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MONUMENTS IN HEAVEN

NALL the seven addresses to the churches, in the early chapters of the book of Revelation, Christians are described as warriors and nothing is promised but to the overcomer. In the Grecian cities of Europe and Asia it was customary to rear monuments in the temples celebrating battles and announcing victories. And in Revelation 3:12 reference is made to this custom: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Referring to the above text, an aged saint says: "I heard a Christian say that he used to fear that even if he did get to heaven he might yet do something that would bar him from staying there. But he added that he felt that way no more." This latter assurance is in direct keeping with the promises of God. Death not only ends probation for sinners, but it ends it for saints also. And those who are at last housed in with God will find "goodness a sweet necessity," and they shall "go no more out."

But we should remember that monumental pillars do not sing their own praises. Their purpose is to bear the name of some great victor, tell forth the name of his city, and make prophecy of the benefits—especially the enduring benefits—obtained through his victories. And thus with these monuments in heaven. They bear the name of God. The city inscribed is the city of God—New Jerusalem. The prophecy is in the word which is His new name—Immanuel—God with us. Thus the monumental pillars—the saints in heaven—will tell of the victories of the God of our earthly battles. They will bear inscribed the name of His glorious City—now the home of His warriors. And they will announce the fact that the tabernacle of God is henceforth with men, and that He will dwell among them and be their God, and that they shall be the people of His own peculiar possession forever more.

But none can become a monumental pillar in heaven who has not won victories on earth, and none can win victories who does not "fight the good fight of faith," and none can fight except he enlist, and only volunteers are accepted. "Today, if ye will hear his voice, harden not your hearts."

HERALD OF HOLINESS

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WHERE THE INDIVIDUAL CONSCIENCE CEASES TO FUNCTION

▼ HE conscience of the whole people is expressed in the constitution of the United States and in the laws of the states and of the nation, and in these matters there is no room for the individual conscience. Thus, I do not have to counsel with my conscience to find whether it is right for me to refrain from the manufacture, sale, transportation and possession of alcoholic drinks, or to find whether it is my duty to pay my taxes. In the city where I live it is not necessary for me to parley over whether or not I shall educate my children or keep my premises free from rubbish; for the conscience of the municipality is expressed on these matters, and while I may go beyond the minimum requirements in the proper direction, I may not fall under without incurring guilt, even though my individual conscience (were I in the world alone), might not demand some of the things in question.

And it is like this in the church of which I am a member. Take the Church of the Nazarene; we have a Manual in which is set forth the doctrinal beliefs. the general rules of conduct and the method of procedure in the principal activities of the church; and having joined this church, and being now a member of it, I am not free to follow my individual conscience in violation of the conscience of the body of which I am a member. I may not stand up and say: "Well, my conscience does not condemn the use of tobacco, membership in the lodge, the securing of divorce on unscriptural grounds and the indulgence of pride in dress and behavior, so I will do these things as I will, until my conscience does condemn me." The church has a conscience in these matters, I know what that conscience is and now, while I may go beyond in temperance, righteousness and devotion as much as I will, I may not fall short of the minimum requirements. In fact, if I have an intelligent conscience, that conscience will be alive to the fact that I am, by my vows and promises and by the law of Christian consistency, bound to punctually keep the conscience of the church of which I am a member.

After taking the membership vows of the Church of

the Nazarene, a man was found using tobacco. When we approached him he said with some show of pettishness, "Why, don't you believe a man can use tobacco and be a Christian?" Our answer was, "It might be that he could. But it strikes us that he would have a difficult time lying and being a Christian at the same time, and you know you promised, when you joined the church, to abstain from the use of tobacco." Thus, you see, his conscience needed to function on a higher plane than just on the mere matter of using tobacco.

But it is thus all the way through. In fact, to be "A loyal Nazarene," if one is a Nazarene at all, is the lowest plane upon which he can be truthful and honest and clean, for his vows and promises were for purity and loyalty. And in this we have no reference to narrowness and sectarianism, but to the moral standards, the doctrinal statements, the experiential religion and the accepted methods of carrying on the work of God in the world. Not to be a "Loyal Nazarene" is to be a "Disloyal Nazarene" (if a Nazarene at all), and disloyalty is treason, a crime much more serious than the mere misdemeanor which the individual member is, perhaps, practicing in his exercise of "personal liberty."

In matters upon which the church has not developed a conscience, and in the practice of righteousness and holiness beyond the standards required by the body of which one is a member, there is place for the exercise of individual conscience. But on matters upon which the church has a conscience, the intelligent individual conscience has no latitude for disobedience. And in this particular "a good conscience" is one that is conscious of no offense against the "Constitution" of the body of Christians to which I belong. Recognition of the principles herein set forth is necessary to the unity and effectiveness of home, state and church, and of every aggregation of two or more persons.

EARMARKS OF GENUINE SPIRITUALITY

PIRITUALITY is not an easy word to define, on account of the many factors which enter into it, and also on account of the varying temperaments and shades of sincerity among professing Christians. But no definition can be permitted which involves less than a proper adjustment in human affairs and an intimate, vital knowledge of God and deep, sincere devotion to Him.

No matter how much demonstration and noise a man makes, he is not spiritual if he is dishonest, wanting in the practice of veracity, loose in his social conduct, careless of his business obligations, or mean and touchy in his temper and difficult to get along with.

And no matter how sanctimonious his vocabulary, a man is not spiritual if he is light and shallow in his thinking, prayerless and casual in his devotions, stingy of time and money in their relationship to the cause of God and wanting in heart burden for the salvation of men near and far.

But there are a few things which, taken together, constitute fairly acceptable testimony to the presence and reality of true spirituality. In the first place, the genuinely spiritual man is a man of prayer. His prayers may be long or short, but they will be intense and real. They may cover a wide scope, according to his knowledge, but they will include and demand a deep searching of his own heart, a laying bare of his own needs before God, a confession of dependence and a definite laying hold upon the hand of Mercy and Grace. The spiritual man may be but a poor leader of public prayer, but he will get his petitions through in private and will feel and know the joy and assurance of the divine acceptance and approval. The spiritual life begins with a crisis, but it lives and thrives on the frequent renewal of the espousal vows, and upon the renewal, by the answers of God, of the inward man day by day. And the spiritual man not only prays occasionally and audibly, but he maintains a spirit of prayer always and continually lifts up a heart prayer of devotion, petition and praise.

The spiritual man is a lover of the Bible. Some years ago a pleasant faced man of seventy approached us and asked, "Do you believe a man can be sanctified wholly and never read the Bible?" But he saved us the embarrassment of answering by saying, "I know he can. God has sanctified me wholly and I never read a word in the Bible in my life." We were still puzzled, but he went on, "I am a coal miner's son, and was brought up in the Old Country without any school advantages. I became a deep dyed sinner and cared nothing for education. Two years ago I was converted to God and soon afterwards was sanctified wholly. But my health is poor and my eyes are weak and my mind is dull, so I decided not to try to learn to read, although I would like very much to be able to do so." This answered the question fully, and we have no doubt but that there are thousands of genuine Christians, especially in mission fields, who never have read the Bible, because they cannot read it. But we have said that the spiritual man is a lover of the Bible, and if he can read he will read the Bible, whether he reads any other book or not. He will find delight in the Bible. He will meditate upon it and seek to understand its promises and to obey its precepts. The spiritual man will love social worship. He will delight in the family altar, in the prayer and testimony meeting, and will be diligent in his attendance at preaching service. He will be faithful in times of pressure and will not remain away from the house of God for trifling reasons.

The spiritual man will delight in doing good to the bodies and souls of men. He may not be a gifted "altar worker," but he will take care not to "break the net" by leaving just as the preacher begins the invitation. He may not be much of a "personal worker," but he will not complain because the preacher exhorts for a long time in his effort to win men for God. He

will be ready to do small tasks in the service of the church, and will not despise the opportunity to do mere acts of unnoticed and unrequited kindness; for in so doing he thinks of himself as serving the Lord Christ.

The spiritual man is humble before the Lord and meek in the presence of men. He does not boast of his intimacy with God in the presence of men nor of his goodness to men in the presence of God. There is no self-praise in his prayers and no human laudation in his testimonies.

The church can get along without many rich, wise or mighty; but it will suffer defeat and terrible failure if its men and women do not possess genuine and deep spirituality.

THE RELATION OF WORLDLINESS TO DRESS

OW and then someone arises to inform us that it is the heart state that counts and that words spent on the dress question are wasted. We are told that plainness of dress does not make one holy and that following the fashions of the world does not make one worldly.

But even if we grant all that is said on these matters, it still remains that dress is a fine index to the mind and heart. Slothfulness of spirit, coarseness of manner, fastidiousness of taste, and many other inner qualities find their expression in the individual's dress. In fact the dress may be said to be the advertisement of what is within the heart and mind, and if there were no other harm, it would not be right for a Christian to carry a sign which says, "I love the world and am enslaved to its fashions and laws," for this is a false notice if he is a real Christian. It is only fair to the public that we should remove the outside announcements of the old life, when the new life has taken its place within. When the poolroom becomes a grocery store it is proper that the sign without should be changed and made to indicate the new business.

Today we found the following "Selection" on "Plain Dressing" in The Wesleyan Methodist, and we commend it and pass it on:

A young Christian woman awhile ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked: "Why do you dress so plain?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women's dressing plain, while he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply. "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey in my dress, according to 1 Tim. 2:9, where He states that women should adorn themselves in modest apparel."

The general opinion is that there must necessarily be many months or years between conversion and sanctification. This is a grievous error—John S. Inskip.

DO NOT MOLEST THE BUDGET

DO not think there is any church in our whole denomination which has given the budget system of finances a fair and sufficient trial that would be willing to leave it now for any other plan. And I do not think there is an individual or a family that has tried the systematic budget plan that has not found it a success. In fact the budget plan of disbursing money is the plan, whether it is an individual, home, church, state or nation that is involved.

Of course there will be an occasional special offering among our people. We must take care of our schools and of some other things which are not covered by our District or General Budgets. We have just had a great special offering to apply on the General Church debt. And there may be times when we shall want to take special offerings for local building projects and for District or General expansion movements. But for the regular expenditures of the church we are committed to the budget plan.

Our District and General leaders must use wisdom in the matter of setting our budgets in order that they shall not become so large as to become burdensome to an unbearable extent, and yet they must not, for want of vision and faith among our leaders, become so small as to require less than our reasonable best all the time. But these matters will largely adjust themselves as time goes on. The constant menace of threatened deficit will curb tendencies to excess, and the earnest, Pentecostal aggressiveness of our people generally will make necessary a constant enlargement of the program of world-wide evangelism.

But the whole success of our program from the financial point of view depends upon the regularity and certainty of the church's income. Take the affairs of the General Board as an example: during the fiscal year 1927, our churches sent in their remittances so promptly and so regularly that it was not necessary to borrow a single dollar for the purpose of operating the current accounts of the church, and this resulted in the saving of approximately ten thousand dollars on interest charges as compared with the handling of a like amount of business in those years when our people were given to putting off remitting to the General Treasurer until the later part of the year.

Furthermore, while we are now said to be operating on a cash basis, the fact is that we are doing so on the narrow margin of the current month. We mean by this that we have our missionaries on the field, we have our native workers employed, we have our various general projects in operation, and they must continue to operate for months and years, so far as the planning of our General Board is concerned. And yet there is during each month an income just barely sufficient to cover the proportion of expense chargeable to that month, and if we should stop for a moment to "rest on our oars," a deficit would immediately pile up and our future would be mortgaged.

Are there special appeals from the local, District or General Interests? Well, pastor, meet them, if you can. That is, meet them if you can meet them and at the same time keep your budget paid right up to the minute. But if meeting the special calls means falling behind on your budget remittances, then pay your budgets and pass up the specials. The budget is the "bread and butter" of our program as a church, and it must not be permitted to lag.

The new year is upon us. Get the habit of remitting for the District and General Budgets every month, on a certain day of the month, and keep it up without fail. This is essential to our soundness and success.

EDITORIAL FRAGMENTS

The San Francisco Chronicle of October 24 describes the battles which the Prohibition enforcement officers had in connection with their closing of three resorts at Rockaway Beach, fourteen miles south of San Francisco. The raids were caused by an Oakland man, whose seventeen year old daughter was unspeakably outraged in one of the places. The proprietors arrested were Herbert Basonetti, Charles Gust and Jim Karkalos; and the Nordic Guard calls attention to the fact that these are Italian, Greek and probably Austrian names, and we are asked to study such stories in the newspapers to observe what per cent of such lawbreakers are of the original American stock. And, indeed, we might do well to look up the origin of the names which appear in the lists of "wet" propagandists and to observe the "origin" of the majority of the voters in such states as New York and Wisconsin, which are apparently set to break down our prohibition laws and our American institutions. And then, don't forget all these things when voting and don't forget them when you hear appeals in favor of more liberal immigration laws. Open immigration in this country will destroy it, just as opening the doors of the church to the world destroys the church.

The Nordic Guard of San Francisco, quotes The Tidings, which is the Roman Catholic official organ of the Diocese of Los Angeles and San Diego, as follows:

Archbishop Hanna discussed the Immigration Problem of the Pacific with particular relation to California. He reminded his hearers that the great numbers of citizens of Latin race and parentage scattered up and down the California coast together with the great influx of Mexicans, Latin partly by race and entirely by culture, presage a peaceful entrance during the generations to come into the possession of this fair land. The wisdom of this prediction is borne home by the realization of the fact that homeloving, prolific peoples, among whom motherhood still remains in honor, are in presence of a race that are permitting the home to crumble about them, who shrink from the duty of child-bearing, and who are raising a generation of weaklings by showering sickly sentimentality upon carefully limited families of pampered darlings. To the strong shall be the victory, to the courageous the possession of the land. Indications are that, as the Archbishop says, the sons of Italy and Portugal and Mexico will hold the place of pride and power in the California of tomorrow.

THE CHIEF SIN OF THE WORLD

By A. M. HILLS, D. D., LL. D.

And when he [the Holy Spirit] is come He will convince the world of sin . . . because they believe not on me (John 16:8, 9).

→ HIS is one of the very remarkable texts of the Bible. I fear few Bible readers comprehend its stupendous meaning. For instance: Is it not strange that Jesus did not say, "The Holy Spirit will convince the world of the sin of cruelty"? It was a most inhuman age. Augustus was emperor when Jesus was born; and he mentioned in his will that he had exhibited in the amphitheatre 5,510 wild beasts and eight thousand gladiators for the delight of the Roman populace. Titus, called the darling of the human race, brought into the amphitheatre five thousand beasts and thousands of Jews to fight each other to death. In Trajan's games eleven thousand beasts and ten thousand men fought until the place swam with blood. And when anyone in the vast audience of eighty thousand exhibited any sympathy for a dying victim, it was not considered "good form," and an officer would lead him out of the assembly. Unspeakable cruelty! Yet there was something in the sight of God more cruel than that.

Again was it not strange that Jesus did not say, "He will convince the world of the sin of gluttony"? It was an age beastly with gluttony and drunkenness. It was a maxim of philosophers. "Let us eat and drink, for tomorrow we die." It is a matter of history that the very lordliests of the Romans would sit at a feast and first partake of an emetic, and then fill their stomachs. Afterwards when the emetic had done its work, they could have the disgusting pleasure of eating a second meal. But that was not the chief sin. There was something in the sight of God more odious than that.

Again, is it not strange that Jesus did not say, "The Holy Spirit will convince the world of the sin of slavery"? The night which Jesus spent in that upper chamber, and spoke this text, mantled with its darkness the agonies and tragedies of sixty million slaves in the Roman Empire. Each master had over his slave the power of life and death. If a slave did not, when dressing a Roman matron's hair, set the jewels right to suit her, she might, in a frenzy of rage, order him out to be crucified, and nobody would call her to account for it. Slavery was then, and remained, what David Livingstone called it, "the open sore of the world." Yet there was a sin more abhorrent than slavery.

Again, was it not strange that Jesus did not say, "The Holy Spirit shall convince the world of the sin of sensuality"? The great Cato made over his wife Martia to Hortensius; and afterward took her back as a rich widow! In the time of Martial a public prize was actually offered to any man who would trans-

mit a legitimate family to posterity. Yet there was a sin more hateful to God and more fatal to the soul than that. None of these things was the chief sin in the sight of God. Notice the wonder of it: "The Holy Spirit shall come and convince the world of sin because they believe not on me."

I. No one would think this the chief sin by the way men act. You ask two-thirds of the people you meet on the streets or anywhere if they are believing on Jesus for salvation; and they will answer with a grin, or at least without shame, that they are not. They seem to have no conscience about it whatever.

This is not the worst of it. Round up the preachers and theological professors in our supposedly Christian seminaries and put the same question to them. A large number of them will tell you, if they are honest, "No, we do not believe in His deity." "We do not believe in His theanthropic, 'God-man' 'human and divine nature." "We do not believe in His supernatural birth or nature." "We do not believe that He rose from the dead or ascended into heaven." We believe that He was the bastard son of a fallen girl, and that He sleeps today in a dishonored Syrian grave, like any other criminal bastard of His day." These very things were said in this country within one month of the writing of these lines (August, 1927). Such men deny every essential of Christianity and are no more Christian than were the unbelieving heathen of eighteen hundred and fifty years ago. Yet in their heathenishness they have fallen so low as to think it perfectly honorable to stand in a Christian pulpit, heap infidel contempt upon Christ, and draw their salary, while sowing their infidelity and doing what they can to damn the whole congregation.

If anyone wants to know what God thinks of this sin of not believing on His Son, let him read Josephus and learn what unparalleled vials of wrath and rivers of blood God poured out on the doomed city of Jerusalem in A. D. 70.

- II. Notice why this is the chief sin of the world.
- 1. It is the most coolly deliberate and voluntary. Men swear just from force of habit, without any purpose or premeditation. So they lie and drink without thinking much about it beforehand! But this sin is different. It is deliberately determined. A boy feels the call of salvation at ten years of age and rejects it. At twenty God patiently renews the offer of grace, and he continues his previous rejection. At thirty, with still more vigor, he says "No" to Christ. He repeats it at forty, at fifty, at sixty. A half century now of determined, wilful, insulting rejection of the Son of God. The sin of it mounts to the very heavens.
- 2. It is the chief sin because of its injustice. If a humble man should buy a piece of land and pay for it, and then be defrauded out of the title, the sentiment

of the community and the laws and courts of the land would be against the defrauder! But who owns us? Who created us? Jesus. Who has preserved us? Jesus. Who loved us enough to die for us that we might be redeemed from the penalty of sin? Jesus. After all this, any moral being can see that it is the rankest injustice to rob the Son of God of our confidence and trust.

