



HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XV. NO. 29

KANSAS CITY, MO., OCTOBER 13, 1926

WHOLE NO. 757

SENDING OUR SINS TO THE JUDGMENT

FAR up near "the top of the world," in the desert of the frozen Arctic an Eskimo shot his white employer for the sake of a fellow guide who was left to perish on the ice. Then he and the companion for whom he committed the act covered the crime by means of a falsehood and kept it covered for sixteen years. But at last the conscience of the murderer was awakened by the Gospel of Christ and he confessed his guilt and prepared to accept his punishment. All the way through the story is weird and stirring, but it serves well to illustrate that the effects of true Christianity are much the same on men, regardless of their nationality and place of habitation.

To many it may seem a hard thing that one should be stirred to confess a crime which had been so well covered that no punishment would likely have ever come from the courts of men, but for the confession. But it is better to meet this and every other sin and crime here than to meet them hereafter.

There is a final judgment to which every man must come and answer for the life he has lived on earth. There is really to be an accounting, and it is better to send one's crimes and sins on ahead to judgment and have them dealt with, judged and pardoned, than to wait and let them follow on to judgment unforgiven.

What revelations the final judgment will make! Men whose former criminal deeds have been covered by apparent respectability and even by sincere reformation will come there to realize that "he that covereth his sins shall not prosper" indefinitely. Sinners who have covered their sins with a mere cloak of church-membership will come there to realize that no covering but the blood of Jesus Christ will give them immunity to the punishment of the Sin Avenger.

Paul applied the words, "Some men's sins are evident, going before unto judgment; and some men also they follow after" (R. V.) to the question of selecting officials for the church, but they are not denied the wider meaning. And it is a wonderful thing to be able to realize that so far as your own past sins are concerned, the judgment has passed. It is a wonderful thing not to be under obligation to defend all the deeds of your life, but to be able to confess that "Once my sins were like a mountain, but Jesus came and buried them all in the fountain."

The limits of confession are the limits of sin committed. Public sins require public confession, sins against individuals require confession to the persons injured, sins wholly against God require confession only to Him. But when the limits of sin are known, and the limits of confession are established, there is no assurance of forgiveness and peace without confession. But the promise is, "He that confesseth and forsaketh his sins shall have mercy."

Sin is a bitter thing at best, but since we have to meet it and deal with it somewhere, sometime, better meet it now and have done with it. Meet it in confession and contrition and restitution. Meet it in genuine repentance and faith for divine pardon. Meet it now while there is a place of refuge to which you may flee. Meet it now ere the fires of eternal judgment break upon you.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

J. B. CHAPMAN, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

THE PROGRAM OF THE CHURCH OF THE NAZARENE

THE "Statement From The General Board" which appeared in the **HERALD OF HOLINESS** last week reflected a courage and optimism on the part of our leaders that is very encouraging. To find that these men who know our general situation better than any of the rest of us can know it are full of courage, faith and hope is to inspire like tempers in us.

And there were several things in that statement which we think should be emphasized in the thinking of us all. In the first place it is significant that our people have given on an average with previous years during the eight months of this year upon which reports have been rendered, and that they have done it this time in the absence of any thing more than normal pressure. This really means that our people are now more regular in their giving than hitherto and that the Budget Plan has become permanent among us. We will have to use other methods at times to meet emergencies, but the regular method of tithes and offerings, brought into the storehouse systematically and regularly is our method—our outstanding method.

Another significant move is the co-ordinating of all our agencies. The Woman's Missionary Societies and all other agencies for raising missionary money and other general funds have all united in the one General Budget and will all pull together without duplication of effort. No matter where or through whom one gives his missionary money now it will reach its goal directly and quickly. This one move is an achievement within itself and will be hailed with delight by our pastors and people everywhere. More Woman's Missionary Societies will be organized than ever before and more women will join these societies than ever in the past. There is not the slightest reason why every agency in our church shall not work together for the accomplishment of a better program than ever in our history.

And we are all happy over the fact that the General Board has found it possible to return some of our missionaries to their fields of labor and thus to relieve our over-worked missionaries who have been kept at the front. Last year's retrenchment, though neces-

sary as one of the steps in our "getting our feet on the earth," was a grief to us all. But the tide has turned. We will have more missionaries in the foreign fields next year than we have had this year, and this is the beginning. Everybody expects that further enlargement will be possible very soon. We have had some stations which were so poorly manned that it seemed a question if we had not better abandon them altogether. But reinforcements are to go out. "The thin line" is to be made thicker. Our missionary zeal is to be quickened by an enlargement of effort, and we are all going to redouble our diligence and "move forward."

But the optimism of our General Board and the plans for the enlargement of the work in foreign fields are based upon the hope and expectation that the remaining weeks of the present year are to be weeks of the fullest co-operation and most earnest endeavor that we have yet witnessed in the history of our movement. The first great hope and expectation is that the whole budget shall be immediately brought up in full. There should be no waiting whatsoever. How much more is due from you individually, from your local church, from your District before the end of 1926? Can't you find out just what this amount is and get it in even ahead of time? "Special gifts" will count after the budget is in, but our General Board is depending on the budget.

Let us remember that seventy-five cents out of every dollar sent to the General Treasurer and marked "For the General Budget" goes for Foreign Missions. It is therefore quite proper for us to stir ourselves up in this matter as the means of sending the Gospel to the heathen. Of course, those who prefer can make special offerings for Foreign Missions and for any other item included in the General Budget and the money will go as directed. But we know that all the interests included in the budget must live if we are to prosper as a church. So let us, "All hands and the cook," set in to pay and to give as never before during the year, and let us unitedly bring up all that is required for the budget of 1926, so that our General Board may begin the program of the new year unhampered by debts and deficits. Let us finish this as one of our "very best years," and let us enter the vision and swing of the sanest, safest, most truly aggressive program that our church has ever known. Now is a wonderful time for everyone of us to prove his loyalty to our church and movement. Without fail, and without delay, let us bring all the budget for 1926 up to one hundred per cent. This is our first great response to the battle cry of our leaders and of our Lord. The watchword is "The General Budget for 1926 Paid in Full." This will mean victory and progress and enlargement.

The budget for 1927, as given in the "Statement from the General Board," is somewhat larger than

for this year. It is really \$40,000 larger, stated simply in terms of the budget, and this addition is largely on the account for Foreign Missions. But when it is considered that the Woman's Missionary Society funds are all included in that budget and that other special offerings for hospitals, etc., are in it, the increase is no more than from ten to fifteen thousand dollars over this year. So we are getting ahead, and yet we are moving cautiously and will avoid relapses.

Altogether, I think the work of our General Board at this time is the most satisfactory and the most encouraging that has ever been done by such an organization in our church. And with us all backing them, "every man in his place," we are to enter now upon our most prosperous period.

SANCTIFICATION AND THE SANCTIFIER

A correspondent who is evidently somewhat confused in his own use of terms, writes: "If the baptism with the Holy Ghost is the same thing as sanctification, would it be proper to say, 'When sanctification is come, it will lead you into all truth?' And is there any scripture in the New Testament which speaks of sanctification as a person?"

Our answer is there is no Scripture which speaks of sanctification as a person, and there is no Scripture which speaks of "The baptism with the Holy Ghost as a person." Hence it would be just as nearly correct to say "When sanctification is come, it will lead you into all truth," as it would be to say, "When the baptism with the Holy Ghost is come, it will lead you into all truth." The Holy Ghost Himself is a person, but the baptism (the word implies cleansing) with the Holy Ghost is an act of that person. Sanctification is also the work of a person, and it means cleansing. Hence the phrase "baptism with the Holy Ghost" is the exact equivalent of the phrase, "sanctified by the Holy Ghost."

In the baptism with the Holy Ghost the idea of "plentitude" is inferred. Also the promise of "power" is connected with this gracious experience. But cleansing is the most primary and emphatic of all the constituents of the Spirit's baptism, and when this is overlooked the door for error is opened wide. Purity is more fundamental than power, and holiness is a greater boon than mere fulness, although power and fulness are included in the experience which brings purity and holiness.

Holiness is to the soul what health is to the body. Power is to the soul what strength is to the body. And it certainly would not take a very wise person to know that a man better have health and be weak than to have strength and yet be diseased. But having ascertained the fundamental preferential character of purity and holiness, we emphasize again that the same active, vital experience by means of which we are cleansed from all sin is also the means by which we

are empowered for the service to which God has called us.

WHO IS A MODERNIST?

A CORRESPONDENT writes us as follows: "Has the Modernist movement any authoritative statement of doctrine or formulated creed that is generally accepted? If so, please state it. If not, is a professing Christian who does not accept everything that a Fundamentalist happens to believe and teach to be styled a Modernist? In a recent article entitled 'Modernism; Self-Confessed and Self-Exposed at Last,' which appeared in your paper August 11th, Dr. A. Wakefield Slaten, pastor of the West Side Unitarian Church, New York City, was referred to as a typical Modernist. How can you defend such an inference when such outstanding Modernist papers as *The Christian Leader* and *The Christian Century* repudiate his statements, denying his place as a Modernist, and even going so far as to urge him to leave the church?"

The correspondent then calls our attention to the following, clipped from *The Christian Century*:

"The much discussed question as to how much a man should believe in order to be justified in remaining in the Christian ministry is revived by the *Christian Leader*, organ of the Universalist church, in reference to Dr. A. Wakefield Slaten. Dr. Slaten is pastor of the West Side Unitarian church, New York City. The *Leader* epitomizes an article contributed by him to a current periodical and then says: 'Analyzing what he says, it appears that he does not believe in God, in Christ even as an authentic historical figure, in Christianity, in religion except as communion with nature in prayer, and most emphatically that he does not believe in immortality. Modernists like Dr. Fosdick believe in God, in Christ, in Christianity, in religion, in prayer and in immortality. Is it not a little unfair to give the name modernist to Dr. Slaten—that is, if the name is to be used also for Dr. Fosdick? And do not the best of the Fundamentalists want to be fair? Does not Dr. Slaten put himself in rather an equivocal position by continuing to engage in the work of religion, remaining as the pastor of a church and retaining his standing in a denomination? It is one thing to hold the substance of faith and another thing to deny the faith altogether. In substance Dr. Fosdick agrees with the Baptists. In substance Dr. Slaten repudiates the faith of the Unitarians.'"

Answering our correspondent's questions in brief, we would say that, as we understand it, the Modernists have no authoritative statement of doctrine or formulated creed, and in the very nature of the case, cannot well have such. For they do not even acknowledge the Bible as an authoritative statement. They accept the Bible as having value for the teaching of morality and religion, but they believe its value is more historical, and useful as showing developments and tendencies than as being a sure word by which to test creeds and deeds. And they also believe that it is useless to be enslaved to creeds and deeds even now. So the majority of them do not subscribe to any set tenets, and as is sure to be the case, their judgment as to what is true and necessary varies over a

field which begins just below the acceptance of the Bible as the very Word of God and extends downward—well there are no lower limits. It would seem that it would have to include atheists and all others, if their methods are supposed to be scientific and their conclusions be free and unforced. For Modernism refers to method rather than to results any way.

We would not dub a professing Christian as a Modernist just because he does not accept everything that *some* Fundamentalists believe and teach, for, unlike the Modernists, certain Fundamentalists seem to have assumed the authority of writing a creed, and in that creed, as published by leading Fundamentalists, are Calvinistic tenets and interpretations of the doctrine of the second coming of Christ, and perhaps, some other things, which one need not accept in order to be a Fundamentalist.

We believe that Fosdick and Slaten are both properly called Modernists, because they are in the same class as to their methods. Fosdick we would place at the top of the Modernist list, and Slaten we would place at the bottom. That is, we would say that Fosdick has as nearly approximated the orthodox "faith of the fathers" as it is possible for one to come while using the methods of the Modernist, and Slaten has strayed as far away from the faith of the fathers as it is possible to go while retaining any thing at all in the way of biblical forms and terminology. In our opinion both men are on higher planes than they deserve to stand. Fosdick should drop from the list of evangelical Baptists to a place among the Unitarians, and Slaten should drop from the list of the Unitarians on down to a place in some Atheistic club. But we still hold that they are logical, considering the premises from which they begin, and we would not say that Slaten is less so than Fosdick.

Modernism is only a polite and recent name for skepticism, and the man who holds to it in reality has no more place in a Christian church than Bob Ingersoll or Tom Paine would have, if they were with us today.

We would not make the creed of the Fundamentalist too long, and we would not include any thing in it that has not been commonly accepted among Christians from the earliest days of creeds and doctrines. We would be content with the following: 1. The Bible is the Word of God and does not simply contain the Word of God but contains all that is essential to the faith and practice of Christians. 2. Jesus Christ is Deity revealed in human form by means of a virgin birth and a real incarnation. 3. The blood atonement of Jesus Christ is the only biblical and proper ground for faith for salvation. 4. Man is sinful and requires the personal ministration of the personal Holy Spirit to prepare him for holy living here and for eternal salvation in heaven hereafter. 5. There is a Judgment after death, and all men are finally to appear before

God and answer to Him for the deeds and choices of life below. And we would not attempt detailed interpretation of these, but would account every man who accepts them as a Fundamentalist, and everyone who rejects them as a Modernist, and we would expect to find variations in the interpretations of the Fundamentalists and the same among Modernists, but we would make these tenets the dividing line between the two classes. Fundamentalism, as interpreted by those who hold to the name, is correct as to premise and method, but its results depend upon human logic, and hence are exposed to error, and so all the final tenets of those calling themselves Fundamentalists may not be tenable. Modernism is incorrect as to premises and methods, but because of the idiosyncrasies of the human mind, it may, inconsistently, hold to some positions which are really Christian and contend for some practices which are really Apostolic. Fundamentalists admit the truth of supernaturalism and make their explanations upon that basis, while Modernists deny supernaturalism and try to explain the Bible and the facts of religion upon a scientific and naturalistic basis. All the foundations of truth are with the Fundamentalists, and whenever the good superstructures of Modernistic thinking are tested they will be found to be unbased and untenable. Fundamentalists *may* be correct, because they start with correct premises. Modernists cannot possibly be correct, because they start with fallacious premises. The more agnostical a man is the more consistent he is as a Modernist, while the stronger in genuine faith and the deeper in genuine Christian experience one is the more consistent he is as a Fundamentalist.

SCIENCE HELPS THE CAUSE OF TRUTH

The following from *The Christian Monitor* is certainly worth passing on:

"From London, England, comes the report that the Royal Society, interested in all great scientific researches had failed to approve the claims of the Spiritualists. This so peeved the noted scientist, Sir Oliver Lodge, that he resigned from the Society. Scientific Societies may be relied upon sometimes, at least, in this instance they have shown good judgment. The supposed talk across the 'Great Divide' sounds more like the old 'Ghost and Goblin' stories of former days than science or revelation. The Lord himself warned His people of this sect, 'When they say he is in the SECRET CHAMBER believe it not.' Sorry for the old gentleman, we certainly are, but we feel like extending a vote of thanks to the Royal Society. If they will be just as reliable on the Evolution Bugaboo we will write an editorial the next time. Personally, we place Evolution with Spiritualism."

Today is our opportunity. If we cannot make good today, it is not the fault of the day but of ourselves.

SOME LESSONS FROM THE YELLOWSTONE GEYSERS

By J. G. MORRISON, D. D.

THE Yellowstone National Park has the greatest number of geysers to be found in the world.

In point of size and number, they exceed those to be found in any other portion of the explored earth. The region embraced by the Park, has literally hundreds of boiling springs, geysers that are now, apparently, extinct (but still seething in the midst of their huge upbuilt craters), and other many that are exceedingly active.

Hot springs and geysers are the remnant, so the wise men tell us, of what was in some distant day a volcanic region. Ages after the active volcanic upheaval, the surface continued to be heated from the internal fires, and spouted up hot water from the depths where the heat was intense. This continued out-pour of water, created orifices that were soon built around by the lime that was deposited when the hot water came in contact with the cool outer air, creating crater-like openings, and these take all sorts of grotesque shapes, and sometimes erect themselves many feet in the air.

The frequency, or non-frequency, and also the height of the ejections of hot water, depends, so we are informed, on the peculiar formation of the channel that leads down to the heated regions. When these have certain peculiar twists, chambers, and other requirements, the water will collect there until the heated steam underneath it reaches the necessary intensity and power, when, presto! it explodes with a terrific gush of boiling water that rears its steam and spray as high, in some cases, as two hundred and fifty feet in the air! The sight is very impressive, and if one is too near, fraught with no little danger.

Recently we were permitted to visit the Yellowstone Park, and while watching the boiling springs, the steaming pools, and the gushing geysers, we were strongly impressed that we had here, a very vivid illustration of what salvation means to a human being.

Think of a boiling pool into whose deep blue depths one can look for hundreds of feet, unable to find any bottom there, that is heated with subterranean fires until it boils all the time, that has built up a wall about itself, wherewith it fends off all other streams, that bubbles and boils and seethes with its own internally supplied heat, so hot indeed that no heated term in summer can affect it, and so independently connected with the original sources of all heat, as to defy all the sub-zero weather that can come its way, consuming all snow and ice that chance to fall upon its surface; holding its warm heart against the frosty cheek of winter, until even that gray and frigid monster carries a summer blush where he comes in contact with this "Brother Pool" of the perennially heated heart! Is this not what every sanctified man or woman ought to

be? Ought not that sanctified heart to have clear, deep blue depths that are bottomless? Ought he not to be so connected with the "unquenchable fires" of the Holy Ghost as to be so warm as to make all hot rays cool in comparison with his own super-heated heart? Ought he not to be so continuously, so perennially, given to boiling, bubbling, seething, overflowing, as to build his own wall of protection against all worldly streams, and to defy the blasts of higher critic winter, and sub-zero evolution as even to wring some victory from the frigid, frosty, unbelief with which it is surrounded, and touch with spiritual bloom, in January, a few flowers that chance to grow near enough to the warm heart of genuine sanctification?

And the real spouting geyser, is this not a grand illustration of the heart that boils quietly with blessed heat, all the week, and then when prayermeeting night comes, or Sunday morning services open, or the campmeeting convenes, or the revival meeting begins, or the saints have gathered in the annual Assembly, and the General Superintendent is telling of the forward march of our beloved Zion, then the necessary super-heated condition has arrived, and the spiritual heat emits! Spiritual steam hisses, influences heated from the great source of all intensity, heat, glow and glory, begin to rise, and the mighty revival displays that characterize some of our campmeetings, revivals and Assemblies, are witnessed! It is striking, phenomenal, tremendously interesting (and to many people, very dangerous, if they get too near to it!).

The old King Geyser of the whole group did not deign to display his marvelous energy, while we were there. He steamed and hissed, and bubbled in his massive crater, with low and distant drummings, as much as to say that he did not care to "testify" with a gale of glory for the pleasure of the passing tourist who had casually dropped into the service! We were constantly warned however that when he did have a spell of glory that it was something grand and worth traveling miles to see. It was not produced by any desire on his part to cater to the curiosity of the crowd, but was brought on by deep and hidden forces that showed a bit in the heat and steamy agitation of the surface. When the "spirit moved" him, the eruption, came, whether there were any curious tourists handy by, or whether it was in the still depths of the night, after hours of low muttered "meditation." But when he did have a spell, everyone got up to see what was going on over at the chapel, where he worshiped!

Old Faithful Geyser went off regularly every fifty-five minutes. You could tell almost to a second when he would erupt! He had his wonderful spells every morning at family prayers, in the middle of the fore-

noon, when he was at the shop; out in the field on the binder or mower, when he went to say grace at the table, in the middle of the night when he chanced to wake up and got to testifying to himself, or any where else. You could depend on him to have an eruption every prayermeeting night, every Sunday morning at the opening of the service, during Sunday school, on the way home, and in fact all the time. He was rightly named "Old Faithful!"

But seldom or infrequent, it all depended on internal heat. Connected with that, and something was sure to be on! Ages back, in Judea's land, there was a great spiritual volcano! God shook the land, and generated heat enough in the person of our blessed Lord Jesus Christ, so that bubbling, spilling, overflowing spiritual geysers sprang up all over that land. It broke out again in Martin Luther's day, and some King Geysers were generated. John Wesley's heart was erupted with the same heavenly heat, and spilled its love and influence through two generations, and overflowed, with others who were also produced in his day, several continents. In more modern days it broke out again in the hearts of Phineas Bresee, Hiram F. Reynolds, and many others, who gave all the evidences of being King Geysers of grace. Now it is on in every state and territory of the nation, and running over the foreign field. Sufficient and close connection to the Source of Eternal spiritual heat, is all that we need—then watch the hearts thus affected spout, spill, bubble, pour, and drive back with their hot streams of heavenly influence all the streams of the world, the flesh and the devil! Spiritual geysers are what is needed today!

NORTHWEST NAZARENE COLLEGE,
NAMPA, IDAHO

THE CAUSES AND CURE FOR DISCOURAGEMENT

By PROF. A. S. LONDON

DISCOURAGEMENT discredits manhood and saps it of its strength. It is a disease that all men in all walks of life have in some form and in some degree. Under its spell life loses its charm, work loses its interest and giants are reduced to pygmies. It brings conquerors down to the verge of suicide and takes from prophets their vision. Men of wealth have felt its sting and become affected with this disease until they were afraid that their last days would be spent in penury.

Genius is no defense against this common disease. There are times, it is said, when Shakespeare thought he was no poet and Raphael doubted his right to be called a painter. It is a disease that paralyzes effort and unfits one for living. It is an enemy that whips us in one battle and disqualifies us for the chance of winning in another fight. It is cruel. It is merciless.

