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# HERALD of HOLINESS

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## THE COMPASSIONATE CHRIST

**W**E treasure highly every beautiful account of the life of Christ which we find in our reading. Nothing moves our hearts or stirs our minds more than these choice bits of literature which portray the life of the Master. Here is one from Robertson Nicoll: "In Christ there was no scorn, no insolence, no taunting. He did not despise our world. This earth of ours is the Valley of Humiliation of the Son of God. He did not despise our nature, for He took it upon Himself, and has carried it to the eternal throne. He did not despise the meanest of His creatures. Christ cared for the individual. He never saw men as in a herd. In his days at Nazareth He bathed in the fountain of youth, and was wise in the lore hid from a world grown old. But He was never deceived, and in every step of His pilgrimage till He ascended to the high and hard bed where His work was accomplished, He was still the same—full of grace and truth.

"To Him the single life was of infinite pathos and importance. The mystery and immensity of the universe did not perplex Him; He had come from Sion. Nor did He despair of any human soul. To despair of a soul, however sunken, is to scorn that soul, but the seat of the scorner was not for Him. He drew near to the fallen, made Himself familiar with their misery, understood all their wild, weary wish for the mercy of the grave, saw how they were ground down without help or horizon, and declared to them a gospel of boundless hope. He suffered them to lay their abased heads at His feet that He might lift them up forever. This was more than justice. True, He was full of pity, full of reverence, full of love. This was the attitude of the Redeemer toward our lost humanity."

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### OUGHT NOT A CHRISTIAN TO PRAY FOR HIS COUNTRY?

**A** FERVENT Christian surely is a good patriot. This does not mean that he lightly esteems or thinks ill of other nations. As a Christian he can love them all, and yet feel keenly and profoundly for his own country and its institutions.

Ought not a believer with a burning heart to pray daily, with great faith and intercession for his own native land and its rulers? This is scriptural. When we consider the amazing promises made by the Master concerning answers to prayer, it looks as though a goodly group of devout people who would carefully qualify according to Scripture and then pray, could control to a considerable degree the destiny of the nation. Did not queen Esther and the Jews control on one occasion the empires of Ahasuerus?

Does not such a statement as this that follows, tend to corroborate our contention: *And whatsoever ye shall ask in my name, THAT will I do, that the Father may be glorified in the Son* (John 14:13)? Here the qualification is first, to ask in Christ's name, like a trusted and confidential employee might ask in the name of a bank or firm. Second, the further qualification required is that the thing desired must be, in case it is secured, something that will glorify the Father through the Son. These two qualifications provided for, and the lid is off: *Whatsoever ye shall ask THAT will I do.*

Surely there ought to be a considerable number who could ask as trusted and confidential agents of Jesus. And certainly there are many national needs that, if granted, would glorify God and honor His Son.

Earnest prayers for the retention and enforcement of the Eighteenth Amendment would appear to be for God's glory and the advancement of the kingdom of His dear Son. The overthrow of the counsels of those editors who warp the truth, twist facts and garble news matter in order to make a case against prohibition would also seem to be in line. For the divine guidance and assistance to rest upon the President and his advisers, in these days of ruthless political rancor would appear to be prayers having God's approval. To pray against crime, criminals, profiteers,

bootleggers, murderers and bandits would surely be in divine order. To pray for God's blessing on all peace officers, policemen, sheriffs, judges, courts and juries is beyond peradventure commendable. To pray against municipal and governmental corruption, and the overthrow of all legal efforts that favor crime, this would appear to be a thing God would surely bless. To pray for a national religious awakening is according to His will.

Ought not, then, God's people to pray with great intercession for the President, for the retention and enforcement of prohibition, against all criminals, the profiteers, the wet newspapers and all legal efforts to perpetuate corruption? Ought we not to pray ceaselessly and with burdened hearts for a nation-wide awakening?

If a considerable number of earnest, devoted Nazarenes would continuously plead for these things, would not God in answer change the destiny of the nation? Can true patriotism do less than pray?

### THE MIRACLE OF MIRACLES

The resurrection of Jesus from the dead is the miracle of miracles. Granted this, and all else miraculous in Scripture becomes easy. Successfully to deny that our Lord rose bodily from Joseph's new tomb, and all Bible miracles are put to rout.

Ancient prophets predicted this stupendous event. They declared that the Christ was to die, but also that He was to live forever. Jesus' own declarations early centered around the fact that He must rise again. Most of His disciples who wrote concerning Him enthusiastically testify to His victory over His own death and the rock-hewn grave. The orthodox church has consistently believed and advocated the fact of His resurrection as the crowning event of His earthly life. It grips the thinking of every true believer.

Easter day's teachings are full of the thrill of hope for the devout child of God. The victory of our Master over death has, for Christ's followers, forever drawn the fangs of that lethal wolf. Jesus' resurrection has transformed this grim object of terror, which for ages lorded it over poor doomed humanity, into a servant. At our Lord's command this servant will some day disrobe us of our flesh, and prepare us for admission to His immortal presence.

His recovery of His own body from death's embrace to eternal life and health guarantees the same for us, His humble worshipers. For us there shall eventually come the sound of the descending archangel's trumpet, and his voice shall penetrate the still, cold ear of death, and we shall receive our resurrected bodies and meet our Lord in the air.

The miracle of all miracles is the Easter miracle. In it are the germs of the past miracles of history, the present miracles of salvation and the future miracle of His people rising in glory to meet a risen Lord.

## THE NAZARENE ARMY ADVANCES

"Like a mighty army moves the Church of God," sang the poet. And truly our Nazarene army is graciously advancing. Tales of spiritual victory constantly pour into this office. So many revivals are on, so many assaults on the enemy are made, that, crowd the news in as we may, it is difficult to find room for many of the reports that flood the editorial desk. This is, however, as it should be. Let us advance on every hand. Let us assail the foe in every place where our Nazarene banner is flung to the winds. Let us make the name of Christ glorious and that of the Church of the Nazarene feared by every enemy of holiness. The only hope of the race, the only hope of the nation, the only hope of the individual is in Jesus Christ. Let us cultivate heroism like that of the fathers, and maintain the romance of our knight errant ministry which is enrolled in a great Nazarene army to snatch immortal brands from eternal burnings. Forward. All at it and always at it.

## CENTRAL NORTHWEST CONVENTION

Following the Iowa Preachers' Convention we came to the Central Northwest Preachers' Convention held at Minneapolis, Minnesota. We were greeted by Rev. Johnstone, pastor of the First church, and made comfortable and welcome. The District Superintendent, Rev. S. C. Taylor, presided at the sessions of the convention. He has an open heart for every interest of the church, and no department of the work is in any wise slighted or minified. The district is back of the school program and the missionary program and every district and general interest. Immediately following the convention Rev. Taylor and Rev. Johnstone left to attend the meeting of the Board of Regents of Northwest Nazarene College at Nampa, Idaho. The district, which embraces Minnesota and South Dakota, seems to be a little aside from the path which the general men use in passing from east to west, and they have not therefore been given the attention that some of the more favored districts have received.

This is the first time we have ever been in a meeting of any kind in Minnesota. We were delighted beyond measure with the exceptionally fine attendance and with the response given to the preaching of the truth. This is a land of long distances, yet practically all of the preachers were present, only a few being detained for various reasons. They were well supported by the local church also, both in the day sessions and in the evening evangelistic services. A great revival meeting had just closed in First church, with Evangelist Coryell in charge, and the revival spirit and power still rested upon the people. The preaching was not particularly on the evangelistic order, yet night after night the altar was well filled with earnest seekers and some happy finders.

Rev. Taylor, the District Superintendent, is loved by his people and there is an excellent spirit mani-

festated in the business sessions. In spite of the difficult financial conditions, they have their General Budget paid in full to date. District Superintendent Taylor presented each of his preachers with a budget chart for use in their churches or on their circuits. This chart seems to be gaining in favor and when rightly used proves to be an incentive to the churches to keep the budgets balanced. The district is beginning a number of home missionary projects and as a result expects to develop several new churches. There are some excellent evangelists laboring here—Rev. Ernest Coryell, Rev. and Mrs. Connie Corbett, Rev. Gordon, the Jewish evangelist, and others. Doctor R. E. Dunham has also been conducting some meetings on this territory with good results. There are some extraordinary song evangelists laboring here that we were privileged to meet for the first time—Professor Tink of Minneapolis, and Professor Teare who has been assisting Evangelist Coryell in a number of meetings in this section of the country.

Rev. Johnstone, pastor of First church is one of the most systematic preachers we have had the pleasure of meeting. For two days we have been using his study for our work, and could but notice his maps and charts which adorn the walls. The city is mapped out and divided into seven precincts, with every home indicated on the map. There are visiting committees working in every division. He keeps a record of attendance for all members, both morning and evening services, with proper recognition of those who make good records. Professor Tink has charge of the music and Mrs. Anderson is organist. There is a beautiful pipe organ in the church. They also have a fine orchestra. Mrs. Anderson has written a number of songs, her best known being "In The Shadow of the Cross."

In a paper on "Home Missions," prepared by John Pattee, the following interesting figures were presented: Minnesota has sixteen cities of over ten thousand population, but only three of these have Churches of the Nazarene. There are sixteen cities of from five to ten thousand people and one only of these has a Church of the Nazarene. It has ninety-five cities of from one to ten thousand and but five of these have churches. South Dakota has fifty-nine cities of a thousand or more population, and of this number but five have Churches of the Nazarene. There are seventy-five towns of from five hundred to one thousand people and but five of these have churches. This district has Churches of the Nazarene in but seven and one-half per cent of the cities of Minnesota and South Dakota, having a population of one thousand or over, less than one in ten. This is a great home mission territory, and under the leadership of District Superintendent Taylor, preachers and people are bending every effort to preach the gospel of full salvation. They are a noble and heroic company of loyal Nazarenes and the whole church should stand by them in their prayers.

### "AS ADVERTISED"

"As advertised" is a trade phrase. It smacks of the market and the department store. It claims kin with the "used car" sale and the cut rate drug store. How disgustingly disappointing it is to one to find after purchasing a commodity thus designated, to find that it was only a sale slogan, and not a statement of fact. We expect the truth to be told when goods are advertised.

Public officials cannot long sustain their political standing, when once the people feel sure that they are insincere, and their utterances are not borne out by their performances, in other words, that they do not live up to their advertisement. We ultimately look for genuineness even in political characters. Some of the greatest descents from dizzy public positions that America has ever known have occurred when the voters felt sure that certain great leaders were lacking in genuineness.

All of which is apropos to a profession of full salvation. The whole life must ring true to that profession. *Perfect love* is the heart possession of one who is sanctified wholly. One's love must be lifted by the Holy Spirit's indwelling into a tender perfection. It must be manifested at home toward husband, wife or children. A love that is burning, throbbing, forgiving, assisting—must characterize the holiness professor in business and trade. It must be a love that never cheats, never deceives, never camouflages, which is displayed at school. A love must be shown genuine and perfect, between ministers of one's own and one's neighboring denominations. Divine love between church members; divine love in the choir; divine love toward neighbors; divine love toward those beneath you; divine love toward sinners; divine love toward the heathen; divine love toward God. Nothing else will do. This is the advertisement of holiness people.

The importation of this divine love is what the experience of full salvation does for one. This is the advertisement the church displays. Consequently our performance must be "*as advertised*."

### PLow AROUND THE DEAD TREES

Achan caused the defeat of Israel. His desire for rich clothing, his lust for filthy lucre and his deception proved to be his undoing, and through him the nation suffered defeat (Josh. 7).

However, the Holy Ghost does not deal now with the church as a unit so much as was the case in Israel's day. He deals rather with each individual. Consequently it is possible to have several spiritual Achans in a local church, and while they certainly do hinder and obstruct, they cannot halt the advance of that church, provided its individual members will get their eyes off the Achans and onto God, and move forward in revival effort with prayer and fasting. The church can plow around them like a farmer does dead trees in a corn field.

In answer to believing intercession God can shower victory on a congregation in spite of Achan or several of them. Indeed, after the local field has been well plowed and harrowed by prayer and proclamation of the Word, and the young corn is growing, an extra supply of holy dynamite can often uproot the dead trees and relieve the church of them. Let the Holy Ghost ferret out the Achans, but let all of God's dear children give Him faith, fasting and prayer enough to enable Him to generate victory, in spite of them.

### NO POWER TO WASTE

There's no use praying for power unless one is first trying earnestly to do something for the Lord. God is the great economist, and refuses to confer power for a person to idle it away. "*Attempt great things for God*," cried William Carey, the great missionary to India, and then, he alleges, you may "*expect great things from God*." Attempt the conversion of your neighbor, and then you may call on Him for power to help you. Attempt to plant a Church of the Nazarene in some unreached city, town or country place, and then you may confidently trust Him for power to make good on the attempt. Enthusiastically undertake to secure your district and general finances, and then you have the assurance that He will impart power to accomplish it. Forward in the Master's name to the greatest task within your sight, and He declares that He is our "Paraclete," that is, "one who stands by to help."

### WAYSIDE THOUGHTS

By General Superintendent Goodwin

I have been contemplating what would happen if 80,000 Nazarenes should become great soul winners. I could see Nazarene women calling on their neighbors, devoting at least two afternoons each week to this kind of service, and with tearful eyes and a throbbing heart of love, inviting neighbors and friends to Christ. Our men also giving a few evenings after the toil of the day to calling on old friends and making new acquaintances, and with burdened hearts inviting them to the services. I could see our Sunday school teachers making a devoted effort to win those in their classes, often inviting them into the home circle, and visiting the absentees. What an ingathering of souls would take place if all, possessed with such passion, would work together, pastor and people, to win souls for Christ.

Thousands are at our very doors waiting for someone with soul interest to invite them, win them. Many will be lost because no one ever speaks to them about their soul. Truly "He that winneth souls is wise."

## LOOKING BACK ON GUATEMALA

By General Superintendent Chapman

This is Monday night, February 16. I am writing from Guatemala City, the capital of the republic of the same name. Brother Anderson and I came over from Coban this afternoon by airplane. By this means of transportation the roads of Guatemala are just splendid. I have never been much of a hand for doing things just for the "thrill." Some places they want me to eat certain strange foods "just to see if you like them." But I prefer to wait until I must eat them from necessity. Sometimes they want me to take a fantastic trip "just so you can say you did it." But I wait until that trip will take me where I need to go. Then if anything unusual happens I will have less to regret. Anyway there is not much greater risk in flying over these mountains than in negotiating them in an automobile. But I had to come the quick way in order to catch my boat at San Jose day after tomorrow. So instead of taking three days for the 135 miles, we made it in two hours, including a brief stop at Salama. And Wednesday evening I will take the Panama Mail Steamer for the Canal, at which place I hope to arrive in time to catch the Colon Line steamer for Trinidad, reaching the latter place on March 9.

But "looking back on Guatemala," I am reminded that I preached 40 times through interpreters—I had six all told and they were all good ones too—during the four weeks spent in active service here. And I have come to believe that every preacher ought to have to preach this way for a while. The method is death on flowery language and does not permit the preacher to cover up his poverty of ideas with the riches of vocabulary. A few nights ago I tried to tell the people that Jesus can save "from a bottomless hell to a topless heaven," but was chagrined to find that the best that could be made of my sentence was that Jesus can save from an eternal hell to an eternal heaven. And then all rhymes and plays upon sound for sense and all use of hair-splitting synonyms must go into the discard. Of course I cannot tell what my interpreters may have made of some of my efforts, but I heard of a case where the preacher labored hard with a brilliant rhetorical paragraph which was "thin" on meaning, and at the finish the interpreter said, "Our brother has not said anything yet. Just as soon as he says something I will let you know what it is." And I have almost developed an "inferiority complex" from hearing the most untutored adults and even the little children speak this "foreign" language as easily and freely as I can use our own "mother tongue." But with it all, I have had a very blessed time in Guatemala. There have been many people at the altar in the meetings and some I believe have found definite experiences in grace. I think I have had four weeks of

as fruitful soul winning as any like period I have had in recent years in the home land.

I have asked different missionaries if they think Guatemala will become a "Christian land" in the sense that there will not only be scattered believers, but that Christian ideals will permeate the thinking and life of the people generally. And all to whom I have spoken are quite hopeful. They say that the change within the last twenty-five years has been so marked that they believe another like period will show results that will be apparent to all. The influence of the gospel and of the lives of missionaries and native Christians have broken down much of the prejudice, have shown a decided improvement in the moral standards of the people evidenced especially by the increase in the number of marriages, and have brought on a situation which may easily mark Guatemala as a ripe field for the gospel.

The business of the District Assembly was carried on in an intelligent and interesting manner. This is but the fourth assembly ever held here. No General Superintendent has been present for one of their sessions before this time, the missionaries themselves have not attended many assemblies in the homeland, as they have spent the larger portion of their active Christian lives right here, and the native Christians and preachers never saw a religious business meeting except what they have seen among themselves. And yet for all this, there were courtesy and correctness to a remarkable degree, and there were interest and enthusiasm and aggressiveness that were surprising. To me it is evident that the Nazarenes of Guatemala are capable of becoming a self-directing district, and we made a decided step toward this goal by ordaining five elders on the last Sunday of the assembly. These men stand as well among their people as a like group would among our Nazarenes in the home land. I believe that we should back up our missionaries in Guatemala, and furnish them equipment and reinforcement as required. And I believe that by so doing we will help them to develop a district that will be a credit to the denomination and a great blessing to their country and to the world.

Our missionaries are fairly well housed, the chapels are, with one or two exceptions, quite adequate, and the native Christians are devoted and trustworthy. During the twenty-five years of labor already bestowed upon this field a good foundation has been laid. Conditions as a whole are favorable to mission work, and I look for wonderful progress during the next quarter of a century, if the Lord tarries.

There is great need for more evangelical literature in the Spanish language. There is of course practically no demand for it except among people who have been touched with the gospel through Protestant missions, but the need is great and growing. Especially are books suitable for helping men who are preparing to preach or who are already in the ministry greatly needed.

And today as I look back to that little company of Nazarene missionaries upon whose shoulders rests the responsibility of evangelizing half the territory and one-seventh of the population of the republic of Guatemala, I am strangely moved. There are the Andersons, the Ingrams, the Coats, the Misses Gardner, Lane, and Branstine—heroes and heroines all. We have given them a big job and a difficult job, and somehow I feel that my "going off and leaving them" may be too typical of what the church as a whole is inclined to do. They with the children from the schools and the native preachers and people were out to the airport this morning to see us leave. But my heart is with them still. I shall think of them oftener and pray for them more and seek to share their cares and burdens as I have never done before and could never have done but for having spent this time among them.

There is something about the situation of a missionary who, in spite of the fact that he is equipped for successful living in the midst of the conveniences and blessings of the most advanced civilization, goes out to a people of strange language and strange customs and pours out his life in a service which many of his fellows cannot appreciate and but few will ever see and know that literally transforms one who comes into close contact with it.

Stanley was converted from agnosticism to Jesus Christ by just watching Livingstone at his work in Africa for six months. And I do not wonder now that it was so. At home even religious workers are so accustomed to appraising "publicity" that it is often difficult to tell where the legitimate leaves off and the forbidden begins. But in the mission field the preacher goes on without much thought of what others may know or think. He must be so sure that his work is needed that he will continue to do it when there is no one to either censure or praise. If one does not die under such pressure and loneliness he is certain to become a strong man in the Lord.

And now I think it would be well for us all to check our religion by the words of G. Studdert-Kennedy—"If you feel no longings to right wrongs, to war against injustice and cruelty, to defy tyrannies, to abolish ugliness and dirt, look out! You are standing on a rotten piece of ground; it will give way beneath your feet when the hour comes and you will go down. No rites, no ceremonies, no soft music and stately ritual will avail to save you. They will go

down with you, and you will stand by a broken altar with filth upon the fair linen cloth and cry in vain for your comfortable Christ. I tell you I have been there, and I know. You cannot stop at crying, 'What shall I do to be saved?' You must go out into the world, crying, 'What can I do to save?'" I am checking myself up anew by that challenge tonight amidst the memories of a momentous month—the first I have ever spent on a foreign mission field.

