth and plain teachings, His demands for self and sin renunciation, His own nation "despised and rejected" Him.

Neither then nor now could men accept of the Christ of Nazareth and enjoyed the pleasures of sin. That old malady of sin has prevented people in all generations from seeing the beauty of our Christ and His holy gospel. Why do men cling to filth when cleanness and noble living were purchased for us at such a price?

The consequences attendant upon our transgressions were borne by Him, all undeserved, a victim of suffering as a sacrifice for His people. This suffering is vicarious and essential to procure our pardon and peace with God, for, "with his stripes we are healed." The punishment due all of us was laid upon Him by the Father for in no other way could our lost race be reached.

The revised version renders the eighth thus: "By oppression and judgment he was taken away." There was no regard for justice in Jesus' trial though there was a showing of legal proceedings. How wicked must have been His generation and yet not more so than in these days of backsliding when our Lord is crucified afresh by those who once professed to love Him.

We are appalled when we consider what our redemption cost, but because of what He achieved through His sufferings and death the "servant of Jehovah," as a great warrior, battle-scarred from conflicts with opposing forces, shall receive great spoil for, "He shall see of the travail of his soul and shall be satisfied." The rejected Christ, the suffering Christ, is the triumphant Christ, our Lord and coming King.

LEADERSHIP TRAINING CERTIFICATES

We have just sent eighteen more red seal Leadership Training certificates to the Southern California District. Since we have been issuing these certificates for our denomination Southern California District has called for as many of these as all the rest of the church combined. This is largely the result of the extension work of Pasadena College. Under the leadership of Professor C. B. Widmeyer, who is also chairman of the District Church School Board, some of the teachers go to the nearby churches and hold institutes. During the vacation time they have gone to churches farther distant. The next largest number of certificates has been sent to the Kansas District. This is a result of the work done by Brescia College. Not every district is fortunate enough to have a college to push this work. The college is an advantage but others may also do things. The third largest number of certificates has been sent to the Northwest District which can boast of no college. On this district it is the result of an interest and wide-awake pastor and superintendent in one of the larger churches. Where there is a will there is a way. There are few excuses but are poor ones.

MARIAN LAWRENCE SAID

In one of the last meetings this great Sunday school leader attended, he said,

"If I had a thousand lives to live I would give them all to this work." And what shall I say? If I had forty-three other lives to live I would put one of these in each District Assembly pushing this work in that territory. And what are you saying? Though an officer or a teacher are you not taking the matter rather indifferently? One of the greatest faults and hindrances to the work is that so few officers and teachers take their work seriously. They have no sense of its value and importance and hence make but small preparation, have no time to study and make plans, can miss the sessions easily, and take no part in the cabinet and council meetings. But their work is training the most valuable thing of each—human personality, children, youth and adult; building character and determining destiny. This is the last work on earth that should be trifled with. Our great need is a Sunday school conscience and passion. A few of us are awakening but the majority are at least dozing if not sound asleep.

GROUP CONVENTIONS

Last week P. H. Lunn made a tour of Kansas District and Dr. Ellyson toured the Kansas City District, holding group conventions. The first of May Dr. and Mrs. Ellyson will hold similar conventions on the Michigan and Northern Indiana Districts. These are largely inspirational. Our present need is to get our people aroused to the seriousness and the importance of the Sunday school and its place in church building and Christian work. Let every district put on from two to six of these group conventions right away. Remember our goal is an enrollment of 200,000 by the next General Assembly.

NORTHWEST DISTRICT GROUP MEETING

The Moscow Group of the Northwest District enjoyed an especially gratifying meeting held at Moscow, Idaho, March 20 and 21, with General Superintendent J. W. Goodwin as chief speaker. About 100 to 150 persons were present during the day and the auditorium was well filled when Dr. Goodwin preached in the evening. Souls sought the Lord as a fitting climax for a day of pleasant discussion and fellowship. Papers dealing with such topics as Sunday school, faith, altar methods, and allotment of the budget were read and discussed. The group voted as a unit to memorialize the District Assembly in May to work out some method of apportioning the budgets other than the present per capita basis, which they feel is unfair to the smaller churches. They would urge the distribution according to ability.

Rev. H. B. Wallin of Spokane, who

has recently completed a fine church, spoke on church building, setting forth methods and dangers in the process.

During the noon meal which was served splendidly by the Pullman church, two business men and the president of the Ministerial Association of Pullman addressed the meeting. Rev. O. E. Edwards of Dayton, Wash., also made a few remarks.

Rev. Ira L. True, District President of the N. Y. P. S., spoke inspiringly to the young people present during the evening.

A fine spirit of fellowship prevailed throughout and when the meeting closed it was a refreshed people that headed homeward. Brother Blackmon, pastor, and the Pullman people proved themselves to be fine hosts.

MISSOURI DISTRICT PREACHERS' AND WORKERS' CONVENTION

A special convention of the preachers and workers of the Missouri District was called by the District Superintendent and the Advisory Board. The convention met with First church, St. Louis, Rev. J. W. Roach, pastor. The opening service was on Monday night, March 4. Rev. E. C. Dees, District Superintendent, brought the message. Others preaching during the convention were: S. C. Henley, Sabula; H. T. Davis, Moberly; C. J. Frost, Maplewood; Professor Willingham, Olivet, Ill.; Miss Bellew, returned missionary from Africa; T. A. Daniel; C. I. Deboard.

The services were times of refreshing. The messages were timely, and delivered under the power and demonstration of the Holy Ghost. The singing was in the Spirit, and the people sang with the spirit and the understanding. The special songs were inspirational and uplifting. The prayers, testimonies, and praise were food for hungry hearts. God's approval was upon the convention from beginning to end and He honored His Word with seekers at the altar for pardon and cleansing. Quite a number prayed through in the old-fashioned way.

There were no special workers employed for the convention. It was the idea of the Advisory Board to make it evangelistic, and to develop the home talent. The district was fairly represented. Not only the preachers came, but every department of the church was represented. There were many papers read, which, we feel, have stirred the hearts of the workers until they have gone back to their posts of duty to really do the job. And there seems to be a better understanding of the needs of the district than there has been before. Rev. Willingham, president of Olivet College, was with us one day and night and rendered valuable service. He brought a great message on Wednesday night. Miss Leona Bellew, one of our missionaries, was with us several days and stirred our hearts along the line of missions. She spoke of her work in Africa, on Thursday night. Reports from the field show that the district is in far better condition, financially, and we believe spiritually, too, than it has been in quite a number of years. There seems to be an evangelistic

spirit on our people and the churches are reporting splendid revivals.

The convention closed with victory Sunday night, March 10. Rev. J. E. Linza, having preached Sunday morning with such wonderful success, was asked to bring the closing message also, which he did. God was with us all the way through and we can feel His Spirit working in our midst. We covet your prayers for the Missouri District.

C. J. FROST, Secretary.

OUTLOOK AT OLIVET COLLEGE

We are now nearing the close of another school year at Olivet College, and will say that this has been a year of aggressiveness along many lines, uppermost of which has been that our good President has been stressing the spiritual side with great emphasis. "God first" has more or less been our motto at all times, but extra emphasis has been put on this slogan in the last few months. President Willingham had a month's meeting at which he did his own preaching. The school and the community gave themselves to prayer and there was a good, old-fashioned shaking up and stirring up, which was a great blessing to the institution and to our community.

Following the revival Rev. Ralph Hertenstein, with his family, came to be the pastor of our church here at Olivet. Brother Hertenstein has been with us just a few weeks, but he already has the hearts of the people of the community and of the institution. Any who may know Brother Hertenstein know that he is one of the finest and is one of the coming young preachers of our movement. He is the old-fashioned type, schooled under Dr. Wiley, and that means that he is a good brand as well as the good stuff that goes along with the brand. All thanks to those men who have come to us who are not college men, yet we are convinced over and over again that the Church of the Nazarene will only succeed as our institutions turn out its own men who are red-hot in their religion and who have uncommon sense. Brother Hertenstein and his dear wife are of this type.

We feel that we should say that Brother J. E. Williams, our former pastor, did a great work for Olivet. He faithfully served this community for four years and brought matters up in good shape, and was greatly appreciated in our community. We rejoice in his victories in his new pastorate at Decatur, Illinois, First church.

We are glad that plans are well under way for the best campmeeting in our history. We have a fine corps of workers: Evangelist C. M. Dunaway of Georgia, Uncle Bud Robinson, the Vaughan Radio Quartet, Dr. H. W. Jerrett, president and vice president of Olivet College and the pastor of Olivet church, with the District Superintendents of the Church of the Nazarene in the Middle West. When you get all that crowd together and they begin to pull on heaven, God is certainly going to come down. The date of the campmeeting is May 16 to 26. We rejoice in the splendid co-operation that is being given by our Superintendents and pastors and our good people in our Cen-

tral Educational Zone. Lately President Willingham has been out to our preachers' meetings and is being received wholeheartedly, which is very encouraging indeed.

