

# HERALD of HOLINESS

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WHOLE NO. 867

## A THANKSGIVING ODE

By D. Rand Pierce

God of the harvest's golden store,  
    We give Thee thanks!  
    We give Thee thanks!  
From out Thy hand life's bounties pour,  
    We give Thee thanks, and pray!  
Thou, who o'er chaos brooded, and  
    Called forth the worlds at Thy command!  
    Who rules the earth and sea and sky,  
    And does our every need supply!  
To Thee, our grateful thanks we say,  
    This glad Thanksgiving day!

God of the sunshine and the rain,  
    We give Thee thanks!  
    We give Thee thanks!  
For whirring wheel and fruitful plain,  
    We give Thee thanks, and pray!  
Thy sovereign power sways all things still!  
    The winds and waves obey Thy will!  
    If Thou but close Thy gracious hand,  
    Grim want and death would stalk the land!  
But joy is ours, and not dismay,  
    This glad Thanksgiving day!

God of the home and church and state,  
    We give Thee thanks!  
    We give Thee thanks!  
Hope of our fireside's flickering fate,  
    We give Thee thanks, and pray!  
Source of our nation's glorious past!  
    Bulwark of faith, that will outlast  
    The storms of passion, pride and lust,  
    And lay their empires in the dust!  
To Thee, love's homage we would pay,  
    This glad Thanksgiving day!

TACOMA, WASHINGTON

# HERALD OF HOLINESS

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## SCRIPTURAL HOLINESS

OUR leading editorial has been concerned with some phase of the outstanding doctrine of our church, that of scriptural holiness. This all important subject should be viewed from different angles and studied in all its phases. We must be well informed at this point, in doctrine, in experience and in practice. To fail here would be to lose the distinctive note of our organization. For a number of years we have treasured articles and clippings from religious journals on this great theme, but we have never found anything more unique in its presentation, more original in its thought, or truer to doctrine and experience than a sermon by Bishop Newman. This sermon was printed in *The Treasury* in November, 1888. We treasure it very highly, and shall present in the next few numbers of the *HERALD OF HOLINESS* extracts from this sermon which are well worth the study of our ministry and laity.

The theme of this sermon is "Scriptural Holiness," and the text is Lev. 19:2, "Ye shall be holy: for I the Lord your God am holy." The opening question is, "What is scriptural holiness?" He then proceeds to discuss the subject, seeking to define it with utmost precision.

"God declares in His Word that without holiness no man shall see the Lord. A condition so absolute in its character and so important in its results demands of us the utmost precision in definition. What is scriptural holiness? Can we reach its germinal idea? May we rely upon divine aid to ascertain the mind of the Spirit?

"Holiness is an inspired term which does not appear to indicate any particular virtue nor all the virtues combined, as it does the recoil of a pure soul from the commission of sin. In its radical sense it seems to be a peculiar affection wherewith a being of perfect virtue regards moral evil. In a word it is evidently the abiding *abhorrence* of whatever a holy God has forbidden. 'Thou art of purer eyes than to behold evil.' No severer test than this can be applied to our spiritual condition. No penance, no devotion, no charity can equal the scrutiny of such a test. No profession, no zeal, no rapture is comparable to it. The Father's eulogy of His Son, and the reason He assigns for the Son's eternal kingship is, 'Thou hast loved righteous-

ness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows' (Revised Version). In this hatred of sin, and love of holiness, is the deep significance of the command, "Ye shall be holy: for I the Lord your God am holy." In this transcendent sense is the holiness of God the type and measure of the holiness of man.

"If from the old dispensation we pass to the new, we find that holiness therein implies a state of purity and an act of obedience. Christ is the only religious teacher known to man who demands of His people a moral condition antecedent to the act. He goes behind the act, behind the motive, behind the thought, and takes cognizance of that moral state out of which all these spring as the effects of a persistent cause. His doctrine is that what we think and feel and do are expressions of character which lies deeper than the will, deeper than the affections, deeper than the conscience; that this character is man in his modes of thought, in his emotional transitions, in the trend of his passionate being; that this character is the sum of what a man is in all his appetites, passions, tendencies; and that out of this character issue man's totality and finality.

"If God is not a respecter of persons, He is of character, and that He has foreordained unto eternal life. Christ's demand for a moral condition antecedent to all mental and physical action is in harmony with the order of nature. There is a passive state of our muscular force and intellectual powers upon which the active depends, and of which the active is the living expression. If the arm is strong to defend, there must be healthfulness in the muscles thereof. If the faculties of the mind respond to the will, there must be latent vigor in the intellect. Man's moral nature is both passive and active, and experience is in proof, that as is the passive, so is the active. If the affections respond only to the object of purity, if the conscience only to the voice of right, if the will only to the call of duty, there must be inherent purity and strength in all our moral powers, when quiescent; this is the glorious significance of our Lord's words, 'The prince of this world cometh, and hath nothing in me,' nothing in my nature or spirit, nothing in my thoughts or motives, nothing in my desires or purposes, nothing in my appetites or passions, nothing in my words or deeds, for underlying all these is my state of purity.

"In this evangelical sense, and as lying back of this hatred of sin and this state of purity, holiness is the readjustment of our whole nature, whereby the inferior appetites and propensities are subordinated, and the superior intellectual and moral powers are restored to supremacy; and Christ reigns in a completely renewed soul. 'And that ye put on the new man, which is after God created in righteousness and true holiness.' In man's original estate the superior faculties were commanding because of his normal condition. He was holy inasmuch as heavenly order reigned throughout his being. Two effects followed the first transgres-

sion—a criminal act and a subjective change. When man consented to sin, God withdrew the fellowship of His presence. In the darkness of the conscious guilt that followed, the soul became confused, and in that confusion the inferior propensities usurped the mastery over the superior powers; sense became supreme, and with a mad sway held reason and consciousness in subjection. This is the unnatural state of man. This is the condition of a fallen soul transmitted from parent to child.

"The history of the world, the lives of men eminent for intellect and iniquity, and our own experience, sadly prove that the wickedness and the wretchedness of humanity is the dominance of the animal in man, swaying reason and disregarding conscience. 'The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the world.' Hence St. Paul's meaning, 'For I keep my body under and bring it into subjection.' But this subjection is not self-destruction, not the eradication of some annoying passion, nor the brutal humiliation of the body as sometimes practiced by monks and fakirs, but rather the subordination of the same to law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man. A mastering propensity is a perversion. That which is innocent within the limits of law is vicious when the gratification is unlawful. Gluttony is the excess of temperance; revenge, of anger; pride, of self-respect; vanity, of a decent regard for the good opinion of mankind. The perfect man in Christ is he whose physical, mental and moral powers are in full force but subject to law. In this completed restoration nothing but sin is destroyed. All that is natural is regulated, purified, exalted. To such God reappears in the fellowship of His presence, conscience is strengthened, and its dictates are obeyed; the affections are cleansed and enshrine the Holy One; the will is emancipated, and responds to divine law. All passions find their contentment in normal indulgence; all desires have their appropriate gratification; all temptations are met with instant recoil.

"Out of such a condition flows a life 'holy, guileless, and undefiled,' for holiness is an act. It is perfect obedience in love to a law that is 'holy, and just and good.' It is more than devotion. It is holy living. It is the spirit of devoutness carried into all the relations and concerns of life. It is self-abnegation, which seeks no other reward than the consciousness of duty done. It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the reign of love amid the anarchy of the world's hate. It is the charity that thinketh no evil. It is a brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is pure as the breath of prayer; laughter as holy as a psalm of praise; the pursuit of wealth, pleasure, honor,

saintly as the eucharistic feast—such a life is beautiful with 'Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report' (R. V.)."

*(Continued next week)*

## OUR NATIONAL HOLIDAY

Thanksgiving day is peculiarly an American holiday, and was born out of a recognition of the blessings bestowed upon them by the early colonists. It is observed in many ways by the people in different sections of the country, some treating it as a holiday, others making it the time of special religious services.

A learned writer observed that Lucifer, son of the morning, became Satan, when he sought to hold things in his own right. Paul cites the beginning of degeneration as a lack of thankfulness. Thankfulness is a characteristic of those who are the conscious recipients of the blessings of God. When men view their possessions as the fruit of their own industry, or the result of their wise foresight, thankfulness declines. It may be said that in proportion as men cease to be thankful, they have declined from a gracious state of holding all things as the gift of God, to the selfish state of maintaining them in their own right. Thankfulness is, therefore a true index to one's spiritual state.

Not only as individuals, but as a nation should we observe this day in recognition of our national blessings, ever remembering that "every good and perfect gift cometh down from above."

## WHY NOT MAKE IT A SPECIAL THANK OFFERING?

The Church of the Nazarene for more than thirty years has been the source of great blessing to multitudes. Thousands of young people have been saved and sanctified through its instrumentality and are now filling the pulpits and important positions of the church. Thousands also of older people have found the Church of the Nazarene a refuge from the storm of criticism and persecution which attended their profession of entire sanctification in some of the older denominations.

