

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 34

KANSAS CITY, MO., NOVEMBER 14, 1928

WHOLE NO. 866

THE CHRIST OF HISTORY

ONE of the most beautiful descriptions of the work of the historical Christ we have ever read is the following from the pen of a recent scholarly writer.

We have read it often, and our hearts have always stirred with a fresh vision of the transcendent power of our Christ. He says, "Jesus has dominated history. He has been the force of greatest moment. Now exalted, now thrust aside, now honored, now ignored, he has persistently asserted His sway over the tumultuous forces of the world. He has bidden its waves and tempests 'Peace be still.' He has spoken 'Ephphatha' to its blindness, shamed and driven forth its irreverent money-changers. He has said 'Take up thy bed and walk' to its impotents, 'Go and sin no more' to its penitents. He has called 'Awake,' to its dormancy and 'Arise,' to its death. Through the market-places He has gone, within its temples He has entered, into its sick chambers He has softly stolen, across the thresholds of its prisons and dens and brothels and into all its lowest hells He has fearlessly stepped; within its palaces and parliaments He has gone; beside its open graves He has stood, and the toiling, sinning, suffering, aspiring world has felt Him, and known Him, and bowed before Him, and loved Him."

This same Jesus still lives, guiding, directing, shaping the courses of history, majestically moving on toward one great goal—that "in the fulness of the times" He may "gather together in one, all things in Christ; both which are in heaven and which are on earth, even in him." Now He works against the forces of sin and the rebellious will of man, but He will come the second time, and then will He banish sin from Himself and gather to Him all those who have known and loved Him here.

As the eternal Christ joined the eternal to the historical world in the golden link of a single redemptive life, so will He as the glorified Christ join again the historical to the eternal world in a new heavens and a new earth wherein dwelleth righteousness. Then those that have known Him and loved Him here, shall see Him as He is and reign with Him forever and ever.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

THE THEME OF OUR PREACHING

WHEN Mr. Wesley was awakened to spiritual life and his heart pulsated with new found joy, his eyes were opened on a scene that stirred his deepest emotions and drew him to the sublime consecration which enabled him to preach to the neglected millions about him. He saw in the English church the framework of a magnificent organization, but death had seized upon it, and the marks of decay were everywhere manifest. There were great cathedrals, splendid appointments, vast endowments and the pews were filled and the aisles thronged with titled noblemen and gorgeously dressed courtiers. But the priesthood which ministered at the altar were touched with spiritual death. It was out of this necessity that Methodism was born and came into being as a mission to the masses.

It is well for us to recount, from time to time, the injunctions and exhortations of the men of God who have succeeded in lifting the Church to a plane of spirituality and power. Their experience is luminous with spiritual truth, and the character of their ministry is a pattern for all those who would minister to the Church in spiritual things.

In 1766 John Wesley wrote to his brother Charles, "Insist everywhere on full salvation received by faith. Press the instantaneous blessing." Again he wrote, "Let all our preachers make a point of preaching perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private."

Bishop Asbury, during a time of serious illness, found a flaw in his ministry and wrote the following in his journal: "I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper." At another time he wrote, "I am divinely impressed with a charge to preach sanctification in every sermon."

Bishop McKendree wrote the following to Mr. Sumnerfield: "But superior to all these I trust you will ever keep in view in all your ministrations the great design which we believe God intended to accomplish in the world in making us 'a people who were not a people.' I mean the knowledge, not of a free and

present, but also a full salvation. In other words, a salvation from all sin unto all holiness. Insist much on this: build up the churches herein, and proclaim aloud that 'without holiness no man shall see the Lord.' Under the guidance of the Spirit of holiness, this doctrine will be acknowledged of God: signs will follow them that believe and press after this uttermost salvation, and our people will bear the mark of their high calling, become a holy nation, a peculiar people."

There is no inconsiderable parallel between the necessity which gave rise to the Wesleyan movement, and the conditions which gave rise to the Church of the Nazarene. Dearth of spirituality was everywhere felt, holiness as a distinctive message was not strongly and explicitly preached, and in many places there was open opposition to those who preached it. God raised up leaders in the East, the West and the South and brought the results of their labors together in a common body of people who felt that they were raised up for a purpose, "to preach holiness to the ends of the earth."

We insist that when God raised up the church to proclaim this great message, she should continue to do so until her Lord shall come. And assuredly we are to find in her early spirit and methods, the model and type of what she should continue to be. Let us continually inquire for the old paths which God has honored and blessed, and walking therein, find satisfaction and success in the work of the Lord.

A SECURITY DEBT

General Superintendent Chapman in his article, "The Appeal of Right Principles," presents our responsibility toward lifting the General Church Debt from a different angle, but one which should make a strong appeal to every Nazarene. This debt of \$108,000 is a challenge of our loyalty to simple, old-fashioned honesty. It is an opportunity for us, as a people to show that our religion is grounded in a firm adherence to right, and that our emotionalism, as it is called, is something more than mere effervescence. We know of nothing, nor can we imagine anything that will commend the Church of the Nazarene to the world, or that will better exemplify the cause of true holiness, than for seventy-five thousand Nazarenes in this time of emergency, to deliberately walk up to the altars in the churches and lay down \$108,000. This is an opportunity for Nazarenes to show their mettle, and November twenty-fifth is the date.

EDITORIAL COMMENT

The Editor of the HERALD OF HOLINESS has just spent two weeks in his office in Kansas City, going over contributed articles, scanning the reports, writing copy, and arranging for the makeup of the papers. The Publishing House is a busy place, but under the organization of Brother M. Lunn, works with clock-like precision. We have had opportunity to talk some matters over with Brother Percy Lunn, the subscription manager, have read proof of the new Manual

with Brother Fleming, and have had opportunity for casual visits with some of the department heads. We are very desirous of becoming acquainted with all the good people working here but so far this has been impossible.

In the editorial offices are Miss Mabel Hanson, the Office Editor, Miss Gertrude Smith, daughter of the District Superintendent of the Northern California District and a graduate of Pasadena College, Miss Pollock, an exceptionally fine typist, and Brother Ball, one of our former missionaries, who is now serving as proof reader and corrects the mistakes of the editor—just what we have felt the need of for some time. Mr. Wainwright, the illustrator, works studiously at his easel in the proof reader's room.

Our readers can scarcely realize to what extent they are indebted to Miss Hanson, the Office Editor for our publications, and to her able assistants. It must be remembered that in this office not only the *HERALD OF HOLINESS* is put in final shape for publishing, but three other papers each week are made up here and in addition all the Sunday school literature is proofread and put in shape for the presses. God has certainly given us a great Publishing House.

WILLING TO WORK BUT WAITING

For a number of years we have seen the great possibilities that there are in colportage work. We have watched with interest also, some of the methods used by those denominations which attach great importance to the printed page, and have noted the success which attaches to their work. There has just come to our desk an article from Rev. Norman H. Camp, evidently a minister of another denomination, which sets forth so admirably the advantage of colportage work, that with his permission we use it to present to the readers of the *HERALD OF HOLINESS*. Under the title, "Willing to Work, but Waiting" he says:

"There seem to be many today who are willing to work in the Lord's vineyard, but who are waiting to be hired. These are mentioned in the parable of the householder, recorded in the 20th chapter of Matthew. They are found in the market-place 'standing idle,' when they might be doing something worth while. Even though it is the eleventh hour, the Master is saying today, as of old, 'Go ye also into the vineyard, and whatsoever is right, that shall ye receive.' One hour of faithful service is far better than ten hours of useless idleness. Who can tell what may be accomplished by one hour of labor in the Master's vineyard? The laborers are few, the harvest field is large, and there is work that every one can do."

WHY NOT DO COLPORTAGE WORK?

Colportage work is very much needed today, and offers an unlimited field. It can be done by any earnest, warm-hearted, loyal Christian who has a passion to save souls and a desire to encourage Christians in their faith and service. Both men and women, young

and old can engage in this fruitful ministry. Experience is not necessary. One learns to do the work in the doing of it, and the worker obtains a wonderful training in many ways. Then there is a financial profit in selling Christian literature from home to home that enables the colporteur to meet his or her necessary expenses, for "the laborer is worthy of his hire."

A colporteur is a missionary who proclaims the gospel message by means of the printed page. He has a firm conviction that God's Word—His written Word—will not return to Him void, and so he seeks to place it in the hands of all classes of people. He does not wait for the people to congregate in some auditorium to hear him preach, but he gladly comes to them. Instead of being satisfied with reaching a few by the spoken word, he reaches many with the written Word.

The colporteur is not a high-salaried worker, who has many demands upon his time, but a book missionary whose heart is set upon giving all men the messages of life ere they perish. He keeps in mind the careless, the indifferent, the rebellious; those who have not an inclination nor the opportunity of hearing the spoken messages of salvation. He therefore goes from home to home, being no respecter of persons, and cheerfully, hopefully offers those books for sale that are inexpensive and yet effective in bringing the saving truth of God's Word to the minds and hearts of the people for whom Christ died. The colporteur is not weary in well-doing, but continues steadfastly giving out the printed message of salvation. He may find it hard work at times, but he always finds it happy work, and the joy of the Lord is his constant strength.

The colporteur is not limited in his field. He can labor in the cities, the towns and villages, or out in the country places. He makes friends as he shows himself friendly, and homes are often opened for his entertainment. He is master of his own time and appointments, recognizing that he must give an account to the Lord of the harvest only. He can limit his labors according to his strength, and he is free to begin at any hour in the morning and stop at any hour in the evening.

"A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impossible obstacles. If we know of a kind act which we might, but do not intend to perform—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power."—F. B. COBBE.

"Thou knowest what is best;

*And who but Thee, O God, hath power to know?
In Thy great will my trusting heart shall rest;
Beneath that will my humble head shall bow."*

—T. C. UPHAM.

EDITORIAL MISCELLANY

WHY NOT HAVE THE PARSONAGE BUILT ON A TRUCK CHASSIS?

This is the title of an editorial in *The Baptist*, which states that possibly Baptists hold the record among all the larger denominations for short pastorates. He states that the average length of pastoral connection is less than two years. "Five years," he continues, "is an exceptionally long term for most Baptist ministers to serve one church, and a decade in one parish is proof either of strong powers of manipulation or of remarkable preaching and administrative ability." He gives as his reason for short pastorates, the following:

"While lack of preaching ability accounts in large part for the frequent moving that afflicts many ministers and churches, there are other causes traceable to the pastor's door. Poor business management that leads to embarrassing debts and disgruntled creditors; idiosyncrasies of speech, dress, manner; laziness; want of creative ideas; failure to exercise common sense in trying situations; talkativeness; sensitiveness; low ethical standards; unwillingness to share the common life of the people; harboring foolish notions of priestly authority; being too worldly, or too other-worldly; all these and other things are found among the causes that unseat ministers after a brief period as pastors of particular churches."

THE CHURCH INTELLIGENCE TEST

The "intelligence test" is all but a fad in the educational world. It has become a part of the regular admission machinery of many of the larger universities and a number of city school systems are adopting it for applicants desiring to teach in the schools. The *Christian Life* (London) had a happy thought and attempted to apply the "intelligence test" to a number who were not readers of the church paper. Here is what the editor found:

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the Forward Movement?" "Never heard of it." "Do you agree with the general policy of our central association?" "Don't know." "You think it is a good work don't you?" "S'pose it is. Don't really know." "How much money did it raise last year?" "Don't know." "Where do you think missionary work is most needed?" "Don't know." "How many members are there of your church?" "Don't know." "Of course you are a church member?" "Don't—I mean, yes." "Where are we the strongest, do you think?" "Don't really know." "Who are some of our strongest men at the present time?" "Don't know." "Is our cause making any progress in your neighborhood?" "Don't know at all." "Of course you read the

denominational papers?" "No." "What good are you to the church?" "Don't kn—that is, I—you see—."

AN APPRECIATION

Dr. J. L. Glascock has sent to us, the following appreciation of the *HERALD OF HOLINESS* which we very much appreciate. Since it refers more especially to the paper as built up by its former Editor, Dr. J. B. Chapman, and since it will give our contributors opportunity to learn how their work is appreciated, we feel free to publish it, and to extend to Dr. Glascock our thanks on behalf of our contributors:

The *HERALD OF HOLINESS*, the official organ of the Church of the Nazarene, was published for a considerable length of time before we were aware of that fact. Some copies of the paper fell into our hands when Dr. Haynes was Editor, having Dr. J. B. Chapman associated with him. Later other copies of the paper were received when Dr. Chapman was the Editor, Dr. Haynes having retired from the editorship.

The paper was so pregnant with things informing and edifying that we subscribed for it and have read it ever since.

We have appreciated to the full the contributed articles written by the General Superintendents, the District Superintendents, and other able writers, such as Dr. A. M. Hills, that veteran promoter of higher education and second blessing holiness, together with the "Do you know" articles of Dr. J. G. Morrison, and Uncle Buddie's "Good Samaritan Chats," and the reports of pastors and evangelists throughout the whole country, and from foreign lands, but especially the informing and edifying editorials of the former Editor, Dr. J. B. Chapman, and the present Editor, Dr. H. Orton Wiley.

Each week we read five holiness papers among the leading ones of the holiness movement, and two of the old-line church official organs, and when it comes to elucidating Bible doctrines, spiritual themes and topics pertaining to Christian experience and life, it is our unbiased and deliberate judgment that Dr. Chapman and Dr. Wiley are the peers of any of the editors whose productions we read.

The first time we met Dr. Chapman was at the commencement and campmeeting exercises at Olivet College. We soon discovered that he was not only an able writer, but also a strong preacher. Once in conversation with him we remarked that if we were a delegate to the approaching General Assembly of the Church of the Nazarene, we would vote for him for General Superintendent if a proper man could be secured to take his place as Editor of the *HERALD OF HOLINESS*, but if not maybe he could accomplish more good by remaining in the editorship of the paper. Characteristic of his modesty he made no reply.

When we learned that Dr. Chapman had been elected to the General Superintendency, and that Dr. Wiley had been elected Editor of the *HERALD OF HOLINESS*, we were quite concerned as to what sort of an Editor Dr. Wiley would be. We had heard about his successful work as an educator, but knew nothing more concerning him. We have read about every one of his editorials since his election, and are fully convinced that he is the proper man for the place. The transition of Editors has been made so smoothly that it has not occasioned a single jar. By this change we are impressed by the resourcefulness of the Church of the Nazarene.

With us all readers of the *HERALD OF HOLINESS* will be delighted to learn that articles from the facile pen of General Superintendent Chapman will appear in the paper from time to time. We have conducted holiness revivals in a goodly number of the Nazarene churches, some among the most prominent, and always enjoyed greatly our labors with them and had blessed fellowship with them. May the dear Lord continue to abundantly bless every one of them along every line and in every way.

J. L. GLASCOCK.

THE CHURCH OF THE NAZARENE

Its Spirit and Temper

By GENERAL SUPERINTENDENT CHAPMAN

THE attitude in which people approach their tasks has more to do with their success or failure in the accomplishment of them than perhaps any other one factor. Students of "The Psychology of Success" have deducted the axiom, "He can that thinks he can," from the very large number of instances in which it has been discovered that the temper at the time of approach is a large factor in the determination of final results.

The Church of the Nazarene was born in a spiritual revival, in fact, it is a spiritual revival itself, and the temper of a revival is always optimistic. From the beginning there has been a characteristic among our people which has been designated as "the Nazarene swing." Some have thought this but a mark of "youth" and that it would disappear when experience has taught us "better." But this temper is really a saturation of the very warp and woof of the movement and cannot be thrown off without taking out the taste and color and leaving the whole arrangement "flat." In fact, in local instances this characteristic has sometimes been wanting, and in such instances the Church of the Nazarene has no particular significance.

There is of course, a shallow optimism which ignores the difficulties which confront it, and such an optimism is doomed to sad awakening and defeat. But there is a healthy optimism which takes cognizance of its difficulties, but sets over against them its own resources, and then stands up to boldly affirm, "They that be for us are more than they which be against us." There is the possibility that our people may in some instances possess but the former type, but the accomplishments of twenty years prove also that the latter type is the predominant one among us.

In the first place, as mentioned in a former article, the prevailing testimony of the people who make up this movement is the testimony to personal victory, and the song is a song of triumph. In practice and method we accept the version of the Revisors, and read 1 Thessalonians 4:3, "This is the will of God your sanctification," leaving out the "even" which suggests rather that this experience is for but the few, instead of for the many—for all. And triumph in personal experience makes normal triumph in service for God.

In the second place, the founders of this movement felt sure that God raised up this people to be a conquering, aggressive army, and not a company of "fort holders" and hospital attaches. Dr. Bresee characterized his own beginning in this work as a "going out under the stars" to build up something for God, and his exhortation to his preachers was that they should

"go and hew out a kingdom for themselves." Really there were no nests to feather in the beginning of this work and our people and preachers learned to build the nests. And the nests were eagles' nests and it is unreasonable to expect that sparrows shall be hatched and fostered in them.

There have been some among us and around us who were solicitous for our reputation and have been earnest in exhorting us "not to undertake too much." But Bud Robinson spoke the Nazarene sentiment when he said, "I would rather undertake a big program and do half of it than to undertake nothing and do it all." On the basis of cold calculation scarcely one of our churches could have been built, not one of our schools could operate, and our foreign program would collapse. But with full confidence in the justice and worthiness of our cause, our people regularly attempt the impossible and accomplish it. A paragrapher says, "The only difference between the possible and the impossible is that the impossible takes longer." And we would add that it requires stronger effort as well as longer effort.

Our purpose here does not require a tabulation of the unusual things that have been undertaken by our people, but no reader of these lines is likely to question the fact we are emphasizing—that the Nazarene spirit and temper are characteristically courageous and triumphant. Nazarenes say, "It can be done," more often than the average company. A critic said, "Sixty thousand Nazarenes advertise as much as two million average church members." Of course his intimation was that they over-advertise, but who is going to be the judge of the value of goods except the man who uses them? And the wise man described the Church as "terrible as an army with banners," that is, as irresistible as an army with many victories to its credit.

Someone has said that the world is made up of three classes: the pessimists, the optimists and the peptimists. The pessimists say, "The task is too great, we cannot do it." The optimists say, "The task is easy, no one should be exercised." The peptimists say, "It's a hard job, but we can do it if we all work hard, and—somebody hold my coat, while I help do it." The Nazarenes are of the latter class. If some critics say they are officious, we do not wonder. If others say they are noisy and shallow, we are not surprised. But the fact is that accomplishments alone can justify, and Nazarenes will have to stand or fall by their records. We are happy, therefore, to be able to say on this basis, "I am not ashamed." The spirit of the Nazarenes is the spirit of aggressiveness and their temper is the swing of victory.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

THE scriptural experience of entire sanctification carries with it some very clear implications. It must imply a clear vision of full devotion of all, known or unknown, unto God. This must include earthly possessions as well as life, body, time, and other relationships. Full devotion of material possessions is very fundamental in the experience of holiness. This was one of the important factors in the teaching of full consecration by our Lord.

There has been some little misconception regarding the request of Christ to the rich young ruler, "Sell that thou hast." There are a few important considerations. First, the presence and questions of this young man seem to have been the result of a stinging discourse on confidence in outward righteousness as given in Luke 18:14. One of the facts over which this man was glorying was, "I give tithes of all I possess." In the first place, according to our Lord he really possessed nothing. This Pharisee was wrong in his notions of stewardship. He regarded his goods or possessions as his own. This is clearly his idea for he said, "I give tithes." A true steward of God does not "give" tithes, he "pays" tithes.