3. It is the chief sin because of its cruel ingratitude. At Kensington, near Chicago, an engineer, Frank Hazen, rounding a curve, saw an obstruction on the track. He might have jumped and saved himself. But he stayed at his post, reversed the engine, whistled for the brakes, and went to death himself, but saved every passenger on the train. Suppose they had not been grateful.

Many years ago a deadly plague was ravaging Marseilles, France. The people were dying in great numbers, and the doctors did not know how to treat the sick. The medical society was called together, and the president said, "We do not know how to treat the victims of this awful plague and cannot know until some physician diagnoses a victim, and writes to us what he finds, and how to treat it; but it is death to the man that does it. Who will do it?" After a solemn pause Dr. Guyon rose with white face and said, "I will do it, sir." He wrote a message to his family; went to the hospital, dissected a victim of the plague, wrote out his findings; threw it out of the window, and lay down and died. But the people were saved. Suppose they had not been grateful. Humanity would have said that Dr. Guyon was worth a city of such conscienceless, ungrateful people. But what about Christ, who gave Himself for us all? and so many are not even grateful.

- 4. It is an affront to the honor and government of God. The greatest problem of our great country today is how to deal with crime and criminals. It is not easy for a government to show criminals mercy, lest they conclude that they can sin with impunity, and so proceed to break down all law and government. The infinitely wise God could find no other way to pardon sinners than by way of atonement. And when sinners contemptuously rejected the atoning Savior they strike a deliberate blow at the government and glory of God. They scorn His mercy and challenge His wrath.
- 5. It tramples on the love of God. Love is the most sacred thing in the universe. God gave His Son in love. Jesus consented to be given in love. He came in love, suffered in love, died in love, and now pleads for our confidence and gratitude for His affection. To reject Him now is to scorn His affection, smite His loving face, and aim a blow at the very heart of God.
- 6. This is the chief sin because it fatally endorses all other sin, and utterly baffles all God's efforts to save. The other sins might be forgiven, if only Christ

were received in penitent faith, and were trusted and loved. But when one deliberately turns Christ down, he rejects all mercy and with suicidal hand shuts forever the door of hope against his own soul. Such is the awful sin of unbelief that rejects Christ as a Savior.

III. Believers commit a similar sin when they accept Christ for justification, but refuse to believe on Him as one who baptizes with the Holy Spirit for sanctification. It is perfectly plain from Scripture that God has set His heart upon it.

John Baptist foretold it: "He shall baptize you with the Holy Spirit and fire" (Matt. 3:11).

Jesus died for it (Eph. 5:25, 26; Heb. 13:12). Jesus commanded it: "Be perfect" (Matt. 5:48). Jesus calls to it (1 Thess. 4:7; 2 Thess. 2:14). It is the will of God (1 Thess. 4:3).

St. Paul has seventy passages on the subject, including nine prayers, fourteen commands, sixteen times the verb "sanctify," nine times the noun "sanctification," eight times "righteousness," seven times "perfect," five times "holiness," four times "holy," two times "righteously," "cleanse," "without blemish," "unblameable," once "holily," "godliness," "without spot," "without reproach," "a pure heart," "complete," "save to the uttermost." Yet Christians remain blind to the teaching, and disbelieve the sanctifying Savior.

We close with a few remarks:

1. Christians, teachers and preachers, who would co-operate with the Holy Spirit in saving souls, should press this truth. We are living in a self-indulgent, easy-going, luxurious age. People have but a feeble sense of sin. They divide the claims of Jesus and pour their contempt on Calvary; and then, because they have not figured in a police court or served a term in state's prison, they think they are quite prepared for heaven. No notion can be farther from the truth.

It is hard for a preacher to look a refined, respectable congregation of church-going Christ rejectors in the face and say these things. But they would better hear this truth now than at the bar of God—when it is forever too late.

It is hard for a Sabbath school teacher to teach this truth, however tenderly, to a class of young lads or lassies. But it may save them from going over the brink into an abyss of ruin.

It is harder still for a Christian parent to make the child of her love understand it. But her sympathetic affection for her child must be subordinate to the claim of Christ. The mother of Spurgeon was praying with him one day. She solemnly rose from her knees and looked him in the eyes and said, "Charles, if you do not cease your rebellion and give your heart to Jesus, I will go to the bar of God and be a swift witness against you." What wonder that such a faithful mother had such a son.

2. The chief sin is not what it is generally supposed to be. A man drinks and is branded as a drunk-

ard. A man steals and they put him in prison. A man murders, and they hang him. But when he contemptuously rejects his Savior, the people may make him mayor, or send him to the United States senate.

But what does God think about it? "He that despised Moses' law [the ten commandments] died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:28, 29).

3. Unless many change their course they are

doomed to an awful surprise. They are traveling on to eternity thinking it is a small matter whether they accept Christ or not; whether He is permitted to sanctify them or not. A red-handed murderer, if afterward he forsakes his sins and trusts in Christ for salvation, is better prepared for judgment and to meet God than the most moral man in the world who wilfully rejects the atoning Savior. We would rather have his prospect of heaven. Oh, these Christ-rejectors!

One touch of death, one moment of eternity, will undeceive them. Oh, now, now, may the Holy Spirit break the spell of this infatuation!

SANCTIFICATION, WHEN AND HOW OBTAINED

By Mrs. Gussie Morris Gill, Evangelist

Text: Sanctify them through thy truth, thy word is truth (John 17:17).

ANCTIFICATION is the act of God's grace by which the heart is made pure, also the state of grace resulting from such an act. In Romans 12:1, Paul says, "I beseech you therefore, brethren, by the mercies of God, that we present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul was familiar with the types and shadows of the old Jewish ceremonial worship. He had heard the lowing of the cattle, the bleating of the sheep and the mournful notes of the turtle doves and pigeons around the temple altar as they waited to become slain sacrifices. But his exhortation indicates that he had become partaker of the new and living way which has been opened up for us through the sacrifice of Jesus Christ. It is the solemn duty and exalted privilege of everyone who has been born again to present himself alive to God for sacrifice or for service, as He may choose.

Hebrews 2:11 says, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." This indicates that God is in the sanctifying business, and also that some people somewhere are getting sanctified, and that of such people God is not ashamed.

Our text specifies that it is disciples who are to get sanctified. Only those who have been born again are eligible to obtain the grace and blessing of sanctification.

One may say, "Oh, I believe in sanctification, but I believe we grow into it." Well, there is growth in grace, indeed, but it is not a means to purification. Suppose we ask the believer in growth as a means to sanctification a few such question as these: "When do we begin to grow into sanctification? How long does it take to grow into it? What evidence will we have that we have obtained it?" Now we find in Acts 15:7-9, after there had been a warm discussion

regarding circumcision, Peter says, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The fact brought out here is that these Gentile converts were purified by faith, not by growth. There is a wide difference between pardon and purity, and the question was purity, not pardon. And the fact is brought out that these were purified by faith after they were regenerated.

Some argue that we are sanctified wholly when we are regenerated, but we have observed all along that the proofs offered to sustain this theory do not come from the Bible, and that they do not harmonize with the following scriptures: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. . . And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:1-6). Paul did not ask them if they had repented or had been converted. They were clear on regeneration and were acknowledged as disciples, and they were also intelligent enough to know that they had not received the baptism with the Holy Ghost. Paul reminded them of John's two-fold text, Matt. 3:11, and they received the blessing and were empowered for service.

In Acts 8 we are told how Philip went down and held a great meeting in Samaria. Many were converted, many were healed of bodily disease, unclean spirits came out of many, and there was great joy in the city. Now when tidings of these things came to the church at Jerusalem, Peter and John were sent to Samaria; and these new, joyful converts were baptized with the Holy Ghost in the very same manner as those at Ephesus received Him.

The world does not fight holiness. Members of the church do not fight it so long as you say you got it in regeneration, except to grow into it, or to get it at death. But you will encounter plenty of opposition if you announce that you have been regenerated at an old-fashioned mourner's bench and are now a candidate for holiness through the cleansing blood of Jesus Christ, and that you do not expect to stop until you have obtained the blessing.

A young lady furnished me with the following true story: Her father and brother were members of a certain church, and both frequently drank liquor and got drunk. Finally the church withdrew fellowship from them, charging them with drunkenness. About the same time that these were turned out for drunkenness, the young lady's mother-in-law was turned out for getting sanctified—charged with heresy. This young lady said she did not know just what the standard of the church was, since they would turn one out for going too far into sin and another for getting too much religion.

In regeneration we are saved from our actual transgressions of the law of God. In sanctification the sin principle which caused us to sin is removed. The experience of holiness makes us pure in heart, enables us to resist temptation successfully, and gives us power to do service for God.

Death is not our sanctifier, for we read in Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And in Luke 1:73-75, we read, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." If we cannot be sanctified until death, then the Epistle of Jude was written in vain, for it was addressed, "To them that are sanctified." Now if there are four resident pastors in a town, one teaches that we grow into sanctification, one that we get it in regeneration, one that we shall get it in the hour and article of death, and the last that we get it by faith subsequent to regeneration in this life, and a letter should come to the post office addressed to "The sanctified pastor," who would get that letter? Now any of the first three would probably be indignant if the postman left it in his box. But the second-blessing man would accept it and be confident that it was intended for him. And there must have been some people in the days of Jude who would accept a letter addressed "To the sanctified," and they must have taken their mail in this world.

O reader, I am sure you have felt your soul's need and have longed for this victory and freedom. And God will answer your longings if you will come to Him in consecration and in faith, for "This is the will of God, even your sanctification."

STANDING BY THE OLD LANDMARKS

By Evangelist E. C. Dees

Remove not the ancient landmark which thy fathers have set (Prov. 22:28).

If the foundations be destroyed, what can the righteous do? (Psalm 11:3).

N the surveying of land there must be a starting point, and when the landmark was set, to remove it was to become guilty of crime and to be exposed to penalty. God has used this to represent the necessity of our standing by the spiritual landmarks which have been set for our information and guidance. Men have broken God's law, but the standard of God remains unchanged, and His standard is the landmark which we are not to remove.

Men like Enoch and Noah and Abraham and Job were faithful to the ancient landmarks and refused to move them even when threatened or offered bribes. Jesus Christ gave His lifeblood to make possible the experience which would enable us to measure up to the standard which has been set for us. The disciples, with the exception of John, all died for the faith they were sent to preach, and two hundred million Christians have sealed their testimony with their blood rather than remove the ancient landmarks.

And to us has come down the heritage of a pure apostolic faith. This faith was interpreted for us by John and Charles Wesley and by P. F. Bresee and others, bringing it down to our own times. We are called upon to propagate and to defend this faith against all who would overthrow it. Our faith in the triune God, in the inspiration of the holy Scriptures, in man's sinful state, in the hopelessness of the finally impenitent and in the glorious possibility of holiness of heart and life in this world and of eternal glory for the faithful in the world to come is the faith which is properly called, "The faith of our fathers," and from it we dare not wander, and on its tenets we dare not utter an uncertain sound.

There is no doubt but that we have fallen upon those "last days" of which Paul wrote, when he said: "The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and shall turn away their ears from the truth, and shall be turned to fables." But in just such a time the Apostle's exhortation to "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" has special application. This is our calling and this is our honor. Let us stand by the old landmarks.

MARIOW, OKLAHOMA

DYING AND CALLING FOR BROTHER

By Prof. A. S. London

AM to have an operation." This message came a few weeks ago from my only living brother. It did not contain many words, but, the message it revealed to me was not written. I read between the lines and my heart was touched. It was but a few hours until another message came, stating that my brother was seriously ill, and that I must come at once. A few hours passed by and another message came, saying that my brother was not expected to live. And then came those words that will linger in my memory for years to come, "He keeps calling for you continually, let us know if you are coming." I called over the telephone to the hospital where he lay, and the voice of my only living sister was heard to say, "We will try to keep him alive until you get here."

I took a train and reached my destination, and drove out to the hospital, and went up to room twenty, and looked upon the face of my own brother who was in the throes of death. Three hours passed by before he recognized me, and then he said, "You have been so long in coming."

My brother was fifty-eight years of age. He was married and gone from the old home before I was born. There was never the close association between us that exists between many brothers. He lived in a distant state and for many years we were not privileged to be associated together as brothers often are. But several years ago I was visiting at the old home and assisting in a meeting, while my brother was also visiting our mother. For many years my brother was a backslider and went west with his family, and sin broke up his home and scattered the children in different parts of the country. During this meeting at the old home town. I made a desperate effort to get my brother back to Christ. I saw him shake the chair on which he sat, as he trembled with conviction. But he did not yield. Many times since that time we have been in his home, and prayed around the table that God would bless his life. He thought lots of his brother, and seemed to have great respect for our Christian living.

About one year ago a special burden came on my heart for him while we were in a western city in a revival meeting. I sat right down and wrote him a long letter, and went step by step in trying to point him to Christ. A little while afterwards he was in a Sunday afternoon service where my son preached. He went out with tears in his eyes saying that he had never heard a sermon like that. But still he did not yield to Christ. That is why the first telegram that bore the message, "I am to have an operation," touched my heart. I knew my brother was lost. And what a feeling comes to one when a loved one is slipping out into eternity without preparation for meeting God. I also felt that the message was more than just stating

that he was to have an operation. I read many things that words did not express.

The surgeon advised me that cancer had eaten its way through the stomach, and the food that was eaten the day before the operation had passed through the stomach and was not digested at all. There was no hope for my brother to live. His suffering was intense. For eighteen hours at one time we stood by his bed-side with the nurse and heard his groans and saw the awful look that would come over his face, as the pains cut like a knife through his body. For five days we watched and waited for a change for the better but it did not come. He gradually weakened and all the time thinking that he was not as bad as he was the day before.

One of the sad things about a sick body in this age, is that the patient is kept in a state of semi-consciousness, until he hardly realizes that he is very sick. It was so with my brother. When I would say, "Brother, do you realize that you are awful sick?" he would reply, "Yes, but I am getting better." And all the time the nurse would be giving medicine every two hours to relieve the suffering.

There were but few hours in the five days that I watched his life slowly ebb away, but that his suffering was so intense until at times he had to be held on the bed. It was a poor time for a man to repent of his sins and get right with God. Mighty poor business to wait until the life is in the jaws of death, to pray the prayer of faith that will bring Christ to the soul. It is a bad time to lead a backslidden soul to the foot of the cross. But it was now or never, in the case of my brother. It was no time for criticism, faultfinding, or lamenting over opportunities that had passed forever. He was facing death, eternity, the judgment, his record.

On two different occasions past the midnight hour when all was as still as death on the outside, it was my privilege to speak a few words and talk out of my heart to a loved one who was soon to be out of this life. It was my privilege on as many occasions to hear him pray that simple prayer, "O God, have mercy." What a simple prayer, but what wonders have been wrought through the power of Christ in answer to this prayer!

On Thursday night, before his going on Saturday, I said to him, "Otis, you are a mighty sick man, do you think you will pull through?" His answer was: "I think I will." I said: "You probably will not, are you ready for the future? Is everything fixed up?" His reply was: "Oh, yes." We prayed as the pains again took hold of his body, and practically made him unconscious the remainder of hours and time that was allotted him on the earth. We committed him to God, and trust that somehow, someway, through the great

mercy of an all-wise God, He wiped out the past and heard that simple prayer and took him home to heaven. The burden on our heart was heavy. We wondered if we had been as kind as we should have been in trying to lead him to Christ. We were made to wonder whether, if we had prayed as earnestly before his sickness as we did after his operation, when he was calling for us to come to his bedside, would he not have enjoyed a Christian experience years ago. Oh, that God will let us realize the awfulness of having loved ones about us who are unsaved!

We took his body out to the old home place and placed the casket in the same room where he had looked on the face of our precious mother just two years ago, when she was cold in death. It was the same place where father lay more than thirty years ago. It was the same home where the little curly-haired sister shouted her way out of this life into eternity. To this home was brought the cold form of another brother who was suddenly hurled into eternity by electricity more than fourteen years ago.

The old home looks desolate. Things have changed since the home-going of mother. A sister now near

sixty years of age in a distant state and myself are left out of the family. The home is vacant. The pictures have been taken from the walls. The old books that reminded us of mother, father, loved ones and home are gone. The garden where mother and brother worked is left desolate. The old smokehouse is barren. The old Jersey cow is gone. The chickens seem to mope about the place as if they knew a change had come.

We laid the remains of our brother in the old cemetery where eight mounds mark the burying place of our loved ones. There is room for only two more. I wonder who will be next? It will not be long at best until the ones that are left will be numbered among the dead, and the place that knows us now will soon know us no more forever.

It is wonderful to live in hope of a glorious resurrection. "And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"I am ready."

LABANYA DAS, THE LEPER SAINT

By Rev. C. E. Cornell

It is stated that there are more than 2,000,000 lepers in the world. These afflicted people are in many stages of this dread disease. There are a number of leper colonies in various parts of the world, where these sufferers can find a home and where they receive wholesome food and medical attention. They also hear the gospel of the Son of God, and many of them have been transformed by His mighty power. Instead of a living death and excruciating agony and suffering, they spend many happy days together.

The American Mission to Lepers, Inc., is located at 156 5th Ave., New York City. Wiliam M. Danner is the secretary. The official periodical is a quarterly magazine named "Without the Camp."

In the October number R. J. Grundy tells the thrilling story of the conversion of Labanya Das. This will give the readers of the HERALD OF HOLINESS an idea of the glorious work these leper colonies are doing.

"Seated on the ground and raising himself on his maimed hands, a poor crippled leper made his way to the leper home at Cuttack. He was a pitiable sight. The simple cloth about his loins in rags, his body covered with the dust of the roads over which he had so painfully traveled, and his limbs full of open sores, he appeared at the point of death. Such was Labanya Das when he first sought refuge in our leper home.

"We were away when he arrived, and his was such a 'bad case' that our Indian helpers saw very little use in giving him much attention. 'He had only come to die,' they said, and beyond giving him some food and putting him in the 'advanced case ward,' left him very much to himself. He was trying to depart when the house-father of the healthy children's home met him and persuaded him to remain. The next day my wife and I saw him, and after inquiring into his case, saw that his wounds were dressed and his other needs attended to. He had to remain in the 'advanced cases ward' so that he would have food regularly cooked and served. Day by day, when we visited the home, we saw to it that his ulcers were treated and bandaged and that he received what medical treatment could be given. By and by his sores began to heal and a new strength came to his poor deformed and crippled body. Physically he was becoming a new man, although his lost limbs could never be restored.