No shadow should ever be allowed to fall across the pathway of the triumphant tread of this sacramental host. But the Church of the Nazarene has a need. The General Church Debt of \$108,000 must be paid or the progress of the church will be impeded. The General Superintendents are leading on in this great Debt-Emancipation Campaign, the District Superintendents are rallying their forces, the pastors are getting under the burden and presenting the matter to their people with godly earnestness—now let everyone bring a "Thank Offering" to God for the great work of the Church of the Nazarene, and lay down enough money on her altars to wipe out forever this burden of debt.

## OCTOBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

The Nazarenes are building or acquiring practically one new church building every day now. Frequently when a new church building project is inaugurated uninformed persons object, saying, "We have too many church buildings now." Perhaps it would be well to ask such persons if they know that if all the people in this country should decide to go to church next Sunday three-fourths of them would have to stand outside. For all the churches of the country—Protestant, Roman Catholic and Jew—combined provide seating capacity for only twenty-five per cent of the population. And the general average for the whole country holds good for the average town, city, or rural community in which the Nazarenes are undertaking to establish their church.

We recently listened for five days to the preaching of Evangelist C. M. Dunaway of Georgia, who so recently became a member of our church. Our judgment is that he is one of the best "finds" we have made in a long time. He is exceptionally definite, clear, unctuous and effective as a preacher and evangelist. He was so before he came to us. In fact, he has been a Nazarene all along, but has just now fully found it out. He has held forty-nine meetings in his home city, Atlanta, eight of them this year, and there is still no man that Atlanta holiness people will hear more gladly. Dunaway will find a welcome in our churches and campmeetings everywhere. He is one of the best soul winners in America today, and he is a seasoned preacher of more than twenty-five years' experience.

Our people everywhere are assuming their portion of the "Emancipation Debt," and November 25 is going to be a great and notable day in the history of our movement. Our capital debt of a little over one hundred thousand dollars has been called "the only shadow which falls across our denominational pathway," and we are going to dispel that shadow by paying the debt. An amount equal to a dollar and a half each in all our churches will pay the bill.

"THE MIRAGE SHALL BECOME A POOL" Travelers in desert countries are familiar with the disconcerting phenomenon called the mirage. The eyes of the hot, thirsty, weary traveler behold in the distance the appearance of a refreshing pool, and the traveler quickens his steps to reach the welcome oasis. But when he comes to the place where the pool appeared, lo, the pool has vanished and in its place is only more of the glowing sand with which the traveler has long been surrounded. The traveler's wishes are mocked, and his thirst is left unslaked. The mirage is a parable

of life. Always men look ahead for visions of comfort, peace, pleasure and enduring joy. But as they approach the place of promise, the vision vanishes, doom interrupts the dawn and sand takes the place of solace. It was thus with the wandering prodigal son, it was thus with the rich fool, it is ever thus with the men who leave God out of their lives. Those who live for this world feast in their dreams and awake to find themselves hungry. Only the unreal is lovely to the soul without God. But Isaiah (Isaiah 35:7) describes a situation in which the parched ground becomes a pool. The background is a desert and unfruitful life. But down across that desert flows the river of full salvation, and the desert blossoms as the rose and "the mirage becomes a pool." There is a pot of gold at the end of the rainbow, when that rainbow is the promise of God. The four-leafed clover does presage good fortune, when that four-leafed clover represents a life of complete adjustment to the will and character of the Holy One. The "will o' the wisp" becomes a "light at the river," when it marks the close of a day spent in prayer and praise and Christian service. The long delayed ship does indeed "come home," when the soul is cleansed from all sin. Our dreams come true, when these dreams are the dreams of men who are filled with the Holy Ghost. "The garden of my heart" becomes the meeting place of lovers when Jesus Christ is crowned within, the hope of glory. And all our dreams and visions of heaven will be validated and fulfilled when the "city four square" comes down.

Robert L. Tucker, in "The Perils of Thrift," says, "Thrift has nothing fundamentally in common with the philosophy of Jesus. He taught that one should not save, but give all—his very life if need be. He practiced what He preached, and died upon a cross not owning a dollar to His name. No, it is not thrift we need. America cries out for a baptism of the gospel of Christian stewardship which shall say to every man, 'Your wealth, your life, your career, is not your own. At the peril of your soul use it, spare it not. Your money, your estate, your bonds, belong to God. Beware lest you utilize it not to the uttermost.'"

It is truly a task to make the singing a part of the worship. In some parts of our movement there is a decided preference for songs of light sentiment and "trashy" tunes. Many of these songs are artificial, superficial and unreal. As a current writer says, "The sentiment is often sickly and anæmic. It has no strength of penitence or ambition." Our song leaders are a noble set, but so many of them are "professional." Frequently the "song service" is ninety-five per cent entertainment and is practically without spiritual value. Sometimes when the people are singing what would be a hymn of prayer or praise, the "leader" interferes with comments and exhortations that are about as fitting as whistling at a funeral, and

there are some ministers also who think that comic actions and silly expressions help out in the singing. Personally, we think every song writer who is guilty of tampering with the words and tunes of the old familiar hymns should be fined or imprisoned. We think also that our movement is top heavy on "special songs" and "special singers." A very good thing has been carried to the extreme. Just why should a man or woman with an ordinary voice get up and punish the meeting by singing an ordinary, not to mention a "cheap" song, while all the people sit with closed lips, and frequently with closed eyes? I wonder if this singing business can really be redeemed and made a means for the development and expression of true spirituality.

A great many things are being said these days about what "the preacher should do," but it is well for us to remember that, after all, the principal business of the preacher is to preach. He does well to remember this and to make the fullest possible preparation for his main task. The people do well to remember this and to relieve the preacher of as many duties and cares as possible in order that he may "be

at his best" in the public proclamation of God's Word. And further, if we are of an observing turn, we will see that it is still God's plan to save men through "the foolishness of preaching." And where preaching is made only a sort of "conclusion" to the services of the church, there are not many people saved. Perhaps some will resent the saying that "the preaching is the main thing," but nevertheless the saying is true.

The human explanation of the success of many a preacher is found in the fact that many members of his church "boost" him. It was the liberality and interest of a well-to-do layman which made possible the wide publication of Spurgeon's sermons, and this was one of the principal human factors in making Spurgeon a preacher of international fame. A sufficient number of "boosters" can make a well known and influential preacher out of practically any sincere and reasonably intelligent minister. On the other hand, just a few "knockers" among those who should support him make only the most limited success possible to the preacher of ordinary talent. What are you doing for your preacher?

## THE ORIGIN OF THANKSGIVING DAY

By PROF. A. S. LONDON

**T**HANKSGIVING day, as instituted in New England, in its present form is a distinctively American holiday. But it did not come from the brain of Governor Bradford in 1621, as some might think. We can trace its origin back through the ages and the nations to the land of the Canaanites and from the children of Israel. In the book of Judges we read, "And they went out into the field, and gathered their vineyards, and trod the grapes, and held festival, and went into the house of their god, and did eat and drink" (R. V.). This harvest celebration appeared later among the Hebrews, as an act of worship to Jehovah and was called the feast of tabernacles because everyone lived in booths or tents during the festival in memory of the years when the nation had had no permanent home.

Moses had something to say about the holiday: "Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy wine-press; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the sojourner, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast unto Jehovah thy God" (R. V.). Nothing could be more fitting and spontaneous than these thanksgivings after harvest which constituted the principal festival of the Jewish year.

The harvest festival of ancient Greece, called the Thesmophoria was akin to the Jewish feast of tabernacles. It was the feast of Demeter, the foundress

of agriculture and goddess of harvests, and was celebrated in Athens, in November, by married women only. Two wealthy ladies were chosen to perform the sacred ceremonies, and to prepare the sacred meal, which corresponded to our Thanksgiving dinner.

The Romans worshiped the harvest deity under the name of Ceres. Her festival, which occurred yearly on October 4, was called the Cerealia. It began with a fast among the common people who offered her a sow and the first cuttings of the harvest. They had great processions in the fields with music and rustic sports and the ceremonies would come to an end with the feast of thanksgiving.

In England the autumnal festival was called the Harvest Home, which may be traced back to the Saxons. A beautiful description of a Harvest Home supper is given in the 53rd chapter of George Eliot's "Adam Bede." This was a way they had of celebrating the close of the harvest. This festival began with a special service in the village church, beautifully decorated for the occasion with fruit and flowers, followed by thanksgiving dinner.

During the Commonwealth under Cromwell more than one hundred feast days were observed in the course of the year. And so, being in the blood of America's first settlers, the custom reappeared early in our land. In the records of the expedition under Frobisher, which settled the first English colony in America, there is this entry: "On Monday morning, May 27, 1578, aboard the Ayde, we received all, the communion by the minister of Gravesend, prepared

as good Christians toward God, and resolute men for all fortunes; and toward night we departed toward Tilbuty Hope. Here we highly prayed God, and altogether upon our knees gave Him due humble and hearty thanks, exhorting all especially to be thankful to God for His strange and marvelous deliverance in those dangerous places." But the first authentic harvest festival was held by the Pilgrims in 1621. During the winter the little colony had been sorely tried. Only fifty-five of the one hundred and one settlers remained alive. They had suffered cold, hunger and disease, and as one of them confesses, they had been terrified by the roar of "lyons." The spring of '21 opened, writes Love, "and the seed was sown in the fields. They watched it with anxiety for well they knew that their lives depended on the harvest. The autumn came. Never in old England had they seen the like. They had been working at different trades in the old country, but now they were farmers. Their little patches of ground had been blessed with sunshine and rain." Their crops were not large, but as one expressed it, "By the goodness of God, we are far from want, and we wish all to be partakers of our plenty."