Discouragement is the loss of courage and hope in the individual life. It is generally accompanied with a mental depression. It takes on the form of hopelessness and is often known to lead to the form of despair, which in turn has been known to drive many to desperation and suicide. The spirit of the individual life is depressed and a form of melancholy comes over the life until reason staggers from the throne.

There is probably no better way to discuss this subject than to take the case of the old Hebrew prophet Elijah. Through this character we will study the causes and the remedy for discouragement. He was a man of ability, but permitted himself to fall into three different moods that help to bring a man to the place of discouragement.

In the first place, he had fallen into the mood of a cynic. He had become cynical. The word comes from the Greek word that gives us our word dog. And I think this about expresses the spirit of the cynic—snarling, growling, vicious, and biting in its nature. It is deadly and dangerous to permit the life to fall into this mood.

Hear the prophet as he prays, "O Lord take away my life." He was on his back under a juniper tree praying to die. He was whining because life was hard. He had been trusted but under difficulties he had flat-tened out and was begging God to let him die.

In the second place, he was depressed. He had just won one big battle and probably supposed the devil would let him alone after such a great victory. But this is not the story of the way the devil works upon humanity. The people said, "Jehovah is God and Elijah is His prophet." He no doubt thought that would settle all future difficulties. But not so. There is no let up in this fight we are in. There is no discharge in this war. It is a fight to the end.

In the third place, he allowed his faith in God to be dimmed. He was tired in body, after a hard fought battle, and he said, "Take away my life." Here is where discouragement starts nine times out of ten. The body is the citadel of life, and when it is broken down it becomes an easy prey to every devil of doubt and gloom. It was at the end of Christ's forty days' fast that Satan came to tempt the Savior. The strain of the preceding days of Elijah's lying under the juniper tree, was too much for him. To use a common expression, he was, "All in."

In the fourth place, he had an undue estimate placed upon himself. A discouraged person feels that others do not give him proper notice. Elijah said, "I am not better than my fathers." To be sure he was not. Did he suppose that he was better than Abraham or Moses? He was thinking too much of himself. The best way to be happy and get relief from a discouraged condition, is to forget self and begin to work for the happiness of others. The longer we pet and condone ourselves, the more likely we are to say as did

Elijah, "I only am left and they seek after my life to take it away." "What is the use of living?"

In the fifth place, discouragement is caused by taking the wrong view of life. We see wrong things. We take our eyes off of things that will encourage us, and look at the discouraging things of life. It is true that there are many disheartening things in life. But it is also true that there are many pleasant things about us. We must not exchange the uplook and the outlook for the things that are bad and down. We must not ponder too long on the difficulties. Christ still lives. Our hope is in God.

Now, let's make a study of the remedy for the discouraged person. In the case of Elijah, the first thing that God did for him was to put him in a good physical condition. He had fled for his life into the wilderness, running from a wicked queen. He lay down and slept and awoke and saw a cruse of water and a cake lying by his head. The voice said, "Arise and eat." The body needed strength. "He knoweth our frame; He remembereth that we are dust." A good vacation from the daily routine of life, is sometimes of greater value to us than hearing a sermon. A well body is a great asset to a useful life.

In the second place, God reminded Elijah that there were thousands of good people who had not bowed their knee to Baal. He was not to think of everyone going to the bad. There are many good people all about us. It is true that there are many wicked people in the world. It is also true that in every denomination there are those who will never bow to Baal, or drag the sacred banner of our Christ in the dust. It is our business to cultivate the habit of looking for the best in those about us. There are thousands of good, honest, noble-hearted men and women to be found in every walk of life.

In the third place, God gave Elijah something to do. Idleness is a good feeder to discouragement. A person should never be caught doing nothing. We are constituted in such a way as to make work necessary to our happiness. The Lord said to Elijah, go down to Damascus and anoint Hazael to be king over Syria. Take a part in the political situation of your country and help make a better government. Vote for the best men, help elect clean officials and stand by the flag that gives you protection. The message to Elijah was, "Arise and go." Anoint Jehu to be king over Israel and Elisha to be prophet in your stead. Help prepare the youth for spiritual leadership.

The busy man is most generally the happy man, speaking from a general viewpoint. The courageous heart is busy. The busy life is the happy life. Everlastingly at it, should be our motto. A man can do almost anything if he will keep at it long enough and be determined to win. Whining and complaining never gets one anywhere.

In the third place, faith in God's promises is the

unfailing cure for the discouraged person. He has a promise for every condition in life. We must have faith in God's love. We must have faith in God's decrees. We must remember that everything works together for good to them that love the Lord. Faith in God and the Bible cannot live long in peace under the same roof with discouragement. We must keep in mind that the joy of the Lord is our strength. We must have the old-fashioned trust in God. We must bring our troubles to the mountain top of faith and let them air out in the greatness of God's love and care. He cares for His own.

The obstacles before us are not insurmountable, and things are never quite so bad as they seem. The real causes of discouragement are within ourselves. We are the architects of our own fate. It was the Great Heart that killed Giant Despair and destroyed Doubting Castle. Refuse to believe that you are down. Believe that you can win, and you will.

GLEAMS OF GLORY

By BASIL W. MILLER

JACOB'S PILLOW

He took of the stones . . . and put them for his pillow . . . And behold a ladder . . . and the top of it reached to heaven . . . and the Lord stood above it . . . And Jacob awaked . . . and said . . . this is none other but the house of God, and this is the gate of heaven (Gen. 28:10-18).

CONDITIONS could have been no worse, circumstances no more uninviting for heavenly manifestations, visions of God's grandeur, vista of coming angels. Escaping from the just wrath of an offended brother, seeking a refuge with relatives who possibly shall be unwelcoming, through an unknown wilderness, sleeping under the stars of heaven, stones for a pillow—behold angels, a shining ladder, God's smiling countenance, God promising that his seed should be as the dust of the earth, and that divine presence shall go with him, and that He should never leave him! The desert becomes the house of God! A disturbed outlook becomes the gate of heaven! Stones for pillows become by divine alchemy radiant gems, glowing emeralds, snowy white pearls, jasper, amethyst! Sinner yesterday, today vowing, "The Lord shall be my God." Trials transmuted into glorious victory! Burdens lifted with angel's fingers!

The most flaming jewels of sainthood are refined from pillows of stones! The holy aurora of divine shekinah is born of hard spiritual circumstances! In the desert of burden, stones for a pillow, look up, somewhere near the ladder of heavenly communication is dropping through the rifted clouds. The overhanging cloud softly veils God from your view—but He is ever near. God speaks of the day when He

shall make up His jewels—but these celestial jewels are now being formed in the desert of life, barren of friendships, amidst sharp stones of difficulties. They are jewels polished by scathing winds of persecution—gold refined by fiery trials!

Daniel's stony pillow, a lion's den, his vision was of the presence of heavenly hosts. David's pillow, an outcast from his own throne, but his vision of the angels of the Lord encamping round about him. Moses' stony pillow, a desert, herding sheep, but his vision was of the burning bush. Stephen's stony pillow, being stoned to death, his vision was the heavens opened and Christ standing on the right hand of God. John's stony pillow, exile on Patmos, his vision was the panorama of the City of God!

My soul, learn thou the message of the stony pillow. Thy trials shall form thy gems; thy burdens, thy wings to soar to the heights of glory. Thy nights shall soften thy song; thy cloudy shadow shall tune thy harp for celestial music; thy persecution shall tender thy sympathy; thy battle shall develop thy skill for holy warfare; thy dejection of spirit empties thee of self, to be filled with radiance celestial. If love falters; love on; if joy flees, rejoice always; if the sun loses its luster, labor unflinchingly. The clouds shall rift, joy shall flood thee with sweeping cascades of foretastes of heaven, and love shall be born anew. Sing when the fogs swing low! Carol as the nightingale, wounded still making melody! Thy storm shall set ajar the gate of heaven! Thy clouds shall canopy for thee the house of God!

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON THIRTY-EIGHT

"The habit of reading the Scriptures in the original throws a new light and sense over numberless passages."—CECIL.

PART ONE. THE THIRTY-EIGHTH WEEK'S ASSIGNMENT. The Gospel of Mark.

This is the shortest of the Gospels, not much more than half as long as Matthew, but the least studied of them all usually. It is the second in order, and the order of the Gospels in the New Testament is due to the early conviction that this was the order in which they were written. He records little that is new to the other Gospels, and little peculiar to himself; 93 per cent of the whole is common to the others. He omits the extended discourses of Jesus, and records only four parables. In striking contrast to Matthew he himself only once quotes from the Old Testament,

(1:2-3) yet he represents Jesus as doing so frequently.

The Scope and Purpose of Mark. It begins with the ministry of John the Baptist and extends to the post-resurrection ministry, and ends with a summary of apostolic activity. The last verses 16:9-20 are disputed but they are in harmony with the general tone of the book. It is a Book of Mighty Works. "The second Gospel is designed of the Spirit to fit the need of the Roman people and commend Jesus, as Redeemer to the Roman soul." The Romans were a people who loved power and law. Mark presents Jesus as the Wonderful Worker. He records nineteen miracles. The stories are vibrating with energy, power, activity and victory. The key-verse is 10:45, "For even the Son of man came not to be ministered unto, but to minister." Throughout this Gospel Jesus is everywhere presented as the "lowly servant," nevertheless He is also the "mighty God." Mark is a Gospel of works, rather than words.

The Writer of Mark. John Mark, not an apostle, a cousin of Barnabas, and a companion of the apostles. From Acts 12:12 we learn that his mother's home was at Jerusalem. He went as a helper on the first missionary journey. He is called the interpreter of Peter. It was through the personal influence of Peter that he was converted (1 Pet. 5:13). Doubtless the influence of Peter is stamped upon his Gospel. Eusebius' Ecclesiastical History of the third century quotes Clement of Alexander as follows: "The Gospel according to St. Mark has its origin as follows: When Peter had publicly preached the word at Rome, and the Spirit had declared the Gospel, those who were present, being many in number, exhorted Mark, as having attended him for a long time, and remembering the things which he had said, to write down what had thus been spoken. Mark accordingly compiled this Gospel and gave it to those who made request."

General Characteristics of Mark's Gospel. Impulsive and impetuous, like Peter. His narration is that of an observer and has little reflection. He is keensighted and quick to observe. He is accurate in recording time and place, and uses quick transitions. His characteristic word "eutheos," translated straightway or immediately is used more than forty times. Dramatic and picturesque are qualities seen throughout. It is the Gospel of graphic detail. He uses many words not found elsewhere in the New Testament. His style is simple, abrupt, forcible and concise. Canon Westcott says, "essentially a transition from life."

PART TWO. A STUDY OF THE MIRACLES OF JESUS.

What are Miracles? A good definition is given by Binney. "A miracle is an event varying from the established course of nature, wrought by the interposition of God Himself, in attestation of some divine truth, or of the authority of some messenger or teacher." A miracle does not contradict the laws of nature, and is more than a variation from the usual estab-

lished course of nature. It is the operation of a new law above us and beyond our comprehension. But just as natural to God as the laws of the physical world that we know. Are all miracles properly so called worked by the authority of God? See Ex. 7:3; Deut. 4:34, 35; John 3:2; 9:32-33. Is it possible for evil agencies to deceive by supernatural acts? See Matt. 24:24; 2 Thes. 2:9; Rev. 13:14; 16:14. Can the devil work true miracles? Note that another term is used by the Revised Version for miracle in Rev. 13:14; 16:14. By what terms are miracles known in the Old Testament? See Ex. 3:20; 7:9; 15:11; Num. 14:22; Deut. 11:3; 29:3. By what terms are they known in the New Testament? See Matt. 11:20-23; Acts 2:22-23; 4:16-20; 6:8; 2 Cor. 12:12; John 2:11, 23; 10:38. The term "wonder" alone is not sufficient to express a miracle. See Acts 14:3; Rom. 15:19; 2 Cor. 12:12; Heb. 2:4. Origen pointed out a long time ago that the word "wonder" was always used with some other word when used for a miracle. Note the relation of prayer to miracles (John 11:41, 42; Acts 9:40).

The Value of Miracles. The miracles of the Bible are as capable of proof by proper evidence as any other historic fact. Pascal says, "Instead of concluding that there are no true miracles since there are so many false, we must on the contrary say that there are true miracles since there are so many false, and that false miracles exist only for the reason that there are true." The first attack upon the miracles of Jesus was from the Jews. Because of their believing in God and the possibility of miracles, and they could not deny that wonders had been performed in their midst there was only one thing they could do. Either admit they were from God or attribute them to the devil. Jesus answers the charge that they were from the devil by saying, "A house divided against itself cannot stand." Nicodemus' argument, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him," is a very plausible one. The attack from the heathen in the day of the early Church also admitted the reality of the miracles but attributed them to magic or to other deities. It was not until the modern doubt began to express itself that their reality was greatly challenged. Spinoza's Pantheism denies the possibility of miracles and Hume's deism denies that they are capable of proof, while Modern Criticism is the most subtle of all. Its position may be described in the words of an Italian poet. "They struggle vainly to preserve a part, Who have not courage to contend for all." Does Jesus use miracles to prove that He was the divine Christ? See Matt. 11:4, 5; Heb. 2:4. Do His disciples resort to the same method to prove Him the Savior? See Acts 3:4; 4:10, 11. Why did Jesus employ miracles? See John 10:37, 38; Acts 3:4. Jesus never profits personally by His miracles, and

most of them were performed outside of His intimate friends. Can you give exceptions? Find from the Gospels where Jesus utters a discourse in connection with a miracle. Are miracles convincing as an evidence that the worker is of God? (Luke 16:31). On what occasions does Jesus decline to give a miracle upon the request for a sign to prove His claims? See Matt. 12:38-45; Luke 23:8-12; John 2:13-22; 6:22-59. Jesus does not work miracles for the spectacular display of His power, and He rebukes the request for a sign. On some occasions He forbids the publishing of His miracles abroad and on other occasions He requests that they declare the great works of God they had seen Him perform.

Classification and Arrangement of Miracles. More than one hundred miracles are described in the Bible and about half of them occur in the New Testament. At least thirty-four of the miracles of Jesus are recorded in detail, about a score in each Gospel and only seven in John. More than one-third of them occurred at Capernaum. Some miracles were to supply needs as, turning water into wine, the draught of fish, the feeding of the multitudes. A few miracles of judgment occur. Several are performed for deliverances as, the stilling of the sea. Many cases of healings of all kinds; fever, leprosy, palsy, dropsy, withered limbs, restoring speech, hearing and sight. A number of times the demons were cast out. Some were afflicted as long as twelve, eighteen and thirty-eight years. Three were raised from the dead and the greatest of all was the resurrection of His own body. And many of the miracles of our Lord are not recorded (John 20:30).

PART THREE. QUESTIONS FOR FURTHER STUDY.

1. Show that there was a strong tie between Peter and Mark.
2. Gather what you can from the Scripture about Mark outside of his Gospel. See Acts 12:12; 25; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phil. 24; 1 Pet. 5:13.

STEWARDSHIP

The financing of the kingdom will never be accomplished by the wealthy alone; it will take the multiplied and continuous giving of the millions of moderate means and the tear-stained mite of the widow to make up an offering acceptable to our King and adequate to His stupendous plan for the redemption of the world. It is not so much a question of the size of our incomes; it involves a reckoning and a consecration of every resource, a budgeting of time, strength, influence, of all our earning and spending, and a setting aside of the full portion which should be assigned to the direct work of the kingdom. If every one of us is ultimately to give an account of himself to God, we had better learn to keep accounts here and now.—*The Baptist.*

GENERAL TREASURER'S REPORT

FROM JANUARY 16 TO SEPTEMBER 30, 1926

<i>General Funds</i>	<i>Balance</i>	<i>Receipts</i>	<i>Total</i>	<i>Disbursements</i>	<i>Overdraft</i>
	<i>JAN. 15, 1926</i>				
Foreign Missions	\$ 2,947.57	\$93,300.73	\$96,248.30	*\$116,939.32	
Home Missions		3,130.76	3,130.76	3,905.00	
Church Extension	8,217.14	4,068.46	12,285.60	6,900.00	
General Superintendents		5,345.59	5,345.59	9,333.24	
Ministerial Relief	868.81	3,265.92	4,134.73	5,599.50	
General Contingent	974.95	733.83	1,708.78	1,050.00	
General Assembly Expense		579.11	888.86		
Admin. and Publicity		1,485.60	1,485.60	2,713.15	
Administration Expense				11,291.41	
TOTAL	\$13,318.22	\$111,910.00	\$125,228.22	\$157,731.62	\$32,503.40

*Includes November Foreign Mission Disbursements.

M. LUNN, *General Treasurer.*

Of the two hundred forty thousand dollars asked by our General Board for the promotion of its work at home and in foreign lands for the year 1926, not much over one-half has been raised.

As there remain but three short months in which to accomplish this undertaking, it behooves every one to bestir himself. Do not put it off. Act today, for without your money His work will stop.

WHAT SHALL THE HARVEST BE?

By CHARLES ALLEN MCCONNELL.

HE THAT soweth to flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. This statement does not necessarily refer merely to excessive indulgence in the grosser forms of sensuality.

It is the worldly man whose horizon of life is bounded by his three score years and ten. The declaration of our Creator is that man is not merely a highly organized animal who may find his best enjoyment in that which delights the senses. In other words, what the world calls pleasure is not the end of human existence; not that which is in the highest degree helpful to the life of man; but on the contrary, he who lives on the plane of the physical, whether of sight or hearing, touch or taste, is surely sowing to that body which is to crumble into dust.

God's message is that man is an immortal spirit, created for conscious spiritual existence, and that is the plane of life to which he invites, and in which he promises rich rewards.

Through indwelling carnality our human nature has become so warped and harmed that the natural and rightful desires and propensities of the body offer easy avenues for temptation's approach. Even when the heart is cleansed by the coming in of the Holy Ghost with his fiery baptism there is need for a constant watchcare over the flesh lest our sowing be not to eternal gain.

What we know as civilization—architecture, sculpture, painting, poetry, music, and the multiplicity of inventions which lift us above the untutored savage, may lie within the realm of the flesh, and answer not at all to God's demand that we sow to the Spirit.

The best that the world has to offer for the gratification of the flesh is infinitely below what God has prepared for us. In Jesus Christ and in him alone we find the Door, the Way, and Life Everlasting. He offers to so indwell us with His Spirit that our thinking, our willing and our doing shall bear the impress of the divine; our fruit shall be unto holiness, and the end everlasting life.

A BUNCH OF CLOVER BLOSSOMS

By REV. C. E. CORNELL

Humility never struts or parades itself.

Humility is beautiful because it is an unconscious virtue.

Longsuffering is patience extended.

Patience is what most persons are short of.

The church kitchen stove usually has more fire in it than the prayer meeting.

Serving the Lord in your "poor, weak way," makes the Devil laugh.

The Psalmist wrote much about shouting. Shouting is out of fashion in not a few churches. "Shout for joy all ye that are upright in heart."

"The joy of the Lord is your strength." Christian joy is soul exhilaration. It furnishes a desirable medicine for soul-health.

The preacher who puts off preparing his sermon until Saturday night, usually displays lack of preparation Sunday morning.

Some ministers load their gospel gun for peewees, others load theirs for elephants.

The church sleeper has a sluggish brain, a famished heart and will not wake up in time to get to heaven when Gabriel blows his horn.

Worshipping the preacher or the evangelist is almost as dangerous as worshipping the Devil.

Motive is more important to get your prayers through than fervency.

PACADENA, CALIF.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



SOMETHING OF INTEREST TO EACH N. Y. P. S. MEMBER

SOMEWHAT over a year ago the General N. Y. P. S. Executive Committee put a man in the field to devote his time to the advancing of the work of the Nazarene Young People's Society. Rev. D. Shelby Corlett, the secretary, was chosen to fill this new place and has been giving his entire time to this work since that time. It was somewhat of a pioneer work, he being the first man to fill such an office; but the work has been progressing nicely under his leadership. During this time he has traveled over 33,000 miles in N. Y. P. S. interests touching about twenty Districts; he has conducted sixty-two N. Y. P. S. Rallies; represented the N. Y. P. S. in nine different District Assemblies; assisted in or conducted eight District N. Y. P. S. Conventions; held twenty-three special N. Y. P. S. services aside from the above; held nine revival meetings most of which have been under the direction of the N. Y. P. S.; and has been a special worker in four campmeetings, with the result that over 650 seekers have knelt at the altar during these services, N. Y. P. S. and otherwise.

The accomplishments for the year have exceeded our anticipations. We have been able to launch *The N. Y. P. S. Journal*, a quarterly publication containing topic lessons for use in our local society services, also articles helpful to the carrying on of the local work. The success of *The Journal* has gone beyond our highest expectations. The first issue, we sold 3,500 copies; and the last issue has reached an edition of 5,000. This in itself has been worth the price paid for placing a man in the field. In addition to this, a General N. Y. P. S. Emblem has been adopted and pins have been sold. The first order of these has been exhausted with a second order placed for additional pins and buttons. A pledge has been worked up and adopted, which is now being used in a number of local societies with profit. It is hard to estimate the value of the work done by the General Secretary of the N. Y. P. S. this year, in the inspiration and encouragement brought in rallies and conventions, together with the articles given in the *HERALD OF HOLINESS*, *The N. Y. P. S. Journal*, and other places.