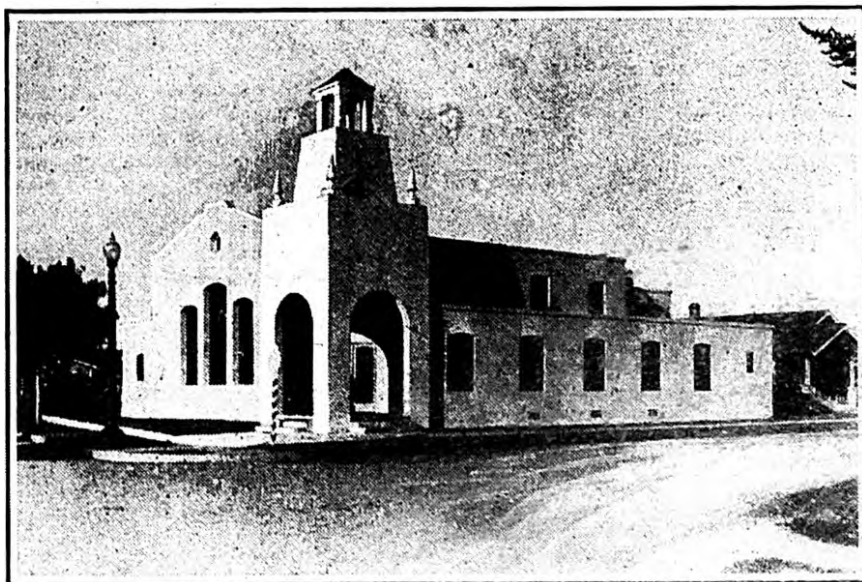
While we rejoice much in the spiritual progress of our institution, we are glad to report that good, substantial steps are being taken in the direction of increasing scholastic efficiency of the institution. President Willingham is being ably assisted in this great work by Vice President A. K. Bracken. Professor Bracken has a warm place in the hearts of the institution, of Olivet community, and the educational zone. He and Mrs. Bracken are fitting in fine and are greatly appreciated among our dear people. Plans are well under way for strengthening our faculty. Our teachers are going to school. Equipment is being added, with many other additions under way. We have our buildings in a good state of repair. At this writing President Willingham is going out and bringing the needs along this line to the people. Many valuable additions must be made to the library. Our laboratories are being more fully equipped. The teaching force of the institution is being well organized, and substantial steps are being taken in many ways in increasing the scholastic end of the institution.

We are hoping and trusting and believing that we will close another year without any deficit. This can only be done by the co-operation of our District Superintendents, pastors and people in paying their budget. It is impossible for Olivet College to run without outside help from our district apportionments. President Willingham is bending heaven and earth to put this matter across. He must have assistance in a substantial way with real money. Let us all stand by this great and good brother in this very important matter.

Another very important advance step is that we are going in to have an increase in our enrollment. We should have at least one hundred new students more next year. We have a very fine student body. I think this year we have between forty and fifty in our College Freshman class. We are going in for a great class next year. We are beginning right down at the bottom to build a great student body.

My mind is fully made up that the secret of our denominational progress in the next twenty-five years will hinge upon and depend largely upon the type of college that the Church of the Nazarene has and encourages. Thank the Lord, we are not bothered by any Modernism, but dead formalism is a great ally of the devil's and of the Modernist. We want our religion to be red-hot in our institutions of learning, but along with this we must not bluff the educational side of it. We must turn out young men and women, not with the worldly stamp upon them, but they must have something in their heads as well as something in their hearts. Good religion and good education is a great combination. Let us go into stand by our institutions and encourage these young men who have given their blood for them. Personally I am very religiously proud of President Floyd Nease, President Stephen White, Presi-

ESCONDIDO, CALIF., NAZARENES BUILD NEW CHURCH



Here is our new church edifice at Escondido, California. Rev. B. V. Seals, pastor. We were in urgent need of better equipment for our work here, our Sunday school especially was suffering for lack of room. The young people's class was meeting in the parsonage and the remaining classes were huddled so closely they almost touched elbows; something must be done! Following a revival meeting held by Rev. Clifford Keys, it was decided we must "arise and build."

On August 26, 1928, our beloved District Superintendent, Rev. J. T. Little, was with us to encourage our faith and help in every possible way and he sure is a *booster*. The first thousand dollars was given by a devoted member of the First Church of the Nazarene at San Diego, another thousand by one of our own loyal members. Others followed with such amounts as they were able until there was subscribed in cash and pledges about \$6,500. Considering the financial ability of our membership, this was remarkable! We felt God was surely helping us. Praise His holy name! Many who could give little in money donated work and on December 30, at the dedi-

cation service, when District Superintendent Little was again with us to put his strong shoulder to the wheel, an additional \$2,000 was subscribed, bringing the total subscribed to \$8,500. The building cost approximately \$10,000, but our property consisting of the church and lot beside it, parsonage, which you get a glimpse of facing on a side street, and a lot in another part of town, is appraised at approximately \$25,000.

This church is located on the main boulevard directly across the street from the park, a beautiful and eminently desirable location. It contains a main auditorium which seats three hundred. Opening into this, at the sides, are six of the ten Sunday school rooms which add materially to the seating capacity. There are also pastor's study, restrooms, etc.

Immediately following the dedication service we had a series of meetings with Rev. I. C. Mathis, evangelist, who brought us wonderful gospel messages, fed us on strong meat indeed.

The Lord is blessing us. Souls are at our altar from time to time praying through to victory for which we praise Him and press on.

IDA M. BRAND, *Secretary*.

dent Sylvester Ludwig, President Russell DeLong, President Orval Nease, President Neely, Dr. Hardy, our good President in Canada and President Willingham. Next to the missionaries, these men are fighting the greatest battles of anyone in our movement. These are God's men. They are servants of our church. God bless them. Let us pray for them.

Yours for greater educational program that is red-hot for God and deeply spiritual and is burning with passion to get the gospel to a lost and dying world.

E. O. CHALFANT.

Stewardship puts the Golden Rule into business in place of the Rule of Gold.

N. Y. P. S., HUTCHINSON, KANS.

The Nazarene Young People's Society of the First church at Hutchinson, Kansas, sponsored the spring revival at the church, March 17 to 31. Rev. Miss Sylvia Frazier of Oakley, Kansas, was the evangelist. She is a very able speaker and singer and gave us a very good meeting.

Mrs. A. F. Balsmeier, the wife of the Kansas District Superintendent, led the singing and the song services were lively and spiritual. Each night there was some good special singing.

Day services were held at Bresee College every morning except Saturdays and Sundays. These proved very beneficial.

On the three Sunday mornings of the revival the Primary and Junior Depart-

ments of the Sunday school had church by themselves. Mrs. A. L. Hipple and Mrs. Elizabeth Hodges had charge. The youngsters took so much interest that we are considering continuing Junior church for them. Several of the children sought and testified to being saved. There were seventy-four different seekers at the altar during the services of the revival.

The young people co-operated very nicely in the meetings and we feel that the responsibility of the meeting was a blessing to us as well as to the church.

We sincerely appreciate Miss Frazier and the work she did here. We will be only too glad to speak a good word for her whenever possible.

Reporter.

NEWS IN BRIEF

On April 3, the next day after our issue of April 10 had gone to press, we received a telegram announcing the death of Mrs. Edith Vanderpool, wife of Rev. O. I. Vanderpool, pastor of First church, Denver, Colo. Please pray for Brother Vanderpool and the children. An obituary will appear in next week's number of the *HERALD OF HOLINESS*.

"The church at Sioux City, Iowa, has enjoyed a Bible Conference conducted by the Editor of the *HERALD OF HOLINESS*, Dr. H. Orton Wiley. The lectures were very instructive and at the same time they were very spiritual, being given under the anointing of the Spirit. Dr. Wiley certainly endeared himself to the people here. Our new District Superintendent, Brother J. W. Short, has made his first official visit and the people are much pleased."—M. J. Jones, Pastor.

"Our meeting with Rev. Harold Volk as evangelist was a success. Fourteen professions, and six united with the church. This meeting broke up a dance orchestra and the talents and instruments are being used for the glory of the Savior."—Louis Kettelhut, Haxtun, Colo.

Rev. F. C. Savage, pastor at La Junta, Colo., with his wife and four friends met with a serious accident while driving to Denver to attend the funeral of Sister Vanderpool. All in the party were injured, but Sister Savage quite seriously, her right arm being broken in two places, and other injuries. Brother Savage desires the prayers of all the Nazarenes.

THE HOME GOING OF MRS. ROBERTS

On Friday morning at two o'clock, March 22, 1929, Rev. Minnie L. Roberts, wife of Rev. J. P. Roberts and manager of Rest Cottage at Pilot Point, Texas, passed triumphantly to her eternal reward. Funeral conducted on Sabbath afternoon in her home church under the direction of Allie and Emma Irick, ably assisted by Dr. R. T. Williams, who preached the funeral sermon. Rev. H. C. Cagle, Superintendent of Hamlin District, Mrs. Mary Lee Cagle, Rev. B. F. Neely, president of Hamlin College, A. S. Spaulding of Pasadena, California, Rev.

E. C. Escoc, pastor of Methodist church of Pilot Point, with many others took part. The floral tribute was beautiful and abundant. A great number were present from all parts of the country both from the ministry and laymen. She was interred in the Pilot Point Cemetery to await the resurrection of the just.—Allie Irick.

Evangelists Paul and Dora Geil, of Frankfort, Ind., have been forced to cancel all of their meetings up to June on account of sickness. Brother Geil has been bedfast for eight weeks and Sister Geil has had a nervous breakdown. They are desirous of being in the work again and earnestly desire the prayers of God's people that they may be healed.

Evangelist Lum Jones, whose arm was broken in an auto accident about a month ago, has found it necessary to return to the hospital in Oklahoma City for another operation, on account of complications. Please remember Brother Jones in prayer.

CHURCH NEWS

BRIDGEPORT, OKLAHOMA—"This church is still up and at work for the Lord with our pastor, D. C. Palmore, at the front. He came to us at the assembly from the San Antonio District. He and his godly wife are Spirit-filled and surely God sent them to us. Every department of the church is moving along nicely. On February 25, Rev. Casey Grimes and wife as evangelists began a battle against sin in our little church. The people came until there was no more room, and God came on the scene in mighty convicting and saving power. There were fifty-one prayed through in the old-fashioned way. Brother Grimes and wife surely are in the right place for God does bless and give him liberty in preaching the Word. On the last Sunday our dear District Superintendent, Walter Hall was with us and he surely did feed our souls. We took a nice class of young men into the church and more to follow. We aim to fight sin and the devil until Jesus comes."—Mrs. W. C. Buckner.

WEST ASHEVILLE, N. CAROLINA—"The Church of the Nazarene here is enjoying the most gracious outpouring of God's Spirit in her history. Dr. Chas. H. Babcock has poured his heart out on the people for ten days. His messages have been unctuous and powerful and have produced results. No attempt has been made to count the seekers, but scores have found the fountain of blood and washed therein. We are looking forward to receiving a nice class of members into the local church. Our work has been put on the map in this city as never before. The building, which seats about six hundred people, was overflowed on some nights. Rev. T. G. Mangham, local pastor of the Christian and Missionary Alliance, led the song services and his gracious ministry in song was blessed to the good of all."—L. B. Mathews, Pastor.