Another consideration which seems to have led this young man to propound his question was the clear declaration of Christ on receiving the kingdom. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The important attitude or factor in childhood is that of sincere dependence and helplessness. This is so contrary to the heart attitudes of the rich who "trust in uncertain riches." The attention of this rich young man was drawn at once to himself. "What must I do?" "How can I get in?" "What conditions will be necessary?" Hence his question: "Good Master, what shall I do to inherit eternal life?" Notice his wrong conception. First, he thought the condition must be something he could do to save himself. And second, by doing something he felt he might "inherit" life, when in fact he could not buy himself into grace or give enough to be worthy and thus inherit by his own righteousness eternal life. Like all sinners, he must come empty-handed and alone to plead the poverty of his soul.

With one stroke our Lord strikes at the very seat of his trouble. In this case, as in many of his parables, "Money is the acid test." So in this case "sell that thou hast." Separate yourself from your great possessions. "Sell out." "Consecrate all you have." Become a real steward. That is, no longer feel that you owe anything. Hold everything as really not your own. Become a true steward indeed and "distribute."

We cannot in the truest sense "give" for as stewards of God nothing is ours, it all belongs to God. This was a new revelation to this young man, and so it is to many others. All seem to want something they can call their own. They want to declare, "It is mine."

A sense of ownership, or in any way a sense of independency, can never characterize the attitude of a true steward of God. The true relationship of earthly possessions was what revolutionized the plans in the early Church. "Neither said any of them that ought of the things which he possessed was his own." That is to say that all he held in his name he had as a steward of God, and only holding his possessions in common with all other disciples as stewards of God.

Holding our all, our time, our service, our possessions, our income as stewards of God; there must be some regular rental, percentage, or allowance to be returned to God as our realized obligation for the use of his goods. What allowance in return for the use of his goods should be considered? What percentage has God mentioned anywhere? If we could find any man who had "paid" a given percentage, and he so pleased God as to be known as a special friend, that would be sufficient to indicate what God expects of anyone, anywhere in all time. We have such a one in Abraham who paid tithes to the priest of God. And this Abraham had the right vision as to stewardship, and declared that God was the real possessor of heaven and earth. Thus we see in reality Abraham possessed nothing only as a true steward of God. As a steward he recognized that at least ten per cent of all his income belonged to God, the rightful owner of all. This became his rule of life, and he taught the same to his children. His grandson Jacob seems to have objected a little until his vision at Bethel, and then he came across and pledged his obedience on conditions, which may have been the cause of much of his discipline in Laban's household. But at any rate he came back and afterward became a faithful steward and tither.

But, my friend, listen, what can we say if we should find any statement from God, early or late, ancient or modern, in Old or New Testament in which He has claimed a given percentage? Can such a statement be found? Now turn to Leviticus 27:30. Let us read together: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Notice at least these facts. All the tithes, all kind of tithes, are the Lord's. No one can give tithes for the tithe is the Lord's. Unless we can find where God has cut His

percentage or changed His claim as to the tithe what right as a steward of God, or anyone to change it. But someone may claim as the new covenant supercedes the old there has been a change in the law. Yes, my brother, the law has been changed from tables of stone to the heart. Grace takes out the *must* and puts in its place a love, a want to do, that is the difference. Notice a second thing in that text, that the tithe is "holy." If it is holy it is not to be used as I please, or to support the poor relatives or given to personal ad-

vantages. The tithe in itself is holy. Moreover it must be paid "unto the Lord." How can this be done? Only through God's representatives, or His sent ministry. Who should become responsible for the support of the ministry? No other than the church they serve. Where does the tithe belong? Why in the church treasury where the minister, God's representative, gets his support. The tithe then is the real touchstone to honest stewardship, and true stewardship is closely related to holiness.

THE DOCTRINE OF ENTIRE SANCTIFICATION

By T. M. Anderson

The very God of peace sanctify you wholly (1 Thess. 5:23).

IN previous articles we have shown that sanctification reaches the whole spirit and the whole soul of man. We now consider the sanctification of the whole body.

There is a teaching in the religious world that sin is in the body, and as long as man dwells on earth he will sin because his body is sinful. This doctrine is pernicious and false. The body is made the servant of sin, it is debased by sin, but the body is not the seat of sin. The mistake of the Pharisees was in this respect; but Jesus showed them that what defiled the man was what came out of the heart (Mark 7:21-23).

The work done in sanctification destroys the principle of sin which is in the soul; this releases the physical body of man from the dominion of sin which wars in his members. The body is then indwelt by the Holy Ghost which changes it into the temple of God. This body becomes the servant of the Holy Ghost which dwells in it and is controlled by the Spirit, all the physical and mental desires being governed by the Spirit of God. To consider the body to be sinful and vile is contrary to the revealed truth. The body of the sanctified is infirm, and bears many marks of the fall, but it is not sinful. The body has all its natural and normal desires which God created in it. Sanctification does not remove these desires; but regulates them and imparts self-control to the believer who through the Spirit is enabled to keep his normal desires in proper bounds. Thus it is written that we are not debtors to the flesh to live after it, but we are to live after the Spirit. For if we through the Spirit do mortify the deeds of the body we shall live (See Rom. 8:12, 13).

Several things need to be said in this matter that the real work of holiness be not discredited. God says that if we defile the body, the temple of the Holy Ghost, He will destroy us. This shows clearly that He considered the body sacred and holy, and any sin indulged to satisfy a carnal desire and thus dragging the body into uncleanness is death to the soul. The teaching of the ancient Gnostics was that sins of the body would not defile the soul. They said that they

had fellowship with God even if they indulged their physical lusts and sensual desires. The first Epistle of John was written to refute this error. This same damnable doctrine is now being advanced in certain cults of the present day. The modern tongues movement is greatly affected with it. Some of their prominent teachers say that they do at times give way to a "weakness of the flesh" and sin in so doing, but yet they can speak with tongues which proves that they have the Holy Ghost. Such as say this may speak with tongues but not from the Holy Ghost. The God of the Bible does not put His seal upon such liars and false professors. I do not say that this whole cult as a body believes this, for perhaps there are many sincere persons connected with it. But if the statements of their leaders can be relied on they surely say these things. Recently a minister in the Northwest was indicted for adultery with a young girl. He stated in public that while he was living in this relation the girl received the gift of tongues under his ministry. Such a pernicious doctrine is of the devil.

No person can be sanctified and cater to the modern fashions of dress which expose the body to the lusts of vile men. To dress as present day fashion decrees is only to cater to pride and worldly ambition, and not for comfort or beauty. The holiness movement is getting so shallow and superficial in its work that the work of true holiness is not often seen in the bodies of its members. So few women and girls connected with the holiness churches have a deep enough work of grace to give them sanctified courage to stem the tide of fashion, and refuse to bend to its decrees. They bow to the world and dress as it decrees, no matter how disgusting they must appear. Sanctification imparts a fine and delicate sense of decency and refinement. Modesty and innocence, virtue and chastity are always the results of holiness of heart. God never speaks of clothing or garments for the soul but what He speaks of it as being properly and decently covered. And as holiness is a white garment clothing the soul so that the shame of its nakedness does not appear, then why should we suppose that this should not infer proper dress for the temple of the soul? It does. All persons in whom this does not appear in their

dress are tried by the facts of true holiness which sanctifies the body and are found wanting. They do not have this grace.

Again the grace of sanctification so affects the body that it is kept under in order that the spiritual may dominate. It is a deplorable fact that some ministers that profess holiness are so gross and animal in their flesh that they are always at a low ebb spiritually. We wonder if they really have the experience of sanctification. They gorge themselves with food so that when they go to the pulpit they are stomach-drunk and so dead they talk like a first reader though they look like a library.

Some holiness professors indulge their physical desires until they equal the inhabitants of the night-life of the underworld. They deprive themselves of health and happiness by indulging their mere physical appetites. Is this true holiness? Cannot God lift the body to a higher plane? Such is not holiness in truth. It may know the language, and have the theory, but it is wanting in the actual results, which proves a lack of the experience.

The soul and body are eternally linked together. Death may separate for a season, but not forever. There will come a time when all that are in the grave will hear His voice; some shall come forth to the resurrection of life; and some to the resurrection of damnation. The saints shall have a glorified body and live forever with Him. The wicked shall have an immortal body but shall be eternally damned in hell with it. It will carry all its physical and perverted desires with it into the regions of the lost. Sanctification is that work of divine grace which sets the body apart for the temple of God in this world. And if the Spirit of God dwell in us, then the same Spirit that raised Jesus from the dead shall raise us from the dead into glorious and immortal likeness to Him in body and spirit.

Therefore glorify God in your body and in your spirit which are God's. Ye are bought with a price, and ye are not your own. Let no man or woman take this member of Christ and join it to any sinful person or thing; this is God's property purchased by the precious blood of Christ. Knowing this, happy are ye if ye obey it.

CONFESSING AND DENYING

By C. A. McCONNELL.

Denial of Jesus is rejection of life eternal—so serious is that denial. "And this is life eternal that they might know thee . . . and Jesus Christ whom thou hast sent." "I know him not." What may be involved in a denial of Jesus? With Peter it meant unwillingness to be included in the Master's humiliation and what might be the result of that humiliation. He had been among those who had bidden for a place at the Master's side in His "kingdom." He had wielded a sword valiantly as long as there was a chance that Jesus would successfully defend Himself. But now,

to confess Him was to bring upon himself the jeers and insults of the mob. Carnality will ever run more quickly from a sneer than from a blow. Most people will be willing to confess themselves pupils of the great Teacher; many will crown Him as the kingliest man of the ages. But the test of confession or denial is when the way of Jesus leads to utter self-negation; when to confess Him will mean, not to join with the throng hanging upon His words of wisdom, not to swell the acclaim of praise for His mighty acts, but to follow Him without the camp bearing His reproach. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father." A denial of Jesus involves a refusal to accept Christlikeness; an unwillingness to conform one's life to His. It rests short, in fellowship, of purity, purpose or program. To confess Him is to yield oneself to Him to be used as a sample of what the grace of God can do for and through poor, fallen humanity. It is to be able to declare with Paul, "I live: yet not I, but Christ liveth in me." It is for oneself to become the cross upon which Jesus is to be lifted up that He may draw all men unto Him.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Forty-one

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Readings for the Week.*

First day, Acts 10-12. Second day, Acts 13, 14. Third day, Acts 15, 16. Fourth day, Acts 17-19. Fifth day, Acts 20-22. Sixth day, Acts 23-25. Seventh day, Acts 26-28.

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

"The same night Peter was sleeping between two soldiers" (Acts 12:6).

Peter had more trust and resignation than many would have had under such circumstances. He was a picture of helpless resignation. He was in prison, he was chained to the soldiers. He was asleep. Keepers before the door kept the prison. A less courageous and unbelieving heart would have been far from sleep. Herod intended to bring him forth in the morning. Was this his last day upon earth alive? It would seem so. Herod had not calculated on the intervening power of God. Peter was resigned and the church was praying. Why should he be troubled? He was following God to the best of his ability. He was helpless in a circumstance that God had permitted to overtake him. He was there because he had been faithful

to the cause of God. He was ready to meet God. God was able to deliver him if it was His will. There was nothing that Peter could do. There was nothing that he needed to do, but calmly rest in God. Why be distressed? Would God permit the enemy to defeat His cause? If God does not act soon it will be too late. God turned the enemies' strength into a weapon against them. Peter was so secure that Herod's plot could not fail, so the guards may fall asleep just a moment. Hark! an angel from heaven appears in the silent darkness. The angel touches Peter, lights his pathway, raises him up, and leads him out to freedom and fellowship among the brethren.

Legions of angels and the hosts of the Lord are still left in reserve to help those who trust in the Lord.

PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF ACTS

Study Seventeen, Acts 21

1. *Build Your Own Commentary.*

Distinguish between "the Spirit" in 21:4, that forbade Paul to go up to Jerusalem, and "the spirit" in 20:22 in which he went up to Jerusalem.

How many times does the word "we" occur in Acts 21? This indicates that the writer was an eyewitness of the things that he records.

Was Paul Spirit-led in all he did in Acts 21?

Were his friends Spirit-led in trying to persuade him not to go up to Jerusalem?

2. *The Holy Spirit and the Future.*

One of the evidences of the divine personality of the Holy Spirit is seen in the fact that He is able to foresee and reveal the future. There is an abundance of evidence to this fact in the Scriptures. The lesson before us today is an example of this.

The Holy Spirit gave to Paul a partial revelation of what was out before him. Enough of his pathway was illuminated for him to see the way to go. He might have wished more light, but God had given him enough for the present. Paul was well acquainted with the fact that he was to suffer. This had been revealed to him by the Spirit. As he started to Jerusalem he said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." The Spirit had foretold him of bondage before he reached it. He courageously proceeds, knowing what was just out before. The Holy Ghost had revealed this same fact to some of his friends also. He stops on his way at Tyre, and after leaving the ship he finds certain disciples there and remains seven days. They said to Paul through the spirit that he should not go up to Jerusalem (21:4). There seemed to be a contradiction in his guidance. They do not persuade him to change his course but he goes on. On reaching Caesarea Paul's party abides with Philip the evangelist and while tarrying here there came down from Judea a certain prophet, named Agabus, who took

Paul's girdle and bound his own hands and feet and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." This Agabus was a true prophet of the Lord. He foretold the famine recorded in Acts 11:27. Tradition says that he was one of the seventy that Jesus sent out before Him. When they heard what he said, Luke, the author of the book of Acts, who was one of Paul's party at this time, said, "Both we and they of that place, besought him [Paul] not to go up to Jerusalem" (21:12). All knew that suffering was before Paul. He thought that he should proceed in spite of the difficulty. His friends did not wish for him to do so. He felt that he must go. There was a conflict of conviction. There was a good and pure motive back of the conviction of both. They tried to dissuade him from going because they cared so much for him. They besought him with tears not to go up. It was hard for Paul to follow up his conviction, yet he answers, "What mean ye to weep and to break mine heart?" The word "break" signified to weaken or to bend. Why by your weeping are ye breaking and weakening my purpose to follow up what I believe is the will of God? "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." What a conflict was raging in his heart. To tear himself away from the love of his Christian friends, go contrary to what they wished and thought was the will of the Lord, to go into known opposition among his enemies and possibly into death itself was heart-breaking. Who was right? Both were looking at the question in the light of the same revelation from God, both were loyal to the Lord and wished the will of God in the matter, yet their convictions were just opposite. When they saw that Paul could not be persuaded to turn aside from his conviction they admitted that he was right and said, "The will of the Lord be done" (21:14).

The forecasts of the future by the Holy Ghost are partial but sufficient. They are personal and convincing. All Christians may not understand them, but they are gripping to those whom they most concern.

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

The Atonement of Christ

The atonement is that gracious act of our Lord Jesus Christ for us whereby He offered satisfaction to divine justice, by suffering death, the penalty due to our sins. By this act He achieved for us by the shedding of His blood the gracious privilege of enjoying the experience of having our sins forgiven and receiving the cleansing of our hearts from all original sin. This we may have through the merits of His shed blood by an act of faith in same. The death of Christ was necessary for our salvation and is abundantly sufficient. The Scriptures everywhere ascribe our salvation to the death of Christ. He dies in our stead as a proper substitute for us.

THE APPEAL OF RIGHT PRINCIPLE

By General Superintendent Chapman



A farmer, who had worked rented land in the community for a number of years, decided to buy a home for himself and family. But in order to make the payment required it was necessary for him to borrow a considerable sum of money on his personal note. He went to the banker and said, "I need a considerable sum of money to enable me to make the required payment on the land I would like to purchase. But I feel that my security is not sufficient to warrant me in urging you to make the loan. However, if there is any way in which you can make the loan, I shall appreciate it very much." With but little hesitation, the banker said, "We will lend you the money. As you say, your security is hardly sufficient to warrant the loan you ask. But we have been observing your business transactions since you have

lived in the community, and we happen to know that you have paid three security debts without undue hesitation and without complaint. We know you paid these debts as a matter of principle, and we believe you will pay us."

And tonight as we have thought of the "Debt Campaign" which General Superintendent Williams inaugurated at the General Assembly and in which he is to lead us on until we shall unitedly lay \$108,000 on the altar to free our beloved church of a cumbersome debt, it seemed to me that this debt is indeed a "security debt" with each one of us.

Of course there would be a better emotional appeal if we were asked to give money to open some new work or to enlarge some work which we already know and love. But no cause could appeal to a higher motive than the present and none could rest upon a more righteous principle than this one does.

The Church of the Nazarene is in the world to do good. It asks for the fullest and highest confidence of those whom it seeks to serve. It asks that men and women and little children follow its teachings, emulate its example and risk their eternal welfare upon the faith which it propagates. And in this larger confidence all lower confidences are involved and included. Honesty does not always include true religion, but true religion always includes honesty. If we are to be instrumental in initiating and leading on the great revival for which we constantly pray and plan, we must lift this burden of debt and maintain our standing as a movement. We must demonstrate collective as well as individual honesty.

Our leaders have explained as best they can how this debt was contracted, and to go over that territory again would not pay the debt, and the debt must be paid. It is possible for almost any person to "analyze" our situation, but that won't pay the debt. The church has now safeguarded its future as such a thing is humanly possible, we have demonstrated our ability and willingness to pay a budget of commendable proportions for the current expenses of our general home and foreign work, and when this \$108,000 is raised and paid and the "capable funds" of the church are redeemed and secured, we shall be in position to move forward with the grandest crusade in the interest of full salvation that we have ever attempted in our history.

The Sunday preceding Thanksgiving has been set as the date on which we are to fully cover the old debt, and we will do it, if we can all but realize the importance of doing so. This is too big an undertaking for a few men—it is a task for us all. This pull must not be long, but it must be strong, and it must be a "pull altogether boys."

So far the Nazarenes have never failed. We have always rallied and pulled out, and we must rally and pull out of this. There is no other provision for paying our creditors, for the money we are asked to pay is in addition to any equities we may have in properties which are to be sold and the proceeds applied on the indebtedness of the church. The present plan is not one of several methods by which we may obtain this money—it is, so far as human eyes can see, the only way there is to secure it.

THE PHILOSOPHY OF GIVING

By E. E. MARTIN

THE philosophy of giving seems to be based upon man's attitude toward God's ownership of all things. When the psalmist exclaims, "The earth is the Lord's and the fulness thereof," he is giving expression to the ever advancing revelation of God's ownership.

From the revelation of God's ownership has grown the feeling of man's obligation in gifts and offerings. These earliest impulses to gifts and offerings appear to arise spontaneously. Such a type of offering is seen in the examples of Cain and Abel. This type represents not only the earliest chronologically but it represents the first and lowest type in experience. In this stage men give of *their* possessions an offering unto God. Their possessions they think belong to themselves, out of which they give an offering to the Lord. Indeed, there are some even in this day who give only from this just and lowest stage in the philosophy of giving.

A later development in the philosophy of giving appeared in the tithe or tenth. Here men felt that a definite part of all their possessions belonged to God. "The tithe is the Lord's" is the great principle of the law of tithing and echoes everywhere in the Old Testament. Men might consider nine-tenths as their possession but not the tenth. This was a distinct advance in man's attitude toward God's ownership.

As a method of financing the church the tithe is beyond controversy the most efficient and systematic ever practiced by men. We can readily believe that all the needs of the church can and will abundantly be met when men recognize and practice tithing.

However, in all fairness to the whole truth of giving as taught in the Word of God we must say that the tithe does not represent the highest type of giving. Christian giving is of necessity, greater than the tithe. Christian giving does not set aside the tithe, it rather goes beyond it. Just as the tithe goes beyond the impulsive type of giving, so Christian giving goes beyond the tithe.

The principle of Christian giving is based upon the attitude that *all* belongs to God. This type of giving is well expressed by the attitude of the first full-fledged Christian church, in the words, "Neither said any of them that ought of the things which he possessed was his own; but they had all things common."

This is a sweeping advance in men's attitude toward God's ownership. When the Holy Spirit fills the hearts of men the principle of giving will include all that men possess. The call of the Holy Spirit and the urgency of the needs will be met with a devotion that yields its all. The Christian Church has always had examples of such complete devotion. We may well expect wherever there are Christians in the full sense of that word, some will literally and really give their all.

