



HERALD of HOLINESS

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WHOLE NO. 834

HIS RESURRECTION JUSTIFIES ALL

THE theses in the Biblical life story of the Christ are interdependent, and the one concerning His resurrection is central to all the others.

He claimed and His followers claimed that He was sinless in His life; but this claim required His resurrection from the dead to make it valid. With Christ in the tomb, every claim to moral and spiritual superiority was checkmated and at least left open to dispute.

He claimed and His disciples claimed that His death was substitutionary, and the ground for hope of justification before God. But this claim was pitiable and beyond the power of one to believe until He arose from the dead.

He claimed and His followers claim that He is to come back to the world in glory and power at the end of this age. But this claim is made to rest upon the fact of His resurrection from the dead; in fact, His glorious resurrection is the proof and sample of His appearing in His kingdom.

He claimed and His followers claim that whoever believes in Him and dies in that faith shall come out of the grave to spend eternity in heaven. But this resurrection of the disciple is dependent upon the resurrection of the Master. "If Christ be not raised, then they that sleep in Him have perished."

He claimed and His people claim that there is a present vital union between Him and those who receive Him; so that He does actually come and "take up his abode" in their hearts and lives. But there could be no such a union as this if Christ were still in the tomb; for the coming of the vitalizing Spirit was wholly dependent upon His going to the Father.

Fortunately, therefore, nothing that has ever occurred in this world since the foundations thereof were laid has left so plain and so infallible proofs concerning itself as has the arising of Jesus of Nazareth from the tomb of Joseph. "He is risen indeed." The angels' voices sing it, the women first at the tomb announce it, the empty tomb asserts it, the eleven apostles bursting from their room of mourning proclaim it, five hundred brethren who beheld Him in His body of glory bear witness of it, and Paul comes away from a vision on the Damascus road to preach it unto the ends of the world.

HERALD OF HOLINESS

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"LOVE WILL FIND A WAY"

ONE of our leading pastors writes of an incident of his work as follows: "I was called to conduct the funeral of a baby. The mother is a widow and very poor. She has a little girl about ten years of age. There were no flowers at the funeral—not one. When we had concluded the service and were waiting for the undertaker, we noticed this little girl weeping bitterly. Suddenly she disappeared, and after a few minutes returned with an old, dusty, faded artificial flower. It was a paper rose, yellow on the inside and green on the outside. The little girl had gone off somewhere and procured the rose and she had also found some perfume which she had sprinkled upon the faded flower. Also she had found a button or badge upon which were the words 'I care.' This she had pinned to the faded, artificial rose. On the way to the cemetery we sat in the front seat with the driver, while she with others sat in the rear and held the little white casket on their laps. While the grave was being filled we saw her hot tears fall upon the fresh earth and heard the muffled sobs as they came from her little, broken heart. When the grave was filled she deposited her one flower upon the little mound. We saw the tears come into the eyes of the undertaker, and as we came back home and mused upon this most touching incident, we thought, 'Love will find a way.'"

And as we think upon this matter at this Easter season, we too are convinced that "Love will find a way." For it was love—infinite love which sent Jesus Christ into this world to die and to rise again and to make atonement for our sins and to open for us all the gates of life. And let us too remember that God did not choose just one of many ways, but that when heaven and earth and the regions under the earth had failed to produce one worthy to break the seals on our doom's day book and release us from the mortgage which sin had placed upon us, that God took from His own bosom the Son of His love and made Him an offering for us and a Deliverer to us. When there seemed to be no way to redeem us from sin and death and hell, love, infinite love, "found a way."

And while we look with pathos upon the scene of a little child placing an artificial flower upon the grave

of a little sister or brother, let us not forget that flowers speak the language of hope. The little child was not in despair, but possessed somewhat of the light which springs from Easter. Shall she see that little one again? The empty tomb in the garden near Golgotha tells us that she shall. "Because he lives, we shall live also." The grave could not hold Him, and because we trust in Him, it shall not be able to bind us. Dawn shall follow the night, because the resurrection followed the crucifixion. Our Savior, once crucified, is now our living Lord.

The whole creation travails in pain and pants for deliverance from oppression. Sin has not only cursed accountable creatures, but it has cursed little children and the whole creation beneath mankind. But the full sweep of the Easter promise includes a new heaven and a new earth wherein dwelleth righteousness. It promises the restoration of the Edenic relation and state for the redeemed through Jesus Christ and for all irresponsible nature. When redemption is complete the world will have no more thorns and thistles and briars, and the redeemed shall have no more sickness, sorrow, death or tears. And Easter is the foregleaming of that blessed and full redemption. There are many difficulties in the way of the realization of this full blown hope, but knowing that God is the Author of the hope, and knowing that He is a God of love as well as a God of power, we most confidently proclaim that "Love will find a way," even in this.

THE KANSAS CITY DISTRICT

Editorial Correspondence

March 6 to 9 was the date of the "Midyear Convention" of the Kansas City District this year. The place was Ottawa, Kansas, and it was the editor's good fortune to be the special speaker this year. The convention was well attended by the pastors, evangelists, representatives of the Sunday schools, N. Y. P. S., and W. M. S. of the district. The evening services were well attended and the occasion closed with a good revival spirit on.

By most energetic and industrious efforts, Pastor E. R. Shook and his church at Ottawa, were able to get their new church sufficiently finished to use it in the entertainment of the convention. They have a splendid edifice, a good equipment for Sunday school work and a good outlook for future development in the beautiful and hospitable city of Ottawa.

The Kansas City District, which includes the eastern counties of Kansas and the western counties of Missouri, was organized in the fall of 1925, and Rev. N. B. Herrell, one of the veteran District Superintendents of the Nazarene movement, being formerly of Pittsburgh, Idaho-Oregon and Ohio Districts, was chosen District Superintendent. He has been twice re-elected and is giving all his time and strength to the building up of this new district.

Herrell is an all-round Nazarene and tries to keep his program balanced. But for all that, he is consti-

tutionally and temperamentally a home mission man and a church builder. There is so much going on on Herrell's district all the time that one feels a little dizzy when attempting to sketch it. I do not know the record of revivals and the organization of new churches. But I know that since the district was organized—in just two years, one may say, new churches have been erected at Webb City and Joplin, Mo., and at Neodesha, Ottawa, Kansas City, Lawrence, Coffeyville, and Iola, Kansas. And they are good buildings—better buildings, some say, than the work demands just now and than the churches are really able to afford. But Herrell urges his men to build with the future in view and with the hope and plan for development and growth. The Webb City church is built of stone and is a monument to the faith and industry of that young giant, the pastor, Scott Blystone. The Joplin church is of brick. Neodesha, Ottawa, Kansas City and Lawrence have splendid stucco buildings. Coffeyville and Iola purchased their buildings already built by others and they are in good locations and are wonderfully commodious. Jacksonville, Tiro and Cherryvale, Kansas, and Lamar, Mo., are to begin work on their new meeting houses right away—at least one of them will begin within thirty days. Carthage, Mo., Nazarenes have given their church a good overhauling. Lawrence has built a neat new parsonage, and Topeka, Kansas, has bought a good home for the preacher.

Just a few months ago our work at St. Joseph, Mo., was a home mission project. Now it is an organized church of twenty-five members, of as fine a band of sacrificing Nazarenes as can be found. They are renting both church and parsonage, but are planning to buy this summer. With only three or four salaried men in the church, they raise around one hundred and forty dollars a month for the work. J. J. Steele and wife are the pastors and they are as dependable as their name implies.

Rev. H. N. Morris and his little band of devoted saints at Cherryvale, Kansas, are turning defeat into victory, paying their bills, increasing their attendance and moving on with the true Nazarene swing.

The Kansas City District is a fertile, but difficult field for our work and mere "hangers-on" can do no good there. It takes patience and persistence and just about all the other qualities that are possible to preachers and Christian workers to make headway. But, as Jernigan says, "It can be done."

I greatly enjoyed my visit with the brethren of my home district, and have not seen a cleaner, finer, more devout and aggressive set of men and women anywhere than gathered for the convention in Ottawa. And in order to be fair with the Ottawa church, I went and preached to them the Sabbath preceding the convention and remained with them over the succeeding Sabbath.

EDITORIAL COMMENTS

In spite of the fact that our day is notable for its number of murders, suicides and tragical accidents, still it is what may be called a "soft" age. By this we mean that parents ruin their children by indulgence, communities encourage criminality by their want of backbone in matters pertaining to law enforcement, the Church and its preachers show a decided tendency to preach smooth things and to "heal the hurt of the daughter of my people slightly." Of course there are extremes, but there is not much preaching on sin, death, hell, judgment and other vital but unpleasant themes. We have just recently been told of two "old war horses" who have adopted some form of "no-hellism" in their old age. We are inclined to think of their situation as an affliction of dotage, but we have no inclination to tolerate their heresy, for only the most masculine gospel can reach and meet the needs of our day.

It is possible for one to become so consumed with the work of the Lord that he will forget the Lord himself. Brother Theo. F. Harrington sends us the following example taken from Dr. B. Carradine's sermon on "Christ Lost and Found": "In a certain large religious denomination there was a preacher greatly gifted in intellect and administrative power. He was chosen at once to preside over church assemblies and was speedily thrust to the front as a leader in all church business of great moment. He soon became absorbed in the multitudinous duties of his position. He began to think he could not be spared from the world and church. When in the midst of it all he was laid upon his death-bed. A preacher in speaking to him about his spiritual condition was first surprised and then alarmed at his evasive replies. Becoming still more concerned as he saw the state of the dying man, he took a second preacher into his confidence and together they visited and prayed with him. To their amazement they found that the man before them while busy in the temple had lost Christ. 'While thy servant was busy here and there, lo, he was gone.' Day after day these two servants of God conversed, prayed and labored with this man who had become so great in church affairs and so little in grace divine. After a week's faithful work with him the man said a little while before death that he was reconciled to go. He was saved, but saved as by fire."

M. Quad of Portland, Oregon, asks: "How long should we pray, anyway?" And then proceeds to say, "I have known people to pray for hours and not be ten feet from where they started. After all, it is not how long we pray, but how we pray. It is a little like asking how long should I talk on the telephone. Common sense would say that if I hang up before I get my party, I have not telephoned at all. Pray until you touch the skies. Pray until heaven opens on your soul. Pray until you hear from the other end of the line."

THE DAWN OF THE EASTER MORN

By Basil W. Miller

It began to dawn toward the . . . day (Matt. 28:1).

THE nightshades were retreating before the onslaught of the purple dawn. The hues of silver and golden light were circling the eastern skies.

The wide horizon began to flame with streamers of fire as the disc of the sun rushed out on the course of a new day. The rising aurora of that morning burst upon the grandest daybreak of the ages. That twilight between the dawn and sunrise symbolized the victory of God over the long eventide of man's moral and spiritual degradation. Across those jagged hills that made up the garden of the sepulchre, following the meandering path, came two women whose souls thrilled with hope of the resurrection. The first blush

of the morning transformed itself as the sun lay golden-soft over the landscape. On those noble two trudged with faith still believing the Master's promise that on the third day He should come forth from the tomb as conqueror of death, hell and the grave. The vast cathedral of the world fled and all they could see was the rolled-away stone, the empty tomb, and two heavenly visitors clad in holy white. With a voice that fell in a rippling cadence the Easter message was heralded, "He is not here; he is risen." Glorious words—the first words of hope that the race had heard for centuries—words that lighted the pathway to eternity—words that ring through the halls of the ages with the promise of life beyond the tomb—are these.

The sky grew ensaffroned with indescribable hues. The perfume of the wild rose and the lily that carpeted the earth saturated the garden with their sweet fragrance. The leaves syllabled those words of the angels in melodious whispers. The gray air rang and rippled as all earth became a riot of music. The dingy gloom of life's past faded to the bright-tinted hope of the future. Strange laughings and glitterings of silver brook nearby took up the strain of that Easter song. All nature—flowers with their gorgeous colors—the bird orchestras with their choruses—the mountains and the hills with their mute adoration—heralded the anthem of that new day, and in glad acclaim sang out,

*"Christ is risen, Christ is risen!
He burst His bonds in twain;
Christ is risen, Christ is risen!
Alleluia! Swell the strain!"*

The dawn of the first Easter morn was the dawn of a new day for man. It was the dawn of a new day of resurrection promise, of peace for the sorrowing heart. It was the dawn of a new day of conflict, but of glorious victory. On this Easter day, though centuries in their mad career have rushed by, the message of the resurrection, of the risen Christ is one of cross-bearing, yet of crown-wearing, one of trudging mountain pathways, but of surely seeing the sun of the ages rising over the eastern hills of eternity! For the Master the path that led through Gethsemane led to the Easter dawn.

I. *It was the dawn of a day of peace.* That Easter dawn was the breaking of a new day when the sea of life rages with the wildest waves, but when the helm of the ship was in the hands of a safe Pilot, and of a Captain who weathers the fiercest storms. Could that company, the followers of Jesus, have foreseen the storms that would break on their sea—watched the billows of hate—measured the strength of the tempests of persecution—felt the icy blast of their age—possibly their faith would have been shaken. Though the storms did break in all their outrage, and the winds with turbulence did blow, and the tempests did riot with the blast of a volcano,

still the Master's promise held true, "I am with you always." He guided their fate through persecution the most rapacious, and fury the most fiery, by burning stake, the arena of the battling amphitheatre, amid death the most ferocious, and passion for blood the most unappeasable.

At this Eastertide this is our message: The wild waves may blow but the Pilot who bears the keys of victory o'er all hell will safely steer us through. The assailing hosts of the soul's enemies cannot overwhelm us when the risen Lord is in charge. Luther was challenged but the Master stood by his side. Saints, bedridden long weary years, testify to the power of this Easter message, though the winds blow and beat into a frenzy the sea of life, still there is a quiet calm, a

EASTER

*Easter! day of upspringing hope,
For hope, alas, had died
When on Golgotha's barren brow
Our Christ was crucified.*

*The monster, Death, foul child of hell,
For ages had held sway,
But Christ his victory took away
On that first Easter day.*

*Christ victor yet, He paid the price
That our redemption cost,
Christ bought our ransom once for all
And none need now be lost.*

*And so today with gladsome hearts
We glorify His name,
Redeemer, Lord and Brother, too!
His praises we proclaim.*

—By E. C. H

peace born of heavenly communion, when the Master rides the same stormy sea. Soul for thee there is this day hope in the risen Christ; He too will pilot thee o'er life's uncharted sea; He will temper the blast of the chill wintry winds to thee; He will anchor thee to the "rock eternal" where though the violent storms may sweep the soul remains in a quietude serene. Then with the poet you can sing,

*"Blow your wildest then, O gale,
On my bark so small and frail;
I shall never, never, fail,*

For my anchor holds, my anchor holds!"

II. *It was a dawn of a day of assured victory.* The call of the risen Lord was to a life of battle. He promised not that those at ease in Zion should wear the crown of victory. He did not provide for the protection of those who should flee from the enemy. The sword He offered to the soldiers of the army of Immanuel was short, one to which to win, the warrior must add a step, as the Spartan father charged his son. To follow the risen Lord into battle means that fiery darts will be showered upon you, enemies the boldest will be encountered, and soldiers under the standard of the general of the hosts of hell will assail. This is a challenge to a battle more fiercely fought than that led by any famed warrior of antiquity. There is no place in the army of the Lord for any but the bravest. Courage is demanded that will equal that of a Daniel.

Hannibal, the life-long enemy of ancient Rome, had crossed the nations, climbed to the heights of the Alps, and on their summit he addressed his soldiers thus, "Soldiers you are naked and ill-fed. Back in your native land are wives and sweethearts that have offered you on the altar of patriotism, that the enemy of the fatherland may be conquered. I offer you no tent in which to sleep; the rigors of the mountains are all I can promise. But yonder lies the sunny plains of Italy, yonder are her well-filled granaries, and her treasures. Choose ye each man the retreat or the battle." Every soldier faced toward the southern slopes of the mountain that led to sunny Italy. This is the call of the Master, to the battle, at the consummation of which lies the victory. Yes, the day of battle had dawned. Napoleon cried out to his soldiers from the same mountain heights, "Soldiers of the republic, yonder lies Italy. I design to lead you to the most fertile plains of the nation. Rich provinces and great cities will be in your power; there you will find honor, glory and wealth. You are utterly destitute. You must gain battles without cannons, pass rivers without bridges, perform marches without shoes. Soldiers of France will you be wanting in courage or perseverance?"

Soldiers of Immanuel, the Master designs to lead you to victories far grander than those of a Napoleon, to fame more enduring than that to be gained in Italy, to wealth more lasting than the treasures of the land of the Cæsars. He charges that we fight on until

the break of day. He commands a forward march; He promises life eternal; He holds out rewards to the battle grander than those of any leader of soldiers of antiquity. When Pizzaro faced south, came to the isthmus, mutiny broke out among the adventurous sons of Spain. They would fain assassinate their favored leader of a few days since. But the brave Spaniard drew from its scabbard his faithful sword, flashing it in the gleaming sunlight, he let it fall to the sands of that southland, sketched a line with its point, and said, "To the north lie Cortez and the victories of Mexico, ease and comfort, but no gold to be gained and no valor to be displayed. To the south are fever-ridden sections, swamps to be marched through, rivers to bridge, and mountains to scale, but the fabulous gold of the Incas are yours to conquer and to possess. Every man that loves gold more than life, and fame more than ease, step to the south." As the general stepped across the line, every soldier followed his example, and marched to the gold of the Incas.

A day of battle but of victory! The message of the risen Savior is one of victory. For the soul that will follow there are territories of broad extent to conquer, treasures to explore, the gold of holy conquest to possess. With the Lord in command, who will not dare to follow? The fight may endure for a season, but when the smoke of battle clears away the garlands of victory shall be placed on the brow of every faithful soldier. The more fierce the battle, the greater the glory of the victory. When the Cæsars marched back to their imperial city after long sieges of conquest they led captive kings and queens, gorgeously robed, bound with golden chains to the chariots of their conquerors, and all Rome cheered the royal procession. Yes, there will come a day when the last battle will have been fought—the last victory will have been won—and the last sword of contest will have been sheathed—and the last firing line will have disappeared—and the last command, "Forward march," will have been given—and the last enemy death shall have been conquered. Then it will be the royal procession led by the armies of heaven, with the Captain of our salvation in charge of the victorious host. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9,10).