Thus the first Thanksgiving festival was celebrated in America and little by little the custom spread, and its influence deepened until it has become a national holiday, proclaimed by the President, reproclaimed by the Governor of each state, and observed on the last Thursday in November by every good American. Perhaps the spirit of the festival has never been more happily expressed than by George Washington in his Thanksgiving Proclamation of 1789. "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of Public Thanksgiving and Prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness. And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed."

Thanksgiving day was practically unknown until in 1855, in the Southland. Governor Johns of Virginia urged in a letter to the state legislature, their recognition of the day. He was advised not to issue it, as most people believed it to be a relic of Puritanic bigotry. His action aroused public notice, and a great

dispute arose. In 1857 Governor Wise, successor to Johns, issued a proclamation, and the people celebrated the day with true southern hospitality. The next year eight southern states, through their Governors' proclamations, kept the day. The celebration of the day following the Civil War was merely a state affair. However, in 1864, President Lincoln issued a proclamation, appointing the fourth Thursday in November, as a day to be kept annually without interruption. The President's assassination, the next year, almost caused the suspension of his own rule, but after being prevailed upon, President Johnson appointed the last Thursday in November; and since that time each President has followed his example.

## THE COMING OF THE COMFORTER

By URAL T. HOLLENBACK

*And when he is come* (John 16:8).

THE coming of the Holy Spirit to the believer's heart is the greatest experience possible to have in this life or the next. It is also the most important in life or death, this world or eternity. The whole doctrine of second blessing holiness may be pointed out with the five words of the above text.

The coming of the Holy Ghost is a second installment of divine grace. "*And when he is come.*" It is a definite experience. "*And when he is come.*" It is the coming of a divine person. "*And when he is come.*" It is a present tense experience. "*And when he is come.*" It is a completing or finishing experience. "*And when he is come.*" It finishes sin, it completes the purifying, it is the finish of the "old man." And added to these observations we may say that the coming of the Holy Spirit is a holy blessing, as holiness is the result of His reception.

But what is the evidence of His coming? What sign must we have to know He comes in? How shall I keep from being deceived? In answer we would declare with no uncertain sound, that no evidence is needed, no sign is worth while and deception is not possible if He himself comes. Those are accounted spiritual adulterers who seek after a sign, and deception comes from taking signs instead of receiving Him. Think you that when the same mighty God that moved upon the face of the waters in the dawn of earth's day should move into your heart you would need some sign that He is there? No, he is the evidence Himself. And if you will tarry until He comes, His own conscious presence will take the place of all signs and evidences. He will witness to His own presence and it will be deeper than language, signs or evidences.

But there are some manifestations of His presence which it is glorious to proclaim to increase your heart hunger for His coming. Of these the first is the inward change that He produces. The experience of sanctification is as real or more real than conversion. But it is not so evident to the outside world. The

inward change in the believer when the Holy Ghost comes is as real to his inner consciousness as was that when he passed from death to life. When inward defilement, depraved affection, or inbred sin is cleansed away it is a conscious, blessed reality. When sinful anger, proneness to wander, pouts, pride and all concomitant evils of the heart are removed, such is the change that you can sing,

"The long, long night is past, the morning breaks at last,

And hushed the dreadful wail and fury of the blast,  
As o'er the golden hills the day advances fast,

The Comforter is come."

Then there are the inward conversations with God in your own heart. The whisperings of love, the assurances of help in trouble, the guiding into truth, the teaching us all things, the interpretation of scripture. What a teacher!

The many pulls and checks are a safeguard against wandering and backsliding. There is a pull to prayer that if one heeds he will never neglect to pray. If one heeds he will never neglect a day of service, or the reading of the Bible. When talking of the weather or things, all is quiet, but when persons are mentioned the inward monitor instantly checks and says, "You are talking of persons now, be careful."

There are songs which the inward dove sings to us in the night times of human experiences. "He giveth songs in the night." The presence of the Spirit is more strongly manifested in the deepest trials, the darkest vicissitudes and the most awful disappointments of life. When in trouble, sanctified friend, listen for the dove to sing in your own inner self. Make love to the Spirit within you. Jesus sang the night of His be-

trayal and just after He had foretold His terrible death. His joy could not be suppressed. It was "after they had sung an hymn" that they went out to face the howling mob.

There is abundance of overcoming power when the Holy Ghost is come. You may feel personally weak but when times of necessity arise there will be extra strength given for the fight.

Then there is inward assurance. His presence doth reassure the soul in times of temptation and doubt. The caption of the song which we sing, "The Comforter Abides With Me," is wrong. That is only initial salvation, or Old Testament religion. To the sanctified, it will read "The Comforter Abides IN Me."

There are many symbols of the Spirit, which represent His work in us. He is represented by the anointing oil which makes us kings and priests. Oil reduces friction, and makes running easy.

Wind is a necessity as we sail the sea of life. Water is a life sustaining element and produces constant renewing. Fire is a cleansing element which fully represents the purifying office of the Holy Spirit.

The Father being more willing to give His Spirit to His children than we are to give good gifts to ours, makes the command to tarry until you be endued with power from on high an extremely reasonable command. Believer, seek not to be happy, seek not to be sensational, but tarry until the Holy Ghost is come. Seek not for signs, or vain gibberish of tongues. Tarry until you can truthfully say, "HE is come." Then happiness will be plentiful, liberty will be natural, power will be bountiful, testimony will be forceful, and deception will not be known.

## THE BEAUTY OF HOLINESS

By REV. J. F. HARVEY

**H**OLINESS is beautiful. We are exhorted in the Scriptures to "worship the Lord in the beauty of holiness." When king Jehoshaphat would win in battle against the enemy, he appointed signers unto the Lord; that should praise the beauty of holiness (2 Chron. 20:21). Holiness is never repulsive. The term may sometimes be on account of misconceptions concerning it. The beauty of holiness may be obscured by some who do not adorn the doctrine. There may be some who profess to be holy, yet live inconsistent lives. We once held a meeting in a place where as soon as we mentioned holiness some very good folks immediately thought of a district superintendent they once had, who had been caught in some falsehoods. This man posed as a holiness preacher. We had to show these folks that salvation in its lowest degree saves men from lying.

People often locate holiness in externals and non-essentials, so we hear them talking about being saved from feathers and ribbons and jewelry, from eating

pork, and drinking tea and coffee. We have no objection to people getting saved from any or all of these things, but we do insist, that they might be free from all such and many other things, and still not be holy. We have known professors of holiness who would scorn to wear a necktie or a feather or a ring, or drink a cup of tea or coffee, yet they were notorious gossipers, tale bearers, fault finders and critics. They could shout their hair down in meeting and then go out and devour a piece of scandal as greedily as an old buzzard devours carrion. No wonder folks with sense say, "If that is holiness I do not want it." Well, thank God, that is not it. God's holiness begins in a man's heart and does its work there. When the heart is right and pure, the outer life and walk will be what they should be. "Out of the heart are the issues of life." Holiness is heart purity; soul cleansing, perfect love to God and man, deliverance from all sin outward and inward. The most bitter foes Jesus had to encounter were those who had the notion that religion consisted

in externals, in prayers, tithes, fasting, keeping of days, attendance on church, zeal in making converts. Jesus made it plain that none of these things nor all of them put together constituted true religion. He said "These ye ought to have done and not to leave the other undone." By neglecting the weighty matters, the more important inner work, the external was brought to nought. It is a trick of the devil to keep the mind on externals that men and women may not see the real holiness of God, and be attracted by its beauty.

Holiness is lovely. It is the heart of God's scheme of redemption. "It is the glorious truth that sparkles, and sings, and whispers, and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer."

1. Holiness is beautiful because it is cleanliness. God said to His people, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you" (Ezek. 36:25). Most people admire cleanliness. We want clean houses, clean clothes, clean dishes, clean faces, a clean city. We admire cleanliness. It is attractive. It is beautiful. A holy heart is a clean heart, a heart cleansed from evil tempers, anger, pride, unholy appetites, malice, evil speaking, gossiping, tale bearing, hatred, self-love, office lust, degree mania, and all tendencies toward such things.

*"A heart in every thought renewed, and full of love divine;  
Perfect and right, and pure and good, a copy, Lord,  
of Thine."*

2. Holiness is beautiful because it is life. Life is beautiful. Death is repulsive. What a contrast between the sluggish swamp stream and the leaping, sparkling mountain stream. It is the contrast between death and life. The swamp breeds death; the mountain stream sustains life. Holiness is life. It is the highest type of spiritual life. Jesus came that we might have life, and have it abundantly. The child that is well and strong will run and leap and jump. Why does he do so? Because he not only has life, health of body, but he is overflowing with life. He has abundant life. When a soul is born of God he has spiritual life. When he is sanctified wholly his entire being is overflowing with spiritual life. That is holiness and there is nothing so beautiful in the spiritual world as a holy soul, for holiness is life, and life is beautiful.