Thank God our church is not without such examples of Christian giving. I will give here two examples which have come under my observation.

The first is a Brother B who, I was informed, gave all he possessed; as I remember the amount was \$1,200. This he gave literally and outright to the work of God. I have followed this young man with interest. Today he is one of our very efficient missionaries on the field. God has greatly blessed him and at no time I believe has he been in sore need of temporal things. So far as I am able to judge he acted under the divine urge and principle of the New Testament spirit of giving.

The second example is a Mrs. H, a widow, who at the time of her sanctification gave her home, all she possessed to the work of foreign missions. She has in no wise been forsaken of the Lord through these years. She is now a very useful deaconess in the church, always triumphant, eminently spiritual and called to paid service by at least three churches with which I am familiar. She, too, is a living example of the spirit and complete devotion of Christian giving.

Where do you stand in the philosophy of giving?

HOME MISSIONARY EVANGELISM

By N. B. HERRELL, *Chairman of Department*

THE population of the United States at present is about one hundred and six million souls. Religiously the population is divided as follows. Protestants 24,000,000; Catholics 18,000,000 making a total of church people 42,000,000, leaving a total of 64,000,000 yet unchurched souls in the United States for the evangelistic forces to work on. It has been said that we have one active minister in the United States to every 4,000 of our population. But in the makeup of our religious life as a nation we have a little of about all the religions of the world. We have 75 Buddhist temples with 4,500 members. We have a Mohammedan mosque at Detroit, Michigan. In fact, we have a sprinkling of them all, and as fast as immigration will permit the pagan religions in our country, increase their forces. Illiteracy in the United States is about 4 per cent, the same as northern Europe. The most of our immigration of late has been from southern Europe where the illiteracy is upward of 70 to 80 per cent. As a nation we are fast drifting to the place where we must have a national revival of Christian religion in self-defense.

The ravages of unbelief sweeping the older denominations together with the 64,000,000 of unchurched souls, with a ministry that is mostly on the defensive, all go to make up the field of Home Missionary Evangelism. This condition challenges the faith and courage of the Home Missionary forces of the Church of the Nazarene. One of the stubborn problems is to break into the ranks of the 50,000,000 souls who seldom if ever attend religious services. They are the devotees of the movies, dance halls, pool halls, pleasure resorts, etc. There is an army of 25,000,000 Protestant youths who are not enrolled in any religious institutions for religious training. Divorce threatens the home life of America. Infidelity threatens the church life of America, and evolution threatens the school life of America. The hope of America is Christ, the hope of Christ is the evangelical ministry of Christ, and the hope of the evangelical ministry is the baptism with the Holy Ghost sent down from heaven. "Who makes his ministers a flame of fire."

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

I bought a two dollar book on an inspirational subject, through which I had read and seemingly without any profit whatsoever. But near the back of the book, just as in disgust I was about to throw it down, I found a jewel of a sentence. "The eagle that soars in the height worries not about crossing the low-lying stream." That was enough. The price of that book had come back to me a hundredfold over again. Many treasures are thus hidden, and to find them one has to hunt. If we would spend more time in reading the Bible slowly, so that we could meditate on what we read, greater blessings would come to us. For the last few years I have made it a habit of reading the Bible in a number of languages, not so much from the fact that I enjoyed reading the Word thus, but because I was forced to read slowly in translating from the other languages and had more time for the hidden beauties to come to view. I have read the New Testament through recently four times in French and German, and by this somewhat slower process I am finding that the Bible is becoming a new Book. There is much hidden luster that will shine out for the soul if we but wait on the Lord. New truths will crop out here and there under the lowest strata of revelation, but we must go slow and deep to find them. In earth's hidden caves lie concealed gems of greatest luster, and so is it in the Word of God. He that but reads in a skimming fashion, through lack of time or effort, will miss the hidden truths.

But to return to that one truth referred to above. It is true in the spiritual realm that the soul that soars in the heights

will surely never worry about crossing the vexing streams that lie on the surface of work-a-day life. To the man that grapples with perplexities of trials, and discomforts of temptation and is forced to face them as a rushing stream to be crossed unaided by divine power, many times to ferry over seems the impossible thing. But the soul that through grace divine on eagle wings of glory soars in the heights of love and peace these coming strange perplexities of a stranger and more complex life fail to worry, fail to drag down to the sordidness of failure. To the one on the earth of time unaided by the Spirit even one dart of misfortune, or one arrow from fate's bent bow of trouble, makes a battle, or an enemy more formidable than the old Roman phalanx of ancient day with bristling spears. To the soul on the terra firma of sin, without the elevating grace of holiness, two drops of water of trouble make a deluge. But to that soul soaring in the heights of love and happiness and celestial bliss, the formidable attack of the cohorts of the enemy, with the aid of the Spirit, become but as one wingless arrow, or one crippled dart to strike off on the helmet of salvation. To the same one blessed with joy unspeakable, when even a deluge of temptations, a floodburst of misfortune, comes to him it seems as but one drop of the rain of trouble falling. When the wildest winds of fury strike against the life up here in the soaring heights, they seem as but a breeze from time's ocean. To soar in the heights is to miss the mud; to soar in the shekinal altitudes of grace is to cross every stream of trouble on angel wings. Then blessed be the pen that wrote, "The eagle that soars in the heights worries not about crossing the low-lying streams."

CHOICE WORLD NEWS NOTES AND COMMENTS

By REV. C. E. CORNELL

The "rum row" of the Baltic, from which thirsty Finns and Swedes have been securing liquor for several years, has officials of both countries guessing. The Aland islands appear to be the center of their operations, while countless small islands lying to the east furnish hiding places in the time of trouble. Realizing that the long fall nights will make detection more difficult, the officials have increased their efforts to capture the small ship-to-shore speed-boats which the bootleggers use, but none of their efforts have met with results. The "rum row," according to Baltic Sea captains, now consists of fourteen ships, three of which are now in the vicinity of Aland with 400,000 quarts of liquor apiece, while a fourth, the *Nadividat*, which flies the Chilean flag, is reported to be bound for the north coast of Sweden with 450,000 quarts in its hold.

Japanese navy officials have completed plans to construct a new giant ship which will carry guns and bombs and have a cruising radius of 3,000 miles, the Tokyo correspondent of the Evening News reported. When finished, the dirigible will be by far the largest in the Far East, it was said. Construction is expected to begin soon.

"Some lives are like a growing tree,
Some lives are like a flower,
Some last, across eternity,
Some bloom for just an hour.
Some lend their sweetness to the world,
Some grace a hidden bower,
Some lives are like a merry song,
Some lives are like a prayer,
Some carol while the day is long,
Some bless the evening air."

The only reason a great many American families don't own an elephant, the Nashville Banner believes, is that they have never been offered an elephant for a dollar down and easy weekly payments.

Turkish petroleum interests that are exploiting the field in Iraq will build a pipe line across the Syrian desert from Mosul to Haifa on the Mediterranean.

Damascus and Beirut are the only cities in Syria having any considerable electrical development.

There is much interest in Ireland in the prospect of making this country a center of civil aviation. A civil aviation club had been formed under good auspices and has already a membership of 200. The idea is that Ireland is the natural link between the old world and the new. It is estimated that if passengers landing at Queenstown or Galway from Atlantic liners could be at once transferred to planes they could get to various European destinations at least forty-eight hours earlier than as at present.

Iowa led in the value of animal products from the farm with \$650,000,000; Illinois being second, Missouri third, Wisconsin fourth, Ohio fifth, New York sixth, Kansas seventh, Texas eighth, Indiana ninth, Nebraska tenth, Pennsylvania eleventh, Minnesota twelfth, Michigan thirteenth, and California fourteenth.

His gain is loss: for he that wrongs his friend
Wrongs himself more, and ever has about
A silent court and jury, and himself
The prisoner at the bar, ever condemned.

—ALFRED TENNYSON.

The population of the territory of Hawaii is estimated at 348,767 persons, an increase of 15,347 over last year, according to statistics just released by the Territorial Board of Health at Hilo. Hilo's population is estimated at 12,850, a gain of 456 in the year, while Honolulu's population gained 6,400, making the total 113,000.

The highest point in the world is in Asia, Mount Everest, being 29,141 feet; the highest point in South America is Mount Aconcagua, 23,080 feet; in North America it is Mount McKinley, 20,300 feet; in Africa, Kilimanjaro (Kibo Peak), 19,500; Europe, Mont El Bruz, 18,465; while the highest point in Australia, Mount Kosciusko, has an elevation of only 7,323 feet.

Texas produces approximately 33 per cent of America's cotton and 18 per cent of the world crop.

Some time ago a private concern estimated the national income of the United States at 90 billion dollars a year. People scoffed at the figures. Now the Bureau of Internal Revenue at Washington reports that our national income for 1926 was \$89,682,000,000. This is about \$820 for every man, woman or child, or \$4,000 to a family. No such figures were ever approached anywhere else in the world. And after all, the great bulk of it goes to the masses of the American people.

In Chicago 150 blacksmiths are still making a good living shoeing horses. They took in nearly \$1,000,000 last year shoeing more than 18,000 horses. Most of these horses are owned by milkmen. Hundreds of others are used by mounted policemen and around the stockyards, and an increasing number are being used for horseback riding by the leisure class.

The National Safety Council has made an investigation of 50,000 motor car accidents to learn how they happened. In 19,000 cases the driver causing the accident did not have the right of way. In 7,000 he was speeding. About the same number were on the wrong side of the road or street. More than 5,000 accidents occurred as a result of drivers failing to signal their intentions to cars behind. "Cutting in" caused 4,000 accidents. Drivers going off the road caused 3,800.

OUR PUBLISHING INTERESTS

THE HERALD OF HOLINESS

Owing to the rapid growth of the Church of the Nazarene, and the successful meetings held in the churches by our pastors and evangelists, we receive each week an exceptionally large amount of material for publication. Our success has become our embarrassment. It has been the custom to print all the news items every week, and we desire to continue this plan, but lack of space makes it impossible. In order to keep the news items fresh and up-to-date, and show a spirit of fairness to everyone, some limit must be placed on the length of the reports.

Then again, we are receiving at present a number of excellent contributed articles, some from new contributors. We desire to publish these articles as soon as possible, but have material on hand now for several months in advance. In justice to our contributors, and in order to give our readers the benefit of these excellent articles, we are limiting the space allowed these contributors. We hope in this manner to give a larger number of persons an opportunity to minister by means of the printed page, and to furnish our readers with a wide variety of talent.

Busy readers who have not the opportunity to read all of the reports often overlook items in which they may be especially interested, because lost in the mass of reports. Lack of space forbids the use of headings which would bring these reports into greater prominence and make it easier for the reader to locate them. We are therefore, using special pages for the more general interests. By this means it will be possible to classify in a general way, the various articles, announcements and reports according to departments, as Foreign Missions, Young People's Department, or other interests of the church.

Adjustments Necessary

In order to carry out the above plans, the following adjustments will be necessary, and we respectfully request the cooperation of our people.

1. District and institutional reports will be published in full if possible, but our District Superintendents and institutional officers are kindly requested to make reports as brief as is consistent with a proper representation of the work.

2. Church news and evangelists' reports will ordinarily be limited to two hundred words. We believe that briefer reports sent in more frequently are more appreciated than longer reports somewhat delayed.

3. Obituary notices should be limited to one hundred and fifty words.

4. No reports will be published unless personally signed. When desired the word "Reporter" only will be used in the paper.

5. Special pages will be available for the representation of the various interests, but the amount of material sent each week should be limited to this amount of space.

The Subscription List

Perhaps no church paper has ever been favored with a more loyal constituency, or a more enthusiastic corps of workers. Our evangelists are constantly sending in lists of new subscribers, and our pastors are loyally supporting the paper.

"Uncle Buddie" has sent in this year, more than 2,400 subscriptions to the HERALD OF HOLINESS. This means that he has secured more than one-ninth of the entire subscription list as it now stands. In a recent letter he says, "I plan to roll up 3,000 subs this year," and he will do it. In the last eight years he has secured more than 18,000 subscriptions for the HERALD OF HOLINESS. How is this for a record?

The Chicago First church has a unique custom that could be adopted with profit elsewhere. When new members are received, immediately after the vows are taken, they are presented with a box of envelopes for the weekly offering, a Manual of the Church of the Nazarene, and a paid up subscription to the HERALD OF HOLINESS for one year.

Here is another interesting item from the same district, the Chicago Central. At the last District Assembly it was voted to set as the goal for subscriptions to the HERALD OF HOLINESS a number equal to one-half of the membership of the district. They understand that attention to the church paper aids every interest in the church.

The Subscription Manager's Plans

Mr. P. H. Lunn, who with his many other duties, is also subscription manager of the HERALD OF HOLINESS, thinks that the goal set by the Chicago Central District could be accepted as "normal" for gauging the number of subscriptions we should have from the churches and districts. That is, a church of one hundred members would be a "normal" church if its membership or adherents were regular subscribers for fifty copies of the HERALD OF HOLINESS, and a district of three thousand members would be a 100 per cent district if fifteen hundred copies of the paper were sent regularly to its territory. This proportion is somewhat higher than is ordinarily reckoned in statistics, but then, Nazarenes are exceptional people. As the subscription list

now stands, the paper goes into the homes of something less than one-third of the membership of the church.

Next week the subscription manager will have some plans of interest to present to the readers of the HERALD OF HOLINESS. Watch for them.

Other Items of Interest

Mr. M. Lunn, the Manager of the Publishing House, reminds us that the HERALD OF HOLINESS is carried on at a loss financially as far as dollars and cents go, but it makes possible the success of other departments. It also serves as the medium of reaching the people, by means of which the volume of business carried on by the Publishing House is rapidly increasing year by year. But an increasing of subscriptions will greatly aid the publishing of the paper from a financial standpoint as well as making possible an enlarged program for the various departments. He also calls attention to the fact that the HERALD OF HOLINESS carries no advertisements, the source of revenue upon which the secular papers and many of the religious papers depend to make up the deficit over and above the money received from subscriptions.

The Value of Religious Literature

The holiness work has always taken advantage of the circulation of good literature as a form of ministry. The Methodist itinerants, in addition to their Bible and hymn book, always carried and circulated good literature. Wesley himself was a voluminous writer. Just a year before his death at the age of eighty-eight, he made the following entry in his journal: "I am an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning. I have a lingering fever almost every day. My motion is weak and slow;" but he also says, "I can preach and write still." Our evangelists and pastors well understand that when they secure subscriptions for the HERALD OF HOLINESS, they are preaching by means of the printed page fifty-two times a year, in addition to their own personal ministry.

We sometimes wonder how much of the success of our churches and ministers is due to the encouragement they receive to "attempt great things" from the reports of the successes of their fellow-ministers. Doubtless many a local church has struggled through to victory, held steady and urged on by the triumphs of its sister churches.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Uhrichsville, Ohio. Well, I have told you of the beautiful service in our church with our fine pastor and his good wife, Brother and Sister Whetsell. On Friday morning we drove out to the oldest missionary settlement in the state and on that spot where the first church was built, west of the Allegheny mountains. It was built and a schoolhouse and a dwelling, all out of logs, just as the first ones were built and it was dedicated last Sunday in the presence of five thousand people. I think that work is being done by the Ohio Historical Association. It was very interesting. Friday night found us at New Philadelphia. Here Brother and Sister Albright are the fine pastors and we have no better, than the Albrights. Saturday found us at Lisbon; here Brother and Sister Smith are the fine pastors. I think Uhrichsville and New Philadelphia and Lisbon are all about the same size in number, and all three have very fine pastors. Here the home mission work was well taken care of in these three churches.

Sunday morning, the 21st, found us pulling into Youngstown, Ohio. Here Brother Strickler is the fine pastor, and we have a great work in Youngstown. We had one great service and after dinner at the parsonage we made a run to Warren. Here Brother and Sister Palmer are the fine pastors. My, my, but they are fine young folks and they had one great crowd. I think that five hundred or more were at the tabernacle. This was one great service. After eating supper at the Palmer parsonage we made a forty-mile run to Cherry Valley; here we have one of the finest and best country churches in our connection. We had about five hundred in the big church and probably as many outside. We had one of the finest services of the campaign almost. It was beautiful and we have there a fine pastor and he is doing the work and no make believe about it.

Monday night found us at Ashtabula, Ohio, with Brother and Sister Clark. We had one great time and the most beautiful service and everything came up in fine shape. It is wonderful how our boys get out such wonderful crowds. We have had people to peddle.

Tuesday we were up at 7:30, and at 8 o'clock we left for a long trip away up into the northeastern corner of Pennsylvania to the little city of Corydon, which is only a mile from the New

York line. And while the town is still small it is more than a hundred years old. Here we have a good church and a new parsonage and one of the finest young couples that you will meet in a life time's travel, Brother and Sister Johnson. I think they have been married probably only since June. I don't think that I have met a finer young couple on the trip than Brother and Sister Johnson. Brother Cox, one of the finest young preachers in our connection, has just closed a fine meeting with them. He stayed over for our meeting, on Tuesday night and he preached on Monday night and we came in for Tuesday night, so they had two days extra. We had one great time together and the offering came up in great shape. Our home was with Brother and Sister B. M. Stoltz. They are among the best in the nation and our stay could not have been more satisfactory.

On Wednesday we made a run to Warren, which is not very far from Corydon, and at Warren we have Brother and Sister Washburn from New England for our pastors. At Warren we had another beautiful service. Our home was with Brother and Sister Washburn. They were kindness personified and we enjoyed our stay to the limit. We met many old friends at Warren, such men and women as, W. M. Creal and wife and Brother Gardner and wife and many other of the old standbys and as fine people as walk the earth. We had a fine offering for home missions.

Thursday we made a run to Oil City. Here we have a nice little church and Brother and Sister Al Smith are the young pastors. But thank the Lord it is not the other Al Smith; but our Al, glory to Jesus. Here we had a fine service. Brother Cox had come over to Oil City from Corydon and was to open the service the night after we left, or rather we opened the revival and he was going to carry it on. We have no finer boy than Brother Cox from the Bible school. I am expecting them to have a fine meeting.

Friday we left for New Castle. Here Brother and Sister Davis are the fine pastors and we had one great crowd and a fine offering and a fine list of subscriptions. We have no finer people in our connection than the church at New Castle, and Brother Davis here, is a brother to our good District Superintendent on the Colorado District, that is enough to insure success for the Davis boys and they have never failed yet. That is one thing they have never learned to do. May heaven smile on the Davis

boys. Our home was with them and it was all that could be desired.

Saturday morning came crawling around the corner before old Bud was ready to see it, but we were up and had a fine breakfast and prayers and left at nine o'clock for Johnstown, by the way of Butler, where Rev. C. Warren Jones was having a conference with some of our folks, planning for their pastor. He has secured one that is simply up to date. We pulled into Johnstown in time for supper and drove to the parsonage and ate supper and then drove back to the other side of the city to one of the Evangelical churches where we had one fine service on Saturday night. It was simply a beautiful service and they gave me a fine list of subs for the *HERALD OF HOLINESS* and they treated us as though we had been kings. May God bless those fine folks.

Sunday morning we were in our own church and had a fine service and ate a good dinner, and made a run to Jerome, out some eighteen miles, and had one great service. Here we have just organized and we have about forty fine members. We stayed out there to supper and we had one, fine time in the home of Brother and Sister John Searly. My, my, but they are great folks and that supper lingers with me yet. After a fine time together and prayers, we made a run back to Johnstown for the last service, and that was in our own church. Here Brother C. C. Shaffer and wife are the fine pastors, and these young folks are just about miracle workers. We had the church packed to overflowing and it was one beautiful service. I don't think that I have enjoyed preaching anywhere more than at that Sunday night service. We had a fine crowd of folks who were in our church for the first time and we did our best to make good. We preached on holiness as a second work of grace. At Johnstown I met many old friends that I had met years ago and many new ones. Our work in Johnstown is only thirteen months old but it is on the boom.