III. *That Easter dawn was the breaking of a day with a cloudless sky.* Clouds on earth have swung low. The gloom of sorrow is the lot of mortal man. The nightshades of sickness have checkered even the noblest lives. The valley of the shadow of death must be passed through. Grievs will wring the heart, and disappointments will tear at the tender cords of the soul. Fogs may obscure the face of the shining sun, and the stars of the night may not burst forth.

But the message of the risen Christ is one of a cloudless day. For every night, He makes the stars of hope shine with lustrous glory. Even in nights of sorrow, as the psalmist says, "He giveth songs in the night." In the valley of the shadow of death the hand of the Master is on His child to lead him safely through. For the clouds that overhang the soul, He gives the voice of God as it speaks out of them. When the final day of eternity breaks and the City Beautiful comes in view, and the towerets of the city of the King of kings shine out through the retreating shades of the night of sin, not a cloud—sorrow or sighing, sin or disease, heartaches and pangs—will mar that sky.

The cloudless sky is the consummation of the breaking dawn of that first Easter morn. No Easter dawn in the distant centuries, then there would be no morn of eternity without a cloud of disappointment for man. Every hope of humanity hinges on that first Easter day. Life with its glories and conquests for the saint was assured when the Christ of the cruel cross arose as promised before His crucifixion. On this Easter tide then with all nature may our hearts sing,

*"But the tomb where they laid Him soon was empty,
The angels came and rolled the stone away;
I am looking today for His appearing,
When He shall come and catch His bride away."*

PITTSBURGH, PA.

WESLEY'S "PLAIN ACCOUNT"

By WILL O. SCOTT

IT might be said of Wesley, the founder of Methodism, what was said of the forerunner of Christ, and what might as truthfully be said of Knox, Calvin, Fletcher and many others: "There was a man sent from God whose name was John." The most important production from the pen of John Wesley was his volume of sermons numbering upwards of one hundred. He had the ability to win a high reputation as an elegant writer, but despising the mere praise of men, he wrote as he preached in the style and manner he thought best adapted to convey the truth and win men to Christ.

In no other of his numerous publications is the breadth and depth of his logical force and convictions more manifest than in his "Plain Account of Christian Perfection," not only believed in but taught by him—a work that has stood like a Gibraltar against all the numerous and repeated assaults against the doctrine of scriptural holiness, an anvil that has broken many hammers. Mr. Wesley's avowed purpose in writing this spiritual formula was a serious duty he owed to the serious part of mankind, to know all the truth as it is in Jesus, to draw a picture in full length of man's lost estate and the extent of his final and full redemption.

It was no doubt just about this time that Wesley, though trusting Christ alone for salvation, and "felt

his heart strangely warmed," his faith was still weak and needed all the forces of his mind and spirit to be applied in its higher culture. To this end he sought association with the spiritually minded Moravians, journeyed to Germany and had a talk with Arvid Gradin; visited Count Zinzendorf who laid claim to having received all the fullness of salvation in conversion. The reading of Bishop Taylor's "Rule and Exercise of Holy Living and Dying" profoundly impressed him, as also "Christian Pattern" by a Kempis and "Serious Call" by Mr. Law.

But Mr. Wesley acknowledged that when in 1730 he became "a man of one book," the Bible, he discovered that all roads led to Christ and that not only "in him dwelt all the fullness of the Godhead bodily" but that He could "save to the uttermost," and could cleanse from all sin, "thus giving a severe rebuke to those who claim there can be no perfection on earth." Wesley's first sermon on "Perfection," which was afterwards further developed as new light came, was in 1740 when in response to the bishop of London's request that he give to the world an outline of his teaching, he showed in what sense Christians are not perfect and in what sense they are. "We believe," he thus writes in his "Plain Account," "that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistakes, or from manifold temptations, or from numberless infirmities. There is likewise no perfection of degrees which does not admit of a continual increase. Neither is there absolute perfection on earth."

Mr. Wesley devotes much space to answering the many current objections to the views entertained by many, most of them through ignorance of the Scripture and prejudice generated by the carnal mind. We quote from the numerous answers respecting the many phases of the controversy. "There wants not, we know, a cloud of witnesses who have received in one moment either a clear sense of the forgiveness of their sins, of the abiding witness of the Holy Spirit. But we do not know of a single instance in any place of a person receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a new clean heart. We know likewise," he continues, "that God may, with man's good leave, cut short his work in whatever degree He pleases and do the usual work in a moment."

In answer to the question about the soul's going out of the body, effecting its purification from indwelling sin, he says: "If so, is it not something else, not the blood of Christ which cleanseth it from all sin?" Regarding children born of perfect Christians, page 75: "Sin is entailed by our first parents. In Adam all died. Grafts on a crab-apple bear excellent fruit, but sow the kernels of this fruit and they reproduce crabs."

In answer to the anxious inquiry whether the sanctified have need of further grace, he answered with a line: "Every moment, Lord, I want the merit of Thy blood."

THE RESURRECTION, AND WHAT IT MEANS TO US

By Rev. Ivan L. Flynn

He is not here; he is risen as he said (Matt. 28:6). **T**HERE are two facts that stand or fall together in the life and history of Jesus Christ: His miraculous birth, and His resurrection. If one is true, so is the other. But skepticism would advance many objections to the resurrection of Christ. They tell us that He never died. His apparent death was only suspended animation. Under the terrible suffering of the crucifixion, He swooned away and they thought He was dead. Let us adduce some proof of His death: (1) Pilate, the Roman governor, condemned Him to the cross to be crucified. (2) He was nailed to the cross, where He hung six hours. (3) The soldiers pierced His side from which came blood and water. (4) The soldiers reported officially to the governor He was dead, which was accepted, and His body released to Joseph. (5) His enemies, the Jews, pronounced Him dead. (6) His friends believed He was dead. (7) He was put in the tomb and the tomb sealed and guarded.

But some say He never rose from the dead. Those who do not believe in the resurrection of Christ declare it all a fraud, a fabrication of the disciples. And, if they saw anything, it was not the real Christ, but an apparition; it was something else. He never rose. It was an hallucination of the mind; they imagined they saw Him.

But did He rise from the dead? That He died there can be no question in the face of so many facts.

But did He rise? The Scriptures say He did. He was seen at least eleven times by His followers. At one time five hundred saw Him. Were those witnesses trustworthy? Do we doubt the veracity of those men and women? What evil motive could they have had, or what could they have hoped to gain by telling He arose from the dead, when they knew He did not? Could they have stolen Him from a sealed and guarded tomb?

Three worlds were concerned in the resurrection of Christ. If He could not be resurrected, hell had triumphed at last. The grim monster death was conqueror. He who had for 4,000 years held the keys to the tomb was still on the throne waving triumphantly his scepter of death. All hell was concerned. They were in jubilee, Christ is in the tomb, death reigns, hell has won. Diabolus has won the day. But wait! All earth was concerned. The disciples were sad. The women were sad. Sad and lonely they walk alone. If He rises not the race is helpless, if not hopeless. All would be lost. Heaven is concerned. All the dead were concerned. The question on all lips, "Shall he rise?" The Father takes plenty of time to examine the evidence, like the judge on the bench, He is in no hurry. With bated breath, angels and redeemed spirits waited, watched, hoped. Shall He rise? The soldiers guard the tomb. Tramp, tramp, tramp. Shall He rise? Hell says, "No!" Earth says, "We don't know!" Heaven says, "Wait and see." Look!

GLIMPSES OF THE FUTURE AS SEEN THROUGH THE OPEN TOMB OF JESUS

By ROBERT LEWIS SELLE, D. D.

*An open door with history sublime
Connects two worlds, eternity and time.
It was the guarded grave where Jesus lay
But opened on resurrection day.
The stone which sealed the tomb, so large and great,
Completely hid from view the future state;
But Easter morning it was rolled aside,
And forth He came—alive—the Crucified!*

*He left an open door that none can close
Through which we catch a ray of light which shows
Important things that we should gladly know
About the future into which we'll go.
The first of these is life, beyond death's gloom
As seen by looking through the open tomb.
The question is forever settled right—
Beyond the grave, as seen, there's life and light?*

*That ray of light which flashes through the grave
Shows Christ alive who died our souls to save.
Emmanuel! Emmanuel! All hail!
He is alive! His cause can never fail!*

*The awful darkness filling graves with fear,
That ray of light dispelled and made it clear;
And so it will remain for evermore,
Because God's angels opened wide that door.*

*Also, another fact was there revealed
Which had been wholly hitherto concealed;
And that was, Jesus knew His friends, the same,
As He had known each one before, by name;
And walked and talked with them with greatest care,
Which proves "That we shall know each other there."
Of future recognition there's no doubt
Since Jesus from the grave—alive—came out.*

*That grave was Joseph's own and filled with dread,
Made only for the housing of the dead.
Like other graves in all the ages past
'Twas made secure to hold its victim fast.
But what a change when giv'n to Christ the Lord.
He broke its seal and rose; and in accord
With what He said, and left His grave a door
Between two worlds which can be shut no more.*

ROGERS, ARKANSAS

a flash of lightning, angels come, the soldiers drop as dead men. The earth quakes, the stone is rolled away. Behold an empty tomb! He has risen! He has risen! Such a shout as went up from the myriad denizens of the spirit world. Heaven and the redeemed rejoice. Hell rages, devils howl, demons tremble. Hell is defeated. Jesus has wrested the keys from monster death and thrown him from his throne, and with a mighty shout He proclaims to three worlds, "I have the keys to hell and death." Shout, ye saints, rejoice, oh, earth, the victory is won for us!

What does the resurrection mean to us? It means as He lives, so shall we. Out yonder on some glad Easter day we shall rise. We go down to the tomb scarred and bruised, limp and lifeless, with a bent form, a mutilated body, but on that coming glad day, we shall rise in perfect health, with a perfect body. All pain, sickness, disease are on this side of the grave. What a day! Do you see them come from the east and the west, from the north and the south, from far and near? Hear them shout as they come from the graveyards of the world, from Tours and Crimea, Jena and Austerlitz, Waterloo and Hastings, Gettysburg and Arlington Heights, from Verdun and the Marne, they come, from the deep ocean bed, from burning sands and the frozen north. From the pathless jungles of the mission fields, they come. Fathers and mothers, brothers and sisters, children and loved ones, they come, they meet, they clasp each other to part no more. Oh, hear them sing at last! "O death! where is thy sting? O grave! where is thy victory?" See them, they meet at the Eastern gate. Up the street they march with palms in their hands. Up to the throne of God. See them as they kneel and cast their trophies at His feet and join with the host of heaven:

SHERMAN, TEXAS

PARAGRAPH SERMONS

By Rev. J. E. Bates

A Spanish artist was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure of the Master, but he put on the table in the foreground some chased cups, exceedingly beautiful, and when his friends came to see the picture, they said, "What beautiful cups." "Ah!" he said, "I have made a mistake; these cups divert the eyes of the spectators from the face of the Master." He then took his brush and rubbed them from the canvas, that the strength and vigor of his chief object might be seen as it should. God's mercies often absorb our attention and we do not see Him, so He takes them that we might not be deprived of the greater blessing.

A little study of the life of Jesus Christ reveals to one the freedom with which He went about His work. The people of that country and day had become so enslaved to certain customs and practices; but when Jesus came he went over them with such grace and

freedom until they themselves were interested. Thus it is today, the Christian worker who can pursue his duties, following certain permissible forms and not become a slave to them, will attract attention.

Jesus was a lover of men. At the tomb of Lazarus, the tears of Jesus called forth the testimony of the crowd. "The Jews therefore said, Behold how he loved him." The young man of moral integrity and legal holiness sought to know from the preacher the way to secure eternal life. "And Jesus looking upon him loved him."

We have thought that one of the dangers that threatens the church is, that tendency to become formal, stereotyped or mechanical, getting into the habit of doing things for the sake of doing them, and losing sight of the objective. It is possible that a minister may become formal and his ministry become a mere business with him. It is also possible that anyone active in the church may become so enthused in the doing of even legitimate things that his activities will be like those of Samson, just going in a circle.

Too large a value cannot be placed upon personal work. Many times people come into service who are hesitant to enter, feeling perhaps it is only for those who are members. The enemy of all souls leads them to believe they would not be welcome. Perhaps they are led to believe that they are not properly dressed, or should they come in, they would enter and go out unnoticed, and thus through such delusions are kept away from service. The alert business man is looking for friends whom he can soon interest in his commodity, while he is on the street; so likewise, let us as Christian men and women, as we are about the duties of life which bring us into contact with men and women, be wide awake and try to direct the conversation making place to invite them to the house of God, assuring them of a genuine welcome. Then let us watch for them in the audience, and when they come, make a special effort to make them welcome. People pass us on the street, sit by us in cars, and eat their food across the table from us, whose hearts are burdened beyond the power of words to express. He whose voice schooled the fishes, whose command stilled the waves, whose tenderness brought panic to angry mobs, is waiting to lift the burden. He wishes to use you to bring them in contact with Him, and thus bring blessing to yourself also.

It is said that a traveler who accepted a ride from a passing neighbor insisted on keeping his load on his back, saying, "You are so kind to permit me to ride that I shall certainly not impose upon you by compelling you to bear my burden also." Jesus wants to bear you and your burden too and exhorts you to cast all your cares upon Him; "for he careth for you."

"COME, SEE THE PLACE WHERE THE LORD LAY"

By Evangelist G. F. Owen

MANY people witnessed the crucifixion of Christ, and there was a sufficient number who witnessed His burial to prevent any doubt about the place. For some thirty-seven years the people of Jerusalem knew well the place where He was buried. But then a tragedy came—Jerusalem was destroyed. In 70 A. D., Titus came as a conqueror. He besieged the city and pled with the people to submit to him, but they refused. Then the carnage and devastation began. The people were not only either slaughtered, made captive, or driven away, but the buildings of the city were demolished. So complete was the destruction of the city that historians inform us that not a single place could be used for habitation. One thing, however, we are certain of and that is that during the sixty years which followed Jerusalem's history is a blank. It is doubtful if many of the former residents who were Christians ever lived there again, and if they did they were only children when they fled from the city, and on their return would not be able to identify places in their city where devastation had been so complete sixty years before.

During the beginning of the fourth century (312 A. D.) Emperor Constantine is supposed to have had a vision of a cross in the sky and the words "By this conquer." At once he declared himself in favor of Christianity and made the cross the standard of his army. Such phenomenal success attended his battles that he soon became the master monarch of Europe and Asia. The emperor desired to pay his debt to Christ and Christianity, therefore bestowed many honors on Christianity, and sponsored a move to locate and recover the tomb in which Christ had been buried.

Helena, the royal mother of Constantine, came to the Holy Land and to the city of Jerusalem. Her chief object was to find the tomb in which Christ lay. Catholic priests were her advance men, and after digging and removing the debris from about a hill-top they produced three crosses which they declared to be the ones on which Christ and the two thieves had been crucified some three hundred years previous. Near this hill-top a tomb was located and declared to be the tomb of Christ. Helena spread the news, the Catholic world rejoiced, and Constantine gave orders for the

bishop of Jerusalem to erect an edifice over the place.

Helena continued to give her attention to the matter until a beautiful and substantial building arose over the site. In fact it was a duplex structure: one part over the hill-top which they thought to be Calvary and the other over the tomb where they said Christ had been buried. In the year 337 this building was dedicated and called "The Church of the Holy Sepulchre." Then pilgrimages began to be made. From almost all Christendom they came weeping, praying and worshiping.

This building stood for 280 years, until 614 A. D., then the Persian conqueror, Chosroes II, demolished the building and set fire to it. Public subscriptions were taken in almost all parts of Christendom. These offerings came pouring in and soon another structure arose on the ashes of the former.

Three hundred and fifty years passed by and Jerusalem had fallen into the hands of the Moslems. They hated the Christian shrine and the Caliphate of Maez gave orders for its destruction. This order, however, was not completely carried out until the so-called "Mad Caliph Hakem" fulfilled the desire of the Moslems in 1010 A. D. Thirty years passed by and this site was left barren, then permission for the rebuilding of the church was granted and in eight years Christianity finished the building which was taken



THE "GARDEN TOMB"—NEAR GOLGOTHA

charge of by the Crusaders when they entered Jerusalem in 1099. At once they set about the task of enlarging and beautifying the structure. This church stood until in 1808 when it was burned in the great conflagration, but in two more years another church was reared. This building was not so beautiful nor so substantial as the former ones, but it stands today the pride and glory of eastern Christians.

No place in the Christian world has been regarded with such awe and treated with such reverence as that occupied by the building known as "The Church of the Holy Sepulchre." No place has been fought for and longed for as has this one. For almost fifteen centuries the faces of European and Oriental Christians have been turned devoutly toward it. It is estimated that two-thirds of all Christendom love this spot above all others because they believe it to be the sepulchre wherein their crucified Lord lay. However,

these, for the most part, are members of the Roman, Greek, Gregorian, Coptic and Jacobite churches which are all similar to the Roman Catholic church as we know it in Europe and the Americas. But with them all their eyes have longed to see the sacred relics, their lips to kiss the stones, and that kneeling or falling prostrate they might weep and pray where our Lord's body lay. "These as a rule," says Mr. Wallace, "are not troubled about the correctness of the location. Their traditions and priests have told them that this was the place where Christ was crucified and buried and they ask no better reason for their belief. To them this building covers the holiest ground of earth. . . . Millions have moved toward this shrine made sacred to them by all that they know to be sacred and holy, and by the pilgrimages of their brethren of like faith."

Many have been the times that I have gone to this church. My personal friend, Mr. Nasabi, is vested with authority and power from the government to keep guard over the place, and to hold in his possession the keys which open and close the doors to those who resort there for worship, instruction or curiosity.

I have been privileged to inspect almost every room, nook and corner of this building. To see, beneath the diamond studded cross, the rent in the rock which they claim was caused from the earthquake that took place when Christ was crucified; and to see the richly embellished tomb so commonly called "Christ's Tomb," and the nearby tombs which are pointed out as the ones used by Joseph of Arimathea and his family. I have seen the spurs and armor of Godfrey of Crusader fame. I have seen almost everything there is to be seen about the building, and have studied the place from many angles, and after all this, must confess that I, with the majority of the Protestant world, have little or no faith in this being the place where Christ was either crucified or buried. The place has been made sacred by the pilgrimages, tears, prayers and sacrifices of millions who in their simplicity love the name and fame of our Lord. The place is interesting as well as instructive and should be seen by all who go to Jerusalem, but it fails to meet the scriptural requirement for Calvary and the tomb used by our Lord and Savior Jesus Christ.