## CAN ANYTHING BE DONE?

By Dr. E. P. Ellyson



The far too general attitude that has been taken toward children as to their religious training, their religious life and their character, has been that "they are too young and nothing can be done yet; we must wait until they are more mature." Dr. G. Stanley Hall, who was regarded as an educational authority, held that no effort should be made to

teach religion to children until their twelfth year. The ground for this conclusion was his belief in the recapitulation theory, one form of evolution—that each individual passes, stage by stage, through the experience of the race, the religious stage being reached at about twelve. This theory has largely passed away, but the idea that nothing much can be done for children by way of religious training still lingers in the thinking of many. With such an attitude as this toward the religious training of children, of course nothing much has been done by the home, and the Sunday school has not been taken with much seriousness. That we have been at fault is evident from the results. One generation of children arises after another and always the drift of the majority is away from Christ, the Christian home and the church have been able to win and hold far too few of their own children. We have waited until they were more fully developed and then awakened to the fact that their development has been such as to make them hard to reach. We have been grieved, surprised, disappointed, in that we are unable to reach them, when the fault has been largely our own.

We have well-nigh damned our race by this sentiment, "Nothing can be done." But something can be done; very much that is essential to life can be done. If, as Voltaire asserted, the foundations of his infidelity were laid before he was five years old, may we not lay the foundations for faith and devotion to Christ during the same years? "What goes into the first years of life goes into all life." To leave religion out of a child's thought and experience is to rob that child of his richest inheritance. It is probable that

more can be done during these years, and done more effectively, than can be done in any other period in life of equal length. The child is free from prejudices and preconceived ideas, is most sensitive to influences and is credulous, and has but little else to do but learn and grow. There are no years of more importance than those of childhood. Some authorities are telling us that a majority of our life habits are established in the first three years. This may be a bit extreme, but it is certain that very many are well established during these years. If religion has had no place in these years the future life will greatly suffer.

Mr. Moody tells us that Mr. Simpson was brought to Christ by a godly mother before he was four years old. Folsome tells us that Bishop Hedding first felt the fear of God when about three years old and began then to live a life of prayer. Our own Freddy Thomas tells of his conversion at this early age. These cases are very rare; they are the exception. Conversion in its full meaning cannot take place until the time of full moral responsibility. This may be long delayed where there is no religious training, but where this training is correct the child should not pass from the Junior Department without being converted. Before this time the child has a religious nature capable of training and there is much that can be done by way of laying foundations and forming habits of reverence, devotion, faith. If this is not done the child will come to this time of responsibility perverse and irritable, "under the mistaken notion that 'nothing can be done' while the parents sleep in summer but cry all winter. The neglect of the home during this early period sends to the church the child already astray."

We are persuaded that the large spiritual loss of the race, especially from our Christian homes and the church, is not necessary. We have read too much into such verses as "few are chosen" and "few there be that find it." From these we have developed some wrong thinking, and have found an unjustifiable excuse for the few that are being reached for Christ. Our doctrine of the fallen nature has also lent itself to this wrong thinking and strengthened this excuse. While there is no ground for thinking that all will be saved, yet the atonement has made salvation possible to all. Certainly the proportionate number being saved is much smaller than it should be, and than it would be if proper attention were given to the religious education of children. It is a significant fact that "about twenty years after the Bible was taken from the public schools the present wave of crime among youth broke out." What can we expect when not half of our Protestant children are in the Sunday school and when there is such lack of religious influence in the home? We know that more than training is necessary, that there can be no educational salvation. There comes a time when each individual will have to make a free choice for himself in order to be saved and have a Christian experience, but very much can be done in these early years through religious training toward

insuring the right choice when the time for individual decision arrives.

One would think that the home where holiness was professed would be the best environment for a child, and that persons with the experience of holiness would be the best persons for child nurture. This is often not the case. Our holiness homes and churches are losing their proportion of their children. This is probably not the result of our lack of religion. It is rather the result of our failure to realize what may be done through religious training in these early years, and to feel our responsibility in the home and church for this work. We are the victims, somewhat unconsciously so, of the false thinking that "nothing can be done."

*(The above is the first of a series of articles that are appearing in our new Journal, "The Children's Worker." This Journal is not alone for the Sunday school and Junior Society workers but it is also meant to help parents in the home. It is our hope that this Journal may find its way into every one of our Nazarene homes, especially into those where there are small children. The subscription price is \$1.00 a year.—why not subscribe?—EDITOR).*

## REVIVALS AND OURSELVES

By H. O. FANNING

If there is need of a revival that is not forthcoming, there is a cause for that condition. Are we willing to have that cause remedied and removed? If the work of God is not going forward as it should, are we willing to have the hindrances to its going forward removed? When we desire a revival sufficiently to allow the Spirit to revive us, a revival will surely come. Desire for revival that does not lead us to confess and forsake our sins will not lead others to confess and forsake theirs. When we are revived, others will be.

## ANASTASIS

(Resurrection)

By EDW. ASHLAND

*We breathe our prayer, O God, to Thee,  
With hearts afire, on bended knee;  
Thy name we praise, our thanks we give,  
For Christ arose that we might live.*

*He died and rose that we who trust  
Might live with Him among the just;  
He died, and rose on the third day,  
Our sin to be, our debt to pay.*

*We walked in sin, in dark we trod,  
Without a hope, and without God;  
But through the death of His dear Son,  
He conquered sin—the sinless One.*

*In Christ we died, were buried, raised  
To heavenly heights, His name be praised!  
He faced the Cross, alone He trod,  
The Prince of Peace, the grace of God.*



## CHRIST THE ONLY REAL REFORMER

By A. M. Hills



*Men are learning that selfishness is not the true law of life. They have discovered that even the individual can not prosper living for himself alone. Social problems are now at the front, and society must be considered as a whole. What is one man's interest is the interest of all.*

**N**O man cometh unto the Father but by me." "One is your Father in heaven and all ye are brethren." "Do unto others as you would have others do unto you." "Thou shalt love thy neighbour as thyself."

Men are learning that selfishness is not the true law of life. They have discovered that even the individual cannot prosper living for himself alone. Social problems are now at the front, and society must be considered as a whole. What is one man's interest is the interest of all, and whatsoever concerns society at large is the interest of every man.

Mr. Carnegie declared it was a crime for a man to die rich. So to save himself from criminality he gave away four hundred millions in noble benefactions for the public good. This sentiment of social obligation is getting to be so strong that, more and more, men blessed with great means and opportunity to serve their fellows are slow to sin against it. As never before, men are trying to cure the social ills of humanity and to ameliorate human distress.

The social problems are very large—drunkenness, social vice, tobacco and cigarette vice, poverty, bad housing and crowded slums for the poor, corrupt politics, and graft and debauched courts and unrebuked corruption and unpunished crime—all these are still upon us—the painful and consuming ulcers of the body politic that sorely need to be healed.

Good men who love humanity are groaning and travailing with pain over these perpetual sorrows of a sin-sick world. They have felt the wrongs to be righted, "the wounds and bruises and putrefying sores" that need to be mollified with ointment; and they have diligently sought for the healing balm.

Thomas More dreamed of his Utopia in which the world's ills would be cured by freedom from oppression and life-long liberty. Karl Marx dreamed of an earthly paradise by the common ownership of all wealth. Secularism has had a vision of an earthly Eden by comforts and conveniences and an abundance of good things for all. Legislators have dreamed of a golden age through some cure-all legislation that will right all wrongs, and fill the world with good.

A Mr. Green, a Unitarian minister, settles amid the Whitechapel folks in East-end, London. By every form of institutional device, clubs, lectures, schools,

culture schemes, he sought to lift the people. But at last broken-hearted, he wrote, "It is all a failure. Men will go on betting and drinking till the flood."

Brook Farm was tried in New England and elsewhere; but it was too dreamy and visionary for practical use. A leader moaned that every man wants an easy job and all the benefits. Socialism succeeds only when one man in it acts the part of a despot, and rules all the others with a rod of iron; and that is not socialism but despotism. The most famous illustration today is Russia with its cowed populace and self-appointed godless tyrant.

And here is a secularist, speaking for his school of social reform. He tells us that abundance, and the rescue of the people from poverty have failed. "The income of the average family is ten times what it was in Shakespeare's era, but drunkenness, and theft, and suicide, and murder, and social unhappiness have not been exterminated by material wealth."

And here is a Russian Jew, a Nihilist, who settles in the tenement house region, the Ghetto of New York, and tries night schools and all the institutional features of settlement work for twenty years. And here is his comment on it all: "All my boys have graduated from these classes to go to the policy rooms, and many of my girls are in the disorderly houses. It is all a failure. The strong boys and girls of ambition and moral worth would rather die than take a crumb from me, and the weak ones come to have things made easy—the very ones who are hurt by having things made easy. So I work for the social detritus, the residuum—the foam at the top, the dregs at the bottom. The bright Hebrews go to yonder Music Hall on Sunday morning to listen to another Hebrew lecture on ethical culture. But the naked abstraction does nothing to regenerate. They go away and on Monday steal the very coppers off the dead men among my poor people in the Ghetto." So piteous was his wail that his social scheme had collapsed and his reform was a failure!

And here is Herbert Spencer with his lofty intellect and his philosophical schemes of human betterment, receiving the intellectual homage of flattering admirers. "Yet in the preface to his last book he tells them that he very much doubts whether the world has been



made any better by a single page he has ever written!"

"Not less striking is the failure of the beautiful to save the people. England has tried it. She has the noble cathedrals, the beautiful music, the stained glass windows, the noble litany, the art galleries and the palaces. Yet right in the shadow of them all is a population as ignorant and sodden and sin-steeped as the Hottentots, and as the brutish cattle that are sold in their markets or roam on their moors."

"Once free trade was going to save England! But lo! after sixty years of free trade, Mr. Chamberlain declared it was a failure, and that now after all this effort there are four millions of people in Great Britain who receive state help, and approximate the condition of paupers."

All the other new schemes of social salvation are as well meant and as helpless as these.

Mr. Wallace said he did not know of any theory of evolution that did not require the presence of an infinite, personal God to make it work. Just so, talk as they may, all the multiplied social schemes need the indwelling Christ to give them power and make them work. First, to the helpless, hopeless, sorrowing, aimless, indigent and indolent, He kindly says, "Ye must be born again." And to those who will welcome Him, He puts His life-giving Spirit into them. And immediately they somehow mysteriously become a new personality. The hard, self-seeking, un pitying one suddenly awakes to the consciousness that someone else is his brother. He who was merciless and cruel and unyielding somehow begins to feel the relentings and tenderness of affection. The one who shirked obligation and hated service, all at once begins to pulse with new energy, and toils not only for himself but also for others. He who lived just to gratify his appetites and carnal desires suddenly becomes aware of a higher nature to live for, and to find a new joy in living for others and the glory of God. A new heart made a new man and a new life.

### DESPERATION WINS THE WAR

**G**ENERAL PERSHING'S efforts to win the war in 1917-18 were cruelly crippled. He alleges that America did not supply him with enough airplanes, he had to borrow of the French. That America did not make him enough armored tanks, he secured the loan of a few. That America did not supply him with heavy artillery and ammunition in sufficient quantities, and again he was forced to beg from the Allies.

Did not America have these supplies? Yes, but so few felt the desperate situation of the war, and expected it soon to end without America contributing much, that the government could not induce the factories to get desperate in the manufacture of airplanes, tanks, cannon and ammunition in sufficient quantities. General Pershing alleges that this crippling lack kept his fresh divisions from engaging the enemy and

prolonged the war fully a year. The enemy's awful drive in March, 1918, which swept hundreds of thousands of men to death, and sent billions of dollars in property to destruction could have been avoided if America at home had thrown itself without reserve into the production of war supplies and rushed them to its sons battling in France.

As Nazarenes we are today fighting in a greater war than confronted General Pershing. It's a contest to win a half million souls in this generation from eternal death to eternal life. Every service is a battle. Every revival is a campaign. Every church established is a trench dug. Every missionary effort is a midnight attack in "No Man's Land." It's a world war. The enemy is led by General Apollyon.

Our attack just now is halted some for lack of munitions. Our campaigns in foreign fields are being crippled. Our wornout missionary soldiers are furloughing from wounds and weariness, and replacements are inadequate. The homeland forces are not throwing themselves unreservedly into the war. Some fail to pray. Some are withholding tithes. Some are refusing offerings. The war halts. The enemy rallies and digs in.

Just as America finally got down to desperation, built ships by the thousand, made airplanes by the ten thousand, manufactured cannon and ammunition enough to pile a mountain behind each American division, ordered meatless days and wheatless days each week in the homeland, so ought the wonderful people called Nazarenes to face with holy desperation and enthusiasm their task in God's war. Individual heroism and sacrifice are imperatively needed.

Cannot we each give God and the mission fields as an over and above offering one whole day's wages? Can we not give Jesus, our Commander, one meal a week for the winning of the war? Can we not unanimously tithe? Can we not pleadingly pray?

Shall we cripple the missionaries at the front? Shall they sadly furlough home and we not replace them? Let every Nazarene join a holy crusade of prayer, sacrifice and service and ask God to give our movement a half million souls (if our Lord tarries) by 1960—that will about cover this generation.

J. G. MORRISON, *Stewardship Secretary*.

### A FOOL IS KNOWN BY HIS FOLLY

The sound spanking administered the wets at the ballot box in 1929 should be enough to arouse any sober-minded person to the fact that the American people had taken the prohibition question seriously. Instead, however, of the wets taking the verdict like loyal citizens, they have gone about to discredit and betray the land of the brave and the home of the free. A government of the people, by the people and for the people cannot endure where the minority resort to crime in order to avenge their cause. This can lead only to civil strife and a verdict at arms.—N. B. HERRELL.

## OUR DAILY DEVOTIONS

### Sunday

SCRIPTURE READING: Romans 2:1-11

*And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? (Rom. 2:3).*

Victor Hugo gives a graphic picture of the man who walking on the beach gets into the quicksands. At first he perceives that his progress is more difficult, and the strand beneath his feet becomes as pitch, or glue, but the eye sees no change, and he is not anxious. Suddenly he sinks in some two or three inches, and the depth increases with every step. Evidently he is on the wrong road, and he looks at his feet, only to discover that they have disappeared. He attempts to turn back, throws himself to the left, to the right, and now the sands are to his knees. Horror grows as he sees himself caught, and he tries to help by disposing of his burden, as a ship lightens her cargo when in distress. It is already too late. No help is in sight, and slowly but surely the agony increases until the horrible end comes. Even so it is with those who are caught in the quicksands of sin.—HAMILTON.

### Monday

SCRIPTURE READING: Hebrews 11:8-16

*Dwelling in tabernacles . . . he looked for a city (Heb. 11:9, 10).*

Both the city and the tent have their contribution to make to religion—the city with its suggestion of social activities and obligations, the tent with its suggestion of frailty and change. The one is a prophecy of the heavenly Jerusalem where men dwell together as brethren in unity; the other is the fragile symbol of our earthly life, which oftentimes seems to have no foundation anywhere, but shifts its place with the changing days, and finally vanishes away. City and tent alike have had their place in the shaping and coloring of religious thought, and the service of the tent is not likely to be forgotten, for its image is ever before us. Here today and gone tomorrow; that is the message of the tent. Nothing to do but pull up the tent-pins, and the home has vanished as at the touch of a wizard's wand.—MCFAYDEN.

### Tuesday

SCRIPTURE READING: 2 Corinthians 7:1-7

*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).*

True sanctification includes the physical man. It may not be generally so understood; but no one can be wholly sanctified unless his body is subject to a

work of grace. Not that sin can reside in material substance. Not that it can originate in the physical. This were impossible. The body itself has no moral nature, and is incapable of sin or of holiness. But as a part of our being, in connection with soul and spirit, it may be subjected to sinful or holy uses, and may become the occasion of sin. So Paul says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." We have the rich treasure of holiness in earthen vessels: and even those vessels must be clean and holy—possessed in sanctification and honor. The body is the temple of the Holy Ghost, and the temple of God must be holy. No one can put that temple to any defiling use and be truly sanctified. To perfect holiness we must be cleansed from all filthiness of the flesh. He who has real sanctification is purged from all unclean physical habits. The mortal body, quickened by the indwelling Spirit, is yielded a living sacrifice, holy and acceptable unto God. Its eating, drinking, sleeping, seeing, hearing, walking, handling, dressing, are such as becometh godliness. All the organs and powers and capacities of our physical being must be devoted to the glory of Him who is the Savior of the body. The Lord for the body and the body for the Lord.—DR. E. F. WALKER, in "Sanctify Them."

### Wednesday

SCRIPTURE READING: Luke 4:16-32

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18, 19).*

"To heal the broken-hearted." How great is the need of comfort! How much sadness, sorrow and suffering there is! How impotent human life is to assuage its own griefs! We are all miserable comforters, until the Comforter himself has come unto our own souls. We may sincerely desire to comfort, but without the anointing of the Holy Ghost we are powerless to comfort. There is so much of mere human sympathy that does not soothe, and so much of human condolence that does not console: our words instead of healing the sore heart, often harden it—they are so philosophical, so sentimental. How many funeral talks are beautiful, but are not balm to the bleeding hearts who

listen to them! Indeed, many an attempt, even of Christian sympathy, to heal aching hearts, rather nurses and pets grief—almost encourages the sad to believe that sorrowfulness is a virtue. But when the anointing of the Holy Ghost is come, we weep in the truest sense with them that weep. We bear their sorrows, and carry their griefs, but only that we may give the oil of joy for mourning. Our lips pour balm into the wounded spirit, our words carry hope and cheer to the sorrowing; our very manner and spirit of faith leads them to the Comforter. We comfort most by revealing the Comforter to the broken in heart.—S. A. KEEN, in "The Gift of the Holy Ghost."

#### Thursday

SCRIPTURE READING: Psalm 46

*God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea (Psalm 46:1, 2).*

A friend of mine told me that his gardener, one day while attending to his duties, noticed a small bird circling round and round, uttering shrill cries of distress. He quickly saw that it was pursued by a hawk, but before he could render any assistance, the little wounded creature, exhausted by exertion and terror, fell at his feet. The gardener lifted it and found that it was pecked and bleeding. He placed it in his breast, sheltering it with the warm folds of his coat, and nursed it back to health. The little thing, when offered its freedom, would not leave the gardener, but always preferred for its resting place his coat.

Oh, I tell you our Lord is not an austere monarch who can be approached only by elaborate ceremony and strictest adherence to court etiquette. He is One who stands in our pathway that He may shield us from the trouble and enemies that pursue us, and hide us and shelter us beneath the folds of His mantle.

This is what you want, ye whose hearts break because of grief. This is what you want, ye who are pursued by the enemies of the soul. This is what you want, ye who are disillusioned by the disappointments of life. Like the chased bird, your soul in trouble has gone in this direction and in that, seeking comfort, but I tell you the world has no balm to soothe you, no refuge to which you can flee from the storm. The Heavenly Gardener's coat, dyed in the crimson-red of Golgotha's agony, is your only sure hiding place. Wrapped in its folds, your worn spirit will find rest from its fears; wrapped in its folds, your torn soul will find healing for its wounds!

Let us on Easter and every other morning pass along the Gardener's coat, that all in trouble may touch the hem of it and feel the thrill of His sympathy! Let every bell chime it, every sermon proclaim it, every carol sing it, every bud and blade and sapling breathe it yesterday, today, and forever—Christ supposed to be the gardener!—EVANGELINE BOOTH, in "Toward a Better World."

#### Friday

SCRIPTURE READING: 1 Timothy 4:11-16

*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save both thyself, and them that hear thee (1 Tim. 4:16).*

I hear comparatively young men complaining and expressing fear that when they get old they will be set aside and superseded by younger and more virile men without a tithe of their experience, forgetting that it is not long service and experience that make spiritual leaders, but vigorous spiritual life, and that if set aside, it will be because they have not kept step with God, but have neglected the divine life, the Holy Ghost in them. Neither conferences, nor synods, nor councils nor commanders can make a man acceptable to the people, however long his service and varied his experience, if he has lost the spirit of prayer and faith and fiery-hearted love, and the sweet simplicity and trustfulness and self-sacrifice of his youth, and is now living on past victories and revelations and blessings. But fresh anointings of the Spirit and present-day experiences will make him acceptable, though his eye be dim and his back bent, and his voice husky with age. It was so with Finney, and Whitefield and Wesley, and so may it be with you, O my Brother.—COLONEL S. L. BRENGLE.