In love,

UNCLE BUDDIE.

Wretched and barren is the discontent that quarrels with its tools instead of with its skill; and by criticizing Providence manages to keep up complacency with self. How gentle should we be, if we were not provoked, how pious, if we were not busy; The sick would be patient, only he is not in health; the obscure would do great things, only he is not conspicuous.—J. MARTINEAU.

THE DEPARTMENT OF EDUCATION

OUR SCHOOLS AND COLLEGES

We have been giving special attention to the reports from the schools and colleges, and find each report making special mention of an increase in attendance. The officials of our colleges are to be commended for the excellent field work which has been done this year.

Another matter of special interest in the reports has reference to the quality of the student body. Our institutions are setting high standards, educationally and religiously, and consequently are making an appeal to the most desirable class of students. Young men and women who are anxious to secure an education where emphasis is placed upon spiritual things, are turning their attention more and more to our own institutions.

This Has a Genuine Ring to It

District Superintendent Chalfant writes as follows concerning the educational institution in his educational zone, Olivet College: "So far as I am personally concerned, some of the blood and money, and what little sense I have, will be given to this institution. With something like twenty thousand Nazarenes and more than four hundred churches, with several million dollars worth of church property and a constituency in this educational zone that raises something like one million dollars for all purposes, we see no reason why we cannot have an institution here with a plant that will take care of five hundred students, an endowment of a quarter or half million dollars and a group of buildings good enough to grace any campus. We want a place where old-time religion and excellent scholarship are combined, and from which every year a small army of young men and women go out to bless the world. Personally we want to be one who helps to make it so."

Special Mention

Special mention should be made in this connection of District Superintendent J. T. Little, who has managed the campaign on the Southern California District for Pasadena College. Those who know him can appreciate something of his generalship in rallying the churches of his district to the support of the college. Brother Bud Robinson and Brother Messer traveled the District with him and rendered valuable service. Some of the churches paid as high as forty dollars a member toward the indebtedness campaign. In other districts, Rev. F. B. Smith, Rev. C. E. Toney and Rev. C. W. Davis have given loyal support to the institution. With leadership like this and a heroic, self-sacrificing people, our colleges will soon come to the front.

In the Northwest, District Superintendent A. E. Sanner is entitled to special mention for his heroic service in the interests of Northwest Nazarene College. He has acted as treasurer of the special funds and has thrown the forces of his district as well as his own into this great work. The other District Superintendents have given loyal support. President DeLong and J. C. Henson, business manager, are entitled to great credit for their faithful efforts in the interests of Northwest Nazarene College.

A New Building

Something seems always to be going on, perhaps we should say going up, at Bethany-Peniel. Just now they are completing a fine new dormitory for young women. President White, Business Manager A. L. Parrott and the excellent faculty are rapidly bringing Bethany-Peniel College to the front, and at the same time maintaining a fine spiritual atmosphere.

We have heard only indirectly from some of our other colleges but the reports are good and we plan to make mention of all the educational institutions on this page from time to time. We shall appreciate news items or announcements of special prominence from our colleges and will give them as much prominence as possible. It is our plan, whenever possible, to alternate this page on Schools and Colleges with Mrs. Benson's excellent page of the Home and Family which appears every two weeks.

THE IMPORTANCE OF CHURCH SCHOOLS

We have published quite frequently and reported in our assemblies the number of missionaries which have been sent out from our schools and colleges and have rejoiced in the large percentage. The following from the Texas Christian Advocate shows that this is true of other denominations also. It is the church school that furnishes the church with workers.

In the Christian Education Magazine of the Methodist Episcopal church, South, for November, 1927, there is an excellent foreword in which the editor gives an extensive and illuminating exhibit from statistics which came from a questionnaire survey. In that survey he says that in the last thirty years we have elected twenty-five bishops, twenty-one of whom were trained in Southern Methodist schools, two in secular schools and two had no college training. Nineteen graduated with B. S. or A. B. degrees, fourteen did graduate work at universities, and eleven took university degrees. Of forty-four connectional secretaries, thirty-nine were trained in Methodist schools. The

general conference membership of 1926 was studied with similar results, and it was shown that the college-trained man had secured this honor at the hands of his brethren.

Of missionaries, from eighty to ninety per cent come from church schools. A survey of pastors in our leading pulpits showed sixty-two out of sixty-three to be college trained. Of 636 approved instructors for standard training school work in the Sunday school department, under the supervision of the general board, 446 are from Methodist schools, forty-four from other church schools, 139 from secular institutions, and seven had no college training. A survey of presiding elders showed that out of a list of 187 of the nearly 300 presiding elders of the church, 102 were from Methodist schools, twenty from other church schools, fifty-two from secular institutions, and thirteen had no college training.

Of the editors of church publications, Advocates, etc., more than two-thirds were trained in our own church schools.

THE WORLD YOUTH PEACE CONFERENCE

The World Youth Peace Conference was held during August at Eerde, Holland, and was attended by about five hundred young people. The conference does not seem to have been a great success. After ten days of discussion, both moderates and liberalists agreed that a world federation of youth could not be effected for a few years. It is estimated that one-fifth of the membership of the conference were communists. A continuation committee was appointed to care for matters until the youth could come together again in a greater spirit of unanimity.

INTERESTING STATISTICS

The decrease in candidates for the ministry is showing a marked decrease according to Dr. Richelsen in October Scribners. Eight denominations, Baptist, Lutheran, Presbyterian (U. S. A.), United Brethren, Reformed, Scandinavian, Unitarian and Brethren, showed an increase in membership of 151,944 in 1927 and for the same period a decrease in clergy of 721.

To love God "with all our heart," is to know the spiritual passion of measureless gratitude for loving kindness, and self-devotedness, to goodness, to love Him "with all our mind," is to know the passion for Truth that is the enthusiasm of Science, the passion for beauty that inspires the poet and the artist, when all truth and beauty are regarded as the self-revealings of God.—J. H. THOM.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

By way of variety, we are taking a scripture text as a basis for what we have to say this time. The matter of getting started is not always easy, and to plunge headlong into a discussion is sometimes difficult; so that is why we imagine every preacher thinks he must have a text. He doesn't always stay with it, but it serves as a "spring board," and where is there a boy who doesn't know what a spring board is? So, our text for today is a verse taken from the beautiful charge of the apostle Paul to Timothy:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Timothy, you remember, was saved under Paul's ministry, and was himself called to preach the gospel, and whether called to the ministry or not, this charge is applicable to every young Christian of today.

The world today is bidding for, and paying homage to, the youth of the nation. When a young man qualifies himself for positions of trust or leadership, his youth is no handicap to him. Everywhere we hear praise of one who has distinguished himself along some particular line, and realizing that the young people of today will become the leaders of tomorrow, every opportunity is given to discover them and to qualify them for the task. We are beginning with the boys and girls. In our city it has become a custom to observe "Boys' Week," the final celebration being the event of placing a boy in every official position of the city for one day. The whole city enters heartily and sympathetically into this to do honor to the coming leaders of the nation.

A few months ago I read the story of the business career of the young man who has the distinction of being the youngest bank president in the United States. He looked scarcely more than a boy, yet, by his application and diligence he had fitted himself for this place, and his superiors were glad to put him there. They didn't say he was too young, or that because he was young he was not qualified or capable of handling the job. Within the last two years the young girl from Kansas City was lauded and honored and introduced as one of the world's greatest singers, and America was thrilled with pride to have the privilege of presenting her to the musical world. Her youth, instead of being a hindrance to her, was her chief attraction.

To come to an even more recent case, who does not remember the marvelous

achievement of our own Charles A. Lindbergh, who with his famous smile is the pride of all America?

Just these three are representatives from the world of business, of art, and of science, showing conclusively, that no field of achievement is closed to the young people of today.

If we may expect them to achieve the highest point in all other lines, why should we hesitate to expect that they should do less in the Christian world? (I might have said, the religious world; but much that is religious is not Christian). There is perhaps less competition in this line than in any other because so many people have the idea that while young people may excel along other lines, in things pertaining to Christianity it is too much to expect. I consider it a challenge to the manhood and womanhood of the young people of our church today. So much is said about the sacrifice and self-denial required to be a Christian as being too hard and too much to ask; and yet we find many young people who are ambitious to attain certain prominence or reputation called worthwhile by the world, that enter into the most rigid training and curtailing of privileges and pleasures that the majority of people think necessary.

Paul says, "Be thou an example of the believers." He might have said, "Set up a standard for believers." We know what it means to have someone set a standard for us, or establish a record along some line.

Every little while someone establishes, so he thinks, a new world's record for endurance by staying in the water longer than anyone who has ever attempted the feat before. Before long, after long hours of training and sacrifice, someone else forges ahead maybe ever so little, and sets himself up as the example for someone else to attempt to excel. So seldom do we find one willing to make the sacrifice to be an example of the believers, and yet, if we believe what Paul says, we must know that it is the most worthwhile ambition one could have.

Paul says first, that we should be an example in *word*. There may be many applications suggested or believed to have been meant by Paul, but the one I am going to use in this connection is, a keeper of one's word, or promise. There is a great tendency to carelessness along this line today, and the habit is often formed in early life of making promises hurriedly, and forgetting to keep them. I remember in my early training that my father was very strict at this point. My

brothers often borrowed money from each other, promising to pay back at a certain time, and then when the time came they were sometimes disposed to want to put it off. My father had no patience with that spirit, and dealt more severely with that offense than with almost anything else. He especially urged us to be "keepers of our word." Paul, I believe, wanted young Timothy to be one whose word could be depended upon.

Then, he was to be an example in *conversation*. That surely must have been considered very important, for we have many strong scriptures in the Bible on this subject. "Let your conversation be as it becometh the gospel of Christ." "But as he which hath called you is holy, so be ye holy in all manner of conversation." "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth." There is no other one thing more undermining to Christian character and experience than the present day foolish and shallow conversation. Not only young people, but older ones as well, need warning at this point.

The next point given is *charity*. This we are told means *love*. First, we must love the Lord our God with all our heart, soul, mind and strength, and next, "Love thy neighbour as thyself." When we have obeyed these, then the two texts following will be a natural consequence: "Love worketh no ill to his neighbour." "Owe no man anything but to love one another." The importance of charity (or love) in our lives is summed up in this: "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Our next admonition is that we should be an example of the believers in *spirit*. By spirit, we mean the inner part of man that has to do with our mental and moral natures. Someone has said that it is the animating principle or influence that controls our motives for doing things. You often hear someone say of another,

"He has such a beautiful spirit." It means one who is tender in his sympathies, whose conduct is controlled by love and unselfishness, and who has no time for bitterness or self-pity. As I write these words, how much I desire in my own heart to be an example in spirit. Solomon said, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

The next exhortation was concerning *faith*. There are many kinds of faith, or beliefs, which are often mistaken for faith. Just to believe the Bible, believe

(Continued on page 19)

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

MISSIONARY NEWS NOTES

By J. G. MORRISON

The Fitkin Memorial hospital in Africa is distressingly successful. So many sick folks appear, so busy has Dr. Hynd and his staff been, that Mrs. Hynd and one nurse were taken with fainting spells, another nurse was hurried away to a place where she could rest a bit. Dr. Hynd was taken to his bed with a persistent illness, and much trouble resulted from lack of sufficient help. They greatly need another nurse. The Department is planning to send Anna Lee Cox, of Decatur, Ill., a graduate nurse. We have \$800 raised, above the budget, with which to send her out. We need about \$800 more, in order to support her for a year, after she reaches the field. Will anyone contribute? All gifts must be above the budget.

In order to reach Africa before the wet season sets in, arrangements are now perfected for sending Brother and Sister Schmelzenbach back to their field November 14. They are now in New England preparing to leave.

The Western India party composed of Rev. and Mrs. Prescott Beals, and Sister Eltie Muse and Amanda Mellies report a royal farewell accorded them by some of the New York churches. They were feasted, and well-wished, and presented with flowers, a Royal typewriter, etc., etc. In Scotland they were welcomed and farewelled. They expect to reach India soon.

Rev. F. Arthur Anderson is home again from India. The health breakdown of his daughter occasioned his return. He will labor for a while in convention work.

Chicago Central District is putting on six foreign missionary conventions. Some of these who will participate are District Superintendent Chalfant, Mrs. Chalfant, Rev. Mrs. S. N. Fitkin, Rev. Miss Eva Carpenter, Rev. W. G. Schurman, Dr. Morrison, General Missionary Secretary, and Rev. F. Arthur Anderson.

Rev. Eva Carpenter, furloughed missionary, has just closed a successful tour of the Kansas City District, in the interest of foreign missions. She is an inspirational worker.

Rev. Robert Ingram and Mrs. Ingram, furloughed from Guatemala, after completing a tour of the Washington-Philadelphia District, will labor for a while in Kansas and then proceed to California.

Dr. H. F. Reynolds, who had planned to assist in convention work for the foreign missionary cause on the Chicago

SPECIAL NOTICE

Let us call your attention to the very urgent cablegram from Jerusalem. A payment on our new church property is due. It's pay, or lose all we now have in the enterprise. Do help. If you've made a pledge, pay it at once. If you haven't and can spare a little, forward what you can to the General Treasurer. Our capable missionary, Brother Kauffman, must have \$5,000 by December 1. Everyone who can, please help!

J. G. MORRISON,
General Missionary Secretary.

Central District, is compelled to cancel his dates there, and will repair to Florida for a few weeks' rest.

If anyone desires to give the foreign missionary cause money on annuity—that is, a certain per cent interest annually during the life of the donor, the principal to become the property of the church upon the death of the donor, address M. Lunn, General Treasurer, 2923 Troost Ave., and he will give you particulars.

If any person desires to bequeath money or property to the missionary cause by will, write our General Treasurer; he will tell you how.

A UNITED EFFORT

The recent General Assembly at Columbus underwrote the deficit in the Trust Funds. It amounted to \$108,000.

The General Superintendents have fixed NOVEMBER 25, as the grand rallying day when the amounts pledged by the various districts shall be brought in. This effort is planned as a united campaign for

FINAL LIQUIDATION

of this distressing and interest accumulating obligation.

The Department of Foreign Missions of our beloved church is keenly interested in the final effort to extinguish this debt. It hangs relentlessly over us as a church. It must be paid. It is accumulating interest at an astonishing rate. Its presence checks the benevolent instincts of our people toward world-wide evangelism. Let us all with one hearty, united effort raise it on November 25, and thus gladden the heart of our divine Master, and also those of our splendid leaders.

With this LONG-STANDING MENACE removed, our people will gladly respond to a reasonable advance in the business of spreading holiness in mission lands.

No other immediate task can be as important as raising the \$108,000 deficit. Let all who love the spread of the missionary interests of the church, assist with prayers and purse to clear the last burden of distressing debt from the Church of the Nazarene.

DEPARTMENT OF FOREIGN MISSIONS
J. G. MORRISON, General Secretary.
NOVEMBER 25

Our Detroit church will take a December date for a Sunday missionary rally in the interest of the General Budget.

Pontiac, Mich., is asking for a two days' inspirational get-together missionary rally during the holidays. Sister Dorothea Hayter, District President of the W. F. M. S., and Pastor Fred Hosner are planning the occasion.

The "thumb" is that big, plump section of Michigan District that extends up into Lake Michigan. It has some very enthusiastic Nazarenes in its various churches scattered here and there. They plan for a foreign missionary "free-for-all" along toward Christmas. The District Superintendent, Brother R. V. Starr, nodded wisely, and said "Go ahead," when he was approached in the matter.

Pastor Hipple, of Hutchinson, Kansas, wrote that his people needed a foreign missionary "hypo" Sunday, November 4, the General Missionary Secretary went there. They rallied to the holy business of world-wide evangelism with great enthusiasm. Brother Hipple is a rare leader.

An elect woman in Flint, Mich., sends us \$100 to assist Anna Lee Cox to Africa. Another in Tennessee pledges \$100 toward returning Miss Neva Lane to Guatemala. Are there others, the need is great.

Rev. Fred T. Fuge, who has been a successful missionary in South Africa, and recently a successful pastor in Flint, Mich., sailed recently from Canada to his African field. He is a Nazarene, but is laboring independent of the Department of Foreign Missions. Success to this missionary veteran.

Pastor, if your General Budget is a bit "in the red," ask for it of your dear people, and hurry the amount to the General Treasurer. A small deficit from many churches makes a large one at Headquarters, and by the time its influence reaches beyond the sea, it strikes with the impact of a calamity. The Foreign Mission Department can only send out what you send in. Hurry, Brother Pastor, our needs are great in the "regions beyond."

SPECIAL OFFERING FOR "INDIAN DAY"

The very readable little booklet entitled "Sixty Years Among the Indians," written by Mrs. Robert Ingram, missionary to Guatemala, Central America, is for sale at a special price for "Indian Day." It formerly sold for 50c the copy, but can now be had, while it lasts, for 25c. All proceedings go to foreign missions. Address Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. Place your order early. The supply is limited.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

The revival season is on and God is pouring out His Spirit on the churches now engaged in the battle for souls.

Evangelist August Nilson is holding a series of revivals in a number of churches, beginning with a tent meeting at Upland, Pa., he has gone since to Reading, Pa., Norristown, Pa., and is now at Laurel, Delaware. Each meeting was fruitful, blessed and edifying.

At this writing C. W. Ruth is in a revival at Philadelphia; H. W. Sweeten at Darby, Pa., and F. W. Koehler at Wilmington, Del. Rev. J. G. Chamberlain conducted a month's meeting in Trenton, N. J. assisted by Edna M. Hyatt singing evangelist, and the writer for part of the time.

A three days' convention was held in Washington, D. C., October 15 to 18, with good results. This meeting was attended by delegates and pastors from different parts of the district and was held in the interest of Sunday schools, N. Y. P. S., Missions and preachers. The speakers were General Superintendent Chapman, Dr. J. G. Morrison, H. F. Schmelzenbach, Brother and Sister Ingram and various members of the district. A good and profitable season was enjoyed by all and Dr. Morrison remained in Washington for a revival.

Our new church at West Chester, Philip Geiter pastor, is growing by leaps and bounds and they will be in their newly erected church, worth \$10,000, by December 1.

Evangelist Fugett has held some blessed meetings at Herrington, Del., and Cumberland, Maryland. His meeting in Baltimore, Md., deserves special mention. Here with Pastor Higgs, and Alvin Young the singer, a meeting was conducted September 30 to October 14, resulting in the salvation of many souls, accessions to church membership and a payment on the church debt of about \$2,000.

When you read this Evangelist Edwards will be at Rio Grande, and other churches will be waging war on unrighteousness. Thus we believe the Bible: Blow the gospel trumpet and bless the world.

J. T. MAYBURY, District Superintendent.

LANSDALE, PA.

This has been an interesting fall to us. Our services have been as varied as the colors of the autumn leaves. We have been edified and our souls have been blessed under the ministries of Evangelists Theodore and Minnie E. Ludwig and August Nilson; and our precious missionaries, Robert Ingram and wife and Brother H. F. Schmelzenbach. The Ingrams filled the schedule on the district for Dr. West. We were very sorry that Dr. West could not be with us but very glad to have the Ingrams exemplifying as they did the true missionary spirit and giving to us a clear vision of the whitened har-

vest field of Central America. The Indian Head Penny Fund received an added impetus.