On a lone gray hill, north of Jerusalem, a "stone's throw" from the ancient wall, and four hundred feet *outside* the Damascus gate is a site which for many years has been held sacred by the Protestant world. This hill covers three acres and meets the scriptural requirement for the place where our Savior made the sacrifice for sinful man.

The Jews sometimes call this "the place of stoning," and the description given in their documents seem to identify this as their place of execution. The side of this hill, which faces Jerusalem, is very precipitous and the position of the rock strata resembles a skull—the eyes, nose and mouth are very distinct. "Golgotha" means "The place of the skull," and the Bible account says, "And when they were come unto a place called

Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall, and when he had tasted thereof he would not drink. And they crucified him, and parted his garments." Almost 2,000 years have passed since that tragedy took place, but the ravages of time have failed to wear away that skull face in the side of that lone gray hill.

It was this place that Dr. Carradine and Brother Pickett had in mind when they wrote that song:

*"There's a hill lone and gray,
In a land far away,
In a country beyond the blue sea,
Where beneath that fair sky,
Went a Man forth to die,
For the world and for you and me."*

And the chorus:

*"Oh, it bows down my heart,
And the teardrops will start,
When in memory that gray hill I see;
For it was there on its side Jesus suffered and died
To redeem a poor sinner like me."*

In John's account of the disposition of Christ's body, he says: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; *for the sepulchre was nigh at hand.*"

So the sepulchre was "nigh at hand," and would be near the place of crucifixion; therefore search was made, and only a few rods from the summit of Calvary they found, in a garden, a rock-hewn tomb which met all the requirements of the Gospel narrative.

A company of English Protestants purchased the place, enclosed the area, and placed a guard at the tomb. After a time the Protestant people decided the guard unnecessary, and he was removed. Today the place is well known as "The Garden Tomb." It is without ornamentation or ostentation, and for all that is made the more impressive. No one worships the place, and we trust they never shall, but many notable "Easter services" have been conducted here. Moody and Talmage have preached here, and thousands have gathered from the "four quarters" of the earth and have, in a small measure, felt the force of the angel's words: "Come, see the place where the Lord lay."

JERUSALEM, PALESTINE

THINGS THAT CONCERN ZION

By General Superintendent Reynolds

Greetings to all the HERALD OF HOLINESS Family.



JUST before starting for the British Isles District Assembly, according to our family custom, we gathered about our family altar, read our traveling Psalm—the 121st—and after again committing my precious wife, Frances and Verna, the absent children and myself to God, for keeping and journeying mercies, the good-by kisses were given and we were soon hastened to the waiting 6 o'clock p. m. train, February 23.

However, before we could sail the King's business demanded His servant's attention in Chicago, Wollaston, Boston and Brooklyn, N. Y. While attending to the King's business I had the privilege of visiting Dr. and Mrs. Whitehead, Pittsburgh, Pa., and our son, Mr. A. A. Reynolds, and H. F. Reynolds, Jr., Amesbury, Mass. I was sorry indeed to miss the missionary convention in progress at Malden church, which was reported as among the best.

We came on board the steamer about 10 o'clock Friday night, March 2, but did not sail until 3:30 a. m. Saturday. While the weather has been changeable, from sunshine to snow, and very cold, the sea has been, comparatively speaking, smooth. This, the third day out, is the most quiet of any time. The radio report states it is 63 warm in London, the warmest March registered. How natural to ask, "Will it last?"

For two days my room has been cold, owing to the heating plant being out of order. Like in a city of about 3,500 population, the plumbing of a steamer is liable to get out of efficiency; but now, the plumber having been around, we have heat and to spare.

The dining room is large and furnished with almost everything a normal person needs. The deck space is ample for any and all kinds of exercises for all kinds of persons. And the best of all is, God is keeping us in the hollow of His hand. Even now (March 5) with the exception of one day of heavy waves, the rest of the voyage has been quiet, making the trip in about five and one-half days.

Arriving in London we were made glad in finding Rev. George Sharpe waiting to welcome us, and on arriving at Hotel Kenilworth District Superintendent Peter Clark's letter also welcomed us to the great British Isles District. When we arrived at Leeds (4 miles from Morley) we were again made glad by the hearty welcome extended us by our pastor, Rev. Purvis of Morley and Gildersome, where Rev. Sharpe and the writer participated in the Saturday night and Sunday services. Notwithstanding the severe weather of wind, snow and cold, the attendance at each of the four services was very good. Pastor Purvis has arranged for a great missionary rally tonight (Monday). The pro-

gram is arranged and to be conducted by the W. M. S. folks. The pastor, Rev. Sharpe and the writer are expected to take part.

That this may reach the next mail steamer west, we will postpone a report of said anticipated missionary service.

COMING TO COLUMBUS?

The Interest

Never in the twenty years of the life of the Church of the Nazarene have Nazarenes had their attention so attracted to Columbus, Ohio. Every copy of the Herald of Holiness is eagerly scanned from front page to back page to find out something about this beautiful Capital City situated in the center of one of the greatest states in the American Federation.

The Date

This interest does not center in any date on the calendar. The month of June and from the thirteenth to the twenty-sixth is the center of all interest in time. Beginning promptly at 7:30 p. m. on the thirteenth when the opening service will be held there will be something doing, morning, afternoon and evening. Promptly at 9:00 a. m., Thursday, June 14, every delegate will be in his place and every nerve will be on edge.

The Occasion

The Church of the Nazarene has had other occasions—October, 1907, and October, 1908, when the great union of separate denominations was effected. But this occasion, the attraction of this place, and this date will be the **Seventh General Assembly**. After the gavel calls to order and this General Assembly is declared open 70,000 Nazarenes will "tune in" to listen to the program. Such singing, such holy hilarity, such spiritual intensity, such zeal for "the landmarks which the fathers have set!" The delightful fellowships, the renewal of old acquaintances, the hours of worship and prayer and downright hard work—all intermingled in a holy confusion. But

Are You Coming?

You should plan at once for the Columbus folks will be literally overloaded with making provision for and looking after their guests. They are a royal bunch and will lay themselves out to make your stay in Columbus both enjoyable and profitable. You should do everything to make their burden as easy as possible.

Accommodations

You can secure almost any accommodations you may desire at the following rates:

Single room (one person) with bath	.....	\$2.00, \$2.50, \$3.00 up
Single room (one person) without bath	.....	\$1.50, \$2.00, \$2.50 up
Double room (two persons) with bath	.....	\$2.50, \$3.00, \$3.50 up
Double room (two persons) without bath	.....	\$2.00, \$2.50, \$3.00 up
Single bed in room with others	.....	\$1.25, \$1.50

Tents 12x14 \$10.00 full time
Cottages (4 persons), only a few \$15.00 full time
Kitchenettes arranged upon request.
Tenting space at campground or State Fair
Grounds free for all who wish to tent. Water,
lights and police protection. Plenty of parking
space. All comers should go directly to the reg-
istration office at Memorial Hall upon arrival and
register and secure full information. Make reser-
vations early. Write Entertainment Committee,
Nazarene Assembly, Chamber of Commerce,
Columbus, Ohio.

"Meet me at Columbus"

DO YOU KNOW?

That the General Assembly is just a few weeks away? That the few days just before the Assembly sits will be characterized by two *very important conventions*?

Do you know that the General Y. P. S. will have a rousing convention then, to be addressed by some of the outstanding young men and women in Nazarene-dom?

That this is to be held the two days (Tuesday and Wednesday, June 12 and 13) just preceding the first session of the General Assembly? There is a grand stir throughout the land among the Nazarene young men and maidens. The general officers of the Y. P. S. are plotting and planning for a fine program, and they no doubt will bring some startlingly interesting statistics to the convention, in regard to achievements by the young people of our church during the past quadrennium. Everyone knows they have been busy. All will await the story of their doings with growing interest.

It is a very trite saying that the young people of today are the pillars of the church of tomorrow. But however trite, it is just as true. It is safe also to say that, "as goes the youth of any movement, so goes the movement itself!" Consequently, nothing can be more important than the religious experiences, views, achievements and leadership of our Nazarene young people. They are in training now to take over the pastorates, the district superintendencies, the college presidencies, the general superintendencies of our beloved Church of the Nazarene in the years to come. It is extremely important that they "ask for the old paths, where is the good way and walk therein."

That they will do this, we have every reason to believe. Their past devotion to Nazarene experiences, standards and fervor, leads us to anticipate that holiness as a burning personal experience, that loyalty to the holy Scriptures, that devoted and unworldly living, will receive a strong and enthusiastic advancement at the great Y. P. S. general convention.

Do you know that almost simultaneously with the gathering of the clans of enthusiastic Nazarene youth, at Columbus, the Nazarene women will also meet in a great W. M. S. convention?

They, too, have some achievements to relate, some

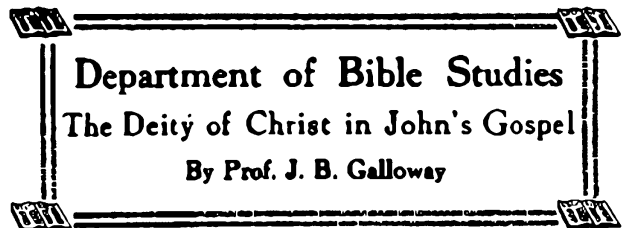
"moving" stories to rehearse, and some plans to arrange for presentation to the General Assembly.

They will begin with a great rally on Sunday afternoon, June 10th, and then continue for a time with other sessions.

This has been a great year of achievement for the Nazarene women. They have something to tell into the ears of the General Assembly that will be very pleasant to hear. They will rehearse these pleasant tales to one another at their Columbus convention. Several hundred women are planning to be there. Not a few men will be hanging around to find out how the sisters succeed, and what they mix with their plans that make them go over so satisfactorily!

Meet Me at Columbus!

J. G. MORRISON, *Executive Field Secretary.*



Lesson Eleven

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture reading for the Eleventh Week.*

First day, Josh. 14-16. Second day, Josh. 17, 18.
Third day, Josh. 19, 20. Fourth day, Josh. 21, 22.
Fifth day, Josh. 23, 24. Sixth day, Judges 1, 2.
Seventh day, Judges 3-5.

2. *A Choice Morsel from the Week's Bread-Basket.*

"Because that he wholly followed the Lord God of Israel" (Josh. 14:14). This is Caleb's fourfold testimony. It occurs three times in this chapter and once in the fourteenth chapter of Numbers. He has a wonderful history and received a great heritage. The Hebrew word "wholly" has the idea of completeness in it, it means to fill up, to be filled with, to be accomplished. A ship going at full speed. The expression, wholly follow the Lord, occurs frequently in the Scriptures, and it is always connected with Caleb's experience. He was a man who went in for God's full program. He could not be satisfied with anything short of Canaan. And his whole-hearted following the Lord was accompanied with a simple, strong faith that would not turn back for the giants of Canaan. Strong faith goes with wholly following. Wholly following the Lord means, faithful service, faithful testimony, simple faith, giant meeting, but God's approval. The word is often used with sanctification in the Scriptures. Oh, that the church had more characters like Caleb! It is only the sick sheep that does not follow the shepherd. It is the whole Christian that wholly follows the Lord. It is the wholly sanctified

that enjoys the Canaan land blessings. Why stop short of God's best?

PART TWO. STUDYING THE GOSPEL OF JOHN TO FIND THE SON OF GOD

Study Eleven. John 6:22-71.

1. Build Your Own Commentary.

What kind of bread did those who were seeking Jesus in John 6 want? What better bread did He have for them? What sign did they want Jesus to show them? Why did they want a sign? What sign had they just had?

What in verses 30, 31 shows the supernatural wisdom of Jesus? In what way does verse 64 bear on this subject?

How many times does it say in this chapter that Jesus came from heaven?

Notice the different verses that speak of Jesus as the Bread. He is Bread from heaven, Bread of God, Bread of Life, and Living Bread. See what was done with bread in the hands of Jesus in the first part of the chapter and in Matt. 14:19. Note it was broken before it was distributed. At the Lord's Supper the broken bread represented the body of our Lord. It was the broken body that is distributed out to the needy world. Compare what the natural bread is to the natural body with what Jesus is to the hungry soul.

Show the absolute necessity of partaking of Jesus in faith if we have any spiritual life (6:53-58). How may we partake of the flesh and blood of Christ? Note the identity of Jesus with the Word (John 1:1, 14).

2. The Week's Study. *Jesus the Spiritual Bread from Heaven.*

The Source of the Bread a Proof that Jesus Was Divine. Immediately after the miracle of the feeding of the five thousand we read of the Jews asking Jesus for a sign that they might believe His works. The sign that He gave them was an allusion to Himself, the Bread from heaven, the heavenly Manna. The Jewish rabbis had gathered from Psalm 72:16 that when their Messiah came He would give the manna again from heaven as they received in the days of Moses. Jesus contrasts the bread that their fathers received with the spiritual bread from heaven found in Himself. The bread their fathers received in the wilderness that came as manna from heaven could not keep them from dying. It could only sustain the physical life. But God was giving them a better bread in Jesus that would sustain their spiritual life, not just for a day, but forever. No less than nine times in these verses it is said that Jesus came from heaven. Jesus is called the Bread of God. Again it is said that this Bread was given by my Father. Several times we read in this lesson that the Father had sent Jesus. The stamp of the divine is upon this Bread, it is, "Made in heaven." Jesus had been eternally in the bosom of the Father. The Son of God has the nature of God, He is God. To prove His authority and claim as

divine, Jesus constantly presses that He was sent by the Father, that He comes from heaven, and brings to us from the eternal throne of the Father a new source of life.

The Effect of the Divine Bread a Proof that Jesus Was Divine. What does the heavenly Bread do? It brings life, yea, eternal life. It was the manna, the bread from heaven, that nourished the hungry Israelites in the wilderness. A still larger multitude of spiritually hungry souls have found food and strength in the wilderness experiences of life by partaking of the Bread from heaven found in Christ our Lord. He says, "The bread of God . . . giveth life unto the world" (v. 33). "I am the bread of life" (v. 35). "Everyone which seeth the Son, and believeth on him, may have everlasting life" (v. 40). "He that believeth on me, hath everlasting life" (v. 47). "If any man eat of this bread, he shall live forever" (v. 51). "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (v. 54). In him we have the only uncorrupted source of life to which we may turn, from the unsatisfying emptiness of this sin-sick world. Jesus fed the hungry multitude thronging Him the same plain food. The men, the women, the children, the scribes from their tables, the shepherds from the hillside and the toil-worn peasant all sat down before Jesus to be satisfied with the bread that Jesus brake for them. He is the ever-satisfying portion for all. Oh! taste, and see that He is good. The answer to the cry of distress of the hungry soul is a proof that He is Lord and God.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

God is Revealed to Us as a Trinity.

Trinity may be defined as the "three-unity" of God. This is a deep mystery yet distinctly revealed in the Scriptures. Being a mystery does not make it any less credible. Doubt and unbelief have been busy denying this blessed truth. It is directly contrary with unchristian Unitarianism. What the Scriptures plainly teach we dare not deny. In the Old Testament the doctrine is not so directly declared as it is intimated. It is intimated in the plural names used for the Deity. By the plural pronouns used for the Deity. In the naming of more than one of the members of the Godhead. In the New Testament the doctrine is clearly declared. At the baptism of Jesus recorded in Matt. 3:16, 17 we read of the Father in heaven speaking and saying, "My beloved Son." Again we read of Jesus on the earth being baptized, and of the Holy Ghost coming down from heaven and appearing on the head of Jesus. In the baptismal formula; Matt. 28:19. "Baptizing them in the name [singular] of the Father, Son and Holy Ghost." The same threefold division of the Godhead is found in the apostolic benediction (2 Cor. 13:14). The Scriptures clearly state that the Father is God (Rom. 1:7), that the Son is God (Heb. 1:8), that the Holy Spirit is God (Acts 5:3, 4).

AS WE SEE IT

By DR. C. E. HARDY

THE certainty of the Lord's coming is a thing that all Nazarenes are agreed upon. As to the manner of that coming we possibly may not be agreed. The time as to day, or month, or year, may be concealed from us all, but the time of His coming according to God's program, should be so clear to all that we should not be divided. There are two elements which should influence our practice in Christian living; the absolute certainty that the day of the Lord will come, and the absolute certainty that the day will come as a thief in the night to some. These facts place us all in the same situation, whether we are in health and strength and prime of life or in frailty or old age—as to our responsibility and sincerity.

Surety of His coming is more certain than death ("for we shall not all 'sleep' or die") yet we are appealed to often from the standpoint of being faithful unto death. The statement that death is sure and life is uncertain, is often used to spur us on to realization of our duty—even though we see no signs of death's approach. From this example so common and so well understood, we should be able to deduce our duty, when there are so many exhortations to be ready and so many signs given to warn us of the approach of His coming.

The wise never lose sight of the inevitable approach of death—they never lose sight of its certainty—and at the same time never morbidly brood over the fact, or allow it to interrupt the duties of life. In the case of the coming of our Lord, the wise avoid the over anxious and restless state of anticipation, as well as the opposite extreme of entire forgetfulness.

The thought of the approach of death, only brings to us the thought of the settling of our present state; the other brings to us the great, grand and glorious thought of the completing of the great scheme of redemption, that the perfecting of the bride has been accomplished and His glorious kingdom will have come. Such consideration may not be so well determined in our manner of individual Christian living, but does have a marked effect in regard to our relative duties and efforts in spreading His gospel on earth.

So mysterious is the subject of our state and destiny after death, that it has produced no little speculation on the part of many; but as to the condition of the dead after His coming, there is nothing more simple and clear. Then the coming of the Lord is worthy of our consideration. We will find that His coming brings to us something immediately following it of a more tangible kind. When carefully and prayerfully considered it is calculated to make a deeper impression upon us than the contemplation of the day of our death.

Realities and consequences after death, to him are of the strongest faith, shrouded in a mist, which to most of us is impenetrable; the other stands out in Holy Writ in bold letters, that "he who runs may read," marked out in all of its features by the hand of our Lord himself. So the man who waits for the coming of the Lord is apt to be more definite, more assured, more courageous and more determined that that which affects his character and influence have careful consideration, than he who looks forward only to his own death.

We are often confronted with the question of what is the greatest incentive Christians have to inspire holy living and usefulness? We cannot, as I think, but answer—*His coming*. The New Testament is full of exhortations to watch and prepare for that day. No commandment is so frequent, none is so solemnly impressed on us, that we should keep the great event in view, and thus be ready. Ah! what a contrast! Death at its best, can only bring to us the trace of the curse accompanied with pain and sorrow, while the thought of the coming of the Lord brings His people the joy, the thought of the promise of completion of their redemption, the bringing of their reign of glory.