3. Holiness is beautiful because it is love. Love is not only the greatest thing in the world, as Drummond said, but it is the most beautiful. There is nothing more beautiful in the human sense, than mother love. True conjugal love is beautiful. Love of home and country arouses admiration. Love is like God, for "God is love." All spiritual love is of God. In our fallen estate we do not possess it. In regeneration this love is first implanted in the heart, and the soul sings, "O how I love Jesus, because He first loved me."

Holiness is perfect love. All tendencies to evil are

cleansed from the heart, and the pure love of God fills every nook and corner of the soul. "The end of the commandment is charity [love] out of a pure heart" (1 Tim. 1:5). In all God's universe there is nothing so beautiful as perfect love.

*"Love divine, all love excelling,  
Joy of heaven to earth come down;  
Fix in us thy humble dwelling,  
All thy faithful mercies crown."*

An experience of holiness is an experience of cleanliness, of abundant spiritual life, and divine perfect love. How beautiful! How glorious! How attractive! Bishop Janes did not put it too strongly when he said, "To the regenerate man there is nothing so lovely, there is nothing so winning, there is nothing so precious as goodness and holiness. Oh, how he admires it in the angels! And how he admires it in his fellow-Christian! How attractive it is! How winning! How it captivates the heart! How it excites his desires! How it inspires his aspirations to be holy! How he hungers and thirsts after righteousness in its fullest fruition! How his heart pants after God! How his very nature cries out for the fulness of the blessing of the gospel of Christ! His heart, his soul cries out for the nature and image of God! His soul is continually saying, 'Oh, who that loves can love enough?'"

Can we realize this salvation here and now? Can our lives be adorned by the beauty of holiness? Can we be made perfect in love? Thank God we can. Holiness is the great central truth of God's revelation, the climax of the atonement of Jesus Christ. It is God's choice for us, Jesus suffered and died to make us holy, the Holy Spirit was given to execute holiness in our hearts and lives. It is our divine heritage. Let us then have boldness to enter into the holiest, by the blood of Jesus.

## THE GREAT FORMULA FOR SPIRITUAL ACHIEVEMENT

By REV. D. RAND PIERCE

It is a comparatively easy task, and to many a delightful pastime, to handle the pen of the expositor, or to expatiate upon the beauties and blessings of the sanctified life. But it is quite another thing, we have found, to transcribe, for the conviction and inspiration of others, something of the personal dynamics—the inner realities, the sacred intimacies, the closet battles and faith victories of one's own heart experiences in Christian work and living.

To be sure, we should have the Scriptures opened to our understanding by capable teachers, for the growth and enrichment of our whole spiritual life; but we are also greatly in need of the exhortations and testimonies of those who have demonstrated, in practical experience, the transforming power of prayer and faith; for the Spirit particularly blesses these to the salvation of men.



## WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

**O**UR Lord bade His disciples to look upon the fields, declaring that they were "white and ready for harvest." If this was the condition at that early hour in earth's harvest field, what must be the condition in our day? Surely, well-nigh ready to perish unless quick action is taken by the heavenly reapers.

When we remember that multiplied thousands are dying every week in our own mission field without a knowledge of Christ, what a burden must come upon us to hurry on with the reaping. How can we linger or be so slow and careless when others are waiting, even depending on us for the rope of salvation to save them from eternal ruin?

Only a few are really concerned over Foreign Missions. We are doing a few things, but nothing compared to what could be done if we were all doing our very best. We shall soon have 80,000 Nazarenes. What could we do if all would sacrifice only three pennies a day, or fast one meal a week at the price of only twenty cents a meal, or even tithe the gas and oil we burn in the car? All would help some in getting the gospel out. Many of us who are enthusiastic foreign missionary advocates are not doing much in personal sacrifice. We are taking missions with very calm and quiet endeavors, with very little personal inconveniences, say nothing about real sacrifice. What could we do if we would plan and toil and sacrifice like we have to when we agree to pay from \$25 to \$50 per month on a new car?

Oh, well, I hear someone say, we are buying the car and then it is ours. Yes, but by the time it is paid for it is all worn out and hardly worth more than old junk. At the best you can hardly get more than the down payment on a new one, and begin the same process of \$25 or \$50 per month again on another new car. Oh, say, what a grind that would be if we were paying that much for missions. But what about the returns? What could we hope to have by the efforts of one of our missionaries on the fields? Souls, worth many new cars and many joyrides.

I am not criticizing new cars or the right use of automobiles. Wife thinks I am quite a crank on looking at the new styles in the auto market. I do not own a car myself, but would like to all right. I only mention how nice it would be if we could be as willing to sacrifice to support missionaries by the month as we are to pay for cars. How we would swell the General Budget.

We have had many plans and schemes to awaken interest to get money for missions. As a people we

have never taken to "suppers," "pink teas" and "ice cream socials," or sewing and quilt making to get money. As a movement we advocate tithing and giving offerings as the scriptural method. However, we have tried the personal interest method to awaken the people and hold attention to missions. There is quite a strong argument in favor of this plan. We have gotten a few to support some named orphan or some local preacher on the field. And a very few to support a missionary. The same idea has been carried to churches or groups of people. It has created some interest and seems to hold attention in some places.

However, there are difficulties in this method. There comes the change of missionaries on the field, or their return, which makes necessary a readjustment with some complication. Then follow personal efforts by missionaries for their return, and the raising of funds by some church or churches or some group of people to send some new worker to some named field, regardless of the needs or fitness of things. Here we have the danger of money raised to send a missionary to a given field, when in fact the need is far greater on another field and the Board has no money to send help to sustain the work in crying, even desperate, need of help.

It seems to me as we advance in the missionary enterprise, that we shall be compelled to trust the Missionary Department of the church, and allow them to adjust the placing of funds with the needs. The Department of Missions is so closely in touch with the fields and knows their needs and the situation on the fields so well, that the church will be compelled to rest in their mature judgment.

Is this not the wise method of the nations in battle? Do they not enlist their men to accept any place or go to any field of battle assigned them? Suppose some group of people or some town or city, should insist that their men should be sent to some special field, and all should take the same course? The result would be too disastrous to mention. Some time in some way we must have better and wiser methods than mere selfish personal interest to awaken interest. God will lead the way.

One fact is very evident, the fields are white unto the harvest, and the reaping time is fast passing. We must not linger but arouse ourselves to heroic efforts and do more for missions in all lands. This is our day of opportunity. Let us hasten on to the reaping.

## THE CHURCH OUT OF DEBT AND PAYING AS IT GOES



The readers of the **HERALD OF HOLINESS** are well acquainted with the fact that we have a general church debt of about \$108,000 and that we are in the midst of a strenuous effort to pay this debt in full. At the General Assembly about \$40,000 was subscribed by individuals and the balance of the \$108,000 was underwritten by pledges of the districts. These pledges

made by the districts are to be paid in full by November 25th, which is only a few days off. The individuals have signed notes or paid cash to cover their pledges. The part of this debt that concerns us most at the present time is that part pledged to be raised by the districts November 25th. We hope and pray that no district will be obliged to sign a note for any unpaid balance following this important date. We are very desirous that our district budgets be relieved of this additional item to be carried into their future programs. We want our general interests to succeed, but we are just as anxious to have our district interests succeed for the entire program of the church must stand together or fall together. The quickest and easiest way to be relieved of the entire burdens of the situation caused by this debt is to pay the entire amount November 25th and forever rid ourselves of this millstone about our necks.

This general church debt is both a legal and a moral obligation, an obligation we cannot evade, nor do we wish to evade it. We preach honesty and believe in paying our debts and we propose by the grace of God to pay every dollar that the church owes and be able to hold our heads up with honor and respect before the world.

This church debt has already hindered our progress for several years. It is a problem that has been faced by the General Superintendents and by the General Board and one for which no solution has ever been found until the present time. We have had no funds from which we could pay the debt or the accumulated interest, thus the debt has grown from year to year and will continue to grow unless paid. Perhaps few of our readers have stopped to think that a hundred thousand dollars would double itself by the accumulation of interest within twelve years. Thus a hundred thousand will become two hundred thousand in twelve years. The next twelve years the two hundred thousand would become four hundred thousand the next twelve years it would grow to eight hundred thousand. Thus in thirty-six years the debt we now owe would amount to almost a million dollars, and thirty-six years is a little less than a generation. It is obvious to everyone that the hindrance that we have had for sev-

eral years will project itself into the future and ultimately become unsurmountable and would not only hinder the church, but would finally destroy us. The debt is both legal and moral and must be met and it must be paid now. If our General Budget were to assume this debt it is the honest opinion of the General Superintendents that our General Budget and general program would be destroyed. We could not carry on our missionary work with a load like this. If this debt were placed in our district budgets it would destroy them. We cannot and must not allow either the district programs or the general programs to be thus interfered with.

Frankly, there is no solution for the problem we now face except the one that has been presented to our people. Forty thousand of this \$108,000 has been underwritten by individuals. These individuals are paying these pledges as fast as they can. Those who cannot pay cash are carrying notes and paying interest on them. Those who can pay cash are doing so willingly and gladly. We appeal to our districts, to our churches, to our members everywhere to come to the help of the church and the help of the Lord in this hour of need and distress. God has brought the Church of the Nazarene through some very difficult situations. We have always won because our people have been sincere and honest and want to carry out the commission God has given to us as a denomination. It would be a tragedy for us to fail. We must not fail and we will not fail.