O'LEARY, PRINCE EDWARD ISLAND—"While the last few months have been

times of testing along all lines, we have recently been assured of divine favor upon the consecrated and heroic efforts of a few who 'count not their own lives dear unto themselves.' There have been many things to test faith amid the perils of limited finance, doctrinal error and an ease-loving world, but we have found that churches, like individuals, are on probation and must pass through periods of extreme testings as a proof of their loyalty or disloyalty to their glorified Head. And thus only after we have suffered a while can He 'establish, strengthen and settle' us. The call for a Day of Prayer on February 15 was responded to by the three Island churches and it was agreed upon to meet in one place and pour out our hearts unitedly for the reviving of God's work at home and abroad. It was a wonderful day to us all. While on our knees we conceived of the Master's pleasure in arranging for a week of meetings in each of our three churches to help answer our petitions. Accordingly, the first week was assigned to O'Leary; the second, to Elmsdale or Alberton and the third, to Mount Pleasant. God placed His signal favor upon the undertaking. The road and weather conditions seemed to challenge our beginnings, nevertheless some definite results were realized before the close of the first week. The following week we began in Elmsdale with Brother and Sister Dixon, whose consecrated lives and faithful ministry in the Word had very materially assisted in preparing the way for what we are now receiving from the Lord. The seal of the Infinite has been upon this effort in a special way. We could not close at the end of the first week here, nor yet after the second week had come and gone. We are now in the middle of the third week and 'the end is not yet.' The attendance has been remarkable. The building, which easily accommodates two hundred or more, has on different occasions been too small to comfortably provide seating capacity for the crowds. Up to date forty-four have been seeking for pardon or purity and these for the most part are young people. To God be the glory! We believe this to be one of the most fertile home mission fields in all our connection. Almost unbelievable results could be obtained with a few more self-sacrificing men and a little more money. Personally I feel to resign my pastorate of more than six years in O'Leary and follow the cloud and fire in other directions."—J. W. Turpel.

PASTOR J. A. CHENAULT, MONTEREY, TENN.—"I believe that this is one of the most fertile and productive fields in the United States, if not in the whole world today. Monterey is a strategic point for the evangelization of all east Tennessee. What we need is some Home Mission money to push this battle for God, not only in Monterey, but all adjacent country. These people need the gospel and are hungry for it. We are here for no other purpose but to give it to them. We have three regular prayer meetings each week and sometimes four; one at the church and the others in the various homes. From these, a number have been saved or reclaimed and one sanctified; then Broth-

ers Reed and Wright have appointments out in the country and preach to many who otherwise would not get the gospel. We are believing that God is going to send us some money, not only to help us pay off this big debt on our beautiful church, but to enable us to get the gospel of full salvation to these needy souls all around us. In 1900 and 1901 I conducted a Methodist Training School here in the same spot of ground that is now occupied by the large public school. It was here on April 4th, at 11 o'clock at night, after five days of wrestling with God in consecration, I died to the world and the old man died in me, and the blessed Holy Spirit came in real sanctifying power. It is needless for me to say that I have been a real missionary ever since. Glory to God forever! Please pray for us that we may ever stay on the firing line for God. I never loved God better nor understood His work as well."

LAWRENCE, MASS.—"Our N. Y. P. S. has made great progress during the last six months with the help of our mighty God. Recently they held a week-end rally with Howard Brasfield as preacher. Mr. Brasfield came to us from Idaho in December. He has lived with Brother and Sister Swarth for eight years, and is surely a Spirit-filled young man, fully consecrated in the service of the Lord and called to Africa as a missionary. His God-given messages proved to be very inspiring, benefiting and effective. Ten souls bowed at our altar during the services and prayed through to victory. The society as a whole was greatly encouraged to press on and do more for God and His kingdom. Our officers and committees work in harmony with one another, and the beautiful spirit of co-operation that is manifested among them is unsurpassed. We, as a church, feel proud of our young people, thirty-three in number, practically all enjoying a blessed experience of holiness. The young people are always kept busy, holding meetings at hospitals, poor farms and jails and being blessed and used of God. Amen! Last October, Olive M. Gould, District President of the W. F. M. S., organized a local W. F. M. S. in our church. Sister Swarth was unanimously elected as president of our society, and under her godly, fully devoted, Christian leadership, the society had done fine work along missionary activities. Brother and Sister Swarth have done such marvelous work with the help of God in eight months, the church unanimously voted them to remain another year. We love them very dearly, and they have proved to be valuable servants of God, full of faith, courage, holy zeal, and live prayerful lives. Remember us at the throne of grace."—Church Reporter.

SONG EVANGELIST BURL SPARKS—"At my last report we were at Detroit, Michigan, where we closed out an excellent meeting. From there we went to Washington, Ind., in a Methodist church. Rev. Geo. Reel, the pastor, was the evangelist. He is a straight holiness man and an excellent preacher. From there we were at Barberton, Ohio, with the pastor, Rev. Heinlein and T. M. Anderson as evangel-

ist, where we had a fine meeting. Then next at Richmond, Ind., with Rev. John Fleming as evangelist. This was one of the best meetings, according to what the folks of the church said, that Richmond had for a long time. On Thanksgiving day we went to Indianapolis, Ind., a church about four years old but one of the best we have ever labored in. Rev. A. E. Kerst is the efficient pastor. Rev. H. W. Sweeten was the evangelist. We had a good beginning but a scourge of the flu struck us and for most of the last week many of the church and people of the community were sick but we closed out well. We went home from here over Christmas. Our first meeting of the New Year, was at Mannington, W. Va., Rev. J. D. Parkins is the pastor, Rev. James Rogers was the evangelist. We were enjoying our stay with these brethren and church when we received a telegram that our baby sister was in a critical condition. They did not tell us to come home but we felt we should, so we arrived home Monday at 9 o'clock. We hurried to the hospital but not sure she ever recognized us. It was the saddest time of my life as this was the first brother or sister to be taken out of my family. In just a few days after the funeral of my sister, we were on the road again, to New Castle, Pa., where Rev. C. L. Davis is the pastor. Brother Davis and wife are well liked by their people and the Lord is wonderfully blessing them there. Brother H. N. Dickerson was the evangelist and he was well received by the church and many felt it was some of the best preaching that they had ever heard at New Castle. Our next meeting was at Brownstown, Ind., in a Methodist church. Rev. Lasell, the pastor, worked also in capacity of evangelist. We had a good meeting considering the condition of things at the beginning. We are now in Baltimore, Md., with Rev. D. E. Higgs. I think he is on his eighth year and there is a possibility of his staying eight more if Jesus tarries. Rev. Jarrette Aycock is the evangelist. He is doing good preaching and he is a most congenial brother."

FARNAM, NEBR.—"Our revival meeting began March 17 and closed last night, March 31. The Lord led definitely in the securing of our workers, Rev. M. E. DeVoll as evangelist and Jay and Virginia Rice as singers. They are our own Nebraska workers and the Lord set His seal and approval on the work. The messages in sermon and song were God-sent and from hearts filled with divine love. The president of our N. Y. P. S., Fern Stinnette, also assisted in the singing. She has a real call from God and a splendid voice. We feel that as she walks with the Lord, He will greatly use her as a singing evangelist. It was a stiff battle but the workers and church carried the burden and prevailed in prayer until difficulties were removed and about a dozen souls received a definite experience with God. The church was greatly strengthened and blessed. We had good crowds and many were under conviction who did not yield. Members of other churches attended. Rev. Tanner of the M. E. church, Rev. Shea and members from the Lone Star church gave us a lift. Rev.

Vogt, our pastor from Curtis, and Rev. Thomas, evangelical pastor at Eustis, were with us one night. A number of people from both Eustis and Curtis were with us several nights. Finances came beyond expectation of the people and a surprise love offering was handed the pastor. Altogether we feel the meeting was a success and we have greater faith in the Lord to go forth and win greater victories for Him."—Anna Nutter, Pastor.

WATERVILLE AND BELVIDERE, VERMONT —"We are rejoicing in the retrospect of our pastorate here for the past three years. We have had countless outpourings of God's Spirit upon us. Emergencies have arisen which brought us to our knees but these times have always been turned by God to our good. We had a request for some money from one who held a mortgage on the parsonage. It was a trial and looked hard at first but God helped and we arose and paid it, and thus this seeming trial carried us up the road and was a great benefit to us. Last November we held a revival meeting with Rev. F. C. Norcross as evangelist which was a very profitable meeting to us. Brother Norcross brought us some clear and rich messages and many were convinced by these and his marvelous spirit that holiness was a reality both in doctrine and practice. We have taken in some new members within the past year and expect to receive several more soon. Last Sunday evening we held a memorial service for Esther Carson Winans; at the close we raised in cash and pledges \$67, which completes our budgets for the year. These folks have the missionary vision and are self-denying for the cause. The dear people here gave us a unanimous call for another year, but after much prayer we felt that our work would finish here this year and so have resigned for the first of April. A call was received from our church at Augusta, Maine, which we have accepted and trust the Lord to set His seal and blessing upon our prospective labors in that field. Brethren pray for us."—M. K. Moulton, Pastor.

PASTOR J. L. BASHORE, INDIANAPOLIS, IND., SOUTH SIDE CHURCH—"We wish to report the splendid services held at the South Side church Easter Sunday. The services of the day began with a sunrise prayermeeting which was blessed of the Lord. A special drive was put on in the Sunday school for attendance and offering which resulted in an attendance of 300 and an offering for the District Budget of \$154. A splendid Easter program, which was enjoyed by all, was rendered during the morning hour. Evan-

gelist James Miller preached in the evening to a good audience on the subject of fasting. In response to the appeal of the General Board for a Month of Prayer and Stewardship Campaign, we begin a series of prayermeetings at the church April 1. May God bless this great general campaign of prayer and stewardship to the upbuilding of His great kingdom. We beg an interest in the prayers of the great Nazarene family."