"The house-father continued to visit him and little by little taught him in the Scriptures. As he grew stronger he wished to attend the services in our meeting room, but he could not walk—he was too crippled; it was pitiful to see him try. We felt something must be done to enable him to get about in a different fashion. At home we had a strong wicker chair suitable for the purpose, and my wife got two stout bamboo poles. These were fastened alongside the chair so that Labanya when seated in it could be carried from the ward to the services. Then we called for volunteers, and oh! what joy it was to this crippled leper when he could be carried to the place of singing and where he could hear the great news of One who so loved men that He came and gave His life for them -even for poor cast-out lepers.

"We have to remember that Labanya was a Hindu. He had been strictly brought up; from boyhood he had been thoughtful and pious. As the leprosy developed in him he was cast out by his friends who refused to come near him, and his parents being dead, he was left to beg his living as best he could. So many are taught that the leprosy has come upon them because of some misdeeds in a previous existence, and that therefore they are under the curse of the gods! And Labanya was one of these. No wonder it was a revelation to his thoughtful mind to hear that after all God was full of love towards sinful men. That He 'So loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.' The truth gradually broke in upon him, and after a few months he came fully into the light and rejoiced in Christ as His Savior.

"From this time on his story is soon told. One August morning Labanya was baptized in the presence of all the other inmates. His beautiful confession of faith made a deep impression upon all of them, and others began to inquire of 'the way.' Day by day he who was so maimed and crippled in body grew in grace and in the knowledge of Christ. He became a man of prayer and deep piety, and was the means of leading others to the Savior he now so sincerely loved. It was a joy to talk with him, and to be in his presence was a benediction. Labanya, the crippled Hindu leper, became known as Labanya the leper saint, a holy man of God.

"For six years he continued in the home, bringing joy and blessing into many a stricken life. At last his poor body grew weaker, and one day in October, 1926, his spirit went to be with the Savior whom he loved so devotedly. 'He was not, for God took him.'

"His memory still lives, and it will be many years before the influence of this 'Leper Saint' is lost or forgotten."

LINDBERGH—AND THE JOY OF SALVATION

By Rev. H. G. Cowan

HE wonderful achievement of Charles A. Lindbergh, in flying across the Atlantic by airplane, was the occasion of one of the greatest outbursts of enthusiasm ever witnessed among men.

Mary B. Mullett, in the October American Magazine, says: "We shouted ourselves hoarse." "New York, frantic with delight, stages in honor of Lindbergh's return the biggest street celebration ever seen." "The people of Washington, D. C., drop everything to honor the young flier." "When the guest of honor entered the banquet hall, scarcely a man was standing on the floor of the immense room. And the very good reason was that they were all standing on the chairs. Standing and almost raising the roof with their cheers." "While he stood there . . . we were packed close about him. Yet no one pushed or jostled him. . . . Yet, after the first shout of greeting, it was so still you could almost have heard a pin drop. After he had gone, . . . the girl in front of me turned to the woman beside her and said breathlessly: 'I touched his sleeve, Mother! He didn't know it, but I touched his sleeve!""

The praise of the daring aviator was spontaneous and genuine, and he deserved it all, for he had done what man had never before accomplished. They believed in him, and they gave him freely and fully the deepest consecration of their praise. They did that which in more sober moments appeared to them, perhaps, undignified and foolish, so filled were they with the spirit of the occasion. "When these excited gentlemen 'came to,' some minutes later, a good many found themselves in queer company. Perched on the same chair, clinging to each other, even hugging each other, were coupled men who were total strangers, men

who were business rivals, men who were political enemies, men who were separated by racial antagonism. There they were; young and old, Jew and Gentile, Republican and Democrat! Some in smiles and not a few in tears. But all of them, for once, swept together by a current of overwhelming and mutual emotion."

Why should men decry religious enthusiasm? Why did they say, "These men are filled with new wine," when on the day of Pentecost a hundred and twenty were baptized with the Holy Ghost and fire, and spake with other tongues as the Spirit gave them utterance? Why, when one today praises God with a loud voice and rejoices because of so great salvation, do men sneer and call it the act of a crazy person?

Enthusiasm is derived from two Greek words, en, in, and theos, god, and means "god in us;" it may mean "the god of this world," when men go wild over the achievements, the pleasures or the wisdom of their fellow men, but when the Christian rejoices because of the salvation that was bought for him on Calvary it is "Christ in you the hope of glory."

Is there any reason, therefore, why the Christian should keep still while the devotees of Lindbergh are creating pandemonium in his praise? The answer is found in the fact that a greater than Lindbergh has come from heaven to earth, to redeem a lost world, and has returned thither, to make intercession for us. The shouts and joyous praises of those who have an experience of salvation from sin speak of a greater event than the trans-Atlantic flight of a daring young man, and sound the praise of Him who is able to save unto the uttermost them that come unto God by Him. Therefore, the exhortation to the old Jews, "Cry out and shout, thou inhabitant of Zion; for great is the

Holy One of Israel in the midst of thee," is a message the child of God today may properly heed and obey, because thereby he expresses the rejoicing which is in his heart on account of his contact with his Savior.

The Church and the world need today greater manifestations of the joy of salvation on the part of God's people. Not that the shout, or the leap, or the joyful emotion of whatever nature is the essential thing in Christian experience, but that back of it there has been a transition from sin to salvation, from darkness to light, from the bondage of corruption to the glorious liberty of the children of God. Both the Church and the world need to know that there is One among us who is mighty to save and strong to deliver, and those who have experienced His saving power ought to be free to speak and sing His praise, and let it be known that the God who sent His Son to save a lost world is able and ready today to save all who will come to Him.

As in the reception of Lindbergh strangers, rivals, enemies and antagonistic races forgot their differences in the presence of the man who had accomplished the one thing which had hitherto baffled human skill and daring, and in one instance at least it was thought to have been an occasion of joyful comment that one had touched his sleeve, so in the presence of Jesus Christ "we are no more strangers and foreigners;" rivalries and enmities are forgotten, the barriers of race disappear, office, rank and wealth are banished, and the weak and timid sufferer from sin may "touch the hem of His garment" and instantly be made whole. Is not this worthy of praise? and should not the multitudes of those who believe in Him rejoice and be glad because of His saving power?

Those who praised Lindbergh did not all act or speak the same thing; some cheered and shouted, others shed tears, and still others laughed, while one timid girl said, "I touched his sleeve." In the expression of Christian experience some shout or leap or clap their hands; others shed tears of joy, and still others give utterance to glad laughter; and some say, timidly, but joyously, "I've touched the hem of His garment, and His blood has made me whole." The joy of salvation, let it be expressed in this way or that, is the one thing that will call attention to the greatness of the achievement of that Savior who has done what man could not do.

Communion with God in prayer, meditation upon the goodness of God and constant contact with the needs of lost men about us are essential to keep our hearts tender and our love alive and fresh. Bible reading and study, observation of the works of God in nature, continued and deep thinking upon the greatness and wisdom of God, and listening to the speculations of men in the ordinary walks of life, are helps to reverence and to increase in knowledge and wisdom. In order to "bring forth fruit in old age," we must keep our hearts fresh and our heads alive.

HOW TO ARREST THE DOWNWARD TREND OF RELIGION

By A. J. SMITH, Missionary

HERE are five great factors that enter the spiritual arena for the obstruction of the downward trend of religion. The first one of these is a Holy Ghost baptized ministry. The man in the pulpit occupies a very important and responsible position. When the preacher ceases to be an instrument through whom the Holy Ghost can work and demonstrate His power, and through whom God can convey His message to the world, he is no more the instrument for the obstruction of the tide of worldliness that is coming into the Church, but is a tool in the hands of the devil for the destruction of the spiritual life of the Church and the damning of the souls which he is set to help save.

The next obstruction to this downward trend is: Back to the old Bible; back to God and to the instincts of childhood. We must accept all of God's Word and do what it says. "Oh, give me back my childhood faith in God," cried Malcomb Southland after he had lost his Savior in the halls of a godless university. Man cannot be satisfied without God, no matter where he goes or what he does. It is God alone that can fill the void in the human heart. A French soldier was dying in a Geneva hospital. He sent for his father. When he came the boy told him that the doctor had given him up to die, and that there was no hope for him. "I can't eat anything," he said, "I have no appetite." His father took out of his pocket a piece of home-made rye bread and gave it to him. "Oh, that's so good, it's so good," he said. His appetite returned and he recovered. The cry today is, give us the Bible; preach to us the unadulterated truth, the gospel of Jesus Christ. This will bring the people out of their spiritual lethargy. It will create a hunger for God and salvation.

The third factor is: Genuine revivals. The church that has no revivals is spiritually dead. The church upon whose altar the revival fire burns, is the one where God can work and where He loves to be. In many a church the hands of God are tied that He cannot work, because revivals are not wanted. Lord, send the power upon us.

Again, there must be a promotion of the great cardinal doctrine of scriptural holiness. Many people who call themselves Christians have an aversion for the very term holiness. I cannot believe that anyone who is truly born of God and is walking in all the light that He gives him will oppose this doctrine. I have never heard of a person on his deathbed saying, "I am glad that I fought holiness." Imagine hearing someone in heaven say, "I am happy to think I opposed you holiness folks down there." Well, we shall never hear anything like that up there. We must get the "fight" out of our hearts here. Some would have us believe that sanctification is a development.

That as we grow older the power of passion decays and the carnal mind is gradually destroyed. Others say there is a peculiar property in the dark waters of death that cleanses. Whatever they may say, it does not change the fact that "The blood of Jesus Christ his Son cleanseth us from all sin." Praise God for this simple way! "By faith our hearts are purified."

In order to arrest the downward trend of religion there must be: Prayer of the godly. We cannot overestimate the value of prayer. In all ages the men and women who have prayed and agonized have accomplished things for God. There are four books which have wonderfully helped me in my prayer life, and I am sure they will be helpful to others if they read them: "The Preacher and Prayer," by Bounds; "Quiet Talks on Prayer," by Gordon; "Praying Clear Through," by Harney; and "With Christ in the School of Prayer," by Murray. Let God's people give themselves to praying, for when the Church goes on her knees the devil trembles.

THE SONG OF THE CHRISTIAN LIFE

By MISS VIOLA REINHOLDT

▼ HERE is an analogy between a musical composition and the Christian life. First, many compositions have an "introduction." usually consists of two "phrases," making what is called a "period." A phrase is a portion of melody ending in a "cadence," or it is the smallest complete musical thought. A cadence means a degree of finality (from the Latin cado to fall) and is indicative of a falling of the voice or a breathing point. Now there is cadence at the end of both phrases in the period, but they are not alike. The cadence at the end of the first phrase is not whole, but requires the second phrase to complete it. The introduction to the Christian life is like this. The first phrase corresponds to regeneration, the second phrase to entire sanctification. When we come to the phrases of regeneration there is a resting point, but the cadence will not allow us to stop there. We need the second phrase to complete it, and when the phrase is completed the cadence is whole and the period is finished.

And this last cadence always strikes the "key note" at the end. And thus it is in the Christian life, a pure heart is the final chord of entire sanctification. It is, so to speak, the center of gravity around which all the other tones of the scale gather.

The Psalmist exhorted us to "Play skillfully with a loud noise"—that is, let the sense and sound accompany one another in your lives. We are to play skillfully in that our words and deeds are in harmony with our profession, and we are to play loudly so that others may be attracted.

But after the "introduction" there are other things which must "follow the rules." First of all, the "key" must be firmly established. There must be no exceptions here.

Then the "melody," the distinctive tune, must ever be present. In the Christian life this means that habits and actions and thoughts must be ever in keeping with the key note, "Holiness unto the Lord."

Also the "meter," the accented beat, must be established. But for these the melody might become monotonous. In the Christian life this stands for the special blessings, the unusual outpourings of the Spirit, which God sends for our encouragement.

Then there is the "rythm," the relative tone lengths, which gives the melody its characteristic motion. This stands for daily prayer and Bible reading and meditation upon the goodness and mercy of God. These are the things which really distinguish us from the world and make of us a "peculiar people."

And finally there is the "tempo," or degree of speed at which the music moves. A slow, dull piece of music has monotonous melody and the accented beats can scarcely be distinguished. But when the "tempo" is picked up both melody and rythm are improved. This indicates the place of attendance upon the services of the church, N. Y. P. S., Sunday school and other means of grace.

And all the way through the composition must be unified. And thus our actions on week days and our worship on Sunday, what we tell one person and what we tell another, must all be in harmony. And all the way through the "key note" will help out—that is, full salvation will be the underlying theme in every Christian experience.

We all like to hear music that is even and smooth and which has a soothing effect, and we all like to see Christian lives that are uniformly pure and peaceful and holy.

Now "jazz" is the term for "syncopation," the alternating of chords so as to give a choppy effect. It is a jumble of tones, with broken meter and poor rythm. This is a type of the poor sinner's life. After one has become educated to good music, jazz becomes distasteful to him. And after one has known Christ, sin no longer holds charms for him.

Many times just before the close of a piece of music there is what is called a "coda," which is a summary or review of the entire piece just before the last note is struck. So may we, too, look back upon a life well spent for Jesus just before we strike the last joyful note and enter fully into the Land of Music and Song which lies just beyond.

SAWYER, N. D.

TERSE SENTENCES

By REV. ISAAC E. TERRY

Church boards should not ask the prospective pastor how large his family is, but how great his God is.

Jesus came not to condemn but to save (John 3:17). Let who will condemn, our part is to follow our Master in saving men.

The heel of Jesus (Genesis 3:15) was bruised during His earthly ministry. But Satan's head is finally to be bruised. This means that Satan will finally lose his usurped dominion.

OUR NAZARENES IN THE EAST

By General Superintendent Goodwin

N my way from New England to our new field in the Carolinas, I made two stops for night services at Brooklyn and Baltimore. We had a most gracious service with Rev. A. G. Crockett, pastor of our John Wesley church in Brooklyn. This was somewhat a union service, or at least the pastors of several other nearby churches were present and took some part in the service. The house was well filled and there seemed to be a very fine spirit among all our workers present. I should judge that all our pastors and churches around New York City are having quite a difficult problem in planting large churches in this great center of population. There is a very large foreign population to begin with, and many of them do not speak the English language at all, and those who do are filled with prejudice against Protestantism of any kind whatsoever, or they have no interest in any kind of religious truth. However our churches seem to be not only holding their own, but to be making a small advance, although against greater opposition than in almost any other city in America. Our pastors and churches need inspiration and courage in this trying situation. Rev. Crockett has made a most heroic effort to put our work on the map in this great center. At times the way must have seemed very dark, but from my present outlook it would seem that light is breaking through the clouds and a better day of hope is dawning for his loyal people. Their present location is not bad, although they may make a change in the near future to something better. It will take mighty heroism and great sacrifice to carry forward the work; but it can be done and I believe it will be done. It was a great joy to meet so many of the pastors of the near churches who were present to shout us on. God bless them all.

Rev. Higgs, pastor of our church in Baltimore, gave us a royal welcome at his church and had a good congregation of devoted people. Brother Higgs has done a great work in this great city, and seems just in the beginning of greater things. He has been the pastor of this people for about seven years, and has great plans for our work in Baltimore. I was royally entertained in the home of Brother Slocum, one of the strong business men of that city and one who has meant so much to the pastor in his aggressive efforts through the years. It was a great pleasure to see the District Superintendent, Rev. Maybury, in the service. He added much to the inspiration of the hour. This year bids fair to be the best of all his long and efficient service as District Superintendent of the Washington-Philadelphia District. He has already organized several new churches and has more to follow

It was a happy opportunity to visit with Rev. Beers, our old friend and brother of New England memory, who is now the beloved pastor at Norfolk, Va. Brother

Beers is doing well and we had a pleasant time in his home. He has plans for the enlargement of the work and hopes to plant our church in Norfolk proper as well as in Portsmouth, across the bay. We trust he will be able to put on his desired campaign in and around this great city of Norfolk. He has a noble band of devoted people who will stand with him in these great efforts. It was a joy to be with them. We bespeak advanced efforts in evangelism in this great and growing field.

My purpose however was to speak of our growing work in the Carolinas. For many years we had strong invitations to take the church into these states, but we have not been able to do so until about two years ago. Just two years ago in November our church in Charlotte, N. C., was organized. This was the second church in that state. A little over two years ago Rev. Chas. M. Harrison was invited to undertake evangelism and organization in this field. Indiana District became interested in the effort and we asked Brother Harrison to undertake this pioneer work in the Carolinas. Brother Short, then the District Superintendent of Indiana, personally assisted Brother Harrison in the work at Greensboro and Charlotte. While Greensboro has had more or less of a struggle. Charlotte has come right to the front under the pastorate of Rev. Maish, Brother Maish has a stronge force around him and is sure to have a great work in that beautiful city. Rev. Harrison, the Superintendent, has opened work in ten or twelve other places and now has a membership of about 300 in this mission district.

The outlook for the work in North Carolina is very wonderful indeed. Rev. James Green has just come to the church, which has given our workers much joy and inspiration. Brother Green is not so well known outside of the state where he has given much of his time, but he is greatly beloved by all who know him. He plans to give his time to the organization of our work and is already holding meetings in the already organized churches. Just like a strong man of character, he went to his annual conference and resigned and informed them he was uniting with the Church of the Nazarene. We did not meet this hero of the cross, but all spoke so highly of him and rejoiced in his interest in the work, that we became acquainted with him right away, for we appreciate such characters who stand for the truth. But this is not all, his loyal friend and brother in the work of holiness, Rev. Raymond Browning, whom we had met at Lawrenceburg, Tenn., at the District Assembly, and his wife united with the church at Charlotte, N. C., at the same service with Brother Green. This has put new life and holy joy into the new churches and our brethren are fairly walking in the air of holy inspiration. It will not be needful for me to say that Rev. Browning is

also a strong man and a very able preacher. Sister Browning is a very devoted woman and filled with Nazarene vision and determination to establish the Bible doctrine of holiness through the Church of the Nazarene. Brother Cook and wife are fighting a hard battle in Greensboro, but we believe they will win and bring the work forth into great victory.