THE PROSPECTS FOR ANOTHER YEAR

Through the work of the General N. Y. P. S. Secretary the committee have adopted a Standard of Excellence to be used in the local societies throughout the church. This standard will be ready for use we hope the first of the new year. It embraces every essential working element of a successful society. It

emphasizes a proper organization with the sufficient number of officers and active committees. It emphasizes elements vital to make the devotional meetings a success. It encourages the holding of regular business meetings, both of the executive committee and society, together with a fellowship gathering. It encourages faithful attendance. It provides for a Daily Bible Reader's Course which will provide a daily devotional lesson for each day in the year for the members of the N. Y. P. S. It provides a Study Course in practical church membership. Emphasizing those things which are essential to practical Christianity; soul winning, stewardship, missions and kindred subjects. It encourages financial support of the District and General N. Y. P. S. and also of the local church. The society meeting the requirements of the standard will be considered an "A-1" Society and will be placed upon the honor roll appearing in *The N. Y. P. S. Journal*. Everybody that has seen it says it should go and will make for efficiency in our N. Y. P. S. work.

The N. Y. P. S. Journal which has met with such success as a quarterly for the past year will be put out as a monthly publication with the beginning of the year. This will add somewhat to its price, but we feel the additional material will be well worth the additional price. The price will be one dollar per year per single subscription, or eighty cents per year when five or more copies are sent to one address. This will include articles that will help in the administration of the local N. Y. P. S.; devotional articles; a question department, where questions vital to the N. Y. P. S. will be answered by the General Secretary; topic lessons for both Senior and Junior societies. In short it will be a journal dealing entirely with things vital to the young people of the Church of the Nazarene.

The Junior N. Y. P. S. will be stressed more through the coming year. Mrs. Bertha Schwab, who has been very successful as the pastor of the Junior Church in First Church of the Nazarene of Pasadena, California, for the past three years, is supplying material for the use of Junior leaders, and the juniors themselves in the conducting of their meetings. The Woman's Missionary Society, through their Second Vice-President, Mrs. Bertha Lillenas, will supply the missionary lessons for the first Sunday of each month. This will bring the entire missionary education of the Juniors under the leadership of the W. M. S. The local officers of the W. M. S. can assist materially in making this department all that it should be. The work among the Juniors should mean much to the future work of the Church of the Nazarene. It should be pushed in

every church and no Senior N. Y. P. S. should be satisfied until there is a large thriving Junior N. Y. P. S. in its local church.

There are some Districts where as yet they have no District N. Y. P. S. organization. This should not be the case and it will be the work of the General Secretary of the N. Y. P. S. to perfect these organizations as soon as convenient. The organization of the N. Y. P. S. needs to be perfected and with a man giving his entire time to this work it will be accomplished within an amazingly short time.

FINANCIAL SUPPORT

The financial support of the General N. Y. P. S. work by our local societies has at no time been what it should be. The General work has been hindered greatly because of this lack of support. Our Secretary has never been paid in full for the many months he has been working for us; and all too many times he has had to turn aside from definite N. Y. P. S. work to the holding of meetings because of the financial pressure brought about by the lack of funds. The General Committee asks only a very meagre amount for the carrying on of its work; 10c per member from each local society a quarter, or 40c per year. This means only the amount of 3 1-3 cents per month, less than the amount paid for ice cream cones or chewing gum, an amount which most of our members spend needlessly each day. Very few societies have kept this amount paid up. Yet if this small amount is received it would provide the General Committee with ample funds to finance its work and furnish literature essential to the carrying on of its work for free distribution. Is the work outlined above necessary? Have not the accomplishments of the past year shown the value of having a man devoting his entire time to the N. Y. P. S. work? Shall we stop now, or shall we go on? It rests entirely with the local societies. With your support we can put over a program worth while for the local societies; without it we fail.

It is to be noted that the General Committee does not ask support for itself; but its great work is helping the local societies in their work. Everything we do is to aid the local and district organizations. Why the *Journal*? Why the pledge? Why the Emblem? Why conduct conventions? Why present a Standard of Excellence? Why the Daily Bible Reader's Course? Why the Study Course? Why the Junior Program? Why? Why? Just to help the local societies to better conduct their services and carry on their work. So by the supporting of the General N. Y. P. S. work with this meagre amount you are simply supporting yourselves. The General Committee is not working to advance its own cause; but to make the local N. Y. P. S. work all that it should be. Support it and we will grow as local societies; as district organizations, and in the general work.

NOVEMBER 14TH GENERAL N. Y. P. S. DAY

November 14th has been set aside as General N. Y. P. S. Day. On this day we want an "Every Member Offering for General N. Y. P. S. Work." Let each society rally and take an offering equal to the amount of the apportionment for this part of your Assembly year. If your society has not been supporting this work, plan to have your offering equal the amount due for the entire year. All offerings apply on this apportionment. Wipe it all out with this one offering. It can be easily done. At any rate let each local society do something worth while for the support of the General N. Y. P. S. work on November 14th. Send your offerings direct to the General N. Y. P. S. Treasurer, 2923 Troost Avenue, Kansas City, Mo.

WORLD NEWS, NOTES AND COMMENTS IN TABLOID FOR EVERYBODY TO READ

By REV. C. E. CORNELL

Iodine is obtained from volcanic springs in Java.

French interests that maintain a passenger airplane service between Paris and Constantinople plan to extend it to Bagdad this year and to Teheran in 1927.

French engineers have estimated that Turkish plans to improve coal mining facilities along the Anatolian Black Sea Coast will increase production to 1,000,000 tons a year.

Two German scientists have succeeded in making artificial silk from a gelatine-like substance obtained from the claws and heads of a number of common insects.

Because of the importance of wood in the Finnish economic system, small farmers and land owners are being educated in tree culture with a view to looking into future needs. Extension agents are being sent out into the farm area to give practical demonstrations in tree growing.

The Junior Red Cross is promoting the custom among school children of corresponding with those of similar age in foreign nations. It is regarded as an influence toward amity and understanding of future citizens.

Benefactions totaling more than \$81,000,000 were reported by American colleges and universities during 1924. Eleven institutions received \$1,000,000 or more each; 127 were given in excess of \$100,000 each.

Villages and small towns are again showing increase in population, contrary to popular understanding. As a matter of fact, the Institute of Social and Religious Research has found from heretofore unpublished census figures that the rate of city population increase in 1900 to 1920 fell from 84 per cent to 52.1 per cent, while the rural rate was pushed up to 20.7 per cent. The discrepancy is due to government bookkeeping, according to Robert McCulloch, who made a study for the survey. The government automatically changes a town or village to a city when it reaches 2,500 population.

Fox fur farming is spreading to many parts of the world. Breeding pairs are now being shipped from Prince Edward Island to Scotland, France and Germany but the greatest number is going to the United States. Pelts of the silver fox are said to have a market value of \$300 to \$1,000 each. Sir Charles Dalton started the industry in Prince Edward Island.

still the center of the enterprise. In 1924 there were 8,000 silver foxes registered in Canada and in 1925 the number had jumped to 44,000.

The number of suicides in the United States, annually, is equal to the number of men killed in a great battle. It is estimated that 15,000 persons take their own life each year. This is a sad and startling commentary on modern life. There are many causes no doubt, that superinduce suicide. (1) The leading cause is ill health. (2) Many suicides are caused by nervous breakdown and temporary mental aberration. (3) Strenuous living and excessive dissipation on the part of many, leads to self destruction. (4) Disappointment in love. (5) Unhappy married life. (6) Business failure. (7) Lack of employment. (8) Straited circumstances. These and many other causes lead individuals to self-murder. The devil by his intrigue and deception causes many to end their lives. Jumping out of this world into hell, by the suicide route is bad business. But there are not many who believe in hell any more; if they do believe in hell it is a modified hell. A Bible bell needs to be thundered from ten thousand pulpits.

Rev. Ralph R. Hutton gives ten rules for a happy home.

1. Love each other. 6. Don't criticize.
2. Bear and forbear. 7. Don't be superior.
3. Trust one another. 8. Don't expect too much.
4. Pull together. 9. Thou shalt have a sense of humor.
5. Give and take. 10. Love God supremely.

Bishop Fred B. Fisher, of India, recently addressed a large audience in the Metropolitan Methodist Church, Detroit. This is a new church just finished, which cost approximately \$1,500,000. The members of this great new church pledged themselves to give to missions the equivalent of the cost of the new plant in the same length of time as has been required to plan and build it.

According to a press dispatch under date of June 23, airship service from Spitzbergen to Alaska via the north pole, within 30 years was predicted by Lieutenant Commander Richard E. Byrd, who with Floyd Bennett, his pilot, arrived in New York after their successful flight to the top of the earth. Lieutenant Commander Byrd said that success of such a service would be dependent largely on the development of the multimotored airplane.

Washington, June 23.—The National Anti-Saloon League spends between \$350,000 and \$650,000 a year—an average of about half a million dollars—to agitate for prohibition, Wayne B. Wheeler, legislative agent of the Anti-Saloon League, told the Senate primary investigating committee today.

The funds are obtained by private subscription through various state organizations of the League, Mr. Wheeler revealed.

The amounts do not include expenditures and collections by the local state organizations.

Disbursements of the national organization—including salaries, traveling expenses, hired lecturers, office expense, disseminators of information, etc.—ran from \$355,000, in 1920, to \$367,000 in 1925, with a peak of \$646,000 in 1921, \$555,000 in 1922, \$569,000 in 1923 and \$444,000 in 1924.

Women of China 16,700 of them, are dependent upon charity as a result of the bobbed hair fashion, it is reported in Peking. The women were employed in the manufacture of hair nets.

Such rigid protection has been accorded wild antelope in the Western states that the increase in the last few years has been noticeable. Recently a single herd of twenty-two animals has been seen grazing at one time, whereas a few years ago a herd of eight was considered large.

Every package of parcel post in the city of New York is delivered by horse and wagon because the waiting time when these wagons are being unloaded and delivered through the buildings and apartments by the postman is so great that it can be done with this equipment at about half the cost of using an automobile.

Corinth, once the "Paris of the Old World," and for years after the crumbling of the Roman empire, only a pile of ruins, is now growing fast: It has 30,000 population and industries are booming. The chief cause is the work done by American sanitarians in ridding the community of the dreaded anopheles mosquito thus reducing malaria.

A spiritual preacher will usually have a spiritual church. A praying preacher will usually have a praying church. A worldly preacher will usually have a worldly church. A lazy preacher will usually have a lazy church. Indifference and lack of a definite purpose is "catching." "Like priest, like people." Much depends upon the attitude of the preacher if the church is to make an impression on the community.

The Board of Estimates of the city of New York has voted to expend \$15,732,000 for hospital extensions and improvements during the next two years. A most worthy expenditure.

The net profits of the Ford Motor Company for the seven-year period from 1917 to 1924 were \$526,441,951, and the gross profits were \$876,176,230, testimony at a patent infringement suit in Detroit recently disclosed. Henry seems to be still doing a little business.

A universal religious peace conference is to be held at Geneva, Switzerland, in 1930. Dr. Henry A. Atkinson, general secretary of the Church Peace Union, under whose auspices the Conference is now being organized, says that this conference will bring together, for the first time since the "Congress of Religions" was held in Chicago during the World's Fair, representatives of the principal religious faiths. The discussions will center upon the topic of International Friendship, and Prevention of War, through the churches.

The Department of Commerce reports a sale of agricultural equipment for domestic use amounting to \$333,000,000 for the last fiscal year, an increase of \$55,000,000 over the year previous.

A process that has been patented for seasoning lumber with cold instead of heated air is claimed to produce stronger and lighter building material that is free from shrinkage.

An Englishman has invented an electrically operated hand plane that smooths woods with a rotary cutter instead of a steel blade, the depth of cut being adjustable.

Records have been shown that the hazards of railroad travel have been reduced about one-half by well organized safety work in ten years.

Streams are crooked because they follow the path of least resistance, and many a professed Christian man is crooked for the same reason.

Cakes of soap of any shape or degree of hardness can be used in a new washstand device that powders them for use without waste.

Nearly 25 per cent of the land area of Germany is wooded, one-third being covered with hard woods and two-thirds with conifers.

STOREHOUSE TITHING SUNDAY

October 31, 1926

Let us make this a day when the windows of heaven shall be opened and God shall pour out a blessing that there shall not be room to receive it (Mal. 3:10). The Lord has promised this over-flowing blessing when certain conditions are met.

We are going to bring the tithes into the storehouse, are we not? Our pastors are going to preach on this Bible truth. Our people are going to pledge themselves as Storehouse Tithers. The windows of heaven shall be opened. Revival fires will burn. Souls will be saved. God's name will be glorified as the work of His kingdom moves on.

REV. J. W. GOODWIN, *General Superintendent.*

A LODGE MAN'S EXPERIENCE

Under date of Sept. 1, 1926, I read an article in the *HERALD OF HOLINESS* headed "Who Will Enlighten the Lodge Men?" by Rev. C. E. Cornell. I have read this article over very carefully and as I have recently separated myself from lodges I feel inclined to give my experience.

The latter part of March, 1923, I was saved, during a revival held in East Cleveland by the Aycocks. At this time I was a member of the Protected Home Circle, carrying insurance in favor of my wife; a member of the Independent Order of Odd Fellows and a member of the Blue Lodge and Royal Arch Chapter of Free and Accepted Masons. I treasured the P. H. C. only on account of the insurance part but was an active member of the I. O. O. F. and Masonic Lodges.

Nobody had mentioned lodges to me but the Holy Spirit gave me convictions that the lodge was not in harmony with the religion of Jesus Christ, and I immediately planned to withdraw, but the enemy of my soul got busy and did everything possible to prevent me getting released. He magnified the biblical part used by the lodge in its work. He told me I would disgrace my wife and daughter. He told me I could never get past reproach and persecution and that I would be disgraced by Odd Fellows and Masons as long as I lived, and I did expect I would be accused of all this in case I did succeed in getting released.

I went along for three years under condemnation over the lodge, getting nowhere in my spiritual experience. I heard several different evangelists speak about the lodge and everything they said put me under more condemnation.

I never heard any of these evangelists pound as this one mentioned did, and I don't believe they should; however, sin should be uncovered and there are ways of doing it so as to not make it offensive.

Brother Wilde, while holding a revival in East Cleveland, used an illustration from his personal experience that should be sufficient to permit anybody to see the wrong in the lodge. He brought out the fact that lodges indorsed card parties,

shows, dances, smokers, including boxing bouts and such social affairs as these should permit anybody to readily see they are not the fruits of the Spirit of God, and anybody professing to be a Christian cannot indorse such affairs as above mentioned.

Finally, in January of this present year Brother Elsner and wife were holding a revival and after I had followed several sermons Brother Elsner used Romans 8:1 for a text.

His text made me hungry for the experience and after our good pastor spoke to me, knowing at this time what was holding me back, he advised me heaven would be cheap at any price, so I made an altar of prayer and prayed through to victory. I wrote for my release from all the lodges the next day, and after a little time received them.

I found the devil did not lie to me, as I was accused of just about all he said I would be, but to be right with God is worth more than any reproach a man can suffer here on earth.

Now, I don't believe the point is so much to enlighten lodge men as it is to get them to yield to the light they have. Most lodge men you speak to in regard to the matter will say, "Why, our lodge work is gotten from the Bible," but when you pin them to the social functions they will admit they are not just right but will try to wiggle out by saying holiness people are too narrow.

I am glad for the stand the Church of the Nazarene takes regarding the lodge and I believe the gospel should be declared in no uncertain sound and sin revealed regardless of its form.

I do not believe any more should be done to gather in the lodge men than any other class of people; they have the same privileges to attend holiness churches that other people have that are in the vicinity of a holiness church, and if lodge men get saved and read their Bibles I believe the Holy Ghost will give them the proper convictions along this line as He did in my case.

ARTHUR Z. JACKSON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Pontiac, Mich. Well, Pontiac is the county seat of Oakland County and there are in that one county 444 beautiful lakes and everyone has its own name.

If I were a beautiful lake in Oakland County, Mich., sitting back in those green hills I would be proud of myself for my good fortune and count myself one of the lucky ones, for there is nothing that is more beautiful than a Michigan lake. At the present time Pontiac is on quite a boom. I judge that from Detroit to Pontiac, a distance of thirty miles, they are building one of the finest highways in the nation. The interurban line is in the middle and on each side there is a cement drive that looks to be sixty or eighty feet wide. And lots on the highway are from \$4,000 to \$5,000 a lot. Of course, Detroit is fast becoming one of the greatest business cities in the nation if not in the world, and if Jesus tarries for a few years it will be a great city from Detroit to Pontiac. We had a week there to rest and enjoy the stay. On Sunday, the 12th of September, we had a fine day at our church, but sorry to say your good pastor was sick all day and could not be at the church at all. But his wife had charge and we had with us for the morning service and afternoon Dr. Howard Jerrett from Detroit. In the afternoon he brought us one great message. We have no greater preacher or finer man in the great Church of the Nazarene than Dr. Howard Jerrett. Thank the Lord that our heavenly Father gave him to us. He is doing a great work in Detroit. Our good Sister Haynes from California, has been there with Dr. Jerrett with a fine band of workers most of the summer, and Sister Haynes had charge at the First Church on Sunday morning and let Dr. Jerrett slip off and come to Pontiac to boost us. We had three fine services over the Sabbath.

On Monday we were up at a very early hour and took the bus into Detroit and got out in about five minutes and pulled into Toledo at nine o'clock. But, behold, our car was not ready and we had to stay in Toledo all day on Monday, the 13th. Thank the Lord, it was not blue Monday although it was Monday and the unlucky No. 13, but we got the car from the factory at about 5:30 and then we drove into the city and got a fine supper and left at 6:40 for

Cleveland, where we arrived at midnight as tired as fox hounds and as happy as bumble bees, but we secured good rooms in a little hotel and in a few minutes we had forgotten all about the hard day in Toledo. We were up at 5:30 on Tuesday morning of September 14 and left at six o'clock. We are now driving for Rochester, N. Y., where we are to preach at night, and it is just about a three hundred mile drive. We drove into Erie, Pa., at ten o'clock and had one fine breakfast. We had a big fine fish breakfast. From Erie to Buffalo we had one lovely drive. We were in sight of the beautiful lake the most of the day or until we reached Buffalo. Through about thirty miles in the northeast corner of Pennsylvania and about sixty miles in the northwest corner of New York we passed through a country of about ninety miles that for grape vineyards nothing finer can be found east of California, and so many fine peach orchards for the ninety miles. It was mostly grapes and peaches. The trip was one of beauty and delight, but when we got within about twenty miles of Buffalo we pulled up near the lake and there was just room enough between the highway and the lake for large lovely homes. I have never seen homes that were more beautiful; blue grass lawns and large maple and elm trees and flowers of every color and the great blue lake for the background. But when we were within about five miles of Buffalo the highway pulled up to the banks of the lake and the driveway there was unsurpassed for beauty. We passed through Buffalo in the middle of the afternoon, and from there to Rochester was a lovely farming country; fine corn and wheat and clover and alfalfa and apple orchards, and great old fine country homes. About 5:30 we pulled into Rochester and found the parsonage and had a good supper, and at night we had the new church filled. For three nights we had fine crowds. On the second day they put in more chairs until the last night when we had the house packed with as fine people as I ever met or preached to. Brother Forcey, our fine pastor, is doing a great work there. The church is just a little over a year old, and he has made such progress that it is nothing short of a miracle. He is one of the Nazarene miracle workers and deserves that place. I haven't met a finer young couple than Brother and Sister Forcey. They are both graduates from the Free Methodist College at Greenville, Ill., and are true blue and red hot Nazarenes. They have done a wonderful

work at Rochester. We had three great nights. The outlook for the Church of the Nazarene is bright in Rochester. While there I met several old friends, two of whom were Brother and Sister Beard whom I knew in St. Louis twenty-five years ago. Brother Beard was at that time a song evangelist and he is the leader of the choir for Brother Forcey. Forcy and Beard will put the thing across. Brother and Sister Messer had a lovely home with Brother and Sister Beard and I had a fine home with Brother and Sister Squires. Each of us thought that we had the best home, so we just broke even with the understanding that when we all get back that the Messers will have a home with the Beards and I am to go back to my Rochester home with Brother and Sister Squires.

Well, many of the HERALD OF HOLINESS readers know that Rochester is the home of Clinton Howard, the little giant as he is called. He has been one of the defenders of nation wide prohibition. Also, Rochester is the home of the Eastman Kodak Co. Of its kind it leads everything in the world. 80 per cent of the kodak films are made there. They turn out 300,000 films each day and work 6,500 men and women. The park has over 120 buildings and they have their own water works and light plant and their own fire works. Thirty years ago Mr. Eastman was working in a bank for \$900 per year and now his income is \$50,000,000 a year. But while he worked at the bank for the \$900 per year he was working on the kodak and trying to sell stock and start in the kodak business. All that took stock with him have become millionaires, and all that did not take stock wish they had. Well, Rochester is a lovely city of 300,000 population, but the best thing that I saw there was the Nazarene tabernacle and the fine bunch of red hot Nazarenes. We had many preachers with us. Some of the finest Free Methodist preachers in the connection are in Rochester.

In love,

UNCLE BUDDIE.

Blessed beyond all earthly blessedness is the man who, in tempestuous darkness of soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.—F. W. ROBERTSON.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

ARE YOU AN ORPHAN OR A CHILD?

HE WAS a little colored boy, a small, slender creature, with a pointed dusky face which seemed to be all eyes—so big and dark and serious they were.

Sammy's father and mother had moved to a large northern city soon after they were married. It was here that the little fellow was born, and here that his young mother died before he was four years old.