We surely appreciated the special arrangement made by Dr. Morrison giving us Brother Schmelzenbach for four services; Saturday, October 20 and three services Sunday, October 21. "Our Livingstone" gave us great missionary messages. An intensely missionary spirit pervaded every service, causing our hearts to reach out for precious souls "out there" and "here at home." Many strangers said they had never met such a missionary before nor heard such passionate messages. The plates were passed at the close of each message with the understanding that the offering would go to help Brother Schmelzenbach get a much needed new Ford and for other of his needs in Africa. These offerings, with \$70 given through the local W. M. S. and some more after the closing service amounted to \$286.45. It was all so freely and easily given that it proved a great uplift to Brother Schmelzenbach and to one and all. Our own flock truly did their share but such an offering was made possible by the saints attending from Allentown, Darby, Norristown, Philadelphia and our baby church at West Chester. God bless them each one, and their fine pastors. We continue on with a hopeful spirit. Our budget (unified) is paid in full to date and we are praying for a real revival. May have Evangelist Aug. Nilson and Clarence J. Haas as leader of song for siege meeting during month of January. Arrangements pending.—C. E. Tyder, Pastor.

BRIDGETON, N. J.

We are thankful for another opportunity to report for our church. While the summer months did not bring us unusual success, we were able to hold our folks and have blessed times. But the cool weather has had effect on the people until our attendance has almost doubled Sunday nights. We are in the midst of a great revival, with Rev. J. R. Edwards and wife, of Elmore, Ohio, as the evangelist and singers. Brother Edwards is preaching old-fashioned truth. We pray for a mighty outpouring of the Holy Spirit. Last night we were blessed with a fine new piano for our services. We were reminded of a few new things we have secured since coming to this pastorate; such as new offering plates, new individual communion set, new piano and the latest is the enrollment on our cradle roll of a fine new baby boy, three days old, and named after the pastor. We trust the next will be a new church building. Pray for us.—F. D. Ketner, Pastor.

WASHINGTON, D. C.

Washington First church has just concluded a successful revival campaign with

Dr. J. G. Morrison, the faith champion, as evangelist. Not only were the saints refreshed, but souls responded to the calls that were made and found pardon and purity. During this time, likewise, our District Preachers', Missionary, Sunday School and N. Y. P. S. Convention was held. When I say that Dr. Chapman, Dr. Morrison, Brother Schmelzenbach, Brother and Sister Ingram, Brother Maybury, together with the pastors and delegates of the district were present, it can be realized that soul-stirring messages and addresses were given and received by an appreciative audience. An interesting feature, aside from the convention, was the reception of the entire body, by our President, Mr. Coolidge. The other holiness churches of the city co-operated with a true Christian spirit. We must go forward and do our utmost for the cause of Christ, "while it is day!"—Reporter.

BLOOMSBURG, PA.

While we have not reported for some time we are still pressing on. We have been going through a hard test which has greatly increased our faith. We had planned for a revival but as our pastor, Rev. James Price, took very sick with typhoid fever, our meeting was cancelled. Brother Price is still in the hospital, although his condition is some better, he still needs the prayers of the people for his recovery. This Sunday, November 4, we are having Rally day with a special program. We are planning for a big day. During the pastor's absence the services are in charge of Brothers Boyd Long and Geo. Nichols, two of our local preachers. Keep praying that our pastor may soon return to us and that the work of the Lord may prosper.—Kathryn George.

WILMINGTON, DEL.

We are glad we can personally report victory through Christ. Through our long illness and recovery Jesus has been very precious. After having a few prayer-meetings in different homes, and finding all our people here still for us and anxious for our work to go ahead again, we are able after much prayer to rent a hall which District Superintendent Maybury rented and helped to get the work going again. Rev. Koehler came to help us and God gave us some success thus far at the altar as two got sanctified and several new folks started to attend the services. We are trusting and praying that God will continue to bless here in Wilmington. We are resigning as pastor on November 25 and Rev. F. Koehler has been appointed in our stead. All pray God's blessing on him and his labors here. I am not sure of my future just yet, but feel our work is done here. We are planning a two weeks' revival with fel-

low-pastors as workers, November 11-25. Please pray for us.—V. B. Persing, Pastor.

NORTH EAST, MARYLAND

We thank God for victory here; since last report in this page we have held a good revival here with Brother Moffin as evangelist. Conditions much improved. New members and friends were added to the church. Mrs. Andrews is doing special singing in the revival which is now on at Pleasant Hill Holiness Christian church. If two or three of the brethren would call me for a revival service, it would enable me to successfully cope with my financial obligations, for as you all know North East church cannot adequately support us—my wife, one girl, and five boys.—Brother Andrews.

FOR ALL THE FAMILY (Continued from page 16)

In heaven, or even believe that Christ died, is not sufficient. We are told that devils believe all this and tremble. I am amazed at the long list of references given in my concordance that pertain to faith and the part it must have in our lives; but the faith I want to impress upon you as being of first importance is saving faith. This is explained in these words: "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Last, but not least, Timothy was urged to be an example in purity. By this is meant purity of thought, of word, and of life. One of our poets has said, "I am a part of all that I have met," and in a measure, at least, this is true. How careful then we should be in our choice of associations, of our music, of our reading, and of our recreation.

Paul closes by saying, "O Timothy, keep that which is committed to thy trust." All the tender yearning of Paul's heart for this young man is expressed in these words, and they never fail to touch my own heart as I read them. He realized the battles and the temptations he would have to meet along the way, but Paul knew he was capable of going through to safety and victory. God's power and grace are just the same today for us, as for Timothy, and whether or not we expect to be like him, direct messengers for God, yet we also have a charge to keep. We are not our own, but are bought with a price, even the blood of Jesus, and these lives that are lent to us for a little while are to be returned to our Creator, "sanctified and meet for the Master's use."

"Doubters never were achievers; climbers always were believers."

"A good laugh is worth a hundred groans in any market."

Sunday School Lesson

November 25, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Prayers of Paul
LESSON TEXT: Acts 20:36-38; Eph. 1:15, 16; 3:14-21.

GOLDEN TEXT: Rejoice evermore. Pray without ceasing. In every thing give thanks (1 Thess. 5:16-18).

PRAYER is natural and necessary in human life. It seems to be a note of the race because it is a religious act and the human family everywhere are religious. Those who claim to be atheistic are but making the attempt not to be religious. The most uncivilized of mankind pray or perform acts of devotion in times of danger, proving the truth of the old proverb that "man's extremity is God's opportunity."

We have been often impressed with the prayer life of our Savior. Nothing was undertaken by Him without first a period of prayer, and many times a night of prayer on the mountain side or in Gethsemane's garden. Not that He needed to pray as we need to, but "verily he took not on Him the nature of angels" but "in all things it behooved him to be made like unto his brethren." Thus He assumed the prayer relation to the Father which is and has always been a most important factor in our spiritual welfare. He came to open a way for us, and bring "many sons unto glory" thus becoming the "captain of our salvation."

Jesus became the instructor of His disciples in the art of prayer. Not only did He teach them how to pray and when and where to pray and what to pray for, but also, as long as He was with them He was their constant example of the practice of prayer. Paul was a follower of Christ in this as in all things pertaining to the Master and the progress of the kingdom of Christ among men.

We have often been amazed to find how little men of great responsibilities seem to feel the need of prayer. There is an overwhelming amount of human planning, but where are the leaders who spend an hour or even a half-hour a day in close communion with God for His anointing first upon their own souls and then upon the work they feel called of God to do? How can we hope to get on and make great progress without divine direction in our labors? We profess much but practice so little in the spiritual realm, and yet heaven's resources are at our disposal.

Blustering enthusiasm will never build a lasting edifice nor a well-poised character. Back in behind the closed closet doors is the place where victories are gained. Then "enter into thy closet" and learn the secret of waiting on God. He will reward openly the one whose conflicts are won in secret for He seeth in secret.

Let us note some of the lessons we may learn from Paul's prayers. Paul's prayers were definite, personal and specific and contained always the element of gratitude. Perhaps the reason for so many unan-

swered prayers lies in the neglect of these two elements, definiteness and gratefulness.

Paul was a humble believer, and while he did not teach any particular posture in prayer it would seem that he favored the kneeling position, which is indicative of submission and humility. It seems that the people here were familiar with this method. To a reverent mind and heart it expresses such a spirit as was manifest that day on the white sands of the shore, where they gathered for a last prayer-meeting with their beloved leader. Reverence is a grace that should never be lacking in a Christian life.

We are taught also that Christ is an indwelling Savior. This is an actual living experience and comes by prayer and faith. Oh, the riches of one who knows that he is inhabited by Christ! What security is felt in the hour of conflict! What restfulness in the midst of the tempest! This is the anchor that holds us fast—"Christ in you the hope of glory." Jesus said, "Abide in me and I in you" (John 15:4). "Ah! if men know the secret power That gladdens every day and hour, Would they not change to song life's care By drinking at the fount of prayer?"

Yes, yes, the cares that stoop the shoulders, the anxiety that depresses the soul and sends the teardrops coursing down the cheek, the forebodings that cause the heart to tremble, do you not remember how they all slipped away as you tarried that day with Him in the secret place and learned a bit more of "the love of Christ, which passeth knowledge?" Blessed, hallowed hour of prayer!

We learn from Paul's prayer life the value of having what we shall call the prayer and praise habit. If he received good news of the saints he gave thanks and prayed for them. If he heard something depressing he prayed. Such a prayer and praise habit will regulate everything else in life. Our first morning thought should be of Him. Turn your waking thoughts from yourself and let that early moment be one of adoration. Later in the day give God a chance to flood your soul with divine light and life, and soon through the day, when the step lags for very weariness, stop long enough to lean a wee moment on His breast and feel the everlasting arms about you. Then when you face the westering sun, and another day's work is over, which means one less of earth-life for you, let your mind in meditation be filled with thoughts of His goodness and mercy, His keeping power and sustaining grace. If you have a room companion let the closing talk of the day be of these holy things, and it is sweet to sing a snatch from some hymn expressive of the hour, such as:

"Thus far the Lord has led me on
Thus far His power prolongs my days;

And every evening shall make known,
Some sweet memorial of His grace."

There are many beautiful evening hymns, learn them and sing them. Someone was inspired to write them that we might be blessed as we sing them in the evening hour. Remember the last thoughts at night will influence the morning disposition.

Shall we not cultivate the prayer and praise habit? Only the one who keeps

in communion with God can have a live message for his fellow-men. The progress that Christianity has made in any generation, has been proportionate to the prayer life of its standard bearers. What a man is in his study, his closet, his private prayer life, determines the degree of intimacy he has with God and it is to those who are intimate with God that He intrusts His secrets.

THE OLIVET COLLEGE BOARD OF TRUSTEES' MEETING

The annual meeting of the Olivet College Board of Trustees was held at Olivet, October 24. It was generally admitted by those present that this was one of the best meetings of the board that we have had in the history of the institution. Our board is now composed of the following members: Rev. C. A. Gibson, Rev. O. J. Nease, Rev. W. R. Gilley, and Selden Kelley from Ohio; Rev. S. D. Cox, Rev. C. L. Bradley, and Rev. R. V. Starr, from Michigan; Rev. C. J. Quinn, Rev. Haldor Lillenas, and Rev. E. Howard Paschal, of Indianapolis District; Rev. J. W. Montgomery, Rev. R. L. Rich, and Rev. C. H. Strong, from Northern Indiana; Mr. W. A. Graves, Rev. J. W. Short, from Iowa; Rev. E. C. Dees and Rev. J. E. Linza, from Missouri; Dr. Edwin Burke, Rev. W. G. Schurman, President T. W. Willingham, Rev. G. Edward Gallup, Rev. Laurence H. Howe, and Rev. E. O. Chalfant of Chicago Central. You will go a long way to find a finer crowd of gentlemen, who have better religion, and who get along more harmoniously than this crowd of men. Of course we differ, but God has kept a beautiful spirit in our Board of Trustees for a number of years, and in all the struggles through which we have come, we are glad to report that for a number of years there has been a blessed spirit of fellowship and God seems to smile on our endeavors.

One of the outstanding matters under consideration by the board was a forward looking program for the institution. Already this has begun. Our teachers are taking advanced work and making preparations along scholastic lines, to comply in every way in making our institution a first-class one. Some valuable additions are under contemplation on our faculty. Especially were steps taken to strengthen our Theological Department. President Willingham has under consideration some valuable additions in the Bible Department. It was the thought of the Board of Trustees that we must have a Bible Department second to none.

Also another forward looking thought is the matter of equipment. Steps have been taken at some of our District Assemblies to secure additional funds with which to place two thousand volumes in our library. Also funds are being solicited with which to buy a few thousand dollars' worth of equipment for our laboratory. Then we are going in to put new equipment in our dining room and kitchen, and new beds and equipment in our dormitories.

These above matters with the fact that we have spent between fifteen thousand and twenty thousand dollars in repairing

and decorating and painting our buildings, shows that some progress worthy of consideration is being made under the present management and President Willingham.

Especially was the Board of Trustees pleased with the very fine student body we now have. Those who seem to be qualified to speak on such matters say that the student body was never any better in the history of the institution. There is a good, substantial increase in our numbers this year. There are forty-five or fifty students in our College Freshman Class with good, substantial gains all around.

With the above in mind it was voted by the Board of Trustees that President Willingham and any others he might want to use should tour as much as possible the various districts of the zone, securing money and giving vision to our people along this advanced program. Several thousand dollars have been raised with which to put on these many matters. Another very important item taken up was the spending of possibly \$4,000 for fire escapes. This is a much needed improvement in order to meet the requirements of the state laws of Illinois.

Another very encouraging situation is the spiritual atmosphere, which seems to prevail here at Olivet. General Superintendent Williams has just closed a most gracious revival. Prayer was a common thing to be heard at any time in the night. Dr. Williams never preached better. We had great crowds, and great altar services. It was just an all-round, good, old-fashioned college revival.

We have a very fine leadership in carrying on the affairs of the institution here in Olivet. President Willingham is certainly making good in the administration of the school. We have now run the school for two years under his administration without debt, showing a balance in the current funds of some \$1,500 the last day of May this year. Also we have two great and valuable additions in the coming of Professor and Mrs. Bracken. The more we know them and see them, the more we are convinced that God sent them to help us. Then Brother J. E. Williams, our pastor, is certainly filling the bill in every way. He is now starting on his fifth year as pastor of our church. He is loved by our people, and God is blessing this young man.

Personally, the truth about the matter is that I count it a great privilege just to be associated with those in charge of Olivet College. I have been up close to the heart of the institution and know its struggles for the last ten or fifteen years, and am more than ever convinced that the success of Olivet College, more than the success of any other institution in this section will determine the future state of our denomination. So far as I am personally concerned, some of the blood and money and the little sense that I have are going to be spent and given to this institution. With our something like twenty thousand Nazarenes and more than four hundred churches and several million dollars' worth of church property, and with a constituency that raises something like one million dollars for all

purposes in this Educational Zone, we see no reason why we cannot have an institution here with a plant that will take care of five hundred students and with an endowment around one quarter million or one-half million dollars, with a group of buildings good enough to grace the campus of any institution, and with a place where they have old-time religion and good education combined, turning out every year a small army of young men and women to bless the earth with the highest Christian ideals in God's creation. Personally we want to be one that helps make this so.

E. O. CHALFANT,
Secretary Board of Trustees,
Olivet College.

THE TENTH ANNUAL PERUVIAN ASSEMBLY

On July 28 the first service of the assembly was held in the tent erected by the church in Monsefu. The young people of the congregation gave a religious and patriotic program, it being the anniversary of the independence of Peru. On Sunday after the Sunday school, Brother Salvany of the Salvation Army brought a good message. In the afternoon the Children's day program was enjoyed by all, and in the evening Brother Walworth brought the message and a goodly number of souls found God.

The daily six o'clock prayer meetings were well attended and paved the way for God's continued blessing during the day. The morning sessions were given over to Bible readings and sermons and the afternoon sessions to the business of the district. The Christian spirit that prevailed during these sessions was beautiful, in fact, throughout the whole assembly love and brotherly kindness were manifest to a marked degree.

On Tuesday we missionaries went over to the port to receive our beloved workers, the McHenrys and Miss Elsie Hazelwood. It was a time of rejoicing for us as well as for our Peruvian brethren.

The reports of the pastors, district officers and others were very interesting and showed much advance on all lines; we have almost doubled our membership in the Young People's Society, have almost twice as many Sunday schools as we had last year, the W. M. S. has done a wonderful work in sending clothes for the Aguaruna schoolboys, the tithes and offerings are marvelously increasing, in spite of the fact that most of our people are very poor, and God is graciously blessing our people, many souls being saved and sanctified during the year.

Two meetings that deserve special mention were the Bible school anniversary and the Home Mission service. The students sang several special numbers and each gave a talk, telling of his call to the Lord's work. This was followed by prayer when thirteen young folks presented themselves at the altar, offering themselves to God and His work. Sunday afternoon Brother Winans spoke on the need of extending the work to new regions where the people are calling for workers, also of strengthening the work already established. Two hundred and

fifty dollars was offered to help in the support of the Bible school students, one-half being paid in cash.

Brother Simmonds, American Bible Society agent, spoke at the annual reunion of the Tract Society. His ministry among us was much appreciated. The children manifested much enthusiasm in their meetings and one afternoon many children found pardon. Each night evangelistic services were held and a goodly number were saved and sanctified.

The last Sunday morning service was precious. Brother McHenry brought the message, which was followed by the presenting of eighteen children to the Lord, five marriages were consecrated, new members were received into the church, a number were baptized and 126 partook of the Lord's Supper.

Praise the Lord for this most precious Assembly, and for the way He has manifested Himself in our midst.

MABEL PARK.

JOINT CONVENTION, WASHINGTON-PHILADELPHIA DISTRICT

The Annual Joint Convention of the Preachers, Sunday schools, Young People's Societies, and Woman's Missionary Societies of the Washington-Philadelphia District was held in First church, Washington, D. C., October 16, 17 and 18.

For the first day, we were fortunate in having our General Superintendent, Dr. Chapman, with us. He addressed the convention in the morning and in the afternoon. His morning subject was "The Preacher as a Prophet." In this he went over very carefully the duties and activities which should occupy the time and attention of ministers in the Church of the Nazarene. His admonitions and exhortations were most timely and certainly of tremendous value to those who heard him. In the afternoon Dr. Chapman spoke on the topic, "The Eclecticism of the Church of the Nazarene." Those who heard this wonderful address now know considerably more about what our church really means in the world than they did before. As Dr. Chapman was obligated to be in the South on the next day, it was necessary for him to leave Washington on an afternoon train, so he could not be with us for the evening service.

Dr. J. G. Morrison, having been engaged in a revival effort in First Church in Washington for some days prior to the convention, was with us all through the convention. His messages of faith, hope and good cheer were an inspiration to the brethren and surely made us "feel like traveling on." The evangelistic services each evening with Dr. Morrison as the preacher drew large crowds of people and each time the altar was practically filled with hungry souls seeking the Lord.

Aside from Dr. Chapman's addresses, preachers' day was punctuated with several very good papers by brethren of the district. Brother John Donaldson of Rio Grande, N. J., gave some timely hints as to the gathering of sermon material. Brother E. E. Grosse, Jr., Norristown, Pa., read a very good paper covering the matter of preparing for and conducting

revivals. Brother John Neilson of Darby, Pa., prepared and read a splendid paper on the "Pulpit and Politics." Following this a resolution was presented and passed setting forth the attitude of the convention as to the great moral issues involved in the present political campaign and urging every Christian to vote at the coming election.

Rev. L. B. Williams, Washington, D. C., was re-elected as President of the Preachers' Association with Rev. H. I. Basham, Vice President, Rev. C. E. Ryder, Secretary and Rev. Monroe Hand, Treasurer.