#### Saturday

SCRIPTURE READING: Matthew 12:35-37

*For by thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. 12:37).*

A man necessarily speaks as he is. It is himself that he utters. His words are his spirit rendered audible. They show what manner of man he is; they justify or condemn him. A good man will therefore be careful of all his words, but he must especially beware how he uses the great words of the Christian faith. He must be jealously on his guard lest his use of them deplete them of their divine content. There are some words whose original nobility are gone, perhaps beyond all hope of recovery; but there are others which every man should count it a privilege to keep bright and clean. We shall not lightly, for example, call every one a Christian whose name is written upon the books of the visible church. We shall reserve that word for those who love Christ, not in word only, but in deed and truth. The right and conscientious use of words will strengthen the sincerity of our own soul, and will constitute our tiny contribution to the maintenance of at least one lofty ideal among the men and women about us. We shall, even in the common converse of our life, strive to realize both the dignity and responsibility of human speech; and we shall use it cheerfully, indeed, but humbly and carefully, as men who will one day have to give an account.—McFAYDEN.

# STUDIES IN EPHESIANS

By T. M. Anderson

## Access Unto the Father

*For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. 2:18, 19).*

**A**CCESS unto the Father means there is a way of approach to the Father. It is a door through which we may enter into the presence of the Father. Christ is that door of access to the Father, "For through him ye both have access . . . unto the Father." But if Christ is the door, the Spirit enables us to enter through that door to the Father, thus says the apostle, "We . . . have access by one Spirit unto the Father." The office of the Spirit is here shown to be that of a helper to those who seek God. By the Spirit we have access to the Father. Then how very essential it is that we recognize the Spirit in this work, and never try to substitute some other help which can never achieve the desired end, which is access to God.

*I. By the Spirit we have access to the Father, and thus cease to be strangers and foreigners to him."*

"Now therefore ye are no more strangers and foreigners." Such ignorance of God, and such distance from God must ever be the lot of a sinner if the Spirit does not help him to Christ. But the Spirit awakens the soul that is dead, and convicts of sin and righteousness and of judgment. The terror of the law is thundered in the conscience, and repentance is granted to the troubled heart. In this terrible state the aroused person seeks relief, and finds the Spirit will lead him to the Door, which is Christ, and through Him access to the Father is gained, and forgiveness can there be obtained. By the Spirit is the only way any man can come to know God. There is no access to the knowledge of God but by the Spirit through Christ. The wisest men on earth will live in total ignorance of any personal knowledge of God unless the Spirit gives them access to God. Fallen man must forever remain as a foreigner to the covenant of grace unless the Spirit gives access to God. But since the Spirit is here to do this, then everyone should enlist His help to come to God.

*II. The Spirit gives us access to citizenship with the saints.*

"Fellowcitizens with the saints." This is shown to be a work of the Spirit which gives access to God. The figure employed by the apostle is well understood, persons of another nation made to be citizens of a nation to which they were strangers and foreigners. The truth is clear. We were not by natural generation citizens of the kingdom of God, nor had we fellowship with the saints. We were in wholly a different realm.

Our state was the region of death. Sin was our chief pursuit, and we were all slaves to passions and lusts, being children of the wicked one. But blessed be God, Jesus loved us even when we were sinners and enemies. He died that we might live. He became poor that we might become rich. The Spirit was sent to help us become fellow-citizens with the saints. Through him we have found access to a new world where we have taken out citizenship papers, and have become one of the inhabitants of the kingdom which hath no end. Every man can leave his old life and be made a citizen of the commonwealth of which God is the Ruler. Every tie can be broken; every habit forsaken; every way renounced; and a new beginning in a new kingdom made. We have access to this by the Spirit. The Father's good pleasure is to give the rights of citizenship to all who will forsake the ways of evil.

*III. The Spirit gives us access to the "Household of God."*

This makes us children of the King. Sons of God, and thus children of the household of God. "Fellow-citizens with the saints, and of the household of God." What a great change grace has made. What great things the Father hath given.

Access to the household of God privileges us to draw upon the Father for all we need in this new relationship. Now put renewed emphasis upon the "Access by one Spirit to the Father." To every child of God the Spirit is given that they might have access to the Father. He helps them pray in such a manner that the prayer reaches the ear of the Father. The Spirit stands ready to help the praying children get access to the Father, no matter how many infirmities compass them, nor how many devils fight and hinder them, they can have access to the Father by the Spirit. Because the Spirit gives access to the Father every child of the household may come with confidence to the throne of grace and be assured that grace for help in the time of need will be given by the Father. The faintest cry will reach the ear of the listening Father because they have access to him by the Spirit.

We have access to the Father for power to perform, and power to suffer, and power to conquer because the Spirit will help us to the Father of might. We have access to His presence which shall be the fountain of eternal joy springing up in the heart. His presence shall go with us and give us rest. Blessed be the Lord who hath opened the door to admit us into His presence where we shall find fulness of joy, and pleasures evermore. We have access to the Father by the Spirit.

## Our Young People

D. Shelby Corlett

### THE CHRIST OF EASTER

**T**HE central figure of Easter is Christ. And yet without Easter, or the resurrection, we would not have a Christ that is fully sufficient to meet all our needs. Easter then brings to us an unlimited Christ, because He has fully met all the requirements for a Savior who can "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Let us consider the Christ of Easter and what He means to us.

The Christ of Easter is a living Christ. His own statement to John in Revelation was, "I was dead; and, behold, I am alive forevermore." He had submitted for our sakes to the ordeal of death. He had apparently been overcome in the final conflict with man's last enemy. But this defeat was only apparent. It was necessary for Him to submit to death in order that He might subdue it and "deliver them who through fear of death were all their lifetime subject to bondage." Had it not been for Easter the followers of Christ, if He could have any, would be making pilgrimages to His tomb. This tomb would be the greatest of all Christian shrines; and with what sad hearts and morbid consciences would these followers approach that tomb. But they would receive no more spiritual benefits than if they visited other sacred shrines of the earth. For a shrine has no power to remove the burden of guilt and take away the knowledge of sin. But He has no tomb for He needs none. He instead has a throne where He reigns in life, and where his intercession for the sinners makes effective the purchase of His death in their behalf. We approach His throne, not through a shrine or even through a human agent, but directly through faith in His atoning blood. And through faith we appropriate His provision for us, which is life eternal. So Easter brings us the ever-living Christ.

The Christ of Easter is a victorious Christ. Another statement in His revelation to John was, "I am alive forevermore, Amen, and have the keys of hell and death." He had not only escaped from death Himself; but He had completely conquered death. This victory had been so complete that it is symbolized here by His having the keys—that which ruled death. Not only had He conquered death, but He had conquered Hades, the place of departed spirits, that this place may not hold captive those who die in Christ. He had removed the sting from death. He had taken the victory from the grave. His victory was so complete that "death hath no more dominion over him;" that is, He could not die again should He desire to do so. This victory places a light in every Christian tomb. This victory inspires hope in every bereaved Christian heart. This victory assures us that He will share His victory over death with His children and that they too will be raised from the dead. So His victory was not for Himself only, but for all those who will put their trust in Him.

The Christ of Easter is a life-giving Christ. We need not

wait until death to rejoice in the merits of the resurrection or to partake of some of its power. The same power which was at work in Christ when He was raised from the dead is at work in the Christian heart, imparting His life and riches to us. Thus this living Christ becomes the life of the Christian. "Christ is our life" is the statement of the inspired apostle. He is our life in its very inspiration and motivation. Through the sanctification of our hearts, the old carnal ego died that Christ may be our life. Our joy, our strength, our victory, our all is derived from Christ who is now our life. Had it not been for the resurrection we would know nothing of this wonderful experience of abundant life. We could not rejoice in the possession of Christ as our life. Easter brings a life-giving Christ. Praise His name!

The Christ of Easter is destined ruler of all. The victories secured in the resurrection are only the earnest of the ultimate victories which will be His. He today is reigning at the right hand of the Father waiting, "till his enemies are made his footstool." Eventually this Christ of Easter will return in His revealed glory and receive recognition as Lord and Christ from all creation. His victory will then be complete in the redemption of the earth in the removal of all the effects of the fall on the animal creation and in nature, in the subduing of all kingdoms of the earth when He will then be recognized as King of kings and Lord of lords. Easter is but a glimpse of the future victories which this Christ of Easter will secure. The enjoyment of the present experience of the power of Easter in our hearts is but the earnest of what shall be revealed in God's children through this Christ of Easter, for all His redeemed family will share His glory and will partake in His rulership. What a contrast is the Christ who submitted to death on the cross and who was placed in a tomb, to the all-conquering Christ who shall ultimately subdue sin and all its effects and reign in righteousness over all His creation. Yet this is the Christ of Easter whom we worship and serve today.

The Christ of Easter is our present adorable glorious Savior. He is our present life and victory while in this world of sin. He will be our companion in the hour of death. He will be our glorious Lord and conquering King when He shall return in His revelation.

### THE PLACE OF SELF-DENIAL

An inquiring young Christian recently asked what place self-denial had in Christian living. This party has been disturbed because it had been emphasized as a means of penance, or as a means of gaining favor with God. But self-denial or sacrifice of any character can have no such place in the Christian program. Jesus Christ and His sacrifice must alone be the basis of our gaining favor with God. We can endure no suffering or undergo no sacrifice which will commend us to God. Yet self-denial has a vital place in the Christian program. It should be prompted by our love and devotion to Christ. It should not be merely the sacrifice of luxuries, but should also include the denial of some necessities when we might glorify God by such devotion. It has a vital place as a means of Christian discipline and of enabling one to gain the mastery over the things of the human or material. It has a wonderful stimulating effect on one's faith as he in intercession pleads for the interests of another. To deny oneself in fasting or by doing without some desired object, is often the greatest stimulation to faith that is possible. But let it always be remembered that our self-denial or sacrifice in no way merits anything with God. Its greatest benefits are those accruing to the one making the sacrifice. For his love and devotion to God has prompted such sacrifice for Jesus' sake. We shall never be the Christians we should be until we have learned discipline through means of self-sacrifice.

### N. Y. P. S. TOPIC FOR APRIL 5

#### Medical Missions

The first Sunday in each month is devoted to a missionary study, and for this month the lesson is on Medical Missions. Two points should be emphasized in this discussion: I. What our Church has accomplished. II. The great need at this time. For further discussion of this subject see April number of The Young People's Journal.

"The Cross, instead of extinguishing the brightness of Christ in His shame, glorified Him."

## THIS WEEK'S BOOK CHAT

By P. H. Lunn

"And men shall cry, 'Lo here, lo there.'" Strikingly, this statement is brought to mind as we sketch through a 333 page book compiled by Julius A. Weber and published by the Wetzell Co., of Los Angeles (\$2.50). This interesting volume is a symposium presenting the doctrinal beliefs, the fundamental principles and the historical background of fifty-three religions and philosophies in the United States. Each article has been written by some recognized authority in the movement under discussion; for which reason we are sure to get information uncolored by unfair prejudice or misunderstanding.

The book impresses me as a valuable reference work for the student, pastor, teacher, historian or writer. All the old line denominations are included—Baptists, Presbyterians, Methodists, Lutherans, Congregationalists, etc. And a host of others, some more obscure and several utter strangers to us. One is torn from conflicting emotions of amusement and grief in scanning the list for we see such chapter titles as "Community of True Inspiration," "A brief history of the Amana Society," "School of Livable Christianity," "The Metaphysical School of Health," "The Faith of an Ethical Cultivist," "The Modern Church (The New Civilization)," "The Baha'i Movement," "Maha Bodhi Society of America (The American Buddhist)," "The Sears Philosophy," "Mazdaznan Philosophy (Master Thought)," and so on ad nauseam. We note a few holiness bodies, and several branches of the "tongues movement." The Church of the Nazarene is very ably presented by Rev. James Proctor Knott, A. M., M. Th., one of our pastors in Pasadena, California, a man who is thoroughly familiar with the origin of the church, its doctrine and polity and with most if not all of its early leaders. Perhaps no one in the Church of the Nazarene is better qualified to contribute an article on the denomination for a compilation of this sort than is Rev. James Proctor Knott.

He starts out with a historical statement, following this with a statement of doctrine, then briefly, a statement of polity, followed by a detailed presentation of organizations, institutions, periodicals and officials. Just a few statistics are given to show the growth of the church in various departments.

The closing paragraph in Brother Knott's contribution is headed "Characteristics" and we think it worth quoting verbatim: "The Church of the Nazarene is not only evangelical in its doctrines but is evangelistic in its methods. It takes seriously the command of the Lord Jesus Christ to spread the gospel. It believes in revivals and sponsors the holding of campmeetings. Multitudes are reached for Christ by this young denomination in its work of evangelism. In an age of such materialism and religious indifference the Church of the Nazarene stands, not only as a protest against liberalism in religious thinking, but against worldliness. It proclaims salvation only through the Lord Jesus Christ. Convinced of the reality of sin, realizing that humanity is powerless to free itself from sin and believing that multitudes are spiritually perishing, the Church of the Nazarene proclaims a full and free salvation from all sin. Like the eighteenth century Wesleyan revival, it calls men to holiness."

## UNCTION

By R. W. COULTER

Few, if any, have arrived at a satisfactory definition of unction. Still worse, few really have unction. It is a mystery of spiritual anointing that we may experience but cannot very easily define. Without it, the preacher's life and calling are empty, fruitless and spiritless. Because of their lack, our altars are often empty, young preachers become discouraged, and

older preachers become side-tracked. The possession of it transcends all human efforts and releases the power of God. Through it the weakest human vessel may become a marvel of divine power.

These are days when counterfeits of unction are prevalent. Physical exertion, sickly sentimentalism, unnatural tones and whines, boisterousness, enthusiasm, natural talents, and anything that pertains to the spectacular are indulged in by the so-called servants of God in their effort to bring souls to an altar of prayer. And what a havoc they make of it! No wonder the world often looks at us with a sneer or a jest. The counterfeits of unction are a detriment to the kingdom of God.

The unction of the Holy Spirit, mentioned in 1 John 2:20, comes only through a close walk with God and a tarrying before Him in supplication and intercession. Its presence so fills and thrills the anointed one that he often loses sight of all but God and the task before him. When true to the heavenly vision, hearts, that could not otherwise be reached, are put under conviction and are born again. The saints of former days experienced it and so may the saints of today. The lack of it is one of the greatest weaknesses of the church.

## A PLEA FOR LOYALTY TO OUR CALL

By F. B. JANZEN

NOT long ago I read the statement in *The Other Sheep* that out of every dollar raised by the Church of the Nazarene we spend 96 cents for ourselves in our local churches and only 4 cents is sent in to our General Treasurer to be forwarded to foreign lands. Ninety-six cents for ourselves and four cents for the millions depending solely on us for salvation.

God has called us as a holiness church to girdle the globe with salvation, to carry the gospel of full salvation to the uttermost parts of the world. I often wonder if God is pleased in our using so much of His money in erecting such magnificent, costly church buildings which cost from \$15,000 to \$70,000, when a building with the same room could be built with much less money. It seems some pastors have a great faith and enthusiasm, and they create enthusiasm among their members to build a costly building. When the building is finished the picture accompanied with a glowing report is sent in to the *HERALD OF HOLINESS*. This same pastor a short time later feels called to another field and the new pastor who takes his place has to shoulder the burden of the debts. The church struggles on under the heavy burden, in many instances all it can do is to keep the building from going into the hands of the receiver. Their courage begins to wane, the spirit in the church is not what it used to be, the dear saints would like to do more for foreign missions, but by the time they have met the local expenses they find it impossible to meet the General Budget in full. What a burden! Nothing left for the millions who are without the gospel across the sea!

Much money is spent nowadays for beautiful, expensive homes, furnished with expensive furniture, high-priced carpets, etc. Many buy all this on the instalment plan to the very limit of their salaries. Nothing left for foreign missions, but remember, all these fine buildings will pass away when Jesus comes, but the poor souls without the gospel will live on forever. In Africa \$150 will support a trained native preacher and his wife for a whole year, \$100 will build him a church. In a few years he will have a hundred or more souls saved. Forty dollars a month will support a white missionary. Will we keep our furloughed missionaries at home and spend the money for ourselves, or will we make it possible for them to return to the field to which God has called them? May God help us not to forget the millions of souls depending on us for their salvation. Many churches will be in debt heavily when Jesus comes, but what about the debt we will owe the souls across the sea?

Will Jesus be able to call us faithful servants when He comes?

## The Sunday School

Dr. E. P. Ellyson

### LESSON FOR APRIL 12, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: The Prodigal Son.

LESSON TEXT: Luke 15:11-24.

GOLDEN TEXT: *There is joy in the presence of the angels of God over one sinner that repenteth* (Luke 15:10).

INTRODUCTION.—The parable of the prodigal son has been called "the pearl of parables." After the dinner at the chief Pharisee's table, the guests dispersed, and Jesus continued His teaching. An audience representing all classes composed His congregation. There were publicans, who collected Roman taxes, and sinners who paid no attention to Jewish ceremonialism. Jesus was severely censured for associating with such characters. They wagged their heads and said, "This man receiveth sinners and eateth with them." No statement could be more correct than these words spoken in derision by the enemies of Jesus. But it has become the Master's glory that He "receives sinners." There is no one so deep in sin, who has wandered so far away, that he must be excluded from the company that Jesus receives.

THE WANDERING BOY.—The parable of our lesson is one of three spoken by our Lord with the object of convincing the Pharisees and scribes that their attitude toward repentant publicans and sinners was wrong. The "certain man" represents God, the "two sons" represent two distinct classes, the younger son representing the publicans and sinners, and the older son the self-righteous Pharisees and scribes. Both of these boys were reared in luxury, judging from the words of the parable. The picture conveys to our mind a young man restless and tired of home restraint. Out beyond the home estate is a big world full of pleasures that he fain would partake of. The customs and routine of his father's home were like a cage to his adventuresome spirit and he longed to taste the joys of freedom from it all. The desire for adventure finally mastered him, and he called for his share of the estate "that falleth to me." Seeing how futile was restraint, the father granted his request, but retained a financial reserve, and parental authority. "He divided unto them his living."

We note the eagerness of his spirit to venture forth, for "not many days after, the younger son gathered all together, and took his journey into a far country."

Since God and sin are antipodes, the land of sin is a long way from Father's house. It is not a geographical location, but a moral location. All that this younger man enjoyed in the "far country" he paid for in cash and character. "He wasted his substance with riotous living." In verse 30 of this same chapter the elder brother furnished a bit more information concerning this young profligate's dissolute

ways, and it is our opinion he led a wild, fast life, for there was no parental restraint, no tender fatherly counsel to check him in his wild career. He had put a long distance between himself and such a possibility.

The wealth that was gained by years of patient toiling, was squandered and in a short time "wasted." What a terrible waste—waste of health, waste of character, waste of honorable name, waste of peace of mind, waste of a good conscience as well as waste of property. Without money, he is soon without friends, lonely and penniless, far from home and facing starvation. "He began to be in want," began to feel how empty the pleasures of the far country were. "And he went and joined himself to a citizen of that country." The verb means he stuck himself to the man, clung to him, would not let loose his grip, and out of desperation the man gave him a job. But what a job! "And he sent him into his fields to feed swine." The rich Jewish heir, a swine herder! Could anything be more humiliating? Men do not usually stop until they do the extreme thing. As Christ said these words we can see disgust written on the countenances of the Pharisees and scribes. How they hated swine! His job did not pay enough to get sufficient food to satisfy his hunger. But souls starve on the richest fare the world offers. It is just so much slop. Where are the friends of his palmy days, those on whom he squandered his money? "And no man gave unto him." At this juncture "he came to himself." He realizes his condition is due to his conduct. He had better be a hired servant at home, than to stay on in the "far country" of sin.

THE PENITENT PRODIGAL.—He fixed up a nice speech, "and he arose and came to his father." He had gone away strong in body, and dressed like a prince, with a full pocketbook and high ambitions for a great time of adventure. He was going to drink deeply at the fountain of worldly pleasure. He was returning from the swine pastures, weary, weak and broken and contrite in heart. "But while he was yet afar off, his father saw him, and was moved with compassion." The father could see his changed and enfeebled condition, limping along, his feet bare and sore, his clothes ragged and dirty, he was filled with compassion at the sight. "And ran," dignity forgotten, "and fell on his neck and kissed him." Weymouth translates the passage thus: "And ran and threw his arms round his neck and kissed him tenderly." Some authorities tell us that the verb is compounded with the intensive *katu* and denotes that "he kissed him repeatedly."