His father was not well; the long cold winters had not agreed with him. But though he felt very lonely and helpless so far away from his friends and kinspeople, he decided to make the best arrangements he could for himself and the boy. Then he would work for a while until he had paid up all he owed on his wife's funeral expenses and could save enough to go back home and put the child with his relatives. So he gave up his rooms and engaged board with a colored woman who lived in the same tenement. She was a big, husky woman, a widow, who made a living for her six children by doing fine laundry work at home. Perhaps she didn't mean to be unkind but she had to toil early and late, and was often tired and impatient. Her own children were used to her scolding and didn't mind, but the little motherless boy, timid and shrinking, was desperately afraid of her. Her loud voice filled him with terror; his own mother always spoke gently. If big Cindy put him in a chair in the corner to be out of the way of her tubs he would sit there for hours. He had learned that when he kept very still she paid no further attention to him. The truth was that Cindy would forget him, but the child didn't know that, so he would try very hard not to move his small body any more than he could help. He was often hungry too. It made him nervous to sit at the table with Cindy's sharp eyes upon him and her harsh voice demanding why he didn't eat his food like the other children. And he wouldn't have dared ask her for a piece of bread between meals for anything; it made her so cross to stop her work. So poor little Sammy grew thinner and thinner, and his father didn't know what was the matter with him. Not that he noticed very much; the man was really sick. He came home from work too tired to do more than eat a few mouthfuls and get to bed as quickly as possible. He didn't live more than a year after his wife's death, and then Sammy was indeed alone. Cindy wrote to an address the man had given her,—it was to his aunt who had reared him,—but the woman had moved away and the letter came back. Then one day a kind, motherly looking woman appeared. She was a cousin of the child's mother, she explained, and had heard

almost by accident only the week before of the death of the father. She had come to take the little orphan back with her, adopt him and give him a good home.

"Cousin Lovie,"—(don't you think that rather a dear name?) wept over the thin, solemn child and held him in her arms tenderly, while she told him of the nice yard, warm and sunny, which surrounded her little cottage. "Though there is a big shade tree in front where you will want to play sometimes," she said. "There are chickens too and a black horse which Joe drives, hitched to his express wagon. That is the way Joe makes our living, hauling things in his wagon. You will ride behind Blackie lots of times while Skip, the dog, runs along at the side," she promised.

It didn't take long to pack Sammy's few things, and then she left with the child, though not before a woman who lived across the hall had managed to tell her something of the little boy's sad life.

Things were very different for Sammy after he reached Cousin Lovie's home. They were so kind to him, and they wanted to see him grow into a happy, healthy boy. "But the poor child had been scared and unhappy so long he didn't know how to act like other children," said Cousin Lovie,—for it was she who told me this little story. "Why, he was afraid of me! He would slip through the house as quietly as a shadow, and sometimes I would catch him eyeing

the bread or tea cakes I was baking. But do you think he would ask me for a bite?" The kind hearted woman paused to wipe her eyes. "No'm," she said, "that poor little child ate just what I handed him. He never asked for another mouthful. It was pitiful and I couldn't stand it. So one day I took him on my lap and tried to make him understand that if he was now my own little boy, that my home was his home and he had a share in all there was in it. And that because I was his mother it made me unhappy to see him so afraid. 'Why,' I said, 'mothers like to hear their little boys run through the house and be sort of noisy about it. And they want them to ask for things when they are hungry. Every real mother loves to see her children eat, for that will make them grow big and strong.' Then I cried and he did too, and after that he was different. He saw that *mother love really means something*; that it can't be satisfied unless it is giving and doing something for its child. So Sammy learned to enjoy the home we gave him and to ask freely for what he wanted in it. And do you know, mam, I've often thought it was something like this with our heavenly Father. We have been poor little orphans in the devil's household, and he has treated us cruelly so long that we actually don't know what God's love is like. Even after we have been born into His family we don't act like real children who have a new home and a loving Father who is happy to give us out of His big store of things. No, we still feel and behave like pitiful little orphans, taking only those blessings which our good, kind Father has almost to force on us. You see, like Sammy, we don't seem to know that a parent's love is something very real.

There are some folks who tell us we ought not to be always asking God for things. But I don't know. I have an idea that our Father just loves to give to His children, and that it grieves Him because they don't ask for more of His riches than they do. He knows there is no chance for us to grow strong and happy and useful except on the things He can give us. So I have learned, like Sammy, to ask when I am needing and longing for things."

I have often thought of these simple words, and have come to the conclusion that they have more true theology in them than we find in many a big sermon. What do you think?

Home, the spot of earth supremely
dearest, a dearer, sweeter spot than all the
rest.—MONTGOMERY.

Because a preacher perspires, don't take
for granted that he is inspired.

FOREVER

By HALDOR LILLENAS

*Forever, oh, what word is this
That fills my soul with joy and bliss,
Forever I shall live and be
Arrayed in Immortality.*

CHORUS

*Forever, glorious thought to me
Forever,—immortality
Shall be the portion of the just,
Though mountains crumble into dust,
And stars grow cold and worlds shall rust
My soul shall live forever
My soul shall live forever.*

*Forever, oh, what thought sublime!
When bells of time have ceased to chime,
When heav'n and earth have passed away
I still shall live, yea live for aye.*

*Forever on the hills of peace
Where peace and glory shall increase;
As long as God Himself shall live
My soul to Him shall homage give.*

*Forever, oh, what word is this
That fills my soul with joy and bliss;
Unending life, undying soul
Are mine while years unceasing roll.*

NEWS AND NOTES FROM BRITISH ISLES DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

We are now setting our faces to the work of the winter after some outstanding meetings during the summer months. The District Convention at Ardrossan was a great success this year. The preachers were men of our own District and the Lord helped them wonderfully in bringing messages that were blessed to the salvation, sanctification and upbuilding of precious souls. On Wednesday we had a missionary day when we had with us Sister S. N. Fitkin and daughter; also Miss May Bursch, who is taking a course of training in London. Their visit was a real inspiration and will be long remembered by us.

Have been able to fill in a fortnight's campaign in Perth with the District tent. It was pitched in the South Inch, an old battle ground, and again we engaged the enemy with gracious results. The Lord truly was with us and gave us the evidence of His presence in the salvation, sanctification and restoration of souls. The church is much encouraged because long standing opposition has been broken down and they all feel the end is not yet. The pastor's sister, who is a gifted singer, got the blessing and sang sweetly each evening.

Brother Sharpe, former missionary superintendent for the Near East, has now gone to Motherwell to take charge of the school and church. Brother Tokley, who was pastor in Motherwell, is now in Blantyre pushing the battle and getting souls through to God.

I am now located in Morley until someone is called to the pastorate. This is one of our most important charges on the District and it seems essential that someone be on the ground during the vacancy caused by the resignation of the Rev. John H. Hynd. Things are getting under way and I preached last Sabbath evening to a large and attentive congregation and we were not without the evidence of the Master's presence.

The pastors on the District are planning their work for the winter and are anticipating a mighty move of the Spirit. It has been long prayed for and may this winter see a glorious realization of our united longing.

I am hoping to have a meeting about Christmas time in Eyemouth where many souls were saved during the recent revival.—Peter Clark, District Superintendent.

YOUNG PEOPLE'S HOMIE MISSION EFFORT, LANARKSHIRE DISTRICT

The N. Y. P. S. in the British Isles District have not been idle during the summer months, but have been going out into the highways and byways scattering the precious seed. Most of the societies have carried on weekly open-air services in their own neighborhood which have been beneficial both to themselves

and to those who have heard the news of full salvation. Two special open-air rallies have also been undertaken by these societies in the central district. The first was held on Monday evening, June 21, in the town of Hamilton, while the second took place in Bellshill on Monday evening, August 30. At each of these services there were representatives from Bellshill, Blantyre, Motherwell, Parkhead and Uddingston. The large gathering of young people with their hearty singing and numerous concertinas soon drew the people around. In Hamilton the majority of the listeners seemed to be young men who knew nothing at all of salvation, and drank in the truth eagerly; while in Bellshill there was a goodly number of Christian people who listened very attentively to our testimonies on entire sanctification. God's presence was felt in a wonderful way in both towns; words were spoken which, we believe, will pierce the heart of some sinner, and who can tell what has been accomplished by the splendid singing pieces rendered by members from the different societies? A wonderful sense of reverence fell on all who stood around the ring in Bellshill when a company of Nazarenes, numbering between seventy and eighty, knelt on the ground and prayed and sang words of entreaty for the unsaved to come to Christ. Many tracts have been distributed in both places, and we are praying that a Church of the Nazarene will soon be opened up in the populous town of Hamilton. Pray for the N. Y. P. S. in the British Isles District that God may prosper them in all that they undertake for Him. We must work while it is called today, for the night cometh when no man can work.—Frances L. Collins.

PERTH, SCOTLAND

Perth as a city is beautiful for situation, and is known as the "Fair City," but even in the midst of her beauty and fairness sin dwells there, and the Whiskey Barons hold sway. Pray for us that the people will be constrained to vote the place dry at the oncoming election in November. The church here is still awake and on the lookout for souls. Throughout the summer months our young men and pastor when free, have been out to the villages preaching the message of full salvation, and it was good to hear the people say, "Haste ye back" as we cycled out of the village but sad to think that we will not likely be back until next summer unless the Lord opens the way at present unseen. The summer work finished with a rousing Mission on the South Inch which was kindly granted to us by the Town Council for a two-weeks' campaign. The preacher was our beloved District Superintendent, Rev. P. Clark. He did not come to us with hair raising stories or sentimental gush but with the everlasting gospel of free and full salvation. His preaching was sound

and solid and was as a hammer that breaketh the rock in pieces as he rained one blow after another onto the devil and his hosts in mighty argument convincing the hearers. Much has been accomplished which is not yet seen as all over the town many are heard to tell others of the messages, and so we look to God for more results and so believe the end is not yet. The pastor's sister was beautifully sanctified and immediately gave her voice to sing the sweet melodies for the Lord. Others were saved and reclaimed and the fruit remains. To God be all the glory. Perth is a hard fight on the outside but we have a fine company of praying and working saints who know how to hold up a pastor as he preaches the everlasting gospel. Pray for the British Isles District as there is beginning to be seen evidence of awakening amongst the church people. Pray that it will not roll off but that it will roll on heavier and heavier until souls are broken under the power of God.—James M. Cubie, Pastor.

BLANTYRE, SCOTLAND

The church in Blantyre was organized about sixteen years ago by the Rev. George Sharpe, our late Missionary Superintendent, and the first pastor was the Rev. Geo. Dempsey now director of the Japan Rescue Mission. The work started well but has been through severe testing times and has always been looked upon as a hard place. The town is in a coal mining district with a population of 18,000 a large per cent of which are Roman Catholic. The church has a membership of thirty, a few of whom are charter members and are enjoying and testifying to the blessing of full salvation, and through whose prayers and labors many rough diamonds have been won, and polished and made to shine for the Lord. Our present pastor, Ed. Tokley came to us in August in the midst of the mining dispute, as a chosen vessel of the Lord with a real burden for souls, and the spreading of scriptural holiness. The church services are being fairly well attended, and souls are being blessed through the preaching of the pastor. Our open air services are times of blessing as many of all classes gather at the street corners to listen to the gospel in song and testimony. The Sabbath school has an attendance of about eighty boys and girls with Brother Hart as Superintendent and a staff of teachers and officers all in the blessing and anxious to win the boys and girls to Christ. With the coal strike still on there is much poverty although it is partly hidden. Meetings are being held every week in connection with the strike, and the people seem to have forgotten about God. We are praying that God will make us as a city set on a hill which cannot be hid, and that our light will shine in the darkness guiding many to our Lord Jesus Christ.

Oh for the floods on the thirsty land
 Oh for a mighty revival
 Oh for a sanctified fearless band
 Ready to hail its arrival.
 Life, life eternal life,
 Jesus alone is the giver,
 Life: Life, eternal life,
 Glory to Jesus for ever.
 A. L., Church Secretary.

UDDINGSTON

The preaching of scriptural holiness in Uddington by Rev. Geo. Sharpe and Brother Hart some eighteen years ago among certain Christian workers brought about a condition of affairs that culminated in the formation of a church here; and so in March, 1909, in the home of the late Brother Wm. Turnbull, fourteen persons met with Brother Sharpe and signed the charter roll of what is now the Church of the Nazarene in Uddington. Temporary premises had to be found for the new church to hold its public meetings and soon after this a hall was rented which did service as a church for thirteen years. Preachers were supplied from Parkhead Church at first until Brother Robertson was appointed pastor, followed by Brother Roach. The war at this time made the work very difficult but God helped us through wonderfully and soon after this Rev. P. Clark (now District Superintendent) came as pastor. Brother Clark got a vision of a new church building as the need was very great, and in face of many difficulties procured a site and put up a substantial and commodious building valued at over £2,000 (\$10,000) in all. God came to our help in a very real way and we rejoice and praise Him that He made it possible. About eighteen months ago Rev. James Jack came as pastor and the work has steadily progressed till we have now forty-five members. The Sunday school work has always been a strong feature and has been conducted very successfully as has also the Bible class which was lately reorganized into a N. Y. P. S. and is proving a valuable help in the work of the church. The W. M. S. does good work and the missionary cause is not neglected by any department of the church. God is richly blessing us in all our work for Him and we praise Him continually for His abounding grace and unending mercies.—R. C.

MOTHERWELL

The property in Motherwell consists of over an half acre of land and an iron and wood structure large enough to accommodate a congregation of five hundred. During the war the land was let out as plots in which to grow garden stuffs. Since we secured the property this feature of the use of the land has ceased, and as a consequence the place looked like a wilderness being covered with weeds of all descriptions. Since the general and coal strike the brethren of the church have spent their time spading the ground until it is as level as a floor, sowing grass seed and planting flowers and making rockeries. The result is most wonderful. It is now a place of beauty and the people as they pass by are never weary of expressing their admiration for the work done and

the effect thereof. The building is fully twenty-five years old. The original owners took good care of the property and the material in it is first class. However, the pulpit and other arrangements were not satisfactory for the work that the Church of the Nazarene is expected to do. Certain gas fittings were removed and electric lights installed. The platform is now a free open platform and the altar when finished will reveal three brass rails, the front or center rail will be fifteen feet long and two inches in diameter. Then the side rails will be over seven feet in length and the same size in diameter. A new desk has been made of a very substantial nature and the large panel at the back of the platform has been stained and varnished to match the other wood work of the altar and platform. Other improvements may be expected during our pastorate when the strike is finished and spiritual blessings sweep over the congregation and many will be brought into the experience and life of holiness. We praise God for the souls that have bowed at the altar and found Christ as their Savior and Sanctifier since we came to the church in Motherwell. For the work on the electrical outfit, the church thanks Brother Tanner of Parkhead and Brother Tench now of Canada. The church also thanks Brother John McLaren of Bellshill for his strenuous labors in making the desk and changing the platform. He had the assistance of Brother Joe Irvine of Parkhead.—George Sharpe, Pastor.

Sunday School Lesson

October 24

By M. EMILY ELLYSON

LESSON SUBJECT: Joshua Israel's New Leader.

LESSON TEXT: Numbers 27:18-20; Josh. 1:1-9.

GOLDEN TEXT: *Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest* (Josh. 1:9).

JUST preceding the opening verse of this lesson we have a prayer of Moses for a successor. We note that Moses does not ask for an angel or some superhuman being, but asks for a man to be set over the congregation. Envious people do not like their successors but this was not the case with Moses. He did not belong to the crowd who must be the greatest all the time. His one concern is that after he is gone God's kingdom among men may be maintained and advanced.

God in answer to Moses' prayer, appoints a successor, the very man who had his training under Moses and had already distinguished himself in fighting Amalek. He had been Moses' minister and as such was a model of humility. But he was a man of faith for he did not fear to witness against the report of the ten spies. Courage, humility and faith were three prominent characteristics of this man. He is fit to do the work and discharge the trusts of his place.

The office of leader is secured to

Joshua through ordination and God gave direction regarding this rite. The laying on of Moses' hand transferred the government to Joshua as the laying of hands on the sacrifice put the offering in the place of the offerer. We find this rite used in the New Testament in the setting apart of gospel ministers. It is the offering of them to Christ and the church for living sacrifice. After the laying on of hands the next thing in order was to present the future leader to Eleazar the priest, and also to the congregation that they might know whom God had designed for this great trust, and consent to that designation. It is there that Moses is to give him his charge. He is charged with the people of Israel, who were delivered into his hand as sheep into the hand of a shepherd, and for whom he must be accountable.

It is stated specifically that this charge must be delivered in the sight of the people. There may have been a double purpose in this. First it would be more affecting to Joshua, and second, the people seeing the work and responsibility of their leader, would feel a greater burden and obligation to do all in their power to assist him. There is a great lesson in here for the laity of the church and also for the under officials. God means for us to stand by our properly constituted officials. They are not super-men. They may make mistakes, err in judgment, but instead of withholding our support and criticizing them, we should bear them continuously upon our hearts and do our bit to assist them. It is our exalted privilege to daily bring them before the throne of grace in our ministry of intercession, and with tender solicitude for them get down under the burden and lift.

These are peculiarly trying days for our general officers. Many nights when we are sleeping sweetly they are on their knees seeking divine guidance, in their struggle with problems that are ours as well as theirs. They have borne and are bearing the brunt of the contest. They are not among that number who draw back when the fire gets hot, but, as God-appointed leaders will hold their ground and drop with their face to the foe. Beloved, the hour is getting late for some of us, maybe for all of us, let us not consume valuable time harping on mere notions. God has given us Joshuas, let us rally to their help. In the language of Charles Wesley let us pray and sing together:

*Arm me with jealous care,
 As in Thy sight to live;
 And oh, Thy servant, Lord, prepare
 A strict account to give.*

Moses was required to put some of his honor upon this newly ordained leader. This seems to us to mean that Joshua was to enter upon his governmental duties at once while Moses lived. By admitting him into partnership with himself in the government and allowing him to act with authority as his assistant, the people would become used to obeying him before their great law giver had passed from them. There is no doubt but that Joshua needed this training, for in many instances he would fall far below the great Moses. For his own good as well as that of the nation it was necessary.

(Continued on page twenty)

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

SUPERINTENDENT'S NOTES

September 5 we closed a successful tent meeting at Cumberland, Md., with an altar full of seekers, a fine congregation and great conviction on the people. We left the tent standing as a place of worship for Pastor Webb and his members until they could complete their new church which is planned.

Our next stop was in Washington, D. C., where we met Rev. J. H. Parker and the board of our National Church and planned for Brother Parker to begin his pastorate there on Sept. 19, he having received the unanimous call of the congregation. It was our privilege also to be present at his installation as pastor on above date where we witnessed a great day of victory with souls at the altar.

We have taken a trip in the upper part of the District this last month and every where we can report progress. Rev. C. E. Ryder has moved into the parsonage at Lansdale, Pa., and begun his pastorate there under favorable circumstances. We are slated for a revival there with this aggressive church and their new pastor, Oct. 24 to Nov. 5.

We visited our new work at Bristol, Pa., which has been "lugged out" through the faithful and self-sacrificing labors of Rev. J. N. Nielson, now pastor at Darby. We found Dr. Jno. Hunt holding forth the Word of life under one of the new District tents and also found that a number of souls had been converted and enough people gathered together to form a Nazarene class which is the first step toward a new church.

We were present a number of services of the revival in the First Church of Baltimore. The preacher from Sept. 12 to 27 was Rev. Paul Rees and the singer Prof. B. D. Sutton. These good brethren assisted Brother Higgs the pastor in the greatest meeting ever held in the history of the Church of the Nazarene in Baltimore. The attendance was record breaking throughout the meeting and on the last night all available space was occupied for seating the people and some were left standing. The sermons were scriptural, interesting and freighted with gospel power. All agreed they never had heard such good sound preaching from a young man. No careful record was kept of the seekers but counting as they came there were near two hundred, Roman Catholics and hard cases included. It was my pleasure to assist the pastor in receiving the finest class of adult members into fellowship that I ever saw join a church at one time. I should say with those yet to come the membership roll will be increased by twenty-five names as a result of the meetings.

As for Professor Sutton's singing he simply captured the crowd. Joy, smiles and sunshine characterized all the song services. He has been invited back to

sing in another revival in January with Rev. John Fleming.

Finally a letter from First Church Washington states that on Brother Parker's second Sunday there eight were received into membership; three were converted and the attendance in Sunday school was almost equal to the total enrollment.

Let us continue to pray, plan, push and persevere for progress.—J. T. Maybury, District Superintendent.

PHILADELPHIA, PA.

We are still pressing the battle for God and holiness in this large and wicked city. God has been blessing us right along in our regular services and some have sought the Lord to be saved and sanctified, and some have been healed, both church and Sunday school are in better condition now than last year this time, we are looking forward to our revival meeting with expectant faith, having secured Prof. J. Warren and Maybelle Lowman as evangelists. Pray that God will give us great victory.—G. W. Gottshalk, Pastor.

WASHINGTON, D. C., JOHN WESLEY CHURCH

We have just closed a revival campaign, with Rev. Marvin S. Cooper as evangelist. In spite of the fact that our location is new and only temporary until a suitable church building can be found, and there was but little time for advertising, the crowds were increasingly large. Had we been able to continue a few weeks longer, we are confident our present quarters would not have accommodated the people. A good interest was shown, and almost every evening souls were at the altar. The members of the church were edified and uplifted. The prospects for a good fall and winter season are bright and promising. To God be the glory!—C. I. Harrell, Pastor.

NORFOLK, VA.