THE MUSICAL WHITES—"Our first campaign of the fall season was held in the First Evangelical church of Elgin, Ill. We had fine crowds and a good meeting with about twenty-five penitents kneeling at the altar of prayer. On December 2, we commenced a campaign in the Delaware Ave. Tabernacle in Buffalo, New York, with Brother R. J. Kunze, the Nazarene pastor as the preacher. This campaign was not marked by any great numbers but we sang and played and the pastor preached with great liberty and some new friends were won to the church. Our next campaign was at Manheim, Pa., with the Evangelical Congregational church. This was a very spiritual meeting as the church was ripe for a revival and was carrying a burden for the lost. This meeting under normal condition should have been a landslide for God, but the flu worked against us and hurt the meeting very much. However, we did not close but kept on and there were about fourteen converts. After closing at Manheim on Sunday night, we opened at York, Pa., on the following night. This was also a three weeks' campaign with the Evangelical Congregational people and their pastor, Rev. F. G. Yost. During the three weeks there were 73 conversions in the old-fashioned way. On the closing Sunday the pastor took 37 into the church, and there will be some 30 more to follow. The pastor and officials agreed that this was the best campaign their church had ever witnessed. On February 24, we commenced a meeting with the Evangelical church of Oil City, Pa. God blessed this meeting and gave us 77 conversions and some seekers after sanctification. Rev. Carmany, the pastor, preached some powerful sermons and God honored the truth and put old-time conviction down on sinners. It has been our pleasure and privilege to bring the gospel in song into scores of sickrooms, to aged shut-ins, to hospitals, schools, etc., both by our personal visits and over the radio. We have conducted children's meetings and have seen many of those children accept Jesus Christ as their Savior. We have seen homes reunited and family altars established. Praise God from whom all blessings flow. At present we are assisting Rev. Dewitt Tyler at the North Side Church of the Nazarene, Chicago, Ill., in pre-Easter services."—Paul White, Frances Tillman White.

STERLING, COLO.—"We feel that it will be good news to you to be informed of a new Church of the Nazarene, the results of a hard-fought battle. We came here and gave the enemy the best we had for five weeks, with Superintend-

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A Gibson Art Guitar. Catalog price \$304, selling for \$100.

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Kansas City, Mo.

ent and Mrs. C. W. Davis our district evangelist, with us in the grand windup. We organized March 24, with eighteen members, well divided between children and grown-ups of as fine and promising a class of sanctified believers as I have ever met. Praise God for His goodness and mercy. We are expecting this to soon become one of our leading churches on the Colorado District."—W. M. Roper, Evangelist.

EVANGELIST E. L. HESS, ROANOKE, VA.—"On September first last year, I with my wife and two little daughters, left our Roanoke, Va., home and traveled through to the island in the Chesapeake Bay where we held our first revival meeting with the good people from the fishing shores. God gave us blessed victory of salvation among the people. Our next meeting was in Gloucester County in a tabernacle. The people came from far and near, bringing large baskets of good provisions and breaking bread together in the old-fashioned way. From there we moved to King and Queen County at Clancie, Va. We were there in a tent meeting back in the country. God approved of the effort. From there we went back to the island for two weeks more. There, people were saved at church and at home over the wash-tub. There was a great evidence of the real spiritual birth. Our next revival was at Richmond, Va., in the First Church of the Nazarene, with our Brother Alfred Ford, pastor. The church was revived, the people were blessed and God honored the effort. From there to Middleport, Ohio, at the First Church of the Nazarene with Brother Perry Rood, pastor. There was a heart-searching time and some really prayed through to God. We rented a furnished room at Pomeroy, Ohio, boarded ourselves and drove twenty miles every night through a bootlegging and hold-up section, and held a meeting at Chester, Ohio. There were not many visible results that we know of, but God will take care of the Word. We were at Dayton, Ohio, with some of our brethren of the Church of the Nazarene, and preached for Brother Gilley, pastor. From there we went to Huntington, W. Va., and to Maybeury, W. Va. We held a revival meeting in Barlow Hall. We had the pleasure of seeing many souls get through to God. We left home September 1, 1928. Came back March 1, 1929, were gone six months, held eight revivals, had many seekers and many uplifted hands for prayer. We are located in a very hard place in the city of Roanoke, Va., in a revival with the poor and will continue until tent season opens up. We have our workers and music and are ready to help at any time, anywhere we are needed, as brothers and sisters together in the great kingdom of our Lord. We wish to ask you to remember us in prayer. Address: 815 Staunton Ave. N. W., Roanoke, Va."

PASTOR L. M. MAY, PONCA CITY, OKLA.—"We came here in November and found awaiting us, a beautiful, new church building, some fine people and a big job. For four long months we had

a variety of weather, such as snow, and cold and cloudy, rainy days, but we did our best and God has blessed our efforts. Several hundred dollars have been paid for local accounts, a garage built and the parsonage and church grounds greatly improved. The different departments of the church are growing. The Sunday school has doubled in attendance in the last three months. The W. M. S. and the Young People's Societies are doing excellent work and the two prayer-meetings each week are well attended and a good spirit prevails. Fourteen new members have come into the church since Christmas. We have just closed what seems to me to have been the best meeting I ever attended. After weeks of prayer God sent to us Brother Fred Thomas, who proved to be God's man for the place. The week preceding his coming we held eighteen prayer-meetings and the first night of the meeting was blessed with a good altar service. Every night witnessed a good altar service except one and about one hundred sought God and many were saved and sanctified. Our people are standing by us and we love them dearly. Our apportionments are paid each month and the missionary apportionment is just about doubly paid. Pray for us."

PASTOR PHILIP GEITER, WEST CHESTER, PA.—"The best revival campaign since the organization of our church in this city nine months ago closed last Sunday evening, March 24. The meeting was not planned for and we had never met the evangelistic party before, but it was evidently planned of God. Rev. J. M. Huff was the evangelist, Rev. Eby the song leader, and Miss Opal Huff the pianist. They all put their best into the meeting. Brother Huff may not be as eloquent a preacher, perhaps, as some other men we have had, but of this one thing we are sure, we have had no man that carried a greater soul-burden and who lives in an atmosphere pregnant with prayer. And after all, that is what counts in soul-winning. He did us much good. Our people loved him. He gave us some really great messages and the results were gratifying. We did not have a hundred seekers, nor one-third that many. But we had some genuine conversions, and at least two of them remarkable. The last Sunday night a brother was converted for whom we have prayed for a number of years, and he got it good and will be a great blessing in the community. In the last service thirteen persons united

with the church, all but four of whom were new converts, and others will yet follow. The finances came easily and were larger than we had expected they would be. The church is moving on. Our next meeting will begin April 14. God shall have the glory for He alone is worthy."

ATLANTA, GA.—"Our church here has just been greatly refreshed by a three days' Missionary Convention which was conducted by Mrs. S. N. Fitkin of Brooklyn, and Miss Cove of Boston. These handmaidens of the Lord were returning from the British West Indies, and were fresh with the news from our rapidly growing stations in Trinidad and Barbados. This was our first missionary convention in this young church, and our people enjoyed it hugely. We were especially stirred the last night as Mrs. Fitkin told of her trip to Africa, attending the dedication of our Fitkin Memorial Hospital, and our Nazarene campmeeting. Our people will never be the same again after looking in on the needy fields, through the eyes of these ladies. We had already paid our General Budget in full and started on it again with the intention of paying it at least twice more before the year closes, and our local W. F. M. S. is functioning splendidly, so there was nothing remaining to be done along these lines; but we all got so blessed that we felt we ought to do something as an expression of our gratitude to God. After prayerful consideration, we decided to take an offering for the famine sufferers among our Nazarenes in China; and while we are loaded heavily with our building program, and faced with the necessity of providing more room for our rapidly growing Sunday school, the offering, without any urging, ran to \$150. To God be all the glory!"—Oscar Hudson, Pastor.

CINCINNATI, OHIO—"Sunday, Feb. 17, marked the beginning of a new epoch in the history of our Central church with Rev. W. Shermann and Rev. Harvey as pastors. We held our first service in our new basement church located at the corner of Liberty and Pendleton Sts. Rev. Milton Smith preached for us both morning and evening. For two weeks following we enjoyed the unusual privilege of having District Superintendent Gibson and the Vaughan Radio Quartet in our midst. We appreciate the kind, helpful and hopeful messages of our District Superintendent. The Vaughan Quartet was at its best. We were blessed many times by their harmonious voices. These gentlemen not only exemplify Christ in their beautiful singing but also in their consistent living. During their stay with us they were invited to sing at the Bethesda Hospital, one of Cincinnati's leading hospitals. Our church presented the hospital with fifteen of the Vaughan gospel records, which will be played each Sunday morning by their chaplain. The quartet also broadcasted over Station WLW. The closing day of the campaign was one long to be remembered. We were delighted to have Mrs. Chas. A. Gibson with us on this occasion. About \$2,000 was pledged on the new building.

WHEN YOU MAKE YOUR WILL

Remember the old preacher who has blessed the world with a godly ministry. Help keep him from poverty and want when his steps are feeble, his eyes dim, and his hands are palsied.

Let us tell you how

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In all thirteen adult members were received into the church and more will follow. Our splendid workers gave us a very great boost. Large crowds attracted and many seekers found God. Central church is blessed with having a very loyal band of praying young people. They are indeed a N. Y. P. S. to be proud of. We also have a women's prayer band that has prayed many things to pass. A group of enthusiastic workers visit the T. B. Hospital and do personal work each Monday night. As a result, our Sunday school has the largest home department on the Ohio District. As a church we are not standing still, or retreating, but are taking renewed courage in making a forward step for God."—Clara Galloway.

EVANGELIST P. L. PIERCE—"Just closed a splendid two weeks' revival with the Ryan, Okla., church. The meeting was preceded by a month of prayer, in which the church was led by the faithful pastors, Rev. and Mrs. J. L. Bates, who are greatly loved by the people of the church and getting a good hold on the community at large. The meeting was well attended and the services fruitful; some forty or more professions and a class of sixteen received into the church the last day, with several good prospects to follow. My co-laborers were Mr. Freeman Pearson and wife, as singers; they are young people just starting out in the evangelistic field, but they are a success, being talented, humble and deeply spiritual. The people wanted the meeting to continue another week, but being advertised to begin at Quanah, Texas, this week we were obliged to close. Ryan has a wonderful little congregation; spiritual, loyal to the church in its full program; raise all finances, including support of evangelists without special collections."