According to our Lord's own statement, it is the surfeiting of this world's employment and pleasure which clogs the heart. We must shun this if we be prepared for His coming. There

is one sure thing, you cannot cast yourself into the arms of the world or partake of the world's pleasure, or be subjected to the world's ideas and be prepared for that day. These two things are incompatible. If you choose the eagerness of things present, the day will come upon you unawares, whether it comes by the sign of His glory and the resurrection trumpet, or the separation of spirit and body, as the bedside group fades away from the failing vision.

LATE WORLD WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Government surveyors have run a level across the United States with an error of no more than one-tenth of a foot.

Figured on the importations in the first five months this year, 75,000 cups of coffee are swallowed by Americans every second.

Maintaining its yearly increase in petroleum output shown since the beginning of the industry, Venezuela has attained fourth rank among oil producing countries.

California leads every other state in the development of hydroelectric power and the entire world in the long distance transmission of high voltages.

A Finnish scientist's experiments have demonstrated that brass utensils affect fruit juices cooked in them less than those of copper, aluminum and iron in that order.

According to tests conducted by scientists in Colorado for nine years blue flowers attract bees more than those of any other color, while red ones have the least attraction.

"Every man must live with the man he makes of himself; and the better job he does in molding his character, the better company he will have."

There are 5,000,000 members of negro churches in the United States in 47,000 churches. The Olivet Baptist church in Chicago is said to have the largest congregation in the world. It has more than 10,000 members. Activities are carried on in 53 departments. There are 30 paid workers on the staff of this church, and the operating budget is \$50,000 a year.

For a considerable time the vilest trash is being distributed broadcast over the land of India. To counteract these agnostic and atheistic publications the Bible Institute Colportage Association of Chicago recently forwarded to India more than 4,500 copies of the D. L. Moody Colportage books and gospel messages for free distribution among those who can read English.

Theodore Roosevelt once said, "Loyalty is one of the finest characters." Why should not church members apply this to themselves? What happy, active churches we would have if all the members were simply loyal?

Serene will be our days and bright
And happy will our nature be,
When love is an unerring light,
And joy its own security.

—WORDSWORTH.

The New York Evening Post said recently: "In India a native has to drink a pint of his own brew before offering it to his neighbors. A similar procedure in this country would soon eliminate the bootleggers."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter at Santa Rosa. Well, while there, several of us preachers made a run down the Petaluma Valley, to the little city of Petaluma, the headquarters of the white leghorn hens; in the southern end of Sonoma county, California, is the greatest white leghorn industry in the known world. The great electric hatchers of the Must Hatch Incubator Company is claimed to be the largest and best incubator in the world. We went through the great building and it looks like it could not be improved on. Just think of this one fact: 1,800,000 eggs go into this great incubator at one setting. And then think of this fact: they use the eggs from 300,000 select white leghorn hens. In that community there are today 9,000,000 high-bred white leghorn hens in the southern end of Sonoma county. The largest hen yard in the community has 46,000 white hens. Well, that is, to my way of thinking, some hen yard.

But we made our way down the valley to Vallejo, where we have a most beautiful young couple for our pastors, Brother and Sister Borbe. They are very fine, and their church, so far, is the banner church of the district for the offering for the college. We had a most delightful stay in the lovely city. Our next stop was at Richmond with Brother and Sister Hunter. Here we had another beautiful service, and a delightful time with the Hunters. Our next stop was at San Jose. Here Brother Welts is the fine pastor, and we had a most beautiful service. They are breaking dirt this week for their new church, and it will be a beautiful one. They have some fine men in the church at San Jose and we had a fine offering for the school.

On Saturday Brother Anderson, their contractor for the new church, loaded us into his big Nash and drove us to Mount Hamilton to see the great Lick Observatory. As many of our readers know, in 1875 Mr. James Lick of San Francisco gave the California State University his great estate and built this great observatory. It is located on Mount Hamilton, and the view is unsurpassed. It was a most beautiful trip, but we made a fine run back to the city, and then out for a Saturday night service with Brother Henry Bell at Palo Alto. We had a fine service that night, and a fine offering for the school. We drove back to San Jose and put up again at the parsonage with Brother and Sister Welts. Early Sunday morning we were up and made a run to Berkeley. Here we were with Brother Norris, one of the finest pastors in the Church of the Nazarene. He has had five pastorates in eighteen years, and has never had but one vote against him, and he accuses his wife of casting that

vote. Well, they are great folks. We had a fine offering for the school.

In the afternoon we were at the First church in Oakland, where Brother Fred Weatherford is the noble pastor. We had a large crowd and a fine service, but no offering for the school. At night we crossed the bay and gave the night service to First church at San Francisco, and here Brother Mack is our fine pastor. We had a lovely crowd and had nine at the altar, and prayed them through. It was a most delightful service, but here we had no offering for the school. We had a fine time in the great city. Our home was with Brother and Sister Workman, and across the street Brother Sanders stayed with Brother and Sister Alfred Moughton. He and his wife are old Pasadena students. I have found no finer young couples than the Workmans and the Moughtons. May their tribes increase.

Monday morning we were up early. Brother and Sister Smith came over to Frisco and Sister Smith left for Pasadena with the Moughtons, and Robinson, Messer, Sanders, and Smith left for Modesto by the way of Palo Alto to visit the Leland Stanford University. We had the privilege of going through the greatest chapel now in the nation. It was wonderful. It cost more than a million dollars, just the chapel. It was so beautiful, and I was of the opinion that such a thing as a soul finding God there is absolutely unknown. But I thank God that the Old Book says that the poor have the gospel preached to them. Well, as far as we can see, there is no hope for the rich; they don't feel that they need God and therefore they haven't got God, and God is paying no attention to them. I am of the opinion that they are really glad that they are not bothered with God. I have been told that in the days of Mrs. Stanford she kept a man in the pulpit that was spiritual and orthodox, but the crowd there now have no use for either God or the Bible or salvation.

Well, we made a fine run from the great pile of yellow stone to Modesto. Here Brother and Sister Sherwood are the fine pastors. At the time we were there Brother Sherwood was at Los Angeles on a little vacation, but his wife is also a fine preacher. We had a most delightful service and went over the top for the school. It was a beautiful service. Since the assembly, Brother and Sister Sherwood have taken in thirty-two fine members. They are doing the job at Modesto.

Tuesday, March 13, found us on the highway for Sacramento First church. There Dr. U. E. Harding and Brother Young are in a great campaign to raise money to build their new church, and in less than a week they had over thirteen thousand dollars. We had a fine service, and a fine offering toward the new church building, and no offering for

the school, but they gave their pledge that before June 1 they will bring up every dollar of their pro rata, and they will do it. We have no finer people on earth than Brother and Sister Young, and when it comes to doing the job Dr. U. E. Harding is the limit. Our home was with Brother and Sister John Dawson. They are simply two sacks of salt for the hungry Nazarenes to lick at, for to my mind every Nazarene is a sheep, producing lots of wool.

In perfect love and all for Jesus,
UNCLE BUDDIE.

N. Y. P. S. CONVENTION

Artesia, N. Mex.

MORNING SESSION

Services opened at 10:00 o'clock, after several songs the president, Brother Frank Reinecke, appointed a secretary. Brother Owen gave the welcome address, after which the visitors were introduced by Brother W. A. Huffman. Brother Glendon How read an interesting paper on "How To Put Spice in the N. Y. P. S.," and an interesting discussion was held on the subject by Brother Fred Pilley, Brother Weaver, Brother Owen and Brother Huffman.

Ruth Wilde of Artesia, read an article on "The Part the Young People Should Take in the Church Services." This paper was enjoyed by all present.

A special song was rendered by Sister Huffman, after which the morning sermon was preached by Rev. Bell. His text was taken from Matthew 6:33. The morning services were dismissed by Brother Fred Pilley.

Dinner was served to all by the Artesia Nazarene ladies. It was enjoyed very much by everyone present.

AFTERNOON SESSION

At one o'clock Brother Fred Pilley read the Scripture lesson and commented on it. Immediately afterwards he conducted an old-time testimony meeting. Every Christian was blessed in his soul.

Brother Fletcher Owen read an article on "The Practical Problems of the N. Y. P. S." Several discussions were given on the subject.

A special song, "Never Give Up," was rendered by Miss Helen Hoyt and Miss Mable Adams, after which Sister Bell read a paper, "The Social Life of the N. Y. P. S." This subject was commented on by several others.

A paper by Miss Mittie Williams was read and commented on. Her subject was, "The Supreme Task of a Christian."

A business session was then conducted by the president. The subjects discussed were: "Where and what time the next convention would be held;" "The preparation of a program for our part in the District Assembly."

It was unanimously voted that the next convention be held at Roswell; the time was left to be decided by them.

NIGHT SESSION

The night services were conducted by

the Hagerman N. Y. P. S. Their subject being, "The Love of God."

FAY HOYT, Secretary.

THE OPENING OF A GREAT NEW CHURCH AND A WONDERFUL REVIVAL

One of the most outstanding revivals I have ever witnessed closed with the Little Rock First church last Sunday night, March 11. The last night there were about twenty-five hundred people inside the house and hundreds turned away, with about one hundred earnest seekers for salvation at the altar. This was a climax of fifteen days of continuous victory. Something like four hundred had come forward for prayer, and seemingly about all of them received what they sought. A nice class was received into the church in the morning and another fine class at night with a larger number to follow later.

The first Sunday of the meeting was the opening day of the new church. The day began with a parade more than two miles long with prominent city officials heading the parade, the parade ending at the church at the Sunday school hour when 1448 registered in Sunday school. One class of single young women of over two hundred met in one room; in another room was a class of over three hundred young married people, over one hundred and fifty couples. What a glorious sight! Other classes almost as impressive could be mentioned.

At the preaching hour the church, which seats easily twenty-two hundred, was filled to capacity. These record crowds were repeated time after time during the two weeks of meetings. There was never a dry or uninteresting service during the three Sunday meetings. Seekers were forward both night and day at all services when calls were made, and invitations were given at all night services and most of the day services.

I have never seen come together more representative crowds in any city in the land. People from all walks of life were there and all seemed to be moved upon by the power of God. During the fifteen days, in the church, in the shops and other public meetings, it was estimated that more than twenty-five or thirty thousand people were reached with a gospel message, either through sermon or song. All and in all, I consider it as profitable a two weeks as I have spent in all my public ministry.

My collaborators in this meeting were Rev. F. M. Messenger of Chicago, who lectured on the second coming of Christ each day during the first week, and whose ministry and beautiful spirit and spotless life and fervent prayers had great effect, and also Revs. Mrs. Difley and Beasley, both of whom preached with unction and effectiveness in the morning services. Their preaching and ministry were of a high order, and their labors were greatly blessed of God. The Vaughan Radio Quartet of Lawrenceburg, Tennessee, remained throughout the meeting after the first three or four days. This is truly a wonderful quartet. Not only are they real singers, but they are Spirit-filled men and untiring and willing workers. We have never before heard them sing so well, nor have they ever been more ef-

CHILDREN'S DAY PROGRAMS FREE

The Department of Foreign Missions is prepared to furnish Children's Day Programs free to every church that will take an offering for Missions on Children's day. This offering will be credited on the budget of the church that sends it in.

This 1928 Program is a new one, with all new songs, responsive readings and recitations. It is called, "Joyful Tidings, No. 2." Mite boxes will also be furnished free, with which the children may gather up their offerings for Children's day, and add to the offering of that day. Pastors, Sunday school superintendents, teachers, send in your orders immediately. The programs are free, the mite boxes are free, provided an offering for missions is taken. Address Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.

fective than here, I think. God bless them. The people will surely come to hear them sing. Rev. John W. Oliver, our good District Superintendent of Arkansas District, was faithful as a worker and good brother. Also Sister Oliver; they stood by faithfully to the end of the meeting. Brother Gaines of the North Little Rock church and other visiting ministers and brethren also contributed much to the success of the meeting. The Little Rock First church, both from the standpoint of building and people, is outstanding. There is nothing in the denomination more handsome, more elegant, more beautiful, nor finer than this church building. For all purposes it is nearer the ideal than anything that has been built in the entire denomination. Without and within, it is difficult to see how it could be improved upon from the viewpoint of real utility. The financing of this church, from all reports, has been exceptionally wise. The building is easily valued at a hundred thousand dollars, and I am told that the present indebtedness is only about twenty-five thousand, and that is so arranged that it can be met, not without sacrifice, of course, but can and will be met.

The church has a fine, sane, and God-fearing, Spirit-filled congregation as a whole. The number of young people is exceedingly large and impressive. The church has a wonderful choir and a very fine orchestra. The choir is under the direction of Brother Reed, a fine and good man, who is a beautiful singer and efficient choir leader. The orchestra is in charge of Rev. Louis Bacheller who has accepted the place as assistant pastor, a fine young preacher and musician, well known in our church. No church could possibly have a greater opportunity than this church if it only lives on its knees, keeps filled with the Holy Ghost and carries in its heart the spirit of self-sacrifice and lays itself out in service to God and man.

Rev. M. E. Borders has rendered a service here to the church that should be appreciated by the whole connection. The church he has built is an honor to the denomination and a credit to the

city in which it is located, and it is really appreciated by the city of Little Rock, which appreciation has been expressed in no uncertain way or manner. Brother Borders, by his wisdom, self-denial, untiring labor and leadership, by the help of God and the co-operation of the people, has done an unusual thing indeed. He has built wisely and his work is spiritual and in my judgment carries marks of the real New Testament holiness church. The atmosphere is deeply spiritual and free from that which would offend intelligence. The church is sane and has God. No man can do what he has done without religion, leadership, ability, influence and God.

I wish all could have been in the meeting the last day. Thank God for two things. First, the human heart still wants God and hungers for something that will not change with time. Second, the Lord has some centers where old-time religion, full salvation, second blessing holiness can be preached to the people, sought and found. What a work! What a sacred privilege to be a part of such a movement! While the world seeks its own, we will go forward getting men prepared for the judgment and for heaven.

The days of revivals are not over. Let our churches everywhere pray and work for greater and greater revivals. This is our calling and for this has God commissioned us.

R. T. WILLIAMS, General Superintendent.

NEW ENGLAND DISTRICT

At our last writing we were well started in a pioneer campaign in Burlington, Vt. Our anticipations were fully realized in the organization of a new church with a most hopeful future. It is not well to be too sanguine in our hopes yet this new field bids fair to be among our best churches.

I could not tell in this allotted space the many indications of divine approval in this campaign. Suffice to say we had a hearing among the best people of the city and an interest that was widespread and genuine. The daily papers materially aided us in putting over our program, thousands read the daily reports. God wonderfully opened to us the W. C. T. U. temple, a former Baptist church, the most strategically located place of worship in the entire city. We have leased the same building for six months with reasonable prospects of continuing there. We were told by those who knew the city well that Burlington had not been stirred thus for years. God was on the scene! Rev. Mabel Manning, one of our strongest women preachers, has accepted the work for the next year. With a strong center of fire here, three other centers logically open to our approach. Vermont is going to take a stronger place in our ranks than ever before.

We are now engaged in a campaign with our Hartford, Conn., church where Rev. A. B. Anderson, formerly of Georgia, is getting a firm grip on the situation. One more campaign awaits us after this with C. C. Rinebarger and our Wesleyan Providence church. And thus with a swing around among the churches we close another assembly year.

H. V. MILLER, District Superintendent.

MISSIONARY NEWS AND COMMENTS

J. G. MORRISON, *Assistant Secretary, Department of Missions*

Evangelist G. F. Owen preached at our mission in Palestine Sunday morning, February 5, on the text, "What shall I render unto the Lord for all his benefits?" In the evening service Rev. L. E. Mann brought an evangelistic message which was specially blessed of the Lord. Two persons sought the Lord and others desired to be remembered in prayer.

Rev. G. F. Owen and Rev. L. E. Mann left our Jerusalem mission on Tuesday, February 7. They will spend a few days in Galilee and will conduct revival services in Bludan, Syria, for Brother Thahabeyah. Upon their return to the States, our people will have a splendid opportunity to hear from them the very latest news regarding our work and conditions in the Holy Land.

The Turkish government has closed the American school at Brussa, Turkey, because of religious propaganda which resulted in the conversion of four girls.

The extent of damage at Nablus (Shechem) from earthquake is indicated by the order of the municipality for the demolition in whole or part of 750 damaged buildings and licenses for reconstruction of 1000 buildings.

Express train service (so-called) has been established between London and Cairo, Egypt, via Constantinople, Anatolia, Syria and Palestine. However, this trip includes a six hour motor car ride from Tripoli, Syria, to Haifa, Palestine, where there is no train service.

King Ibn Suad, of the Hedjaz (Arabia) has made some drastic laws. Every man on hearing the muezzin (i. e., official prayer announcer) give the call to prayer, must leave his work and hasten to the mosque or be liable to punishment. All gatherings for amusement are prohibited. Swearing, the use of tobacco or alcoholic liquors, the use of perfume, wearing of gold or silver by men, lending money at interest and public mourning for the dead are absolutely forbidden. And he is a Moslem king!

The only coal available in Jerusalem is brick coal which is imported from France and is being sold for \$140 a ton. Though inadequate and unsatisfactory our missionaries heat a room at a time with oil heaters, burning kerosene.

The foreign missionary field involves a degree of heroism to cultivate it, that is not quite the case in the most needy fields at home. To be absent from one's own language, nationality, and peoples, is a deprivation that no home missionary task requires. To hear the jargon of the heathen ringing in one's ears week in and week out, and to be compelled to adjust oneself to the customs, the food, the water,

the uncleanness of submerged peoples, is something that a person does not find quite so needful in the effort to spread holiness in the home land. The missionary also is required to work for a mere pittance, and no hope of laying up anything, or of a recuperation home, when he returns. All this involves sacrifice and heroism that only the bravest are able to face, and while they are facing these things, that are severe and taxing enough in themselves, we ought to assist them all that we can. Is the prayer of the church going out, in any passionate manner, for the assistance of the missionaries? We cannot carry on that mighty revival in the foreign land, that is breaking out there, without prayer from the home church, any more than a pastor can carry on a revival in his own church without the aid, prayer, passion, co-operation and help of the members. Let us rally to the task of intercessory prayer!