He sobbingly makes confession of sin and unworthiness, but the last part of the speech he does not reach, though he knew it by heart, for the first part was all that

was needed. His father would place him where he belonged. The prodigal son received assurance of forgiveness from the father's orders to the servants. "The best robe for him, a ring on his hand and shoes on his feet." His face is kissed, his body is covered, his hand is bejeweled, his feet are shod. All his filthy rags with their pig-sty odor are gone, and he is forgiven and reinstated in the family. A love feast is proclaimed, and everyone rejoiced but the Pharisee son.

No son, however prodigal, if he returns in penitential sorrow to the Father, but will receive a like welcome. All of heaven's hosts are interested when a prodigal returns from the far country of sin.

### THE LOCAL CHURCH SCHOOL BOARD

In his new book, "Improving your Sunday School," Dr. Vieth sounds this warning: "There is danger that the board will be lost in the petty details of organization and administration without giving adequate attention to the larger policies of the church." It has been quite difficult for some of our people to see any place for this board, to distinguish its work from that of the Sunday school cabinet, and to see that there is no duplication of work in these two. As a result there have been instances where the board has assumed too much and done work which belonged to the cabinet and caused confusion. In other cases the cabinet has failed to accept its full responsibility and has shifted work that belongs to them upon the board. The work of the board is general; it does not carry out the details; the details belong to the cabinet and councils. The board is a creature of the church and is responsible for the entire religious educational program of the church; the cabinet is the creature of the Sunday school and is responsible for carrying on the details of the Sunday school only.

The work of the church school board is as follows: (1) To study the work—the local conditions and needs, the best methods of work, the success and adequacy of the present program, and ways to improve. It is a study group, it should meet and seriously consider these matters, it should read widely and carefully. (2) To educate the church—show them the need and importance of this work give reports, arrange for sermons and addresses, and keep the subject ever before the church. (3) Provide leaders. This means not alone their part in the election of the officers for the different schools, but the providing of Leadership Training and preparing new officers and teachers to meet the growing needs and fill vacancies. (4) Supervise the workers—provide for workers' library, hold occasional workers' conferences, decide upon the general policies and review the work. (5) Hear reports—superintendents should report to this board each quarter and the board should carefully consider these reports, especially noting any weak points where they can render aid. (6) To promote all lines of Christian religious education—not only the Sunday school, but the Vacation Bible school and such other educational work as is possible and practical.





H. C. Cagle  
Abilene



J. A. Manasco  
Alabama



E. S. Mathews  
Alberta



L. W. Dodson  
Arizona



J. W. Oliver  
Arkansas



S. C. Taylor  
Central Northwest

## District Superintendents Endor



C. A. Gibson  
Ohio



R. J. Plumb  
Northwest



J. E. Bates  
North Pacific



H. J. Hart  
North Dakota



J. W. Montgomery  
Northern Indiana



C. Warren Jones  
Pittsburgh



F. B. Smith  
Northern California



L. E. Hall  
Rocky Mountain



H. V. Miller  
New York



W. H. Phillips  
San Antonio



A. K. Scott  
New Mexico



John Gould  
New England



J. T. Little  
Southern California



M. S. Cooper  
Nebraska

"We assure you of our full co-operation and will do all we can to increase the circulation of the Herald of Holiness."—J. Walter Hall (Western Okla. Dist.).

"Our district is standing behind every interest of the church, local, District, and General, one hundred per cent. Count on us to do our best. On with the Herald of Holiness to forty thousand strong."—J. E. Bates (No. Pacific Dist.).

"The movement meets with my hearty approval and I pledge my co-operation."—E. C. Dees (Miss. Dist.).

"You have solved one of our general problems in reducing the price of the Herald of Holiness to \$1.00. You may count on my co-operation."—G. M. Akin (Louisiana Dist.).

"Regarding the campaign to increase the Herald of Holiness circulation, I will say that I am for it from head to heel."—J. W. Oliver (Ark. Dist.).

"We are delighted with the plan for increased subscriptions on the basis of the new price."—Wm. H. Phillips (San Antonio Dist.).

"We pledge our whole-hearted co-operation in this campaign to advance God's kingdom and our church through getting the gospel out by means of the printed page."—J. W. Short (Iowa Dist.).

"Our district declares itself one hundred per cent in favor of the plan."—C. J. Quinn (Indianapolis Dist.).

"I know we can do it if we all get at it."—Chas. A. Gibson (Ohio Dist.).

"We are behind you fully on this Herald of Holiness drive. Nothing will help us more."—S. W. Strickland (Tenn. Dist.).

"I endorse this campaign wholeheartedly. You can count on one hundred per cent co-operation of the pastors on this district. Undoubtedly our people will enthusiastically enter this campaign. We should make a whirlwind job of it."—D. E. Higgs (Wash.-Phila. Dist.).

"We can place the Herald of Holiness in every Nazarene home on this district, but we must not stop with just our own people; let us place this most excellent paper in the homes of others."—H. J. Hart (No. Dak. Dist.).

"The Michigan District will accept the challenge and bring our subscription list up to fifty per cent of our membership."—R. V. Starr (Mich. Dist.).

"I can trace the mind of God in this good plan and sincerely believe His Spirit has led in this noble undertaking. Surely the increased circulation of this good paper will mean the salvation of many souls. I believe that every LOYAL NAZARENE will welcome the challenge, and enter enthusiastically into your plan to reach the goal. I most heartily endorse this undertaking and assure you the whole-hearted support and co-operation of our entire district."—S. C. Taylor (Central N. W. Dist.).

"I heartily endorse the subscription campaign of the Herald of Holiness and pledge you the full co-operation of the Superintendent and all the pastors and people of the Eastern Oklahoma District."—Mark Whitney (E. Okla. Dist.).

"You can count on my fullest co-operation. I am sure that our district will go over the top."—Earl C. Pounds (Ida.-Ore. Dist.).

"We propose to make the other districts hurry if they get the fifty per cent subscription list of their districts before we do."—A. F. Balsmeier (Kans. Dist.).

"Chicago Central District will gladly co-operate in the Herald of Holiness campaign—with our pastors and our laymen backing you in every way. Count on us for 2,500 new subscriptions."—E. O. Chalfant (Chicago Cent. Dist.).

"You may count on our district to back your Herald of Holiness campaign wholeheartedly. We believe it is a most wonderful step toward getting the gospel to the world through the printed page."—J. W. Montgomery (No. Ind. Dist.).

"When the Department of Publication reduced the price of the Herald of Holiness to a dollar a year, they not only placed it within easy reach of every Nazarene family, but they also made a most liberal contribution to the public as well. Assuring you of my whole-hearted co-operation."—Marvin S. Cooper (Nebr. Dist.).



E. O. Chalfant  
Chicago Central



C. W. Davis  
Colorado



I. M. Ellis  
Dallas



Mark Whitney  
Eastern Oklahoma



Oscar Hudson  
Georgia



Earl C. Pounds  
Idaho-Oregon

## e Herald of Holiness Campaign

"We are back of you in the great campaign. In fact, we are enthused over it and we really believe we are going to bring up our share of subscriptions to reach this goal."—C. W. Davis (Colo. Dist.).

"I shall enter this campaign with expectancy, pledging my whole-hearted support in carrying forward the program for its increased usefulness."—J. Howard Sloan (S. E. Atlantic Dist.).

"It is, without doubt, the greatest forward step we have ever taken for our paper. We certainly want to do our part."—C. Warren Jones (Pittsburgh Dist.).

"We pledge you our whole-hearted co-operation and believe that the Missouri District will soon furnish you a list totaling fifty per cent of its membership."—J. W. Roach (Mo. Dist.).

"Let me state unhesitatingly that I heartily endorse this plan as well as the new price for the Herald of Holiness. I shall co-operate to the utmost of my ability in order to put our district over the top."—H. V. Miller (N. Y. Dist.).

"The present campaign for 40,000 subscribers is the most aggressive and far reaching campaign that has ever been put on by the Church of the Nazarene. The Kansas City District is one hundred per cent behind it."—N. B. Herrell (Kansas City Dist.).

"I consider it one of the wisest steps that have been taken, and wish to add my hearty endorsement of the plan. I consider this an advance step to help me in building up my district, and assure you of my hearty support and co-operation."—L. W. Dodson (Ariz. Dist.).

"I believe it is the greatest step toward making great progress that our Publishing House has made in all its history. We assure you of our most hearty co-operation."—L. T. Wells (Ky. Dist.).

"We consider the action of the recent General Board to give us the best paper in the world for the small sum of \$1.00 of untold worth to the whole church. Count on us to pull for 40,000. Look out for New Mexico. We are behind this move 100%."—A. K. Scott (N. M. Dist.).

"It is, in my judgment, one of the greatest forward strides that we have taken in recent years. Count on me to enter the campaign and to push it vigorously."—Oscar Hudson (Ga. Dist.).

"I am all stirred up about this plan. I will go in for the one in every Nazarene home, also for one subscription for each member in my church. I want to be one hundred per cent."—J. E. Redmon (Fla. Dist.).

"You may depend on our district to do its full share in the campaign and bring its quota of one subscription for every two."—John Gould (New England Dist.).

"We're delighted with the plan! We're enlisting every man And we'll all do all we can Here in Alberta."—Ernest S. Mathews (Alberta Dist.).

"It is a wise move. I am wholeheartedly behind any plan that the Board may have to advance the work along all lines of activity. I am completely sold to the program of the Church of the Nazarene, as I believe that it is God's greatest agency for the salvation of the people in this generation."—F. B. Smith (No. Calif. Dist.).

"I put my hearty endorsement on the new plan for the Herald of Holiness, and will promise you my co-operation and will do my utmost to bring our district up to the goal."—I. M. Ellis (Dallas Dist.).

"You may count on me and the district I represent for enthusiastic service and faith in the ultimate arrival at the desired goal."—R. J. Plumb (Northwest Dist.).

"I am glad to give my endorsement to this campaign, and I believe this is one of the best actions ever taken to unify our church and to help spread holiness over the land."—L. E. Hall (Rocky Mountain Dist.).

"Let me say with emphasis we are wholeheartedly behind it and are ready to help advance it in every way we can."—H. C. Cagle (Ablene Dist.).

"I fully approve of your plan and pledge my whole-hearted support."—A. J. Smith (Manitoba-Sask. Dist.).



C. J. Quinn  
Indianapolis



J. W. Short  
Iowa



A. F. Balsmeier  
Kansas



Dr. Howard Sloan  
Southeast Atlantic



S. W. Strickland  
Tennessee



D. E. Higga  
Wash.-Phila.



J. Walter Hall  
Western Oklahoma



N. B. Herrell  
Kansas City



J. W. Roach  
Missouri



E. C. Dees  
Mississippi



R. V. Starr  
Michigan



A. J. Smith  
Manitoba-Sask.



G. M. Akin  
Louisiana



L. T. Wells  
Kentucky

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week at Salem, Oregon, after the great service on Friday night of February the 20th and we rested up over Saturday. On Sunday, the 22nd, we had a full day. Our morning service was at the First church of Salem with Rev. Fletcher Galloway and his fine people. We had a great service with I think over three hundred out and every minute of it was interesting. After the great morning service we took dinner with the Hoffer family and had a fine dinner. After dinner we made a run to Corvallis where we have a new church organized since the assembly with Brother and Sister Holmes as our fine pastors. As we are a young church in the city and have a small place to worship he had secured the First Congregational church and we had out for Sunday afternoon by count 267 people and we had one of the most interesting services almost of the campaign, and we enjoyed every minute of the time in Corvallis.

At the close of the afternoon service we made a run to McMinnville where Brother and Sister Willard B. Hall are the fine young pastors. We had a fine service at McMinnville and then spent the night at the parsonage and had a most lovely visit to our people in McMinnville. We have no finer young people than the Halls.

On Monday in the afternoon we ran down to Cottage Grove, Oregon, and here Brother and Sister J. T. Orr are in charge and doing a splendid work. We had I think 137 people out to the afternoon service and we had a fine rally and we got I think eight or ten subscriptions for the HERALD OF HOLINESS. My old friend, Rev. G. O. Crow, is located there at this time and is preaching for the Free Methodists. He was with us at Eugene and also at Cottage Grove and I was so glad to meet him and Sister Crow. They are beautiful people and lovely saints.

After a fine afternoon service we made a run to Roseburg and reached there in time for supper with Brother and Sister Geotle and it was up to date. We have a few Nazarenes about Roseburg but no regular service at present. I was booked to give the story of my life in the First M. E. church and here Dr. Edwards is the pastor and a lovely Christian gentleman. Our fellowship was perfect. I don't think that I ever saw a preacher that enjoyed anything more than Dr. Edwards did my life story. We spent the night with Brother and Sister Geotle and on Tuesday morning we left for a lovely trip across the western mountains and down to Marshfield, a lovely city on the Coos Bay, some fifteen miles out from the great old Pacific Ocean. At Marshfield we have a splendid people and a good church and parsonage and Rev. V.

W. Anglin and Sister Anglin are the fine pastors. They are as fine people as walk the earth. Some twenty years ago I took Sister Anglin into the Church of the Nazarene at Walla Walla when our elect Sister Elsie Wallace was the faithful pastor; and on that point there is no way to tell how much good Sister Wallace has done in this great Northwest country. You can scarcely go anywhere but you find people that have been saved and sanctified under the preaching of Sister Wallace.

There are some interesting things about Marshfield. First, the white cedar is grown on the Coos Bay in great quantities and it is found nowhere else in the United States. I don't think that it can be found this side of Palestine until you reach the Coos Bay in western Oregon. Also the myrtle trees grow there in great quantities and I think that also is a native of Palestine. We drove out to the great old ocean and saw the breakers as they tumbled over each other and then piled up on the white sand.

We had a fine service on Tuesday night and a fine crowd and a fine night's rest, and on Wednesday we made a run back to the highway and struck the main line of the Pacific Highway eight miles below Roseburg, and then we had a seventy-two mile drive to reach Grant's Pass where we were to preach for my old friend, Rev. C. M. King. I might say that C. M. King is a miracle worker for he has been at Grant's Pass just a little over a year. He opened there as near on the ground as a man could start and today he has a beautiful church, and we had by count 196 people where just a little over a year ago we had almost

nothing and the beautiful church is almost free from debt. We had a great service and spent the night at the parsonage.

On Thursday morning we drove to Medford and picked up Brother J. T. LaRose and drove up over the big mountains and waded through the snow and landed at Klamath Falls. Here we have a fine pastor, Rev. James Dole, and his fine wife with their fine children. They have completely outgrown the little church that was built nearly four years ago by that Elijah of the holiness movement, Rev. J. A. Kring of East Oakland, California. He is the man that wrote that great book, "The Conquest of Canaan," that every Nazarene on the American continent ought to read. Well, Brother Dole is now building a church that will seat four or five hundred; they have the excavation already done for the basement and will be erecting the building in a few weeks. Brother Kring was doing a great deal for the cause of Christ and the Church of the Nazarene when that blessed old boy spent months of manual labor to erect a chapel in Klamath Falls to preach holiness in. Klamath Falls is the next city to Portland in the way of big business. No city in the state except Portland has as large a payroll as that of Klamath Falls. We had a most lovely service and at least one hundred and fifty were packed in the little chapel. My home was with Brother and Sister J. B. Herrick and they have four of the finest tots that you will meet in a year's travel. Brother Herrick is a splendid merchant in Klamath Falls and he is the choir leader at the church.

Friday morning came crawling around the great Klamath Lake and we were up and had a fine breakfast and started to Ashland where we arrived at 11:30 at the parsonage and had a fine dinner with Brother and Sister W. M. Irwin, our fine pastors. To my glad surprise, my old friend, the railroad evangelist, Brother Langdon, was there and after a fine dinner and a fine rest in the afternoon we had a great service at night with 177 at the service, a fine offering and some subscriptions for the HERALD OF HOLINESS. My home was with Brother and Sister Larder and my entertainment was the best. May heaven smile on that crowd at Ashland, Oregon, is my prayer.

Well, we had no service for Saturday, the last day of February, but we drove from Ashland to Medford where we were to be with Brother and Sister J. T. LaRose. We are to spend the first day of March at Medford and that will finish the great campaign for the North Pacific District, and as we have one more day, as this is Saturday evening of February 28, I will take up Medford and the district at large in my next letter.

May heaven smile on the Good Samaritans is my prayer. In perfect love and all for Jesus and the great cause of second blessing holiness.

UNCLE BUDDIE.

Rev. Ira E. Bray, Yukon, Oklahoma: "In the last board meeting of our local church the board voted to send the Herald of Holiness to every home in our church, to be paid for out of the church treasury," and includes the list of his membership.

### W. F. M. S. REPRESENTATIVE ADDS HER OFFERING

Last week a list of pledges on Easter Praise Offering from members of the Stewardship Committee was published. Mrs. Lillenas the W. M. S. representative was not present at the meeting when the pledges were taken but she evidenced her hearty interest by sending her check for \$50.00 and the following message:

DR. MORRISON:

I did not know until I saw the HERALD OF HOLINESS of March 25 that the members of the Stewardship Committee were giving toward the special offering, so I am sending a check for \$50 which is to apply on the Easter Offering. I am trusting that our loyal W. F. M. S. women will come to our help at this needy time.

Sincerely,

MRS. HALDOR LILLENAS.

## The Home Life

### DEAR YOUNG READERS:

We want to talk this week about a question, an old, old question, which the human race has been asking through the centuries.

It has been asked by old and young, by rich and poor alike.

It is an age-old question, and a modern one as well.

Job asked it over three thousand years ago, and men ask it today.

This is how Job put it. "If a man die, shall he live again?"

We have not changed Job's question. In fact without knowing it we use almost the same words that he did.

Has there ever been any use in asking?

Has it ever been possible for human beings to get an answer that would satisfy them?

Job thought so. Later on we hear him saying, *I know*.

Where did he get his answer? Not from his own reasoning, or that of other men. Human philosophy does a lot of speculating about a future life, but it has never pretended to give us the final answer.

Perhaps you remember how it was with Job. He was a good man, one who believed in God and served Him. And when a man has the sort of belief that leads him to serve God, you will find that he has a belief in a life after this present life.

It may be that Job's belief was of a general sort, and partly intellectual. That is often the case with us when life is moving along pleasantly and we have had no real tests.

Certainly life was going well with Job. He was a man of wealth and influence. He enjoyed the confidence and respect of his fellow-men, and his comfortable home was filled with happy voices of a big family of sons and daughters.

Then disaster came. Property was swept away, his health was gone. And by experience he learned what it meant to look for the last time upon the cold, white faces of his loved ones.

Death had knocked at his door, and life would never be the same.

The old belief was not sufficient in this dark hour. He must know some things now, and so, with a heart torn and bleeding, he turned to the God he had served these years.

"If a man die, shall he live again?" he cried.

God does not always answer the questions that come from our minds. Too often they are prompted by idle curiosity. He never fails to respond to a real cry from our hearts; they arise from a sense of helplessness and of great need.

He heard Job's cry and gave him revelation of truth which enabled him to say, *I know*.

What did he know?

This, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

This is a very wonderful statement, and yet you can readily understand its meaning.

Job is just telling us that a Redeemer would come some day, in a form men could see, and stand upon the earth as they do.

He also tells us that though his body would die and crumble to dust, yet the time would come when it would be resurrected, and that in the flesh of this risen body, looking through its eyes, he would see God for himself.

This is the way his question was answered.

Now, if back in that age when there was no Bible, a man's questioning heart could be satisfied, what about men today?

What about you and me?

As we look into the future, must we be contented with a vague sort of belief which gives us no assurance?

No. Our questions are all answered in the Word of God. The trouble is that men look into their own books or their own minds for this information, everywhere but in the one place it can be found.

And even many Christians, not knowing how full and clear and beautiful the teaching of the Bible is upon this subject, do not have the joy and certainty which they might possess.

Paul, writing about the future to some of his converts, said, "Behold I show you a mystery." And then, of course, it was not a mystery any longer. He had uncovered it for them and held it up where they could see.

This is what the inspired Word always does for us.

Would you like to have some of the mysteries uncovered for you?

If fear of death, and doubts about the future could be taken away, and hope and joy in Christ be given you instead, would it not make a difference in your experience?

That is your privilege. And it is why I am longing to have you go with me, for a little, into the pages of the Book, that you may learn some of the things

God has told us about this question of death and life. Will you do this?