We now have a strong force of workers, and if we can gather the funds needed we shall soon have a great district in the Carolinas. Already Brother Green and Brother Browning are planning to give their time to this great work. Rev. Browning is a strong evangelist and could book his time twice over with calls from our churches, but he told me that he felt led to give himself to the work of building something in his own state which would stand until Jesus returns. He declared, "Money is nothing, the work of God is everything. I want to do something for God and the Church which will abide, and lay a good foundation for the future." May the blessing of God ever rest upon such men and give the church a force of such characters who fear nothing but sin and love only our Lord Christ. We feel sure that success will crown this great home missionary enterprise of the church.

New calls are coming from many cities in these states and the field is wide open for aggressive work. The Superintendent, Brother Harrison, is buying a new church in Salisbury, and is putting on a campaign there which bids fair to result in a good organization. Brother Mathews is opening the work in Asheville, and the workers expect to strengthen this effort before spring. Our workers there have a good vision and do not expect to enter small towns, but rather to enter the larger cities and thus plant the work in the centers of population. They do not intend to interfere with other holiness bodies, but rather to help plant this glorious gospel in the great cities. The field is wide open and the outlook most encouraging. The expectation is very bright that they will have at least 500 members before spring, and in this event we have promised them a complete district organization before the coming General Assembly, which opens June 13th at Columbus, Ohio. I trust all our people will pray much for Rev. Harrison and his workers in that great field. Our Brother Harrison is a very heroic soul, wonderfully saved from a life of sin, and blessedly kept in victory. God has wonderfully used him in this effort to establish the work in these parts. This is just a little of what the General Board has been doing with the home funds of the General Budget. This movement not only must go, but it is already going. We are in the midst of a mighty Nazarene revival which is sweeping through all the states of the Union. Thousands are being won to Christ, and who shall despise the day of small things? Some did at the very beginning of this movement, but unless there is a sudden change some of these onlookers will soon be looking for a job if they loyally preach "second blessing holiness with the Holy

Ghost sent down from heaven." On with the battle, brethren, everywhere, the revival is going on. Our men of the Eastern Coast are not sleeping. "Deep Spiritual Life" shall be our battle cry.

DO YOU KNOW?

HAT this new year of 1928 marks what is probably the greatest era of opportunity for spreading scriptural holiness in all lands that the world has ever seen? That there is scarcely a village or town or country—community or section of a big city but what would respond to a genuine full-salvation message if it could be brought to the people?

That whole regions are just awaiting the coming of the holiness evangelist, and scores of people everywhere will accept our message, find salvation in the name of our divine Lord, receive the experience of entire sanctification and become aggressive Nazarenes? It will all depend on whether we reach them.

Do you know that this new year of 1928 ought to see a special campaign for establishing holiness in New York City, where, in the city proper, we have no church? With several million people we ought, we must, make a descent upon it, and establish scriptural holiness in that mighty metropolis. We ought to plan for an increased work in Detroit, Mich. That aggregation of humanity now has a million population, and only one outstanding church in its midst that holds forth the Nazarene doctrine, the Nazarene experience, the Nazarene aggression. Shall not 1928 see two or three more established there?

Chicago ought to have a half-dozen more spots devoted to heart purity. Kansas City must have several. Los Angeles could support a dozen, and not interfere with one another. And then there are hundreds of cities that have from fifty to sixty thousand population that are so far untouched by the Church of the Nazarene, and many of them by no holiness church of any name. Cities of ten to twenty thousand population could be located five hundred strong, which know no place where hungry souls could find Jesus and get definitely saved, and where full salvation altars are presented to penitent believers. There are a thousand cities and towns of five thousand or a few more inhabitants, that have no humble church that is devoted to spreading holiness.

Do you know that not one of these places, great or small, in any section of the land, but what would welcome the message of our movement if we could but reach them? There are hungry people everywhere. There are souls that are now cursing God with blistering oaths, that if they could but hear the message of Christian holiness would repent, get saved, sing praises to God and help win others to Him. We are well aware that there are also thousands, yes millions, that would turn us down with a scoff, a sneer and an oath. There are other millions who would not hear us if they were within sound of our message. The age thunders so loudly in their ears that they

cannot hear the sound of song or the voice of prayer or the call of the earnest preacher. We are heart-burdened about these, to-be-sure; we sigh to think that they will elect to eat the "apples of Sodom" here in this world, and choose the worst that can possibly happen to them in the world to come. But we grieve over those who would hear our message if they had an opportunity, and yet cannot because of our inability to get to them. We sigh most, we feel the heart burden most keenly, for the hundreds and thousands who would gladly yield to God if someone would tell them of Him!

What shall the program of our church be, for 1928, for the unreached regions of the United States, Canada, British Isles, and adjacent lands? Would that every Nazarene would catch a new vision of the possibilities of evangelizing the waste places of the lands of the English speaking race. Out of their multiplied millions there are at least a hundred thousand who are reachable today with the message of salvation from all sin. Where will hosts of this hundred thousand be when the shades of 1928 are dropping into the sea of eternity, a year hence?

What shall the church do for those who are hungry for its message in foreign lands? When war-fretted China rests from her nightmare of slaughter she will sigh harder than ever for the voice of those who can bring "peace on earth, good will to men." India with all her recent restlessness will have wide-open arms not only for the "Christ of the Indian Road," but for the Christ of Gethsemane's garden, of Pilate's judgment hall, of the lashed and bloody back, the Via Dolorosa, and the Calvary road! Africa alone would give the Church of the Nazarene ten thousand souls, in this one year, if we had the helpers to train and prepare them. South America would double her contribution, and Mexico and the Barbadoes would roll us up several thousand if we could send them assistants enough to do the work.

Do you know that the world is ripe and ready to accept in startling numbers the message of full salvation in Jesus Christ? Is the Church ripe and ready? What will it do in 1928?

J. G. Morrison, Executive Field Secretary.

SENTENCE SERMONS

Compiled by REV. HENRY BELL

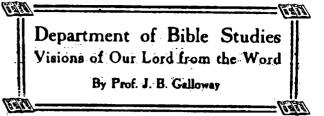
Instead of talking so much about the sawing being so hard, why not sharpen the saw?

The Sunday school teacher who spends little time on his lesson would expect the state to hang a doctor who was as careless over the physical condition of his patients as that Sunday school teacher is over the spiritual condition of his pupils.

There is something wrong with a man if he does not wish to succeed, but there is also something wrong with him if this wish is actuated by selfish purpose.

Whenever you see a man with a cane, he is lame somewhere, but better not be too blunt in telling him this.

If a Sunday school teacher fails to make the lesson interesting for his children, the children will make it interesting for him, and I do not blame them.



PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The fiftieth week's portion)

- I. Read Your Bible Through Section
- 1. For the Morning Watch, Job 38-42.
- 2. For Personal Meditation. Zech. 6—14 and Mal. 1—4.
 - 3. For the Evening Devotion, Esther 6-10.

The Bible is an inexhaustible treasure of riches. As we turn slowly page by page and linger here and there with a favorite passage we may extract precious spiritual food for the day's tasks. The Psalmist sang "Thy word is sweeter than the honey, and the honey comb." Why be satisfied with the wine of the kingdom found in one cluster from the vine? The whole vine is full of sweetness. We may enjoy the fruit from each branch. There is a divine unity of the whole Bible. Universal principles of morality given millenniums ago are just as true today. The Bible interprets all ages and speaks all languages. It was written by Jews but its messages are universal. It is for you, it is for me. It is old yet ever new. Let no one make you think you need a new gospel. Paul speaks of the new gospel, another gospel, which is not another, but there be some who trouble you, and would pervert the gospel of Christ. He warns them against such a gospel by saying that, though an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed (Gal. 1:6-9).

II. A Choice Verse to Hide in Your Heart for Each
Day

What God Does With Our Sins

Sunday, He covers them, Psalm 32:1.

Monday, He abundantly pardons them, Isa. 45:7.

Tuesday, He removes them as far as the east is from the west, Psalm 103:12.

Wednesday, He casts them behind His back, Isa.

Thursday, He blots them out as a thick cloud, Isa. 44:22.

Friday, He casts them into the depths of the sea, Micah 7:19.

Saturday, He remembers them no more, Jer. 31:34.

PART Two. THE YEAR'S VISION OF OUR LORD

The Wonderful Christ of the Whole Bible **

The Bible is one great picture gallery of visions of our Lord. If you would find the magic key to unlock its treasures you will find it in Jesus Christ. The

immortal Bunyan calls the Scriptures "The House of the Interpreter." May we be able to explore its apartments and mystic chambers! Here and there we find great columns of marvelous truth that no passerby can fail to see. The more we see of its spacious portals the more we are convinced of its supernatural origin. It is too splendid and marvelous a structure to come from the hand of man. The historical chambers are full of personal portraits and types of the One to come. The symbolical chamber has a marvelous portrayal of our Lord's glories in tapestries of many hues. The tabernacle, the priestly robes and rites, the feasts, sacrifices and offerings are meaningless until we see Him whom they portray. The messianic chamber has its hundreds of prophesies which point with an index linger to the coming Messiah, the Savior of man. Psalms of praise may be heard coming up from the sanctuary, ever singing His glory. Into the chapel of the gospels of His incarnation we may follow His earthly career. Through a new door of Pentecost we see the Christ of the churches, and on we climb up the steps to the last pages at the very portals of heaven and hear Him calling, "Come, and whosoever will let him take of the water of life freely." Each Book has a vision of our Lord.

In Genesis He is the Seed of Woman.

.In Exodus He is the Passover and the Way of escape.

In Leviticus He is the spiritual High Priest.

In Numbers He is the Star of Jacob, and the Brazen Serpent.

In Deuteronomy He is the Prophet like Moses.

In Joshua He is the Captain of the Lord of hosts.

In Judges He is the Messenger of the covenant.

In Ruth He is the Kinsman Redeemer.

In Samuel He is the Seed of David.

In Kings He is the King of kings.

In Chronicles He is the Lord of lords.

In Ezra and Nehemiah He is the Lord of heaven and earth.

In Esther He is our Mordecai working for His people.

In Job He is the living Redeemer.

In Psalms He is God's Son.

In Proverbs He is True Wisdom.

In Ecclesiastes He is the One above the sun.

In the Song of Solomon He is the Fairest of ten thousands.

In Isaiah He is the Suffering Messiah.

In Jeremiah He is the Lord our Righteousness.

In Lamentations He is the Man of Sorrows.

In Ezekiel He is the Son of man.

In Daniel He is the Messiah cut off, the Stone cut out of the mountain.

In Hosea He is the Son out of Egypt.

In Joel He is the One who pours out His Spirit.

In Amos He is the Lord who speaketh to thee.

In Obadiah He is the Lord thy Deliverer.

In Jonah He is the Risen Prophet.

In Micah He is the One born in Bethlehem.

In Nahum He is He that bringeth good tidings.

In Habakkuk He is the Holy One from Para.

In Zephaniah He is the Lord thy God in the midst of thee.

In Haggai He is the Lord of hosts.

In Zechariah He is My Servant the Branch.

In Malachi He is the Sun of Righteousness.

In Matthew He is the King of the Jews.

In Mark He is the victorious Servant.

In Luke He is the perfect Man.

In John He is the Son of God.

In Acts He is the Heaven-received Christ and the Spirit-giving Christ.

In Romans He is the righteous Lord.

In First Corinthians He is the First Fruits of the resurrection.

In Second Corinthians He is our Consolation.

In Galatians He is our Liberty.

In Ephesians He is the Head of the Church.

In Philippians He is the Equal of God.

In Colossians He is our Completeness.

In First Thessalonians He is our Sanctifier.

In Second Thessalonians He is our Coming Lord.

In First Timothy He is our Hope.

In Second Timothy He is Christ Jesus our Lord.

In Titus He is God our Savior.

In Philemon He is our Reconciler.

In Hebrews He is our Priest like Melchisdec.

In James He is the Lord near by.

In First Peter He is the suffering Lamb.

In Second Peter He is the Lord of glory.

In the Epistles of John He is the God of love.

In Jude He is our Preserver.

In Revelation He is First and Last, the Lord of all.

THE LESSON ILLUSTRATION

At the time of the Reformation a little girl was playing in a printing office where Luther's Bible was being printed. She found a scrap of John 3:16. "God so loved that He gave." This was a new revelation to her. She repeated it over and over until she had memorized it. She became thoughtful and happy. Her mother asked her one day, "Gretchen, my child, what has come over you of late? You are so dutiful and kind, and I notice you are so happy and always singing." "O Mother, I am so happy because "God so loved that He gave." "Gave what, my child?" "Oh, I don't know what He gave, but if He loved the world well enough to give anything, I shall never be afraid of Him again."

Repentance and justification and regeneration and full consecration are prerequisites and antecedents of holiness; while growth in grace and hope of the second coming of Christ and enjoyment of prospects of heaven are consequences and subsequents of holiness.

WORLD WIDE NEWS, NOTES AND COM-MENTS OF GENUINE INTEREST BRIEFLY TOLD

By REV. C. E. CORNELL

Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and need.—George Fox.

According to a University of Minnesota scientist a fly tastes with its feet and not with its proboscis, as generally believed.

Inaudible to the human ear because of too high pitch, a French inventor's fog signal can be picked up by ships equipped with receiving apparatus and converted into sound.

A census of publications shows that there are 846 daily newspapers published in Japan, with 338 weeklies and 3,729 monthlies and other regular publications. The number of regular publications has more than doubled since 1918.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God (2 Sam. 23:3).

Lord, we have wandered forth through doubt and sorrow, And Thou hast made each step an onward one; And we will ever trust each unknown morrow— Thou wilt sustain us till its work is done.

—S. JOENSON.

Jesus undoes sin's work. He unties sin's knots, tears away the bonds, sets the man free, and flushes in new life. Sin cripples the body with weakness and disease, the mind with stupidity and prejudice, the spirit with selfishness and self-will, and the life with stain and evil habit. When Jesus is allowed free swing he frees body, mind, spirit and life of all that hurts, and gives new life in flood-tide measure (Mark 7:24-30).

Striving for originality, a wealthy man of India has an automobile with body shaped like a swan, which opens its mouth and hisses instead of honking as do other cars. The hiss is provided by exhaust gas from the engine. A comb-shaped globe on the bird's head and a necklace of lights take the place of the usual headlights.

Eating their way through an inch and a half of lead, some steel wool wasps recently made their dash for liberty in London. A piece of pine infested with larvae of this insect had been used as a core on which to roll sheet lead. On reaching maturity the wasps started through the lead instead of the wood. They cut through 15 sheets of metal, each of which was one-tenth of an inch thick.

A great surplus of women is a grave problem in Denmark. According to the latest statistics, there are 1,035,000 women and 925,000 men, which gives a feminine majority of 95,000. In Copenhagen, where one-fourth of the population live, there are 60,000 more adult women than adult men.

Roumania, Bulgaria and China are among the few nations in which radio broadcasting is prohibited.

Lightning is said to strike trees with rough, furrowed bark more frequently than those with smooth bark.

A radio receiving set has been built to operate 550 pairs of head telephones and 42 loud speakers in an English hospital.

"I am persuaded, that neither death, nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

"AMAZING GRACE"

By Bastl W. Miller, Evangelist

And Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

HEREVER one found Jesus He was calling sinners unto Himself. He met Matthew at the table of custom, and bade him follow Him. At the side of the sea the fishermen heard His voice, saying, "The Master is come and calleth for thee." The accused woman heard those matchless words, "Go, and sin no more." Those bound by demon chains heard him say unto the demons, "Come out of him." Or those sick of palsy caught His word, "Take up thy bed and walk." Or the blind, the deaf, the maimed and the halt felt the thrilling power of Christ when "He reached forth His hand and touched them." All that sought Him listened to words such as never man spake, "Thy sins are all forgiven thee."

There was never a case too hard for the Master—demon bonds were snapped asunder—physical ailments were relieved—the deadening virus of sin was removed from the souls of all, when "Jesus passed that way." The scarlet sins He made as white as snow; the hearts dyed with crimson red were purified as wool. When the heated coal from off the altar of His heart touched the sinner, iniquities were purged. As a refiner of gold, a purifier of silver, the Christ left never a stain of sin in any soul into which He came. Those majestic words, falling with liquid melody, "Behold I stand at the door and knock" have re-echoed down through the centuries—may He enter thy soul. The crimson stream from Calvary flows through every land and age.

This is the story of "amazing grace." These words of welcome of Christ come to all. They bid to rest; they call to a life of holiness, resplendent with the glory of the Sun of righteousness. To the soul whose light flickers as a flame in the wind, or as dying lamps in sepulchres, it is an invitation to be "the light of the world." To those on the wildest tides of life, floating over them as the froth above the idle wave, it is a bidding to the calmness of eternal soul rest. To those whose lives lack the joy of the Spirit, this is a summons to "joy unspeakable and full of glory." Without peace, this invites to the experience of blessed assurance, "the peace of God which passeth understanding."

My soul, learn then the story of amazing grace. Christ thy abundant supply of grace shall be. He shall gild thy nights with glory. He shall bespangle thy cloudiest days with the bow of promise. Into thy heart He will breathe a song as sweet as the ripple of the crystal stream of life over its diamond bed. For thee He shall be streams, refreshing and bubbling, in thy deserts. In the storms thy covert is He; in the battle, thy buckler and shield. He shall lead thee into pastures green and shady, sweet scented with the breath of heaven. He will paint the darkest night rosy with the rifts of the brightest dawn. Christ will enchant thee with heavenly melody; bless thee with the touch of His glory; enrapture thee with sunset gleams of the city celestial. Gladsome will be His presence in thy inner being. With Him, sitting together in heavenly places, shall be thy seraphic pleasure. But such ecstacy for thee, a sinner saved by grace, lost but found, blind but now seeing comes only from grace, amazing grace! Then with thy deepest praise sing the refrain:

"Amazing grace! how sweet the sound That saved a wretch like me! I once was lost, but now am found, Was blind but now I see."

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

Once I heard a preacher say that no one can judge a person's whole character by one period or happening in his life. "If your opinion of Elijah is based on his flight from Jezebel, then you know very little about this grand old prophet. And if the main thing you remember about Mark is that he failed to go on in the work with Paul and Barnabas, then you do not know the real Mark," he said. And it was because I wanted you to know the real Mark that I urged you in our last talk to open your Bibles and read carefully each of the nine passages in which he is mentioned. If you did that you have an all-round view of Mark's character. You know that he failed, that he played the weakling on that first missionary journey. But you also know that he tried again, and this time made good. And by this We mean that he made good not only as a Christian but as a Christian worker and preacher. Paul tells us that. "My fellow-worker," "my fellow-labourer unto the kingdom of God," "a comfort to me," "profitable to me in the ministry," is the way he speaks of Mark in later years.