In the past history of the Church of the Nazarene, several of her noblest and most efficient missionaries have returned home completely worn out physically. In the case of a few of them, they never did recover, but lingered on a few months and then died. The Missionary Department has no regular arrangements with its workers for support in the homeland, in case they are invalidated home and cannot recover. In each case, some help is accorded, but nothing regular and adequate. To a man or woman who has spent a lifetime in the distant lands living off of a salary that could by no manner of means support a person in the homeland, and then with failing health, are at last furloughed home, and when here, find that they have been largely forgotten, that the crowds who surged about them at the piers when they sailed away have forgotten that they existed, and there is but a solitary person, and sometimes no one at all, to welcome them when they return, and sick, weary, depleted in faith, by their worn condition, they drag themselves to some out-of-the-way place, and are hopeless pensioners on the chance charity of that local congregation, the outlook is full of despair. It is a million wonders that we have now enrolled on the Department books the applications of 248 persons, who in the face of such a possible fate, are willing to risk it, if the church would only rally and send them across to thus labor, and possibly die. What we need is an adequate retirement fund, in connection with our missionary offerings, upon which we could draw for a regular and adequate care of sick and disabled missionaries. The church should have some sort of a recuperation home to which such returning, heartsick and work-worn veterans might come and stay indefinitely. The church should have facilities for hospitalization of all returning missionaries, for the bulk of them require some sort of

of medical or surgical treatment, when they furlough home. Our soldiers would hesitate about hurrying to our national battle fields, and exposing themselves in life and limb, on the altar of patriotism, if they felt that they were to be cast aside and neglected, when they returned broken with the exactions of the war. But for Jesus' sake, and the sake of spreading holiness in the foreign lands, our young men and delicate women stand ready to expose themselves, and run the risk of the possible care or possible neglect of the church, when they come from the battle field carried home on a stretcher. Let us give them honor when they return, and plan to give them care and succor, who have represented us in the war against sin and the devil in distant lands.

The success of the missionary work of the Church of the Nazarene has become its embarrassment. If there had been no success, we would not require any more money now to run the cause, than was needed, years ago, when it first started. But with an ever-widening circle of success, we need an ever-increasing expenditure of money to continue to reap the whitened fields that former successes have prepared for the harvest.

In 1924 was reached the high water mark of missionary giving on the part of our beloved Nazarene movement. This was accomplished by extraordinary "drives" which wearied the church to a considerable degree, of that particular style of missionary propaganda. Then followed lessened offerings, and finally retrenchment. An unhappy cut of close to a hundred thousand dollars was made in the appropriations to the fields, and many missionaries were returned home. Slowly but surely the cause has recovered from that slump. In the last two years much of the ground that was lost has been regained, at least in the volume of offerings to this sacred business of spreading holiness in the foreign lands. In two years more, if the church still walks in the comfort of the Holy Ghost about her missionary vision, we will have fully recovered to the high water mark of 1924. Let us all pray much, and trust God that this recovery may be on such a sane and safe basis, and so in keeping with the mind of the church in this hallowed matter, as never to occasion another backward step.

If you would give wings to all your work for the kingdom of God, lift it out of the ruts and up to the heights. Relate your entire church machinery to the whole mission of Christ to humanity. Inasmuch as He died for the whole world, let us labor to give as much of the whole world a chance to be saved, as we possibly can.

NEWS AND NOTES FROM HAMLIN DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

In our last report, we left you at Buffalo Gap, Texas. Next we went to Merkel, where we had a very good meeting, under the circumstances. Here Rev. C. C. Montandon was pastor, but resigned his pastorate during the meeting to enter the evangelistic field. Rev. Ralph C. Gray followed us in a very successful meeting at Merkel, and we are hoping Merkel will soon be on her feet and in good shape and going forward for a great work.

Our next visit was with our church at Sweetwater and pastor, Rev. A. F. Daniel, who is doing a great work for the church and town. His crowds are growing and if they keep on like they are doing, they will have to build larger quarters. God bless them.

We next visited our church at Post, with our pastor, Rev. James N. Cooper, who is doing a great work there. He has just closed one of the best revivals in the history of the church, held by the Cleghorn Evangelistic Party. We bespeak for the church the greatest year, under the wise and able leadership of this great man.

Our next visit was with our two churches, Grassland and Lynn Chapel, with our pastors, Brother and Sister Ahern, who are doing a great work, and the outlook for the year is flattering. May God bless them.

Our next stop was with our new church at Taboka, Sister Minnie Echols as pastor. She has just finished a beautiful and commodious stucco church building which is a credit to that town. We are praying that God will give them a great work. Sister Echols is a fine builder and a very successful pastor.

We next visited our church at O'Donell, where Sister Echols is also pastor, where we had a nice visit with the church and people. May God bless them and make it a great year for them.

Our next visit was with our pastor, Rev. Joe Stevens at Lamesa. He is a new man on the district and is very much appreciated, and loved by all his people. Here we were met with a hearty welcome, and we have a fine prospect for one of the best works on our district.

We have just organized a new church at Slaton at the close of the meeting there, held by Rev. Lowman, who held a wonderful meeting indeed, and many souls were saved and sanctified, and the result was a new church with about twenty-one members and a fine class of people, with Rev. W. H. Phillips as the aggressive pastor, and we feel that in the near future, Slaton will have a nice church, under the able leadership and management of this godly man. God bless him and make him a blessing to this town, is our prayer.

Our next visit was with our beautiful bunch of Nazarenes at Lubbock, with

Rev. S. H. Erwin as pastor, who is doing a great work and has under construction a very beautiful and commodious brick building. We feel that in the near future Lubbock will have a good church. God bless Brother Erwin and his good wife and give them the best year of their lives.

Our next visit and meeting was at our new stucco church at Abernathy, with Rev. S. L. Wood as pastor. Here we had a hard battle but came out with victory with about twenty-three coming into the church.

We next visited with our people and pastor, Rev. R. M. Hocker, at Plainview. Dear Brother Hocker is doing a great work and is one of our most aggressive pastors on the district, and we feel in the near future we shall have a nice church building, for the plans have already been laid. May the Lord bless these dear people and pastor and give them many souls for their hire.

Our next stop was with our church in Amarillo—Brother A. K. Scott, pastor of the First church and Brother T. E. White, pastor of the Second church. Brother Scott is doing a great work in Amarillo. When he came there, there was nothing but a little struggling church and people with a little chicken-coop of a church building, but now he has a nice, beautiful stucco church that will hold a large body of people. Brother Scott is also one of our best and aggressive preachers. Our Second church of Amarillo has been built since the Assembly and we are looking forward to a great work in this new church which was built by dear old Brother Adkinson, an old war-horse, and deeded to the Church of the Nazarene. God bless this dear old soldier of the cross and make him a blessing in this life and in the end a home eternally. Amen! He is now eighty-two years old and very active and desires to die in the harness. He and another eighty-two-year-old boy are rigging up preparatory to doing evangelistic work.

Our next visit was with our pastor, Rev. B. H. Wooten at Dalhart. Brother Wooten and wife are doing a great work at Dalhart, and we feel that Dalhart shall soon be on the map as one of our best and most progressive churches on the district. This is Brother and Sister Wooten's second pastorate on the district and we trust that these young people shall have one of the most successful years of their lives. God bless them is our prayer.

Our next visit was with our church and people at Childress, Rev. A. M. Mason as pastor. His crowds and Sunday school are growing so fast that they will soon have to have larger quarters. God bless him in his undertaking for God.

Dear Brother and Sister Busby, our pastors at Hedley, have just finished a

nice new parsonage which they are all proud of. Brother and Sister Busby are doing a great work there for the church and town. God bless them and make them a blessing.

Our next visit was with our beautiful church and pastor at Quanah, Rev. B. Freeland as the pastor. He has just built, since the assembly, a beautiful parsonage, all modern throughout. Brother Freeland is very much loved by the people and appreciated by all and we feel that he shall have a very successful year at Quanah.

Our next stop was at our church and pastor, Sister Clara Coleman at Electra. Here Sister Coleman has the confidence and respect of all her people and we trust that she shall have in the near future a great work with the new church building that will be a credit to the beautiful city of Electra.

Our next visit was with our pastor, Rev. E. M. Vaught at Burkburnett. Here we found the Grimes Band in a great revival and where we were met with a hearty welcome and four souls prayed through to definite victory. We trust that our young pastor and wife shall have a successful year.

Our next stop was with our beautiful church and people at Wichita Falls, Rev. J. P. Ingle and wife as pastors. This is Brother Ingle's fourth year here and he is doing a greater and a better work this year than any of his pastorates here at this place. So we see the advantage of a pastor staying a long time at a church. We feel that Wichita Falls shall have a great year of the history of the church and we are praying that God will make it thus.

Time and space would fail me to mention all of our pastors and evangelists on our district, but they will have for their slogan, "Over the top for Jesus" and we believe that we shall have a great year on the Hamlin District. Amen! God grant it to us. I want all the delegates to please meet me at Columbus, Ohio at the General Assembly, June 13. Would urge all pastors to please bring up their apportionments or budgets rather—one-half of the year is nearly gone and all parts of the work are suffering on account of it.

Meet me at Columbus, June 13.

H. C. CAGLE, District Superintendent.

LAMESA, TEXAS

We came to the Lamesa church in October, 1927, and found a nice church and parsonage with some good Nazarenes. We also found the church in debt and some of the people discouraged, but God has been wonderfully good to us and has helped us to pay some old debts. We have raised about one thousand dollars on the old account since coming here. At present the church is in good condition. We just have a few members

but they are spiritual and are believing God for better days. There is a shout in the camp and we "feel like traveling on." God is blessing in our Sunday school and preaching services. There have been some few saved and we have taken some fine folks into the church. The N. Y. P. S. is doing good work with Rev. Mrs. Annie Lee as president. We will have our summer revival in July with Sister Gussie Morris Gill of Antlers, Okla., as evangelist. Please pray that God will give us a great revival and that it will be the beginning of better days for the church here. Rev. H. C. Cagle, our Superintendent, was with us a few weeks ago and preached two very helpful sermons for us. As for me, I never loved the Lord better, and by His help, I am going to preach second blessing holiness until He says "It's enough, come up higher."—Joe Stephens, Pastor.

TAHOA, TEXAS

We began our pastoral work here Oct. 23, with a small membership, seven ladies and one schoolboy, and no place to worship. We believed God wanted a Church of the Nazarene here, so we went to work. One man donated two building lots in a good location. We raised money to pay a cash bill for the material to put up a nice stucco church that will seat three or four hundred people. We have had a good revival since the assembly; took eighteen new members into the church. We have a good Sunday school and a wideawake Young People's Society. We feel like praising God from whom all blessings flow.—Minnie Echols, Pastor.

POST, TEXAS

We came to west Texas from the assembly at Wichita Falls last October, and took charge of the church at Post City as pastor. We found a very fine little band of people here. We began praying for God to visit us with a mighty revival, so on February 17, we pitched the battle with the Cleghorn Evangelistic Party in charge. Our people had been asking the Lord to give us one hundred souls, and twenty-five Nazarenes, but thank the Lord, the God that answers by fire did more than that. By the time the smoke of battle had lifted there were one hundred and twenty-one souls that had found the Lord in pardon or purity, and thirty united with the church, and there will be some others yet to come in; to God be all the glory. The finances came easy. The devil tried in every way to retard the progress of the meeting, but our God gave us the victory in spite of old split-foot. No church or pastor will make any mistake in calling this evangelistic party, as they are the friends of the poor old pastor, and the church as well. May God bless them, and continue to use them wherever they go. The pastor was remembered with a good pounding, also a nice increase in salary, too. Our work in Post City is going by leaps and bounds, praise the Lord. There is perfect unity in our midst, and we have the finest band of young Nazarenes on the Hamlin District. We have organized a Saturday night prayermeeting for them. We also have a fine Young Peo-

REV. J. F. SANDERS DIES

The following telegram was received at our office this morning, (March 27).

Rev. J. F. Sanders, business manager of Pasadena College, Pasadena, California, who was touring the Arizona District with Dr. Wiley and a band of students in the interest of the college, had a stroke of paralysis Saturday night (March 24) at twelve-thirty, and died Sunday morning five-thirty in the Deaconess Hospital, Phoenix, Arizona. His homegoing was a terrible shock and we feel the general church has sustained a great loss in the passing away of our beloved friend and brother.—Ernest G. Roberts.

ple's Society, and a very fine Sunday school with a good superintendent, Brother O. V. McMahon, also a fine corps of teachers. Our latest attendance was 124. The night after the revival closed, while the writer and wife were away from home our house caught fire, and the greater part of our little possessions went up in smoke, but the people of our little city are coming to our rescue in a great way. May God bless them. We desire an interest in your prayers.—Jas. N. Cooper, Pastor.

Sunday School Lesson

April 15, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Transfiguration and Service.

LESSON TEXT: Mark 9:2-8, 17, 18, 25-29.

GOLDEN TEXT: *He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing* (John 15:5).

THE transfiguration scene in which Peter, James and John were permitted to participate, was intended to give them a better understanding of Christ's nature and mission. He had previously talked to them of His death, but such an occurrence seemed entirely contrary to the idea of founding and maintaining a spiritual kingdom. This experience gave them opportunity to get a vision of the glory that would attend the actual operation of the atonement that He would make by His suffering and death. The subject of conversation at that time, between the celestial visitors and the Lord Jesus, being "his decease which he should accomplish at Jerusalem" (Luke 9:30, 31), would have a tendency to open to their understanding the importance and necessity of His death. The transfiguration was a preparation for the Master and for these three men for the events which were so near at hand.

The very glory of the event contains a hint of the struggle which had been going on in His mind. He was no impassive hero, He was a soul in the agony of a momentous spiritual transformation. It was "as He prayed"—we are told by Matthew and Luke—that this transformation occurred and the fashion of His

countenance was altered and His face did shine as the sun.

On that mountain He placed Himself upon the altar of sacrifice, as did Isaac, and He knew that the sacrifice would be demanded and completed. In the midst of this voluntary offering of Himself, the glory of the Godhead burst through the veil of flesh, and caused even his garments to become "white and glistening." In the excessive joy of oneness with the Father His whole aspect was changed. While in this ecstasy Moses and Elijah came to Him. The lesson reads, "there appeared unto them." Evidently the disciples are here meant by "them," hence this was an actual occurrence, not an optical illusion as some have suggested. Their appearance was similar to that of Jesus, for they "appeared in glory" that is, in their glorified state. We have here proof of another world than this, where saints made perfect dwell. All sadness and gloom, all disappointment and injustice, with all strife, and sorrow, and tears, have no place in that land of immortal glory. We need to constantly keep a clear consciousness of this great truth in mind, lest our homeland "our ain cuntry" become shadowy in the mist of years. It is so easy for us to become absorbed with the temporalities of life, and lose sight of the eternal verities, of which our heavenly home is one. After the winter winds have chilled us, and blizzards shut us in, and the country for a long time has been wrapped in a shroud of white, and the trees have flung their gaunt, stark limbs across the sky, how eagerly we watch for the first indications of returning spring. The first robin's notes, the budding trees, the spring flowers. How welcome is the warm sunshine, the balmy breezes, the murmuring waterfall, the green grass, everything seems new, and clean, and beautiful. "How lovely!" we exclaim. But all of this is as nothing when compared with the beauty of our radiant, glorious fatherland above, where God reigns, and where redeemed souls see His face and worship before His throne.

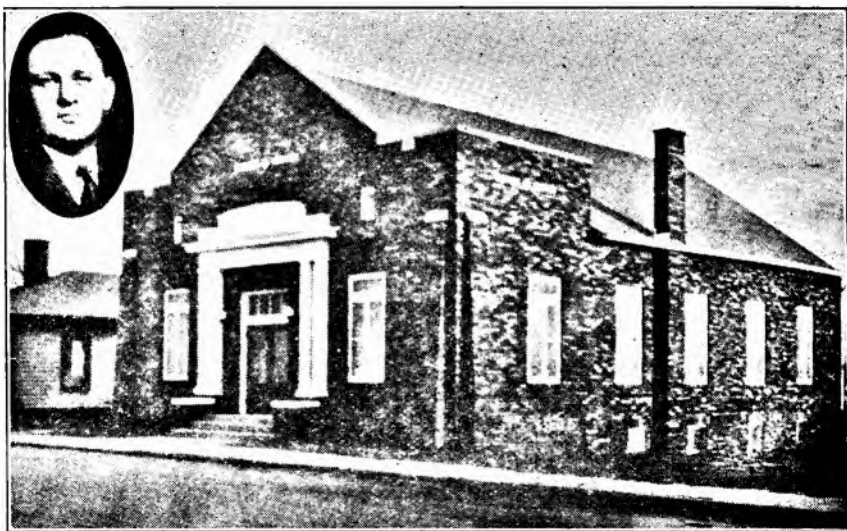
Peter said, "It is good for us to be here." And he spoke truly. The place of revelation is always a good place to be because we see things in their true light. Previously, when Jesus had spoken regarding His death, they saw only gloom and dread, but in the place of revelation they saw the glory side of the cross, and all their sadness was changed to glad astonishment, when they beheld the divine glory. Whatever of persecution, or privation, or perplexity, would be their lot in the coming years, they had seen the glory side, and they would carry the memory of this scene with them always.

One of, if not the most outstanding point of the transfiguration, was the voice from the midst of the cloud, the Father's witness to the divine sonship of Jesus. This voice had been heard before, and would be heard once more when He should stand on the threshold of His passion. Each time the witness of the Father is given at a crisis point in the life of the Master, as if to assure the world of His identity, and strengthen the faith of His followers.