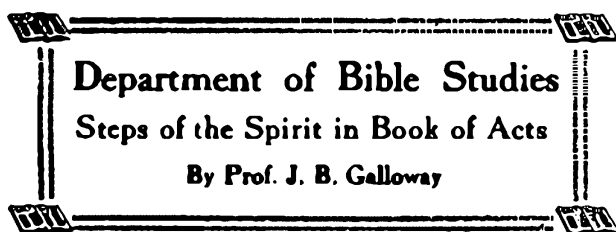
In this final appeal the General Superintendents are urging the District Superintendents, the pastors, the Sunday school superintendents, the N. Y. P. S. presidents, the W. F. M. S. presidents, the laymen, our friends everywhere to attend church on November 25th and when the appeal is presented by the pastors to walk to the altar and there lay their gifts in love and loyalty to Jesus Christ and His cause. God has been good to us. Whenever we have been in need or distress we have called upon the Lord and He has helped us as individuals to extricate ourselves from difficulties. If the Lord helps us in times of distress He certainly has a right to call upon us to help His cause when that cause faces a need.

We will wait with great concern and with great interest to get the reports of all the churches of the denomination the week following November 25th. If the necessary amount has been raised so the debt will be paid in full it will certainly be an occasion of gratitude to God and the people—an occasion for great rejoicing. It will give new hope, new courage, increased morale to all of us to know that we have met a difficulty and overcome it, that we have faced a problem and have solved it, that we have gone into battle and have won the victory in the name of Jesus Christ.

The occasion of November 25th will be the greatest

test of love and loyalty of our people to the church and to God that we have ever faced as a denomination. To pay this church debt, thus discharge an honest obligation, at the same time to protect a large amount of property which can ultimately go into missions and other interests of the church will be an act of sacrifice and self-denial that will prove that we do love the church, that we are loyal both to Christ and His cause. This appeal is not one that would normally stir enthusiasm or emotion. But it does appeal to our affections and to our faithfulness to a great cause to which we are devoted. The General Superintendents are praying that not one pastor will be indifferent, that not one individual church member will be critical or unconcerned, but we are hoping and praying that every person in the entire denomination will do something to help us meet this situation once and for all. The people have never failed us in an emergency and we cannot believe they will fail to arise to this occasion with characteristic determination and deep, heart-felt devotion and loyalty. When a thing ought to be done it can be done, and when it can be done it must be done, and by the grace of God we will do it.

Your servants in Christ,  
BOARD OF GENERAL SUPERINTENDENTS  
By R. T. WILLIAMS



#### Lesson Forty-two

#### PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, Rom. 1-5. Second day, Rom. 6-8.

Third day, Rom. 9-12. Fourth day, Rom. 13-16.

Fifth day, 1 Cor. 1-5. Sixth day, 1 Cor. 6-10.

Seventh day, 1 Cor. 11-16.

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

"Grace did much more abound" (Rom. 5:20).

The expression, "much more" occurs five times in Romans five. Divine grace is not given to us drop by drop, but flows out in mighty floodtides of glory. We may receive all that we wish to appropriate. The enemy of our soul may hurl against us thundering torrents of darkness and destruction, but God has grace surpassing his wrath. Disappointment, poverty, sickness, sorrow, sin and death are his weapons of torture, but God has a shield of much more grace to protect us from his fiery darts. "Much more" is larger than anything that the devil can marshal against us.

*Storms and Grace.* Disappointment in friends, lack

of appreciation for your suffering may possibly overshadow your pathway. The storms of doubt and criticism may come as floods upon your soul. Yet why should you falter by the wayside? Turn your face toward the light. The glories of divine grace are sufficient to drive all the shadows away.

*Self and Grace.* Carnal fighting appears in the life of the newborn convert in a short time to threaten his peace with God, until he is ready to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Grace can deliver.

*Sin and Grace.* Sin and its sting are no stronger than God's grace. "Where sin did abound, grace did much more abound."

*Suffering and Grace.* Poverty may come with its pinching claws. Sickness may torture you with its pains of agony. And sorrow may tear your heart until the tears flow. Yet, grace much more may be had until you may glory in tribulation. The strain of the daily tasks may bow you with aches and the sod may be scattered over your head, but the hope of the resurrection morn will raise you to the realm of "much more grace" forever.

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

##### Study Eighteen, Acts 22, 23

##### 1. *Build Your Own Commentary.*

In these two chapters Paul makes several addresses. Notice his courtesy in speaking, even to his enemies. Also notice how frequently he testifies under all conditions.

The new light that Paul received at the time of his conversion made an impression that he could never get away from. In this lesson he testifies that, "suddenly there shone from heaven a great light round about me" (22:6), and in verse eleven he says, "I could not see for the glory of that light." His natural sight was eclipsed by the new spiritual glory.

##### 2. *The Holy Ghost for the Varying Emergencies of life.*

Paul's testimony, that he had learned that whatever state that he was in therewith to be content is in striking contrast with his experience of restless agitation before the Holy Ghost came into his life. His feverish persecutions of the Christians was much like the frenzy of the mobs that howled about him from place to place after he was converted. The Holy Ghost became an evening influence in all the surging sea of his life. We see several varying emergencies through which the Holy Ghost led and permitted him to go.

##### *Testifying Before a Mob.*

A saint of God has gone up to Jerusalem to worship Jehovah, the God of his fathers. St. Paul, a scholar taught at the feet of Gamaliel, who was called the "beauty of the law," was dragged out of the temple and they were about to kill him. However he was rescued by the soldiers, and permitted to speak for himself. What an audience, yea, a mob. Look at it. Jews

just before the door of the holy sanctuary, tearing their garments in pieces, throwing dust into the air, screaming, "away with this man." Paul calmly and courteously testifies to what God had done for him. They listen attentively until he utters one word, the word "Gentiles", then the mob with all its fury rages again. Again he is saved by the Roman soldiers.

*Slapped in the Mouth at Church for Testifying.*

On the next day after Paul stood so nobly before the mob he was tried, no, accused before the council. Technically not the church, but the Sanhedrin was the place of this incident. Paul testifies how he had lived before God, and the high priest commanded that he should be smitten in the mouth. Paul overcome by this great hypocrisy called him a whited wall. But learning that it was the high priest apologized for speaking so disrespectfully about a leader of God's people. Paul had more respect for the officers than some professed Christians have today for the officers and leaders of the church. God's law forbids that they should be spoken against (Acts 23:5).

*Almost Ready to Give Up.*

Did Paul ever have such experiences? God's encouragements to him indicate that he did. As the darkness of the night settled down upon him after the day before the Sanhedrin the perplexity of his mind was blacker than the night. He had come to Jerusalem with a burning passion for his kinsmen according to the flesh to win them. He was even willing to be accused to win them and he had failed. His zeal for righteousness had been defeated. His claim of sincerity had been insulted. His testimony had been stopped by the angry mob. He had said that he must see Rome also. All was uncertain now. Had God called him? Would his ministry be stopped? He would have been torn into pieces if it had not been for the heathen soldiers. Despair and doubt were creeping upon him. Just at this moment the Lord stood by him, and said, "Be of good cheer, Paul." That was sufficient; God was with him. Forty men conspire together and agree under oath to kill Paul before they would eat. But again he is delivered by being taken away by the soldiers.

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

*Repentance from Sin.*

Evangelical repentance involves several acts. A change of the mind about the past actions. A change of feeling in regard to them. A voluntary turning from them. There are two different original words in the New Testament for repentance. One means a change of mind, the other a change of the emotions. You must think differently, feel differently, and act differently if you truly repent. Universal depravity implies the need of universal repentance. All have fallen short of the glory of God. The fallen man is not able to repent within himself in such a way as to bring restoration to the favor of God, but the Holy Spirit will en-

able all who will to repent. Then by believing all may receive pardon and restoration to the favor of God, and become partakers of His divine nature.

## **A PANORAMA OF THE SPIRITUAL HARVEST FIELD**

By REV. J. N. HAMPE

After attending six camps and five conventions, I feel led to present a panorama of the field with here and there an exception like a green oasis in the picture.

First, Dr. Radical has been called to diagnose the case, and after careless and prayerless investigation, has prescribed a remedy for the "spiritually sick" patient, labeled, "When taken to be well shaken." A "loyal" fundamentalist evangelist is chosen to "sit up" with the patient and administer the remedy prescribed by Dr. Radical, i. e., conduct a revival effort to put the "sick church" on its feet again. The evangelist who takes charge of the meetings finds a parallel in the case of an experienced man nurse who was employed to "sit up" all night with a sick man and administer the remedy prescribed by the doctor. He read the label, "When taken to be well shaken" and misunderstanding it, would shake the sick man before giving the remedy instead of the bottle containing the medicine. The sick man became unconscious, and would scarcely regain consciousness before it would be time for the remedy again. If the night had been a little longer, doubtless the sick man would have succumbed.

Moral: when you secure a nurse for the sick, secure one that has had experience enough to "shake the remedy" instead of the patient.

The second view in this panorama is that of a sick patient (church) "dead asleep" spiritually, with a "brain befogged modernist" in the pulpit "sitting up" with the patient. He prescribes no remedy whatever, saying "if he sleeps he will do well" so do not arouse him. What a picture of "the blind leading the blind!"