Mark's greatest work, however, was not his "profitable ministry," nor the faithful way in which he stood by Paul, the prisoner, in Rome. No, the crowning achievement of his life is the little book in the New Testament which bears his name.

Perhaps some of you would like to ask if it is certain that the Mark we have been studying about is the Mark who wrote the Gospel. It has been almost universally accepted among Bible scholars that he is. Some, however, do not agree with this. They say that the Mark who wrote the Gospel was an intimate friend of Peter's, for the strong influence of that apostle is clearly seen in the book. He is therefore, the "Marcus, my son" whom Feter mentions in his letter, they tell us. We all believe that. But those scholars go a step farther. They hold that the Marcus of Peter's letter is not the Mark or Marcus of Paul's letters. For since Peter and Paul did not labor together and seldom met, it is unlikely, they declare, that the Mark who was Peter's intimate friend and associate could at the same time be the intimate friend and associate of Paul! That sounds like queer reasoning to ordinary folks like you and me. sometimes wonder if scholarly men don't study and reason and go into things until they find difficulties where we plain people see only a very straight, simple pathway.

What then are the facts in the case as we learn them from the Bible? First, we know from Paul's own words that the Mark or Marcus who was his fellow-laborer, was the John Mark (also called John in Acts 13) who failed him on that first missionary journey. Second, from Acts 12:12 we know that the mother of this same John Mark was Peter's friend, for he went directly to her house as to a "familiar home" the night he was delivered from prison. This surely indicates

that Peter was on terms of intimacy with the family, and would account for the intimacy and friendship between the apostle and Mark, the son of the house. The plain, simple, scriptural explanation then seems to be that Mark was a friend and associate of both the apostles. And this leads us to accept the almost universal belief that there is but one Mark in the New Testament, the Marcus of both Peter and Paul, and the author of the Gospel. The Gospel according to Mark is briefer than the accounts given by Matthew, Luke and John, but we must not get the idea that it is not of priceless value. Let us suppose that the three longer gospels had all been preserved but that Mark's little book had somehow been lost. Would it have mattered much, made any special difference? Indeed, yes! The Christian world would have suffered an irreparable loss if it had missed Mark's Gospel. Why? Because our knowledge of the character and life of Jesus would be incomplete without the picture of Him which Mark gives us. In other words, it would not be possible for us to have an all-round conception of Jesus if Mark's little book about Him were left out.

As we study the four Gospels we must bear in mind one fact, and that is that each writer brought out some strong characteristic in the type and person of Jesus which had already been forctold in the Old Testament. With Matthew, as we have seen, it was that Jesus was the son of Abraham; the direct heir of David; the King of the Jews. Luke develops the great truth that Jesus was not only the son of Abraham. He was also the son of Adam, thus kin to the whole human race, and therefore, the Son of man (or the Son of mankind). John, whose account was the last of the four, goes past Abraham and Adam, back to the very beginning, and reveals Jesus to us as Christ, the Son of God.

What then does Mark reveal to us? Mark presents Iesus to us in His character as Servant, a phase of the life and personality of our Lord which many of us see very dimly, if at all. We must not think this idea originated with Mark. No, he evidently studied the Old Testament scriptures more closely than we do. And in the inspired writings he found that Jesus, Son of God, would not only be Son of David according to the flesh when He came, but He would also be Servant of God, coming to earth to do certain work for the Father. Had you ever thought of Jesus in this way? Of course, all of us know that God, speaking of Jesus, on more than one occasion said: "This is my beloved Son in whom I am well pleased." But how few of us remember that He also said: "Behold my servant in whom my soul delighteth." If you want to appreciate Mark's Gospel, then, you must read carefully the scriptures which Mark pored over, the scriptures which tell us about Him as Jehovah's servant. Read Isaiah 42:1-21; 50:4-11;

52:13; Zech. 3:8. It was because Paul know these scriptures that he wrote in Philippians: "Let this mind be in you, which was in Christ Jesus: who, being in the form of God, ... took upon him the form of a servant."

19

It is true that Mark stresses the kingship, and the humanity, and the deity of Jesus. But his chief concern is to present Jesus to us as the wonder-working Servant of Jehovah, "living and acting among men in the fullness of His living energy."

Now, that you know the purpose which Mark had in writing, read his little book through carefully. If certain words attract your attention because they are repeated quite often, be sure to underscore them. And when you have finished the book, if it were possible to compare notes I think you would find that all of you have underlined two words straightway, and immediately (one in the Greek) What sort of impression do those words make upon us? They give us the idea of ection, and of prompt action at that. And reading the context of those characteristic words, we get what is to many of us a new vision of Jesus. For however quiet and uneventful the "silent years" at Nazareth may appear to have been, Mark makes it plain that the public ministry of Jesus was one of intense and incessant activity. Jesus wasted no time. Every hour was made to count in His busy life. He preached to the multitudes, and grasped the opportunity to do personal work with the individual. He taught the people who crowded to hear Him, and conducted a private training school for workers and preachers. He held great public healing services, but took time to go in person to the sick chamber of Jairus' little daughter. The people thronged Him until, as Mark graphically expresses it, there was no leisure so much as to cat. He toured the country as an evangelist, preaching, teaching and healing as He went. These tours were systematic and thorough, covering a large part of Galilco, Judea, Samaria and Perea. If you will examine a map which traces out these tours you will find that they took Him north and south, east and west and on both sides of the Jordan. Indeed, our Lord's footsteps fairly crisscrossed the country, and as we follow the prints of those feet we begin to get some idea of the miles upon miles that Jesus walked in order to do the work He came to do. There was never a busier man than Jesus, and until we grasp this fact we know Him only in part.

The things we have read and heard have given most of us some very clear ideas about Jesus. We have been deeply impressed with His divine love, compassion and wisdom, with His forgetfulness of self; His tenderness and humility. But not many of us have seen Him as a man of intense activity, an able manager of affairs, who so systematized and organized His work, and so utilized every moment, that He crowded the labors of a lifetime

(Continued on page 21)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week in my California letter at Boyle Heights, and on Saturday night we made a run to Van Nuys and had a fine service in the First Baptist church. There we have a fine young pastor, and we

went over the top for the college. On Sunday morning, November 27, we were in our own beautiful First church, Pasadena, of which Dr. H. B. Macrory is the great pastor. We had there one great service, and if my mind serves me correctly we went over the top and then some. In the afternoon we were with Brother Graham at Graham church, where we had another fine service and went over the top for the school.

We moved on from Graham to Long Beach where Rev. L. A. Reed is our fine pastor. There we have one beautiful and great church and we received a fine offering but we did not quite go over the top for the college, but Brother Reed has the largest church debt of any church in the district. They gave us a fine offering and we had one great time together. I judge that Reed is one of the finest young men in the United States. May heaven smile on them.

Monday found us at Midway City, and Tuesday night found us at Hermosa Beach with Brother and Sister Baker, and we had one great service with them. The offering came up fine. Brother and Sister Baker are products of the Pasadena College and they shouted us on while their good people went over the top for the college. On Wednesday night we were at Hawthorn with W. P. Jay and wife. They are most excellent people, and we had a fine service at Hawthorn and enjoyed it to the limit. I sort of feel like Brother and Sister Jay belonged to me as he used to live with us at Peniel.

Thursday night found us at Downey, where we have an excellent pastor, Rcv. F. A. Fairly. He is a most beautiful gentleman and we had a fine service. They did their best for the college and rolled up a fine offering, and we had a delightful time. On Friday night we went to Gervanza church, out in East Los Angeles, where we have a fine pastor, Brother Butcher, a most excellent young man, and cur service was beautiful: We went over the top for the college and had one delightful time together. Saturday night tound us at Compton with Brother W. E. Ellis. He is building a nice new church and we had a fine service. They rolled up a fine offering for the school, although they are in the midst of a building program. This is one of the churches that have been organized in the last few months, but they are doing things for God at Compton.

Sunday morning, December 4, we were at the old First church of Los Angeles We had a large crowd and a fine offering,

but did not go over the top. Dr. C. E. Hardy is their great pastor, and Professor John E. Moore is their assistant pastor and choir leader. I had Brother John to come out from Oklahoma and assist me there in a revival some eight or nine years ago and he is still there. He has studied very hard under the best voice teachers of Los Angeles and has become one of the best singers on the Western Coast. Dr. Hardy is one of the greatest preachers of the Church of the Nazarene.

In the afternoon we made a run to Burbank, where Brother Clark Frazier is the pastor. This is also a new church just organized a few weeks ago, but they went over the top and up the hill and then some more. They are buying them a fine lot and in a few weeks they will have their building under way. We had one of the most beautiful services almost of the campaign. Sunday night found us at Monrovia with Brother Gray, and we had a fine service and a beautiful offering for the college. Brother Gray is one of the fine students of the college, and they went over the top with their offerings. Monday we were at Santa Monica with Brother Dixon and we had a fine service. We went over the top for the college and everything went fine. We have a fine church at Santa Monica. It is new and not quite finished up, but it is a beauty. Our good Brother H. R. Beegle is the builder of this beautiful church and we had a fine service and went over the top for the college. We had one most delightful time. Brother Dixon is one of the fine men that went through Pasadona College, and he is a splendid brother.

Tuesday night, the sixth, found us at Glendale. Brother Henry Scheideman is their fine pastor. He is also a product of the Pasadena College. Brother Henry took the Glendale church when we had nothing there but just a possibility, and be stayed by the stuff until he built a splendid church, and he is still the pastor.

This brought us up to the closing of the campaign in the central part of the state, and brought us to the closing of the first thirty days' campaign, and almost to the goal of the great undertaking. In thirty days we made forty-one churches and one chapel service, and one all-day meeting, making forty-three services in thirty days. But thank the Lord, we came out as good as new and on Wednesday morning of December 7, Rev. E. E. Taylor, the business manager of the Pasadena College, and Professor L. C. Messer and this old soldier left Pasadena, Calif., at six o'clock for Somerton, Ariz, for the District Assembly. We arrived in time to preach, and are now enjoying the assembly. More

UNCLE BUDDLE.

The Herald of Holiness is a wonderful paper. Dr. Chapmun's editorials are so good and helpful. Fraise the Lord for such men. Trust he will be our editor for years.—Mrs O. S., Ft. Scott, Kansas.

ARIZONA DISTRICT ASSEMBLY

The Seventh Annual District Assembly of the Arizona District, Church of the Nazarene, is now history. The assembly convened with the Somerton church December 7 to 11 and according to consensus of opinion it was by far the best attended and most helpful assembly ever held in this great state.

Dt. H. F. Reynolds was the presiding General Superintendent. His executive ability, wise counsel, and kindly admonition were of the highest type and efficiency. To know this great man of God is to love him.

Rev. C. E. Toney, whose labors God has honored and who braved the storms and served us so faithfully the past year, was unanimously re-elected District Superintendent on the nominating ballot. He with the co-operation of his splendid constituency, both lay and ministerial, is building up the work of God through the Church of the Nazarene in the state of Arizona.

The evangelistic services were conducted each evening under the large brown tent which was necessary to accommodate the crowds. Brother Bud Robinson and Professor L. C. Messer were in charge of these services, and to those who have heard these men of God no comment is necessary. To know them is to love and appreciate them as God's chosen vessels meet for the Master's use.

Rev. H. C. Hafley preached the opening evangelistic sermon which was greatly appreciated by all. These services proved an untold blessing in spiritual uplift to the entire Assembly. We were unusually blessed by the great body of visitors present, among whom were the following: President H. O. Wiley, Rev. E. E. Taylor, The Girls' Quartet and others from Pasadena College; The Galloway-Reed Evangelistic Party from Los Angeles; Reverends J. E. Bates, S. D. Athans, and W. S. May from San Diego, Calif.; Rev. Seals and wife of Escondido, Calif.; Rev. Damrom, wife and daughter, Holtville, Calif.; Rev. I. M. Mathis, Santa Ana, Calif.; Rev. Ivan Mathis and wife, El Contro, Calif.; Rev. Frank Daniels and wife, Redlands, Calif.; and many whom space forbids us to mention. These brothren and friends contributed much to the spiritual life of the Assembly.

The pastoral arrangements were as follows: Rev. C. E. Toney, District Superintendent; Mrs. Frances E. Barrow, District Secretary; J. W. Forney, District Treasurer; Rev. T. L. Rye, District Colporteur: Phoenix church, Rev. E. G. and Jammie Roberts; Peoria, Rev. P. R. Jerrell; Somerton, Rev. and Mrs. Kilgore; Tucson, Rev. L. M. Payne; Prescott, Rev. Mrs. M. C. Hammond; Chandler, Rev. and Mrs. W. A. Edwards; Casa Granda, Rev. H. C. Hess; Yuma, Rev. O. L. Wright; Chino, to be supplied; Glendale, Rev. A. Essley.

The Arizona District has fought its way through many difficulties, and doubtless

will encounter many more storms, but we are grateful to say that the Church of the Nazarene in Arizona is moving forward with a conqueror's tread. Advancement has been made along all lines, a net increase of from 30 to 50% being shown. God is blessing this wonderful state, and our people have their shoulders under the burden and are going forward along salvation lines with the slogan "Arizona for God "-Reporter.

FOR ALL THE FAMILY (Continued from page 14)

into a brief period of a little more than three years. This is the striking picture which Mark gives us of Jesus in His character and work as the Servant of Jehovah, a picture which seemed to thrill his own heart as he wrote. It is no wonder that the book is brief, the language terse, vivid and even dramatic. Read it with Mark's viewpoint in mind, and you will have a feeling of profound gratitude that this matchless little volume was ever written for us

(Since writing the two articles on Mark and his Gospel, I have learned that our Sunday school lessons for the first six months of 1928 are taken from this book.)

Sunday School Lesson

January 15, 1928 By M. EMILY ELLYSON

tinuation of last Sunday's lesson that we had in this lesson a con-T first glance we might think LESSON Subject: Jesus and Sinners. LESSON TEXT: Mark 2:3-12, 15-17,

GOLDEN TEXT: I came not to call the righteous, but sinners (Mark 2:17).

on healing. And indeed we do continue to see the Master among the sick and suffering, ministering to their bodily needs. By a careful consideration of this lesson from the viewpoint of the assigned topic we see that His care for a poor helpless body, and His care for a crowd of people whom the Pharisees and scribes designated as publicans and sinners, claimed alike His attention. The entire list of human ills has as its background sin, and that is faith-persevering faith. Jesus came to earth to relieve human suffering of both body, mind and spirit. He came to destroy all of the works of the devil. But pre-eminently the work of the Master is for the spirits of men.

There is always this one consideration necessary in approaching Jesus, whether for bodily health or for salvation from sin, and that is faith—persevering faith. Those who can be discouraged by obstacles, and lose sight of the fact that the great Healer came to do for us what we cannot do for ourselves, if they find the door is blocked by the crowd will turn away and say, "I have tried, and that is all I can do." But this is not the faith that commended itself to the Master in the fifth verse of our lesson. It was the faith that tore up the roof and made an entrance into His presence that appealed to Him. Faith is not sitting in quiet until God does it all; but saith is the sure confidence that Christ can be

reached, and can be depended upon to do what He came to do. Faith is expressed by actions as well as by words, and is then just as effective. Jesus saw in the action of these men who carried the sick one, and also in the sick one's willingness to be brought to Him, a faith that He must reward.

But this incident suggests to us also the relative importance of healing and salvation. Jesus said to the suffering one, "Son, thy sins be forgiven thee." He saw in the case before Him not merely a sick man, but a sinner needing forgive-This word from the Master meant the dawning of a new life. A new hope sprang up within him. It meant to the sick man that with this new life within, if he was healed of his bodily affliction he could stand against the old temptation. and if he was not made physically whole he would now have power to endure patiently the disease that made him helpless. So we see the new spiritual life was of much greater importance than a mere healing of the body.

"Look inward through the depth of thine own soul;

How is it with thee? Art thou sound and whole?"

Our physical strength may be feeble. we may move only with pain and misery, or as in the case of the paralytic we may not be able to move at all, but if we possess the life of Christ within we have the great essential to "everlasting life."

With what unmistakable clearness did the Lord Jesus read the hearts of those men, who, sitting in silence, reasoned in their hearts. It was as if they had thought out loud the accusation that in their minds they were making against Him. He read their hearts just as accurately as he read the hearts of the four men and the sick one whom they bore into His presence. In the latter He found faith and a deep concern to receive from Him the healing they were needing, but in the hearts of those cold, calculating, critical Jews He read the serious charge of blasphemy, for they said that He was assuming a prerogative that belonged only to God. It is true that if Jesus was not divine His statement to the palsied man was most blasphemous, for in this He claimed the right to exercise the prerogative of Deity.

The Master knew so well what they were thinking that He began questioning them and answering their unspoken challenge of His divine right and power. He could not prove to them that He had power to forgive sins, for they had no faith, but on the contrary their hearts were full of doubt. He could however demonstrate to them His power to heal a discase which was believed to be incurable, except as God intervened in bchalf of the sufferer. As one scholar has said, "He used the visible power to testify to the invisible," for He said "that ye may know that the Son of man hath power on earth to forgive sins" put this man on his feet with strength to carry his bed home.

We observe here that the prime reason for this act of healing was to prove to them the authority vested in Him, as God's Son, to forgive sin. Just a bit later He answered the questions of these same fellows, which they asked of His

disciples relative to His familiar social life with publicans and sinners, by practically telling them that just as He did not heal healthy people because there was no need for it, so He did not come to call righteous people to repent, but sinners, because they were the ones who stood in need of salvation. There is evidently a bit of satire in the words of the Master, because these Pharisees considered themselves spiritually whole, they were a crowd stiffly starched up in their robes of self-rightcourness and needed nothing from either God or man.

To save from sin was the purpose of Christ's coming. Nothing but the awful lostness of the race would have caused the Son of God to lay aside His royal robe and kingly crown and come to earth to wade through its smirch and filth, and partake of carth's sorrows and distresses. and then go out to Calvary and die like a felon of the vilest character on a Roman cross. He came to save sinners from sin and all of its horrible effects. Do you hear it? Then why should He be seeking out pleasant banqueting halls and easy places, mingling with the Pharisees and scribes who considered themselves whole? Get the force of His argument, which is this: That as a doctor labors among sick folks, so He, the great Physician of spirits, must labor among sinners.