We are glad to report that the Lord is still with us in Norfolk, Va. We thank Him for the measure of victory that has been ours throughout the summer months. And now as the fall season is here and the time for aggressive warfare at hand, our people have a "mind to work." We are at present conducting a revival campaign in a section of Norfolk, called Lambert's Point, in an old Presbyterian church. They have very kindly given us the use of the church and conditions are favorable for a revival. For some time we have been holding cottage prayer-meetings weekly at Lambert's Point and feel now that the time is ripe for a revival. Please remember us in your prayers. Norfolk is a large enough city to efficiently support more than one Church of the Nazarene, and we are desirous of seeing a new church in that

section of town. Our young people and orchestra are standing by us and helping us in the fight. In November we hope to hold a campaign in our home church. We have just conducted an excellent missionary three days' service with our splendid missionary from Palestine, Rev. A. H. Kauffman. He has been an inspiration to our people, the effects of which will be felt in the days to come. Our congregations are increasing and we are believing God for a winter's harvest in the ripened fields.—S. W. Beers, Pastor.

WASHINGTON, D. C. FIRST CHURCH

It has been some time since we reported, but our silence does not mean that we had nothing to report. God's presence is felt in all of our services, and there is a general desire among our people to see the church of God move forward. On the 19th of September our District Superintendent installed Rev. J. H. Parker as pastor. Brother Parker is not an experiment, but has served this District most acceptably for years. He has entered this new field of labor with enthusiasm and we have souls at the altar every Sabbath. The people have a mind to work and the spirit of love and harmony was never more manifest. The Sunday school is increasing in interest and attendance under the splendid leadership of Brother Floor, our Superintendent, who also conducts a five o'clock prayer-meeting at the church every Sunday morning. Eight new members were received into the church last Sunday. We hold a park meeting within a few squares of the church every Sunday afternoon which has a splendid attendance. The gospel is being preached in power with good results. The Junior leaders often assist in these services, devoting a short time to the large crowd of children who gather eager for their part in the service. The Y. P. S. are doing nicely. Our people are greatly encouraged in the Lord, and the end is not yet, praise His name!—Church Reporter.

REV. J. H. PENN, LA. PLATA, MD.

My brother and I conducted a fine tent meeting near Doncaster, Md., beginning the last Sunday in August and running over three Sundays, closing the evening of the twelfth, in great victory, with seekers and finders. Beside those saved or sanctified many others were greatly moved and helped. The meeting was well attended. We had good order and the best attention. Truly God was with us. The whole community seemed helped and want us to return for another meeting next August. To God be all the glory. Bless His dear name. Amen. I returned to Cherry Hill, Va., but as the family I had been boarding with were moving and I could get no other place I had to give up the work and leave there. I am still believing God and trust

He will direct me where He will have me go.

ALLENTOWN, PA.

We are glad to report victory for the Church of the Nazarene here. Through the tent meeting that was held with Dr. J. J. Hunt, as evangelist, quite a number were saved and sanctified. During the tent meeting was the organization of the church by Rev. J. T. Mayburry. At this time thirty-three were accepted into the new church, and others contemplating to join. The new church unanimously called Rev. Wm. Heslop as pastor and Sister Heslop as assistant pastor. Rev. Heslop is one of the few preachers of today that can feed the saints and still preach conviction upon those who are in need of this great salvation. At the present he is teaching the book of Hebrews, both Sunday morning and evening; it is remarkable the treasure that is found in this marvelous book of God. He is going through the book verse by verse and word by word. Wednesday evening is our regular prayermeeting night, for the last few weeks we have enjoyed the study of the twelve sons of Jacob as found in the 49th chapter of Genesis. It certainly is a treat to all Bible lovers to sit and hear the Word of God explained in its fulness. The Sunday school is well attended. The attendance of both church and Sunday school services augurs well for the new church to build. The splendid location on eleventh and Chestnut streets has been purchased by the Church of the Nazarene and a building to seat 1,000 people is planned.—H. E. Heckert, Reporter.

N. Y. P. S. NOTES

On the evening of September 24th, the regular monthly rally of the Washington zone was held in the Capitol Heights church. After scripture reading, prayer and exhortation by Rev. C. R. Mateer, zone leader, Rev. D. W. Sweeney, pastor of the Capitol Heights church, gave a brief address of welcome. The attendance was very encouraging, seventy-two members from the respective societies answering to the roll call. There were also many visiting friends. The following program was given by the Capitol Heights Society: Solo, "He drives all the Shadows Away," Mr. Fowler; Song, "I am Redeemed," Junior Choir; Duet, "I do not ask," Mr. and Mrs. Todd; Solo, "I belong to the King," Miss Ruth Nichols. The First Church society requested the privilege of having their new pastor, Rev. J. H. Parker, occupy their time on the program. He spoke of the value of co-operation. He urged that all be natural but that no one impose his own peculiarities upon those about him. He showed that if our hearts are knit together in love that there is harmony even in the midst of a diversity of opinions. Rev. Parker was the first president of the Nazarene Young People's Society on this District. He is gladly welcomed to this zone. Mrs. Mateer sang a solo "Jesus Will," after which Miss Pixton, president of the N. Y. P. S. of the John Wesley church called for the following numbers: Song, "Bring Them In," Members of the Junior League; Song, "God Will Take Care of You," N. Y. P. S. Chorus; Duet, "Holiness Forevermore," Mr. and Mrs.

Myers; Solo, "Only Wait," Mrs. I. B. Hill. Mr. Marvin Cave, president of the Park Lane Society, called upon Miss Maude Mintzell to make a report concerning their work. A dialogue was then given by this society portraying the qualities of character which lead to success in the choosing of one's life work. The following persons took part: Mr. Ambrewster, Miss Maude Mintzell, Mrs. Bessie Cave, Miss Mollie Brown and Miss Hazel Hardy. By special request Mrs. Hill and Mrs. Todd sang "But Now I'm Redeemed," after which Rev. Clark M. Floor led in a closing prayer. We are all eagerly looking forward to the annual Nazarene Young People's District rally to be held next month in connection with the Preachers' Meeting.—I. B. Hill, Reporter.

SUNDAY SCHOOL LESSON

(Continued from page eighteen)

carey for him to get into the closest relationship possible with this matchless character.

The future Joshuas of the church are in our Sunday schools and Young People's Societies. How important it is that these live in very near relationship to our great Leader. They are in training for the greater responsibilities of God's kingdom on earth, and they must become imbued with the spirit and passion of the great church Organizer. As valuable as are the activities of our young people, they are secondary. The thing of first importance is their own spiritual cultivation. When the seventy who were sent out by the Master returned to make report of their services, they came evidently much elated over the success of their mission, but the Master said, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather, rejoice because your names are written in heaven" (Luke 10:20). We fear that too often both old and young get their eyes on the do and forget that the first thing is to be, thus letting the better be the enemy of the best. Would you be a leader of men? Then enter into partnership with Him and learn of Him. He is meek, He is lowly, He is tender, He does not get all peeved up over things, He is not sarcastic, and when you are weary, or disappointed, or misunderstood He will rest you in His great strong arms, and teach you how to meet the frowns and hard seamy side of life in a way that will be for your greatest good and the blessing of others. As you stay with Him under His training, you will learn to be satisfied with His approval and whether:

"Men love thee; praise thee, love thee not;

The Master praises, what are men?"

The closing verses of our lesson are full of wonderful promises to Israel's new leader. We learn by these that for every task there is power given with the appointment. Your task may be difficult but it does not enfeeble God. Only "be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Stay with God and He will stay with you. Meditate on the things of the Word and do them and God will never fail you nor forsake you. You will

always find Him present on every battlefield and that means victory.

Our Work in The West Indies

SAYING GOOD-BY

The farewell service mentioned in my last article was a service never to be forgotten. The church was well filled with those precious colored people, and many visiting white folks. Several very fitting talks were made by pastors and other ministers, after which I gave my talk on my call and work among their people. God came down upon us and wave after wave of divine glory and power swept over the people. At the close of the service an offering was taken for us, also an offering was taken for Mrs. G. E. Miller who was to accompany us to the Islands. Sister Miller is the widow of the late G. E. Miller founder of the G. E. Miller Church in Brooklyn. On the following Thursday night we preached in the Bedford Church, Rev. Riley pastor. We began at once to get everything ready for sailing, so after several trips down to the city, most of the time under the ground, but some time on top of the ground, and some of the time elevated above the ground, we finally got everything ready and checked out for Barbados. And on Saturday afternoon at four o'clock, we boarded our ship, bid good-by to old U. S. A., and turned our face toward the Islands of the Tropics. The Rev. W. M. Riley, pastor of Bedford Church, Rev. O. W. Brown, pastor of Utica Avenue Church, Rev. W. M. Greene of the G. E. Miller Church, and Rev. R. A. Thornton of Richmond Hill Church, together with many of our dear people were there to tell us the last good-by. And after singing "God be with you till we meet again," our ship backed out from the docks and headed down the great old historical Hudson river, passed the statue of liberty, into the great Atlantic. After saying the last good-by to our dear Nazarenes and waving to each other as long as we could see, we turned our face toward the great ocean and began to think. We thought of our dear old U. S. A. We thought of our church in the homeland, we thought of our precious children we had left behind, then we thought of our great God and His call. And as we thought of a people for whom Jesus died, our courage rose in our breast, and we turned our face toward the stormy sea, and cried out aloud, "HERE AM I LORD, SEND ME." Truly courage was needed, for as we passed out into the ocean we met a very angry sea. The ocean became more and more angry until our ship literally rolled and quivered and groaned, until the only thing we could do was to remain in our

cabin. From Saturday night until Monday morning not one of us left our cabin. But after Monday the ocean became somewhat calm, and the voyage has been very pleasant, and today we are nearing the northernmost island of the West Indies. We are so conscious this morning of the abiding peace of God, and never felt more certain of His divine leadings.

REPORT OF THE GENERAL BOARD MEETING

According to previous arrangement, the General Board of the Church of the Nazarene met at Headquarters on September 23, 1926. The members of the Department of Foreign Missions, together with the Executive Committee of the Woman's General Missionary Council, met on Tuesday morning, September 27, as the Department of Foreign Missions had many matters to consider before the same were presented to the General Board.

All the members of the General Board were present with the exception of Rev. J. W. Short, who was moving to his new pastorate at Pasadena, California, Mr. R. B. Mitchum who was detained on account of serious illness, and Dr. Edwin Burke. A number of visitors were present during the week, among whom were Rev. E. Y. Davis, District Superintendent of our Mexican work, Rev. Guy McHenry, returned missionary from South America, and Miss Maude Cretors, returned missionary from Africa.

Much of the work that comes before the General Board has to be considered by separate departments or by standing committees, and the work of the Committee on Finance and Investments was particularly heavy at this time, as it falls to this Committee to give final shape to the General Budget. However, all business was properly cared for and the Board adjourned about nine-thirty o'clock Saturday evening.

I would mention that General Superintendent Goodwin and General Superintendent Reynolds were present. General Superintendent Williams was absent owing to presiding at the Kentucky Assembly that week. A telegram expressing his regret was received.

An arrangement was made by which the Executive Committee of the Woman's General Missionary Council was invited to appoint two of its members to attend all meetings of the General Board, except executive meetings, thus insuring their having a voice if not a vote in the deliberations, particularly as they pertained to foreign missions. Mrs. Bertha Lillenas and Mrs. Paul Bresee received appointment and attended the meetings of the General Board, the appointments to hold until the next General Assembly.

Our people will be very glad to know that the following appointments of mis-

slonaries were made to supply the vacancies created by missionaries on furlough and to supply the absolute needs at this time:

Miss Sarah Munro, nurse to Africa.

Rev. C. J. Kinne, Superintendent of Construction, Bresee Memorial Hospital, China.

Rev. and Mrs. Peter Kiehn to China.

Mr. John and Mrs. May Tidwell McKay and Miss May Bursch to Western India.

Miss Mabel Park to Peru.

Several other appointments were made conditioned upon further developments as to the need in the fields.

Inasmuch as the General Board published a two-page statement in the HERALD OF HOLINESS of October 6, we will permit this brief report of the meeting to suffice. This will be followed by reports of matters pertaining more particularly to the different departments of the work.

It was voted that the semi-annual meeting of 1927 begin on September 22 of that year.

E. J. FLEMING, Secretary.

MINNEAPOLIS DISTRICT

By W. D. SÆLOR

The writer was recently transferred from the Washington-Philadelphia District to Montana District. The fourth Assembly of Montana was held with the fourth Assembly of the Minneapolis District Aug. 18-22, at Dickinson, N. D., at which time and place the Montana District merged with Minneapolis, making one of the largest Districts, geographically, in our connection. Indeed, it is an inland Empire. Think of the huge states, Montana, South Dakota, a large portion of North Dakota and all of Minnesota thrown into one Assembly District! It takes the fastest railroad train two days and a night to cross the Minneapolis District. It is a stretch of over twelve hundred miles from one end to the other. It embraces over 300,000 square miles and has four millions of souls. What a home mission field is this! There is one city of almost 400,000 souls; one with 100,000; 18 cities that have over 10,000; 26 cities between 5,000 and 10,000; 240 cities between 1,000 and 5,000. Among so many people there are about 1,500 Nazarenes to do what they can to make Nazarenes of as many of the rest as is possible. Our task is colossal. Surely our need is men, money, and faith in God. God is giving us men. The District has had but four Assemblies and there are about fifteen hundred Nazarenes of whom nearly one hundred are preachers. One dear preacher died last year and at this Assembly seven were ordained to fill the gap. He is also putting it in the hearts of our people to give of their money. Over \$2,000 was hilariously given for tents and home mission campaigns during the Home Mission Rally at Assembly. Now for a mighty faith in God on the part of all the Minneapolis District Nazarenes for gracious outpourings of the Spirit upon all the efforts put forth by the District

Superintendent and ministers. Pray that every meeting will be a revival and that every revival will mean a new Church of the Nazarene. Amen!

INDIANA DISTRICT ASSEMBLY

The twelfth annual Assembly of the Indiana District convened at Beulah Park, Alexandria, Indiana, from August 30 to Sept. 5.

Beulah Park, Alexandria, Indiana, was the scene of a historic event with the formal passing of the old Indiana District. The coming together of this great old District to its twelfth and last annual Assembly was one of great interest.

The Assembly had no sooner been brought under good headway until beautiful Beulah Park was turned into a veritable lake caused by the continuous down-pour of rain. However, this did not stop the business of the Assembly, nor the people from coming. There were the biggest crowds that were ever witnessed in any of our Assemblies. All the facilities that the old camp ground could afford were quite inadequate to the demands. Besides the many tents which were erected as sleeping quarters a large number of delegates and visitors were compelled to find lodging in Alexandria and adjoining vicinity.

There was never more harmony, victory and God's glory manifested in any Assembly in the old Indiana District than in this, its last one.

Pastors, evangelists, delegates and Christian workers from all over the District were there with one purpose, with their beloved District Superintendent, J. W. Short, Dr. C. H. Babcock, evangelist in the Assembly, headed by our untiring and much loved General Superintendent, Dr. H. F. Reynolds, to direct the affairs and lead us on to greater victory. Truly Dr. Reynolds proved himself as a great general by directing the business of the Assembly through on schedule time, with the complicated condition due to the one outstanding feature, namely the dividing of the Indiana District.

The Assembly started off on Monday night with an inspiring evangelistic service conducted by Dr. C. H. Babcock, who also continued throughout the entire Assembly in his messages to the preachers and, in each night service lifting the people to higher planes of divine glory, and carrying them from one mountain peak to another in the realms of the heavenlies.

On Tuesday morning, with Dr. H. F. Reynolds in the chair, the bar of the Assembly was set and regular routine business was begun. One of the first acts of the Assembly was the division of the Indiana District. The division of the District has been under discussion for the past few years, due to the rapid growth which it had made and the large territory it covered and the practical impossibility of one man doing the work, but due to Brother Short's quality of leadership, familiarity with the work gained through the past seven years' service, and the love of the entire membership of the District for him, all were content to move on together, so long as he could be held with us. Brother Short, feeling that it was God's time for him

to move on and having accepted a call to the pastorate of Bresee Ave. Church, Pasadena, Calif., and after much prayer and deliberation on the part of General Superintendents and the entire District all felt that the time had come. So on the morning of the first session of the Assembly after a verse of song "When We Asunder Part" and prayer had been offered by Rev. C. W. Ruth, hundreds of preachers, delegates and visitors arose with tear-stained faces and sat in muffled silence awaiting the moment when Dr. Reynolds' gavel should break the silence and call us to our painful task. At last in a tense moment with a feeling of concern for us all, Dr. Reynolds called for the vote which was given and declared unanimous. Whereas we were a moment before united both in heart and body, but now divided in body, but thanks be to God, still united in heart.

The Assembly bar at once was divided, and according to the names which were later chosen, the Northern Indiana District occupied one side of the large tabernacle and the Indianapolis District occupied the opposite side. The division line was made on Latitude Forty. The Northern Indiana District is composed of thirty-nine churches, with twenty-one hundred members; and the Indianapolis District consists of fifty-four churches with a membership of twenty-five hundred. Business and worship then proceeded until the close of the Assembly on Sunday night with three District Assemblies in session, alternating each other, with each of the newly elected secretaries working in co-ordination to help speed up the business.

On Wednesday, aside from the regular reports of pastors, some of the enjoyable privileges of the day were addresses given by our dear Sister Reynolds, who accompanied Dr. Reynolds to the Assembly, and our own much esteemed Rev. C. W. Ruth, one of the world's greatest exponents of the doctrine of holiness. Sister Reynolds addressed the Assembly on Missionary lines and presented the work of the Woman's Missionary Society and Prayer and Fasting League. It was indeed a privilege to have Sister Reynolds with us. She, with Dr. Reynolds, Rev. and Mrs. Guy McHenry, and Miss Mabel Park, missionaries from Peru, kept the missionary fires burning to a white heat all through the Assembly.

The main features of the Missionary program of the Assembly were three Missionary pageants given by Rev. and Mrs. Guy McHenry and son and Miss Mabel Park. As they acted out the true heroic spirit of real missionary work in the methods of dealing with the natives and the heathen's approach to Christ and their coming into the knowledge of His saving and sanctifying power. The massive audiences were moved many times to shouts of triumph.

The outstanding feature of Thursday was the electing of the two new District Superintendents. Rev. C. J. Quinn, pastor of South Side Church, Indianapolis, was elected on the nominating ballot for the Indianapolis District and Rev. J. W. Montgomery, Superintendent of the Kentucky District, lacked one vote of gaining the majority on the nominating ballot, but was elected to the office of Super-

intendent of the Northern Indiana District as soon as the first ballot could be cast. Perfect harmony seemed to reign in all the elections. Each of the newly elected Superintendents responded with fitting words, which assured our hearts that victory was ours for the coming year, by the help of the Lord.

Besides the regular reports of preachers, delegates, committees and boards we enjoyed one of the biggest features of the Assembly. In the afternoon our newly elected President of Olivet College, Rev. T. W. Willingham, with a splendid group of former students of Olivet who were present, most of them pastors and Christian workers on the old Indiana District, presented one of the greatest Olivet Rallies ever given on the District. President Willingham gave a very stirring message in behalf of the marvelous saving of the institution. The plans were carefully made for the Rally service by a joint meeting of the two Boards of Education on the two new Districts concurring with President Willingham. As a result, at the close of Brother Willingham's message, he having presented the need of Student Loan Funds, in a few minutes, as rapidly as figures could be counted, there was raised \$2,651. The outlook for Olivet College has never been so bright as at the present.

The special feature of Saturday was the visit of the Bud Robinson Evangelistic Party from Columbus, Ind., composed of Uncle Bud, Evangelist H. N. Dickerson, and L. C. Messer, singer. The service was one of great interest. The tabernacle was packed to its capacity. The afternoon session closed the business of the Assembly.

Some of the items of interest during the Assembly were the introduction of various persons and work. One of these special interests was the introduction of two mothers of our missionaries, Mrs. Ennis, mother of Mrs. Shirley, our missionary to Africa, and Mrs. McHenry, the mother of Rev. Guy McHenry, returned missionary from Peru.

Rev. Charles Harrison, who was sent a year ago by the Indiana District as Superintendent of the Carolinas to open up work in these states, presented to us representatives of three new churches. Among the delegates was the father of J. W. Short, former Superintendent of the Indiana District.

Sunday was the closing day. The services opened with a great rally in the morning by newly elected Superintendents C. J. Quinn and J. W. Montgomery, followed by a never to be forgotten message by Dr. H. F. Reynolds, General Superintendent. His subject was "World-wide Evangelism."

At 1 p. m. Mrs. C. H. Babcock addressed the women on the very important subject, "Perils of Youth." At two o'clock was perhaps the most impressive service of the whole Assembly, it being the farewell service for Rev. J. W. Short, retiring District Superintendent, his wife and children. Addresses were given by Brother Short, Sister Short, the members of the Advisory Board and the newly elected District Superintendents. There is always a tinge of sadness when home ties are broken and children are left. This is something of the feeling that pervaded all our hearts.

As reminders of the Indiana District Brother Short was presented with the District auto, and Sister Short with a pleasurable gift in cash. The surprise of the Assembly was a farewell song written by Rev. Morris Himler, and sung by the Male Quartet to the tune of "The Eastern Gate."

This service was followed by the dedication of babies by Dr. H. F. Reynolds, assisted by Rev. Mattie Wines. At four p. m. there was an ordination service which was owned and blessed of God. The charge was given by Dr. C. H. Babcock, and the laying on of hands by Dr. Reynolds and all elders present. At six p. m. Freddie Thomas, the boy preacher addressed a large crowd of people in a Young People's Rally service on the "Work of the Holy Spirit." At the close of his message the altar was filled with seekers and happy finders.