It was a marvelous cloud from which God spoke, weighted with infinite glory

OUR CHURCH AT CLARKSVILLE, TENNESSEE

The Clarksville, Tenn., church was organized in 1913 with six members in the residence of one of the members. At first there was a poor outlook for the work. But when people pray God hears, so the people prayed earnestly and the work grew rapidly. It was served faithfully by R. C. Pollard, H. A. Hamby, Marvin Cooper, and then for five years by Rev. A. I. Parrott. During the latter's pastorate the church adopted the storehouse tithe plan and took its place as the leading church of the southeast on this line. Rev. Parrott was followed by Rev. W. F. Rutherford who served the church for a period of four years. During this time the work increased in membership and God's hands were on the situation. Brother Rutherford left many friends and lasting good from his stay in Clarksville. Rev. Robert B. Rawls, the present pastor, followed Rev. Rutherford. The congregation had been worshipping in a frame church that had become very much in need of repairs, so early in December the church, under the leadership of their young pastor, began the tearing away of the old building. This present building is the old building remodeled, with new roof, new interior, mat brick veneer and many



THE PRESENT BUILDING AND PASTOR, R. B. RAWLS

other changes. This work cost \$5,700. The city of Clarksville responded graciously to the expense. We have in Clarksville property easily worth \$20,000, with a small indebtedness of eight thousand. Besides the church we have two beau-

tiful vacant lots, a modern parsonage with six rooms and large garden. Best of all, God is with us. Finances bid fair to go far above any other year in the history of the church. We have 130 members, and expect to raise near \$8,000 this year.

and unfathomable truth and knowledge. It was not a dark cloud but a bright one (Matt. 17:5) veiling the intolerable brightness of Deity, but at the same time by its marvelous splendor showing forth to human beings all they are capable of enduring of the supernatural presence of God in the midst of earth environment. Again, this cloud was a protection to Moses and Elijah as they were removed. In their going away we are taught that there is no more need for either, for He remained, and their work was completed in Him. Only that remains that is necessary, and since He remains, all that we need is supplied in Him. He has nothing that He does not gladly impart to His disciples.

The Mount of Transfiguration is necessary for the valley experiences. We are not to tabernacle on top of the mountain and thus be kept from the tragedies being enacted in the world, but we are to know human struggle, and our transfiguration is not complete, until we have laid our hand upon the heart of humanity and felt its heart throb, and by fasting and the prayer of faith, have brought relief. The climax of the glory of the mountain top is the duty of the plain.

It was while the Son of God prayed that He was transfigured, but the grandeur of that hour, saw its blessed completeness in service that still is shining at this remote time with the glory of the Transfiguration.

ARKANSAS DISTRICT

Rev. Euland Simpson recently closed a good meeting at Conway with Rev. C. C. Cluck. Conway is coming right along.

Rev. John F. White was his own evan-

gelist in his recent meeting at Vilonia. The school is doing nicely, and I think all the students are converted and doing well.

Rev. C. E. Woodson, Searcy, has done some needed improvements on his church, and is now asking for the next assembly.

Rev. E. O. Tapley and his church at Liberty observed their birthday recently, and report a good time.

Rev. M. Edward Borders is in his new church. It was a great occasion. Dr. Williams, Rev. F. M. Messenger and others rendered valuable service on the occasion. The Vaughan Radio Quartet is the best this scribe ever heard. The man who has not heard them has missed a lot.

Rev. W. O. Felts, Mena, recently closed a good meeting with good results. Felts keeps the fire burning all the time.

Beginning Tuesday night before the fifth Sunday in April, we will have a ministerial convention with our church at Forth Smith. Dr. J. B. Chapman is the invited speaker. Rev. S. H. Owens and several of his preachers will be over and help us decide all the questions that will come before us.

Our new church at Heber Springs is now in their new building, and already God has put His seal on the work there. This is a health resort, and our people will do well to note this place and visit it.

Rev. C. B. Jernigan recently closed one of the best meetings Hot Springs has ever had. A goodly number were at the altar, many found the Lord, and seventeen received into the church. Rev. D. C. Reynolds is doing a great work there.

Rev. J. S. Wallace is the good pastor at

Jonesboro. He is meeting with good success, and our work there promises to rise above the troubles of the past.

Rev. Hocker and Rev. Jesse E. DeCamp recently closed a good meeting with Pastor Gaines at North Little Rock church.

Much interest is being manifest in the coming campmeeting. We urge all the holiness people in the Wonder State to make this occasion a subject of mighty prayer. Thousands of people must bear the gospel of holiness this year.

We are ready to enter about seven new cities and towns. Do not know just how we are going to do it, for we have no home missionary money, but we are going to try to discover a way. When our older churches lose the missionary spirit, we are going on the rocks. Let us look well to this.

Our District Budget is more than \$1,000 behind, and the General Budget is about \$2,000 behind. Brethren, can't we do without something ourselves and distribute a little to others? The larger churches should help the weak. Can we not make this arrangement? If we keep this up until the close of the year, it will mean an awful condition. Think this over.

Rev. J. W. Henry, Batesville, has recently purchased a fine building site for a new church at that place. These Batesville people are a fine people and will soon have a fine church.

Rev. Lee Hamric has just closed a good meeting at Beebe for Pastor Brightwell. Several additions to the church.

Our summer's meetings are very promising. Let us all pray that God will give us the best meetings ever in this state.

The writer is just recovering from a very bad spell of influenza and pneumonia. I am quite weak. Pray for me and mine.

JOHN W. OLIVER, *District Superintendent.*

N. Y. P. S., ELKHART, INDIANA

The young people of the Church of the Nazarene at Elkhart, Indiana, have organized a prayer band. God has given us so many wonderful blessings that we feel other young people should know about it. We met together one Sunday afternoon last July and organized what we call the "Daniel Prayer Band." We started with only nine present, but now we have between twenty and thirty present each Sunday. The purpose of this band is to keep the young people spiritual and to reach the unsaved members of our class. Many have been either saved or sanctified in these meetings. One afternoon a short time ago five prayed through to glorious victory. There is seldom a meeting but that someone prays through. These services also are a great help to the evening services.

In the summer time when the windows are open we often see people sitting on their porches listening to us. People have come in to service in the evening and praised God for what they heard in the afternoon. We think that if other young people would organize prayer bands too, they would benefit by it the same as we have. Anyone can belong to our band that isn't married. We have a president, secretary and treasurer. The offerings we are taking are to help in a tent meeting this N. Y. P. S. is putting on this summer. We feel that the organizing of this band is just the fulfilling of one of God's plans, and we pray that this may prove as great a blessing to you as it has to us. Our motto is "God first, others second, self last."—Grace Eash.

SOUTHERN CALIFORNIA W. M. S.

The quarterly District meeting of the W. M. S., Southern California District, was held in First church, Los Angeles, March 16th with our president, Mrs. Paul Bresee, presiding. The morning session was opened with a short devotional service conducted by our missionary, Mrs. Peter Kiehn. As most of you know, Brother Kiehn has recently returned to China to supervise the work there, and she gave us some very interesting late news from him and from the field. For the benefit of those who might like to know, Sister Kiehn's present address is 1468 Bresee Avenue, Pasadena, California. Devotions in the afternoon were led by Mrs. Hutton of Long Beach.

One of the outstanding features of the present District meeting was the "ingathering" of the Thank Offering boxes for the support of our Bresee Memorial Hospital in China.

The offering this year marked real progress, and to some, meant a greater measure of sacrifice than the larger offering of last year. Several of the smaller societies brought double the amount of last year; then even the new societies, some organized only a short time brought their gift also.

This year we were asked for \$2,500.,

this being the amount considered necessary for present needs. Last year we were asked for more, and received it, and this time the Treasurer assures me that while several reports were incomplete at the time the money was counted, that it will easily reach the \$2,500 mark. Thus the Lord fulfills His promise to supply our needs.

The banner society this year in the matter of the offering was San Diego First church. The second was Alhambra and Los Angeles First came third.

The total amount for the day was \$2,401.31. I think an interesting exhibit for the W. M. S. booth at the General Assembly would be the well worn brief case in which our efficient and faithful Treasurer, Mrs. J. C. Ennor has carried literally thousands of dollars during the years she has served this district.

Before the close of the morning session we had the privilege of meeting Miss Cove and hearing her speak in regard to the Mission Study literature.

Lunch was served by the local society and the committee in charge of this deserves mention for the efficient service rendered, as well as for the quantity and quality of the good things that were enjoyed by more than three hundred and fifty delegates and friends. Special music for the day was furnished by Mrs. L. A. Reed of Long Beach, and our own Brother J. E. Moore of First church.

We were greatly privileged to have with us at this meeting our beloved General President, Mrs. Fitkin, and saving the best of the feast to the last, our afternoon session was given over to her address. With the aid of maps and charts she brought the needs before us in a very impressive way, and her beautiful mellow spirit as she claimed victory for things promised on one hand and praised the Lord for victories gained on the other, encouraged our own hearts, and put within us a new zeal and determination to do more for Christ than ever before.

The date for our Annual meeting is April 27th and will be held at Bresee Avenue church, Pasadena.

MRS. C. E. HARDY,
Corresponding Secretary.

KENTUCKY DISTRICT CONVENTION

The Kentucky District Christian Workers' Convention which met at Newport Church of the Nazarene March 5 to 9 was a marked success. Rev. W. E. Albea, the successful pastor, was in the midst of a gracious revival. District Superintendent Wells and General Superintendent Goodwin were the special workers. The spiritual tide was running high at the opening service. We were very fortunate in securing our much loved General Superintendent Goodwin for this convention. His morning lectures were very inspiring and instructive, and the evening messages under the anointing of the Holy Spirit resulted in many souls seeking and finding God. Many helpful and inspiring papers were read and subjects discussed such as, "The Importance of a Spirit-filled Ministry," by Rev. W. E. Albea, pastor at Newport; "The Preacher and His Study," by R. J. Kiefer, Ashland; "How to Make Pastoral Calls," W.

W. Stover; "The Spirit of the Preacher," District Superintendent L. T. Wells, Lexington; "Problems that Confront the Pastor," F. P. Kerst, Louisville. Rev. Glenn E. Miller, pastor at Richmond, an ex-lawyer, is proving himself to be a writer of unusual ability. He read a paper on "The True Nazarene Vision," amidst shouts of praise and holy applause. The convention voted to have the same printed in tract form. "After the Revival, What?" was the subject of a paper by Rev. J. A. McCammon, Frankfort; "Our Financial Program" by Rev. E. D. Messer, Olive Hill.

One very interesting feature was a session devoted to "Kentucky Home Mission Evangelism," in which District Superintendent Wells gave a very instructive chart study, taking a map of Kentucky and showing the vast field of opportunity on Kentucky District, there being 150 cities of over 1,000 population and 118 counties with no holiness church. A splendid paper was read on "The Necessary Element of Sacrifice for Success," by Rev. C. C. Burton; "The Best Method of Planting New Churches," by Rev. W. T. Mason of Lexington.

One session was devoted to Sunday school work where splendid papers were read and live discussions followed. Feeling the great need of enlarging our Sunday school enrollment and creating more interest in Sunday school work, Mrs. J. A. McCammon, 707 Benson Avenue, Frankfort, was elected District Secretary of Sunday school work, also a committee composed of Revs. W. T. Mason, Glenn E. Miller, J. A. McCammon and L. T. Wells. A very enjoyable platform service consisting of Revs. Mink, Lee, Wilson, Isom and Watson, preaching five minutes each, proved a great success. Special songs were enjoyed at different times by Rev. and Mrs. Redmon, Rev. and Mrs. J. A. McCammon, Mrs. R. J. Kiefer, Miss Doris Rogers, also Rev. Nelson Mink. Rev. and Mrs. Albea certainly know how to entertain a convention. We left Newport for our different places of labor more determined to fight the enemy harder, plant holiness deeper, raise the standard higher and send the gospel farther than ever before.

Mrs. J. A. McCammon, 707 Benson Avenue, Frankfort, Kentucky, Reporter.

CHICAGO CENTRAL DISTRICT PREACHERS' MEETING

From March 13 to 18 inclusive we had what was considered to be the best preachers' meeting in the history of our district.

Brother Purinton, the pastor of Danville church, and the city of Danville gave the convention a royal welcome. They had decorated the church in a beautiful way. No pastor and people could have been more cordial and more mindful of the comfort of visitors than were this pastor and his people.

This Preachers' Meeting started Tuesday at three p. m., with a two hours' prayermeeting. It was a scene that certainly pleased God to see Dr. Goodwin, our General Superintendent, District Superintendent Chalfant and the pastors and workers all on their knees before God in prayer.

Prayer and deeper devotion was the

keynote of this gathering. Each morning from 8:15 to 9:30 Brother W. G. Schurman brought us an excellent address on prayer and let us know that he was spending sixty minutes every day on his knees in his basement communing with God. We had fine attendance at the morning prayermeeting and every preacher seemed to catch the flame. We are pretty sure that they are going back to their charges to pray more than ever.

Dr. J. W. Goodwin was with us during the entire convention. His lectures each day were very helpful and his sermons each night were an inspiration to both the ministry and to the laity. He made many helpful suggestions and talks besides his regular addresses. He was present with us in the prayermeetings and pushed us on.

One of the high points in the service was our Olivet service. President Willingham brought up about one hundred and twenty-five of the students from the college and the members of the faculty. We had a great service Thursday afternoon. Vice President A. K. Bracken delivered a special address showing the importance of our retaining the pioneer spirit and carrying out Nazarene ideas in the age in which we live. Already Professor Bracken has the hearts of our people here in the Middle West. We think we have received one of the most valuable additions that it is possible for us to obtain for Olivet College. President T. W. Willingham made a stirring address, stressing especially the importance of raising the forty thousand dollars remaining indebtedness on Olivet College. The preachers all pledged their support and Doctor Goodwin said that anybody that would be a slacker in this time ought to be taken out and shot. We had a great service. God was with us.

Another high point in this convention was the making of plans to look after the educational processes of our denomination. We had lively discussions on the various departments of the Sunday school work, going especially into the idea of organization, also the arranging of better and larger Sunday schools.

The young people's department seemed to have received new impetus in this convention and plans are being made to put on some group conventions and stir up interest along this line. Rev. G. Edward Gallup was elected President of the N. Y. P. S., Rev. G. B. Williamson, Vice President; Rev. J. W. Brown, Treasurer, and Mr. George Benson, Secretary. Rev. L. H. Howe, Mrs. L. H. Howe, and Rev. G. Edward Gallup were elected the delegates to the General Young People's Convention at Columbus. I am sure that this fine personnel of district officers is going to give us a program for our young people that will bring something to pass.

We had many visitors from surrounding districts. Dr. A. O. Henricks was present for a number of services and delivered a very helpful address Wednesday afternoon. Brother E. J. Fleming, our General Secretary was present and spoke, also Mr. P. H. Lunn was there with a good supply of books. District Superintendents J. W. Montgomery of Northern Indiana, Rev. C. J. Quinn of Indianapolis District, Rev. S. D. Cox of Michigan and Rev. J. A. Williams of Missouri, all

added much to this convention. Then we had Rev. J. L. Cox, of Saxon, Missouri; Rev. R. V. Starr of Lansing, Michigan; Rev. D. W. Dobson of Iowa; Revs. Hertenstein, Green, Wright and Evangelists W. G. Bennett, L. G. Milby, H. W. Welsh, Prof. Clay Milby and Rev. C. H. Strong and family.

The music and the singing were certainly fine. We had Brother and Sister Haldor Lillenas with us for two nights and one day. They certainly did sing and bless all of our souls. Then Sister Helen Peters was with us and sang some special songs.

Revs. John and Mattie Wines preceded the convention with a week's meeting. They were present with us during the convention. These great and good people are beloved in the Middle West.

The convention seemed to take on new life and new vision about our foreign missionary interests and general interests. Sister Lillenas brought us a fine address on the great need of the foreign missionary field. Chicago Central District is going to take greater interest in the billion heathens without Christ than she ever has. We are going in to put things across on Chicago Central District.

REPORTER.

NEWS IN BRIEF

Liberty Church of the Nazarene, near Prescott, Arkansas, celebrated the twenty-second anniversary of its founding on Saturday and Sunday, March 17 and 18. Revs. Lambert and White, former pastors, and Rev. Tapley, the present pastor, took part in the services. The church was organized with twelve charter members and seven of these were present for the celebration. Rev. Thurman White, pastor of our church at Prescott, was also present and contributed much to the services. Also the assistance of the band from the Westmoreland church was greatly appreciated. The celebration of the anniversary was considered quite a success and a blessing to the church and community. Mrs. Clyde Martin was reporter.

Batesville, Arkansas, Church of the Nazarene, according to Pastor J. W. Henry and Reporter John Cochran, is about to outgrow its quarters and is planning to build a new tabernacle. Henry says that when all the Sunday school classes get into their recitations in the one room of the church there is not much chance for any of them to be understood. Also, the attendance at church and the membership of the N. Y.

ANOTHER NEW TRACT!

Dr. Chapman's brief editorial in a recent issue of the Herald of Holiness, "The Relation of Worldliness to Dress" has been printed in tract form (2 page). Thousand of these should be distributed. It strikes at the heart of the dress question. Prices: 100 for 20c; 1,000 for \$1.50, post-paid.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

P. S. are growing and Batesville has a promising outlook. Batesville is located on the Little Rock and Mammoth Springs highway, near the great White river, and Henry invites tourists to stop over and see him. They ask for prayer that their church building project may be directed and blessed of the Lord.

Brother W. W. McCord of Sale City, Georgia, one of our general evangelists, asks special prayer for his meeting in the large tabernacle of the Ware County Holiness Association, Waycross, Georgia, April 29 to May, 13. This will be Brother McCord's tenth revival in Waycross during the last twelve years and he invites all readers of the HERALD OF HOLINESS in that section to attend the meetings.

Evangelist D. M. Spell, after an enforced rest on account of his health, is able now to take up revival work again, and will begin in Denison, Texas, April 20. He has removed from Hutchinson, Kansas, to 755 Concord St., Beaumont, Texas, where he may be addressed by those wishing to engage him for revival meetings.

Rev. W. H. Long, pastor of the United Brethren church at Pomeroy, Ohio, reports a splendid revival in which Rev. James and Jessie Hundley of our church were the evangelists. Seventy prayed through to victory, and the pastor says it was the best meeting the church has had in many years. He also commends the evangelists very highly and says, "No minister will make a mistake in calling Evangelist James Hundley. He is a man of much experience, having spent several years in Africa as a missionary, and it can be truly said that 'He speaks as one having authority.'"

The New England District had a day of prayer in West Somerville, Mass., in December and another such day was called for Everett, Mass., on March 7. The attendance was twice that of the former meeting and a good day of waiting before God was had. On a blackboard were written requests for prayer, and outstanding among these requests was that for a revival throughout New England. In the afternoon Rev. Noble spoke on "Let this mind be in you which was also in Christ Jesus," and Mrs. Austin gave a paper on "Revivals." The meeting closed in a blaze of glory and another was called to meet the first of June at Cliftondale, Mass. Mrs. Arlette Martin and Mrs. Lottie DeLong were reporters.