The claim is often made that there is no clear teaching as to life beyond the grave, or a resurrection of the body, in the Old Testament.

And that because of this, the Jewish people, who had no other Bible than the Old Testament, had a very vague faith as to another life.

We will find out that this is not true. For while it remained for Christ, and later on His apostles, to give us fuller details as to eternal life and the resurrection, yet the root of the truths they taught is found in the Old Testament Scriptures, which they quoted and interpreted for us.

Here is a passage from Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

These two are from Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for . . . the earth shall cast out the dead."

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

This passage from Hosea was quoted triumphantly by Paul, "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."

Stop a moment and think of these words. As you have read them what ideas have come to you quite simply and clearly?

You answer something like this: These writers are telling us that there will be a time when those who sleep in the earth shall awake and live. That it is God who will raise them, and that it is He who will destroy death and the grave.

That there is to be a future of everlasting joy or shame.

These truths which you have seen are good foundation stones upon which to build your belief as to the future.

Let David add to them. It will be easy to see that his faith was clear and quite definite, for he believed in a life hereafter and in a place prepared where he was to live that life.

There was a time, you remember, when his infant son hovered between life and death for seven days and nights, and David, all that time, lay upon the earth, fasting and praying. At last the fluttering breath stopped: the little form was still.

The servants feared to tell their master, for they said, "Behold while the child was yet alive, we spake unto him and he would not hearken unto our voice:

how will he then vex himself, if we tell him the child is dead?"

Nor could they understand why, when the king knew, he should arise, bathe himself, change his apparel, go into the house of the Lord and worship, and then return unto his own house and ask that food be set before him.

And they asked him. The king answered, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

Do you see how David could have expressed more simply and directly his faith in a future life for himself and his child? And in a place prepared for that future life?

"A land upon whose blissful shore

There rests no shadow, falls no stain,  
Where those who meet shall part no more,  
And those long parted, meet again."

David not only believed in another life, and a heavenly country, he also believed that God must fit us for the life and the place.

In the seventeenth Psalm he says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

You can see that David living a thousand years before the days of John, had much the same faith and hope as the apostle, who wrote, "Beloved, we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Mrs. J. T. BENSON.

(To be continued)

## Our Boys and Girls

### BETTY-DO-IT-YOURSELF

By EMMA GARY WALLACE

BETTY was active and in many ways amazingly self-reliant for a little girl of only half past five.

You see, it was this way: Betty's father was away from home nearly all the time, and Betty's mother herself worked several days a week, and while she was away Betty had to do the best she could when she was not in school.

To be sure, there was an older sister, Sally, between eight and nine years of age, but Sally had little notion of doing anything for anybody but herself.

If the truth must be told, Betty was quite inclined to wait on her own account before she would try to do anything for herself, and she also had the habit of saying things over and over to attract attention to what she wanted or thought she needed.

Betty lived in a block and down on the ground floor were stores and some places where they sold automobiles. On this particular morning there was no school, and Betty wandered up and down the street looking into the windows.

Suddenly she opened a door and stepped into an automobile salesroom. The proprietor was standing talking to a customer. Betty drew very near, and as neither of them paid any attention to her, she began to say over and over quickly and in a loud whisper,

"I've-got-a-tack-in-my-shoe, I've-got-a-tack-in-my-shoe, I've-got-a-tack-in-my-shoe."

Suddenly she was convinced that they must hear her sooner or later, and there was a tack in her shoe, and it hurt when she walked. Once or twice the men looked

down at the child, and at last the proprietor said:

"That's too bad, little girl. Why don't you see what you can do about it?" Then he went right on talking.

Betty was quite indignant for a minute. She had thought that he would stop and take the tack out of her shoe for her, but he paid no more attention to her, so she went over, sat down on the running board of a car, untied her shoe, took it off, and sure enough, there was the head of the tack and it wasn't much trouble to pull it out.

It was only a little later the same day when she wandered along the street again. This time some men with green paint pails were busy painting the front of the automobile place.

"Oh, oh," cried Betty, "it's just like putting on a new green dress, isn't it!"

Then she looked down and there was a big long smear of green paint on her light tan stocking. She went right into the salesroom again just as she had done in the morning, and there stood the proprietor talking to another man. Betty wondered if he had been standing there ever since she was there in the morning.

The little girl went right over and stood quite near to the two of them. She looked up earnestly into their faces and began in the same low tone she had used in the morning, "I've-got-paint-on-my-socking, I've-got-paint-on-my-socking, I've-got-paint-on-my-socking," repeating it over and over and over monotonously.

At last the proprietor looked down and said, "That's too bad, little girl, but it'll wash off I think," and he went right on talking.

Betty looked doubtful about the washing process.

"Tell your mother to put some turpentine on it and that'll take the paint out," suggested the other man.

Betty turned and trotted out. She knew her mother wasn't home but she did know that there was a bottle of turpentine on the cupboard shelf.

Sally was out, but there were warm water and soap, and so Betty got a little basin, took off her stocking, and first she washed and rubbed the one with the green paint on it, getting the turpentine and pouring a little of it on the paint streak—and sure enough, the paint came out into the hot soapy water, and Betty was much pleased. Then she washed the other stocking, hung them up to dry over a little line, and put on a clean, dry pair.

She felt much satisfaction that she had succeeded in doing two things for herself. And when her mother came home that night, she praised her small daughter when she heard about the tack and the stocking.

"Well, well!" she exclaimed, "first thing you know we'll be calling you Betty-Do-It-Yourself, and I think that's a nice name."

Betty's mother had to go to work the next day, and as it was raining, Betty had to stay in the house.

"Oh, dear," she lamented, "I don't know what to do!"

Sally had just finished making a little nightgown and nightcap for a small, chubby, celluloid doll. The doll looked real cute in its new garments.

"I wish," Sally remarked thoughtfully, "that I had a cradle for this doll baby. There is nowhere to put her to sleep."

"I'll make you a cradle," volunteered Betty. "I'm sure I can do it."

Sally didn't even bother to answer for she didn't believe that Betty could do it at all. And Betty wasn't sure herself whether she could or not, but she thought she'd try, and when people try they often surprise themselves.

She looked all around for material for the cradle, and there didn't seem to be anything, not even in the trash basket, except a round, pasteboard box which some oatmeal had come in. The box was empty now, and Betty looked at it, took the cover off and put it back on.

Then Betty became quite excited. She went in to her mother's sewing basket and found a pair of shears. The first thing she did was to take off the bottom of the box very carefully, not breaking it. This wasn't difficult because it was fastened on with a strip of paper, and when she took the paper off, the bottom of the box came off. Now she had the bottom and the top, and a pasteboard cylinder.

"I-want-this-tube-cut-in-two, I-want-this-tube-cut-in-two, I-want-this-tube-

(Continued on page twenty-one)



# The Trail Of The Aguaruna

By Amy N. Hinshaw



Life Story of Esther Carson Winans

## CHAPTER ONE

### "Fair Hair o' the Setting Sun"

SEATED in her low rocker on the veranda, she was enjoying the beauties of the Florida sunset and watching her little child at play. Her auburn tresses framed her face with a soft halo, brightened by the declining rays of the evening sun which was penciling the western sky with lovely hues of rose and violet and amber. A piece of needlework lay unheeded on the young mother's lap, for her thoughts were busy with tender memories, and with misty visions of the future. She was thinking of her own childhood when she had cherished a dream of some day carrying the message of God's love to darkened regions across the sea. She believed that God had called her to the mission field, but circumstances over which she had no control interfered with her plans. Instead of sending her across the sea, the Lord brought into her life a godly young man and joined her heart to his. When they were united in holy wedlock they devoutly dedicated to the Lord the first child that God should give them to be used by Him on the foreign mission field, if such should be His blessed will.

After a time the child came—a treasure direct from heaven, lent to gladden the hearts of the parents for a little season. Like a gay butterfly she is flitting about amidst the shrubbery in the glad abandon of childish glee. Such a tiny creature—this two-year-old—a dainty, elfin sprite, with silken ringlets framing the baby face, and bright blue eyes which regard the stranger with grave intelligence.

The love light deepens in the mother's eyes while she listens to the baby's prattle, and notes the little one's tireless energy in her play. Was ever a child so dear as this child? Was ever a babe so rare, so precious, so beloved as this, her wonder child? Asked of God, like Samuel, and like Samuel, surrendered back to God before her birth. What marvelous possibilities are stored up in the little life just opening upon the world! What will the future years bring to her of joy and of sorrow, of pain and of blessing? What path of destiny must her baby feet travel before God's plan shall be accomplished in this budding life?

The sun sinking lower upon the horizon floods the western sky with a rosy radi-

ation, the dusky brave approaches nearer, still keeping his eyes fixed upon the child, who is now close to her mother's side.

"Fair Hair o' the Setting Sun's papoose?" he inquires in deep, guttural tones.

"Yes," replies the mother, a nameless fear still clutching at her heart.

Solemnly, reverently, tenderly, the big Indian places his great, bronzed hands on the curly head of the little one, pronouncing in impressive accents the benediction:

"Great Spirit, bless!"

Before the astonished mother could recover herself sufficiently to speak he was gone, vanishing in the shades of evening as silently as he had come. Thrilled and awed, "Fair Hair o' the Setting Sun" pondered much over the cryptic utterance, but after many years she has not discovered the solution of the mystery. Was the old Indian's unwonted tenderness prompted merely by admiration of the little girl, or did the "Great Spirit" honor the simplicity of faith by granting to His humble servant a measure of prophetic ken by which he discerned through the mists of coming years the mountain home of his forest kindred in a far distant land, and a lonely grave on the banks of the turbulent Marañon? The secret is revealed only to the Lord, who can read the secret thoughts of men.

(To be continued)

## BETTY-DO-IT-YOURSELF

(Continued from page twenty)

cut-in-two," she kept saying over and over.

She thought she'd go and ask someone to do it for her, but perhaps that someone would say, "Do it yourself, little girl."

Betty tried to cut the stout pasteboard but her small hands were not strong enough. Just the same she wasn't discouraged, and while she was trying, who should walk in but her daddy.

When Betty told him she was going to make a cradle and wanted the tube cut in two, he took the shears and did it for her. His hands were strong and it took him only a minute.

Then Betty took half of the tube and showed him how she wanted to fasten the top and bottom of the box on at the ends, for a head and foot.

"That's easy," said her daddy. "We've got a bottle of liquid glue," and almost as quickly as it takes to tell it, he had glued the top and the bottom of the box to each end of the tube which had been divided into two parts.

"We'll have to let it dry," said Betty, who could hardly keep from rocking the little cradle with its nice headboard and footboard, back and forth. But she didn't. She put it in a warm place, and by the time Sally and her father and she had eaten their noon meal the cradle was dry.

ance which is reflected in still brighter glory in the red gold meshes of the mother's hair. But the fair lady is engrossed in her revery, unaware that she is not alone, and that she is not the only person who is interested in her child at play. With the shock of a sudden surprise she discovers the old Indian chief of whom she frequently buys venison, standing at a respectful distance, a tall and massive figure, rugged and statuesque. Although he stands quietly, speaking no word, the natural stolidity of his features is illumined by a peculiar intensity of gaze which follows every movement of the baby with an interest which to the anxious mother seems almost uncanny. A vague alarm stirs her maternal breast. What does the old chief see in the little one to so attract his attention? Why should he be interested in her at all? Can he be cherishing some evil design? Why should he act so strangely?

As if in answer to her unspoken ques-



Esther Carson and her mother

Betty sat at the table after she had finished, saying in that low tone of hers, "I-wish-my-cradle-had-flowers-on-it, I-wish-my-cradle-had-flowers-on-it, I-wish-my-cradle-had-flowers-on-it."

Sally didn't pay any attention to Betty, but her father looked at her in surprise. "Then why don't you put some on," he said. "There's a piece of wallpaper over there in that box, and you can cut out some of the flowers and paste them on your cradle."

Betty could hardly wait to begin, and by this time Sally was interested and wanted to help, but Betty wouldn't let her.

"I'm going to do it my ownself," she insisted, "and you can fix the sheets and pillow and blanket for the cradle."

It was a very pretty cradle with little roses and green vines all over it—both inside and out. Betty was sorry when it was finished, for it had been such fun to do it.

Sally put the little bed things in, and laid the doll with the nightgown and nightcap in place and covered her up. Then Betty and Sally took turns rocking Nellie Bly to sleep. Nellie Bly was the doll's name, you see.

Betty's mother came home early to supper, and she was so pleased about the cradle that she gave Betty a bear hug.

"Now," she said, "I know that your name is Betty-Do-It-Yourself," and Betty was very, very happy.

#### NORTH PACIFIC DISTRICT

We have recently had with us for a campaign over the district that inimitable character, Uncle Buddie Robinson. He spent several days at Tacoma, Washington and Central churches, Seattle, then we were one night in each place until we had reached every church in the district, with perhaps two exceptions. In the campaign we raised Home Missionary money and took subscriptions for the HERALD OF HOLINESS.

It was truly a great blessing to us to have Uncle Buddie with us. Many of our people had never heard him. I have been hearing him for years, but it seemed I never have heard him when he was better than he was at this time. His messages were clear and pointed and humorous, and as the people listened they laughed and cried and shouted. We know that according to the weakness of human flesh he cannot have a great many more years to work as he has during these fifty years past, and we wonder what we will do when he is gone, for surely no man in the church has been a greater booster than Uncle Buddie. He has said more good things about people and less bad things than any man we know. He has gone to places large and small and preached with as much interest to the small numbers as to the large numbers, and to every man, woman and child he has come to be just "Uncle Buddie" until I think we could truly say he is the best loved man in America. May God bless his great old heart. It was a great privilege to me personally to have him



#### CABLEGRAM

Barbados, B. W. I.—Tide of battle on mission fields turning toward victory. Retreat or even hesitation unthinkable. It is time to beat a charge all along the line.—J. B. Chapman.

here and to be so closely associated with him in these days.

Thirty-two years ago last September Uncle Buddie and old Dr. Henry C. Morrison, that great old hero of a thousand battles, came to the plains of North Texas to hold a campmeeting. As they laid down their barrage fire of Holy Scripture and turned their machine guns loose on hell fire and damnation to the wicked, I could stand it no longer. I was soon cut down and found my way to the mourner's bench. Bud Robinson sat on the wheat straw and pulled my head up in his lap and prayed and shouted until God saved this poor, old, unworthy boy. Thus I love Uncle Buddie with a peculiar

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love. We look forward to having him with us again soon.

We received 303 subscriptions for the HERALD OF HOLINESS in this campaign, and our boys here are joining in an effort to bring it up to 500 by assembly time.

J. E. BATES, District Superintendent.

#### YOUNG PEOPLE'S RALLY, NORTH PANHANDLE OF TEXAS, ZONE NUMBER EIGHT

The Young People's Rally of the North Panhandle Zone of Abilene, Texas, District, Group Number Eight, met with the Borger church, Rev. Herschel Murphy pastor. Miss Mary Orr Nelson is captain and Rev. Murphy secretary of the zone.

Wonderful gospel messages were brought by Rev. M. V. Neil, Pampa, and Rev. S. R. Brannon, Adkisson Memorial church, Amarillo. The girls' quartet of the Adkisson Memorial church rendered several beautiful and inspiring numbers. Mrs. Morgan, of Amarillo First church, gave some splendid solos. The various pastors and Sunday school superintendents present gave short talks on "The Value of the Sunday School to the Church." Truly, as one has said, the Sunday school is the backbone and the ribs of any church.

A bountiful dinner was spread for the visitors by members and friends of the local church and the rally came together again with Brother Clark, of Pampa, in charge of the devotional service and Brother C. A. West leading the choir. Mrs. Lois Neil gave a wonderful talk on "The Importance of Missionary Training for Children," and Professor James R. Garner, formerly teacher in Bethany-Peniel College, spoke at some length in a very edifying manner from the subject. "What Is Great Literature?" Mrs. Opal Anderson, Borger, gave a reading, "The Brave Missionary Girl." Mr. Lowell Rider, Amarillo First, spoke of "The Needs of the N. Y. P. S."

The wonderful missionary spirit of the rally was manifested in the fact of there being earnest seekers at the altar at both services and some praying through.

The rally will meet in May with the Adkisson Memorial church, Amarillo.

MRS. VELMA MURPHY, Reporter.

#### CHURCH NEWS

POPLAR BLUFF, Mo.—"Greatest meeting in history of Poplar Bluff church. Evangelist C. J. Frost at his best. Seventy professions to date, the end is not yet."—F. B. Moore, Pastor.

CONWAY, ARKANSAS—"We have been expecting a great revival in our church and thank the Lord it has come and many people found pardon and purity. Evangelist Sister Eupha Beasley was with us from February 12 until March 1 and did some of the greatest preaching ever heard in Conway. The church was packed almost every night with many standing throughout the services and almost as many turned away sometimes as remained. People from the various churches in the city came and enjoyed the old-



fashioned gospel. The singing was excellent. Brother W. L. Parker and Sister Pickens, daughter of our pastor, were the song leaders and with a good choir brought the gospel and inspiration to many. We are praising the Lord for sixteen new church members. There were 106 in Sunday school last Sunday. A Nazarene Young People's Society was organized and a greater interest in the Church of the Nazarene has been shown in this town than ever before. The finance for the meeting was no great undertaking regardless of the fact that we are in the heart of the great drouth area."—L. P. Lewelling, Reporter.

CHANDLER, OKLAHOMA—"We have just closed one of the greatest revivals I have witnessed in years, with Rev. Lon R. Woodrum as evangelist. After completing the new church we were fortunate enough to get him for a three weeks' meeting, which resulted in about sixty conversions. The last two weeks of the meeting the house was filled to its fullest capacity each night. Brother Woodrum, who is a converted Catholic, gave a lecture while here, subject was 'From the Pope of Rome to Jesus of Nazareth.' At this time there were at least fifty people turned away who couldn't get in the house. His gospel messages of truth held the people spell-bound night after night. Sister Woodrum and her sister, Miss Ruth Haldiman, were with us the last week of the meeting. Their service at the piano and special singing was enjoyed by all. Our work is still progressing. I came to this place at the close of the assembly last October. The Home Missionary Board gave us a month's revival with Rev. F. R. Morgan as evangelist. Brother Morgan won his way into the hearts of the people. The meeting laid the foundation for our work. Our first Sunday we had thirty-eight in Sunday school. We now have 167 enrolled, making this the largest Sunday school in town. We have received twenty in the church. Our District and General Budgets are paid up to date. To God be all the glory."—G. F. Baldwin, Pastor.

MATTOON, WIS.—"We wish to thank all who have been praying for us. We are glad to report that souls are getting saved and sanctified at our regular Sunday evening services. There is an uplift and a going forward in all departments of the church and Sunday school. We are just now going into a week's special meeting with Brother T. Dorchester and Brother Harold Hammond of Durand as special workers. Brother and Sister Leggett and daughter Ethyl are pushing the battle for holiness. Brother Leggett preaches soul-stirring sermons under the unction of the Holy Spirit. Please continue to pray for us."—Flora Cook, Sunday School Superintendent.

NEW BEDFORD, MASS.—"We have a godly people, godly pastor and a goodly heritage, that is a combination that wins, that is the force that crowded us out of our old church into a larger and better house of worship. We are growing in grace and numbers. The radio broad-

## AFRICA SENDS AN S. O. S. CALL FOR HELP

The Raleigh Fitkin Memorial Hospital, Swaziland, South Africa, is in very great need of two graduate nurses, fully trained with diplomas from good grade A hospitals giving three year courses of study and practical work in surgery and medicine. Anything less cannot comply with the requirements of the British Government, under which we are working in Swaziland. The Portuguese require even more, when our work is in Gazaland.

Two nurses have broken down since our last assembly, leaving only two of us to carry on this great work of nursing the sick, both European and native, as well as the training of our native nurses. We have a real training school for native nurses here. This requires the best in us and of us, taking up many hours of our crowded time.

It takes at least three nurses to keep things going, and we have only two, but real success demands a matron and three graduate nurses who are willing to work full time as nurses in charge of big wards and floors the same as in our hospitals at home.

At present we are having many enteric or typhoid cases, with the possibility of it reaching an epidemic state of affairs. Pray without ceasing and send us help, or things may become serious out ahead. We are doing our dead level best to stem the tide of suffering and turn men to Jesus.

Myrtle A. Pelley.