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"It has been some time since we have reported, but we have been too busy in action to report. We had a fifteen days' Lenten Revival Campaign early in March and are now in a Holy Week Campaign with Andrew Johnson of Wilmore, Ky. Rev. Roy E. Swim conducted the singing for the revival and the writer did the preaching. Not a great number sought the Lord but there were some very definite cases of conversion and sanctification. Several new folks found God. Some of the services were mightily visited by the Spirit, two Sunday mornings in particular. In the present meeting we are having two services daily with Dr. Johnson as the speaker. At noon a forty-five minutes' Holy Week service is held in the Liberty Theater and the evening services are held in the Presbyterian church. These services are under the auspices of the Billings Ministerial Alliance of which the writer is president. Dr. Johnson preached for us twice on Easter Sunday in our church and the choir rendered several Easter selections. Mrs. Edith Whitesides of Portland, Ore., was with us recently and spoke for us a few times. She is always a welcome visitor in this church and has many friends here. Rev. J. C. Henson of

Northwest Nazarene College recently paid us a visit for a day and cheered us on with his wholesome optimism. We are always glad to have our friends stop off with us. We are pretty well by ourselves up in this Northwest country, so stop and see us when passing this way. Last Sunday the church recalled their pastor for the fourth year. We are just getting ready to accomplish something in this nice but modernistic city. The battle is hard but God is leading us on. Let our friends pray for us, please!"

PASTOR MILLARD R. FITCH, FRANKLIN, OHIO—"We began our labor with the Franklin church soon after the Ohio District Assembly and feel now after seven months with these good people capable of reporting. We like the church, the people and the city. They act as if they liked us too. Our predecessors, Rev. and Mrs. D. M. Brandeburg, had arranged for our coming and for a reception. God has honored the church with two good revivals. The first held in the month of October, the pastor serving as evangelist and Rev. D. M. Peffley as song evangelist. During this meeting there were 92 different seekers (205 counting them as they came). Five times the altar was lined with seekers without any preaching. Every department of the church was greatly benefited. The second, closed Sunday, the 24th, with some forty-odd seekers at the altar. Reverends D. M. Peffley and Allen H. Wagner were our special workers. We have known these brethren four years and have used Brother Peffley in three meetings, but never have we known them to be more tender, nor to carry a greater burden than at this time. They preached, sang and played the saxophone under the anointing of the Holy Ghost until it was easy to line the altar; 146 different seekers (301 counting them as they came). Men and women of sixty and seventy years of age said they had not witnessed such a meeting in thirty or forty years. One Sunday night in less than five minutes' time forty-four people came to the altar. The workers were paid well without undue pulling. Seekers came and came and came again until they really paid the price. There were seekers from nine different towns and cities. No one was hurried through. The preaching was close and searching. The HERALD OF HOLINESS was remembered. Large classes were received at the close of each meeting and we now have ten more applications on file. The pastor's salary was increased five dollars a week. Brothers Peffley and Wagner were invited back for another campaign. Just a word about the Sunday school. It is being led on to victory under the human leadership of Ed Hawthorn. During March (first four Sundays) the average attendance has been 245. A report of the activities of the young people, the choir and orchestra will appear in the HERALD OF HOLINESS at an early date."

LAWRENCE, KANSAS—"Sunday, March 17, we began a spiritual and financial campaign here. There have been a number saved or sanctified and seven fine grown people received into the church.

More than \$700 to date in cash and pledges. We held the recall of the pastor last Sunday and it was a unanimous recall for three years and a raise in salary from \$15 a week to \$25. Rev. J. A. Breece and wife are as wide awake pastors as I have seen in a long time. It is wonderful what God has done for this church since this good man came to this city—a nice church building and a nice modern parsonage."—F. C. Savage, La Junta, Colo.

EVANGELIST F. L. McDONALD—"These sure are great days for me, in the Lord. I have just closed the best revival at Rushville, Ind., that I have conducted for five years. We had folks at the altar seeking the Lord almost every night. I was there over three Sundays and the largest break came the second Sunday night when twenty-one came and nineteen prayed through to victory. The spirit of the Holy Ghost manifested His marvelous power all of the last week. Folks came to the altar and wept their way through to victory. It was grand to hear them confess their wrongs and ask forgiveness. The last Sunday was a great time for the saints while folks prayed through. Pray for me."

RICHMOND, VA.—"April seventh great day in Richmond, Va. Organized new church with fine class of people. Meeting continues one week longer with C. B. Cox, C. G. Rice, M. B. Buckner, evangelistic party. Main workers assisted by Rev. J. M. Harker and wife who accept the pastorate. To God be the glory."—Chas. M. Harrison.

MT. VERNON, OHIO—"A great revival is now in progress. Altar lined, people stretched out under the power; thirty-two seekers the first Sunday. Meeting runs until after midnight. J. R. Edwards and wife of Elmore, Ohio, doing some wonderful preaching in the Holy Ghost. Still have two weeks to go."—J. C. Walker, Pastor.

ANNOUNCEMENTS

PRAYER IS REQUESTED by a sister in Idaho for the healing of her husband; by a sister in Mississippi for the healing of her body; for a son and his wife that they may be converted; by a daughter in Arizona for her father who is in trouble over some property and needs salvation; by a brother in New York who is passing through severe trials; by a sister in Nebraska for the salvation of her son.

NOTICE—Mrs. L. H. Humphrey of 706 W. Third St., Santa Ana, Calif., has decided to sell her late husband's library. I have gone through these books and find they are well chosen. You may write Mrs. Humphrey or myself in regard to same.—U. E. Harding, 433 S. Broadway St., Santa Ana, Calif.

AN INTRODUCTION—This is to introduce to the Church of the Nazarene at large Rev. John F. Knapp of Cincinnati, Ohio. Rev. Knapp has recently united with the Central Church of the Nazarene, at Cincinnati, and is now engaged in evangelistic work. He can be communicated with by addressing him at Box 99, Cincinnati, Ohio. It is a pleasure to introduce Rev. Knapp to our people for he brings to us three

fine qualifications: First, he comes to us in the prime of life, being a young man and with the prospect of a long successful ministry before him. Second: He brings a well trained mind. He secured his A. B. and his M. A. from the University of Cincinnati, and possesses an Honorary D. D. from Asbury College. He is also a graduate of Lane Seminary. Third: He comes to us in the fullness of the blessing. He possesses in his own experience and presents in his every message old time, heart felt religion. Further, he has the background swing of the holiness movement, having grown up with the same. The readers will no doubt recognize that Rev. Knapp is the son of Rev. Martin Wells Knapp, founder of God's Bible School. He has a very rich and tender message that will win its way throughout the entire church once our people get acquainted with him.—Chas. A. Gibson, Superintendent Ohio District; W. Sherman Harvey S. Galloway, Pastors Central Church, Cincinnati, Ohio.

PRAYER REQUESTED—The pastor and people of the Church of the Nazarene at Durant, Oklahoma, request prayer for the revival that is starting April 14. A large tent is being placed on a site near the heart of the business and fine residential section.—J. F. Rabb, Pastor.

NOTICE—I am closing my work here as Superintendent of the Northwest District with our assembly which will be held the last week in May. My desire is to return to the pastorate, the work which I most enjoy and in which I have had signal success in other years. I have to offer years of successful service in almost every line of church activity.—Jos. N. Speakes, W. 1224 Spofford Ave., Spokane, Wash.

NOTICE—I have entered evangelistic work and am at present in a revival at Silver Grove, Ky. I have some open dates and will be glad to go any place for a revival. I am a member of the Church of the Nazarene at Richmond, Ky., and can furnish recommendations from pastor and District Superintendent.—H. E. Wilson, Winston, Ky.

NOTICE—We have two dates in May which we would like to fill with meetings anywhere between Chicago and Richmond, Va. We can furnish the best of references. Permanent address, Box 204, Highland Park, Ill.—The Musical Whites.

REQUEST—The General Secretary requests that local churches publishing church bulletins or other local church publications, place the General Secretary on their mailing lists, and send one copy of each issue to him. A few that we receive quite frequently carry some very fine material that might be passed on to the whole denomination with much profit.—E. J. Fleming, General Secretary.

NOTICE—Brother C. E. Cornell, during his illness, sold a number of the books in his library, but there are a number still unsold. Anyone interested can obtain a list of such with prices by writing to Mrs. C. E. Cornell, 1828 North Marengo Ave., Pasadena, Calif.

RADIO SERVICE—Rev. Raymond Brown, pastor of First Church, Columbus, Ohio, is preaching over WATU each Sunday afternoon from three to four, Eastern Standard time. It is called the "Nazarene Hour" and contract has been made for three months, with prospect of continuing longer if radio audience responds. Friends who get the message please write a card which will encourage the Columbus friends in the enterprise.

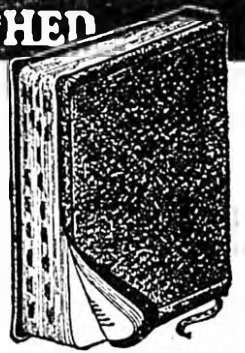
NOTICE—We have open dates as singers and preachers.—Prof. Blissh R. Shaw, and Mary Shaw, 2411 Kenwood Ave., Indianapolis, Ind.

NOTICE—The First Church of the Nazarene, of Wichita Falls, Texas, will

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Address _____ City _____ State _____

broadcast over station KGKO on April 28, Sunday afternoon, from 2 to 4 o'clock. If you like the program, phone or drop us a card.—W. B. Walker, Pastor.

NOTICE—My church has granted me a vacation this summer, and I would like to give this time to some church or camp for an old-time revival. If interested, write W. B. Walker, pastor of the First Church of the Nazarene, 1106-5th St., Wichita Falls, Texas.