The third view in this spiritual panorama is a heap of "dry bones" and as you scan them, you can see that the only thing they ever had to indicate life was the label on them, i. e., Methodist, Baptist, Lutheran, Presbyterian, and a sprinkling of Nazarenes, Free Methodists, Wesleyan Methodists and Pilgrim Holiness people. As with a pitying eye you look upon them, you are reminded of the dummies in the store windows—they never talk, testify or pray. One remembers that the prophet Ezekiel had a like vision, and so dry and dead were the bones he saw that when God asked him, "Son of man, can these bones live?" he was afraid to say "yes" and when he looked at God he was afraid to say "no" so he just said, "O Lord God thou knowest!" It took the breath of God to put life into the bones that Ezekiel saw, and it will take the same power to make these dry bones live. May God speedily breathe life into their dead souls!

When one thinks of what the holiness movement was thirty or thirty-five years ago with sky-blue regeneration, overpowering baptisms with the Holy Ghost and fire, the heart and life burning with the love of God so that the holy flame would beam from the face, sparkle in the eye and leap from the tongue in convincing, convicting testimony we are reminded of a legend of Adam and one of his sons. After having been driven from Eden, they were going home with faces wet with sweat from working and on their way passed the garden again. The son said, "Father is not that garden nice and cool looking, and these apples, don't they make the saliva start?" "Yes, son," the father replied, "and that was all ours once, but your mother ate us out of house and home." Is it not a fact that compromise with the enemy has robbed us of much, and in some places, of all of the supernatural power we once had in the movement? Let us all, everywhere, return to the old-time separation from the world, and have the old-time power back once more.

## REELS OF RED TAPE

By REV. N. B. HERRELL

**T**HE many reels of tape being run at the movies, each day and night cost millions of dollars. But what can we say about the unnecessary cost of the *reels of red tape* being run off in the caring for God's work. The history of God's work reveals the fact that so long as the spiritual tide is high but little *red tape* is needed to care for the interest. But when the tide of revivalism dies down, look out for the increase of *red tape*. The office force will increase, new typewriters, bookkeepers, pads, inks, ledgers, printed matter, application blanks and when one tries to get anything through, he is sent here and there, sign here and there and then finally he is told that his desire cannot be granted. This *red tape* business in the church must be watched and held in check or it will become the spider's web that will entangle the whole of the church until, instead of being a means to an end it will become the end within itself.

It is true we must have enough business methods and plans to carry on the work of God successfully but when we must have a constitution and by-laws going into full details, for every little interest we have, just what will the end be? We are told that we have two departments in our church, each having five constitutions, making ten in these two departments. To get a loan out of the Church Extension Fund a preliminary application of twelve questions and then the application for a loan of twenty-two questions make about thirty-four questions and answers that must be reeled off to make a loan of five hundred dollars. We know we must be businesslike enough to be safe, but the question arises, what about the increase of organizations and more *red tape*, just where is it going to let up and what will the outcome be?

For a young church to wrap herself up in *red tape*, we fear the danger will be that the *red tape* will finally become the shroud of the church. Simplicity of organization and business is the proper policy for a spiritual institution like the church. Our strength must be in a world-wide, organized evangelism and movement. The rattle and roar of church machinery can never take the place of the mourner's bench and souls weeping their way through to God and full salvation. A young church must beware of drifting to the substitution of *red tape* for the weightier matters of God's kingdom. *Reels of red tape* have been and can be the shroud of the church today unless carefully watched.

## SOME THINGS WORTH WHILE

By M. C. WOODBURY

"I trust 'our folks' will read with care  
The lines below, then kneel in prayer  
Asking with honest heart and true,  
Lord what wilt thou have me to do?"

Printing is today one of God's greatest, if not the greatest means of disseminating knowledge. An individual may speak to his hundreds but the printed page speaks to its millions.

Holiness literature presents an unparalleled opportunity for enlightenment, instruction and advancement of humanity on Bible lines vital to the eternal welfare of the race. Holiness people, of all people, ought to improve to the utmost every means God puts within their reach for the spread of scriptural holiness.

Holiness literature embodied in sermons, essays, articles relating to personal experience, doctrine, and instruction along needed lines of life and spiritual progress, books, pamphlets, tracts, stories, incidents, all inculcating and stressing the great all-important theme of Bible holiness as a heart-experience. How great the harvest, how stupendous the fruitage of this world-wide sowing can never be known until the countless millions of the blood-washed shall stand before the great white throne, and through the fadeless cycles of eternity, sing "unto him who hath loved us and washed us from our sins in his own blood"

Can the Church of the Nazarene, a distinctly holiness denomination, afford to ignore, or be indifferent to this God-given means of aggressive warfare against sin? Will God hold us guiltless if through carelessness, indifference or neglect, we fail to utilize to the utmost this tremendous agency for God and holiness?

The Publishing House of the Church of the Nazarene is just such an agency, great and wise in its conception, world-wide in its out-reachings, God-honoring, soul-saving and wonderful in present and future possibilities. Such an agency when augmented by the Holy Spirit, when carried on by holy toil and holy sacrifice, is truly God-ordained and resplendent with God-crowned victories. Its beginnings are in our hands today. Shall we hold fast and press forward this mighty enginery of holy power? By this means we can help bring lost, suffering, helpless, hopeless humanity to a place of peace, rest and joy in the Holy Ghost.

Our church paper, the *HERALD OF HOLINESS*, should find a place in every home, especially in the home of every Nazarene. Do you ask why you need a church paper? Many reasons, but we shall give only a few.

Every member of our church old enough to understand the fundamental teachings of our church should, to be able to intelligently explain the "how," "when," and "wherefore" of all the general movements of our church body, its home and foreign missionary enterprises, publishing interests, educational institutions, rescue work, and such other news as is imparted by our church paper.

Besides all this information, so essential to every preacher and layman, our church paper gives solid spiritual food, a necessity for the Christian, warnings against fanaticism and false teaching, informs us of the general outlook and trend of the times, gives articles and items which cheer, admonish, instruct and encourage.

Read in our church paper concerning the work and the workers here and there in God's great vineyard. How these reports of toil, faith, hope and victory stir our souls, inflame our zeal, give added zest and encouragement, and increase our faith. It gives us a broader vision as to what God would have to be and dare for Him and for humanity.

## SILVERY LININGS

*Messages of Hope and Cheer*

By BASIL W. MILLER

*A note of Thanksgiving day praise!* At this Thanksgiving tide our minds turn back to the first Thanksgiving day, and we glimpse down through the years and see the mighty handiwork of God in ruling the destiny of America. It is God's matchless hand that has brought us to this gladsome hour of prosperity. Then let us return to Him thanks for every blessing which so bountifully falls from His opened windows of heaven. We should arise as a nation and offer oblations of praise to Him, for His beneficence is unlimited. As the evening light draws on to throw its glorious halo around the fading Thanksgiving day America should stand and with bowed head and in a tone of worship sing the Doxology—"Praise God from whom all blessings flow." Ah, how those blessings race on from His glorious grace. Peace hovers over our nation. Our ships ply the seas not on errands of battle and bloodshed, but on missions of mercy and commerce. "Old Glory" floats to the breezes of heaven over a land which is free. Prosperity sits at our hearthstones. America stands out as the "promised land" to those in oppression in distant nations of the earth. A world power supreme we have become. "Praise Him all creatures here below." As individuals let this day not die ere we praise Him. As churches may there be a solemn note of praise to God for His matchless gifts to us. The birds sing His praise in their morning anthems. In the vesper service of nature at evenfall all nature sings of His glory and grace. Yes, it is Thanksgiving time.

*He crowneth the year with his goodness!* It was David, the singer, that burst forth in such a spring of praise. It might have been at the close of a year of prosperity, when his armies had been victorious over enemies, when his rule had been one of peace. Or he might have sung after a year of turbulence and storm, when as a hare he had been chased by the hounds of Saul over the hills of beautiful, glamorous Palestine, when at night he was forced to sleep in some musty cave for a shelter, or when he lay through the long hours of a restless night with only the Syrian sky as his covering, yet he sang, "He crowneth the year with his goodness. His paths drop fatness." This is the story of our God, and should sound the note of praise for us at this Thanksgiving season. David was a seer as we should be seers. In the desert he saw the flaming grandeur when others saw only death and waste. Through the fog he saw the light of the sun, when others had their eyes holden. In sickness he saw the source of divine health. In old age he remembered the bounties of God, and sang that never had he "seen the righteous forsaken nor his seed begging bread." In the storm he found the sheltering rock. In the blighting heat of the blistering desert sun he found the shade of the rock that is higher than man. In the drought he discovered springs of flowing waters. Whether as a shepherd boy or as a crowned and honored king, he sings of the glory of God. Thus ought our songs arise unto Him, the giver of all good and perfect gifts. God crowneth the years of our life with goodness. Our lines have fallen on pleasant places. Our years have been marked with glory. Our nights of sorrow are made luminous with the stars of promise. Our days of doubt are crowned with the rift through the clouds so that we may catch a glimpse of the rays of God's tender love as they stream upon us. God knoweth our frame, and the winds which blow. He tempers to our ability. Grace He has supplied for every temptation. The wings of His angels have borne us up lest we dash our feet against the many stones. He leads us around the pitfalls, and from the snare of the fowler He provides a way of escape. Yes, God crowneth the year with His goodness!