At 7:30 Dr. Babcock gave the closing message, and again at the close of the sermon the altar was filled. Throughout the Assembly more than a hundred souls found God either in the forgiveness of sins or sanctification of spirit. The spiritual tide ran high all through the Assembly. Again and again business was halted and gave way to times of refreshing in special songs by many visiting evangelists. The music was well piloted by Rev. Haldor Lillenas, song director, and Mrs. Ralph Hertenstein at the piano.

Among the Annals of Nazareneism this Assembly will go down in history as one of its lofty peaks.

REV. JAMES H. GARRISON, Reporter.

CHURCH NEWS

SAN BERNARDINO, CALIF.—"These are truly good days for the church here. Since the coming of our precious pastor and wife, Rev. and Mrs. T. V. Cox, our church has enjoyed a steady growth in all departments. A beautiful spirit of unity and harmony prevails and the blessing of God is manifest in an abundant measure. We have an average attendance of fifty at our Wednesday night prayer meetings, and our Friday night meetings are equally well attended. We sense that peculiar unction and blessing in every service and God is continually molting our hearts as we meet together to worship Him. We are surely encouraged and believe that under the leadership of these safe, sane, spiritual leaders we will be able to do real exploits for Jesus. We are in the midst of a revival at present with Rev. Jay. His preaching is unctuous, scriptural and sane, and God is honoring his messages. As most of our readers know, Brother Jay has composed many songs, and these he is singing for us, to the delight and edification of all. Large crowds are coming in, prejudice is being broken down, and we are confidently expecting such a revival as we have not seen for this church. We truly feel like traveling on. We give all the praise to God, and feel that He has truly heard and answered prayer. We have a fine band of young people who seem to have a real vision that embraces not only our own beloved land, but reaches across the waters and manifests a real interest in the "other sheep." We

also have a Junior Department, which, under the leadership of Mrs. Cox, is prospering greatly. We do thank God for sending us our beloved pastor and his family and pledge him our united support the coming year for the advancement of the kingdom of God in this place."

ALGONA, IOWA—"From August 1 to 15 we had a meeting with Prof. and Mrs. C. C. Crammond and two daughters from Lansing, Mich. We surely thank God for ever having prompted us to give them a call. Our little city heard a message in sermon and song such as it had not heard in many years; in fact many persons had never heard anything like it. Our church is growing slowly but steadily. No mushroom growth but the kind which takes root and is here to stay. Our outlook is most bright!"—Mrs. Eva Town, Reporter.

PASTOR V. C. MULKIN, ELLINGTON AND CASS CITY, MICH.—"The pastor and his family, after having spent nine years in the Methodist Episcopal ministry, were led of God to enter the Nazarene connection. We were assigned to the above named charge and arrived on the scene to begin our work September 1. We found a cozy parsonage and fine church building at Ellington, and a parsonage remodeled into a place of worship at Cass City. The people of both places gathered one evening at the home of Brother and Sister Wells and surprised us with a good pounding of estates of various kinds. We have certainly received a splendid welcome, and pray that we may be used of God to lead them out into good pasture. Attendance is fair and interest fine. I believe the Christians have a mind to work. At Cass City the work is only about two years old. Those people are great money givers though all are poor in this world's goods. Tithing is the secret of their giving to God's cause. The fire of Pentecost burns in my heart and I have victory in my soul and am expecting revivals to break out at both places this year. We love the Nazarene doctrines and program and will do our best to keep general and District budgets paid monthly. Pray for us as we do for the entire Nazarene connection."

EVANGELIST BONA FLEMING—"The most of our work for the spring and summer has been in the central states. We have had the privilege of laboring with a number of the true and tried pastors and many of the best laymen on earth. We were with Brother Palmer at Warren, Ohio; Brother Johnson at Alliance, Ohio; Brother Jones, Cleveland, Ohio; Brother Lillenas, Indianapolis; Brother Wells, Topeka, Kansas; Andover, Ohio, 'the greatest country church in America,' with Brother Smith; Brother Lehman, Barberton, Ohio; Brother Uhrig, Jackson, Ohio; Brother Pendry, Bloomington, Indiana; Brother Miller, Ashtabula, Ohio; Oakland City, Ind., camp. Will start my first fall revival in Colorado. A few of these meetings have been very hard, others were almost beyond description, people being laid out under the power of God. However, people found God in all these meetings and in all except one a nice class was taken into the church."

PASTOR C. ORDY SWAIN, ESCONDIDO, CALIF.—"I am happy to report that the presence of God is clearly manifested in all of our services in the Escondido Church. We have just recently closed a twelve days' tent meeting with Rev. C. B. Fugett, of Ashland. It was without question one of the best meetings our church has had in this place. God gave us seekers at every service except one. People who had never been converted found God and united with the church. Brother Fugett preaches the old fashioned gospel under the anointing of God. He is a splendid evangelist and anyone desiring a real revival will find in him an able worker. The church is greatly encouraged, large numbers of outsiders are found in our services and we feel that the hand of God is on us for good. We expect to make it hot for the devil and covet an interest in the prayers of the brethren. We give glory to our precious Savior for all that has been accomplished."

BENNETTSVILLE, S. C.—"Nine weeks ago Evangelist Fred St. Clair of Berkeley, Calif., and his faithful co-worker, Walter O'Harra of Weston, Oregon, launched an evangelistic campaign against sin in our town, services being conducted in a tent splendidly located on East Main Street. A few days after the meeting began God sent Rev. W. O. Self of Miami, Fla., to sing and assist in the altar work, and he proved a great blessing. Early in the conflict these earnest men of God realized they would have to combat with the world, the flesh and the devil, for the combined forces of evil were against the meeting, but their faith was undaunted and they unceasingly prayed that almighty God would remove every obstacle that was hindering a great outpouring of the Holy Spirit, and our God whose ear is ever open to every earnest cry heard their supplications and marvelously answered. Praise the Lord! The attendance steadily increased, and interest soon became manifest as the powerful messages of full salvation, surcharged by the Holy Ghost, began piercing hearts more deeply than a two-edged sword, and the fervent prayers and soul stirring songs cast a profound conviction upon the growing congregation; a conviction that led to genuine repentance and found relief in the wondrous love and saving power of Jesus Christ. Many times the tent was filled (the last night the tent was crowded and a vast throng stood on the outside who could not be seated) and on various occasions the old time mourner's bench was overflowing with hungry hearts seeking God for pardon or purity, and the glad shouts of joy and beaming countenances were sufficient evidence that they were not only seekers but finders. Thank God! Our heart was made to rejoice exceedingly over the wonderful manifestations of the saving power of God, and the scene around that altar almost every night should have convinced even the most prejudiced mind that the days of revivals are not over. Why should they cease? Are not hearts just as hungry for God, and is not Jesus Christ the same yesterday, today and forever, and if conditions are met on the human side the same God who answered Elijah by

fire will answer us with the fire of the Holy Ghost. And I thank God for every true ambassador who fearlessly proclaims the glorious gospel of full salvation, scriptural holiness, free from those things which have cast a shadow over the genuine holiness movement. Evangelist St. Clair's sermons were absolutely orthodox, and the eternal truths he so graphically and beautifully expressed have been planted in innumerable hearts and shall no doubt bring forth a golden harvest of abundant fruit for the Master. The sweet voice of the singer and his Spirit-filled personality won many hearts, and Mr. O'Harra was quite indispensable in the meeting as personal worker and in every way, as he was always about his Father's business. Both the singer and Mr. O'Harra preached several times during the meeting and their messages were always graciously honored by the Holy Ghost. On yesterday, the last day of the meeting, there was organized in our town the first Church of the Nazarene to be established in South Carolina. Before the organization was consummated a building for a church was offered, minus of rent, and a piano donated, so we feel assured the blessing of God is upon it, and we believe, under divine leadership and with zealous workers associated with the work, the Church of the Nazarene in Bennettsville will prosper and prove a marvelous blessing to our community."—Katie Gibson.

PASTOR GLENN W. SIEFARTH—"The church at Ontario, Calif., is rejoicing in battles fought and victories won. The last few weeks we have seen some victories that have made our hearts glad. Early in the summer we began remodeling and building on to our church. At last the building was completed and we now have a fine church building with fourteen separate rooms and an equipment that we trust will make us more efficient in the service of our Master. In connection with the dedication of the building we held a week end convention, closing with three great services on Sunday the 10th. Those assisting during the week were: District Superintendent J. T. Little, Rev. H. B. Macrory, Evangelist Myrtle Mangum and Miss Marybelle Freeman. On Sunday a number of the former pastors were present including Dr. J. W. Goodwin, C. E. Cornell, E. M. Hutchens, C. W. Griffin, L. H. Humphrey. All these brethren spoke at the afternoon service, with Dr. Goodwin preaching at the morning and afternoon services. Many of the old friends were back and there was a general good feeling, with many expressions of a reminiscent nature. Especially were we glad to see Brother C. E. Cornell, whom God is helping back to health once more. At the evening service Miss Myrtle Mangum brought us a great evangelistic message and the day closed with salvation. Miss Freeman brought some wonderful messages in song and the Hutchens Orchestra of Santa Ana some fine instrumental music. The church was packed afternoon and evening, and God was very manifest. We deeply appreciate the messages of Dr. Goodwin and his service during the convention. God bless him. We are looking up and expect to put on an ag-

gressive campaign against the devil every week in the year."

CARDINGTON, OHIO—"Several months ago the writer returned to Cardington, Ohio, where he had for a number of years served as pastor of the United Brethren Church. We were especially burdened for a revival of spiritual religion in this place, and have been praying for months that God would raise up a holy people in this community, who would give themselves with us to spread scriptural holiness over these lands. Our prayers have been answered. A splendid tent was secured, and pitched for nineteen days in a central location of this town. Rev. Frank Watkin, pastor of the Church of the Nazarene of Marion, Ohio, and the writer agreed to work together to secure the salvation of sinners, reclamation of backsliders, and sanctifying of believers. Rev. Watkin doing most of the preaching. God raised up and sent in many worthy co-laborers, and the meeting, now a fact of history, was successful, spiritually and financially as well. Rev. C. A. Gibson, Superintendent of Ohio District, Church of the Nazarene, came in for the last night, preached a great sermon in which the Holy Spirit and God's Word, and the sanctifying power of the blood was honored, and closed by organizing the Church of the Nazarene of Cardington, Ohio, and appointed the Rev. Frank S. House of Cardington, as pastor. Church was organized with six substantial members. Others will follow. First regular services will be held in the pastor's home, until a permanent place of worship can be secured."—Frank S. House.

EVERETT, WASH.—"District Superintendent DeLance Wallace recently transferred Rev. C. B. Archer from Everett to Centralia, Wash., and appointed the writer to succeed Brother Archer here, after a brief pastorate with the Highland Park Church, Portland, Ore. The transfer was not accomplished without some protest and tears of regret on the part of the churches involved, but like loyal Nazarenes they bowed to the wishes and wisdom of their leaders and God is already setting His seal to the transaction by His manifest blessings. Brother Archer has accomplished a good work here and has left behind him some fine new members, added to the church during his more than two years' ministry in Everett. And, although the change was very disappointing to many of the membership yet they are taking hold of the new pastors with real loyal enthusiasm. Everett has long been reckoned a hard field, but we are not seeing hard fields these days. Our eyes are on the One who has said, 'Is anything too hard for me?' Of course, 'with God all things are possible.' Amen! Pray for us."—D. Rand Pierce, Pastor.

PASTORS I. B. MEDLER AND WIFE, CALERA, ALA.—"Our tent revival was held August 15 to 29 with Rev. E. T. Cox of Paris, Tenn., evangelist, and Rev. L. S. Huff of Alexander City, Ala., music director. This was pronounced the best revival in Calera's history. Brother Cox did wonderful spirit filled preaching. He is, truly a preacher of the old fashioned

gospel. He is not a compromiser but truly a leader of men. Brother Huff gave excellent service in directing both junior and senior choir. He is a very patient and untiring worker for our Lord. His special songs were full of inspiration and were much enjoyed by all. We were wonderfully blessed in having Dr. A. O. Henricks with us in behalf of Trevecca College the first Monday of the meeting. He surely brought us a most timely and encouraging message. Attendance was exceedingly good through the entire revival. Rain did not keep people away. Day services were splendid. Night crowds ranged from a thousand to probably two thousand. Finances came nicely. Almost \$300 raised for all purposes. Many earnest seekers with forty-nine heart felt professions of reclamations, regenerations and sanctification. Nine additions to the church last day of the meeting, more since and still more to follow. On with the battle."

EVANGELIST MASON LEF, ASHLAND, KY.—"At the close of my last report I was conducting a revival meeting in Wurland, Ky. Things pulled hard for a while but toward the latter part of the meeting the Spirit of the Lord came in in a mighty way and we witnessed definite answers to prayer. There were about twenty definite professions and a good class received into the church. Pastors Martin and DeWitt are among the finest boosters and co-workers. Next we journeyed to Huntington, W. Va., where we found a loyal bunch of Nazarenes. Here W. W. Hanks is the pastor and we found him on the go and doing a good work for God. Again our dear Lord met with us to bless as only He can. Many were the penitent souls that bowed down at an old-fashioned mourner's bench and there found Him in the pardon or cleansing of their sins. A good class is expected to come into the church. Finances came easy with an excellent offering for the evangelist and the church entirely free of debt. Here also we secured eight subscriptions for the HERALD OF HOLINESS. To our God be all the glory."

EVANGELISTS J. E. AND ADA REDMON—"We had a good meeting with Rev. Perkins at Oakland City, Ind. They have a splendid new church building there, and we had some good sound tides of salvation. The saints gathered in from the surrounding towns as far as Evansville and we had some great services. District Superintendent Short was with us on the last Sunday when about \$4,000 was raised and the church building was dedicated. We next joined Rev. W. H. Parker, who was filling the unexpired time of Rev. Albee at Anderson, Ind. We had a good meeting considering the pastoral changes and uneasiness of the congregation. The tent was filled night after night and we had some good cases of salvation, with about seventy seekers. We found there a fine crowd of Nazarenes with a vision in a large city with a great need, and we predict for them a great future. Our next meeting was a campmeeting with the Reformed Methodists at Lily Lake campground, near Binghamton, N. Y. This was our first meeting with these splendid people,

but we had a great time together. The cottages and tents were well filled with campers, staying on the grounds in the old fashioned way. This was their annual state campmeeting. Their district Elder and quite a few preachers were present. More than 140 kneeling at the altar spoke well for the 30th annual camp. A number of splendid young men prayed through very clearly, and nobly consecrated their lives to the service. Quite a number were wholly sanctified, and the spiritual tide rose high. C. C. and Flora Chatfield then joined us at the Carthage campground at California, Ky., where Brother J. R. Moore is the president of a splendid camp. We had blessed harmony and some good victories. Of course, the devil withstood us, but some splendid cases of salvation were recorded. We have nothing to report but victory through the precious blood of Jesus, and I want to say that I feel the glory in my soul."

PASTOR W. R. GILLEY, DAYTON, OHIO—"May the 8th we resigned our pastorate of Warren, Pa., church after having served them about a year. While there we saw quite a goodly number of souls converted, reclaimed or sanctified. After attending the District Assembly at Warren, Ohio, and the Olivet campmeeting we engaged in a revival campaign at Mt. Vernon, Ill., the latter part of June and first of July. There we did our very best but did not have a general revival, though some ten or a dozen souls prayed through and we trust the church got an uplift that put them in better spiritual condition. The last of July and all of August we were in a home mission campaign in the great city of Erie, Pa. We started the meeting alone without a Nazarene in the city but in a few days Rev. C. C. Childers and wife of Ashland, Ky., came to help us and have charge of the singing, and they are the best it has ever been our privilege to labor with in pioneer work. When the crowd was small and the pull hard they just prayed and sang and boosted with greater zeal and enthusiasm than ever. The attendance was small to begin with but good singing and plain preaching in the Spirit bore fruit and quite a goodly number were converted, reclaimed and sanctified. Some of the dear saints came over from Warren church and helped us much with their prayers, testimonies and finances. All told it was a small meeting compared with some meetings, yet it was a genuine good meeting with splendid results. The finances came up fine for a home mission meeting. It raised enough to pay all incidental expenses and take care of the song leaders, over three hundred dollars in all. It revived a deep desire for a Church of the Nazarene in the city as expressed by twenty-five or thirty people. The power of the Spirit was intense at times. The last Sunday night we had two altar calls. After Brother Childers sang the glory down we saw conviction was on a young man who had played Jonah with a call to preach and before preaching, invited him to the altar and he came running and paid the price and got through good. Then after switching in about half of a message for twenty-five minutes we gave another invitation and a young woman came and

was sanctified before we could call the saints around the altar for prayer. While no church was organized we are sure there is one in the city of Erie for some pastor to dig out. Dr. Sloan plans to put up a wooden tabernacle and push the work until a good church is established. A number of the saints as well as Dr. Sloan desired that we might remain and take care of the work and dig out the church and we would have been delighted to do so if the Lord had led us that way. But while we were in the meeting there we had calls to pastor two of our good churches, one in Indiana and one in Ohio. After much prayer we decided to accept the call to Dayton, Ohio, and came on here directly from Erie. We find the Dayton church in a fine spiritual condition, full of courage and zeal to push the battle for souls. Rev. J. W. Henry, who has pastored them for the past five years had fed them well with rich spiritual pabulum and efficiently trained them to follow their leader into the battle and we do not believe there is a balky or sickly one among them. They have received us with open hearts and minds and kindly and gladly refurnished and papered the parsonage. We are praying for and expecting great things from the Lord. The Sunday services have been unusually well attended running well over the membership of the church."

PASTOR FRED M. WEATHERFORD, OAKLAND, CALIF.—"First Church has just closed the greatest revival in its entire history of twenty-seven years standing. Rev. C. B. Fugett was the evangelist. In preaching against sin, he turns on it broadside with all the assembled munitions of gospel artillery; and fires in fusillade order, with the power of a battering cannonade. He is one among few such consecrated Holy Ghost preachers; whose ministry is dominantly characterized by an irrepressible soul burdened passion for perishing humanity. The first service was the only one in which there were not seekers, at which time he made no altar call. Night after night the long altar rail was lined with penitents and consecrating candidates. He constantly instructed his seekers to know that they were the recipients of the grace for which they sought. I never witnessed one more successful in leading his seekers in such clearness, both into the experience of justification and entire sanctification. And in lining up his converts for the church he is unbeatable. Twenty-one united with the church the last Sunday night. With all his rugged ministry, his kindly spirit wins. We were very happy to have Brother and Sister Albert Blackmon with us the last part of the meeting, who assisted most graciously in the musical administration of the revival. They are loyal and consecrated workers. All departments of the church have enjoyed a thrifty growth. During the past two years and a half the membership of Oakland First Church has nearly trebled, but in a great city that is throbbing with life and thronged with an adjunct population, which included numbers more than half a million souls, the major portion of which is wholly unchurched, makes the progress cited appear but a meager advance. We are be-



This is to introduce our Brother B. Freeland of Winfield, Kansas, who is now returning to the evangelistic field after a number of years in the pastorate. Freeland is one of the "old time" preachers of holiness in the Southwest and has thousands of friends among the people who have been hearing him for thirty years. He is ready now to accept calls for evangelistic work in any part of the country. Give him a call, brethren.—Editor.

lieving God for a goodly ingathering between now and March, at which time we expect to launch another special effort of evangelism with Revs. Jarrette and Dell Aycock as the evangelists. Please bear the souls of Oakland up to the throne when you pray."

PASTOR ARTHUR A. MILLER, NORMAN, OKLA.—"Our revival with Evangelists Jarrette and Dell Aycock was a great blessing to the church. Many of the seekers were new people. There were ninety-one different people in the altar and fifty-two professed and gave evidence of getting either saved, reclaimed or sanctified in the meeting. The character of the work done by Brother and Sister Aycock was excellent. They were a blessing to have in the home and were conscientious in their efforts to get souls saved from sin and sanctified wholly. While only thirteen years of age, their daughter Maridel, played the piano well in the meeting during the time she could spare from her school work at Bethany-Peniel College. Sister Aycock gave object lessons to the children each Sunday afternoon, which were exceptionally interesting and helpful. The first Sunday afternoon there were ninety-one children present between the ages of 5 and 15 years. On the second Sunday afternoon there were 176. The first Sunday of the revival there were 119 present in the Sunday school. The second Sunday there were 211. There were near eighty subscriptions taken for the HERALD OF HOLINESS. A good offering was given the

workers. While it was not a great meeting, it was a good meeting because God was present at all times. There will be several received into the church in the near future. We are closing our third year's work here at Norman with victory and we have accepted the pastorate for the fourth year. We expect to pay all obligations in full, with the exception of the new parsonage and garage which have been built this year. Almost 50 per cent is paid on these two buildings and yet there are some outstanding pledges. The building is taking care of its own interest and we have no tax to pay except on paving, which will run about \$75.00 next year. God is blessing and we expect to be true to Him. Several have been saved and sanctified through the year and several have united with the church. Please pray for us."