Wednesday morning was given to the District N. Y. P. S. Rev. Marvin H. Cave, District N. Y. P. S. president, presiding. A goodly number of N. Y. P. S. presidents and delegates were present and a great session was held. All those present entered whole-heartedly into the program and a great time of inspiration and blessing was the result. In the midst of the session Rev. Philip Geiter of West Chester, Pa., sang under the anointing of the Holy Spirit, "There'll Be No Tears in Paradise." Following this song the Holy Ghost fell upon the convention and a time of holy joy, shouting, weeping and praising God was experienced for about twenty minutes, such as is seldom witnessed in these days. Praise the Lord for such a mighty moving upon His people! The N. Y. P. S. phase of the convention was continued in the evening from 7 to 8 and a blessed good time was had.

One point of special interest was our visit to the White House and our reception by President Coolidge. On Thursday, at 12:30 p. m., practically the entire delegation—some two hundred folks, gathered there and after some little formality all filed into the Executive Offices where the President shook the hand and gave a word of greeting to each one. A handsome bouquet of dahlias was presented by the little daughter of Rev. C. R. Mateer, Park Lane, Va. A photograph of the delegation was taken on the lawn of the executive mansion, and then all wended their way back to the church and to a fine missionary service in the afternoon, in charge of Rev. and Mrs. Ingram from the Guatemala mission field of our church.

Brother Schmelzenbach, missionary to Africa, was present during the last two days. On Thursday evening prior to the evangelistic service, he addressed the convention for about half an hour as to his work in Africa, reciting much of his personal experience, including his call, etc. His message was brought with missionary zeal and fervor and greatly touched the heartstrings of all in the interest of the heathen. No one could possibly have listened to that address without having had their missionary thermometer move up several degrees. May the Lord richly bless Brother Schmelzenbach in his work among the inhabitants of dark Africa.

Sunday school day was presided over by Rev. C. E. Tyder, District President of the Sunday School Association. Many good things were heard in regard to this all-important part of our work. A number of excellent papers were heard. The

only bad feature was the lamentable lack of attendance upon the part of the Sunday school superintendents of the district. Brother Ryder was re-elected as District Sunday School President, M. H. Cave, Secretary, and C. R. Mateer, Treasurer.

Sister Jump, of Philadelphia, Pa., was present representing the District W. M. S., she being the District President. With Brother and Sister Ingram and Brother Schmelzenbach all three on hand, our missionary work received a good boost.

The District N. Y. P. S., having undertaken the purchase of a large gospel tent 40x60, reported, enthusiastically, that considerable headway had already been made toward the payment therefor. The young people present showed every evidence of being interested and enthused over the undertaking, so we feel that this goal will be reached before very much time shall elapse. Brother M. H. Cave, Park Lane, Va., was re-elected as District N. Y. P. S. President, Brother E. E. Grosse, Jr., Vice President, Brother Howard Foulds, Secretary, and Sister Esther Floor, Treasurer.

M. H. CAVE, Reporter.

NEWS FROM ZONE TWO, MISSOURI DISTRICT N. Y. P. S.

Zone Two of the Missouri District N. Y. P. S. held its first rally Sunday, Oct. 14, at the Maplewood church. There was a good representation from all of the St. Louis churches, First church having the largest number in attendance. Such questions as the following were discussed: "What Is the Purpose of the Young People's Society?" "How Can a Young People's Society Help the Pastor?" "How Long Should a Young People's President Serve?" and "How Should Young People of our Society Spend Their Sundays?" These questions brought forth earnest and animated discussions from the various societies.

After the above discussions, Brother Frost, who was holding a revival at the Maplewood church, gave an inspiring and instructive address on "The Place of the Young People's Society in the Church of the Nazarene." How all of the societies and pastors over the district needed to hear this message! Our place in and our relation to the church was brought out so clearly that it was a revelation indeed. We learned that our relation to the church is the same as that of a child to its parents for we are the child of the church. Therefore it is not ours to govern and rule, but to be obedient to the doctrines and teachings of the founders of our church. The place or office of the N. Y. P. S. in the church is to create a channel through which the abounding energy and exuberance of youth might be rightly directed. Establishing and building up our youth in Christian character is the ultimate purpose of the N. Y. P. S. Let us be careful that all of our activities are aimed toward this purpose.

Each zone should strive to hold rallies at regular intervals, thereby encouraging interest and enthusiasm over the district. DORIS OSBORN, Reporter for Zone Two.

MICHIGAN DISTRICT MISSIONARY CONVENTIONS

The two first great District Missionary Conventions under the District Missionary Board and the District W. F. M. S. held on the Michigan District, convened in the Flint Central church, October 22-24, and in the Grand Rapids church October 25-27, with District Superintendent Rev. R. V. Starr and District W. F. M. S. President Dorothea M. Hayter in charge.

It was indeed a week well spent. We received a royal welcome from the entertaining pastors, Rev. E. E. Wordsworth of Flint Central church and Rev. O. J. Finch of the Grand Rapids church, and their good people.

Papers and addresses were given by many of our very capable pastors and laywomen. Various problems and plans were discussed which were very helpful indeed. One afternoon of each convention was devoted to the Home Mission work and we were made to realize a little more clearly our responsibility to the home work and those about us. We aim to keep well balanced.

Dr. J. G. Morrison was the principal speaker in both conventions, as he gave us the facts and figures of the foreign missionary work of our church, and poured out the burning, soul stirring message of his burdened heart, with such feeling and force as Dr. Morrison can, our hearts were moved with compassion and our vision of the work to carry out God's missionary program for the Michigan District.

Dr. Morrison told us of the urgent need of sending Miss Cox back to the field, the people responded heartily, the collection box was placed upon the altar and they brought their offerings with gladness and rejoicing. No pull was made for money, but all gave from the willingness of their heart and under the direction of the Spirit. The offerings for this purpose amounted to about \$250 in cash, and some volunteered pledges to be paid later.

Good singing and a number of special songs by Rev. and Mrs. Sparks, returned missionaries from India, who have lately come to us, was one of the enjoyable features. The conventions were very profitable and enjoyed to the extent that we are receiving a number of earnest invitations from pastors and churches to give them a convention.

We believe our people all over the district have felt the effect of these conventions, we have caught a greater vision and have a greater zeal for the missionary cause at home and on the foreign fields than ever before. To God be all the praise and glory.

REV. MRS. DOROTHA M. HAYTER,
Pres. W. F. M. S. Mich. Dist.

ALABAMA DISTRICT ASSEMBLY

The Twentieth Annual Assembly of the Alabama District of the Church of the Nazarene convened at Jasper, October 24 to 28, and from the beginning to the closing service God was with us and led from victory to victory.

Dr. J. B. Chapman, our good General Superintendent, preached the opening message of the assembly Tuesday evening, taking for his text, Numbers 13:30, "Let us go up at once, and possess it; for we

are well able to overcome it." This proved the message for the hour and so stirred the hearts of all present that by the time he finished all of us were volunteers in Gideon's band, anxious to push ahead in the great battle for God and holiness.

The Holy Ghost was present as we assembled on Wednesday morning, and from the first song to the benediction that night had full charge. From the way in which all seemed to enjoy His leadership, and the note of victory that rang throughout the assembly all day we are sure that all were perfectly satisfied in the Way and could testify, "Where He leads me I will follow." After the devotional services in which many shouts of victory ascended heavenward, Dr. Chapman brought a great message upon the subject, "The Inner Circle." This was one of the most inspiring messages of the entire assembly. It helped us to locate ourselves and find out just how near the Savior we were living, as well as showed us that it was our happy privilege to lay our heads on the Master's breast and there bask in the sunlight of God's eternal love forever. The morning session was spent in getting organized for business. Dr. C. E. Hardy, president of Trevecca College, brought us a splendid talk on our school proposition in the Southeast, stressing the need of money to finance Trevecca until an endowment fund can be secured. Several pledged themselves to carry a thousand dollar temporary endowment at the rate of five dollars a month which would pay the interest on that amount. The Alabama District is glad that Dr. Hardy is back on the job at Trevecca and is going to do more than ever for that institution. After a hard, but happy day of work, the assembly met after supper for the evangelistic service. Another great victory was won that night. God came on the scene early and blessed the people; and once more shouts of victory ascended from the camp. Again Dr. Chapman held the Assembly spell-bound while he poured out his soul to an assemblage of hungry and eager listeners, who could truthfully say on their way home that night, "It was good to have been there."

Thursday proved, in some respects, to be the greatest day of the assembly. Many times throughout the day the Holy Ghost came upon the people, and the power of God was manifested in cries, shouts and laughter. Dr. Hardy brought the message of the evening, taking for his text Heb. 10:14, "For by one offering he hath perfected forever them that are sanctified." The doctor was at his best, and soon he had the audience electrified by

a heaven born message that must have stirred hell and brought joy to the angels of the glory world. Time after time as the Spirit took him on flights of oratory the assembly gave vent to their emotions, waves of glory swept over the audience, while the saints shouted, laughed and cried for joy. A great altar service followed in which many were saved and sanctified.

Friday was a hard day of work for all. The Assembly settled down to real business while Dr. Chapman led us swiftly on to its close. All reports were given in by noon, the last and most interesting one being that of Brother and Sister H. H. Hooker, our good District Superintendent and wife. Brother Hooker gave a short summary of his work during the ten years of his service as District Superintendent, showing the progress the church has made during that time, thanking the district for their loyal support and hearty co-operation, and closed the report by requesting that his name not be presented in the nominations for the office for 1928-1929. This was regretted by many, and the whole assembly granted the request with sad hearts. Brother Hooker has been a great District Superintendent, and along with his devout and sweet-spirited wife, a great blessing to not only the Alabama District, but the whole Nazarene movement. May God bless them as they go and give them even greater victory in future. While the district feels that it had to give up a great Superintendent in the person of Brother Hooker it feels it has gained a great leader in the person of Rev. J. E. Gaar, who was unanimously elected in his stead. Brother Gaar, formerly of Illinois, is no stranger to the Alabama District, having done evangelistic work throughout the state. To know him is to love him, and we feel that he is God's man for the job, and consider ourselves fortunate in getting such a leader. Dr. W. W. McCord, who transferred to our assembly this year, brought the message Friday evening and it was an inspiration to all.

All business was completed Saturday morning. One of the most interesting features of the assembly was the message brought by Miss Mary Cove, General Superintendent of Study of the W. M. S. of the New England District. Miss Cove thrilled the assembly with her word pictures as she held before us the photograph of a lost, starved, helpless, heathen world, crying for help. The Alabama District will do better along mission lines this year. Rev. R. A. Thornton from Hattiesburg, Miss., brought the message on Saturday night, taking for his text, Psalm 34:5, "They looked unto him, and were lightened." Souls prayed through at the altar service.

On Sunday morning Dr. Chapman preached another great sermon upon "The Unity, or Oneness of the Sanctified," a fitting message for the occasion. In the afternoon Rev. W. R. Donaldson of Culman was ordained. The assembly closed Sunday night with great victory. Brother Gaar, our newly elected District Superintendent, brought a great message on "Jesus the Divine Specialist." Two came to the altar and were sanctified.

In conclusion, the following facts might

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be mentioned: Two hundred delegates were in attendance. The reports show that there are 52 churches with a membership of 1700 in Alabama. Five new churches were organized during the last year, and three new parsonages built. The district has approximately 25 commissioned evangelists, 40 elders and about 40 pastors, who are actively engaged in fostering the church work. The following are our officers for the present assembly year: Rev. J. E. Gaar, District Superintendent; Rev. C. C. Butler, District Secretary; Rev. R. S. Rushing, District Treasurer; while the officers of the Woman's Missionary Society of the Alabama District are Mrs. C. C. White, of Birmingham, president, and Miss Ruth Coleman of Calera, secretary-treasurer.

Well, praise the Lord, the fight is on and the victory is ours. Remember the zero hour is *now* and not tomorrow. Let us follow the man with the drawn sword this year and victory is assured.

J. C. Turk, Reporter.

THE MISSOURI DISTRICT

These are busy days on the Missouri District. Our pastors and people seem to have a greater vision of our work on this district, than ever before. I have traveled about three thousand miles since the assembly, and have visited the following churches:

First church, St. Louis, Rev. J. W. Roach, pastor. I find they have a mind to build and enlarge their borders. They have built an addition to the already beautiful basement that they had. They have a fine congregation, and a lively missionary society. By the wise leadership of J. W. Roach they mean to make this the greatest year in the history of their church. They have promised their hearty support to the District Superintendent and also to the Missouri District, as a whole. We had two good services with them.

Our Maplewood church has been in a revival for the last two weeks, with J. C. Frost as evangelist. J. E. Linza has resigned as pastor of this place and J. C. Frost has taken the pastorate. Maplewood has as loyal members as can be found anywhere; always ready to do their part, both for home and general interests. They have had some professions but I have not heard the final results of the meeting.

Brother and Sister Linza have served this church five years. They are entering the evangelistic field, and we heartily recommend them to anyone who may need their services. They are both singers and preachers.

Brother Transue is moving on with the work at Zion church. He has a loyal, sacrificing people, that heartily co-operate with their pastor. Brother Transue has faith and vision and he refuses to be defeated. He is planning for an old-fashioned revival, some time in November, with Brother C. I. Deboard as evangelist. We are expecting great things of Zion church this year.

Brother A. L. Roach, pastor of Lafayette Park church, is now in a great revival with Professor Lowman and wife. God is blessing in an old-fashioned way,

CABLEGRAM

Jerusalem

Big payment due Dec. 1. Desperate need for help now on Jerusalem Church Fund.—Kauffman, Krikorian.

Will all who pledged and others who are interested, send your remittance immediately to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo.?

and people are finding God. They are expecting great things of the Lord in this church. They are handicapped in a way, as they have to worship in a rented upstairs hall, but we have a very desirable lot already purchased for building site, and they are planning to build a basement in the near future. This church has great opportunities and possibilities.

Our next visit was to Des Arc, Mo. We have no pastor here at this time, but are planning to install someone soon. We have our budget underwritten and paid up to date.

Our Piedmont church is moving on in a wonderful way. Brother F. A. Welsh is their new pastor. He is a fine young man, and a good preacher. The people are delighted with him. They are having good services, and the glory is on them, and shouts of victory are going up. Zone Three had their rally there last Sunday afternoon, with a number of Young People's Societies represented. Brother Ramsey, our District President, was with us. He led the meeting in a successful way. Sister Ramsey, the District President of the W. M. S., was also at Piedmont and had a rousing missionary service on Saturday. Sister Ramsey has this work on her heart and is doing great things along this line.

We visited our church at Mill Spring where Rev. J. B. Ramsey is the well beloved pastor. I have never seen this church more encouraged and enthusiastic than now. The congregation is not large but we have some true blue soldiers there standing by the work, and their pastor, both financially and otherwise.

Our next visit was to Beulah church, where Rev. M. E. Dargett is pastor. The membership is small, but they are looking for real victory. Some of the budget is paid and the rest is underwritten for the year.

We had the pleasure of being at Sabula with the pastor, S. E. Hendley and the good people. Brother Hendley is serving his fourth year at this place. Truly God is with them. They have been having

good services since the Assembly. A number of souls have prayed through to definite victory. They are now in the beginning of a revival meeting with Rev. J. E. Linza and wife as evangelists. We are expecting a great revival with these efficient singers and workers and the co-operation of the pastor and congregation. Pray that God may send it to this place.

We also visited our church at Sikeston, where Brother and Sister Duncan are pastors. They have some very fine people at this place and some real Nazarenes. Brother and Sister Duncan were engaged in a revival when I was there, but I have not heard the results of the meeting. With the leadership of these good people, who have a reputation of doing things wherever they go, we expect a great year at Sikeston.

Our church at Morehouse has no pastor at present, but J. T. Ford is there at present, in a revival. We are trusting God to send an old-time revival to Morehouse. Our church at this place has been hit hard by the mill shutting down and so many people moving away, but we have some loyal people who stand by the work, and we have a God that knows no defeat.

Brother F. B. Moore is our pastor at Poplar Bluff. He has started in his second year as pastor of this church. God is blessing our work here under the leadership of this good man. The people love him and have confidence in him and are standing by him and the work. They have remodeled the church and built an addition to it. They are in a revival at this time with Brother S. W. Mainord as evangelist. Brother Mainord is an old-fashioned, holiness preacher, and with the co-operation of pastor and congregation, we are expecting an old-fashioned revival at this place.

Our visit to Mexico was gratifying, as our church has had quite a struggle for the last year or two. Our pastor, Sister Laverta Welsh, has the confidence of the people and they are rallying to her support and are looking up and expecting great things of the Lord. The whole budget is underwritten for the year. Brother A. Jones was there in a revival meeting. Brother Jones is in the evangelistic work at this time. He is a fine young preacher. God is blessing his labors. Anyone needing an old-fashioned revival will not make a mistake in calling him as an evangelist. I heartily recommend him.

Our next visit was to Moberly where we found our good pastor, H. D. Davis, in a revival with Brother Mouer, as singer. Brother Davis is doing his own preaching. Brother Davis is a very strong preacher and has a past reputation as a church builder. Moberly church has some fine, loyal Nazarenes who will stand by their pastor and help him push the battle. God bless our pastor and good people at Moberly.

Our next visit was to Eldon where Sister Ruth Jones is pastor. The people at Eldon seem to be encouraged. They are going in for a great year. They have their budget underwritten. Brother and Sister Jones have been pastors at this place before, so she is no stranger to

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them. We are trusting God to give them a great revival in the near future.

We had the pleasure also of visiting the church at Iberia and Campgrounds, where Rev. J. A. McNatt is the efficient pastor. God has surely done some wonderful things at these places and under the leadership of Brother McNatt we certainly expect great success.

I am glad to tell you that we have organized a church with twenty-one members at Mt. Pisgah. I have installed C. W. Sutter as pastor. They have the concrete foundation laid for a new church, and mean to build the church immediately.

I have not been able to visit all the churches on the district as yet, but am on my way to complete the first round, some time in the near future.

Brother C. I. Deboard and wife are doing evangelistic work on the district, and are now engaged in a revival at Oxly, Mo., a home mission campaign. The crowds are fine and interest good, and we expect to organize a church at the close of this meeting, the Lord willing. Brother Deboard needs no introduction to the Missouri District as he has been pastor and evangelist for a number of years, and those who know him know that he is one of our able preachers and a successful evangelist. His wife adds greatly to the services by her musical talent and special singing.

Our young people are very enthusiastic and ready to help in any way possible. They are standing by the District Superintendent, and with the wise leadership of our District President, J. B. Ramsey, we expect to make greater progress with our N. Y. P. S. work this year than any other year in the history of the Missouri District. My address is changed from 1716 Waverly Place to 5726 Vernon Ave., St. Louis, Mo.

E. C. DEES, District Superintendent.

CHURCH NEWS

CARTHAGE, MISSOURY—"Organized new church at Springfield, Nov. 4. We have leased a Presbyterian church in good location with option to purchase. Rev. James S. Moir is the pastor. Our work has a fine opportunity to raise up a strong church in this good city of the Ozark regions."—N. B. Herrell.

EVANGELIST JOSEPH W. PETERS—"The Lord opened the door and seemed to lead me into evangelistic work this year. I have labored in meetings since the District Assembly in the following places: first at the First Church of the Nazarene at Hutchinson, Kansas, where I did the preaching. The Lord blessed and gave victory and a number of souls found peace and purity. I next went to my home and assisted in the fall revival at Olivet College where Dr. Williams did the preaching. God gave a great meeting there. I am now preaching at Mason City, Ill., with my good sister, Rev. Helen Peters, as pastor. God is blessing and we are expecting victory here. My home address this year will be Olivet, Ill.

Sunday November 25

Thank Offering to Pay Church Debt

A few quotations selected at random from among many letters received from District Superintendents and pastors pledging support and co-operation.