Lack of finances in the General Budget alone prevents us from relieving this critical distress.—J. G. Morrison, Foreign Missionary Secretary.

casting from our church has been the means of bringing into the fold those who would probably have never found God in the old-fashioned way, and many who never enter a church are interested in what our church is accomplishing, by the influence of the radio. Some who used to listen to our members testify over the air, are now testifying themselves, telling how God through the radio had transformed their lives. Praise the Lord! Our prayermeetings are joyful occasions. We have over a hundred out to our Thursday evening prayermeeting and our people shout, sing and march, and testify in a regular campmeeting manner. Our pastor and wife work well together in the gospel harness; striving to maintain holiness and keeping the devil on the run. Our city is a cosmopolitan city of 112,000 and still growing. Our Sabbath school is growing. Evangelist Aycock visited our city two years ago and stirred our people up about the Sunday school and they have profited and grown larger. He will give us another series of meetings in May, D. V., and we anticipate more triumphs. Our young people's meetings are taking on new courage. They recently visited the New Bedford jail and gave them a good song service. Rev. R. J. Kirkland preached and quite a number of the prisoners raised their hands for prayer."—William W. Atwood, Secretary.

PASTOR E. J. MILLER, WELLINGTON, KANS.—"We recently closed a revival campaign with Evangelist Mack Anderson of Hutchinson, Kansas. There was a great deal of good done, although the visible results were not what we would like to have seen yet we feel that the church is farther up the road for this series of meetings. Mrs. Fisher of Blackwell, Oklahoma, sang the sweet gospel

songs in spirit and beauty. The last Sunday of the campaign Brother Anderson put on a Sunday school rally and in spite of the fact that it was rainy and the church is located in the mud, we set a new mark for the Sunday school in having 105 in Sunday school that morning. There is a great opportunity for the Church of the Nazarene in this place and we covet your prayers that God will overrule the powers of darkness and help that His will might be done."

MIDDLETOWN, OHIO—"We have recently been engaged in a very successful revival with Rev. W. R. Gilley, pastor of the Linden church, Columbus, Ohio, as evangelist. There were souls at the altar every night during the two weeks and on the closing night there were nineteen seekers, many of whom definitely prayed through. Brother Gilley helped to enrich our church in a number of ways. His indoctrinating messages brought light to a number who were needing help. We appreciated the unusual tact and wisdom which he used in dealing with people at the altar. On the last Sunday of the meeting there were 202 in Sunday school, fifty-three of which were in the young people's class. Eight new members were received into the church. Our latest plans are to build a nice, commodious tabernacle church, to relieve our over-crowded condition. In fact the building permit has already been issued and within the last week God has helped us to raise \$635 toward this cause. We hope very soon to be able to worship

Rev. Chas. F. Whetsell, New Castle, Pa., sends in a list of subscriptions and says: "One item in the plans for the new year is to endeavor to put a Herald of Holiness in every home represented in our church and Sunday school. Your new arrangement for the Herald of Holiness will make it easier for us to accomplish our purpose. Thanks indeed for our great paper."

God in our new tabernacle church."—Mrs. Clara Galloway, Reporter.

DENVER, COLO., FIRST CHURCH, Tenth and Kalamath—"We are on the upgrade. Rev. N. B. Herrell was with us for a stewardship convention from February 26 to March 3. This was a great blessing to the church. Brother Herrell can certainly bless any church with his messages on stewardship and we plan to have him back next year for a greater convention. Our Sunday school had an average attendance of 342 for the month of February and we propose to beat this. The membership of the church is now 310 with a goodly number more to come into church fellowship soon. We will have an Easter baptismal service at which time about fifty will be baptized. The remodeling of the church building is now completed giving us a splendid four department school building and nice auditoriums for all our meetings. In spite of the financial conditions and also the building program we propose to come up to the assembly with all budgets paid in full, and no evil report. We are now planning two city-wide revival campaigns. The first in the churches of the city to run eight weeks, leading up to the assembly and then the second in tents leading up to the district camp, which will be held here at Denver, August 20 to 30, with Rev. C. B. Fugett and Rev. Bud Robinson as special workers. Denver is a fine place to attend campmeeting in the summer. High and dry, cool and

### Northern Indiana Herald of Holiness Campaign Chatfields and Winchester Church Ahead

We are working our Herald Campaign on this district through the Young People's Society. We started in to get fifteen hundred new subscriptions within the sixty days following March 1st, giving us the month of February to organize forces and perfect plans for the task. It was my privilege to personally touch half the points on the district, and organize a number of the young people into "subscription getter bands" with wide awake leaders to head the bands. Their object is not to merely get through before any other church reaches the goal, but to do their task in the least number of days after they organize and start. A wire from the Chatfields at Winchester informs us that they reached their goal, which was sixty-five subscriptions in a little less than 13 days. They say a number of subscriptions equal to fifty per cent of their church membership are being sent in. "Good for the Winchester." That is hanging up a record that will not be easy to beat. Let every Herald Agent of the district get busy and be sure and send in your quota before the first of May.

Yours for the spread of the full gospel through the printed page.

J. W. Montgomery, Dist. Supt.,  
Northern Indiana District.

### PLANS TO RAISE ONE THOUSAND

Chicago First church wires in to Headquarters that it plans to raise \$1,000 for missions Easter day. The veteran W. G. Schurman is pastor.

### LAKE SIDE CONGREGATIONAL CHURCH GIVES EASTER OFFERING

The Lakeside Congregational church at Winona, Minn., of which Rev. Julius Miller, one of our Nazarene elders, is pastor, hearing of our missionary crisis, took up a generous offering. Fifty dollars of it was designated for an Easter Offering.

healthful, scenic and picturesque. We invite all the Nazarene family and all our relatives through grace to come to Denver next August. A fine camp ground has been secured, just four miles west of Denver. We still believe in revivals and propose to have them. We believe in Holy Ghost fire and enthusiasm also and want all we can get of both so please pray for us."—Melza H. Brown, 503 Delaware St.

ST. LOUIS, MICHIGAN—"We accepted a call from this church and came here shortly after our assembly last fall. We found a fine band of people. Many things were discouraging but believing God was able to put St. Louis on the map, pastors and people went to work. The Lord has wonderfully blessed us, with seekers at the altar in our regular services. In the early part of January an old-fashioned Holy Ghost revival broke out in our regular Sunday evening service with seven seekers at the altar. The meeting continued with over ninety different people seeking God. The pastors did the preaching one week, then Rev. John Mellish helped us during the remainder of the meeting. God made his ministry a great blessing both to the church and to the city. Some have joined the church and others will in the near future. Our Sunday school has grown until we are crowded for room. Our average attendance for January was 130, a gain of fifty per cent over November. We hope to reach the 150 mark. Both our District and General Budgets are overpaid. We are expecting still greater things in the future here in St. Louis."—Fred and Myrtle Sharp, Pastors.

EVANGELIST J. A. McNATT—"Since our last report, we have held a revival for Rev. G. H. Shaffer, First church of Muncie, Indiana. The Lord gave us a fine revival with a goodly number praying through to victory. We are now engaged in a splendid revival with Rev. A. L. Roach of Lafayette church, St. Louis, Mo. Here we found the church prayed-up and ready for the revival. As a result sixteen seekers were forward for prayer in the first service, and there has been only one

barren service so far, with around sixty praying through the first week. We go from here to Maplewood, Mo., with Rev. J. B. Ramsey. Pray for us."

JAMESTOWN, N. Y.—"We have just closed a fine two weeks' revival campaign with the youthful Radio Evangelists, Rev. Jack Munyon and Lester H. Case of Pittsburgh. The young men were a real blessing to us, broadcasting from our local station, WOCL, working in noon shop meetings under the auspices of the Y. M. C. A. and visiting with the pastor among shut-in friends. Splendid crowds attended the tabernacle meetings throughout, and over a score of new people to our work found victory in the altar services. During the past month we have received twenty adults into church membership, an increase of forty in Sunday school, and organized a fine N. Y. P. S. group. And best of all, God is with us. People from many churches attend our Sunday afternoon meetings and testify that it reminds them of old-fashioned campmeetings. Sister Stella Crooks of Chicago and Song Evangelist Ernest Marsh of Akron will be with us during the month of April and we ask an interest in your prayers that Jamestown Nazarene Tabernacle may witness an old-time visitation of God's saving power."—Ralph D. Schurman.

FAIRBURY, NEBR.—"We have just closed one of the best revival campaigns of our history. Rev. D. M. Peffley of Brookville, Ohio, was the evangelist. He is a whole team in one—plays the piano, guitar, and saw, sings and preaches under the anointing of the Holy Ghost. We were privileged to have our District Superintendent, Marvin S. Cooper, with us for a convention preceding the revival. His messages encouraged the church to believing prayer. A nice class was received into the church last Sunday morning. This makes our fifth year with the Fairbury church and in many ways it is our best. Our District Budget is paid and the General Budget that looked plenty big is \$100 over paid. We thank God for every past blessing and trust Him for the future."—Harvey C. Miller, Pastor.

EVANGELIST H. T. NYHUS—"Brother L. E. Teare, song evangelist, and the writer just closed a three weeks' revival campaign at Lisbon, N. D. Lisbon is a beautiful little town of about sixteen hundred on the Cheyenne River. This meeting was a home missionary effort. We rented an old hall, had it seated and lighted, did some advertising and went at it. There were sixteen people at the altar some to be saved others for heart purity. Most of them seemed to get through good. We had good crowds throughout the whole meeting. All of the bills were paid by the local people. The Lord really gave a good meeting. Brother Gough, our pastor of New Rockford, and some of his people came in and gave us a boost for one night. Brother Gough preached on holiness and several were at the altar. There are some fine folks at this place and they stood by us loyally. We praise the Lord for the victory."—Home address, Valley City, N. D.

Rev. H. B. Schlosser, Waynesburg, Pa.: "We are working hard at the job; expect to get our quota and go over the top."

**BRADFORD, PA.**—"Our meeting with Pastor Baker and his people in DuBois seemed to be a success. God honored and as a result the work there took on a new impetus and the future looms brighter for them, we believe, than before. The DuBois people have in Brother Baker as fine a preacher and as capable a pastor as is to be found anywhere. Under his leadership we look for that work to forge ahead with greater results than ever before possible. On our return home we found revival fires burning in our own church. Two Sundays before leaving for DuBois we felt God's Spirit in and on the meetings in a marked manner, made known especially by the fruitage at the altar. While we were gone for two Sundays the work continued and gathered momentum, and the local layman, Emerson Cornelius, who filled our pulpit Sunday nights for us while away, a Spirit-filled man if there ever was one, was so honored of the Lord and so honored the Spirit that he fanned the flame that was kindled, and when we returned we were made aware of the fact that the revival we had been asking God to send us was on. The first Sunday night following our return home after our message more than ten came and found victory. The next Wednesday night we commenced special meetings with this local layman, Cornelius, and he preached every night with power in the Spirit, like an old-timer, and God lined the altar every night, starting with the third night of the meeting. Brother Cornelius was called to preach when just a young man, but rejected God for over twenty years. A few years ago he got back to God, and has done some preaching around. He attends the Free Methodist church here, and is a man of wonderful character and standing in the community. We were taxed each night to know how to seat the people. This meeting was not ordered by any man, but was a result of the outpouring of the Spirit. God used this layman, a carpenter by trade, and he did preaching as good as I have ever had in any revival meeting. Words fail me when I try to describe this meeting. We didn't keep an accurate record, but we remember over sixty who came forward in the eight nights of the meeting after they began to come forward. There were about thirty in the four or five Sunday nights preceding this meeting. We closed yesterday, the 8th, having started February 25th. A number of healings took place during these meetings. One World War veteran, perhaps the most decorated one in this part of the state, and whom we had been working for got back to God and was wonderfully sanctified. We took in a splendid class of new members last night and next Sunday will take in as many again, thus swelling our membership here to over one hundred. Thus for two months now we have been in revival work, and we want to humbly thank God for all He has done. If ever He worked He has worked during these last two months, at DuBois and here. We expect to keep pressing the battle here another year. Amen!"—Byron Maybury, Pastor.

**VILLA GROVE, ILLINOIS**—"We began a revival February 1 with Pastor D. L.

Hiatt doing the preaching and Alvin Emmons leading in the singing. We also had a girls' quartet. Brother Emmons and the quartet were from Champaign Church of the Nazarene. They gave much needed help. We had good crowds and Rev. H. B. Garvin came down with his folks and gave us a boost. There were fifty-seven saved or sanctified. We planned on a two weeks' meeting but it continued for three weeks. Eleven joined the church. We covet your prayers."—Reporter.

**BLOUNTSVILLE, INDIANA, HARRIS CHAPEL**—"We moved on this field last assembly a year ago and this is my first report. We have had many hard-fought battles but God has always given victory. Thank the Lord! Just recently we closed a three weeks' revival with very good success. The writer did his own preaching and preached to the people for some time that an old-fashioned revival could be had if we would pay the price. The church began to pray and God came on the scene and thirty-six souls bowed at the altar and received definite help. Some were healed,

some sanctified, some saved and others reclaimed. Some say it was the greatest meeting the church ever witnessed. Our God still lives. We took a good number into the church and organized a good class of N. Y. P. S. Sister Mary Ludy of Portland, Indiana, was in charge of the singing and proved to be a wonderful blessing. She is not only a good inspirational song leader, but is also a wonderful altar worker and carries the greatest burden for the lost of any helper I ever had. We are greatly encouraged and the end is not yet."—Simon Moore, Pastor.

**LANSING, MICH.**—"Our God is leading us on in holy triumph. We are still victorious in our church work and seeing encouraging results in all of our services. The spiritual tide is gradually coming in, lifting us up to higher spiritual attainments. Souls are seeking the Lord nearly every week at our altar; some fine young people are coming to us, and members are being added to our list. In spite of financial depression, our budgets are paid up, and we are getting ahead. The



### OUR GOAL

**A subscription list equaling  
50% of the church  
membership**

#### Two New Arrivals on the Honor Roll List

A list of twenty subscriptions was sent in by Rev. D. Shelby Corlett, who has been conducting a meeting for our church at Livermore Falls, Maine, of which Rev. Lloyd B. Byron is pastor. This puts Livermore Falls, Maine on the Honor List and gives them a percentage of 75%. Their membership is 60 and they now have 46 subscriptions. They hit that "it" in "can't" so hard that no one saw where it landed.

And now we have representation from the Hoosier state, Indiana. The West Brook church, Indianapolis, Rev. A. L. Kerst, pastor, with 112 members, now has 60 subscribers and the promise of at least 5 more shortly. District Superintendent C. J. Quinn is right behind every church on his district keeping them keyed up to a high pitch of enthusiasm.

The following have been announced  
previously

**North Little Rock, Arkansas**  
(Arkansas District)  
Rev. J. S. Blystone, Pastor

**Eldorado, Arkansas**  
(Arkansas District)  
Rev. S. O. Pace, Pastor

**East Side Church, Phoenix, Arizona**  
(Arizona District)  
W. B. McAlpin, Pastor

**First Church, Kansas City, Mo.**  
(Kansas City District)  
Rev. L. A. Reed, Pastor

**Grace Church, Kansas City, Mo.**  
(Kansas City District)  
Rev. E. G. Blystone, Pastor

**Quindaro Blvd. Church, K. C., Kans.**  
(Kansas City District)  
Dr. H. O. Wiley, Pastor

**Trinity Church, Kansas City, Mo.**  
(Kansas City District)  
Rev. G. S. Owen, Pastor

**Armourdale Church, Kansas City, Kans.**  
(Kansas City District)  
Rev. L. H. Newcomb, Pastor

**First Church, Hutchinson, Kans.**  
(Kansas District)  
Rev. I. C. Mathis, Pastor

**Mt. Vernon, S. D.**  
(Central N. W. District)  
Rev. Earl Strong, Pastor

**Ojai, Calif. (Southern California Dist.)**  
W. W. Myers, Pastor

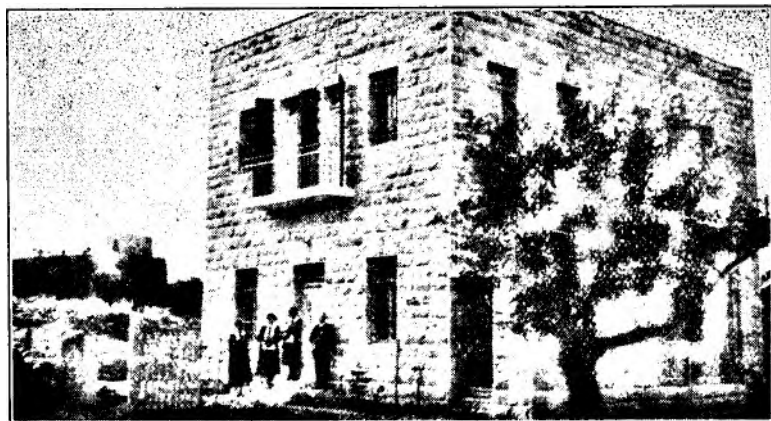
**New Bedford, Mass.**  
(New England District)  
Rev. R. J. Kirkland, Pastor

**Lafayette Park Church, St. Louis, Mo.**  
(Missouri District)  
A. L. Roach, Pastor

**Homestead, Florida**  
(Florida District)  
Rev. W. E. Melton, Pastor

**Cumminsville, Ohio**  
(Ohio District)  
Rev. H. E. Watson, Pastor

## GADDIS-MOSER PARTY IN JERUSALEM



After closing three months of glorious victory with the Church of the Nazarene in the British Isles District and a good campaign with the City Mission in London, we crossed the continent of Europe and spent a few days in Rome. After visiting Pompeii, we sailed from Naples and circled the Mediterranean, stopping at Athens, Constantinople, Smyrna, Rhodes and Cyprus. We passed the Isle of Patmos and other interesting places connected with the ministry of the early church and disembarked at Beirut. Baalbeck and Damascus were visited with profit and after a most interesting journey through Syria we entered Palestine, the land we had known and loved for years yet which we had little hope of seeing. The ninety-mile journey from Nazareth to Jerusalem covers the greatest sweep of history of any equal distance in the world. The country around the Lake of Galilee is most sacred and beautiful. Thrilled at entering Jerusalem, as every Christian must be, our joy increased as the wonder of it unfolded. At most of the sacred places we enjoyed seasons of meditation, with songs, scripture reading and prayer.

The Lord graciously opened doors of service for us in Jerusalem, Bethlehem and Jaffa. We ministered to Armenians, Jews, Arabs and Syrians. Brother A. H. Kauffman, Superintendent of our work on this field, showed us great kindness and, together with Brother S. C. Krikorian, the local pastor, made our stay a time of real profit to us as well as one of blessed fellowship.

We were glad to see the new building which has been erected on our land in Jerusalem. At present it accommodates the church services, day school, and living quarters for Brother Kauffman and family. For the other purposes the building is well suited, but for the church services it is altogether too small for their growing attendance. They do need a good church and must have it. What a time we had here in a week's campaign, climaxing on Sunday with an all-English service. One hundred were present from all parts of the city including twelve missionaries from various organizations. God came in convicting power and seventeen remained to pray, most of whom were definitely helped of God. At night the

building was packed full, among whom were many missionaries and native workers. After a most gracious time again people found the Lord.

We had three services with our Church of the Nazarene at Jaffa, which were times of rich blessing. We could hardly leave as they crowded about us and wanted us to stay. We had a blessed chapel service at the Workers' Training School which is conducted by the Christian and Missionary Alliance at Bethlehem. Also we enjoyed visiting the work of the Southern Baptist Mission among Jews at Jerusalem. Other invitations had to be declined for lack of time. Could we have stayed longer, we feel much good could have been accomplished.

Before coming here we wondered how singing in a language unknown to the people would be received, but we had the verses interpreted before being sung. They were so enjoyed that requests came for numbers to be repeated, and of the music it seemed they could not get enough. Music truly is the universal language. Brother Manoushagian, our pastor at Jaffa, said our instrument cases were cannons with which we shoot at the devil's kingdom.

It is encouraging to see the good results which the Kauffmans, Krikorians, and their loyal helpers are having in the Holy City. It does rejoice one's soul to see a happy Church of the Nazarene here with seventy-five members, a good, live Sunday school with well over one hundred in attendance, and about thirty-five splendid young people. These workers and this growing company of holiness people will greatly appreciate your interest and prayers.