NOTICE—Alabama District: Rev. J. A. Collier of the Collier Band is no longer pastor at Pensacola, Fla., but is again in the evangelistic field. We want to keep them busy on the Alabama District. They have some open dates. They are good pioneer workers as well as good evangelists. Write me for dates.—J. E. Gaar, Superintendent Alabama District.

NOTICE—Any church or evangelist desiring my service as pianist for spring and summer dates may write or wire me at Cedar Hill, Texas. My mother will attend to my communications, promptly forwarding same to me, wherever I may be located. Have just finished a tour of California with the Robinson-Messer Party. We had a most pleasant and beautiful tour of the state, meeting old friends and making new ones.—R. C. Carroll, Pianist.

NOTICE—Our revival at Houston, Texas, will be April 30 to May 12 with Rev. B. H. Haynie and Brother B. D. Sutton and wife. New church will be used, as it is now completed. Dr. Goodwin will speak over KPRC Sunday morning 11 a. m. to 12 and Brother Sutton will sing. Dr. Goodwin will conduct the opening of the church at 3 p. m., Sunday, May 12. KPRC will cost us \$100 for the service of the day and is given by the Phoenix Dairy of this city.—J. Erben Moore.

RECOMMENDATION—It affords me great pleasure to recommend Mr. Lester Price and his wife, Mrs. Eunice Price, to any who are needing a gospel song leader

and good pianist. Mr. Price is a good leader and choir director, and Mrs. Price is fine at the piano. They are especially blessed of the Lord in singing special songs. Their home address is Pilot Point, Texas. Write them for a date; you will not be disappointed in them.—H. C. Cagle, Superintendent Hamlin District.

NOTICE—Notice is hereby given that a meeting of the Executive Committee of the Department of Home Missions and Church Extension and the Executive Committee of the Finance Committee will be held at Headquarters, Kansas City, Missouri, May 6 and 7, 1929. Any having business which they desire to submit to these Committees, please forward all matters to the undersigned.—E. J. Fleming, General Secretary.

NOTICE—The Board of Examination of the New England District will meet Tuesday, April 23, 1929, at 2:00 p. m., at Wollaston, Mass., the seat of the assembly. Any persons having business with this board should be present without fail.—J. Glenn Gould, Chairman; Annie S. Allen, Secretary.

NOTICE—The District Board of Examiners of the Pittsburgh District will meet in the church in Pittsburgh on Tuesday afternoon, April 23, the day preceding the District Assembly. We urge that as many of the students who are taking the Course of Study as can possibly meet the board at that time do so. We are especially anxious to meet all the new students who expect to be licensed at this assembly.—Chas. C. Hanks, Secretary of the Board.

WEDDING BELLS—A very lovely wedding was solemnized at the home of Rev. and Mrs. J. A. Russell in Conway, Arkansas, when their daughter, Mac, was united in marriage to Mr. Chester W. Pickens on March 15, 1929. Both the young people are members of the Church of the Nazarene. Mrs. Pickens is a well known evangelistic singer. The ceremony was performed by Rev. J. W. Oliver, District Superintendent of the Arkansas District.

OLIVET COLLEGE

Commencement and Campmeeting
Great, inspirational, educational and spiritual program
May 16 - 26

Outstanding Features

1. Evangelistic preaching by Rev. C. M. Dunaway and Rev. Bud Robinson.
2. The presence and participation of seven District Superintendents in the middle-west.
3. Music throughout by VAUGHAN RADIO QUARTET.
4. Commencement Address by Dr. Howard Jerrett, of Detroit.
5. Baccalaureate Sermon by President Willingham.
6. Inspiring and spiritual messages by Rev. W. G. Schurman each morning of the second week at eight o'clock.
7. Missionary services every day with returned missionaries participating.

We urge you not to miss this great opportunity to see Olivet College and to enjoy a great Campmeeting. **Plan now to come.**

For particulars write T. W. Willingham, Olivet, Illinois



C. J. Quinn, Superintendent
Indianapolis District



C. A. Gibson, Superintendent
Ohio District



J. W. Montgomery, Sup't
Northern Indiana District



E. O. Chalfant, Sup't.
Chicago Central District



R. V. Starr, Sup't.
Michigan District



J. W. Short, Sup't.
Iowa District



E. C. Dees, Sup't.
Missouri District

GENERAL FUND RECEIPTS TO MARCH 31, 1929

District	Amount
Alabama	\$ 197.51
Alberta	759.95
Arizona	513.73
Arkansas	872.16
British Isles	563.76
Carolina	104.71
Central Northwest	525.68
Chicago Central	4,327.41
Colorado	1,147.34
Dallas	154.51
Eastern Oklahoma	695.38
Florida	177.41
Georgia	67.41
Hamlin	\$61.88
Idaho-Oregon	1,017.69
Indianapolis	1,656.61
Iowa	902.69
Kansas	1,717.44
Kansas City	1,136.42
Kentucky	304.14
Louisiana	157.92
Manitoba-Saskatchewan	417.57
Michigan	1,838.20
Mississippi	15.30
Missouri	537.58
Nebraska	1,030.25
New England	4,711.21
New Mexico	143.49
New York	2,850.97
Northern California	1,032.79
North Dakota	1,060.41
Northern Indiana	2,052.57
North Pacific	1,310.93
Northwest	\$90.75
Ohio	2,430.97
Pittsburgh	1,815.90
Rocky Mountain	348.50
San Antonio	363.72
Southern California	4,906.66
Southwest	7.00
Tennessee	1,051.20
Washington-Philadelphia	1,119.11
Western Oklahoma	2,244.13
Miscellaneous	2,096.94
	\$52,146.90

DIRECTORIES GENERAL SUPERINTENDENTS

H. F. REYNOLDS Office, 2923 Troost Ave., Kansas City, Mo.	
Alabama	Oct. 23 to 27
Mississippi	Oct. 30 to Nov. 3
Georgia	Nov. 8 to 10
Carolina-Virginia	Nov. 13 to 17
Florida	Nov. 19 to 24
Barbados, J. I. Hill to preside	
Trinidad, J. I. Hill to preside	
Central America, E. S. Anderson to preside	
Cape Verde Islands, J. J. Diaz to preside	

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

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

J. B. CHAPMAN Office, 2923 Troost Ave., Kansas City, Mo.	
Nebraska (Fairbury)	June 11 to 15
Colorado (Montrose)	June 18 to 23
Kansas	September 3 to 8
Kansas City (Topeka)	September 17 to 22
Western Oklahoma	September 24 to 29
Eastern Oklahoma	October 1 to 6
Arkansas	October 8 to 13
Dallas	October 15 to 20
Hamlin	October 22 to 27
San Antonio	Oct. 29 to Nov. 3
Louisiana	November 5 to 10
Arizona	December 3 to 8

EVANGELISTS' SLATES

E. C. ALLEN Arkansas City, Kans.	April 25 to May 19
T. M. ANDERSON Kansas City, Mo.	April 14 to 29
Wichita, Kans.	April 30 to May 12
Muncie, Ind.	May 17 to 26
ERNEST ARMSTRONG Ardmore, Okla.	April 10 to 28
JARRETTE E. AYCOCK Collingsdale, Pa.	April 17 to 28
New Bedford, Mass.	May 1 to 12
Pittsburg, Kans.	May 17 to 26
C. H. BABCOCK Atlanta, Ga. (St. Paul's M. E. church)	March 31 to April 21
Cincinnati, Ohio	April 24 to May 2
Toronto, Canada	May 5 to 19
Cleveland, Ohio	May 27 to 30
Cincinnati, Ohio (Camp)	May 31 to June 5
Charleston, W. Va.	June 14 to 23
CARL W. BARNES , Song Evangelist Durant, Okla.	April 14 to May 5
HENRY BELL (Home Missionary Campaigns) Alvin, Texas	April 1 to 21
Goose Creek, Texas	May 5 to 26
Galveston, Texas	June 2 to 23
FRED BOUSE Scottsbluff, Nebr.	March 28 to April 28
Wayne, Nebr.	May 5 to 26
HOWMAN EVANGELISTIC PARTY Farmington, Ill.	March 24 to April 21
A. R. BROOKE AND WIFE , Preachers and Singers Delphi, Ind.	April
CLON C. BROWN Carolina District	March to September
C. C. BURTON Owanesco, Ill.	April 2 to 21
Coeburn, Va.	April 24 to May 12
Roswell, Ind.	June 2 to 23
Marthaville, La.	July 11 to 28
Pleasant Hill, La.	July 29 to Aug. 11
Robelline, La.	Aug. 12 to 25
FRED T. CARBY Camp Nelson, Ky.	April 7 to 21
Delmer Circuit, Ky.	May 1 to June 16
Glasgow, Ky. (Home Mission Campaign)	June 23 to July 7
Somerset, Ky.	July 14 to Aug. 4
Irvine, Ky.	Aug. 5 to Sept. 1
A. B. CAREY Troy, New York	April 27 to 28
New Haven, Conn.	May 1 to 19
JACK AND RUBY CARTEL , Song Evangelists Clarendon, Texas	April 18 to May 5
HARVEY AND MARIE CHRYSLER Moberly, Mo.	April 28 to May 19
Poplar Bluff, Mo.	May 20 to June 9
Ottumwa, Iowa	June 10 to 30
Fort Dodge, Iowa	July 7 to 21
COLLIER HAND Sylacauga, Ala.	April 10 to May 19
Tuscaloosa, Ala.	May 22 to June 16
Huntsville, Ala.	June 19 to July 21
C. T. CORBETT AND WIFE Durand, Mich. (204 E. Clinton St.)	April 7 to 21