- "Will help clear the debt with our prayers and our money."
- "We are planning to raise the amount assigned."
- "Will do our best to help put over the Debt Campaign."
- "Assure you of our hearty co-operation."
- "Believe our church will bring every cent of the amount asked."
- "We are praying and believing."
- "Depend on me."
- "Will do our part, God helping us."
- "We must not fail. Will do our best."
- "Pledge hearty co-operation in this important task."
- "We are with you heart and soul to see this debt wiped out."
- "Always ready to respond to the needs of our church."
- "Expecting glorious victory."
- "The cash will be in your hands by Thanksgiving."
- "You may rest assured that we will be paid up in full."
- "You may count on this church."
- "Praying that God will help us clear the debt which we believe will be done."
- "We are honor bound to pay our debts."
- "Feel the importance of meeting the crisis."
- "Long to see the church entirely freed from this 'millstone' to the end that we may give our time, thought and money to other interests."
- "Hitherto hath the Lord helped us."
- "Have sent our share in and are rejoicing over the victory."

PAY THE DEBT ON
SUNDAY, NOVEMBER 25TH

MOTHER TETRICK—Having just returned from our District Assembly at Holdenville, Oklahoma, I would like to say that this has been one of the busiest, most trying, yet victorious years of my life. My work has not been so public as in some years gone by, when in the ministry regularly. But this year I have assisted in three revivals, preached about 65 times during the year, conducted 31 services in our jails, where there were 395 prisoners, 7 of them converted. Thirteen times conducted children's services, lectured on White Slavery about 5 times. Met with W. C. T. U. meetings several times leading devotionals. I have been filling every open door as God permitted. Distributed 1945 papers and tracts in hospitals, streets, depots, rooming houses and visited in several homes, in some of which there were sickness and distress. Gave in tithes and offerings \$11.45. While

I feel my work has been little compared with what I have wished to accomplish, I am glad God has given me at this age, strength to do some things my heart has so desired. Having a heart full of perfect love and no ill-will to anyone, my whole heart and life are given to His service and I hope to be found toiling faithfully in His vineyard when my life work is ended. My address is 315 W. Farrell St., Shawnee, Oklahoma.

HOOPESTON, ILLINOIS—"The Lord blessed and gave us a good meeting in Hoopeton, with Rev. J. G. Fetterhoff as evangelist and Brother Blish Shaw as song leader. The power of God was manifested and some real work was done which proves that God still saves sinners and sanctifies believers. The meeting lasted for two and one-half weeks and during this time there were twenty-three professions of conversion and sanctification. Brother Fetterhoff preaches the Word in a way that uncovers sin, brings conviction to sinners and stirs believers to their need of a clean heart. We can heartily recommend him as one of God's Spirit-filled messengers who preaches the truth without fear or favor. The good seed that was sown is showing its effect on the church and by God's grace we expect to gain greater victories and accomplish more for Him. We covet your prayers for the work here."—Reporter.

PASTOR H. T. DAVIS, MOBERLY, MISSOURI—"This is my first report to the HERALD OF HOLINESS in six months. We came here in May. So far as we can see, we have not accomplished much. It may be because we have not done much, but we feel we have done that little or much with all our hearts. Since our arrival we have planted and watered the best we knew how and are looking to God for the increase. We have just closed our second revival and to say the least it was a battle. I did all the preaching, and never have preached harder or felt I was more in divine order. I have never had better attention from the first night than in Moberly. They sat with apparent breathless silence until the close of every service. A few yielded and prayed through but we were not satisfied with a few. We were anxious for scores to get to God. It was indeed hard to see them go away without God. We had as our assistant in this revival one of the most spiritual, pleasing and entertaining musicians I have ever met, Rev. C. C. Mourer of Cincinnati, Ohio. Not very many of the Nazarene pastors are using Brother Mourer. That is their loss. With the trombone, guitar and the handsaw and in singing of songs of his own composition, he will draw more people to the service than any one man I have ever had in revival work, and with him there is something doing all the time. Our people were so well pleased with him they gave him a liberal offering and a packed house voted unanimously for him to return next April. Moberly needs your prayers. We are in the heart of a district of at least 300,000 people who know nothing of Nazarenism or holiness. This is indeed a

great mission field, and apparently nobody cares. When you have time please pray for us. If the Church of the Nazarene doesn't come to the aid of this great unshepherded field they will soon be ushered into eternity without ever having heard of second blessing holiness. In one hundred miles of Moberly we have at least thirty-five cities from 1,000 to 25,000 population and not a Church of the Nazarene. Why hunt for a mission field, when all the towns, cities and this great rural territory are going to hell without the gospel. This is not Macedonia, just lost Missouri. Come over and help us."

PASTOR J. W. CROFT, MOSCOW, IDAHO—"We are glad to report once more from the church at Moscow and to say that God is blessing in all its departments. We have just closed a good revival meeting with Rev. Louis Hall of Nampa, Idaho, as evangelist. The church pulled together in beautiful unity and splendid co-operation. We met a number of times for fasting and prayer and God honored these seasons. Twenty-one young people sought the Lord in this meeting, and most of them seemed to pray through to victory. Rev. Hall has gone on to new fields but we are pressing on the battle for God and souls. May God richly bless Brother Hall in his work for souls. He is a strong preacher and conducts his meeting in a beautiful spirit."

FRANKLIN, OHIO—"Sunday night we closed what we believe to be one of the greatest revivals Franklin has ever known. Rev. M. R. Fitch, the pastor, did the preaching and Rev. D. M. Pefsey had charge of the singing. It seemed from the first night conviction was on and people were stirred and hungry for salvation. We hear people say the days of revivals are past, but our Christ is the same yesterday, today and forever and if we meet conditions, the fire falls in the same old way. A number of times the altar was filled before the message was given. Rev. Fitch was especially an-

ointed of the Lord for this meeting. His sermons were delivered with such unction and power that sinners felt their need of the blood to wash away condemnation from their hearts. Backsliders became hungry to come back to Father's house, much new light was given, that kept the saints on their faces before God for grace and guidance, for which we praise the Lord. Rev. Pefsey is one of the most Spirit-filled men we have ever met. He carries such a soul burden, and was so tender in dealing with people as he sang and urged. Counting them as they came, two hundred and fifty-four knelt at the altar for pardon or cleansing, numbering about eighty-five different individuals. There were times when the presence of God was so manifest that people were afraid to stir. If there ever were two servants of the Lord who did their best and put their strength into a battle, Brother Fitch and Brother Pefsey did at this time. We as a church feel we have been led into deeper, richer things of God and have a clearer vision of what is our privilege in Him than ever before, praise His name!"—Myrtle West, Reporter.

PASADENA, CALIF.—"In the providence of God Pasadena First church has enjoyed a most gracious season of spiritual revival under the ministry of our beloved pastor, Rev. H. B. Macrory. This campaign, which was sponsored by the Young People's Society, was planned as a two weeks' series, but under the leadership of the Holy Spirit, it continued through four weeks with increasing interest and victory. Brother Macrory gave unsparingly of his time and energy in prayer and preaching, and never, since his coming to Pasadena, has he preached with such clearness, tenderness and unction as in this revival. The outstanding factor of these weeks has been the clear dealings of the Holy Spirit with individual hearts. By His blessed ministration a deep and genuine humility came to characterize the people. Wrongs were made right; personal grievances were settled. The thirteenth chapter of First Corinthians

was made the standard of experience and relationships, and as a result, we are conscious of the presence of God and of a unity and fellowship such as we have not known before. The doctrine of entire sanctification by the baptism with the Holy Ghost was declared with no uncertain sound. This beautiful experience was sought definitely and obtained instantaneously by numbers of souls in the scriptural manner. Blessed be the name of the Lord! As was mentioned above, the Young People's Society, under the direction of Nelson B. Sewell, president, carried the full responsibility for the campaign. The expenses of the series were met easily and a substantial offering was given to the pastor on the closing Sunday. Special assistance was given by Mrs. H. M. Kirk, superintendent of the Sunday school, throughout the campaign. As a church, we are looking forward to greater usefulness and blessing in winning souls for Christ. Brother Macrory has never had the confidence of our people in a fuller sense than at this time. Our finances, as a church, are in good condition. Every department of the church is taking on new life. We humbly give thanks to God for His visitation in our midst. God still hears and answers prayer and the day of revivals certainly is not past. But we can testify that where pastor and people will humble themselves before Him and will earnestly seek His will, they shall feel the power of God and the reviving, refining ministry of the Holy Spirit. With the blessing of God upon us we are anticipating a period of expansion and progress as a church. Our only desire is to give the gospel of the Son of God to a needy world. From the heart we say, 'Praise God from whom all blessings flow'."—Hugh C. Benner, Reporter.

T. C. LECKIE, PASTOR, BUHL, IDAHO—"We have a fine church and parsonage well located. The membership of the Buhl church is not to be excelled. The Lord is helping us, the altar was full of seekers last night, several praying through. If you decide to come this way the Buhl

Thank Offering for General Church Debt Sunday, November 25



Name
Address
Credit This Offering To Church
District
Amount

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PAY THE DEBT ON SUNDAY, NOVEMBER 25th

church will meet you with a hearty welcome. The town of Buhl has a population of twenty-five hundred people, with two good banks and other business houses to accommodate the needs of the people. One condition that impresses me is the variety of crops, potatoes, beans, corn, wheat, alfalfa, onions and all kinds of vegetables. One of our schoolboys gathered eight hundred dollars worth of onions off of one acre this year. Dairying is one of the leading industries. Buhl has a large milk condenser that leads in prices for milk and cream. This is a wonderful fruit belt, apples, peaches, prunes, apricots and all kinds of berries. This desert has been made to blossom as a rose."

HAMMOND, INDIANA—"This is our first report to the **HERALD OF HOLINESS** family since we accepted the pastorate of the Hammond church. God has been with us in this pastorate in a remarkable way. There are no better or more united people to be found in any Church of the Nazarene than here. We have been holding our services in the Lafayette School Gymnasium for the last six months, but

we expect to have our first service in the new church next Sunday. Our new church will cost about eighty-five thousand dollars, not including the lot. We will have two auditoriums, one seating about 950 and the other 350, with twenty-two Sunday school rooms. To date we have raised better than twenty-one thousand dollars and by the time we dedicate we expect to have the forty thousand dollars pledged which will pay off the balance of our debt. During the last four weeks we have had over four hundred people out to the midweek prayer services and thirty-six different people have been to our altars for salvation. Our budget and all other expenses are paid up to date with a balance in the current fund of better than two hundred dollars. The secret of success is to keep the glory prayed down, and to keep yourself unspotted from the world. Amen! We ask an interest in your prayers."—**Frank H. and Marie Watkin, Pastors.**

EVANGELIST J. B. MCBRIDE—"We closed a most splendid revival at Lamar, Colorado, Sunday, October 28, with Rev. Thomas Hayes. There were no barren services. The Lord gave victory from the first service to the last one. Lamar church has as fine a quality of people in its membership as you will find in the state, and a splendid church building and parsonage. Brother Hayes is among our best young men in the pastorate, he succeeds on every line. His noble little wife, his mother and the children stand by him in pushing the battle for souls. I was royally entertained in the Lamar hotel. The people are hospitable and kind and invited us into their homes for noon meals. This is my second meeting in this thriving little city in eight years and we never preached to more appreciative, nor better crowds. The singing was conducted by Miss Bertha Pults of Oklahoma. She rendered very fine service, and is a splendid singer of the gospel, and wins the people. Rev. F. C. Savage, pastor of La Junta, with some of his people came down sixty miles one night, and gave us a lift, he is a fine pastor too. Rev. G. S. Powell, another pastor of the district, stopped on his way to New Mexico on business one night and enjoyed the service with us. The writer has known him for many years and we are always glad to see him. Rev. J. W. McDonald and his wife were with us over the last Sunday. They are members of our Pueblo church, and are fine singers and workers. They always inspire the people with their excellent singing, prayers and testimonies. You will hear great things of the Lamar church by the end of the assembly year. They have their budget overpaid up to the present, and all the finances are coming on fine. Brother Hayes is a good financial organizer, and successful in getting the folks to bring in their tithes and offerings."

COVERT, KANSAS—"A meeting held in our little village the last four and a half weeks was of great benefit to the church and to the cause of the Lord in these parts. Men and women confessed their

sins and got right with God. Brother L. F. Cassler was with us eight days, during which time God used him to bring us great lessons from the Word of the Lord. Then without any break in the meeting Brother H. H. Williams, of Miltonvale, took up the work as evangelist, and he too was mightily used of the Lord to carry on the battle. These men came to us in answer to much prevailing prayer. The devil was given no quarter. God uncovered sin and shame, and so mighty was the work of God that men and women saw themselves in the light of the judgment. Bitterness in the heart and evil-speaking from the lips were publicly confessed and forgiveness asked of the church and pastor. Differences between individuals were ironed out in the fear of the Lord. A mighty work has been wrought in our midst by the power of the Spirit of God. Here is something that will stand. Multitudes of so-called Christians will not take this track, but they have no place among the true people of God. We do not praise men for our great victory. We praise the great God of our salvation who used our brothers in the presentation of the truth until that truth cut its way to the hearts of men.

There are greater things ahead for us at Covert. Glory to God."—**R. C. Holmes.**

EVANGELISTS J. WARREN AND MAYDELLE LOWMAN—"We began the year of 1923 with a Home Mission Campaign in Slaton, Texas. We stayed there for six weeks and at the close of the meeting a Church of the Nazarene was organized. About September 29, we took our tabernacle back to Slaton. We were given the use of a nice lot in the center of town for

Temptations

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the tabernacle. From the beginning God met with us. The first altar call thirty-two people responded and every night to the close many sought the Lord. We do praise God for His goodness. Many friends were won for the little church. One entire family was reached. The father, mother, the sons, daughters, and the sons-in-law and daughter-in-law. It was wonderful to see these grown men and women seeking God at an old-fashioned altar. On the closing night a nice lot in the best part of town was presented to the church and several hundred dollars was raised to begin the new church building the following week. Thanks be to God. James and Mildred Atkinson were the supply pastors until the assembly. These young people are mighty fine folks and great to work with. We are now with the Lafayette Park Church of the Nazarene in St. Louis. God is indeed graciously blessing us and many souls have thus far prayed through to definite victory. We continue over November 4 here and then on to other fields. May God bless the entire Church of the Nazarene with all of its interests. Pray for us. God beautifully saves and sweetly sanctifies and wonderfully keeps just now."

PASTOR EVERT BAKER, CEURUBUSCO, INDIANA—"We just closed a great revival with Rev. C. C. Burton. He is short in stature but his messages found the hearts of the high and the low. We had several saved and sanctified from the formal churches. The church was helped much. This is the third revival in which we have worked together. Mabel and Burl Crowe, of Kendallville, Indiana, gave us fine singing during the revival."

ALLIANCE, OHIO—"Home missionary campaign with Robinson and Messer closed with victory. Over \$10,000 raised in cash and pledges and over 600 subscriptions taken for **HERALD OF HOLINESS**. Forty-one churches reached in thirty-one days and over 12,000 people heard Uncle Buddie preach and Professor Messer sing."—C. Warren Jones, District Superintendent.

AKRON, OHIO—"We are in the midst of what promises to be a great revival with Evangelist B. H. Haynie. Since the District Assembly in May we have received twenty good members and have had no special revival meetings. Each department of the church is doing well and the finances are good and getting better. Our General and District Budgets are paid up almost to date, at least, money enough in the treasury, ready to be sent, to pay in full. A campaign for the **HERALD OF HOLINESS** will be made, no doubt, soon. Our Church is only about three years old but we have over a hundred members at present and have well-nigh every recognized department in the church."—H. H. Davis, Pastor.

PASTOR J. D. ROACH, CHICAGO HEIGHTS, ILLINOIS—"Since coming to Chicago Heights we have built a splendid new church building on a good corner lot in what we believe to be the best location possible for our work in the town. The

church, which is finished except the basement, has an auditorium which will seat more than three hundred and fifty, and when the basement is completed we will have an exceptionally well equipped Sunday school plant. We have recently closed a good revival meeting with Rev. L. N. Fogg as the evangelist. Brother Fogg gave us the kind of a meeting we needed, and his old-time, rugged, second blessing, gospel messages encouraged the church, and made us some new friends. Believers were sanctified, sinners converted, backsliders reclaimed, and every department of the church was strengthened; a nice class was received on probation. We are expecting them to make good members. We are hoping to have Brother Fogg with us again, the Lord willing. His ministry is always helpful both to the church and pastor. We have some loyal people here who are making real sacrifices to establish a good church in this field where we have the opportunity of being foreign missionaries without going abroad, as this town is at least fifty per cent foreign population. In our ministry here we have had the splendid co-operation of the members of the Cook County Nazarene Preachers' Association, which has been a great help to us in our work. May the Lord bless the brethren is our prayer."

PASTOR D. RAND PIERCE, TACOMA, WASHINGTON—"Since reporting last, we have been moving along with good interest, getting everything in readiness for revival. At this writing we are nearly on the verge of the conflict. We are to be assisted by our good friend, Rev.

Homer C. Williams, pastor at Bellingham, Washington, for the first part, and by our esteemed District Superintendent, Dr. J. E. Bates, for the six closing days. We need to have God come to Tacoma. The church here has had a long, hard fight, but still believes a strong Church of the Nazarene must and will be planted here. In order to accomplish this, a new location must be sought and a larger and better adapted edifice must be bought or built. I believe God is ready to undertake when everybody is willing and anxious to co-operate with Him. We have been having an interesting time in our Sunday school work of late. Since my younger brother, Albert Leroy Pierce, arrived on the field from Augusta, Maine, and assumed the lead of this important department of our church activities, new hope has sprung up in every heart. We are digging into our Bibles like they did a generation or two ago. It is refreshing to hear youngsters reeling off newly memorized Scriptures by the yard, so to speak. We certainly thank God for this. We had about decided that it could not be done any more; but, thank God, we are seeing it done here. We have also launched a Saturday night street meeting. Since coming to Tacoma, it has been my privilege to speak frequently in the various missions of the city, and scarcely ever without seeing seeking souls plowing through at the altar. There have been some interesting cases among them. We have a good spirit of harmony among us. For all these blessings, we humbly thank God."

FT. WAYNE, IND.—"About fifty at altar last Sunday night of a five Sundays' re-

The Secret Place of Prayer

By J. W. Goodwin



Dr. Goodwin

In this volume the author has poured forth his very soul and has given us the results of a life of devotion and intimate communion with God. As is brought out in the Introduction, there is the science (the theory) of prayer and communion and there is the art—the living of it, the practising thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practise of the presence of God, his first-hand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

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vival with London Quintet. There were 617 in Sunday school with an average of about 430 for the last four Sundays. Large crowd at all services during day. Londons are great workers."—Morris M. Himler, Pastor.

SONG EVANGELIST ETTA L. FOILES—"The first of August I was in a good camp at Dyer, Tenn., with Rev. C. B. Jernigan and Dr. A. O. Henricks doing the preaching. This camp is one of the old-fashioned, Holy Ghost type and the Lord was there in convicting power and a number prayed through at the altar. My next meeting was with the Zion Church of the Nazarene near Rutherford, Tenn., with Rev. C. B. Jernigan in charge. This was a short meeting and coming at a time when other meetings were in progress in the neighboring churches. Our attendance was small throughout the week but we had good all day meetings on the two Sundays. Brother Jernigan preached the truth in a mighty way and a few souls really prayed through who will no doubt shine for God in that place. My next meeting was with the Baptist church here at my home town, Kampsville, Ill., with the state evangelist, Rev. J. A. Musgrave, in charge. A few souls were at the altar and the whole town was greatly benefited by the fearless preaching of this godly man. My next meeting was at the Methodist church at Nebo, Ill., with Evangelist P. P. Belew. He proved

to be God's man for this place. He is a great preacher of the Word and fine to labor with. On the closing Sunday he organized a Church of the Nazarene with sixteen members, the writer being one of them. I have been a member of the M. E. church for a number of years but for some time have felt that it was the Lord's will for me to make this change, for I did not always feel at home in many of the churches where the doctrine of holiness has been rejected and where they are hostile to those who profess and promote it. Praise the Lord for a church where we are free to worship the Lord in the beauty of holiness."