TILDEN H. GADDIS AND PARTY.

Katherine Franz: "Have just been reading this week's edition of the Herald of Holiness and it is simply wonderful. I am so glad to be a member of a church that has such a soul stirring and interesting paper. It blesses me wonderfully and gives me grace and courage to fight the evils of sin every day of my life here."

Rev. Gunstream, El Paso, Texas: "Will have a larger list coming in soon. I am in for one hundred per cent."

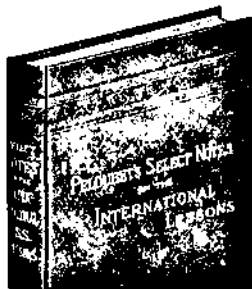
District Preachers' meeting will be held in our church April 21 to 23.—F. W. Domina.

JEROME, IDAHO—"Our new church here was completed the last of January. On February 1, we enjoyed a full day meeting in the dedication. We had visiting brethren from our churches in Twin Falls, Buhl, Kimberly and Nampa, Idaho. The Troubadours (College Quartet) from the Northwest Nazarene College were with us for the day and furnished us splendid music. The special preachers of the day were Rev. Roy F. Smeed and Rev. Earl C. Pounds. The people came from every direction until our new church, 28 x 40 with full basement, was seated to a crowded capacity of about three hundred people. We are the only holiness church in this needy town. Pray that we will be true to our calling. After our dedication day we followed with a two weeks' revival meeting with District Superintendent Pounds as evangelist, assisted by his wife and daughter. The Lord surely helped him to preach with unction and the power of the Holy Spirit. The messages were made a blessing to all our hearts. The Lord blessed and helped in the music and special singing of Sister Pounds and her daughter, Miss Mable. We did not see many souls at the altar, but the meetings were all well attended and a number of times the building was taxed to its capacity. This meeting was more of a get acquainted meeting in this needy field, which is always necessary. It also was a gospel seed sowing time. We are all encouraged to press on in this holy way. Our regular services are being owned and blessed of God and we are believing for a mighty outpouring of the Holy Spirit upon us. Brethren, pray for us here in the battle."—A. R. Herring, Pastor.

EVANGELIST M. M. BUSSEY—"God is making this a very fruitful time in his work. I have had a most blessed week with Rev. H. C. Hess and his flock fourteen miles from Casa Grande, Ariz. They were praying for a revival and an evangelist. God answered; souls were saved and sanctified and the church edified. Then I came to Rev. W. A. Huffman at Roswell, N. M. The revival started from the first service. About thirty prayed through the last Sunday. The revival closed with a District Preachers' Convention, with Dr. Goodwin in charge. Then I came to Portales and preached one night, Rev. Joe Tyson, pastor. Had a full house and a gracious service. Then I came on to Clovis and gave them from Thursday night over Sunday with much encouragement to the little faithful flock. On Monday morning I drove to Littlefield, Texas, and preached at eleven o'clock at the Young People's Zone Rally, then drove on to Plainview, Texas, for Monday night to begin a revival with Dr. W. D. McGraw and his people. God has given us some wonderful services thus far, and we are believing for many souls to pray through the coming week."

HUTCHINSON, KANS.—“These are good days indeed in First church. The wonderful revival that God gave us in January is still on. Yesterday (March 1) was a great day, the evening service closing with the entire front of the church filled with praying, seeking souls. God answered prayer and a real pentecostal scene was enacted. Thank God we are living in the days of revivals! We are having from four to six prayer-meetings each week and some of them are like campmeetings. February was designated by the church board as HERALD OF HOLINESS month. A campaign was put on between the W. F. M. S. and the Y. P. S. with the board giving a reward of twenty-five dollars to the society securing the largest number of subscriptions. 102 annual subscriptions were secured with the W. F. M. S. securing fifty-six. I am sure that there is not a pastor in our movement that has the privilege of working with a finer W. F. M. S. or Y. P. S. than we have here in First church, Hutchinson. Our Sunday school is doing well under the leadership of Professor R. R. Hodges.

## S. S. Lesson Commentaries



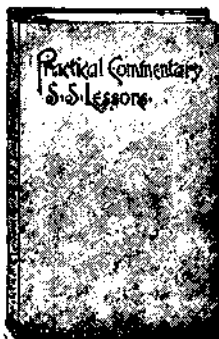
### PELOUBET'S SELECT NOTES

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The average attendance for February was 350 per Sunday. Personally, these are the best days of my life. I never loved the Lord more, and He has never done more for me than He is now. Amen.”—I. C. Mathis, Pastor.

EVANGELIST P. P. BELEW—“On Feb. 8 the writer closed a three Sundays' meeting with our Glen Park church at Gary, Ind., Rev. C. C. White, pastor. This was a successful meeting with a goodly number of seekers and some very definite finders. One man who had been an inveterate tobacco user for years was saved and instantaneously delivered from the habit. Pastor Major and his good people were present at a number of the services. I also had several delightful visits with Brother Major. Following this I conducted a two Sundays' meeting for a mission in Danville, Ill., where the Lord gave us a good meeting and some very definite cases of salvation from new material. My association with Superintendent Van Loon was congenial and pleasant. I am now in a meeting with Pastor L. R. Pendry and his good church at Bedford, Ind. The meeting started last night with a fine congregation, a dozen standing for prayer and some at the altar. Pray for me.”

J. M. HUFF EVANGELISTIC PARTY—“On March 1 we opened the battle at the Church of the Nazarene at Galesburg, Ill. This church has been struggling for many years but it seems that a new day hath dawned and the Sun of righteousness hath risen with healing in His wings and the church hath taken on new life. One of the hard things here was to get people to the services. Already have brought in a great number more seats and each night they are filled and there is a call for more seats. Their highest attendance in Sunday school this year was fifty-seven. In our first children's meeting we had eighty-seven and in the second ninety and in the third 119. Many of these children are not in any Sunday school. The power of the Holy Ghost fell Sunday morning, March 8, before the sermon and fourteen precious souls bowed at the altar and prayed through to victory, then I preached on tithing and eight adults joined the tithing band for life. The pastor had a nice big class lined up to unite with the church this Sunday. The end is not yet. Miss Marie Ferguson of Wichita, Kansas, is the musical director and soloist for the party, and our daughter, Miss Opal M. Huff, is the pianist, chalk talk artist, song illustrator and superintendent of the children's work. God is blessing our labors with a degree of success. As a party we ask for your prayers and co-operation in our efforts to help build the kingdom and the Church of the Nazarene.”

CHESTER, W. VA.—“The Lord has truly been in our midst this year, giving us wonderful victories. We have had five gracious revivals since our assembly in May. The first was with Rev. I. N. Toole. Then Rev. Charles Mourer, Rev. Fugett, Rev. I. N. Toole and have just closed one with Rev. Charles Dye. In fact we have been in a revival the entire year. A week before Rev. Dye came the blessing of God

## Herald of Holiness Lists Received March 14-20th

Rev. S. Whitecack, St. Louis, Mo. (First Church)	11
Mrs. Jessie M. Flowers, St. Louis, Mo. (Lafayette Church)	5
Rev. H. A. Forester, New Orleans, La.	13
Rev. F. E. Graham, Peoria, Arizona	3
Rev. F. H. Landgrabe, West Lafayette, Ohio	3
Joseph W. Garsee, Arkansas City, Kans.	7
Rev. J. E. Williams, Long Beach, Calif.	4
Rev. Lon R. Woodrum, Peniel, Texas	9
Rev. R. A. Steely, Centerville, Iowa	3
Mrs. Chas. Sinnard, Grand Island, Nebr.	5
Vernal H. Carmichael, Muncie, Ind. (South Side Church)	4
Ethel Kerr, Springfield, Ohio	4
Rev. J. E. Bates, Vancouver, B. C., Can.	3
Rev. C. C. Chatfield, Winchester, Ind.	48
Rev. R. H. Starr, Port Huron, Mich.	3
Rev. Clarence S. Moore, Lockland, Ohio	5
Rev. R. C. Gunstream, El Paso, Texas	5
J. W. Hoffer, St. Louis, Mo. (Union, Mo., Church)	3
Rev. K. H. Ladman, Clarence, Mo.	4
Rev. A. L. Roach, St. Louis, Mo. (Lafayette Park)	35
Rev. H. P. Grove, Parker, Indiana (Ridgeville Church)	4
Rev. David H. Keeler, Clintondale, New York	6
Rev. H. H. Stahl, Toledo, Ohio (First Church)	5
Rev. W. Z. Horbury, Searcy, Arkansas	5
Rev. H. E. Heckert, Indian Head, Md.	4
Rev. C. J. Forcey, Canton, Ohio	39
Rev. Julius Miller, Winona, Minn.	9
Rev. H. C. Little, Ironton, Ohio	3
Mr. Laurence H. Howe, Harvey, Ill.	3
Rev. B. H. Haynie, Columbus, Ohio (Warren Ave.)	5
Rev. T. T. Liddell, Hoopston, Ill.	3
Rev. R. J. Kirkland, New Bedford, Mass.	15
Rev. E. M. West, Atwood, Okla.	3
Rev. H. O. Wiley	4
Rev. R. S. Ball, Topeka, Kans.	3
Rev. P. E. Nelson, Carter, Ky. (Westleyville Church)	4
Mrs. O. V. McMahon, Post, Texas	3
Rev. W. C. Bruner, Buffalo Lake, Minn.	3
Rev. H. Lillenas	16
Rev. R. E. McCain, Amarillo, Texas	9
Rev. L. A. Wilson, Ridgeway, Mich.	4
Rev. W. E. Zimmerman, Columbus, Ohio (Parsons Ave.)	5
Rev. R. F. Heinlein, Barborton, Ohio	14
Rev. H. B. Schlosser, Washington, Pa.	4
Rev. Earl C. Pounds, Nampa, Idaho	6
Rev. Arthur Morgan, Hutchinson, Kans.	15
Rev. A. F. Ingler, West Haven, Conn.	4
Rev. Millard R. Fitch, Coshocton, Ohio	6
Rev. A. T. McAnally, Blytheville, Ark.	6
Rev. R. V. Starr, Woodstock, Ont., Canada	3
Rev. Tom Brown, Fitchburg, Mass.	5
Mrs. R. S. Toppin, Calgary, Alta., Canada	6
Rev. W. G. Schurman, Chicago, Ill. (First Church)	30
Rev. J. A. Rodgers, Springfield, Ill.	16
Rev. A. L. Roach, St. Louis, Mo. (Lafayette)	3
Mary Louise Jenks, Los Angeles, Calif.	10
Rev. Chas. Bauerle, Pontiac, Ill.	3
Rev. Grant M. Barton, Auburn, Indiana	3
Rev. O. D. Faulkner, Detroit, Mich.	3
Rev. R. Andrews, Chester, W. Va.	5
Rev. H. Blair Ward, Bellmore, L. I., New York	7
Rev. R. E. Fletcher, Sulphur Springs, Texas	4
Mrs. Arletta Martin, Nampa, Idaho	7
Anna Freeman, Augusta, Kansas	3

fell upon the people; thirty-two young people came to the altar; either to be saved or sanctified. The Lord still blessed all during the revival with the altar full every service until we had 211 more and the end is not yet. Saint and sinner said they never saw anything like it. As soon as they would get saved they would go after their chums and never give up until they came running to the altar. It was a great sight to see parents and their children all won for God. One Catholic family was wonderfully saved. We took thirty-seven into the church and are expecting to make it fifty as a result of this meeting. Altogether we have seen over six hundred at our altars. The police complimented us for cleaning up a bunch that he was trying to, and he stood with great tears in his eyes while the boys sang 'Tis a picture of life's other side.' It pays to let God have His way. Our Sunday school is growing rapidly with an average of over two hundred. We are working for 300. Our building is too small, the classes run together but God has promised to supply all our needs and we trust that He will give us a larger place in the near future. Our N. Y. P. S. is growing rapidly and at times God blesses so that the lesson has to be put aside while young people seek God. Our

W. F. M. S. is doing splendid work and has taken in a nice class of new members. The ladies' cottage prayermeetings have proved to be a great blessing."—Robert Andrews, Pastor.

PORTLAND, OREGON, MT. SCOTT CHURCH—"We have not sent in a report but we are busy in this part of the Lord's vineyard. Our good, faithful pastor is leading his flock on Bible lines and of course that means proper soul food. We have a nice class of young people coming on; most of them saved and with this new blood, we expect to build a strong church. Our pastor, Rev. Arnold, and wife, are gifted spiritual leaders and we are praying for a real Holy Spirit revival in our midst. We believe in tithing for raising church finances and that God will prosper any church doing so. We expect and are believing for great things from our God."—Ben A. Linn, Reporter.

ROYALTON, ILLINOIS—"God is blessing and putting His seal upon our work in the ministry. The church is going up hill, in spite of awful financial depression. God is giving us souls in almost every Sunday night service. Our Sunday school

is climbing with a record attendance of eighty-eight. We have reorganized the N. Y. P. S. with twenty-one members and are having wonderful interest shown by the young people. The W. F. M. S. has been reorganized and is doing its part as much as possible for the church and missions. We have just closed a good revival in which much good has been accomplished. Rev. F. P. Kerst of Olivet, Illinois, was our evangelist and we are thanking and praising God for sending us such a man. His great messages revived the church and put new zeal in each of our hearts. Many souls were touched during the services and forty-seven knelt at the altar for pardon or purity. Glory! We believe the revival spirit will continue and many more souls will find God as a result of the meeting. The last night of the revival we received new members into the church. I am having the greatest time of my life preaching the full gospel. As this is my first year in pastoring a church I am having some wonderful experiences, and God has never failed us. We are trusting Him for a great many victories this year."—Ervan Killion, Pastor.

MORAVIA, IOWA—"A great revival was held here by Brother James Miller of Indianapolis, Ind., from February 15 to March 1. Three churches united in the revival; the Methodists, the Christian Disciples and the United Brethren. Brother Miller's coming was preceded by a week of prayer by all three churches held in the Christian church. Great crowds attended the meetings. At first there seemed to be a little stir over the preaching of the old-time gospel but soon all gainsayings were silenced and all seemed captivated by the marvelous presentations of the precious truth of the old-time message of salvation. After the first week crowds came to the mourners' bench or altar. As many as forty, perhaps, one night, about thirty-five on another evening and from twenty to thirty on other evenings. Many of those who came were members of the churches here but felt the need of Christ in their lives. A vote was taken to see if the congregation wanted Brother Miller for a second meeting and hands went up all over the house. It was truly a great meeting and Moravia will remember it for many years. We feel that the work has only begun and hope it will be followed by another time of refreshing soon. We greatly need old-time revivals everywhere. There were perhaps about 160 all told at the altar. Brother Miller went from us to Nashville, Tenn. May God bless the work there."—L. A. Fisher.

EVANGELIST J. A. RODGERS—"At this writing I am in Springfield, Ill., with Brother G. F. Owen, a good man and a fine pastor. On February 8 we closed a very good revival in Troy, Ohio, with Brother Moore. He is a real prince and is doing the job there. He does not only have the hearts of his people but a good standing in the city. His people are real Nazarenes. We had good crowds throughout the entire meeting and from the very first services God gave us victory with 137 at the altar for pardon or cleansing.

## The Risen Life



"The Risen Life"—what a significant phrase to use in characterizing a victorious, present tense, Spirit filled experience! The apostle Paul loved to contemplate and write concerning that "Life hid with Christ in God." In the first four verses of the third chapter of Colossians, he speaks of this spiritually "resurrected life."

In many places in the New Testament the resurrection of Jesus is used as the symbol of the present life of the Christian, particularly the life of the sanctified. In emphasizing this phase of the resurrection, the death of Jesus is used as a symbol of the death to the old carnal self life which the Christian experiences in order that he might testify with St. Paul, "I am crucified with Christ." The newness of life with its mighty dynamic and its joyful deliverance from carnality is pictured as being "risen with Christ." The normalcy and ease with which this new victorious life is lived suggests that "It is no longer I, but Christ that liveth in me"; or that "Christ is our life." The necessary discipline of this sanctified life is stressed in the thought that the mind or heart is "set on things above, not on things on the earth." The joyfulness of the one living such a victorious life is assured as he realizes his security in the "Life hid with Christ in God." This happy sanctified Christian lives as a citizen of the eternal world, "looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ"; with the anticipation that "When He shall appear, then shall ye also appear with him in glory." This victorious, joyous and blessed life is pictured in this devotional booklet, which is an exposition of the first four verses of the third chapter of Colossians, as "The Risen Life."

Rev. D. Shelby Corlett has written a series of sermons on Paul's statements in Colossians 3:1-4. These sermons have been published in book form and issued first as the March number of the Nazarene Monthly; also as a separate booklet under the title of "THE RISEN LIFE." In this booklet the victorious, joyous, resurrection life is pictured and we are told how to fully apprehend the meaning of this life and how to enjoy the benefits that it has to give us.

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Also a fine class of members were to be received into the church. Our next meeting was in Mishawaka, Indiana, with Brother C. W. Henderson. He is just a young man but has the qualities that it takes to make a church go and without a doubt this church is going. We had a full house from the first service. On the last night everything was crowded. God gave us a great meeting with 133 at the altar to be saved or sanctified. A very fine class was received into the church; sixteen I think and more coming. Pray for me and my work."

LAMOURE, NORTH DAKOTA—"On February 22 we closed one of the best revivals that this church has ever had. Not the best in number of seekers but the best in the people that the revival reached. Rev. Ernest Coryell of Viborg, South Dakota, preached with the anointing of the Spirit. Twenty-five different people were at the altar and almost all of them prayed through. Rev. H. T. Nyhus of Valley City, and Professor Laten Teare of Rosholt, South Dakota, were with us the last week. I never worked with a better trio of workers in all of my life. Their main object is to get people saved and they all work to that end. Finances came easily, no pulls at all. The revival added three new families to our crowd here. Thank the Lord! The LaMoure Gospel Quartet was with us the first week and sang the glory down. Well we have one of the best quartets here in LaMoure that there is in the Northwest country. My, how they can sing for Jtsus! Well Amen!"—David Severs, Pastor.

CUMBERLAND, MARYLAND—"Our Sunday school is progressing nicely with Brother Morgan as superintendent. He is wide awake and at his place each Sabbath. We have been facing the problem of what to do as we have outgrown our place of worship. We are looking to God for help in getting a new church. Our pastor, Rev. Raymond E. Dobie, has plans for a new church and expects to build soon. We need the prayers of God's saints. Our General Budget is overpaid and by God's help we will have our District Budget paid so our pastor can have a good report for the assembly. There is much land to possess."—Cora Mae Twigg, Reporter.

ROSSVILLE, GA.—"Our Sunday school has led in the state contest for the last two months. The church is progressing in every way under the leadership of our dear pastor, Rev. J. H. Self. Five were saved and two sanctified during the last month. The N. Y. P. S. is doing a wonderful work. The Junior Society with Mrs. J. H. Self in charge is also doing a good work. The W. F. M. S. is moving forward rapidly. We are expecting great things from God this year. Pray for us."—Anna Mae Sims, Reporter.

Rev. D. S. Corlett in sending in list from Livermore Falls, Maine, gives this interesting bit of information: "This brings the total list of subscriptions from this church of sixty members to 46. They have gone over their quota with a percentage of 75% of their membership. Rev. Lloyd B. Byron is the pastor."

MAXWELL, NEBR.—"On March 1 District Superintendent Cooper came to us for a convention. The Lord was very manifestly near and blessed in every service and we were all much encouraged and benefited. The convention was concluded on March 4, with an all day Group Sunday School Convention with pastors and delegates from the various churches in the zone. Rev. William Lambert, chairman of our Church School Board, was here with his heart burdened with the great need of more efficient Sunday school work. He spoke in both the morning and afternoon services and in these messages he gave us much information and inspiration which we are sure will help us in every department of our Sunday school work. The convention closed with a great young people's evangelistic service in the evening, with Brother Cooper bringing the message. Under the blessing of the Lord he gave some incidents of his own experience as a young convert and showed how God could take one through the most trying and testing experiences. The one requisite is to keep submissive in the hands of God. At the close of the service three young people knelt at the altar in special consecration to God for His work wherever He may lead. The blessed Holy Spirit was tenderly present around the altar. We are thankful for this good convention and for the blessings of God that were poured

out upon every service. Surely these are times of refreshing in the midst of burdens and trials and as a foretaste of heaven."—Samuel Rich, Pastor.