BLOOMSBURG, PA.—"Since our last report God has seen fit to send us a change of pastors. Brother Parker, who labored here four years with very successful and pleasing results, was called to the Washington, D. C. Church of the Nazarene, and advised by District Superintendent J. T. Maybury to take up the work there. It seemed the Lord's will to have him go and as much as we all loved him as pastor we would rather have him obey the Lord than to please us. It was with loyal, prayerful hearts that we bade him and his family good-by on Sunday, September 12. From the beginning to the end of Brother Parker's pastorate here there has been very marked advancement in the church. Souls were constantly being saved and sanctified and the church built up. Two new works have been started in nearby towns, which are now being carried on by local men. Brother J. M. Price has had charge of the Berwick work for over a year. This church is moving on in a steady manner under his leadership. A strong class of splendid determined Christians has been formed in Misslinville. They are holding on against worldliness and sin and are expecting a revival this fall. There is a good spiritual and financial condition in the Bloomsburg church, with Brother Parker leaving with a splendid spirit of unity and good will prevailing between pastor and people. As a church we are praying for his success in his new field, trusting the Lord to give him the same blessed victory we have had here. The last Sunday evening of his pastorate a love offering was lifted and a lovely fellowship meeting held, closing with the song, "Blest Be the Tie That Binds." The work was taken up on Sunday, September 19, by our Brother J. M. Price, who was practically unanimously called as pastor by the congregation. We all love and respect him and expect to stand by him to the last battle. God has honored him and his work with victory time after time. He will also continue his work at Berwick in connection with the Bloomsburg church and will need the prayers of God's people everywhere for it will mean much work, but God is able to give success for which we trust Him."—Mrs. Boyd Long, Church Secretary.

PASTOR E. S. MATHEWS, EDMONTON, ALTA.—"We have been at home a month and rejoice to know that our physical

is standing the test of the renewed burdens, as well as we could hope. We are glad to report that the first of our series of special meetings in which we hope to girdle the city in a combined advertising and evangelistic campaign, in preparation for the coming meetings with Sisters Crooks of Chicago, and Wallace of Seattle, has proved a success. We secured a vacant store and began meeting at Calder. We especially emphasized the music and singing; had children's meetings, which were attended by forty or fifty; with the assistance of one of our young people called in almost every home in that subdivision. God blessed and saved one man and his wife. They have been so faithful to the services since. There were many hands for prayer. A great many boys and young men were in attendance. We are now in meetings on Alberta Ave., where the church was organized. The prospects are good. We have received six into membership and have four on the waiting list who have been approved by the membership committee. We had our anniversary service last Sunday. Unfortunately we did not have a charter member present. But after a historical review, opportunity was given for reminiscence, testimony, etc., and several gave thrilling testimony of the blessing the church had been since its organization eleven years ago. In spite of the seven inches of snow fall and some adverse circumstances we are encouraged and expect the best year in blessing and service we have had here. Please pray for our Crooks-Wallace campaign, Oct. 24 to Nov. 7, and if you have any friends in the city please wire them to attend. Address 11112 95a St."

DEWEY, OKLA.—"We feel it our privilege to summarize the work of the past two and a half years at this place. Early in the year of 1924 a mission point was established here by the Rev. F. C. Savage, then pastor of the Bartlesville Church of the Nazarene. Regular Sunday afternoon services with Sunday school were held, also mid-week prayer meetings. Attendance and interest seemed to justify organization. Hence, on February 7, 1924, a fine class united to form a church and elected all necessary officers for the year. Homes were visited and the sick prayed for, an active program being carried out resulting in the conversion of many and several additions to the church. By September of the same year the church felt they could further their usefulness by securing a resident pastor; hence, a unanimous call was given Rev. G. F. Baldwin, then in the evangelistic field, which he accepted. Brother Baldwin and his good wife came to us in the spirit of Christ and have continued to carry out in active service a continuous loving ministry, 'adding to the church such as should be saved.' We had our greatest trial when some of our people were drawn away by 'strange doctrines' but in charity and patience Brother Baldwin has preached the true teachings of the Nazarene and our present membership is built on the solid rock. A blessed spirit of peace and brotherly love prevails among us to a remarkable degree. Early this year the church got the vision of a new house of worship, so by prayer, faith and hard labor on the part of pastor and people

what had seemed an impossibility became a reality, when, on May 9, 1926, a beautiful structure, costing about \$4,000, was dedicated by our esteemed Brother J. B. Chapman of Kansas City, Mo. Brother Chapman with his optimism, simplicity and deep spiritual preaching won the hearts of our people and the pledges were freely made to cover every deficit. Thank God for our praying people, our faithful pastor and our masterful Dr. Chapman. This building is truly a sanctuary where God meets His own and praise is due to our heavenly Father for making it possible. Several converts have knelt at its altar and blessings poured out before the Lord. Our beloved, kind hearted pastor has been recalled for the ensuing year and we ask the prayers of every reader in our behalf, that many souls may be our harvest."—Mrs. M., Church Secretary.

SEDAN AND AMISTAD, NEW MEXICO—"Prof. A. S. London and family spent the month of August at Sedan and Amistad in revival meetings. The first service was well attended, and at the second one we could not get half the people in the church. This continued until we moved to a consolidated school building auditorium, and even there many people were on the outside in cars. Of all evangelistic companies to attract and hold people the London family have the record. People came from twenty to thirty-five miles regularly, and in a few instances as far as seventy-five miles. Mrs. London is an accomplished musician. Aliene and Haskell sing duets to the satisfaction of the crowds. Holland is a wonderful pianist, and the music program alone was a great drawing card to the revival meetings. Prof. London had charge of the song service. He is a type of choir leader that one needs in a revival meeting. He brought the best singing out of the Sedan and Amistad folks that I ever heard them produce. His lectures have a message that the people need. They will inspire and lift the ideals of any church. Holland did the preaching. He truly is a boy wonder. This company gave my former churches a boost, increased their membership, stirred the people and helped greatly in enabling them to have a pastor at each place, a thing they had been unable to do for years. I am now at Wagon Mound, New Mexico, and am planning for Prof. London to be with me for another revival."—Rev. Walter Lobb, Pastor of U. B. Church.

EVANGELIST J. V. COOK—"Since our Ohio Assembly Brother Pessley and I were hired by the District to do home missionary work. We have been together most of the summer except one meeting. Our first meeting was at Sandusky, Ohio. If there was anyone who wanted God there we failed to find him, but we had a good time preaching to them. Our next meeting was at Lima, Ohio. God gave us a good meeting with Brother Maffen, our pastor there. Next we went to Union City, Ind., where we were last January and organized a church. God is blessing them. We went to Perrysville, Ohio, next, where God gave us a good meeting. This is a German Southern settlement but God moved on the

dry bones. Our next meeting was at Cooperdale, Ohio, with Brother Laird, one of our good pastors and his good wife. God gave us a great meeting, some good members added to the church, many more to come. In this was a hard battle, but Brother and Sister Laird stood by us and God helped us. They gave us a good offering and best of all the people bought us a nice Bible which we needed. May God bless the dear people. We are now at Ashland, Ohio, trying to dig out a new work. They say it can't be done but our God is able. Pray for us. Anyone wanting our help may write us at 408 Scranton Ave., Marion, Ohio."

EVANGELIST J. W. WILSON, LAWTON, OKLA.—"Our second year at Lawton Church will soon close and we wish to make a brief report of our stay here. The church has gained some ground though the struggle has been hard. A number have been lettered out, others have left us and failed to report. We have taken in a number of fine folks so our membership remains about the same, showing a slight gain. We have had four evangelistic meetings, the first with J. W. Hipp as evangelist, during the hardest and most severe part of the winter but little success in the meeting, closing out in a snow storm. In March, 1925, we secured Rev. R. E. Gilmore, then of Bethany, Okla., for a short meeting, which was the best short meeting I ever had on my charge. Brother Gilmore's preaching took effect, bringing results. About fifty in the altar, many getting victory. Our next meeting was in May with Rev. Casey Grimes as evangelist, accompanied by Sister Grimes and daughter Helen, who assisted in the singing. The result of their meeting was good, about thirty-four professions in all, a number received into the church. Our next meeting was in August with Rev. G. Wilbur Brannon as evangelist, and Reginald Snyder as pianist. They came under the auspices of the N. Y. P. S. This meeting resulted in a number of the young people being saved. Brother M. M. Snyder, our District N. Y. P. S. President, was also present during the meeting and gave us a great boost. Rev. Whitlock was with us a few days, whose services were much appreciated. We leave the pastorate this year and will take up evangelistic work. We have always felt especially called to this field and during our nine years as pastor in the Church of the Nazarene have scarcely been able to keep out of the evangelistic field. We have served as evangelist singer in two meetings this summer. We are now open for calls as preacher or singer anywhere any time. Address Lawton, Okla."

EVANGELIST W. F. HERBIG, VALLEY CITY, N. D.—"I have moved back to the eastern part of North Dakota, and am now within twenty-five miles of my old home, Buffalo, N. D., where God sanctified my soul twenty years ago. It seems like driving over holy ground to go over the places where Jesus walked and talked with me. I also rejoice that He not only sanctifies but keeps. Glory be to His precious name. We starved out of McKenzie County financially, but

are amply supplied spiritually. I am now ready to assist any of my brethren in the battle for souls."

EVANGELIST B. F. NEELY—"Just closed the Interdenominational Holiness Camp-meeting at Thomas, Okla. The meeting was a success. While there were not as many seekers as they have had at other meetings there were some splendid altar scenes, and a goodly number prayed through. There was a good deal of confessing and restitution which showed that it was a healthy meeting, even if it was not as large as we would liked to have seen. I had the honor of preaching with an octogenarian. It was the first time in my life. The Rev. Geo. B. Kulp, Battle Creek, Mich., did half of the preaching. He was ready every time his turn came. He is the most remarkable man I have ever met. He literally preaches like a storm. It is the old fashioned radical type of holiness preaching that gives no uncertain sound, but packed full of common sense and heavenly dynamite. It certainly is a treat for any youngster to have the privilege to yoke up with a veteran like Brother Kulp. He is now in his eighty-second year, and I would not be at all surprised if he preaches until he is an hundred. The singing was led by Prof. John E. Moore of Los Angeles, Calif., and that is all that is necessary to say if you want to say it would class with the best. The Neely Saxophone Quartet, chaperoned by their oldest sister, Mrs. C. O. Moore, motored over from Bethany for the last two days of the meeting and rendered valuable and appreciated service. We praise God and take courage."

LA JUNTA, COLO.—"We want our folks to know how we are getting along. Well we are fighting the devil with all our forces and we have added four new members to our force. In August we baptized a nice class of twelve. We are truly enjoying God's blessings. Our church members have nearly all joined the tithing band, and when a church tithes it is sure to go over the top for Jesus. We desire an interest in the prayers of all the church that we might be able to build a nice church on the foundation we lay. Our Sunday school is growing every Sunday and as we have a contest on to enlarge our school we expect to have two hundred by the close of October. Pray for us. We have the best Superintendent we could get, but he needs our prayers. Our Missionary Society re-elected our President Sister Hammel, and true to her record she is doing her best. To say we love our good pastor, Brother Hays would half tell it. He is a true Nazarene and a wonderful pastor. We are praying that a great revival might break out in our midst. Our church is in fine condition spiritually and doing better financially than it ever has done.—Mrs. H. R. Oliver.

PASTOR WELDON I. SMITH, CANASTOTA, N. Y.—"We have been on this field now about two months, and have as loyal and consecrated a membership as can be found any where. They take care of all the finances of the church general, district and local, including regular weekly

payments on the mortgage, so easily, that the pastor hardly realizes such a need exists. Then the spiritual side of the work is going forward in fine shape. The Lord is pouring out His spirit in every service. Since coming here we organized a N. Y. P. S., which is doing fine work. They have started cottage prayer-meetings where the Lord is wonderfully blessing. Already new members are looking towards our church as a result of these services. They evidently mean to take care of their pastor for on the night of Sept. 20, about twenty-five of them surprised us by visiting our flat and supplying our larder with many good things. Among other things they presented us with a nice base burner heating stove all set up ready to operate and four dollars in cash. We had a good time and after singing and prayer all went home happier for the occasion. We are planning a revival with Rev. M. M. Bussey as evangelist for the last two weeks in November. With the preparation the church is making, the faith and enthusiasm of Brother Bussey and the help of the Lord we bespeak a wonderful revival. Please pray with us that it may be so."

PASTOR-EVANGELIST W. R. DONALDSON, CULLMAN, ALA.—"We accepted the pastorate near this place in January, 1926, and found the people much discouraged. We began to pray and work every available way to redeem the work. We got the Sunday school revived, which had only about twenty-seven members. We now have a little upwards of sixty. Every member seems to be very much encouraged and has a vision for the work. They have never had before. We held our own meeting and in ten days we had seventy-five seekers, forty-five professions and received nine new members with others to follow. We expect to organize a N. Y. P. S. immediately after our Assembly, which will be in October. Have received a unanimous call for another year. We began a three weeks' revival on June 16 in Cullman, Ala., a city of about 6,000 population. We had with us here as helpers, Rev. and Mrs. W. F.

Wiggs, our new pastor at Hartselle, Ala., and Rev. and Mrs. E. R. Ferguson of Flint, Mich. This was the first Nazarene meeting that was ever held in this city. The town became stirred. We had a children's choir of one hundred which the citizens of the town said broke the record for this place. The results of the meeting were twenty-nine professions and several names of prospective members. We are looking forward to a campaign with Rev. H. H. Hooker, our Superintendent, then a new Church of the Nazarene. From this place we began a meeting at Paden, Miss., with Rev. W. P. Colvin as helper. Brother Colvin is our pastor at Florence, Ala. He is a forceful, non-compromising, Holy Ghost preacher. We had a most wonderful meeting. We do not know the exact number that were saved; but there were a goodly number. Received two men into the church and a number will come in as soon as we can make arrangements to get a new church organized. From there we went to Trade, Ala., for a meeting, where they had never had a holiness meeting and they knew nothing about it scarcely at all. We opened fire on the enemy with the largest crowds I believe I ever saw at a tent meeting. Our tent was full and the people would crowd up as near the tent as possible until as far back as we could see out at nights the people were standing listening attentively. A goodly number were saved, reclaimed or sanctified. About eleven to come into the church as soon as they can get to where there is a Church of the Nazarene or get one established there. From here we went to Iuka, Miss., and began there with good interest. This was the first revival meeting of any kind that had been there for several years. In the second service there were seven in the altar for prayer. A goodly number got saved. From here we went to our church at White City, Ala., for a meeting. About half of the services were rained out. We went back to Cullman, Ala., and organized a Nazarene mission in one of the best places that was obtainable for that kind of work. We opened up for the first service with twenty-three in Sunday school, and a real feast with the Lord we did have. Prayermeeting on Thursday nights. Will preach there regular this winter D. V. By the time this is in print we will be in a meeting with the Mt. Zion Church of the Nazarene near Hanceville, Ala. In all our meetings we do not forget the HERALD OF HOLINESS. One of the greatest deeds we can do is to place the paper in a home."

KANSAS CITY, FIRST CHURCH—"We are glad to report the closing of one of our best years with the church here, and a very happy closing of our four years as pastor of First Church. These years have been the most fruitful of our ministry, and have been crowded full of wonderful experiences which encourage us to work more diligently for our Heavenly Father and His Church. Last year the total number of seekers, counting as they came, was 608, the largest number for any of the four years. The total amount raised was \$16,300, an increase of \$1,068 over the year before.

SONG BOOKS

CAROLS OF CANAAN. A real holiness book. 145 songs, both new and old. Several good specials. - Printed on good paper and admirably bound. Edited by Rev. A. B. Andersen. "A good book," Dr. C. B. Widmeyer. "The best I know of," Pastor C. J. Frost. Single copy 25c, Dozen \$2.50, postpaid.

CHILDREN'S SONGS. Just the book you have been looking for. Send for sample. Sample copy 25c, Dozen \$1.75, postpaid.

GOSPEL QUARTETS. A book of 62 beautiful quartets. You will be delighted with it. Single copy 25c, postpaid. 5 copies \$1.00.

Send stamps or P. O. money order

BETHLEHEM MUSIC CO.
Cor. Crew and Ormond Sts.
Atlanta, Ga.

All local expenses were paid and the General and District Budgets were overpaid. The membership is 309, the highest in the history of the church. During the four years we made 2574 pastoral calls; received 215 new members; there were 2004 seekers, counting all who came forward, and the total amount raised was \$66,200. Of this amount \$12,300 was for missions, and \$7,970 for the church mortgage and interest. We have enjoyed the fellowship and co-operation of many devoted, loyal people, whom we shall never forget. This makes our eighteenth year as pastor in the denomination. We were in Denver, San Diego, Spokane, Yakima, and Portland. In San Diego and Yakima we built new churches and built the tabernacle in Portland. Our greatest delight is the regeneration and sanctification of the people, and the growth of the church, and in this interest we are expecting the years before us to increase in fruitfulness."—A. M. Bowes.

EVANGELIST A. F. DANIEL—"Since writing last I have held meetings at Hawley, Texas; Stonewall, Okla.; Shamrock, Okla. At Hawley, Texas, God gave us a great meeting. Some were saved, reclaimed or sanctified, but one of the great things was the healing of Rev. H. B. White, one of the pioneer preachers of that community, who the doctors said could never be cured, but we had a special healing service and God surely came to our rescue and he is now on the field again. From there we went to Stonewall, where we went into battle with Rev. L. E. Ritter, the good pastor and his church. There God gave us a great meeting with souls in the fountain. From there we went to Shamrock, Okla., for our next meeting with Rev. J. W. Dodd and his good people. Here God did bless, giving the best meeting that church had had for some time. It was a great pleasure to be in this battle with Brother Dodd. He has been the pastor there for five years but is entering the evangelistic field and I bespeak for him a great year and recommend him to pastors and churches that may be in need of a revival. I am now slating meetings for the winter and am ready to answer calls wherever my service is needed. At present write me, Hawley, Texas, Rt. 2. Truly this has been a great year, giving me some of the best meetings of my ministry."

BURLINGTON, COLO.—"From August 18 to Sept. 12, Rev. C. W. Davis, our District Superintendent, his wife, Mrs. Florence Davis, District Evangelist and Rev. O. C. Gossett, evangelistic singer, held a full salvation revival here. This was the first meeting of its kind in Burlington, and although the preaching, singing, praying and getting blessed were different from what most people here were used to, God met with us and gave us a good meeting. The attendance and attention were good. Many were under conviction who did not yield, but we thank God for those who did part with sin and worldliness and gave themselves wholly to Jesus. It means something to break with the old crowd, but the shine on the face, the clear, ringing testimony

and the praises and shouts of victory prove that it pays. The morning prayer-meetings were times of blessing and refreshing, times when we would pray through that would give us seekers. We had a healing service on the last Friday morning. God gave a gracious meeting. Some were anointed for healing and God touched their bodies. One seeker knelt at the altar, who prayed through later in the day. Brother and Sister Davis preach the good old fashioned gospel that saves from sin, makes the soul happy and prepares for heaven. They preach in the power of the Spirit. They have a passion for souls, are humble followers of Christ, and have the love and respect of those who know them. The music and singing were real good and are inspiration to the children of God. As the good old holiness songs were played and sung conviction would come to sinners, a hunger for holiness to believers and God's blessing would be upon the saints until it truly was good to be there. Usually Brother and Sister Davis would sing us a special, and our song evangelist, Brother Gossett, would sing one. We had special music while the offerings were being taken. Brother Gossett led the congregation in singing. He is a young man, saved less than a year, but is out for God and holiness. He plays the guitar, sings and gets blessed and is a good worker at the altar. There was no shallow altar work but seekers were urged to meet known conditions and to pray until God gave the witness of the Spirit that the work was done. While the desired break did not come, there was no losing of interest. No count was kept of the number of seekers. Some were reclaimed or pardoned and came again for sanctification and some prayed through in their homes. Possibly twenty received a definite experience of salvation. On the last Sunday a Church of the Nazarene was organized with twelve charter members. Rev. Earl Manley of Yuma, accepted the pastorate. For the present a hall has been rented for Sunday services and mid-week prayer-meetings are in the homes. A big tent was used for the revival. Several of our Nazarene people from neigh-

boring churches came in different times and were a real encouragement. We thank God for our holiness people, the good old time gospel and for another Church of the Nazarene. We covet your prayers that God will undertake for us in this needy field."—Reporter.

REV. A. E. ELMORE, MOORESVILLE, IND.—"We are glad to report that the blessing of God has been upon our labors here, and that the church is making progress on every line. When we accepted the pastorate here one year ago we found a few discouraged saints worshipping in a crude tabernacle, and about ready to give up. The prejudice on the part of the townspeople was very strong, and it seemed almost hopeless to undertake a building program. But we soon discovered that to remain in those quarters was to die. So we set about to build a new church, and we now have a splendid bungalow church, of imposing beauty, seating about 250 people. We dedicated the church on August 22, with the encumbrance reduced to about \$1,500. The attendance has increased since occupying the new building, and the Sunday school has almost doubled. All District and General budgets were paid in full. The church contributed the sum of \$140.50 per capita for all purposes during the Assembly year. Since our coming we have had two revivals and we are now in a meeting with Evangelist Roy L. Hollenback of Cambridge City, Indiana. He is among our very strongest pulpits men, and God is greatly blessing and enlarging his labors. He is not only a soul winner, but is a man with a burning message. His thought is lucid, and his logic is almost irresistible. His sensible presentations of the truth help to establish the saints, correct unfortunate conditions in the church, and attract the best type of people to the church. His work is of the lasting sort. No wonder that his services are much in demand. Our hearts are grateful as we look back upon the victories of the past year, and we press on into the year ahead expecting better things. We solicit your prayers."