Evangelist Bona Fleming has recently had a good revival in our church at Murphysboro, Ill. There were fifty professions, a nice class was received into the church and others are to come soon. The pastor, Rev. C. A. Condon, is to hold his own meeting April 1-8. On the morning of April 8, Sunday, District Superintendent Chalfant and Evangelist Bud Robinson are to be with the Murphysboro church.

The Church of the Nazarene, New Bedford, Mass., where Rev. R. J. Kirkland has been pastor for three years,

has outgrown its former quarters and has purchased the Spruce Street Baptist church on the corner of Spruce and Smith streets, New Bedford, Mass. The last service in the old church was held on March 11 and the first in the new quarters on March 18. The new place seats 420 and was crowded for the first service. William W. Atwood, the church reporter, says, "Our pastor's motto is: 'Fire on the altar, a shout in the camp and system in the work.'" Rev. Theodore Beebe, now of California, built the former church, working on it like a common laborer. Revs. Frederick Domina, Tom Brown and Charles Washburn are former pastors who wrought well in the New Bedford church in its former location. Recently when, by mistake, the services of the New Bedford church were not broadcasted, as it was announced they would be, over six hundred persons called to know why they did not broadcast. This indicates what an interest is felt in the preaching of the old-time gospel over the radio. Souls are seeking God in the new location and the prospects for the growth of the New Bedford church are fine.

Pastor Joseph Richardson reports a good meeting in his church at Oxford, Nova Scotia, in which Rev. S. J. Sears of the Reformed Baptist church was the evangelist. Brother Richardson commends the evangelist very highly and says he fits into the program of our church wonderfully well. Sears is a young man and is true to the doctrine of Bible holiness in every way. Brother Richardson has accepted the pastorate of our church in Toronto, and will take up the work there about the first of April.

Rev. Lewis H. Bacheller, who has been for a year and a half pastor of our church at Kalamazoo, Michigan, has recently accepted the associate pastorate of First church, Little Rock, Arkansas, where Rev. M. E. Borders is the pastor. Brother Bacheller is to have charge of the musical features of the work and expects to build up an orchestra and brass band with one hundred in each organization. With the great new church building, a fine loyal people, a splendid class of young people and so outstanding a leader as Dr. M. E. Borders, Bacheller has the opportunity of his life and First Church of the Nazarene, Little Rock, Arkansas, will be heard from regularly from now on. We congratulate the church on securing Bacheller and we commend his wisdom in accepting the place.

At Hillsboro, Texas, recently, The Pilgrim Holiness church and the Church of the Nazarene united for a revival. The pastors, Rev. J. H. Whitaker of the Pilgrim church, and Rev. N. E. Scott of the Church of the Nazarene, did the preaching and the church board reports the best meeting they have had in years. A nice class of members were received at the close of the meeting. The church board highly commends Rev. Scott and accounts him one of the strongest and best pastors obtainable.

Rev. N. Edward Scott, pastor of our church at Hillsboro, Texas, writes, "We

wish to recommend Rev. J. H. Whitaker to the people of Texas, as a safe, sound gospel preacher. He is an elder in the Pilgrim Holiness church and is sound on Bible-holiness. He will do you good and no harm. Give him a call for a meeting. Write him at Arlington, Texas."

Beginning with the April number of The Preacher's Magazine, we have commenced a series of noted hymn writers for cover illustrations, with biographical illustrations. There will be nine in this series. Preachers who subscribe for the Magazine now can order their subscription to begin with the April number so as to include this series. Or they can order it to begin with the January number and thus keep the volume complete. Only preachers are invited to subscribe and the price is one dollar a year. Address Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Rev. George W. Surbook and wife, our missionaries in Barbados, report a splendid "quarterly meeting" in their mission recently. Their hall is supposed to seat 224, but they left off counting when 250 had crowded in for the opening service. After testimonies and a sermon on the Second Coming of Christ, forty knelt at the altar. In the afternoon the pastors reported. These reports were wonderful and showed over forty probationers awaiting baptism. They have nine organized churches, nine organized Sunday schools, nine Woman's Missionary Societies, and six Young People's Societies in the section represented in the quarterly meeting. Also they hope soon to organize in four places where at present they are holding open air services. District Superintendent J. I. Hill and his workers down in the British West Indies are moving forward in true Nazarene style.

CHURCH NEWS

PARKER, INDIANA—"Parker church is on the upgrade on almost every line. We recently closed a revival here with Rev. Fred Bouse as evangelist. This was a great meeting in many respects. Brother Bouse is a good preacher, one that the community likes to hear. We had our church full several nights. This meeting was different from most revivals in one respect. We had only eight at the altar and took in ten members, seven of whom

were adults. This is our second revival this year and we are hoping to have a tent meeting some time during the summer."—C. E. Carmony, Pastor.

PASTOR R. H. HIGGINS, Henderson, Kentucky—"We were called to the Church of the Nazarene here for this assembly year, and will say that God has been with us in every coming together, and has put the stamp of His approval on every service. We have had two to pray through to sanctification, one reclaimed and three additions to the church. We are few in number, but doing all we know for the upbuilding of God's kingdom here. We begin our revival April 3, with Rev. Lewis J. and Edythe Rice of Kansas City, Mo. We earnestly desire the prayers of all the Nazarene family for a great revival in Henderson."

PASTOR B. M. KILGORE, Somerton, Arizona—"God is blessing us down here in southwestern Arizona. We have just closed a good revival with Rev. P. R. Jarrell as evangelist, and souls prayed through in the old-time way. We have a fine W. M. S., and they are doing a lot of good work. They have paid a hundred dollars on the parsonage debt and they have sent fifty dollars to the mission field and have done some home work in looking after the poor of our community. We have a good N. Y. P. S. They are doing some good work. Also we have one of the best Sunday schools I have ever seen. Pray for the work in Somerton, and if you want to live in a climate where it never gets cold, come here."

SEYMOUR, INDIANA—"At the beginning of the new assembly year Brother I. G. Young came to us from the Illinois District. The church membership gave Brother Young and family a rousing reception soon after their arrival, and we are quite sure that from that time on they have felt they were among friends. We are confident Brother Young is the man for this place. His preaching is forceful and rings true to the doctrine of full salvation. He seems to be possessed with a passion to get every member of his church closer to God. We liken his attitude toward his children in the church to that of a real mother in the home; if disagreement separates children in a home, the real mother at once institutes peace proceedings, dealing fairly



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and impartially with all concerned. Brother Young has held two special meetings since November. He was ably assisted in the first by Rev. Oscar Hudson, District Superintendent of the Georgia District. Quite a number were saved in this meeting. The second meeting opened February 1 and continued through the month of February. The first two and a half weeks, Rev. Harold Johnson of Springfield, Illinois, was the evangelist. More than a hundred seekers were at the altar, and quite a number prayed through and gave definite testimony. At times the Spirit would come on the people and they sang, prayed or shouted as He directed. Some nights it was hard to dismiss the congregation. This meeting was conducted under the auspices of the Young People's Society,

the members of which stood nobly by the workers throughout. They sang, prayed and paid, in fact, they proved to be real coworkers with Him who loved us and gave Himself for us. At the end of the third week Brother Johnson found it necessary to go on to fill another engagement, but the revival moved steadily on. The pastor preached on the following night with twelve at the altar. It was thought best to continue another week and Brother Noble Price of West Side church, Indianapolis, was engaged to assist us. This young man, yet in his teens, undoubtedly is fulfilling the commission: 'Go preach my gospel.'—Mrs. C. A. Walters, Reporter.

PASTOR CHARLES W. PARNELL, Okemah, Oklahoma—"We have just closed a good revival at Cromwell, an oil town fourteen miles from our town, from February 25 to March 11. God surely gave a wonderful tide of victory. God gave us twenty-three old-time conversions. Some of them were sanctified. We have fourteen applications for membership in our Okemah church next Sunday night. Surely we feel God is able to do things for us. I have other calls for revivals, but as I am a pastor I cannot do much of

this work. We will continue our meetings at this point one night a week, Thursday, so pray for this one place. I see a great need for this kind of work. The harvest truly is ripe and laborers are few. I ask to really covet the prayers of the church."

SCIENCE HILL, KENTUCKY—"Our pastor, Brother Joe Tyson, resigned and accepted a pastorate in Northern Indiana, last November. Brother A. J. Frank of Sidney, Illinois, was recommended by our beloved District Superintendent, voted on, and called and has arrived. He has preached two nice sermons for us. He suits all around. We welcome him and his good family to our church. Remember to pray that we may make this remaining year a great and glorious time."—Eliza Baugh, Reporter.

EVANGELIST E. W. WELLS—"Since our last report to the HERALD OF HOLINESS we have been engaged with Rev. R. M. Parks at Dallas, Texas, in a short revival effort, and during the days of effort the Lord helped about thirty-five or forty to victory. Since the revival we have been helping Brother Parks to raise money in the city with which to build his new church in central Dallas. God is helping Brother Parks to build a great church in this great city. We have moved our family to Dallas, Texas, and will be in the evangelistic field, and already we have the larger part of the summer stated. We will be with Rev. C. P. Clayton the last week of March and the first of April in Fort Worth, Texas, in a great building campaign. The last three Sundays in April we will be with Rev. Nowlin at Tyler, Texas, for a revival. After that we will be with Rev. R. M. Parks in a tent campaign in Dallas through the month of May. The first three Sundays in June we will be at Lufkin. So you see that we are getting things pretty well started off, having left our pastorate January 22."

NEWELL, WEST VIRGINIA—"We have just closed a revival campaign in the local church. Rev. Edward C. Oney was the evangelist in charge. This was Mr. Oney's second meeting here, he having been with us a year ago. The meeting a year ago was a good one, but the one just closed was far greater in many respects. The crowds were excellent. Many were unable to get seats, and still they came. The Chatfields of Winchester, Indiana, were with us for four days in the fore part of the meeting and their singing drew many to the services. 'Potters' night' gave us a large attendance from among the pottery workers, this being the largest pottery center in the country. 'School night' brought many of the faculty and crowds of pupils from the schools and gave us an overflowing house. 'Church night' yielded another record attendance from the various churches. From then on the meetings were well attended and the last night of Mr. Oney's stay there the seating capacity of our church was inadequate.

WANTS

WANTED—Christian lady (Nazarene preferred) to make her home with lady who is invalid with rheumatism. Box 306, Montesano, Wash.

Singer—Soloist, Personal Worker. Twenty-five years' experience. Would correspond with pastors, or committees, needing such help. References on demand.—C. V. Spell, 990 Ave. D, Beaumont, Texas.

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The following are excerpts from the author's Foreword:

"Since the relation of a mother to her child is the closest of all human relations, the problems of a mother touching her child are problems that lie nearest the heart of humanity. It is for the spiritual help of the mothers of the world that this little volume is prepared. The manuscript was prepared at odd minutes—sometimes evenings, sometimes during the baby's nap, sometimes with my five little ones playing about me."

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About 250 seekers, counting them as they came, lined the altar night after night, and many of this number found peace to their souls in either saving or sanctifying power. Many new people were reached and have become friends of the church, several becoming members. In all, as a result of the meeting, twenty-four have been received into the church with others to follow. Finances came in a remarkable way. During the three weeks' period nearly a thousand dollars passed through the various church channels in cash and pledges. Brother Oney was given a fine offering, besides many presents, among which was a 108 piece set of beautiful dishes. The church is going at high tide as a result of the services and there have been seekers at almost all the services since the revival closed. In fact, the revival is still on and conviction is still on the town. We begin another siege March 27 with Brother G. Howard Rowe as our evangelist, and we expect great victory ahead. Brother Oney received a unanimous vote of the people and church for a return date with us. As a result of Mr. Oney having had to cancel a number of meetings last year on account of his health, the report was circulated that he was quitting the field, but he announces that he still expects to continue his evangelistic labors. Any church with God's favor and Brother Oney can have a revival. Our people love him as a brother. People everywhere should unite for a great widespread revival. God is still on the throne. Our meeting was a success due to much prayer and old-time preaching of the type that brings conviction and makes it easier for men to yield to God rather than to go on in sin. In fact, it was yield or go into the very jaws of hell with eyes open and mind made up to take the chance of a future time for salvation. Few indeed were unconvinced."—Rev. F. F. Freese, Pastor.

PASTOR E. M. VOGHT, Burkburnett, Texas—"We are glad to report victory through Christ Jesus. We accepted this church at the assembly in October, and God has been giving us good services since we came. We have just closed a five weeks' meeting with the Casey Grimes Evangelistic Party, which is composed of Rev. Grimes, Rev. Chester Ashford and wife, Rev. Mrs. J. J. Murphy and husband. Brother Murphy is a converted Catholic, and this work is new to him, but he is digging to build high. Brother Grimes is a great preacher, a man with great power, a devil driver. Rev. Ashford is a young preacher, but of the old-time type. His wife is a fine singer. Rev. Mrs. Murphy is a strong young preacher. Brother H. C. Cagle, District Superintendent, came by and gave us an uplift during the meeting which was fine. God surely did bless, and send the hungry people out. There were eighty-five professions of pardon or sanctification. Fifteen united with the church. Our Sunday school is growing, our people seem to have a new vision."

FIRST CHURCH, CHATTANOOGA, TENNESSEE—"The blessing and glory of God, which assure both material and spiritual

progress in any church, are surely attending the services of First church here. It was our great privilege as a member of this historic church to attend both morning and evening services today. Rev. W. M. Tidwell, our beloved pastor, preached a soul-stirring sermon at the morning hour on "The Indispensability of the Presence of God." It was indeed soul food for Christians of all stages and especially for those more advanced in the things of God. At the evening hour the pastor delivered one of the strongest sermons we have been privileged to hear on "The Arrest, Trial and Crucifixion of Christ." Deep conviction, which comes only through the power of the Holy Spirit, rested heavily upon the unsaved and the saints of God prayed and shouted and a great altar service followed, resulting in the salvation of a number of souls. All the departments of the church are working unitedly and harmoniously and in consequence excellent progress is being made. All budgets, both local and general, are paid in full to date. The N. Y. P. S., under the presidency of Miss Willie Mae Hawkins, is doing a commendable work. The officers and membership of the society are deeply spiritual and as a result have a real burden for souls and are bringing things to pass for the compassionate Christ and His kingdom. The Sunday school, under the superintendency of E. A. Thedford with his fine corps of officers and teachers, is having the best interest and attendance in its history. First church has always been a strong missionary center, having sent out two missionaries who are now preaching the glad tidings in the regions beyond. Mrs. S. W. Winfrey, who is a gifted and spiritual woman, is president of the W. M. S., and she and her co-laborers are so devoted to this great cause that glorious success is attending their labors. In addition to the regular mid-week prayermeeting, which is largely attended and is one of the most spiritual services of the church, twelve prayer-

meetings are held regularly each week throughout the city. Like the Christians in the early church, members of First church go everywhere throughout the city preaching the Word. As a result of this intense evangelistic spirit there were about six hundred definite professions in all the services of the church last assembly year, and, best of all, there are greater things in the future for us."—Mackey J. Brown, Reporter.

PASTOR RUBY COURTNEY, Sturgis, Michigan—"We came to Sturgis last September and surely the Lord has blessed us for our labors of love here. A few months before we came our little boy was sorely afflicted with Bright's disease, but the Lord has wonderfully healed him, and we never enjoyed preaching the old-time gospel as now. How our hearts rejoice as we see sinners plunging into the fountain and coming forth to shine for Him. In January we had a precious revival with Professor C. C. and Rev. Margaret Crammond of Lansing, Mich., as our singer and evangelist. The crowds were good from the beginning, but during the last week we were obliged to open the church doors and use two rooms of the parsonage as well as the church rooms. During a twelve nights' meeting there were twenty-two seekers and none of them were members of our church except one sister who came for holiness. We are told this was the best holiness revival ever held in Sturgis. But, best of all, the revival spirit is still in our midst and souls are being saved in pray-

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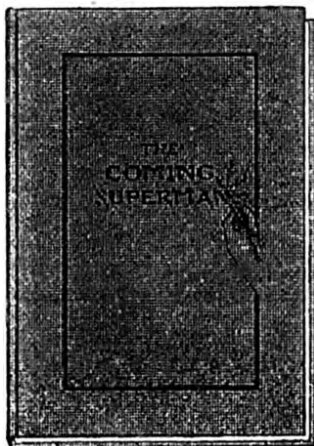
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meetings, young people's meetings, and last Sunday evening we closed our service with an altar full of seekers. On coming here we found a church of ten members in perfect unity, which still prevails, but most of them were old people. We began to pray for the Lord to send us some young people and He has an-

swered prayer. We haven't organized a N. Y. P. S. yet, but we are having a splendid young people's meeting each Sunday evening. Our finances are coming fine, and we have had money to meet all our obligation and to send our beloved church our Christmas love offering. From April 1 to 8 Rev. Dorothea

Hayter, of Hastings, Michigan, will be with us for one week of meetings and to organize a local W. M. S. The one need of the church here is a church building. We are using two large rooms adjoining the parsonage at present, but are outgrowing them, and must have a building before our June revival. Will the HERALD OF HOLINESS family pray with us that God will open a place for us and continue to save souls and heal bodies and lead us on unto greater things for Him?"



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The plain message of this book is illustrated by the workings of the radio, and may be understood by all who read its contents. I heartily recommend it to its worthy place among the many good books in the field of holiness literature. —Lester F. Ketchum, Professor of Philosophy and Theology, Pasadena College.

I have just read the MSS. "RADIO AND THE SPIRIT FILLED LIFE" by Rev. Paul Goodwin and gone over the matter with him looking forward to its publication. I am sure it will make an interesting booklet and will carry a message to the people in harmony with the

great mission of our church.—H. Orton Wiley, President Pasadena College.

This is to certify that I have read the manuscript of the book named RADIO, written by the Rev. Paul J. Goodwin.

This book not being given as a scientific subject has however the accuracies of scientific discovery and invention.

May the force of its facts carry the beautiful spiritual truths announced.—R. S. Williams, Pasadena College.

I have just read, RADIO AND THE SPIRIT FILLED LIFE, by Rev. Paul Goodwin, and find a message of divine truth beautifully illustrated by the Radio. Old truths are brought to us in a new way that will be of profit and interest to the reader. This booklet rings true to the glorious doctrine of Holiness of heart and life.

I am glad to recommend it to the public and trust it will have a large circulation and be a great blessing to thousands.—J. W. Short, Pastor Breese Ave. Church of the Nazarene.