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"O magnify the Lord with me, ye people of His choice,  
Let all to whom He lendeth breath now in His name rejoice;  
For love's blest revelation, for rest from condemnation,  
For uttermost salvation, to Him give thanks."

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*He crowneth the years with the open Bible!* At this Thanksgiving time David would sing, He crowneth the years with the open Bible. On this Bible has our republic been founded. The open Bible gave birth to our liberties. It charted the establishing of our Constitution, and guaranteed the pursuits of happiness to every citizen. Once the Bible was a closed Book. It was a Book chained to the pulpits of a few chapels and monasteries. It was an unknown Book, and an unloved Book. Thank God, from its backs the chains have been cut, and it is an open Book to be read and loved by all. Were it closed for us the darkness of Mexico, or Spain or Italy or worse still, the paganism of France would rush in upon us. Were it closed the evil days of deism in England, when a life was not worth a shilling, would be our fate also. Thank God that its pages are open to shine divine light upon our pathways. It is a light to our footsteps to guide us home. For our pathway it is a shining beacon lamp that we may know whither we are bound. Thank God today, O America, that its pages reveal the countenance of the Christ, who is the God incarnate in human form. How gloriously does His majestic example bid us follow on in His steps. Thank God, O ye that have been redeemed by His blood, for the crimson stream which flows from Calvary. The open Bible is our hope of life and redemption. Then, America, let us lift our voices in a tidal acclaim of thanks to God for His Word which He has deigned to open to us. Saint, there has never been a storm through which thou hast passed but the open Bible was the chart and the compass; nor has there been a night but it was the light to guide thee through; nor

a desert but its water welled up as the water of everlasting life. Hast thou been hungry? then it has been the bread of heaven. Hast thy heart been heavy? then it afforded a deep, serene peace. Yes, David with his harp would lead, inspire America to sing a great pean of praise to God for crowning the years with the open Bible.

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*"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!"*

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*"My gracious Master and my God,  
Assist me to proclaim,  
To spread through all the earth abroad,  
The honors of thy name!"*

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*He crowneth the years with Christ, His unspeakable gift!* David today would sing of the glory of God through which the unspeakable gift of Christ was made a possibility for mankind. Christ!—He has been the guiding star of promise and hope for America. The Mayflower sailed the briny deep with patriots in whose breast the Christ abode. Did death come that first year? Did hope languish during the snow and ice of the long first winter on American shores? Did pestilence reign, or Indians battle? Ah, the Christ made them bearable. In the hewing out of the nation, it was Christ which fired the breasts of brave forefathers of the nation to die for liberty. In the blood-stained tracks of the snow of Valley Forge was seen intense suffering, anguish unbelievable, but yonder in the woods of that national monument to their bravery could be seen the noble Washington with serene countenance and majestic mien as he tramped to his place of prayer. It was Christ who made the suffering and privation of the Revolution endurable. Through our history Christ has guided, and however far we might have wandered as a nation, His spirit has hovered near. O America, He calls thee to national repentance, He bids thee walk His way. In the Christ there is glory, there is redemption. As the Christ walks by our side, He bears our burdens, He stills our tempests, He heals our wounds, He brings peace to our troubled breasts. How then should we thank God for Christ—the gift unspeakable, the love-gift of God, the One in whom we have redemption. He paid the ransom price. March out the world's mighty and great and by the side of the Christ stand them. They shade into insignificance. Was there ever a poet who sang such gracious lyrics, sonnets, and epics as He? None answers from the roll call of the ages. Was ever a thinker who thought so profoundly as He? Was there ever a moralist, who casting aside the codes of ceremonialism, stressed the moral law of right living before man and God as He? Was there ever a philosopher who plumbed the depths of truth as He? Or a psychologist who unraveled the mysteries of the human mind and soul as Christ? Or a statesman who has written so many constitutions, and established such nations as He? Or a general who has marshaled so many troops in conquests as He leads against evil? From the cemeteries of the dead past, and the living present not a voice is raised to share such honors with the Christ. He is God's unspeakable gift. David saw Him through the dim vistas of prophecy, and longed for the hour which we now enjoy, that of being filled with His adorable presence. He then tuned his harp strings, and lifted his voice in praise to God for his bountiful blessings. He then called upon every creature which hath breath to praise the Lord. Ah, were he here today he could summon the roar of the rushing rivers, the thunderous din of the tidal waves of the seas, the towering peaks with their waving hands of pine and fur and hemlock trees, the music of the spheres, the bird orchestras, all to unite with redeemed humanity to sing a chorus, an anthem of glory to God for crowning the years with Christ, God's unspeakable gift.

*Hallelujah!* (An anthem of Praise from David).

Praise God in His sanctuary;  
Praise Him in the firmament of His power.  
Praise Him for His mighty acts;  
Praise Him according to His excellent greatness.  
Praise Him with the sound of the trumpet;  
Praise Him with the psaltery and harp.  
Praise Him with timbrel and dance;  
Praise Him with the stringed instruments and pipe.  
Praise Him with the loud sounding cymbals;  
Praise Him upon the high sounding cymbals."

(full Chorus) "Let everything that hath breath praise the Lord!"

PITTSBURGH, PA.

## CHOICE WORLD NEWS NOTES AND COMMENTS IN TABLOID

By REV. C. E. CORNELL

California ranks fifth in the nation's wealth, with a total of \$15,032,000,000. \$8,360,723,000 or 55.6 per cent of this is in real estate, according to a compilation by the California Real Estate Magazine from a Department of Commerce report.

German scientists have made artificial silk from a gelatin-like substance obtained from the heads and claws of a number of common insects.

The world's largest floating dredge of its kind has been built in Holland and will be towed to Burma to obtain tin ore from river beds of that country.

I know how to make money and it no longer interests me.  
—HERBERT HOOVER.

Diminishing Gaelic populations are causing Gaelic churches in Scotland to discontinue services. On two occasions recently arrangements were made for the holding of Gaelic services in the church at Hayvallich. At the first service only the clergyman appeared, and at the second, one man, who had motored quite a distance especially to attend the service, constituted the entire congregation.

C. H. Phillips, a Canadian from Lethbridge, Alberta, visiting in Kansas City, declares prohibition in the United States to be immeasurably better than government liquor control as practiced in his province. "I lived in Canada in open saloon days," he said, "and the liquor problem is worse now." He was amazed, from the stories he had heard, not to see more drunkenness in the United States. In fact he did not see a drunken man in either Kansas City or St. Paul, Minn., where he had stopped, while drunks are common in Lethbridge, a much smaller city. Besides the booze dispensing stores every hotel has its beer parlor and liquor flows as freely as ever, so why call it "liquor control"?

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Proverbs 9:10).

A little idea of the hugeness of Uncle Sam's mail business may be gained from the fact that the government has awarded the International Envelope Corporation of New York a contract for 12,800,000,000 stamped envelopes and newspaper wrappers at a cost to the postoffice department of \$13,209,793.

South America has about 2,000,000 square miles of land awaiting exploration.

Washington is a mecca for lawyers, but it is only a coincidence that requirements for passing the bar become more difficult. Out of 193 persons who took a recent examination only 14 were permitted to hang up their shingles—if they can find the room.

"The victor's road is the easy way,  
Straight it stretches and climbs to where  
Fame is waiting with garlands gay  
To wreath the fighter who clammers there.  
There's applause in plenty and gold's red gleam  
For the man who plays on the winning team.

"The loser travels a longer lane;  
Level it leads to a lonely land.  
There's little glory for him to gain  
The voices mock him on either hand;  
But the man who wins in the greater game  
Is the man who, beaten, fights on the same."

—G. RICE.

Elsie Louis, a Chinese girl, won the state spelling championship of California at the state fair. When she returned to her home in San Luis Obispo everybody turned out to welcome her, forgetting all about her nationality, as was right.

The New Zealand government is irrigating more than 70,000 acres of land and will increase the area supplied with water.

After centuries of use of the left hand side of streets for traffic, Australia has decided to follow the United States and adopt the right hand side. The change will involve an expenditure of \$2,100,000, since the government will have to change thousands of signals.

The London Express calls attention to statistics showing that England consumed 32,239,522 gallons of intoxicating liquors in 1900. In 1927, this had dropped to 10,412,921 gallons in the face of a big increase in population in 27 years. "The plain truth is that Britain is rapidly going dry," the Express asserts. "This great social evolution is due partly to education, partly to the motor car, partly to experience and partly to the increase in healthful amusements." And partly because John Bull realizes Uncle Sam, dry, is out-stripping him in just about everything worth while.

It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our godly heritage entirely with the Lord.—T. C. UPHAM.

Dr. Frederick Dugdale, Boston, told the convention of the American Association for Medico-Physical Research at Chicago that at least 5,000,000 persons in the United States unknowingly have cancer sufficiently advanced to be detected easily. "Millions of others," the doctor reported, "are in early or potential cancerous stages." Cancer detected and treated in time can be cured. Delay is fatal.