LAWRENCE, MASS—"We earnestly and sincerely believe with all of our hearts that God is surely graciously blessing our church spiritually and financially. Prayers of our dearly beloved church members are being answered openly, and indeed we are very grateful to our God who hears and answers prayer today. Certainly the days of miracles are not over, for we are seeing God's marvelous manifestations of His glory and power. Souls are repenting of their sins, crying out to God for mercy, and are being gloriously saved. Hallelujah to God! Finances are coming in wonderfully without any asking or compelling. Amen! Our pastor, Brother Marshall, is a precious man of God, with a consecrated life, full of the Holy Ghost and fire, and preaches the unsearchable riches of Jesus Christ. Many times he has not had a chance to preach on account of the power of the Holy Ghost breaking in upon the folks, and they march, and sing, and shout and clap their hands and praise God, and the abiding presence of Jesus

Pasadena College

Founded by Phineas F. Bresee
Motto: "Loyalty to Christ and the Bible."

COURSES IN
College . . Academy . . Sub-Prep.
WITH SPECIAL DEPARTMENTS IN

Vocal . . . Violin . . . Piano . . .
Art . . . Oratory

Strong Theological Course with special attention given to training for the Mission Field.

H. ORTON WILEY, D. D., President,
Pasadena, California.

makes such a wonderful atmosphere and spirit throughout the entire services. A few weeks ago God's mighty healing hand was laid on a few of the precious sisters, doing a definite work on, each, rebuking diseases of cancer, tumor, nervousness, etc. We know He is the great Physician and the great Healer. Glory be to God forever and ever. New faces are seen continually in every service, and many of them are finding the way of salvation, and true holiness. A week ago Sunday eighteen souls were at the altar, some seeking justification, sanctification, and some reclamation. Practically everyone of them praying through. Amen. Our open air services are coming along victoriously. Thank God. Souls are under such terrific conviction and condemnation that they acknowledge themselves as sinners and kneel down in the open, before great crowds and pray through. Among our many new converts we especially want to mention our Hebrew brother, who has found the way of the cross and has determined to go every step of the way. Really it is wonderful to such a one taking a step for Jesus Christ, whom he once denied. Also, a French Roman Catholic, who has done away with all his idols, and has accepted Jesus Christ as His personal Savior. Sunday, Sept. 20, we conducted an open baptismal service, in which thirteen members participated. The service was one of the most unusual ones, and was held at Mystic Pond, Methuen, at three p. m. A crowd of three hundred people viewed the beautiful affair. Among those who were baptized were the French and Hebrew brothers. We are surely moving on, for we believe there is yet much land to be possessed."—Church Reporter.

PASTOR J. W. HENRY, MINNEAPOLIS, MINN.—"We are now in Minneapolis, and nicely located in our new field of labor. We left the Dayton, Ohio, church and people whom we had labored with for almost five years with good success and the blessings of God on pastor and people. Our going out from them was not that the church desired a change for as far as we know and could hear not one soul wanted us to go, in fact they raised our salary, but we felt the call of God this way. We were given a nice offering along with other gifts as their tokens of appreciation to the outgoing pastor and family. We shall never forget the kindness of the dear ones there. Rev. W. R. Gilley is the new pastor and we bespeak great things for him and the work in that great city with such a loyal people. On August 31 we left by auto for Minneapolis, and stopped off at the Assembly in Indiana. Well, from there we journeyed on and arrived in this great Metropolitan city, Friday night, Sept. 3, and found a twenty-four hour prayer meeting on for the purpose of putting God's seal on the new pastor and family as well as the opening service Sunday, Sept. 5, which was an all-day meeting. One could not help but feel the blessings of the Most High upon the place. Rev. E. E. Wordsworth, the former pastor and now District Superintendent of this great District, was there to help lead on to victory which we had through the day. Rev. Wordsworth has

surely done a great work in this city, and it is a pleasure and a delight to follow such men of God. He had everything ready for our coming and the church was also in readiness and received us right into their hearts and lives and we have become one of them. They are a great people as Nazarenes are, and they know how to do things for God and holiness, and with such people we must have victory, especially when the Lord is on our side. We have never had a warmer welcome to any charge by the people and District Superintendent than we have had here, and we are by the help of God going on to victory. They have a fine work here. Pray that God will help us become one of the largest in our connection, for we should and must be by the help of God. Three new members have been received since our coming and a class waiting for next Sunday, then a great meeting with Dr. Babcock Nov. 7 to 21, which will give us more reinforcements. So forward is our motto and forward we must go, God helping us."

EVANGELIST JAMES MILLER—"On July 6th we arrived in this city expecting to have everything ready to start a meeting on the following Sunday. This we were unable to do for many reasons. However we are glad to say that on Sunday, July 18th we preached the first message on the new battlefield at 115th and Wentworth, known as Roseland. From this date until Aug. 29th, (which you see is six weeks) we did our best to "Preach the Word," with all the wisdom, grace and fire that God could give us. Many nights during this time we preached to just a handful of people and these were Nazarenes that had gathered from our other churches. At no time could we get many outsiders under the tent. But at the last part of this six weeks we had a good congregation almost every night outside. Suffice to say the devil became stirred and one night while preaching they set my tent on fire. It was soon out with very little damage done and from this time on we never as much as mentioned it in the services. At the end of this six weeks the Assembly was at hand and it was to be held in this city, therefore we were puzzled to know what to do with our meeting. We felt

that God wanted a Church of the Nazarene in this part of the city and yet we were quite sure that we were not to the place where we could organize. We voted our Nazarenes who were so faithfully standing by us and they wanted to attend the Assembly at night. This as you see took our congregation from under the tent. After much prayer we decided we would close the meeting for that week, which we did. So when Labor Day arrived we again started with two services determined to fight it out to the end. This we did which resulted in another church Sept. 19th, with twenty-three members. There were two things that greatly assisted in making this meeting easy to finance. One was that our piano playing, song leading and special singing was graciously donated by local workers. The other was a family that so freely and willingly gave the writer a good bed to sleep in and furnished him with the very best in the way of eats during this entire time. The name of this family is Walsh. He (Mr. Walsh) was born in Cork County, Ireland, brought up a strict Catholic, but is now a Nazarene filled with God. I have had the blessed privilege of being the speaker in the last two meetings in this city out of which came our last two churches. And I am quite sure I can truthfully say that Chicago is about the hardest place I ever tackled in which to hold a Home Missionary meeting. We request the prayers of the church and all God's people every where as we go on in this great work. It was reported at the Chicago Central Assembly that I was going to be the pastor of this new church. This was a mistake. We continue on in the evangelistic field."

PASTOR J. E. KIMEL, SALT LAKE CITY, UTAH—"On the fifteenth of June wife and I left our pastorate at Ontario, Oregon, to go by automobile to Southern California. Our people at Ontario, showed us much kindness and presented my wife with a beautiful solo book and me with ten dollars with which to purchase a loose leaf Bible. Our trip to California was delightful. We spent one week with my wife's mother in Los Angeles, and a few weeks with Brother and Sister James Elliott seventeen miles out of the city. My wife had an operation for goitre by

NEW SONGS OF THE OLD FAITH

NINETY-ONE THOUSAND COPIES PRINTED IN 15 MONTHS

This remarkable holiness song book is meeting with universal favor. It contains only the best and most singable songs, 175 numbers, many new, a large number of the most popular.

Excellent Manilla, per 100 not prepaid, \$20.00. Single copy postpaid 25c.

The beautiful cloth binding has been reduced to \$30 the hundred, not prepaid; 40c the copy postpaid.

OUR SPECIAL BOOKS

"Special Sacred Songs No. 2," "Evangelistic Solos and Duets No. 1" and "Lillenas' Ladies Voices." Each book 60c postpaid, or two for \$1.00. Rev. and Mrs. Suffield's New book, "Sing Us One of the Songs of Zion," per copy 50c postpaid.

Send all orders to our new address

LILLENAS PUBLISHING COMPANY
5921 E. Washington St., Indianapolis, Ind.

a specialist in Long Beach. This doctor was a real gentleman, gave us the finest of care and attention and did not charge us anything on account of our work as ministers. We made the trip back to Salt Lake in four days. Crossed the Mojave desert when the thermometer was in one place a hundred and twenty. We are nicely located at 332 Westminister Ave., Salt Lake City, Utah, and have a small class of fine Nazarenes. We have secured the Swedish Baptist Church for one service each Sabbath. We also have charge of our work at Ogden. Sisters Myrtle Mangum and Freeman supplied for us during the summer and did good work. If you know of any people either in Salt Lake or in Ogden who might be interested in our work, would be glad to have you write us about them."

PASTOR L. E. GRATTAN, GREELEY, COLO.—"Last Sunday closed our two weeks' series of special meetings with Rev. J. E. Bates of Pasadena, Calif., as evangelist. Brother Bates is of course well known to our people. His messages were brought in power, yet in tenderness. The souls of listeners were blessed and there was none of the harsh, critical, peeling statements sometimes seen when results were not what had been hoped for. We had of course hoped and prayed for a large number of seekers and finders but they did not come in great numbers but quite a few were either saved or sanctified or reclaimed. We had the best attendance at the services that the

church has witnessed in many a day. Our large Sunday school room was opened to add to the seating capacity. The ministry of Brother Bates has proved a great blessing to the church and community and now that the meeting is in the past we are all glad that God was with us, the church greatly blessed and the outside people that attended have reason to feel kindly toward both the church and the evangelist. We had no especially called singers and yet the Lord gave us special help along this line. At first our local people assisted and then Miss Nettie Severn came to our help and last of all came Prof. and Mrs. Hallman of Chicago, for the last five days of the meeting. God bless them all. The finances came easy and we are thankful. God is with us and we have reason to believe that God will help us to make good progress in the future. Our Sunday school broke all records a week ago last Sunday.

REV. CHAS. F. PEGRAMI, Reporter for the Kentucky District Assembly, under date of Sept. 20, says: "Kentucky Eighteenth Annual Assembly closed tonight under divine blessing. Pastor Mason and wife entertained royally. Dr. Williams presided with his characteristic grace and efficiency. His sermons and lectures unsurpassed. John Thomas, T. M. Anderson, J. A. McClintock and District Superintendent elect Rev. L. T. Wells did excellent preaching. Dr. Henricks made masterful educational address and Ken-

tucky assumed five thousand dollars of Trevecca College debt. Mighty Missionary rally—Eva Carpenter and Eltie Muse speaking. Seventeen hundred dollars in cash and short time pledges for missions. Seekers praying through. Substantial gains on the District. J. W. Montgomery retiring from District Superintendency after four years, accepting superintendency of Northern Indiana District."

DEATHS

SHELTON—Anna Clementine Shelton was born at Manchester, Ohio, December 2, 1920, and departed this life at the parsonage home at Radcliff, Ohio, on the 7th day of September, 1926, at 9:30 p. m., age five years, nine months and five days. Her last words were "Daddy come here" and pointing up and then folding her hands, she smiled a number of times and went to be with Jesus. Her favorite song was "I Am Going Back with Jesus When He Comes." On Sunday night before she died on Tuesday she said to her mother, "Sing, 'You In Your Small Corner and I In Mine.'" She leaves to mourn her departure her father and mother, Rev. and Mrs. Elbert Shelton; one brother, Paul Malcolm Shelton; and one sister, Dora Lee Shelton, all of Radcliff, Ohio; two grandmothers, and one grandfather, seven uncles, two aunts and a host of other relatives and friends. Her funeral was preached at Radcliff, Ohio, on the 9th day of September, and at Manchester, Ohio, September 10, by Rev. B. T. Flanery of Cumberland, Wisc., assisted by Rev. Z. T. Thacker and C. E. McGown. Her body was laid to rest at Manchester, Ohio, to await



"Bible Gems" For 1927 Are Ready

Send Your Order!
Write For Particulars

RETAIL PRICES (Prepaid)

One copy, 30c; 12 at \$3.00; 25 at \$5.75; 50 at \$10

SPECIAL QUANTITY PRICES

(Forwarding charges extra)

Quantity	Cost you	Sell for	Profit
100	\$17.00	\$30.00	\$13.00
200	\$32.00	\$60.00	\$28.00
300	\$45.00	\$90.00	\$45.00
500	\$65.00	\$150.00	\$85.00

Attractive prices on larger quantities furnished on application.

When calendars are sold at these special quantity prices, parcel post express or freight charges are to be paid by the agent.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

1927	DECEMBER						1927
SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.	
1	2	3	4	5	6	7	8
8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23
24	25	26	27	28	29	30	31

a part in the First Resurrection at the coming of Jesus.—By Rev. B. T. Flanery.

CORNELIUS—Miss Eddie Leo Cornelius departed this life July 20, 1926, at Wellington, Texas. She was born in Ellis County, Feb. 4, 1886, was converted at the age of seven and wholly sanctified at the age of eleven. She lived a beautiful Christian life all these years and let her light so shine that scores of people have been blessed through her godly walk. She leaves behind, father, mother, Rev. and Mrs. T. M. Cornelius; five sisters and three brothers. She had been confined to her bed for six long months, but never did she complain or get impatient. She will be missed so much about the home and at the church service, but our loss is heaven's gain. May the blessing of the Lord rest on each member of the family and may they look forward to the great day of reunion.—Mrs. F. L. White, Church Secretary.

TELEGRAMS

DENVER, COLO.

Revival in First Church of the Nazarene is in full swing. Over fifty seekers today. Evangelist Bona Fleming never preached better. Best crowds in history of church. Many old members say the church was never stirred as now. On with the battle for one more week.—Rev. D. I. Vanderpool.

FT. WAYNE, IND.

Great convention closed tonight. Haldor Lillenas and family great workers. District Superintendent Montgomery and wife received in the church. Over \$5,000 raised last day. Many seekers at altar during convention. Seekers at altar every Sunday since accepting Ft. Wayne Church.—Morris M. Himler.

TOLEDO, OHIO.

Just closed one of the greatest revivals in the history of the church. Twenty-six new members received. General Evangelist W. W. McCord, of Sale City, Ga., preached under great power and acceptability. We heartily recommend him to any church needing an evangelist. Full report later.—J. C. Walker, Pastor.

NEWELL, W. VA.

Closed a great meeting at Newell, W. Va. Rev. F. F. Freese, pastor. Unusual uplift in the church. Sinners were saved and believers sanctified; the evangelist well cared for; love offering for pastor and nearly \$200 raised for pews.—Oscar Hudson.

LAPLECHE, SASK.

Wanted: Pastor for Wood Mountain, Sask., circuit church in country, located eighteen miles Montana. Salary, adequate parsonage, fuel and conveyance furnished. Married man preferable. Wire or write M. J. Jones, District Superintendent of Manitoba, Saskatchewan District, 420 Agnes St., Winnipeg, Man.—M. J. Jones.

ANNOUNCEMENTS

Notice—The licensed ministers of the Hamlin District are requested to meet the Board of Examination not later than one p. m. Tuesday, October 19th, at Lubbock, Texas, the seat of the As-

sembly. No examinations will be given after the first day.—Jas. N. Cooper, Secretary for the Board of Examiners.

RECOMMENDATION—Rev. A. R. Brooke and wife, formerly pastors of Lexington, Ky. Church have been doing evangelistic work this year with excellent results. They know the problems of the pastor and church and will help to build up the church. Brother Brooke is a good and sincere preacher of the Word and a man of good educational accomplishments. Sister Brooke is a cultured, Spirit-filled soloist of the highest type. They will accept calls to meetings anywhere. Their address now is 2419 E. Washington St., Indianapolis, Ind.—Rev. Chas. F. Pegram, Trevecca College, Nashville, Tenn.

PRAT for the complete recovery of the son of a sister in Texas, who has been ill for two months. For the salvation of the children of a sister in Yantis, Texas, and for a revival at that place.

CHANGE OF ADDRESS—The address of Rev. R. P. Fitch, formerly of Cincinnati, Ohio, has been changed to 86 Wendell Ave., Wollaston, Mass.

RECOMMENDATION—Rev. Frank S. House, pastor of our church at Cardington, Ohio, has just recently come into our church. He is a mighty preacher of the Word and can give a little time to the evangelistic work. Also Rev. Earl Berger of Delphos, Ohio, is coming to us from the Friends Church. He is a straight holiness preacher and he and his wife and daughter make a fine evangelistic team. Write him at 666-6th St., Delphos, Ohio. They are not strangers to the Nazarenes and the brethren will be safe in calling them. Rev. Floyd Gale of 707 Eppley Ave., Zanesville, Ohio, has some open dates. He is a good singer and a great preacher. Wire him for a date.—Chas. A. Gibson, District Superintendent, Ohio District.

SPECIAL NOTICE—The ninth annual convention of the Washington-Philadelphia District of the Church of the Nazarene will be held in our church at Park Lane, Va. (take train to Washington, D. C., then take street car to Park Lane), October 19-22. There will be special sessions for the preachers, for the young people, for the Sunday school and in the interest of missions. Rev. N. B. Horrell, District Superintendent of the Kansas City District, will be with us to give special addresses. District Superintendent Maybury will be in charge. Be sure to attend.—R. E. Bower, for Committee.

MINNEAPOLIS DISTRICT—ATTENTION—The Minneapolis District comprises Minnesota, Montana, South Dakota and the southern half of North Dakota. We want the names and addresses of holiness people living in the following cities: Glendive, Miles City, Lewiston, Livingston, Helena, Butte, Missoula, Great Falls, Anaconda, Montana, Bismark, Mandan, Casselton, Hankinson, Lidgerwood, Lisbon, Hebron, Wahpeton, N. Dakota, Aberdeen, Huron, Lead, Madison, Pierre, Rapid City, Vermillion, Watertown, Yankton, South Dakota, Albert Lea, Anoka, Austin, Bemidji, Brainerd, Chisholm, Crookston, Duluth, Faribault, Hibbing, New Ulm, Northfield, Rochester, Red Wing, St. Paul, St. Cloud, Stillwater, Virginia, Wilmar, Winona, Minnesota. Also any other cities of importance in any of the four states. We would also like to have information about vacant churches, halls or store buildings; to know if you desire an evangelistic campaign in your community—if so, what you will do to help the meeting; to know if you are interested in getting a Church of the Nazarene in your community, and any other information leading to the opening of a revival in your town or city. We can send you an evangelist if you will write us. We want to help you. Let us do it. Rev. E. E. Wordsworth, District Superintendent, 1911 East 36th Street, Minneapolis, Minn.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS.....Kansas City, Mo.
Residence, 3001 Troost Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Florida (Miami)Oct. 14 to 17
Georgia (Atlanta)Oct. 20 to 24
Alabama (Alabama City)Oct. 27 to 31
Mississippi (Cleveland)Nov. 2 to 7
Louisiana (Lake Charles)Nov. 10 to 14
Arizona (Chandler)Nov. 17 to 21

R. T. WILLIAMS

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

FALL ASSEMBLIES

Dallas (Houston, Tex.)Oct. 13 to 17
Hamlin (Lubbock, Tex.)Oct. 30 to 24
San Antonio (San Antonio, Tex.)...Oct. 27 to 31

WANTS

WANTED—Housekeeper for a Nazarene man and four children. Good home for good Christian lady or man and wife. Address Mrs. H. G. Trumbauer, 310 Concord St., Los Angeles, Calif.

SONGS—"He Sent the Jewel of Heaven," 25c per copy. "Help Lift the Load," two copies 25c. Mrs. H. E. Franz, 2704 Lexington Ave., Ashland, Ky.

Our \$1.00 List

Any one of the following will be sent prepaid to your door for \$1.00. The entire list of ten (value \$10.00) for \$6.00 and postage. Any five titles for \$3.75 and postage.

Sermons on Isaiah—Bressee
Mental and Spiritual Lifting Jacks—Hoffman
The Nazarene Pulpit.
Sermons That Search the Soul—Shelhamer
From the Prairie Schooner to a City Flat—Jernigan
Gospel Dynamite—Hudson
Living Signs and Wonders—Goodwin
Must We Sin?—Swetten
The Time of the End—Messenger
Evangelistic Comments on Acts—Chrisman.

Nazarene Publishing House,
2923 Troost Ave.,
Kansas City, Mo.

Enclosed find remittance of.....for which send me the books checked on the above list.

Name.....

Address.....

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

An Amazing Offer To Our Subscribers



SEND us one new annual subscription to the Herald of Holiness at \$1.50 and you will be entitled to a copy of the \$2.50 Bible described below, for only \$1.25. In other words \$2.75 will be accepted for a new subscription to the paper and a \$2.50 Bible. No other charges, no red-tape. The Bible will be sent postpaid. No limit to the offer. A Bible for every new subscription. Send in as many as you wish. The more the better. If our stock of Premium Bibles gives out we shall get more.

This offer however is positively limited to our subscribers. Persons who are not subscribers may not send in their subscriptions expecting to secure the Bible for \$1.25.

THE PREMIUM BIBLE

Beautiful, easy-to-read type (See specimen) printed on good paper; bound in flexible Textile Leather with overlapping edges; page size 8x5¼ inches; self-pronouncing proper names; words of Christ in Red Letters and all Old Testament passages prophetic of the coming of Christ, marked with a star; 52 pages of Bible Reader's Aids and illustrations.

Wonderful value at the publisher's retail price of \$2.50. But our subscribers have the opportunity of getting this Bible for only \$1.25 postpaid, when accompanied by a new subscription to the paper.

Specimen of Type

St. Matthew 27

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Christ accused before Pilate—He is crucified

A. D. 33 will ye that I release unto you? They said, Bā-rāb'bas.

22 Pilate saith unto them, What shall I do then with Jē'sus which is called Christ? They all say unto him, Let him be crucified.

Use the coupon

Nazarene Publishing House,
2923 Troost Ave., Kansas City Mo.

For the enclosed \$..... send the Herald of Holiness to

Name.....

Address.....

Send the Premium Bible to

Name.....

Address.....

(If sending more than one subscription use blank sheet of paper)

Nazarene Publishing House
2923 Troost Ave., Kansas City, Mo.