O Thou compassionate Christ, cause us to see Thee at Thy business; and may we become partakers of Thy spirit as we seek to carry forward Thy cause!

NEW YEAR'S GREETINGS KANSAS CITY DISTRICT

God gives us the whole Christ for our salvation.

He gives us the whole Bible for our in-

spiration,
God gives us the whole Church for our Jellowship.

He gives us the whole world for our stewardship

With the whole Christ in our salvation, with the whole Bible in our inspiration, with the whole Church in our fellowship, and with the whole world as our stewardship, as a district, we can start the New Year with a rich, prosperous present and a future that sparkles with golden opportunities

Vision brings our opportunities nigh. Faith releases God through human effort to accomplish the task set before us, while courage drives us on through sunshine and rain to achieve the end of our faith. Hope holds us steady when the lightning flashes and the thunders crash all around us. Love calls us to fight on for the prize at the end of the race, while patience helps us to endure that which God and man cannot curc.

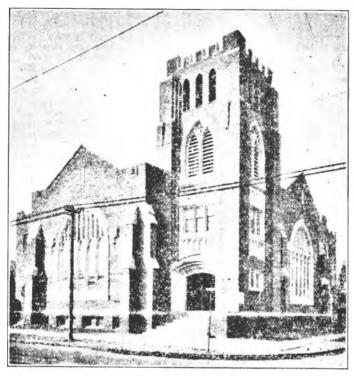
The unified budget depends on us all: The unified budget may have a great fall If all of our members, both women and men,

Don't dig down deep in their pockets again.

The unified budget consists of the local, district, and general financial necessities for the maintenance of a going and growing institution like the Church of the Nazarene.

The storehouse system of tithes and offerings is the ideal scriptural plan for thnancing the church. Anything less than

FIRST CHURCH OF THE NAZARENE, CLEVELAND, OHIO the gospel of a full salvation preached in



Sunday, December 4, was a memorable day in the history of this church. Dr R. T. Williams, after preaching a wonderful sermon from the text, "He saved others, himself he could not save," dedicated the new church building, erected as o result of the prayers, faith, sacrifice and liberality of the members and the friends of this young church. The church was organized in August, 1920, at the close of a tent-meeting held by Dr. and Mrs. J Howard Sloan. A lot 123 x 103 feet at the corner of Havden and Claiborne Avenues was purchased for \$11,000, and a wooden tabernacle 70 x 100 feet was erected. Sister Sloan supplied the pulpit until December 1. During this time a revival meeting was conducted by Evangelist I. C. Martin and the Aeolian Quartet, and the writer was called as pastor, who with his wife arrived on the battlefield December 5, 1920. He found a loval band of Nazarenes numbering thirty-eight and a nice little debt of \$20,000. There is a long story here but, suffice to say, the debt was paid and the blessing of the Lord has been upon the work. Last June the tabernacle was wrecked and work on the present building was begun. The structure is of brick and steel, 65 x 85 feet. In addition to the

auditorium and a large assembly room down-stairs, there are twenty-five classrooms for Sunday school purposes. Two or these classrooms can be thrown into the auditorium, and with the balcony we can take care of a crowd of nine hundred. There is also a pastor's study. The building when furnished will cost \$85,000. The lot has increased in value so that it is worth \$30,000. This with the parsonage recently purchased gives the church a property worth \$125,000. On November 24 Evangelists Jarrette and Dell Aycock began a revival meeting which closed with the services on Dedication Day. Dr. Williams preached in the morning and in the afternoon and Brother Aycock brought the closing message of the day, when twentyseven seekers lined the altar. Special music was rendered by the faculty of the Cleveland Institute of Music, and special messages in song by the Quintet of St. John's M. E. church, Rev. Haidor Lillenas of Indianapolis, Ind., and Evangelist Dell Aycock. We have a wonderful people and a large number of the finest friends in the world and a great God as a leader, so we are encouraged to put up a fight for souls in this city."-C. Warren Jones, Pastor.

this is the poor substitute of man, which merits the scorn of God rather than His approval and blessing. Would it not piease the heavenly Father, exalt His Son, honor the Holy Spirit, and be becoming to the Church of the Nazarene in the Kansas City District if our pastors and churches would start the New Year as one hundred per cent storehouse tithers? Who can foretell the results? Pastors and members, what will your answer be?

Sin has shed more blood, broken more

hearts, wrecked more homes, slain more children, defiled more innocent girlhood, blinded more eyes, wrecked more manhood, made more cripples, dethroned more reason, caused more suicides, plunged more nations into war, caused more famine and pestilence, made more orphans and widows, dug more graves, hung more crepe, caused more grief and sorrow than any or all other scourges that have touched the human family.

The only cure for this moral malady is

the gospel of a full salvation preached in the power of the Holy Chost sent down from heaven. As your District Superintendent I would urge pastors and people in the Kansas City District to make the New Year of 1928 one of evangelism, edification and conservation

N. B. HERREIL, District Superintendent.

WEST TENNESSEE GROUP MEETING

The West Tennessee group meeting, running from Dec. 13 to 15, with the church at Paris, has come and gone, but by some it will never be forgotten. The churches at Clarksville, Erin, Stewart, and Memphis were represented and the bleesed fellowship of the saints was enjoyed by all. The first day was given to the discussion of the problems of our young people. It was decided to call a convention of the Tennessee young people at Clarksville some time later to try to arouse greater enthusiasm in that phase of our work. On the second day Rev. Rawls, pastor of the Clarksville church, gave us a strong paper on "The Pastor's Obligation to His Church," followed by a strong speech and paper from Rev. F. C. Bain of Stewart, on "The Obligation of the Church to the Pastor." Also our District Superintendent, Rev. C. B. Jernigan, held a manual drill which was interesting and helpful. Rev. Stout of Erin delivered a paper in the afternoon on the relationship between the local and general church.

The preaching services at the meeting were held by Reverends Stout, Erhart, McGowan and Saxon Brother McGowan's sermon on the doctrine of holiness reminded us all of the fact that practical holiness preaching is the imperative need of the hour. It was decided to have another group meeting at the Erin church the 6th, 7th and 8th of March. The visiting preachers and laymen were bounti-fully entertained by the local pastor, Brother G. W. Pirtle, and his good people. The people appreciate this godly pastor. Brother Jernigan remains with the Paris church over Sunday, preaching each night and three times Sunday. Sister Jernigan was also with us and remained with her husband over Sunday. Brethren, pray for

REPORTER

MARITIME PROVINCES GROUP SUNDAY SCHOOL AND MIS-SIONARY CONVENTION

The Maritime Provinces Group Sunday School and Missionary Convention was held in the Springhill, Nova Scotia church, Rev. Mary A. Custance, pastor.

After the devotional service, the President, Ward Jelly, being absent, Vice-President C. C. McCormack took the chair. A cordial welcome was given to the delegates and friends by the pastor which was responded to by the chairman. An excellent paper on "The Teacher's Qualifications," written by Brother Jelly, was read by Rev. J. Richardson, of Oxford, N. S. Helpful discussion followed. Rev. J. W. Turpel, of O'Leary, P. E. I., presented the first paper of the afternoon on "The Teachers' Training Class made Successful in a Small Sunday School." Rev. A Stanford, of Mt. Pleasant, P. E. I., followed with a paper on "The Teaching Methods of Jesus." Interesting discussions followed. A very helpful feature

of this session was a "Chalk Talk" given by C. C. McCormack, Superintendent of

the Oxford Sunday school.

The officers elected for the ensuing year are: President, Ward Jelly; Vice President, C. C. McCormack; Secretary, Rev. A. Stanford; Treasurer, Gertrude McCormack; Superintendent Teachers' Training, Rev. Mary A. Custance.

The message at the evening session was brought by Rev. J. W. Turpel from 2 Kings 6:16 and was blessed of God.

The second day of the Convention was devoted to the interests of the W. M. S. work in the Maritime Provinces. After a very precious hour of prayer, the President, Rev. Mary A. Custance, called the Convention to order. A brief business session followed.

The first paper of the Convention was presented by Mrs. J. W. Turpel on "How to Create Missionary Interest in Our Churches." Interesting discussion followed. The devotional service of the afternoon was blessed of God. Papers presented and discussed were: "Some Reasons Why I Believe in Foreign Missions," written by Mrs. A. W. Stanford; "How to Keep the Missionary Vision" by Mrs. George Oliver; and "How to Interest Our Young People in Missions," by Mrs. Carlin.

The missionary sermon of the evening was preached by Rev. J. Richardson. He emphasized our great responsibility to send the gospel of full salvation to the lost in heathen lands. God set His seal upon all of the services of the convention and we feel fresh impetus has been given to our work here.

MARY A. CUSTANCE, Secretary.

NEW YORK DISTRICT

The work during the fall months has been so pressing that it has been hard to stop long enough to report through our good paper, the HERALD OF HOLINESS.

During the summer months we had at one time seven tent campaigns going on over the district. Four of these were in new fields, thus a large number of people listened to the gospel of full salvation for the first time. During the fall months many of our churches have been carrying on aggressive campaigns. Rev. A. B. Carey, with his quartet, held a very successful meeting with Rev. L. S. Tracy at Binghamton, N. Y. Brother Haynie held a grand revival meeting with Rev. L. T. Corlett in Dover, N. J. Rev. Jas. Hundley and wife held a fine meeting in Gouverneur and Clintondale. Rev. Earl E. Curtis held one of the best meetings with Rev. Paul F. Moore at Beacon that has been witnessed in years. He is now in Plattsburg in the midst of a wonderful revival and he reports, in a recent letter, ten at the altar in one service. Relative to the meeting he says, "A most wonderful display of upper world power of fire and glory manifested here." Rev. Belle B. Burns has just closed a good meeting in Bridgeport and is now in a successful meeting in Danbury, Conn. Rev. Theodore Elsner has just closed a fine meeting in Rochester.

Many other campaigns are being heldover the district, our pastors doing the evangelistic work. Best of all, as a result of these campaigns many of our churches

have added new members, some adding over twenty members.

Richmond Hill has said, "Arise and build," and under the able leadership of Rev. Roy Hollenback they expect to be worshiping in their new church by the last of January. They are planning on the dedication of their church on Lincoln's Birthday, February 12. Everyone get ready to attend this service. It was my privilege to be with them Sunday, December 4, at the laying of the corner stone which was a very victorious time.

John Wesley church of Brooklyn held a good campaign with Howard V. Miller, Superintendent of New England District. This church is maintaining a spiritual vision and is interested in the promotion of Bible holiness. On account of the old associations of the John Wesley church it has always been a pleasure to me to visit it. I understand they are to have Dr. Sloan and wife to hold a revival meeting the first of the year.

All of our churches are now manned by some of the best pastors of the country and have caught the vision of large things and are determined to carry on this war-

fare to the enemy's gate.

We are arranging to hold conventions over the district during the remainder of the assembly year. There are many new places that are open to our church. Calls are coming from cities and towns asking us to come and plant a Church of the Nazarene in their respective locations. By the grace of God we intend that our church shall become a fact in those communities.

The different district boards are planning on a great convention to be held in the Bedford church, Brooklyn, N. Y., about the third week in January. The different interests of our district work, as well as those of our general church, are to be one of the features of that meeting with the evangelistic spirit characterizing the whole. We trust to have a good representative body from our churches in attendance on that campaign.

Everywhere I have gone during the past year I have received the most kind reception from our pastors and people. Everyone seems to be anxious to co-operate with me in the work of developing this great district.

J. A. WARD, District Superintendent.

CHURCH NEWS

SAGINAW, MICHIGAN - "The Saginaw Zone Missionary Convention was held December 8 at the Vassar Church of the Nazarene. Rev. Charles Hare of Saginaw was chairman of this convention. God's blessing was on the service from the very beginning. Papers for the afternoon were as follows: (1) The Merits of the W. M. S., by Bay City. (2) Carey's Work on Modern Missions, by Midland. (3) How far shall we back our General Board, by Saginaw. Surely these papers were won-derful. Those that were present at this convention caught a new vision of the needs along missionary work. Our next ronvention will be held at Saginaw in the month of January."—Mrs. F. Houghtaling, Secretary.

Evangelist C. C. Burron—"I can truthfully say this has been the busiest year of my life. The Lord has honored my labor with some gracious revivals. I am now with the Lynn, Ind., Church of the Nazarene. Crowds are good, interest is rising, some are praying through to either pardon or purity. The end is not yet, praise the Lord."

Pastor Jesse Towns, Indianapolis, Ind., West Side church—"This is my first report from this place, having moved here September 7. I found on arriving a fine crowd of old-fashioned Nazarenes that leve the Lord and know how to pray the glory down and shout the victory. I also found a great field in which to labor, with a wonderful opportunity here in the northwest section of this great city. The Sunday school was in a somewhat run down condition, as usual in the summer months, there being only about 150 in attendance. God has helped us and through the aid of our good superintendent and teachers we have been able to bring it up to an average of approximately 225, and we are only getting started. We are planning and praying that God will help us to reach an average attendance of at least three hundred. On November 20 we began our fall revival, Rev. Harry Carter, pastor of the St. Bernice church, as our evangelist. God wonderfully helped us and we had a good meeting with only one barren service in the entire two weeks. About seventy bowed at the altar. They did not all get the victory, but a goodly number were either saved or sanctified. Brother Carter is a good evangelist as well as a fine pastor. We have taken in six good members since September, and have a good number looking our way. Our crowds are good, the church being well filled every Sunday night. God has been helping us to preach the old-fashioned truth, and we are having seekers at our regular services. We earnestly covet your prayers that God will help us here in this field."

PASTOR F. E. CHAPMAN, Cypress, Calif. -"We just closed a splendid meeting with W. E. Ellis as evangelist. We never had a dry service. The third night we had a good break with souls at the altar praying through to victory from the beginning to the close. There was a sweep of victory in every service. We did not count the seekers, but there was a goodly number and nearly every one received help. This meeting has been a great help to the Cypress church, and to the entire community. It will never be the same after such mighty preaching. We began this series of revival services November 27 and closed December 11, with an all-day meeting. Two were received into the church. These were splendid people and others are looking our way. Finances came easily, the evangelist was taken care of and the pastor was given a liberal pounding. We have wonderful people here at Cypress and in my many pastoral years I never had a better evangelist than W. E. Ellis."

SYRACUSE, New YORK—"The church here has closed one gracious missionary convention with Rev. L. S. Tracy of Binghamton, New York. Brother Tracy spent fourteen years in India and is in the conditional budget to return in 1928. His

chart lectures were almost beyond words to describe them. Brother Tracy made conditions so clear that we feel that we made a visit to each mission station and saw the problems that confront both missionary and heathen. It has enlarged our capacity for missions. Our church has always been strong for missions but we shall never be the same again in regard to cur brethren in the foreign lands. Every church in the movement should engage Brother Tracy for at least ten lectures. God has laid the messages on his heart and the people of our church want to have an opportunity to hear them."—Reporter.

EVANCELIST I. M. ELLIS—"Meeting starts off fine here at Childress, Texas. Yesterday (Sunday) was a great day. A regular gale struck the folks. A number prayed through in the old-time way. An old-time shout is in the camp. Rev. A. M. Mason is the good pastor."

PASTOR J. D. SANON, MEMPHIS, TENN.— "Despite our dissiculties God has been good to us at Memphis since the assembly. A spirit of enthusiasm and effort has taken hold of some of our good people and they are putting feet and hands to their prayers and bringing things to pass. Some of the ladies of the church have been doing house to house visiting, distributing invitation cards and letters of invitation to the people which has brought some new faces to the services. We have had the sorrow of losing our little three-year-old boy since the assembly, and the sweet spirit of sympathy shown by our precious people has simply melted our hearts. We have been showered with poundings, and other donations which make us know that our people love us. These things encourage us to believe that by and by God is going to get us to the place that He can trust us and bless us with a great Church of the Nazarene here. On November 24 Rev. Dodd of Davenport, Okla., began a meeting with us which ran through December Brother Dodd did some sorcesul preaching and several were saved or sanciffied at the altar. Brother Dodd's daughters had charge of the music. Brethren, if you want to spend some time in prayer on a field that really needs it remember us here."

PASTOR CITARLES E. SMITH, Collinsville, Okla.—"We just closed a good meeting here at Collinsville. Brother Hilderbrand was the evangelist. He let the old gospel plow down deep and uncovered sin. Cold weather and sickness bothered us some but God came on the scene and there were eight saved, three sanctified and six united with the church, for which we thank the good Lord. We took thirteen subscriptions for the best paper on earth, and we are still looking upward and intend to push the battle for King Jesus. Pray for us."

FRESNO, CALIFORNIA—"Nearly two and a half years ago our pastor, C. P. Clayton, and his wife came from the Topeka church to serve our church. The church building at the time was not completed. It was only started and we were worshiping in the building temporarily fixed when our former pastor, C. A. Gibson, left to take

up his new duties as Superintendent of the Ohio District. We now have our church completed, and it will seat nearly four hundred. Sixty-seven were received into church fellowship by Brother Clayton. Our Sunday school has made substantial gains. As we review the past we find that we were having about fifty in Sunday school. Last Sunday 145 were in attendance. A number of times our attendance was around 175, and our highest mark was 220. We want to say right here that Brother and Sister Clayton are choice workers for the Sunday school, and work harmoniously with the superintendents. God blessed their labors. The N. Y. P. S. has grown, and our young people always found a friend in our pastor. He was a booster for the N. Y. P. S. and cooperated with the president, W. H. Govett, in carrying on this work. His messages were seasoned with the Spirit and were an inspiration and blessing to the church. Many times in our regular services precious souls have made their way to the altar and found the Lord. Praise and blessings were upon the saints. The Woman's Missionary Society was organized and is doing some good work for this cause. Increased strength and effort are being put forth for this work. In all the Claytons are all-around church builders. We miss them, but we say God's will be done. Our loss is another's gain. May God's richest blessing rest upon them, and may their labors be used for His glory and the building up of His kingdom."-Church Secretary.

EVANCELIST F.' L. McDonald—"Brother Wilkerson of Indianapolis, Ind., and I just recently closed a good revival at Jordan, Indianapolis, where our good' Brother Brusk is pastor. He is a fine coworker. Not very many prayed through on different lines, but the church was wonderfully built up in the Lord. The finances came well and I must surely say we were treated very courteously. Brother Wilkerson of our South Side church is a good evangelist and a fine man to work with. Let some good pastor give him a call. He will be an uplift to your church. He has January open and you can reach him at my address, 1315 East Legrand, Indianapolis. Also I am at your service."