SEYMOUR, INDIANA—"We are now just in the middle of our assembly year and so far it has been a delightful year of progress in the work of the Lord. Our people are standing together and with the pastor in a wonderful manner. We are blessed with a loyal band of young people who have the vision and can be depended upon in every movement for the advancement of the work. So far we have had two revival meetings, one in October with Rev. Mrs. Madge Posey of Youngstown, Ohio, as evangelist. She was a faithful minister of the Word and much good seed was sown. Again in January we entered another campaign, the pastor doing the preaching, assisted by Rev. Burl Sparks, song evangelist, who is a member of this church. This proved to be a revival indeed. In thirteen years' experience as pastor I have never witnessed as much fasting and earnest prayer for a revival as prevailed in this meeting. As a result about sixty prayed through at the altar and fifteen united with the church. Rev. Harold Johnson has just closed a meeting at Peter Switch schoolhouse, four miles from here, where many were saved and there being no organization there 14 of these good peo-

## Mary, Martha and the Master

By Mrs. Andrew Johnson

A NEW book, attractive in appearance and charming in its contents. The devotional message of this little volume is given in such a friendly, intimate manner that it can hardly fail to register a deep impression on the reader. Complete poems and stanzas of poetry are happily interspersed. You are carried along from page to page without conscious effort, captivated by the earnestness of the writer. The book will be enjoyed by young and old but it is especially helpful for young people.

Mrs. Johnson is the wife of Andrew Johnson the well known holiness evangelist. She feels keenly the spirit of artificiality and commercialism which characterizes the age and aspires to help her fellow travelers retain or regain the art of simple pleasure and appreciation of the supernatural which is so necessary to genuine harmony and happiness. This is a book for the quiet moments, for the devotional period; a book to be read and reread. As a gift for young people, especially young women, it is incomparable.

MRS. H. C. MORRISON writes: "I have just finished reading your *Ms.* This is a beautiful tribute to your daughter and she will appreciate the honor. It is beautifully illustrated and delightfully written, and the young people will read it with profit and pleasure."

78 pages; attractively bound in cloth boards.

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ple united with us; with several more on the prospective list, thus making 20 new members since the first of the year. There is a marked increase of spiritual life and fervor prevalent among the people. We are doing our best to push an intensely spiritual and evangelistic program."—L. O. Green, Pastor.

PASTORS A. L. AND MARGARET ROACH, LAFAYETTE PARK CHURCH, ST. LOUIS, MO. —"We have just closed a very successful revival, about ninety praying through to definite victory, either for pardon or holiness. The last Sunday we baptized 19 with 13 uniting with the church. We went over the top in the HERALD OF HOLINESS campaign, counting in all sixty-three subscriptions. We have never seen better results in the history of the church. Brother J. A. McNatt, the evangelist, did some good preaching which gripped the hearts of the people. Crowds were good from the beginning. The church got under the burden and prayed the glory down. For weeks before the revival began we had nights of fasting and prayer and prayed clear through for the revival before it

began. It seemed the revival spirit has been on us almost all winter. A very peculiar thing in this meeting was the fact that so many men were saved and sanctified. Night after night the altar was lined with men with only two or three women. Both budgets are up to date and every department of the church going over the top. We have a Teacher's Training class of twenty that will complete their course soon. Pray for us."

EVANGELIST AUG. N. NILSON—"I closed a five Sundays' meeting at Cortland, N. Y., with our little church in that place. Storms, snow, rain, slush, and the power of darkness were against us from start to finish, but God was for us, and best of all, saved a few souls. Closed amidst a great victory the last Sunday night. Rev. Oscar Williams, the pastor, is one of the most sacrificing men we have ever met. He is surely, though slowly, winning his way into the confidence and favors of the people in the city, and we predict a strong church in that place. His whole membership is made up of poor people, but they are all determined to win out,

God bless them. We go from here to Belvedere, Vt. (Waterville, Vt.), and then to Burlington, Vt., with Rev. Beers, and after that to Union, Me., with our church in that place, Miss Mary E. Jones pastor. For meetings please address me at 13 Mass. Ave., Portland, Maine, care Rev. W. G. Bennett."

PASTOR J. W. YOUNGMAN, SYLVIA, KANS. —"The Lord is blessing us at Pleasant Hill. We were hindered in our work here for a number of weeks on account of an epidemic of smallpox. However all of our people who were under quarantine have now been released and since there have been no new cases reported recently. Our crowds are increasing. There were 172 in Sunday school last Sunday. We hope to have an average attendance of 200 soon. The attendance and interest in our evening services are increasing, and a few backsliders have been reclaimed. For all of this we praise the Lord. We never worked with a better people than the people of Pleasant Hill."

CANTON, OHIO—"Evangelist C. B. Fugett closed on March 15 an exceedingly profitable and far-reaching revival here. It was one of those old-fashioned revivals brought on by prayer, where the people are visited with mighty conviction, resulting in genuine cases of conversion and sanctification. Large crowds attended regularly, and this while a popular tabernacle campaign was being waged in the city. The sane, gripping, convincing gospel preaching appealed to the people, and night after night the altar was double-lined with seekers. Two hundred different people presented themselves for prayer. Many new folks were reached, and 38 were received into membership, with a nice class to follow next Sunday. The Canton church can never be the same after this mighty awakening. Evangelist Fugett is among our very best evangelists. He rings clear as a holiness preacher, and is a strong booster of the Church of the Nazarene and its entire program. Thus far this assembly year the Canton church has been greatly blessed of God. To date 105 members have been received. The Sunday school is nearing the 300 average. Every department is on the up-grade. Revival fires are burning, the people are encouraged and blessed, and we purpose to realize greater things in the future through the grace of God."—Clark J. Forcey, Pastor.

EVANGELIST HAROLD KIEMEL—"The power of prayer and faith in God with its gracious results have been manifested to me during the past several weeks. While in Junction City, Kansas, in a three weeks' campaign God manifested Himself in a wonderful manner. When human effort failed He who never fails His faithful children gave an old-time revival in which souls were saved and sanctified through His grace. Sister Elsie Snowbarger, the blind singer, assisted in the meeting and was certainly a great blessing. I am praying that Brother Howard, who is our faithful friend and pastor of this church, may continue his

## The Establishing Grace

or

### Sanctification in the Book of Romans

By Dr. A. M. Hills, D. D.

IT IS fully ten years since the Publishing House brought out a small booklet entitled "STANDING GRACE or Romans and Sanctification" by Dr. A. M. Hills. This has been out of print for five or six years and inasmuch as we have had constant calls for it we decided to reprint it for the February issue of the Nazarene Monthly and to print a supply in regular booklet form.

The author, Dr. Hills is conceded to be in the very foremost rank of theologians in the holiness movement and a writer of international reputation. This short treatise is as fine a piece of work as he ever has done and we felt that it should be given a wider circulation than it enjoyed in the earlier edition.

In this booklet the author reviews the entire sin question in the light of the fulness of the New Testament dispensation and shows conclusively from the Scriptures that the atoning work of Jesus Christ must forever have as its objective, the deliverance from all sin and the indwelling and indwelling of the Holy Spirit as an abiding Comforter.

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good work in this place. Last evening I closed another meeting at Richfield, Kansas, in which God gave us precious souls for our labors. Although this is a difficult field we know that God answered prayer in our behalf. The Christ who has meant so much to me in times past is still the same Savior, Friend and Comforter. I go to Plainville, Kansas, from here and I am praying and trusting God for a real revival in this place."

Uncle Buddie, the very first person to send in list of subscriptions at the reduced rate, has secured 303 subscriptions during his tour in the Northwest.

## ANNOUNCEMENTS

**NOTICE**—To our pastors and people who are looking for a good, sane, spiritual evangelist. I would like to recommend Rev. Phillip Hampsten of 607 N. Plum St., Hutchinson, Kansas. He is a young man around 31 years of age and carries a burden and his ministry is wonderfully anointed of the Lord. He has results. I can recommend him without reservations.—I. C. Mathis.

**NOTICE**—I would appreciate any information concerning the whereabouts of a very dear friend, Mrs. Garnet Major, formerly Nellie Moore. I would like very much to hear from her or some of her friends. We were in school together at Nashville, Tennessee, in 1910, now Trevecca College. Thanks for any information you might give.—Mrs. Henry C. Givens, (formerly Rachel Brown), 703-2nd Ave. North, Twin Falls, Idaho.

**NOTICE**—The Annual W. F. M. S. Convention of the Tennessee District will meet at Grace church, Nashville, Tenn., April 22, 23, 24, beginning 2:30 p. m. of the 22nd. All W. F. M. S. members are urged to be present, and all pastors are especially invited to come.—Mrs. G. W. Smith, District President.

**NOTICE**—The Manitoba-Saskatchewan District Joint Convention for prayer, preachers, W. F. M. S., Sunday School and N. Y. P. S. will meet at Saskatoon, Saskatchewan, April 3-5.—A. J. Smith, Dist. Supt.

**NOTICE**—Please use care in selecting papers to be sent to me for free distribution. Avoid sending soiled or pencil-marked papers as they are not suitable to give out to strangers and will not encourage people to read them.—Frank Jeffers, 1676 Douglas Ave., Racine, Wis.

**PRAYER IS REQUESTED**—By a sister in Colorado that they may get settled just where the Lord wants them; also she asks prayer for her sister and husband that they may become Christians in spirit and in truth; for the salvation of a brother who is suffering judgment at the hand of the Lord, for he once knew the Lord; for deep conviction upon an unsaved brother and sisters; for the salvation and uniting of a doctor and his wife; for a sister and her husband, that he may be reclaimed from his wicked life and she may have grace to live true; for a brother in Texas that he may be used to the glory of God.

**NOTICE**—Haldor and Bertha Lillenas will tour the Ohio District in the interest of the Publishing House, and more especially to introduce the new Hymnal. They will give an evening of sacred music and song stories one night in a church. Their slate is as follows: April 5, Toledo; April 6, Wauseon; April 8, Payne; April 7, Lima; April 8, Sidney; April 9, Troy; April 10, Xenia; April 11, 12, Columbus; April 13, Chillicothe; April 14, Ironton; April 15, Portsmouth Tab.; April 16, Dayton First; April 17, Franklin; April 18, Hamilton; April 19,

a. m., Cincinnati, Norwood; April 19, 2:30 p. m., Cincinnati N. Y. P. S.; April 19, p. m., Cincinnati, Central; April 20, Carthage; April 21, Springfield; April 22, Marion; April 23, Shelby; April 24, Mt. Vernon; April 25, Wooster; April 26, a. m., Coshocton; April 26, p. m., Newark.

**NOTICE**—Iowa District: In carrying out the action of our last District Assembly and the enthusiastic vote of our ministers at our recent convention, we have secured the beautiful, commodious, well equipped, shady Baptist Camp Grounds at Iowa Falls, Iowa, for our coming Assembly and Campmeeting, August 12-23. Also a Sunday School Institute is being planned for the first part. Begin planning now for this great annual gathering and spiritual feast, on the banks of the beautiful Iowa River, just thirty-five miles north of the center of the state. More detailed announcements later.—J. W. Short, District Superintendent.

**NOTICE**—We have been singing in week-end meetings and N. Y. P. S. conventions for the past year and will be free to give our entire time to evangelistic work after May 1. Our music consists of duets and solos with guitar and piano, also song leader and pianist. Our ages are 17 and 15 years. For reference write: Rev. T. L. Terry, pastor, Morristown, Ind., and Rev. G. H. Shaffer, 315 Columbia Ave., Muncie, Ind. For engagements write Esther and Byron Carmony, Morristown, Ind.

## DISTRICT ASSEMBLY INFORMATION

**ALBERTA DISTRICT**, at Calgary, Alberta, Canada, March 31 to April 5. Rev. C. E. Thomson, Pastor, 124 Fourteenth Avenue. General Superintendent Williams will preside.

**WASHINGTON-PHILADELPHIA DISTRICT**, at Reading, Pa., April 15 to 19. Rev. J. H. Parker, Pastor, 350 Greenwich Street. General Superintendent Goodwin will preside.

**NEW ENGLAND DISTRICT**, at Wollaston, Mass., April 22 to 26. Rev. E. E. Angell, Pastor, 198 Beach Street. General Superintendent Goodwin will preside.

**NEW YORK DISTRICT**, at Binghamton, N. Y., April 29 to May 3. Rev. Gene Phillips, Pastor, 143 Main Street. General Superintendent Goodwin will preside.

**PITTSBURGH DISTRICT**, at Washington, Pa., May 6 to 10. Rev. H. B. Schlosser, Pastor, 80 East Chestnut Street. General Superintendent Goodwin will preside.

**NORTH PACIFIC DISTRICT**, at Portland, Oregon, May 20 to 24. Rev. Floyd Johnston, Pastor, 6515-17 Street S. E. General Superintendent Williams will preside.

## DIRECTORY

### GENERAL SUPERINTENDENTS

**H. F. REYNOLDS**

Office, 2923 Troost Ave., Kansas City, Mo.

Home address: 61 E. Elm Ave., Wollaston, Mass.

### Spring and Fall Assemblies

Southwest (Mexican) El Paso, Texas, May 13 to 17  
Southwest Pacific (Border work) Los Angeles, May 20 to 24  
Northern California (San Jose), June 3 to 7  
Southern California (Pasadena 1st Church), June 9 to 14  
New Mexico (Portales), June 17 to 21  
Colorado (Greeley), June 24 to 28  
Rocky Mountain (Laurel, Mont.), July 1 to 5  
North Dakota (Sawyer), July 8 to 12  
Manitoba-Saskatchewan (Regina, Sask.), July 15 to 19  
Central Northwest, Aug. 12 to 16

Iowa (Iowa Falls), Aug. 19 to 23  
Chicago Central (Champaign), Aug. 26 to 30  
Kansas City (Coffeyville, Kans.), Sept. 2 to 6  
Missouri, Sept. 9 to 13  
Arkansas (Little Rock), Sept. 30 to Oct. 4  
Mississippi, October 7 to 11

**J. W. GOODWIN**

Office, 2923 Troost Ave., Kansas City, Mo.

### Spring Assemblies

Washington-Philadelphia (Reading, Pa.), April 15 to 19  
New England (Wollaston, Mass.), April 22 to 26  
New York (Binghamton, N. Y.), April 29 to May 3  
Pittsburgh (Washington, Pa.), May 6 to 10

**R. T. WILLIAMS**

Office, 2923 Troost Ave., Kansas City, Mo.

### Spring Assemblies

Alberta District (Calgary), March 31 to April 5  
North Pacific (Portland, Ore.), May 20 to 24  
Northwest, May 27 to 31  
Idaho-Oregon (Twin Falls, Idaho), June 3 to 7  
Nebraska (Hastings), June 17 to 21

### Fall Assemblies

Michigan (Vicksburg), Aug. 5 to 9  
Northern Indiana (Frankfort), Aug. 12 to 16  
Indianapolis, Aug. 19 to 23  
Ohio (Columbus), Aug. 26 to 30  
Kansas (Dodge City), Sept. 2 to 6  
Western Oklahoma (Bethany), Sept. 23 to 27  
Eastern Oklahoma, Sept. 30 to Oct. 4

**J. B. CHAPMAN**

Office, 2923 Troost Ave., Kansas City, Mo.

### FOREIGN SLATE

Bridgetown, Barbados, B. W. I., P. O. Box 253, care Rev. J. I. Hill, March 23 to April 9  
Chiclayo, Peru, Apartado 85, care Rev. Guy McHenry, April 20 to May 24  
Buenos Aires, Argentina, Avd. Gaona 2573, care Rev. Frank Ferguson, June 1 to 8  
Pigg's Peak, Swaziland, So. Africa, care Rev. J. F. Penn, July 1 to Aug. 1  
Brava, Cape Verde Islands, care Rev. John J. Diaz, Sept. 1

### District Assemblies

Dallas, Oct. 14 to 18  
Abilene, Oct. 21 to 25  
San Antonio, Oct. 28 to Nov. 1  
Louisiana, Nov. 4 to 8

## WANTS

**WANTED**—To buy 100 used song books, preferably "Waves of Glory No. 2." Vernon G. Shirley, Reed City, Michigan.

Retail Lumber Yard Manager wants place where there is a good Nazarene Church. Have good job now but no church here. Been retail lumberman 15 years, know the business thoroughly, and can furnish A-1 references. Been a member of Church of the Nazarene 16 years; am 42 years old, married and have three boys. Ask an interest in your prayers that God will lead us to the right place. Chas. E. Rigg, Avard, Oklahoma.

**WANTED**—Second hand folding organ. Write, telling condition of instrument and price wanted and whether prepaid. R. H. Husband, Kincaid, Sask., Canada.

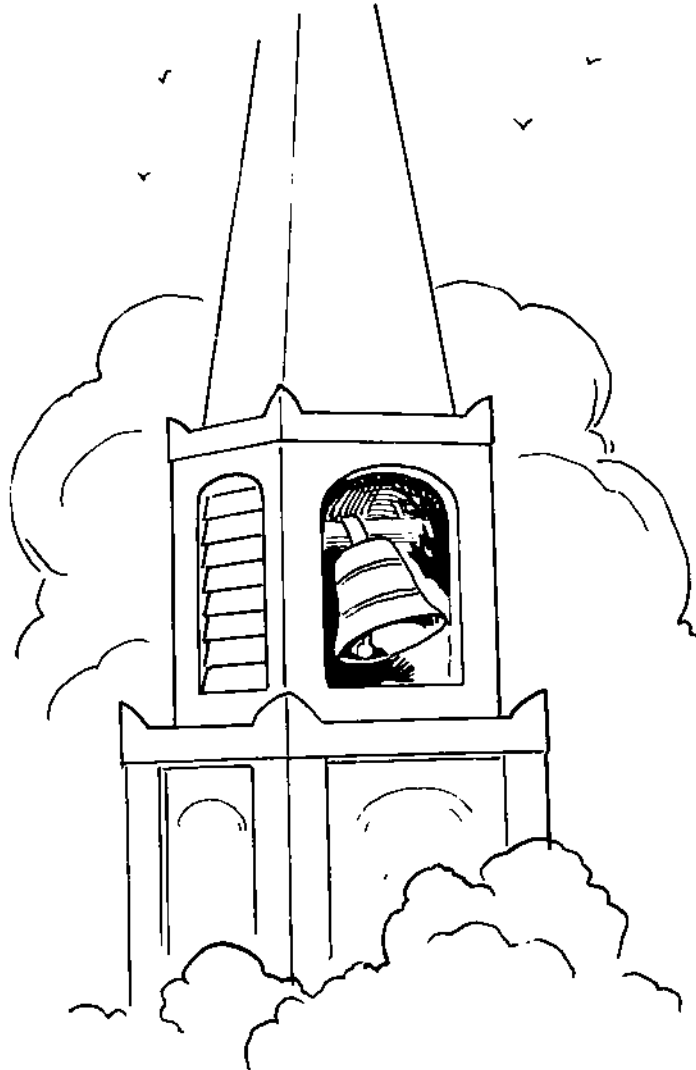
My Gospel Car for sale. S. M. Stafford, Aransas Pass, Texas.

I will be available for revivals or campmeetings anywhere the Lord may lead, after June 1st. I am an elder in the Church of the Nazarene and preach the old rugged gospel, unmix'd with fads, fancies or foolishness. All I ask is entertainment and free will offering. H. A. Erdmann, Lone Tree, N. D.

I WILL PRAISE THEE

## Easter Praise Offering

### Sunday April Fifth



MY LIPS SHALL PRAISE THEE

I WILL PRAISE THY NAME

#### But Suppose You Are Not There?

FOR those who might not be able to attend church on the occasion of the Easter Sunday Praise Offering, we publish this remittance slip, and earnestly request them to observe the Easter Praise Offering by sending their gifts directly to the General Treasurer.

DON'T FAIL US, because according to the action of the January session of the General Board, our next year's appropriations for General Budget expenditures shall be measured exactly by the amount of money paid in on the General Budget for this current year.

**M. Lunn, General Treasurer**  
**Church of the Nazarene**  
**2923 Troost Avenue Kansas City, Mo.**

I am sending you \$ .....  
 as an Easter Praise Offering. Please  
 credit .....  
 church with this amount.

.....  
 Name .....  
 City .....  
 State .....  
 Date .....

LET THE PEOPLE PRAISE THEE