REV. AND MRS. E. M. CORNELIUS New Albany, Ind.	April 3 to 22
Williamsport, Pa.	April 24 to May 12
STEBURN D. COX Richmond, Ind.	April 7 to 21
CHAS. B. COX Coolidge, N. C.	April 10 to 28
Lincolnton, N. C.	May 1 to 26
Belmont, N. C.	June 5 to 30
Monroe, N. C.	July 3 to 28
Greensboro, N. C.	Aug. 1 to 25
PROF. C. C. AND MARGARET CRAMMOND , Song Director and Evangelist Orisville, Mich. (Tent Meeting)	June 7 to 16
STELLA B. CROOKS Champaign, Ill.	May 5 to 19
Springfield, Tenn.	June 16 to 30
New Bedford, Mass. (Smith Mills Camp)	July 12 to 21
Lincoln, Ill. (Tent Meeting)	Aug. 7 to 18
JAMES M. DANIELS Thomasville, N. C.	March 29 to April 21
Hoanake, Ala.	May 10 to 26
La Grange, Ga.	June 2 to 19
King, N. C.	July 7 to 21
RAY DAVIS Neodesha, Kans.	April 17 to May 12
Kansas City, Mo. (Grace Church)	May 31 to June 16
WILLARD H. DAVIS Spokane, Wash.	April 8 to 21
Topeka, Kans.	April 25 to May 12
Newton, Kans. (Camp)	May 16 to 26
WARREN M. AND BERTHA F. DAVIS , Ministers and Singers Haydenville, Ohio	April 14 to 23
JOHNIE AND JACKIE DOUGLAS , Gospel Singers Trinidad, Colo.	April 14 to 28
Lamar, Colo.	May 6 to 19
C. M. DUNAWAY Augusta, Kans.	April 25 to May 12
Olivet, Ill. (Camp)	May 16 to 26
Marion, Ga. (Nazarene Tent)	June 2 to 23
Mt. Lake Park, Md. (Camp)	June 27 to July 7
Nashville, Tenn. (Trevecca School Camp)	July 11 to 21
Scottsville, Texas (Camp)	July 25 to Aug. 4
CHARLES DYE Springfield, Ohio	April 14 to 28
J. E. EDWARDS AND WIFE Mt. Vernon, Ohio	April 4 to 21
Kansas City, Kans.	April 28 to May 19
Columbus, Ind. (Brown County Camp)	July 4 to 14
Fronton, Ohio (Sunrise Nazarene Church)	Aug. 4 to 18
EDWARDS QUARTET Buffalo Gap, Texas (Hamlin District, care Rev. H. C. Cagle)	March 21 to May 6
Dallas, Texas (Dallas District, care Rev. I. M. Ellis, 615 N. Carroll Ave.)	May 10 to June 30
Dewey, Okla.	July 5 to 21
Hugo, Okla.	July 26 to Aug. 11
Sayre, Okla.	Aug. 16 to Sept. 1
THEO. ELSNER AND WIFE San Francisco, Calif.	April 7 to 21
Berkeley, Calif.	April 23 to May 6
Los Angeles, Calif. (First Church)	May 12 to 26
Eureka, Calif.	June 9 to 23
Brooklyn, N. Y.	July 1 to 18
Schenectady, N. Y.	July 21 to Aug. 18
KIRBY AND JUANITA FIELDS , Song Evangelists Scottsbluff, Nebr.	March 28 to April 28
Wayne, Nebr.	May 5 to 28
Fairbury, Nebr. (District Camp and Assembly)	June 2 to 16
Indianapolis, Ind. (West Side)	July 21 to Aug. 4
BONA FLEMING Shawnee, Okla.	April 22 to May 5
Cincinnati, Ohio	May 12 to 26
Cincinnati, Ohio (Camp)	May 31 to June 3
Aberdeen, S. Dak. (Camp)	June 5 to 10
JOHN FLEMING Dayton, Ohio	April 7 to 21
Henrietta, Okla.	April 22 to May 5
Newport, Ky.	May 8 to 19
Cincinnati, Ohio (Camp)	May 31 to June 9
Conway, Ark.	June 12 to 24
Searcy, Ark.	June 25 to July 8
Reading, Pa. (Camp)	July 10 to 29
PAUL AND DORA GILL Mendon, Ohio (Beulah Grove Camp)	June 14 to 30
California, Pa.	July 7 to 21
Corydon, Pa.	July 25 to Aug. 11
CLARENCE J. HAAS Richmond Hill, New York (Assembly)	April 16 to 21
ERNEST J. HAERR Lynn, Ind.	March 31 to April 21
Portland, Ind.	April 22 to May 5