WARREN, PA.—"Considerable time has clapsed since a report has been sent in from the Warren Church of the Nazarene, but that does not imply that we have been inactive. Our N. Y. P. S. held their Annual Tent Meeting in August, this being the thirteenth successive year they have held summer campaigns. This phase of our church work has been productive of

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great benefit to a large number of people, as well as a potent force in the upbuilding of the local church. The recent campaign was a blessing to all who attended. There were a goodly number of scekers at the altar, many of whom were happy finders. Prof. Floyd Nease of the Eastern Nazarene College was our evangelist, and his messages were of high order. This was Prof. Nease's second meeting with us, having held our 1922 summer campaign Notwithstanding the cool nights, which were not favorable to tent-meeting work, the attendance was good, and the evangelist had no trouble holding the interest of his hearers. At the closing service, Rev. Nease said he was pleased with the way the folks stood by the meeting, and that he was delighted with the spirit of unanimity that was manifested among our people, also with the spirit of loyalty demonstrated, including all the word "loyalty" implied. Messrs. J. Willis Anderson and C. J. Haas had charge of the music. Their work was faithfully and well done. Their songs were of the solid substantial type, and the Lord blessed them and the people as they sang. During the past few months we have been blessed by having quite a number of ministers and other special workers visit us, and they were all used by the Lord while here. General Superintendent Goodwin paid us a flying business visit, being here only for a very brief time. Dr. Goodwin made mention of his high regard for the local church, especially stressing his pleasure in the way the local church had always stood by the programs of the General Church, and that he had always considered the Warren church loyal in every respect to the great Nazarene Movement. Prof. R. Wayne Gardner of the Eastern Nazarene College made us two visits during the summer. His preaching and prayers were a blessing to the church, and the way he got under the burden of the tent meeting was a good boost to the meeting. Rev. J. Glenn Gould and his good wife of South Portland, Me., paid us a short visit, and we were glad to have them with us. Rev. Gould preached his 'maiden sermon' from our pulpit,' while his father, Rev. John Gould, was our pastor. This was Rev. Gould's first visit to Warren in eleven years, and the message he brought us was very helpful and inspiring. Rev. and Mrs. Cyrus Heald spent some time in Warren during the campaign, and entered whole-heartedly into the meeting. Rev. Heald's prayers, and Mrs. Heald's singing added much to the success of the meeting. Ernest B. Marsh and George Ward, evangelistic singers, stopped over with us for one night, and helped cut with the music. Their interest and help was much appreciated. Rev. G. F. Owens and wife made a surprise visit to our pastor, Rev. N. H. Washburn, and they happened to be here over the last Sunday of our tent meeting. Rev. Owens brought the morning message, and Mrs. Owens sang for us. It was a delight to notice the ease in which these good people fitted into the services already on when they came, and the willingness with which they assumed a real burden for lost souls in Warren. The Lord used them mightily while here. They stayed over the following Wednesday and gave us a great missionary service. They dressed in the costume of the people of the Holy Land, and exhibited a large assortment of curios they had gathered when in Palestine, church was well filled with an appreciative audience. This was one of the greatest, it not the greatest, missionary service ever held in Warren. Miss Simms, returned missionary, in company with Miss White. District President of the W. M. S., gaveus one service. Rev. John Selander, a Warren boy, member of the Swedish Baptist church and missionary to India, now home on a furlough, has given us two services during the summer and fall, the last one being illustrated with lantern slides. His talks have been appreciated, and we were glad to have these privileges of hearing of his work in the foreign field. Both senior and junior missionary societies are doing splendid work. They work quietly, but effectively, and it is surprising the amount of work they accomplish during the course of a year. The Sunday school is also doing good work: the officers and teachers of which have the work at leart, and are doing their best to make this field of labor effective and productive of results. The N. Y. P. S. is not idle, but pushing the battle. We have a splendid class of young people. About thirty of our young people attended the zone meeting of the N. Y. P. S. held at Bradford. Pa., and assisted in the program of the day. We had a great time at Bradford, and came away well satisfied with the blessings of the day. The Bradford church treated the visitors royally, doing their best to make the day one long to be remembered. One of the more recent happenings in our church was our annual Thanksgiving service. Our good president, C. W. Blick, had arranged a special program for the occasion. Special music, seasons of prayer and testimony, etc., entered into the program. Letters from several of our non-resident members were read, together with letters from friends and some of our former pastors who sent us letters of greetings. General Superintendent Reynolds delighted us with a lengthy letter for this Thanksgiving occasion. The evening's program closed with an 'old-fashioned love feast' which proved to be a great blessing to old and young alike. We are indeed grateful for the way the Lord has blessed the Warren church during the nearly twenty years since its organization, and the way He has led us along, but we are more grateful for the present blessings. The folks love one another and have confidence in one another. Harmony prevails. Frequent special outpourings of blessing from the Lord indicate the Lord's pleasure in us. We expect to push the battle until Jesus comes. Our pastor, Rev. N. H. Washburn, preaches a high type of holiness, and best of all, lives as he preaches. His sweet-spirited consixtent life cannot help but have weight among the people of the city."—Reporter.

PASTOR I. G. YOUNG, SEYMOUR, INDIANA -"Our church has been making steady progress since we came to this work September 6. Our Sunday school is on the increase. We had 330 out on our rally day, October 16. Sunday night crowds are also increasing. The Lord is blessing the church with vision, and the spirit of aggression. We just closed a good revival with Rev. Oscar Hudson as evangelist. Brother Hudson has a great message, and

is an untiring worker at the altar. Much of the divine presence was manifest throughout the entire revival. About sixty-five were at the alter counting them as they came. Most of them professed to get either saved, sanctified, or reclaimed Money for the evangelist came easily. A good love offering was taken for the pastor. In the opinion of the church this was the best revival that the church has had for a number of years. The spirit of it is still going on with two at the altar Sunday night. Both prayed through to victory. Our church here is blessed with some of God's choicest people. We are expecting this to be a year of victory and advancement along every line."

EVANCELIST J. A. KRING AND WIFE-"I have held three meetings since my last report: the first at Napa, Calif., Sept. 13 to Oct. 2; the second at Dinuba, Calif., with Miss Snelling and her little flock, Oct. 7 to 30; and the third at Milton, Calif., with Brother and Sister Sturges, the good pastor and his wife, Nov. 1 to 24. first meeting was a missionary campaign, the first for our work in Napa, sponsored by our Nazarene church at Vallejo, Calif. Rev. Borbe, the pastor at Vallejo, led the singing most of the time and Sister Cross and others did the special singing. Brother Cross, from Vallejo, led the singing part of the time. The battle was hard. but the Lord helped us to put out hundreds of bills and invite the people out, and gave us assistance in preaching the

old-time gospel. No visible results came of the meeting, except that one dear old lady was dug out and prayed through in good shape and subscribed for the HERALD or Holiness, and we feel that the entering wedge has been driven for our work in Napa. The second meeting was blessed and owned of God, and some real work for God and holiness was accomplished. During the campaign we held street meetings every Saturday night and did what we could to get the truth of God before the people of Dinuba. Sister Snelling, the pastor, has some fine folks and God is blessing her work in the valley. Blessings on them! The last meeting at Milton was another hard battle, but the good Lord broke through and gave us some wonderful services, and a lew dug through and made their own report when the holy fire struck them. Brother and Sister Sturges are beautiful people to work with and are sticking to the old line and pushing the battle for God and souls. In this last meeting we had Sister Cross from Vallejo, Calif., to do special singing, and surely the Lord did bless her in her work. Her husband was over for several services. We had an all-day Thanksgiving service and the saints from Stockton, Modesto and Oakdale came over and helped us push the battle, and we had a glorious time. How the glory did come down upon us and what a time of rejoicing and praising the Lord we had! To Him be all the glory. He alone is worthy. My wife, who has been poorly for several months, joined me in the last week of the Milton meeting and gave her illustrated temperance address to the Sunday school. At present we are at Oakland, Calif., pushing the battle for God and souls. God is with us and blessing our efforts. Address us 1623 69th Ave., Oakland, Calif. Blessings

PASTOR A. L. LEACH, Rochester and New Haven, Mich.—"We recently closed four weeks of meetings with our churches at Rochester and New Haven, Mich. Rev. B. L. Bergstrom of the First Presbyterian church of Munsing, Mich., was with us for the greater part of two weeks at Rochester. We had planned for only a week's convention with Brother Bergstrom, but conviction came upon the folks and the tide ran high, so it was evident that the Lord would have us to continue the second week, which we did. Brother Bergstrom's ministry was somewhat different from what we as Nazarenes are used to, but was nevertheless fruitful in the regeneration and sanctification of hungry, secking souls. Time will tell just how deep an experience was obtained. Church duties pressing, Brother Bergstrom left in the middle of the second week, when our precious friend and brother, Dr. Jerrett, of Detroit, came to us for one night, bringing to us such a message as is characteristic of this Spirit-filled man. A number found pardon or purity. Closing at Rochester, and for the next two weeks at New Haven, we were ably assisted by Rev. W. G. Bennett, who, digging deep with the gospel plow uncovered sin and carnality in the old-fashioned way. There was victory. It does not take long to find your spiritual location under such Bible preaching. It is good to sit under such a ministry. It makes for a scriptural

on all the holy people."

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as set forth in the Scriptures and as expounded by John Wesley, Dr. Steele, Dr. Bresse and others, also by hundreds of God-called preachers of the present day, needs to be emphasized not only from the pulpit but through the printed page.

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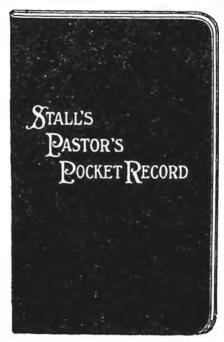
and spiritual church. The odds at New Haven were much against us, but we held en and battled hard. We did not suffer defeat, but had no startling victories. But there is no doubt that the church is better spiritually because of Brother Bennett's ministry. On the whole the outlook for Rochester and New Haven is good, Rochester especially. However, there is very much land ahead to be possessed, and we are going to try by His help to make it ours. Remember us when you pray."

PASTOR IRA E. MILLER, Lynn, Mass.-"We are just closing our seventh month in service to the Lynn church. I was suddenly and clearly called of God to this church last March from Michigan District, the state where I was born and the District I have labored in since—and even before its organization as a district in our beloved church. We reached the 'Good old New England' District and Lynn charge in June, the time of the 'slow pace period' in New England. The summer is a big vacation period in the East, and our dear people very kindly insisted on our having a short and beautiful vacation in the White mountains, even though we had reached the charge a month after the assembly. We had a blessed time in the North Reading camp. We never shall forget it, and were greatly blessed again in the annual threeday fall camp on the beautiful camp grounds. The deck was clear in September and since that time we have not had a single Sunday without seekers at our altar. We have received a few into membership in the church. The General and District Budgets have been paid a month ahead every month. One week before Christmas we received pledges very quickly given to the Christmas Love Offering to clear our church of its last cebt. Our quota is \$111, and our pledge was \$120. The Lynn church is a liberal church. We have just closed a four weeks' meeting with our church in special terival effort. We had some help from neighboring pastors the first and second weeks of the meeting, and then went on alone to the close. God's smile was on us from the very first, and He gave us some real fruit in conversions and sanctifications. Pastor and people have come to know each other in such a meeting and the meeting has let the pastor come to know the church's problem. Every church has at least one such, and how essential it is for the leader to know the real need, and early in his work, so that there may be economy and efficiency in effort. The people here are among God's very best and are standing loyally by their present pastor as they did by the former ene. They are as loyal and faithful and spiritual as we have met anywhere in our. work. How I do enjoy these meetings with my church from time to time. Beginning the last of February we are to have Evangelist B. H. Haynie with us for a three-Sunday meeting, and then until Jesus comes engagement after engagement until we see accomplished in Lynn the work for which God called us here. The suture looks glorious. The last day of the revival was one of the best days of our life. God's glory was on and seekers at both services. The Miller

lamily never were happier in their lives in the work of the Lord. 'The lines have fallen unto us in pleasant places, yea we have a goodly heritage.' Blessed be the name of the Lord! Dear folks in Michigan, keep praying for us and prasing God for His great grace to us. Victory ahead."

PASTOR F. W. DOMINA—"We closed a splendid campaign in our church last Sunday night with Dr. W. W. Bustard, formerly pastor of John D. Rockeseller's church in Cleveland, Ohio. Dr. Bustard is a wonderful preacher and a strong Fundamentalist, a fervent advocate of the baptism with the Holy Ghost as the need of the church. He holds the rapt attention of his hearers in a remarkable manner. He is an orator of no mean ability. His messages were right to the point, emphasized with telling illustrations. He drew the largest attendance right through of any man we ever had. He made the best impression on the entire city of any preacher that ever came here. He drew more new people, and broke down more prejudice against our church, created better feelings on the part of the other churches and preachers, than any other evangelist. That was my purpose in getting him here. There were several new seekers, and multitudes were helped in our church and many members of other churches. The last night the church was

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NAZARENE PUBLISHING HOUSE 2923 Trooat Avenue Kansas City; Mo. filled to the gallery (for the first time, I think), nearly five hundred people. Brother John Gibson was in charge of the singing, with his usual pep and swing. Brother John can make the singing go as only a few can. He should be kept busy in our churches, as he is a splendid asset to a campaign. He is a good personal and altar worker as well. We expect to reap results from this meeting in the days to come."

EVANGELIST LON R. WOODRUM-"Our evangelistic party, headed by W. F. Cleghorn, with Brother and Sister Price as singers, and myself as a preacher, closed on the 12th of December a triumphant two-weeks' revival with Rev. R. M. Hocker of Plainview, Texas. Victory crowned the entire meeting. Fifteen souls prayed through the first night. On the afternoon of the second Sunday following a stirring lecture on white slavery by Brother Cleghorn, a good cash offering was taken for Rest Cottage at Pilot Point. Brother Hocker is a fine pastor and a real booster, and his people are hard to beat. During the meeting there were twentyseven professions either in pardon or sanctification, and twenty united with the church. Ten subscriptions to the HER-ALD OF HOLINESS were taken."

OMAIIA, NEBRASKA—"The Lord has been good to me since I last reported. The battle has not been easy but the Comforter has abided and the glory of God has remained in my heart. I have held some good meetings and the Lord has seen proper to grant me some good victories. I have organized three churches in the past few months. The last one was in Omaha, Nebraska. I was called here by the District Superintendent, Rev. H. M. Chambers, to organize a church in the heart of this great city. After about ten or twelve weeks of praying, paying and preaching, the Lord gave us a goodly number of faithful men and women. The District Superintendent organized the church and pronounced his blessing upon it. The Lord leading, I have accepted the pastorate and desire to build a strong congregation to the praise of God. We contemplate having a Sunday school of five hundred young men and women in the near future. We have not had less than eightythree at Sunday school since the church was organized and from that to 218. It is not easy to undertake such a task. The enemy makes battle at every turn of the road, but thank God for the victory. By the help of some of our general men, we have been able to make a favorable impression upon the city. Dr. Chapman gave us a few days' convention. Brother Willingham, who was touring this zone in the interest of Olivet College, gave us an afternoon service, and General Superintendent Goodwin gave us a short convention. God's blessings were upon these faithful men, and eternity alone will reveal the good they did. Members of First church have been with us from time to time, and their co-operation is greatly appreciated. Our dear Brother Borton, pastor of our splendid church at Council Bluffs, Iowa, together with many of his good people has stood

by us in a most remarkable way. May God bless all who have assisted us in making the unusual success during these few weeks. We have leased a large church right in the heart of the city. Of course the load is heavy, one would expect it to be. If you have friends or loved ones in or near Omaha, give us their address and we will do the rest. Together with our thriving Sunday school, we also have a fine class of young people and a congregation of Spirit-filled people, and God is giving us a goodly number of most excellent friends. Our W. M. S. is helping us to take care of local needs. We would be pleased to have a line from any of our friends who join us in prayer for a God-given revival and a Spirit-filled church in the heart of this city. It has been a privilege to serve many of our pastors and their good people during the past two years. May the Lord bless you and give you many souls. I expect to do some evangelistic work in connection with my work here, and will continue to serve you as much as possible."—Marvin S. Cooper, 4943 Erskine St., Omaha, Nebr.

Owasso, Okiahoma—"The Church of God at Owasso, controlled by the Church of the Nazarene, is moving along nicely. We are now using Bertha McGill as pastor. We are so glad that the Church of the Nazarene stands for God and holiness. Pray for us that we may come out victorious for God and His Son and the Holy Ghost."—George Clifton.

NORTH RACINE, Wisconsin—"On December 4 we closed a two weeks' revival meeting with Rev. Lewis J. Rice and Edythe Rice as evangelists. The meeting was well attended and the old-time gospel took hold of many and a goodly number came to the altar and gave their hearts to Jesus. Praise His name! This is a little mission, yet God was with us in power and we surely are glad for the blessings upon the people. We wish to say that Brother and Sister Rice gave the people just what they needed, and we are anxious to have them with us again."—Sophia M. Lange.

PASTOR V. C. MULKIN, Cass City and Ellington, Michigan—"God is still on the throne. We can still have revivals, praise His name. We began a revival at Cass City, November 13, with Rev. E. C. Tarvin of California, Ky., as evangelist. For two weeks the battle was on and resulted in eighteen individuals seeking God for pardon or purity. Most of these seemed to get victory. This was not a great meeting, as the people of Cass City have a tendency to leave us alone. But 2 majority of those who came to hear the gospel got saved if they were unsaved. We were well satisfied with the ministry of Brother Tarvin. His sermons had teeth and we want him back again. The finances came quite easily. From the Cass City meeting we immediately began operations at Ellington, nine miles away, and for three weeks we fought the devil and God broke through with what I call a great victory. About sixty were at the altar, counting them as they came, or between forty and forty-five different ones to be saved or sanctified. The last night Evangelist Tarvin preached on the judgment and the blessed Holy Ghost was convicting souls, with the result that sixteen or eighteen were crying to Godmightily for pardon or purity. It was a sight to behold as young lads came to the altar and prayed through and then went back in the congregation and won other lads to the Savior. It seemed easy to get people to pray and strong cries ascended to heaven, and I think all save one praised God for victory. A man about sixty years old came with his wife to the altar and were reclaimed after years of backsliding. Another woman, the wife of one of our members, got saved and shouted the victory. Quite a number from neighboring churches were at our altars to be sanctified. We expect to receive a good class in membership Christmas Sunday. The preaching of Brother E. C. Tarvin was of a high order and God grently used him to stir the people. When it comes to giving credit for the revival, the glory belongs to our Christ, but we feel we must mention the saints of God who had been praying for several years for a real break. I want especially to mention our Sunday school superintendent, Sister Lila Fish, who has carried a great burden for her Sunday school that they might get saved. She shouted the victory as she saw many of the boys and girls and young people seek and find salvation. Sister Fish feels called of God to the evangelistic field, and will, I believe, be greatly used of God in the salvation of souls. She carries a burden constantly and sings and preaches acceptably and is a fine and intelligent personal worker. She spent a year or two at Olivet College a few years ago. The finances of the meeting came easy and we rejoice over the great victory God gave us in a country church."