PASTOR J. L. RODY, North Side Church, Miami, Florida—"We had a great meeting with Freddie Thomas from February 5 to 19. Freddie has lost none of his hold on God nor the people. The multitudes hear him gladly. He has great wisdom and has unusual ability as a leader. His messages have grown in grace and knowledge and Freddie has matured greatly during the past year. All our people love him greatly, nobody gets a better hearing. The results of the meeting were wholesome in every way. Quite a number of professions, with convictions well laid in many others. We have recently re-elected Sunday school officers and teachers owing to an unavoidable delay. We will have Rally Day for Sunday school and installation of officers the first Sunday in April. Walter A. Grooves is our new superintendent, and enters a great door of opportunity. Brother T. W. Crow, retiring superintendent, is doing so at his request. The church has been greatly blessed by his administration. We all feel North Side church has a great mission in the world and God is continually showing us these things. Rev. M. M. Bussey is to be with us March 27 to April 1. When your prayer list is blank put us on."

MR. STERLING, KY.—"Since our last report we have had two gracious revivals, and this work has made a steady progress along every line. In both these meetings the workers had many characteristics in common. They were more interested in true seekers and happy finders than merely 'counting heads'; they were very easy to entertain and a great blessing to the homes and community; worked around the altar until the last seeker left; and spent much time in intercessory prayer. In the first revival Brother Will H. and Sister Lillie B. Nerry were the special workers. No more consecrated people are to be found than they. They are sane Bible preachers who look to the carrying out of a well-rounded evangelistic program. We did not see the break we desired in this meeting, but are now reaping some of the fruits, which reveals the abiding worth of their labors of love. The last meeting closed Sunday, March 11, Rev. J. A. MacClintock, Richmond, Ky., was the evangelist. He truly is a man of God, and a good preacher. He has a real passion for souls which impresses even the most casual observer. His messages made a profound impression upon all who heard him. The last Sunday morning God was on the scene in great power and glory. One dear sister, of another denomination, said she had wanted to

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shout for months. Well, she helped herself as did others. We have been praying for such a scene for two years. The two revivals were characterized by 'new material,' with but little 'warming over.' Good classes were received into the church. District Superintendent Wells met the church last night and they unanimously requested the writer to stay for the fourth year. Feeling that God would be pleased to have us remain with these dear people we agreed to do so. They are among God's choicest. There is perfect harmony, and the prospects were never brighter here."—Joseph L. Logsdon, Jr., Pastor.

PASTORS M. S. AND GARNETTE COOK, Greensboro, N. C.—"Last March, while serving the fourth year as pastors in Richmond, Indiana, we felt definitely led to accept the call to Greensboro, N. C. There is a splendid opportunity for the Church of the Nazarene in this beautiful city of 50,000 inhabitants. Greensboro is the county seat of Guilford county, has one hundred and twenty-five industrial plants with 8,700 employees. Here are the largest denim mills in the world. It is called the Gate City of the South, also the Pivot of the Piedmont region. The Southern Railway Company has a new million-dollar station from which forty-eight passenger trains run daily. In the city are located two women's colleges with an enrollment of nearly two thousand, and at the edge of the city is Guilford College, a Friends institution. Then, too, there is the Greensboro Literary and Bible School owned by the Pilgrim Holiness church. Just after arriving here we had Dr. J. W. Goodwin and A. O. Henricks with us in a splendid preachers' convention which was a real blessing to the church. In October we had a three weeks' meeting with Rev. T. C. Hodgins as evangelist and since that time we have earnestly and persistently prayed for a Holy Ghost revival. A more loyal, courageous band of Nazarenes than we have here cannot be found. When the battle has been hard they have stood by us in a most wonderful way. About eight weeks ago the Lord came down upon the Wednesday night prayer service, assuring our hearts that our prayers were answered and a revival was already on the way. On February 19, Rev. Jim Green, a noted Methodist evangelist of the South, who recently joined the Church of the Nazarene, came to us with a mighty burden upon his heart for the work in Greensboro. He has preached every night and three times on Sunday with great liberty and unction. The very first Sunday the church, seating 450, was filled and last Sunday night the chief of police with about forty officers attended the service. Greensboro is greatly blessed with a particularly fine police force, clean men who enjoy good gospel preaching. We praise God for them. Enough cannot be said in reference to our evangelist. In all our fifteen years in the ministry we have not been privileged to associate with a more godly, prayerful, careful, Spirit-filled preacher. We are so blessed in having him that we long for all our acquaintances, friends and loved ones to meet him, and for our

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These Bible Studies appeared in the Herald of Holiness during the year 1926 by the invitation of its editor, Dr. J. B. Chapman, for the purpose of getting its readers more interested in Bible Study. In order that their usefulness might be enlarged and continued they have been revised and now appear in book form. It is the purpose of the course to stimulate an interest in Bible study and to encourage an intelligent, systematic method of reading and studying the greatest of all books. If any other book were studied as the Bible too frequently is, in a haphazard reading, studying any part to which we open, here or there a portion, it is safe to say it would be greatly injured. Have we not given the Scriptures too little time and thought? The Bible towers above the loftiest mountain peaks of literature and looks down upon all earthly wisdom from the sublime heights of heaven. Its inspired pages shine as the sun in the firmament, giving light to the world. An unrecorded revelation of God to human consciousness would be only as a flashing meteor—soon forgotten. But the Scripture abideth forever in its eternal illuminating power.

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churches to secure his services, which will surely be a blessed uplift to both pastors and people. The revival is on, God is blessing, souls are praying through and the end is not in sight."

BINGHAMTON, N. Y.—"Feeling that the revival meeting with Rev. A. B. Carey last October was not completed, we had him come again and hold another meeting which closed just a short time ago. This consolidated the results of the previous meeting and resulted in a fairly good class of new members being received into the church, with other prospects not far away. One feature of this meeting was the fact that Brother Carey went with us to Owego, a city twenty miles distant, each Sunday afternoon and preached in the largest hall of the place which we had engaged for the purpose. A smaller hall has since been secured and regular services are being held there under the auspices of the Binghamton church and in charge of George Gardner, one of our good local preachers. Some of the new members live in Owego. The Binghamton church itself is not yet four years old, and has its own problems to solve, but it believes in constantly pushing for the salvation of the people everywhere."
—L. S. Tracey, Pastor.

SAWYER AND VELVA, NORTH DAKOTA—"We have just closed splendid revival meetings at our two appointments. Rev. J. O. Schaap of North St. Paul was the evangelist. The Velva meeting was exceptionally well attended and a splendid spirit was in evidence throughout the meetings. Many of the old members declared this to be the best revival meeting the church has had for many years.

The Sawyer meeting was admittedly the best the church has had since it was organized nearly twenty years ago. A striking feature about the meetings was the remarkable manifestation of the presence of the Holy Ghost. Some fell under the power and quite a number were definitely healed. We will get at least three workers for the Lord out of these two places. The meeting closed at Sawyer on Sunday night according to plans. However, Brother Schaap called a joint rally of the two churches for Monday night. The plan was to have a get-together meeting and incidentally to give the pastor a surprise pounding. Talk about a pounding! It was the largest one this preacher has ever seen and besides this a liberal offering was given to the pastor and his wife. The original plans did not include preaching, but God came on the meeting and after a short sermon by Brother Schaap the altar call was given and seven responded. Finances came easily and altogether the church was blessed. We thank God for evangelists such as Brother Schaap."
—H. F. Vogt, Pastor.

TELEGRAMS

SPRINGFIELD, OHIO
Greatest revival in history of First Church of the Nazarene, Springfield, Ohio, now in progress. Rev. John Fleming, evangelist, at his best. Professor Burl Sparks, song evangelist, and George Ward, pianist, in charge of music. Fifty-five seekers up to third night of meeting. Have accepted invitation from Wittenberg College to broadcast special

programs. City is stirred. Pray for us.
—Rev. Ernest J. Hacrr, Pastor.

EAST LIVERPOOL, OHIO
Great revival. Sunday services wonderful. 810 in Sunday school. Church filled capacity. Folks turned away. Over three thousand in attendance during day. Mrs. C. H. Morris, hymn writer, present. Rev. T. M. Anderson, evangelist, preached great messages. Rev. and Mrs. Haldor Lillenas, song evangelists, singing wonderful. Many seekers.—Rev. O. L. Benedum.

BERKELEY, CALIF.
Closed at Cottage Grove with blessed victory. The whole Northwest campaign greatest have seen in years. Home resting for the great tent revival Pasadena April 1 to June 10. St. Clair, O'Hara and Hawkins, workers. Meeting open for all who believe in John Wesley holiness. Victory ahead. Much love.—Fred St. Clair.

MISSOURI VALLEY, IOWA
Closed at Missouri Valley, Iowa, last night with crowded house and altar full. Kindred and wife, pastors, greatly encouraged with thirteen additions and more to follow. Finances came easily with nice offering for pastor.—Evangelist J. E. Gaar, 1619 Beaver Ave., Des Moines, Iowa.

JUNCTION CITY, KANS.
Good revival on. Deep conviction. Altar and extra chairs full of seekers last night. One more week to run. Great preaching and singing by Evangelists Mack and Ethel Anderson.—George L. Cheshmore, Pastor.

WINCHESTER, IND.
Financial campaign for new building Winchester starting great. Ten thousand dollars raised first two days among members and immediate friends, with fine prospects for another ten thousand from business men. Pastor Davis unanimously called back and given ten dollars per week raise for another year. Church in harmony and growing rapidly. Good offering for expenses of Sister Davis' trip with her husband to General Assembly. On to Columbus.—J. W. Montgomery, District Superintendent.

VALLEY CITY, NORTH DAK.
Rev. Frank E. Reynolds, elder of Central Northwest District, died March 27 at his home in Minneapolis, Minn. Pray for bereaved family.—E. E. Wordsworth, District Superintendent.

BEACON, NEW YORK
We organized a church out of a good class of loyal people in New Paltz, New York, Thursday, March 22. This was the result of Rev. D. H. Keeler's street preaching. Rev. Keeler, pastor.—J. A. Ward, District Superintendent.

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VALLEY CITY, NORTH DAK.

Rev. Ben Mathisen, district treasurer, undergone operation in Deaconess Hospital, Minneapolis, Minn. In critical condition. We earnestly request the entire district to pray for his speedy recovery. Rev. W. D. Shelor of Billings, Montana, operated on. Pray for him.—E. E. Wordsworth, District Superintendent, Central Northwest District.

ANNOUNCEMENTS

RECOMMENDATION—We as a church and pastor wish to recommend to the holiness people Brother and Sister Edward W. Miller as evangelists. Brother

Miller is an able preacher and God uses his messages in the salvation of souls. Sister Miller is a good singer and wonderful musician. They will give you a good meeting. Address Box 112, Bicknell, Indiana.—D. W. Welda, Pastor, Boonville, Indiana.

NOTICE—Rev. N. E. Tyler, commissioned evangelist on the San Antonio District, is now again in the field, open for calls to any place that God leads. He is a member of the Temple, Texas, church, and we recommend Brother Tyler as one of our most spiritual men, and a strong preacher of full salvation. He will do any church or camp good work. Write him at Rogers, Texas, Route 4.—G. R. Dosier.

NOTICE—Revival services will be held in the Ashtabula Church of the Nazarene April 13 to 22. Rev. George B. Kulp is the engaged evangelist. We cover the prayers of all God's people who read this that God will mightily meet with us in this revival effort, and welcome any who will be able to attend.—W. P. Miller, Pastor.

CONCERNING W. W. McCORD—I have known Brother W. W. McCord, Sale City, Georgia, for more than twenty years. He has stood for straight, second blessing holiness for all these years, but he has been fought by the tobacco users and holiness fighters. The last chat I ever had with the sainted George Mathews he said that Brother McCord had had more fine revivals in the state of Georgia than any other evangelist in the state, and had been fought the hardest. I understand that he has come into the Church of the Nazarene and down in that old hungry and starved southland he ought to be kept busy for the next ten years. Brother McCord will hold a fine revival anywhere that he is called. I have been with him three times at the Sale City campmeeting, and I know how he has stood there, and how many things he has had to endure.—Bud Robinson.

NOTICE—Illinois and Wisconsin: We are endeavoring to get in touch with persons who might be interested in holding tent meeting and establishing the Church of the Nazarene in the following cities: In Illinois: Waukegan, Evanston, DeKalb, Dixon, Princeton, Monmouth, Carthage, Rushville, Jacksonville, Hillsboro, Centralia, Vandalla, Herron, Harrisburg, Newton, Kankakee, Gibson City, Mattoon, Monticello, Robinson. In Wisconsin: Kenosha, Appleton, Meene-Nasha, Sheboygan, Wisconsin Rapids, Wausau, Phillips, Hurley, Nellsville, Chippewa Falls, Eau Claire, Baraboo, Portage. Anyone interested in this matter write E. O. Chalfant, Danville, Illinois, Superintendent Chicago Central District.

NOTICE—Southern California District—Licensed Preachers: Notice is hereby given that the District Board of Examination of the Southern California District will meet in the Long Beach church Monday morning, May 7th, to give examinations in the Course of Study. Will all licensed preachers please read the report of the Examining Board made to the Assembly last year. The report will be found on page 58, paragraph 11.—C. B. Widmeyer, Chairman.

NOTICE—I will be ready to accept calls as a song evangelist the first of April. I have commission to sing, and can secure reliable references if desired.—Miss Katie Latimore, Caddo, Okla.

PLEASE PRAY for a sick lady in El Paso, Texas, and for her husband who is unsaved; for a sister in Maine who desires to be sanctified and to be healed, also for the salvation of her two sons and three daughters; for the work in Owego, N. Y., that they may have a real revival there and the work of holiness established; for the sanctification of a young man and wife in Washington.

Easter

Cards, folders, Crosses

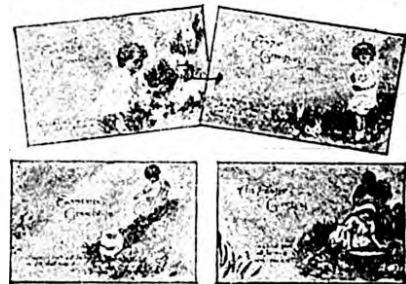


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Easter Folders No. 1112. Size 2 1/4 x 4 1/2. Appropriate verse of Scripture and Easter greeting. Beautiful designs in colors. 10 in package for 40c.

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Easter Folders for the Children; No. 1126. Four page folders with chicks and flowers in colors and Scripture verse and Easter greeting on inside. Size 2 1/4 x 3 1/4 in. 10 in package for 30c.

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Beside these text books the W. M. S. General Council is distributing Rev. S. N. Fitkin's booklet **MY TRIP TO AFRICA** in which the President of the W. M. S. tells of her visit to our African missionaries. Every member of the church should read it. Price 35c.

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SPECIAL NOTICE—The Collier Band, which is so well known in the work of holiness evangelism in Texas, and the Southwest, where they have held successful revivals winter and summer during the last twenty-five years, now have some open dates. They are especially equipped for pioneer work, work in new fields and in places where we do not have full equipment. They have two trucks, two good living tents, a big tabernacle to use for the preaching services, guitars, mandolin, drum, piano, and there are two good preachers and five good singers in the band. They will go wherever they are called and will trust God for their offerings. They are available now. Get in touch with them by wire or special delivery letter at Aransas Pass, Texas. They could move into some general section and hold meetings throughout the spring and summer.—Editor.

GENERAL N. Y. P. S. CONVENTION

Second General Convention of the Nazarene Young People's Society, June 11 to 13, Columbus, Ohio. Every District Should be Represented.

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Alberta (Calgary) March 26 to April 1

New Mexico (Artesia) April 11 to 15
Southern California (Long Beach) May 8 to 13
Northern California (Berkeley) May 16 to 20

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Washington-Philadelphia (Baltimore, Md.) April 4 to 9
New York (Saratoga Springs) April 11 to 15
New England (So. Portland, Maine) April 18 to 22
Pittsburgh April 25 to 29
Idaho-Oregon (Nampa) May 2 to 6
North Pacific (Portland) May 9 to 13
Northwest (Yakima, Wash.) May 16 to 20

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928.—E. J. Fleming, General Secretary.

SEVENTH GENERAL ASSEMBLY Church of the Nazarene

Commencing June 13, 1928 at Columbus, Ohio

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For particulars concerning board, rooms, camp grounds, etc., write Nazarene Assembly, Chamber of Commerce, Columbus, Ohio. For other information regarding the General Assembly write Rev. E. J. Fleming, General Secretary, 2923 Troost Ave., Kansas City, Mo.

Memorial Hall shown above has accommodated some of the most important conventions ever held in America. It has a seating capacity of 4,000. The daily business sessions of the General Assembly will be held here.

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Lincoln Highway connects
Columbus with "31" at Kenton, Ohio
"All Roads lead to Columbus"

Accommodations Provided for Delegates:

Visitors should write for reservations to the Entertainment Committee (see above).
Hotel rooms, \$1.50 to \$2.50 per day.
Tents for tourists, 12x14, for Assembly period, \$10. A few cottages on Camp Ground, \$15. Kitchenette Apartments can be arranged for upon request.

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By Dr. J. B. Chapman. Selected editorials from the Herald of Holiness which many have asked to have printed in tract or book form. This book makes an ideal gift volume. Attractively bound in cardboard covers; page size $7\frac{1}{4} \times 10\frac{1}{4}$ inches. .50

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A New Book by Dr. Williams

SANCTIFICATION

The Experience and the Ethics



FOREWORD

This little volume is published not because the world needs more books. Its object is twofold, 1st it is an endeavor to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation. 2nd it is written with a sincere desire to aid those who possess a pure heart and are trying to live a life consistent with their testimony.

What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

If we can cheer some honest, conscientious person in his fight to give to his neighbors and friends an ethical life that will harmonize with that glorious divine image he has within his soul, our effort will be well worth while.

It is always a consolation to know that God looketh upon the heart, the motives, rather than upon the outward appearance. This however does not justify anyone in being careless of his ethics. We need wisdom or ethical knowledge, which will form right relationships—relationships that are profitable and pleasing.

In this there is room for improvement with us all. The Bible urges us to seek and pray for more wisdom that we may better know how to be real examples of believers. Seeing the good works and ethical life of God's children, the world will be more inclined to glorify our Father in heaven. Being a Christian and living like Christ is the greatest achievement possible.

This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

CONTENTS

- I Sanctification.
- II Objections to Sanctification Considered.
- III Grounds of Objections to Sanctification Examined Further.
- IV The Experience of Holiness and the Ethics of Holiness Differentiated.

- V The Foundation of Right Ethics.
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