COMPTON, CALIF.—"Revival campaign opened Nov. 4 in blaze of glory. Shouts of victory rolled as seekers prayed through in the old-time way. Melza Brown, Jones and Scroggins Evangelistic Party great. Over 500 pastoral calls in forty days. Ten new members in last thirty days. More coming. Church in prayer for mighty revival."—W. E. Ellis.

BROOKLYN, NEW YORK—"John Wesley Church of Brooklyn is on the victory side. Since our report of some time ago there has been a very gradual increase in interest and attendance. It is conceded by almost all of our folks as they testify that they are growing in grace and becoming more and more rooted and grounded in Him, whereof we are

glad and praise the Lord. We have always paid our budget in full and expect to this year and to pay our apportionment to help liquidate our general church debt. We spent a few days at our Eastern Nazarene College and found as fine a student body as we ever spoke to. In one service there were thirty-five or more standing at the same time to praise the Lord. Our brethren on the New England District are pressing the battle hard and gaining ground. Dr. Nease preaches for us all day November 11, and we are expecting a great day."—A. G. Crockett, Pastor.

PASTOR M. W. GUNN, VAN NUYS, CALIFORNIA—"Glad to report that the work in Van Nuys is on the upgrade. We have a few fine families here who are determined to see things move for God in this great valley. This is a new work and is hampered by many things such as no church building, and the pastor having to work at manual labor, etc., but in spite of those things, our membership has increased over fifty per cent since July, 1927. We have a good Sunday school, an aggressive W. F. M. S. and a fine band of young people; on all these God has been pleased to smile. Our tent meeting in July, with Brother P. G. Jurich as evangelist, did much to establish us in this city. Not only did we have a gracious outpouring of the Holy Spirit upon the people, which brought salvation to the lives of possibly a score, but we made scores of friends among the members of the other churches, and others in town. We plan another meeting to commence November 18, with Rev. J. O. Schaap as evangelist, and believe we have every indication for a great meeting with God. We would be glad to hear from any readers who might have some friends in this valley, on whom they would like to have us call. Write us at 14133 Victory Boulevard, Van Nuys. We have a cottage prayermeeting at Owensmouth, twelve miles from here, and am convinced more than ever that people are hungry for the Word of God."

PASTOR W. P. SIDLEY, JESTER, OKLA.—"Since last report the Lord very clearly led us to Meadow, Texas, for a two weeks' revival. The Lord blessed the message and the message bearer. Many said they never heard it preached on that fashion. My son and a dear friend, Mr. R. W. Leonard, accompanied me and we certainly enjoyed the hospitable treatment of the good people of western Texas. When we returned to our own charge we so love at Jester we found the revival fires rolling and people getting to God. A goodly number have just gotten to God in forgiveness of sin or sanctification. Fifteen substantial members have united with our church here since our report to the assembly. We were called to Jester as an evangelist, then accepted the pastorate and we are now moving forward with the fifth year as pastor. Our church here has taken on new enthusiasm on all departments. Prayermeeting interesting, Sunday school making improvement in equipment and the highest enrollment we ever had. N. Y. P. S. is moving off splendidly reaching out and girls' and boys'

THE LAST VOYAGE OF TWO SOULS

By S. L. Flowers

This book narrates in gripping style the journeys of two souls from earth to their final places of abode—one to the celestial regions, the other to the habitations of the lost. The book is an inspiration to the godly and a solemn warning to the careless and indifferent. Thirty-two pages; attractive paper covers.

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PROCEEDINGS OF THE SECOND GENERAL CONVENTION OF THE NAZARENE YOUNG PEOPLE'S SOCIETY

Just off the press! The official proceedings of the General Convention held at Columbus, Ohio, June 11 to 13, 1928. It contains reports of the business sessions; reports of the President, General Secretary and the different committees. Also suggested Constitutions for Intermediate and Junior societies.

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quartets are in great demand in N. Y. P. S. and Sunday school and singing conventions. Our church has a number of young preachers who gladly occupy any spare time we find. Sister Susie Eagan is assistant pastor. Our finances come easily since adopting God's plan, *tithing*. We feel like pressing forward and preaching holiness as second definite work of grace."

GEORGETOWN, ILL.—"Just closed a great meeting at Olivet College with Dr. R. T. Williams. The good work begun continues. Nice class of new members. Olivet church and college never more spiritual than at present. Great student body this year."—J. E. Williams, Pastor.

At the Bloomington, Ill., church a farewell service for Rev. and Mrs. E. E. Robinson was recently held which was both a sad and a happy affair. There was congregational and special singing. Sister Collins, pastor of the Pilgrim Holiness church and Rev. Homer Tanner, pastor of the Free Methodist church, had a part in the service and spoke very highly of the life and labors of Brother and Sister Robinson at Bloomington. Brother Fiedleroff is the newly appointed pastor. The service closed with a love offering and a love feast in the breaking of bread.

AKRON, OHIO—"Rev. Jarrette Aycock closed two weeks' meeting in First church, Akron, Ohio, with 150 seekers. Thirty-five at the altar last night. Sixty subscriptions to the *HERALD OF HOLINESS* and seventeen new members. One of the best meetings in the history of the church. Unanimous call to return."—Dr. J. Howard Sloan.

MEDFORD, OREGON—"These are good days for our church both financially and spiritually. We have seekers almost every Sunday night service, and the revival fire is burning on the altar of our church. Our Sunday school is progressing under the leadership of Brother Vestal, our superintendent. The N. Y. P. S. is going fine with Brother Cornstad as their president. We bespeak a good year for them. October 7 we had a hallelujah march to pay off our church debt, and the Lord took us over the top with more than we asked for! The last call came in Sunday for the Northwest Nazarene College, and an offering was taken and over two hundred dollars was given and was sent this morning to them. The people cried, shouted and gave until after twelve o'clock, and the preacher did not get to preach. The Sunday night service was fine with a number at the altar and some sound victory. We have the greatest bunch of Nazarenes here there is on the North Pacific District. Time will fail me to tell of the Junior Society under the leadership of Mrs. Crow. We are praising God for what He is doing for us, and for what He is going to do."—G. O. Crow and Wife.

PASTOR M. G. JONE, WALLA WALLA, WASHINGTON—"We have just closed a good meeting with Lee Hill of Hindsville, Ark., as evangelist and Mrs. A. J. Schocke

of Vancouver, Washington, as song leader. Both preacher and singer did their part well. Brother Hill is a fine young man and a good preacher. He is safe and sound and can fill any of our pulpits well. We had quite a good number of new people saved and expect to get some into the church. We have a fine people at Walla Walla and they stand by us well and we are steadily climbing up the hill, shouting the victory in the name of our King."

BUFFALO, N. Y.—"We have just purchased the Delaware Avenue Gospel tabernacle in Buffalo. Good location. Delaware Avenue carries the seventh heaviest traffic of any street in the world. On Nov. 11 we open up a great campaign. Nazarene pastors, evangelists or missionaries passing through Buffalo stop over."—R. J. Kunze, Pastor, 167 Roebling Ave.

ELKHART, IND.—"Great closing day of campaign with Elsners. Yesterday house

packed. Last night twenty seekers at the altar. 282 in Sunday school. Twelve new members in church, more following. Pastor's salary increased five dollars a week."—I. P. Moore, Pastor.

DEATHS

BRODY—Mrs. Damaris Brody was born at Pikeville, Kentucky, July 10, 1877, where she lived until the age of seventeen. Then she came to Bedford, Indiana where she was united in marriage with Mr. Ross Lee, and resided for ten months. From there they moved back to Madisonville, Ky., where they made their home for twenty years. To this union were born two children. In the year 1915 they came to Kewance, where they lived until the death of her husband Mr. Ross Lee, which occurred May 6, 1923. June 6, 1927, she was united in marriage to Mr. William Brody, of this city, where they made their home until her sickness. Mrs. Brody was converted some twenty-seven years ago and united with the Baptist church in Kentucky. After coming to Kewance, she got in touch with the Church of the Nazarene, where she consecrated her life to God and became a devout Christian.

There has just come from the press a publication that every member and friend of the Church of the Nazarene should read. In the five hundred pages of this volume is told the complete story of the seventh General Assembly of the Church of the Nazarene, held at Columbus, Ohio, June 14 to 26, 1928.

The Journal of the Seventh General Assembly of the Church of the Nazarene

gives a detailed account of the business sessions and the evening evangelistic services of the General Assembly; it has reports of the various departments and officers of the church; roster of delegates and alternates; membership of General Assembly committees, etc., etc., to the extent of just about five hundred pages.

Every person, delegate and visitor, who attended the General Assembly will be interested in this Journal. It will help you to live over again the seasons of blessing and inspiration and will acquaint you with the interesting occurrences that took place in sessions and services which you did not attend.

Every member and friend of the church who was unable to be at Columbus surely will want to read through the Journal. It is the next best thing to having attended in person.

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She was not only a member of the church but a trustee and held a number of other offices in the church. She was always ready and willing to do her part, not only in the church but to the community, in every time of need. She was a great blessing to her church and friends which were many. Mrs. Brody was taken to the St. Frances Hospital Tuesday afternoon and her death occurred Thursday afternoon at 6:10 p. m. She leaves to mourn their loss, her husband, Mr. William Brody, two daughters, Mrs. Arthula Allison, of Kewanee, and Mrs. Mayme Whobrey, of Kewanee, and seven grandchildren; one sister, Mrs. Phil Reynolds, of Peoria, Ill., and two brothers, Mr. Moth Denton, of Peoria, Ill., and Mr. McCillen Denton of Madisonville, Ky. Mr. Brody has three boys and four girls: Mrs. Hattie Smith, Mrs. Lillie Wade, Mrs. Elsie Wall, Mrs. Jennie Durkin, Eugene Brody, William Brody, Jr., Lucian Brody, and eight grandchildren also survive.

KITCHENS—Mrs. Isa Kitchens of Manning, Oklahoma, passed away September 27, 1928, at the Albert Pike Hospital, McAlester, Oklahoma, where she was taken for an operation and God called

her before the operation. All that medical skill and loving hands could do and prayers could not save her. She had felt for some time that God was calling her home. Her dream was John 14:1, 2, 3: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." She was born in Tennessee. She was united in marriage to Luther Kitchens and to their happy union was born one girl, Mary Cathleen, who departed this life September 26, 1926. Mother Kitchens was a member of the Church of the Nazarene of Caddo, Oklahoma. Funeral services were conducted in the Baptist church at Leflore, Oklahoma, by Brother Grayson. Interment was made in the Leflore Cemetery.

BAKER—Mrs. Nancy Baker was born July 2, 1850, and departed this life September 27, 1928, at the grand old age of 78 years 2 months and 25 days. She was converted early in life between the age of 16 and 17 years old, united with the Methodist church and lived a godly,

consecrated life. Was a good wife, devoted mother and a neighbor who practiced the golden rule. She was afflicted for many months before death came and confined to her bed for about ten months. The writer visited her many times and never would she let us leave without praying for her. She would shout the praises of God and say, "How good it is to know God," and when death came she went to sleep in Jesus. As her children and friends stood by and saw her leave this world of sorrow and exchange her cross for a crown, we were made to realize that we were in the presence of God. She leaves to mourn her death six daughters and one son and a host of loved ones, friends and neighbors. Our loss is heaven's gain.—Mrs. Maud Busby.

Every day is a fresh beginning.

Every morn is the world made new,
You who are weary of sorrow and sin-
ning,

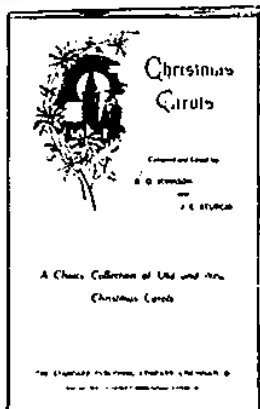
Here is a beautiful hope for you;

A hope for me and a hope for you.

—SUSAN COOLIDGE.

Christmas Services

The following are new programs advertised for the first time:



CHRISTMAS JOY. Eleven songs and a good assortment of recitations and exercises. Not too difficult. 8c each; 85c a dozen; fifty for \$3.25; 100 for \$6.00.

HAIL THE KING. A beautiful Christmas service for the Sunday school. Ten songs and six recitations and exercises. This music is not difficult. 8c each; 85c a dozen; fifty for \$3.25; 100 for \$6.00.



CHRISTMAS TREASURY. Thirty pages of recitations, exercises, dialogs, drills, etc., arranged for different ages from Primary to Senior departments. All of the material may not be usable but there is offered in this pamphlet a variety of suggestions to supplement any program. Price 25c a copy.

CHRISTMAS CAROLS. This is not a complete service. It contains no recitations or exercises but it has words and music for eighteen old and new Christmas carols. Just the thing to use as a supplement to your regular service. 8c each; 85c a dozen; fifty for \$3.25.

The following are programs that we advertised last year and which we now offer at considerably reduced prices:

Hope of the World. A very high grade service with exceptionally good music; besides songs for Sunday school and choir there are recitations, exercises, etc. Regular price 10c each. Special prices, while they last: 7c each; a dozen 75c; fifty for \$2.50.

Like the Wise Men. The story of Christmas interspersed with appropriate songs. A complete and somewhat different service. Regular price 25c a copy. Now offered at 15c a copy; \$1.20 a dozen.

The Celestial Song. A very fine 16 page service of songs and recitations. Regular price 7c each. The following special prices are subject to prior sale: each 4c; fifty for \$1.50.

The Wonderful Song. Another high grade service of 32 pages with songs, recitations, etc. Prices same as on Hope of the World (above).

The Great Confessions. A sixteen page program that sold at 8c a copy. A few in stock that we offer at 5c each; fifty for \$2.00.

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- J. W. GOODWIN**
Office, 2923 Troost Ave., Kansas City, Mo.
San AntonioNov. 14 to 18
- R. T. WILLIAMS**
Office, 2923 Troost Ave., Kansas City, Mo.
Arizona (Tucson)Dec. 5 to 9
- J. B. CHAPMAN**
Office, 2923 Troost Ave., Kansas City, Mo.

SCHOOLS AND COLLEGES

- Alberta School of Evangelism, Chas. E. Thomson, Director, Red Deer, Alta, Canada.
- Bethany-Peniel College, Stephen B. White, President, Bethany, Okla.
- Bresee Theological College, Sylvester Ludwig, President, Hutchinson, Kans.
- Central Nazarene Academy and Bible School, R. F. Neely, President, Hamlin, Texas.
- Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.
- Northwest Nazarene College, Russel DeLong, President, Nampa, Idaho.
- Glenn College, T. W. Willingham, President, Olney, Illinois.
- Pasadena College, H. Orton Wiley, President, Pasadena, Calif.
- Trevecca College, C. E. Hardy, President, Nashville, Tenn.

SLATE OF MISSIONARY CONVENTIONS

- J. G. MORRISON,**
General Missionary Secretary
- Gary, IndianaNov. 11-13
- Muncie, Ind. (South Side)Nov. 14-16
- Evansville, Ind.Nov. 18-20
- IndianapolisNov. 21-23
- Mt. Vernon, OhioDec. 2-8
- Middletown, OhioDec. 2-8
- Woodlawn Church, ChicagoDec. 9-11
- Racine, Wis.Dec. 12-16
- Pontiac, Mich.Dec. 24-25
- Caro, Mich.Dec. 26-27
- Grand Rapids, Mich.Dec. 28-29

ANNOUNCEMENTS

NOTICE—After November 21 I have open dates as song evangelist and guitarist. Can give reference if needed. Write me for dates.—Bliss R. Shaw, 2411 Kenwood Avenue, Indianapolis, Indiana.

NOTICE—Rev. Warren M. Davis, of 1926 Lincoln Avenue, Lancaster, Ohio, is a commissioned evangelist of the Ohio District, and also a member of my church in this city. He with Mrs. Davis, are talented speakers and singers. Brother Davis was a pastor-evangelist in the Methodist church for fourteen years, and is thoroughly in harmony with the doctrines of our church. He has a few open dates for revivals and campmeetings and I sincerely recommend both Brother and Sister Davis to any of our pastors or churches, who desire workers of ability and full gospel consecration.—Verlin E. Robinson, Pastor First Church of the Nazarene, Lancaster, Ohio.

A CARD OF THANKS—I desire to thank the people of the Colorado-Wyoming District, also my pastor and family, Rev. Geo. M. Hammond and family, and the other good people of Kansas City for their kindness to me during my sickness at La Junta, Colo., and Kansas City. We begin our work again Nov. 7 at Osborne, Kansas. Pray for us that God may give us many souls.—Fannie Payne.

NOTICE—Anyone knowing the whereabouts of our mother, Mrs. H. G. Lane, who is small in stature, has light brown

hair, mixed with gray, limps badly from broken thigh, or Brother Alfred Lane, age 28 years, about six feet high, last heard of at Portales, N. Mex., 1924, please write me.—Mrs. Roy Lane, 627 E. Palmer, Glendale, Calif.

NOTICE—E. R. Shook is no longer an elder of the Kansas City District, Church of the Nazarene.—N. B. Herrell, District Superintendent.

PHILATELIS IS REQUESTED by a sister from Wenatchee, Wash., for a revival which is to begin the first of December; by a sister in California for the salvation of a deaf mute and that speech and hearing may be restored and for three orphan children; by a sister from Brownfield, Texas, for a newly organized church at that place; by a sister in Texas for the salvation of her husband, and a young man.

RADIO PROGRAM—Every Sunday morning at 8:45 over Station WLBK, the Quindaro Church of the Nazarene, Kansas City, Kansas, will broadcast.—Elmer D. Russell, Pastor.

WANTS

WANTED—Young man for general office work, preferably with some mechanical experience. Good opportunity. Also want pipe fitter and tinner. Must be Nazarenes. Hartford Heater Co., 1203 Main St., East Hartford, Conn.

NEW MUSIC—"That Wonderful Peace" and "He Will Answer Prayer." Two copies of each and one 1929 Illustrated Scripture Text Wall Calendar, regular price 30c; both postpaid for 30c. W. J. King, 2029 N. Lafayette St., Ft. Wayne, Indiana.

"Bible Gems"

Missionary Calendar for 1929



WE are now ready to fill orders for the new Missionary calendar for 1929. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. On each page is given a quotation of a missionary nature from some prominent writer. And for each day a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

Single copy 30c, postpaid

Quantity prices

100 at 17c each; 500 at 15c each, 1,000 at 13c each
(Forwarding charges extra)

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Profits Easily Earned with Scripture Text Calendars

These "Bible Gems" Scripture Text Calendars practically sell on sight. Hundreds are found in non-Protestant homes. Almost every one wants one. In many cases people that do not attend church nor honor God and His Word, are glad to get a copy of the calendar and give it a prominent place on the wall.

Individuals can sell a hundred or more by utilizing an hour or so of spare time each day between now and the holidays.

Churches, Sunday schools, Young People's Societies, etc., can organize for a selling campaign and earn money for some good cause.

Over and above the thought of raising money is the fact that in the distribution of these beautiful Scripture Text Calendars a great deal of good is accomplished. The Word of God is broadcast and eternal realities brought to the attention of the heedless. Everyone who takes part in distributing these calendars is engaging in genuine missionary work.

No money is required to start. Responsible persons can arrange to secure calendars and pay for them after they are sold.

Write for particulars! Send 30c for sample calendar



The 1929 edition of the Bible Gems Scripture Text calendar is characterized by a high standard of artistic beauty. The frontispiece shows an interesting and beautiful picture of "Christ and the Children." Many will want to frame it or mount it on cardboard. This cover page is printed in seven colors, producing one of the most exquisite shadings and color-tones that the present highly developed printing art makes possible.

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