PASTOR JAMES W. SILIRTON, Keene, New Hampshire—"We are reporting one of the best and biggest evangelistic and revival campaigns that the Keene Church of the Nazarene has ever experienced. With Rev. Mabel R. Manning of Nahant Mass., as our evangelist, we began November 27 a scheduled two weeks' meeting. God's blessing was on in a peculiar

way from the very start and at the end of that time we found it necessary to continue another week. Our own people and many outsiders waited on Sister Manning and finally persuaded her that another week was necessary to complete the work she had started. We realized through the entire campaign that a tremendous battle against the powers of hell and darkness was on but we insisted on nothing less than a real victory. And how God did bless. Sister Manning and gave us gracious victory. Souls found their way to the mourner's bench and prayed their way through the darkness, depression, and sin into the light of God's favor. For the last Sunday we enginecred a union meeting held at the big Methodist church, with the two Congrefational, Baptist, and Methodist churches co-operating. God wonderfully helped Sister Manning in this cold, dry atmosphere to bring a very forceful message that found its place in the hearts and thinking of the three hundred or more present, and culminated in an altar service that brought forward some twenty people for salvation and about two hundred others who declared a new stand against the worldliness of the day. Sister Manning is a woman of God, a most careful and thorough preacher of the old time gospel, continually waiting before God and daring not to preach until God's will was plainly revealed; consequently every message went home. She came to Keene without any salary stipulation, accepting our challenge and proved that God can work across prayer and faith in the hardest of places. Glory be to Ged. The congregations were the best in years and records of twenty years' standing were broken. God answers prayer, praise His name. The Keene church has received a boost that will have its greatest effect in the days to come. Will the saints of God join in prayer with us that we may continue on that from this church the light of holiness may shine out into the darkness of Unitarianism, dead formality, and sin, bringing its joy and blessing."

PASTOR L. LEE GAINES, North Little Rock, Ark — Since the District Assembly which convened with our church here we have been very busy and have gotten

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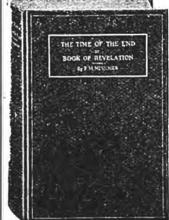
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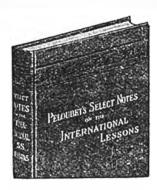
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a very good start in the new assembly year. We have had with us our District Superintendent, Rev. J. W. Oliver, and Rev. Horace Booker, a blind preacher, who both gave us good messages which were greatly enjoyed. We have recently closed a two weeks' revival with the pastor and his wife as evangelist and singer. We were greatly hindered the second week by the severe cold weather, however it was a very profitable meeting. There were several very bright professions and



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we received a class of four adults into the church. Our Sunday school, under the efficient leadership of Rev. J. Sam Curtis, is taking on new interest. Our N. V. P. S. has never been in better condition or better attended since we have been here than at this time. It is under the leadership of Mr. Carl Blacklock. The Juniors are doing good work under the capable supervision of Mrs. Alice Brown. The W. M. S. which is headed by Mrs. B. F. Farmer is making a splendid start this year. Our people all seem to be very happy, united in jurpose and optimistic for the future. We have a very full program of activities planned for the year in the form of a steady strong pull in all our regular services, about two good evangelistic campaigns in the church, with two home mission meetings in different parts of the city. We also plan to be present at the General Assembly to help represent this Wonder State. Our faith is in the God of the living."

MONTROSE, COLORADO—"You have not had a report from the Montrose church for quite a while but we are glad to say that we are by no means asleep, but every department of the church is moving on with victory. There has been quite a number of seekers during this assembly year and some happy finders. Our faithful pastor, Rev. P. J. Smith and wife, are loved by the church. They are untiring in their efforts with the young people and both are good musicians. Since coming to us they have been able to organize a good orchestra. Our pastor is a brother of Rev. A. J. Smith of China, also of Sister Peter Kiehn, hence he is able to keep us in touch with our missionaries. There has been a good revival on among our young people. The Sun-day school is holding up fine through the cold weather with over one hundred average attendance. We are putting on a Christmas program with an offering for the Trust Fund Debt. The Woman's Missionary Society has good, interesting programs all the year. They have been able to raise about \$40 on our budget and have sent a nice box to our orphanage at Peniel, Texas, and a box to our Rescue Home at Pilot Point, Texas. God is with us and we are encouraged. We are steadily moving on. There are some of the best and most loyal people here that you will find anywhere. With a great love and burden for souls and for every interest of the church, we are looking forward with pleasure to our January revival with Brother Lum Jones as evangelist. Let all who have moved to other fields from Montrose who read this report pray that God will give us an old-fashioned heaven-born revival." - Verdie Salee Miller, Church Reporter.

Mrs. Homer C. Williams, wife of one of our ministers who is a member of the North Pacific District, is in the hospital here in Kansas City, where she has undergone a very serious operation. Brother and Sister Williams were pastors at Alsea, Oregon, last year, but are at the present time located at McPherson, Kansas, where their son is in school. Brother Williams especially requests prayer for his wife's recovery.

TELEGRAMS

Modoc, Indiana A fine revival just closed with Rev. E. E. and Ora J. Turner as evangelists. Church greatly edified. Some wonderful services. Definite cases of salvation. Many years as pastors make them experts in dealing with church problems. Their humble godly lives a benediction to all.-B. F. Wininger, Pastor.

NAMPA, IDAHO Wonderful outpouring of God in church nnd college. Old fashioned conviction, reslitution, confession. Greatest revival I have ever seen. Over three hundred seekers first five days. Every unsaved student seeking God last chapel before vacation. God, through Evangelist Stella Crooks, is leading on to a far reaching revival. Be encouraged. God still gives revivals.— Russell V. DeLong.

NAMPA, IDAHO My New Year's prayer: Lord, help every Church of the Nazarene to pray for a great outpouring of the Holy Ghost that all of our churches may have a pentecostal revival before the next General Assembly.

—Edward E. Mieras.

PIERCE—Francis Marion Pierce, age 80 years, 3 months and 17 days, wont to be with Jesus November 18, 1927. He was born in Logan county, Ohio. When grown to young manhood he moved to Missouri where, at the age of twenty-seven, he was united in marriage to Miss Cynthia E. Cox. To this union were born two daughters and four sons. The wife and sons preceded him to that city of light and glory. He was ill for several months, but was a patient sufferer and would rejoice greatly as he taiked of his home going. The daughters, Mrs. John Glick of Shelby county, Ohio, and Miss Phoebe Pierce, missionary to China, and many friends and relatives remain to mourn their loss which is his eterhal gain. He was a resident tives remain to mourn their loss which is his eternal gain. He was a resident of Shelby county for over forty years. He was gloriously converted when a young man; and later in life was reclaimed and sought for what he termed establishing grace, or an experience that would keep him from backsilding. He had never been taught the way of holiness, but the Spirit was faithful and he received such an infilling that he said had never been taught the way of holiness, but the Spirit was faithful and he received such an infilling that he said the walls of the room shone like silver. He went from house to house talking salvation. He was a kind husband and father and kept up the family altar, and he read the Bible to the children until they learned to love it early in life. He bought holiness books and papers for his home, and these were the means of leading the eldest daughter into the experience of holiness and later to the mission field. The four sons are in glory and the two daughters are on the way. The fragrance of his beaulful life lingers to bless us. The funcral service was conducted in the Olive Branch U. B. church, Rev. Guy Chaplansator. Rev. Herbert Walker of St. Marys, preached from the text "O death, where is thy sting? O grave, where is thy victory?" Rev. S. L. Flowers of Sidney, Ohio, sang father's favorlithymn, "The toils of the road will seem nothing, when I get to the end of the way." It was a most precious service. We have another tie to bind us to heaven.—Phoebe Pierce.

BREWER—Rev. Warren T. Brewer was born March 11, 1870, in the state of Georgia; he was married to Miss Mary Blackburn July 11, 1889. To this union were born eleven children, four of whom preceded him in death, three sons and one daughter. The deceased was con-

verted in Hodgson, Texas, in 1901, and two weeks later was sanctified and called to the ministry in a meeting conducted by Evangelists C. C. Cluck and I. D. Wise. He immediately entered the field to which God had called him, pioneering in the states of Texas and Okahoma, preaching holiness and gathering in souls for the kingdom and the Church of the Nazarene. He came to California with his family in 1924 for his health, but just a year later there came a complete break-down caused by high blood pressure and kidney trouble. Throughout the entire period of his illness he prayed that he might get well and preach again. Many times the Lord touched his body, but He did not see best to completely restore him to health. On the last Sunday morning before he passed away he was anointed and prayed for, and the Lord wonderfully blessed him in his soul, and all those in the room felt the presence of God in a special way. He departed this life to be with the Lord on Nov. 15, 1927, at 1:30 in the morning. Friends and loved ones mourn his departure but are resigned to the will of God. The funeral was hold in the Church of the Nazarene at Fresno, Calif.—Reporter.

Dyen—Mamie Dyer, daughter of Mr. and Mrs. Robert Dyor, was born September 29, 1918 at Pine Bluff, Arkansas, and departed this life October 16, 1927. She was benutifully saved this year. She was always pleasant and cheerful and beloved by all who knew her. She was sick for three or four weeks, but very patient and never murmured, and when her friends came to see her she would be pleasant and cheerful, regardless of her suffering. She leaves a father, mother, and little brother, John Lewis, and a host of friends to mourn for her. We are expecting to see her in the sweet by and by—H. W. Hanselman and wife, her pastors.

Estes—Mrs. Estes was born August 20, 1854, at Stonewall, Louisiana, and departed this life October 18, 1927, at her home in Idabel, Oklahoma. She was beautifully saved and sanctified in 1902, and united with the Free Methodist church, but later on united with the Church of the Nazarene and lived a beautiful life until the day of her death. She dearly loved the services of God, and was always on the mountain. She would shout in her home and at church, and loved to tell of the goodness of her Lord. It can truly be said of her that she was an affectionate mother and a loving wife, her husband has been blind for eleven years, and she was always

very careful to look after him. She is missed so much in her home, but they weep not as those that have no hope. She sang that good old song, "Oh, How I Love Jesus," just before crossing over. She leaves a blind husband and four children and many friends to mourn for her. Pray for them—Her pastors, H. W. Hanselman and wife.

Wilkinson—Melinda Lefforge was born in Decatur county, Indiana, January 18, 1851, and departed this life on the 19th day of October, 1927. Thus she had passed her 76th year. She was married to John B. Wilkinson January 18, 1877, and to them were born four children. Mr. Wilkinson passed away August 28, 1907, and two of the children, Aifred and Nellie E., also preceded their mothers in death. These all died in Indiana. Mrs. Wilkinson moved to lowa in 1912, and from there to Idaho in 1915. She spent a few years in other parts of the state, but in 1918 came to Bolse and lived in and near here until her death. One son, Albert, lived with her and took good care of her during the sickness of the last few years ago heard holiness for the first time. Reclaimed from a somewhat backslidden condition she was then sanctified wholly. She united with the Holiness Christian Church and when she came to Boise became a member of the Church of the Nazarene and was faithful to the doctrine and experience of holiness unto the very end. She passed away with victory. Her pastor, Rev. A. C. Tunnell, preached the funeral sermon on "Rewards" and she was laid to rest to await the morning of the resurrection.

—A. C. Tunnell, Pastor.

HEBERT—Brother Eugene Hebert, of Lake Charles, Louislana, died in New Orleans, November 23, 1927, and was buried near Hays, La., on the 24th, Thanksgiving Day. Sister Hebert and the children who survive him, together with Brother Ed. LeJeune, requested that his funeral be preached in the Lake Charles Church of the Nazarene of which he was a charter member. Rev. W. D. McGraw, pastor of the church at Beaumont, Toxas, and former pastor of Brother Hebert, preached the funeral sermon. The message by Dr. McGraw was certainly very appropriately delivered under the anointing of the Holy Spirit, and the service was altogether one of the most impressive ever held in the Lake Charles church. Brother Hebert was known far and wide as the converted Frenchman who was a cow-

boy and farmer, and he never failed to testify anywhere and at any time to anybody that he was glad that he had old-time salvation. Rev. R. P. Howell, elder in the Broad Street Methodist church, spoke, with tear-filled eyes, about Eugene Hebert as he knew him about the time of his conversion and during the years that had come and gone. We certainly were blessed by this burning message from Brother Howell. A part of his testimony was that he could always preach better if Brother Hebert was in his congregation. Brother Ed. LeJeune, in charge of these services, also spoke feelingly of what a wonderful friend Brother Hebert had been to him for several years. The church at Lake Charles and his many friends will never be able to forget this departed friend who was at all times on the altar for God and full salvation. The Lord certainly was in this funeral service in mighty power. Special songs and music were rendered by W. Evans Burnett and wife, and choir.

Davis—Mary Frances Cross was born June 2, 1852, and departed this life November 16, 1927, age 75 years, 5 months, and 14 days. She was married to Brooks J. Harmon at Alma, Colorado, in 1874, and was made a widow by his death the next year. One daughter, Mrs. Minnie Blackridge was born of this union. In 1877 sho was married to Bela M. Davis, who died October 22, 1889, leaving her with three more little girls. After the death of her daughter (Sister McAllister, who preceded her to the glory world in 1920), Sister Davis cared for her seven grandchildren and made her home with them and their father near Salt Springs, Oklahoma. Grandma Davis was converted in her girlhood and in 1913 received the light on holiness, sought and obtained the experience and continued steadfast until the very end. Her last sickness was a time of real victory, although she suffered intensoly. In the awful suffering she testified that the Lord was very near, often tensoly. In the awful suffering she testified that the Lord was very near, often preach her funeral, assisted by Brother Palmer (a former pastor), and Sister Minnie Rose who had preached to her for thirteen years. The Eliendale Church of the Nazarene which she joined last May, has lost one of its most spiritual members; and her three daughters (Mrs. Harry Nixon of Monte Vista, Colorado, Mrs. John Blackledge of Concordia, Kansas), a loving mother. To her six-

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teen grandchildren and one great grandteen grandchildren and one great grand-child she was a preclous grandmother, and to everyone she came in contact with she was a real friend. Her funeral was held on the afternoon of November 17 at the Ellendale church, and we laid her to rest in Mt. Olive Cemetery be-side her daughter, one grandchild and one great grandchild.—Her friend, Chlorus Rose. one great Chlorus Rose.

WEDDER-Mrs. Mary L. Webber of Cliftondale, Mass. was born at Lunenburg, N. S., in 1859. When 18 years of ago she came to make her home in the United States. In 1882 she was married to Whitman J. Webber at Charlestown Mass. The union was blessed with ried to Whitman J. Webber at Charlestown, Mass. This union was blessed with seven children; three sons and four daughters. In 1907 Brother Wobber was taken from her, and though left with her family to care for alone, she still had time and thought for eternal things. She was one of God's great women, having been converted at the age of fourteen and sanctified some twenty years later. She was a charter member of the Cliftondale Church of the Nazarene which worshiped in her home before the church building was erected. Sister Weber was consecrated denconess in 1916 and has worked faithfully at that sacred cailing until her recent illin 1916 and has worked falthfully at that sacred calling until her recent illness. Asido from this she has done considerable preaching, having held revival meetings in several places in the district. Sister Weber was a wonderful woman in prayer. Evangelists have of-ten refered to her devotion as an example of God's power in the human life.

WANTS

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She departed this life for the heavenly of a radical type, but not rabid. Brothone Nov. 2, after a few months of falling health. The funeral was held at the church four days later, and was largely attended. Rev. Martha Currie of Lowell, a former pastor and a very dear friend of the deceased, preached the sermon, being assisted by the pastor and two former pastors, Rev. A. B. Riggs, and Rev. T. M. Brown. The beautiful array of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the desire of her many of flowers told of the friends to pay one last tribute of respect triends to pay one last tribute of respect to this dear saint that had been such a blessing to them. Her remains were laid to rest in the Riverside Cemetery. Three daughters, Mrs. W. L. Weddicton, and Mrs. P. C. Thornell of Cliftondale, and Mrs. Willis Parsons of Scituate, and one son Robert of Rivera, Fla., survive her. To these we extend our sympathics.—Rev. L. Zalley, Pastor.

ANNOUNCEMENTS

Notice—Chicago Central District: The W. M. S. District convention at Georgetown, Ill., February 2 and 3. Special worker Rev. Mrs. S. N. Fitkin of New York. For particulars write Mrs. R. E. Howe, Mansfield, Ill., or pastor at Georgetown, Ill., Rev. H. H. Stahl.—E. O. Chalfant, District Superintendent.

NOTICE-We or wire. 815 Allegan Street, Lansing. Michigan.—Professor C. C. and Margaret Crammond, song director and evangellat

RECOMMENDATION—The Vassar, Michigan, Church of the Nazarene desires to recommend Rev. C. D. Finch of Britton, Michigan, to the evangelistic field. Michigan, to the evangelistic field. Brother Finch has served as pastor and evangelist on the Michigan District for several years. Brother Finch recently held a meeting for us, and we were much helped by his ministry, which is

Notice—Northwest District: The District Assembly will be held in Yakima Washington, May 2 to 6. General Superintendent Goodwin will preside. The General Superintendent is forced to give us an early date this year on account of the General Assembly convening in June. We have only eleven months to raise all the budgets and to bring up everything in full at the District Assembly. Don't put things off—put them over.—Jos. N. Speakes,

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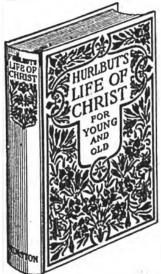
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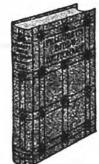
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