- J. C. HAFLEY**
Colton, Calif. Until June 1
Abilene, Texas June 7 to 23
Cedar Hill, Texas July 26 to Aug. 11
Lamesa, Texas Aug. 16 to Sept. 1
- LEE L. HAMRIC**
Clarendon, Texas April 18 to May 5
Deport, Texas (Methodist Church) May 10 to 26
Wellington, Texas (Kelly Church) July 18 to 28
- B. H. HAYNIE**
Beaumont, Texas April 7 to 21
Houston, Texas April 28 to May 12
- A. O. HENRICKS**
Mt. Sterling, Ky. April 2 to 21
Lancaster, Ky. April 24 to May 12
Racine, Wis. (Camp) July 4 to 14
Bethany, Okla. (Camp) Aug. 22 to Sept. 1
- WILLIAM G. AND NORAH HESLOP**
Fitchburg, Mass. April 21 to May 5
Providence, R. I. May 9 to 19
Norfolk, Va. May 26 to June 23
Mountain Lake Park, Va. (Camp) June 27 to July 7
Columbus, Ohio (Camp) July 18 to 28
- HUFF-EDY EVANGELISTIC PARTY**
Catasauqua, Pa. March 31 to April 21
Shamokin, Pa. April 24 to 30
- ALLIE AND EMMA IRICK**
Sublette, Kans. April 7 to 21
- JOHN WESLEY TRIO**
Greely, Colo. April 11 to 21
- K. HAWLEY JACKSON**
West Chester, Pa. April 14 to 21
Pittsburg, Pa. (Assembly) April 22 to 24
Lansing, Mich. April 25 to 28
Jamestown, N. Dak. May 1 to 5
Billings, Mont. May 8 to 12
Laurel, Mont. May 13, 14
Newberg, Oregon May 13 to June 23
Beacon, N. Y. (N. Y. Dist. Camp) June 28 to July 7
- LUM JONES**
Lamar, Colo. May 5 to 19
Hutchinson, Kans. (Camp) May 23 to June 2
La Junta, Colo. June 4 to 16
Lytton Springs, Texas June 18 to 30
Tyler, Texas July 2 to 14
Sulphur Springs, Texas July 17 to 23
Post, Texas (Grassland Church) Aug. 2 to 11
Dodsonville, Texas (Camp) Aug. 16 to 25
Tishomingo, Okla. Sept. 1 to 15
- RICHARD A. KISSEE**
Hannibal, Mo. (Lighthouse Mission, 2117 Market St.) April 7 to 21
Union Hill, Mo. April 28
- J. F. KNAPP**
Vestal, New York (Gen. Del.) April 4 to 21
Conning, New York (430 E. Third) April 24 to May 5
Stittsville, Ont. (Camp) June 28 to July 7
Sebring, Ohio (Camp) July 12 to 21
- THE LEHMANS AND SON JAMES, Song Evangelists**
Terrace, Pa. April 8 to 21
Pittsburgh, Pa. (Assembly) April 23 to 28
Barberton, Ohio May 5 to 26
Butler, Pa. May 29 to June 9
Lima, Ohio June 16 to 30
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio Aug. 4 to 25
Pittsburgh District Sept. 1 to 29
Alliance, Ohio Oct. 6 to 20
- W. W. LOVELESS**
Walbridge, Ohio (Gen. Del.) April 15 to May 5
Lowell, Mich. (Gen. Del.) May 10 to 26
Cincinnati, Ohio (1810 Young St.) May 31 to June 9
Pittsburgh, Pa. (87 Fullerton St.) June 20 to 30
- THEO. AND MINNIE E. LUDWIG**
St. Louis, Mo. (reserved) April 12 to 30
Cadillac, Mich. May 1 to 15
Reed City, Mich. May 16 to June 2
Corcoran, Minn. (Camp) June 6 to 16
Rosholt, S. D. (Tent) June 18 to 30
Garden City, Kans. (Tent) July 25 to Aug. 11
Hatesville, Ark. (Camp) Aug. 15 to 25
- ERNEST B. MARSH AND RALPH D. SCHURMAN**
Uhrichsville, Ohio April 1 to 21
Pittsburgh, Pa. (District Assembly) April 24 to 28
- I. C. MATHIS**
Cucamonga, Calif. April 10 to 28
Sallina, Kans. May 12 to 26
- J. B. MCBRIDE**
Henderson, Ky. (Church of the Nazarene) April 16 to 30
- L. G. AND BERTHA MILBY**
Logansport, Ind. (Gen. Del.) April 21 to May 12
Pontiac, Ill. May 19 to June 2
Janesville, Wis. (Gen. Del.) June 9 to 23
- Durand, Wis. (Gen. Del.)** June 30 to July 14
Ossian, Ind. (Gen. Del.) July 17 to Aug. 4
- E. C. MILBY**
Portsmouth, Va. April 1 to 28
Benson, N. C. May 5 to 19
- JAMES MILLER**
Berkeley, Calif. (care Frank B. Smith) April 21 to June 9
New Castle, Pa. June 15 to 30
Joliet, Ill. July 7 to 28
- W. H. MINOR**
Des Moines, Iowa May 3 to 19
North St. Paul, Minn. May 21 to June 9
Freeman, S. Dak. June 14 to 30
- WILL H. AND LILLIE B. NERRY**
Medford, Oregon April 14 to 28
Olympia, Wash. May 5 to 19
Camas, Wash. June 2 to 16
- AUG. N. NILSON**
Lansdale, Pa. April 10 to 13
Brooklyn, N. Y. (269-92 St.) N. Y. Assembly April 17 to 20
- EDWARD C. ONEY**
Lomas, Ill. April 7 to 21
Cleveland, Ohio (Second Church) June 9 to 23
Silver Grove, Ky. May 19 to June 2
Indianapolis, Ind. (West Side) July 21 to Aug. 4
- G. F. AND BYRDIE OWEN**
Meade, Kans. June 2 to 23
Kirk, Colo. (East Plains Camp) Aug. 16 to 25
- FANNIE PAYNE PARTY**
Burton, Kans. April 3 to 28
- D. M. PEEFLEY**
Columbus, Ohio (Parsons Ave. Church) April 14 to 28
Royalton, Ill. May 5 to 19
Morristown, Ind. June 11 to 30
Cherry Grove Camp, Ind. Aug. 4 to 18
- B. H. PODOCK**
Wellsville, Ohio April 12 to 21
Pittsburgh District Assembly April 24 to 28
- LESTER AND EUNICE PRICE Song Evangelists**
Childress, Texas April 21 to May 5
- H. G. PURKHISER AND PARTY**
Picher, Okla. April 9 to 20
Bartlesville, Okla. May 1 to 5
- J. E. AND ADA REIMON**
Hoopeston, Ill. (General Delivery) April 14 to 28
Shelbyville, Ill. (Gen. Del.) May 5 to 19
Mishawaka, Ind. (Gen. Del.) June 16 to 30
Richland Center, Wis. (Gen. Del.) July 5 to 21
St. Croix Falls, Wis. (Campmeeting, Gen. Del.) July 26 to Aug. 4
- LEWIS J. RICE**
Kewanee, Ill. April 28 to May 11
Olivet, Ill. May 17 to 26
Corleah, S. Dak. May 26 to June 9
Augusta, Ky. June 16 to 30
La Fayette, Ind. July 7 to 21
Ladoga, Ind. July 28 to Aug. 11
Hammond, Ind. Aug. 14 to 18
- J. A. RODGERS**
Terrace, Pa. April 14 to 28
Barberton, Ohio May 5 to 26
Wellsville, Ohio May 27 to June 16
Ashland, Ky. June 23 to July 7
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio (Pioneer Meeting) Aug. 4 to 25
- MISS JESSIE D. ROGERS, Pianist and Soloist**
Shelbyville, Ind. March 31 to April 21
- PERRY ROOD**
Old Fort, N. C. (Collegiate Bible Institute) April 20 to May 5
Gallipolis, Ohio (Tent) May 22 to June 2
Hexter, Ohio (Camp) Aug. 1 to 11
Cardington, Ohio (Camp) Aug. 15 to 25
- G. HOWARD ROWE**
E. Liverpool, Ohio April 7 to 21
Pittsburgh District Assembly April 24 to 26
Toledo, Ohio April 28 to May 12
Lackland, Ohio May 13 to 26
Lima, Ohio June 16 to 30
Ironton, Ohio July 7 to 21
- J. O. SCHAAF**
Missoula, Mont. April 17 to May 12
- E. E. SIEHLHMER**
Ramona, Kans. April 7 to 21
Indianapolis, Ind. April 25 to May 5
Akron, Ohio May 12 to 26
Cincinnati, Ohio (Camp) May 31 to June 9
Montevideo, Minn. (Camp) June 7 to 16
Des Moines, Iowa (Camp) July 4 to 14
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 20 to 31
- E. F. AND WINNIE SIMPSON**
Bartlesville, Okla. April 7 to 21
Wichita Falls, Texas April 28 to May 12
- E. H. STILLION**
Toronto, Ohio April 1 to 21
Harnesville, Ohio May 26 to June 16
Wooster, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30
California, Pa. July 7 to 21
Portland, Maine Oct. 6 to 27
Bath, Maine Oct. 30 to Nov. 17
- B. F. AND MARGIE SUTTON**
Houston, Texas April 7 to 21
Beaumont, Texas April 28 to May 12
Olivet, Ill. May 15 to 20
Havolin, Kans. (Camp) May 23 to June 3
Gordon, Nebr. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 21
Little Rock, Ark. (Camp) July 25 to Aug. 4
- E. C. TARVIN**
Indianapolis, Ind. (1049 Congress Ave.) April 14 to 28
Monticello, Ky. May 5 to 19
New Albany, Ind. June 2 to 16
- T. L. AND GERTRUDE TERRY**
Rockville, Ind. (Home Mission Tent) June 9 to 30
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent) August 4 to 25
Belgrade, Mo. April 21 to May 12
Olivet, Ill. May 17 to 26
Indianapolis, Ind. (District Assembly) Aug. 26 to 30
Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15
- FRED THOMAS**
Ft. Wayne, Ind. April 17 to 21
Evansville, Ind. (Gen. Delivery) April 25 to May 5
Mitchell, Ind. (116 Baker St.) May 7 to 19
Cleveland, Ohio (First Church, 1368 Hampton Road) June 14 to 16
Barberton, Ohio (Box 206) June 17 to 19
Ashtabula, Ohio (20 Pittsburg St.) June 20 to 23
East Liverpool, Ohio (667 St. Clair St.) June 26 to 30
- C. E. TONEY**
Burbank, Calif. April 3 to 21
Los Angeles, Calif. (Graham Church, 1511 E. 87th St.) April 24 to May 12
Montrose, Colo. (District Assembly) June 18 to 23
Delta, Colo. June 25 to July 14
Abernathy, Texas (Camp) July 28 to Aug. 11
Springer, Ill. (Jacobus Camp) Aug. 29 to Sept. 8
- I. N. TOOLE**
Chester, W. Va. April 7 to 21
Saginaw, Mich. June 2 to 16
Allentown, Pa. (Beulah Park Camp) July 5 to 14
Denton, Md. July 18 to 28
Gladwin, Mich. Aug. 8 to 15
- E. E. AND ORA J. TURNER**
Cambridge City, Ind. (Gen. Del.) April 7 to 21
Oskaloosa, Iowa (602 S. 7th St.) June 14 to 30
- AGNES B. URSCHKE, Singer**
Sheridan, Ill. April 15 to 28
Champaign, Ill. May 5 to 19
- N. B. VANDALL, Song Evangelist**
Detroit, Mich. April 14 to 21
Macon, Ga. June 2 to 23
Ottawa, Ont., Canada June 29 to July 7
Sharon Center, Ohio July 26 to Aug. 4
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
Kentucky District April 24 to May 4
Olivet, Ill. (Campmeeting) May 16 to 26
Salo City, Ga. (Camp) June 9 to 23
Hammond, Ind. (Church of the Nazarene) July 3
Racine, Wis. (Camp) July 4 to 14
- HAROLD L. VOLK**
Jiblyoke, Colo. April 18 to May 5
- J. P. WEAVER AND WIFE**
Cincinnati, Kans. April 5 to 21
Minneapolis, Kans. May 1 to 19
Hutchinson, Kans. (Camp) May 21 to June 1
- H. W. WELSH**
Gallion, Ohio April 14 to 28
St. Louis, Mo. May 5 to 19
Olivet, Ill. (Camp) May 20 to 26
Veedsburg, Ind. May 26 to June 9
Lancaster, Ohio June 16 to 30
- MUSICAL WHITES**
Richmond, Va. April 7 to 21
Wilmot, S. Dak. June 10 to 80
- LON R. WOODRUM**
Memphis, Texas May 3 to 19
Ryan, Okla. July 25 to Aug. 11
Blitter Creek, Texas Aug. 15 to Sept. 1
- LOLA YOUNG-LOUISE CORNELL**
Springfield, Ohio April 15 to 28
Plain City, Ohio May 12 to 26

World Children



A New Children's Day And Missionary Program

— Now Ready —

Recitations-Readings-Exercises-Songs

New material suitable for all ages sent free to Sunday schools for Children's Day, first Sunday in June. Place your order early.

MITE BOXES

Attractive mite boxes will also be furnished free with which the children may gather up their offering. Give them out early so that the children can fill them. This offering will be credited on the budget of the church that sends it in.

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THE GENERAL BOARD OF THE CHURCH OF THE NAZARENE
2923 TROOST AVE., KANSAS CITY, MO.

COUPON

Date.....
The General Board,
Church of the Nazarene,
2923 Troost Ave., Kansas City, Mo.

Please send copies of Children's Day and Missionary Program, which we receive free of charge with the understanding that an offering be taken at this service for foreign missions and remitted through the regular channels for the credit of our church.

☐ Round Notes ☐ Shape Notes

Place check mark in square to indicate kind desired.

Please send Mite Boxes, free of charge, to be used in connection with the Children's Day Programs to bring in money for the foreign missionary work of the Church of the Nazarene.

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District.....

Summary of Herald of Holiness Subscriptions by Districts



WE HAVE taken considerable pains to segregate our Herald of Holiness subscriptions according to districts and local churches. With this tabulation we now can tell any district and any local church just how many (or how few) subscriptions are being taken. There seems to be a sentiment throughout the church in favor of setting a goal of one subscription for every two members. In order to reach that goal we must double our subscription list. Look over the following report. You will notice that most of the districts are below fifty per cent of their membership. Only one, the Rocky Mountain District, boasts 1 subscription for every two members. We should have a tremendous stir in the church along the line of new subscriptions. Pastors, District Superintendents, evangelists, laymen, will you help us?

District	Church Members	Subscriptions	District	Church Members	Subscriptions
Alabama	1607	210	Manitoba-Saskatchewan	213	77
Alberta	520	177	Michigan	2237	674
Arizona	501	170	Mississippi	231	91
Arkansas	2075	324	Missouri	1385	238
British Isles	636	126	Nebraska	726	326
Carolina	543	121	New England	2598	659
Central Northwest	943	252	New Mexico	492	136
Chicago Central	4421	933	New York	1191	293
Colorado	1788	361	North Dakota	800	245
Dallas	1982	618	North Pacific	2118	464
Eastern Oklahoma	2284	499	Northern California	1753	797
Florida	387	74	Northern Indiana	3020	461
Georgia	433	93	Northwest	1606	268
Hamlin	2197	439	Ohio	3914	979
Idaho-Oregon	1512	282	Pittsburgh	4758	1364
Indianapolis	3069	437	Rocky Mountain	279	140
Iowa	1453	397	San Antonio	1149	181
Kansas	1996	558	Southern California	4987	871
Kansas City	1850	422	Tennessee	2840	262
Kentucky	1816	340	Washington-Philadelphia	1264	332
Louisiana	534	107	Western Oklahoma	3556	696

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