Granny Paterson, aged 106, an inmate of Omoa Home, Cleveland, Scotland, recently performed for the talkies. Mrs. Paterson was photographed in the garden, and her contribution to the vocal part of the film included the singing of her favorite song, "I'm Sitting on the Stile, Mary."

As a new machine is driven over rows of cotton plants it shakes off boll weevils into a pan of oil that it carries.

"God will fulfill the desire of them that fear him; he also will hear their cry, and will save them" (Psalm 145:19).

The origin of the water wheel as a prime mover is lost in antiquity, but it was used in ancient Egypt, and the screw named after Archimedes is still part of the foundation of a modern turbine.

## WHY THE DEBT SHOULD BE PAID

**F**IRST, it should be paid because it must be paid. Every individual, every business and every institution and every church organization must pay its debts. This is a principle that must be faced squarely and frankly. The church must pay her debts.

SECOND, the debt must be paid to protect the honor and integrity of the Church of the Nazarene. We cannot hold our heads up before the world and be respected by the world unless we meet our obligations. If we preach honesty in others we must practice it ourselves.

THIRD, we have had no funds from which we could pay the debt or the accumulated interest, thus the debt has grown from year to year and *will continue to grow unless paid. A hundred eight thousand dollars will more than double itself in twelve years.*



FOURTH, individuals have subscribed forty thousand dollars and the districts underwrote the balance of the \$108,000 debt. The districts agreed that any balance remaining unpaid after November 25 would be covered by district notes and interest paid on such notes until both principal and interest could be finally covered. Your co-operation and liberal giving will make it possible to avoid this.

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### Thank Offering for General Church Debt Sunday, November 25



Name .....

Address .....

Credit This Offering To ..... Church

District .....

Amount .....

If you should be unable to attend services where the debt offering will be taken on Sunday, fill out this blank and send your gift to Mr. M. Lunn, General Treasurer, 2923 Troost Avenue, Kansas City, Missouri.

**PAY THE DEBT ON SUNDAY, NOVEMBER 25th**



# A PROBLEM FOR THE CHURCH TO SOLVE

## An Interesting Example In Compound Interest

\$108,000.00	Int of Debt	4619.47	Int 6 mos.
3240.00	Int 6 mos	158601.67	
111240.00		4758.05	Int 6 mos
3337.20	Int 6 mos	163359.72	7 years
114577.20	1 year	4900.79	Int 6 mos
3437.32	Int 6 mos	168260.51	
118014.52		5047.82	Int 6 mos
3540.44	Int 6 mos	173308.33	8 years
121554.96	2 years	5199.25	Int 6 mos
3646.65	Int 6 mos	178507.58	
125201.61		5355.23	Int 6 mos
3756.05	Int 6 mos	183862.81	9 years
128957.66	3 years	5515.88	Int 6 mos
3868.73	Int 6 mos	189378.69	
132826.39		5681.36	Int 6 mos
3984.79	Int 6 mos	195060.05	10 years
136811.18	4 years	5851.80	Int 6 mos
4104.34	Int 6 mos	200911.85	
140915.52		6027.36	Int 6 mos
4227.47	Int 6 mos	206939.21	11 years
145142.99	5 years	6208.18	Int 6 mos
4354.29	Int 6 mos	213147.39	
149497.28		6394.42	Int 6 mos
4484.92	Int 6 mos	219541.81	* 12 years
153982.20	6 years		

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you in my last letter at Johnstown, Pa., where we had spent Saturday and Sunday in four fine services. I failed to tell you that we had taken in six fine members at Johnstown. We left there on Monday and made a run to Monongahela. Here we had a great service on Monday the 29th of October. Here Brother Andree is our fine pastor, and our home was with Brother and Sister George Gillingham. I judge that if there were two sacks of salt for the hungry Nazarene sheep to lick at and enjoy life, it would be at the home of these dear ones. We may have some preachers that might be equal to Brother Andree as a preacher, but when it comes to goodness, he is on the top round. Our next stop was at Stockdale. Here we had one great service, and we have such a fine people there. Brother J. A. Rickey is the splendid pastor. Our home was with Brother Brown. Brother Brown was born down in old Virginia, and is one of those old southern gentlemen that is all manhood. He has a fine family and we spent the night and most of the next day with them.

Then made a run to California. See how that sounds, a California away up here in Pennsylvania, but we had a most beautiful service here. Brother and Sister Ireland are the finest pastors and our stay there was one of the most delightful stops almost, on the trip. Our next run was to Washington, Pa. Here we had two of the most beautiful services on the campaign in one of the large Methodist churches, where Brother John H. Debolt is the pastor. In all of my travels I haven't met a finer man than John Debolt. He is one of the most beautiful brothers that you will meet in a lifetime's travel. Our fellowship was complete. Here in Washington we have a fine young pastor, Brother Schlosser. He is a beautiful young man, and in Washington we secured a fine list of subscriptions for the **HERALD OF HOLINESS**.

On Friday morning we made a run to Mannington, W. Va., and had one beautiful service there on Friday night of November 2. Here Brother and Sister Parkins are the fine pastors. We had a great time with these fine saints, and we secured a fine list of pledges for the **HERALD OF HOLINESS** and a great service and left early Saturday morning for New Galilee, Pa., for the Saturday night service. We reached New Galilee about four-thirty, and had a good supper at the parsonage. We had a full house and a most beautiful service. Here we have a most excellent pastor, Brother Duvall, and his good wife. They went down to Nashville a few years ago and took training in our Trevecca College. I think that they were under Brother Hardy. Brother

Arthur Gould came over from New Brighton and also Brother E. E. Johnson from New Palestine, Ohio, and had a conference with Dr. C. Warren Jones, but he could not stay for the service. It is always a pleasure to meet up with Brother Johnson.

Well, just one more day and three more services and this great Home Missionary Rally will be closed. We have three services for Sunday and we have just closed up the Saturday night service, and spent the night in the parsonage, with our good pastor, his good wife, and their lovely children. Sunday morning came around the corner of William Penn's old home and brought a rain along, and some cloudy weather. We arrived at New Brighton in time for Sunday school and we had a fine service. The house was packed and the offering for the Home Missionary work came up in great shape. Brother Gould has done a great work there in the few months that he has been there. He surely is a fine old boy and is making a great pastor. At the close of the service we ran down the highway to the edge of the city and took dinner with some old friends that we used to know at East Liverpool, Ohio.

We had one great dinner and then we made a run to Lincoln Place and found the house packed to overflowing and the service was one of the best on the district. Here we have as fine people as you will meet in a lifetime's travel and Brother and Sister Arnott are the fine pastors. Brother Howell and his good wife came over from Terrace and a number from Monongahela and we had one fine time together. The offering came up fine, and we stayed at the parsonage until after supper and then made the last run for the campaign. We drove into Pittsburgh by seven o'clock, and our last service was with Brother B. W. Miller. We had a fine crowd out and had a fine service.

At the close of the service we started west and made a run to East Liverpool, and spent the rest of the night, for it was after midnight when we got to bed, in the parsonage, with Brother Benedum and his good family. We were up at an early hour and now we are headed for the west in good shape. Brother C. Warren Jones came as far as Canton with us and there he was met by Brother Strang from Alliance. We stopped for a few minutes with Forcey and Strang and Jones before we made the run for the west. We took some pictures, and told each other good-by, and we had finished one of the finest campaigns of our life. We placed the **HERALD OF HOLINESS** in 606 homes in one month and we preached to more than twelve thousand people and secured thousands of dollars for Home Missionary work.

Brother Forcey's church at Canton was the banner church in subscriptions for the **HERALD OF HOLINESS** and Brother O. L. Benedum's church at East Liverpool

was the banner church in pledges for the home work. But to count the members, Brother Arthur Gould's church at New Brighton was the banner church in pledges for the home work. At his church we secured twelve more pledges than we had members; that was fine. Well, what shall I say of Dr. C. Warren Jones; well here is enough, he is one of the most cultured and refined and beautiful Christian gentlemen that you will meet in a lifetime's travel. He is making a great record on the district.

We are now pulling down through beautiful Ohio and out into Indiana and on to Indianapolis, and stop for a few minutes at the Lillenas Publishing House while Professor L. C. Messer gets some fine songs. We then make a run to Terre Haute and spend the night, that is Monday. And Tuesday we are up at an early hour and travel all day through the towns and cities and see the people by the thousands going to the polls to either vote for Hoover or Smith, and we passed through big old St. Louis and on through Springfield and pulled up to the parsonage at Halltown, Mo., at 9 o'clock. We had one great time with that Menneke family and don't you forget this, they are nothing short of sacks of salt for the hungry Nazarene sheep to lick at. We had a shouting spell over the fact that Mr. Hoover was elected and we sat up and talked until Sister Menneke got supper for us and we ate about ten o'clock at night, then we were off to bed. Brother Menneke had been hunting and had killed a fine fat rabbit and they were up at five o'clock in the morning and had as fine a rabbit breakfast as you ever tasted.

My, my, but our Nazarene bunch, what a crowd we have got; none better on the face of the globe, and the one you meet last seems to be the finest. Brother Menneke had just closed a meeting in Springfield and Brother Herrrell had organized a Church of the Nazarene. We pulled out of Halltown, headed for Antlers, Okla., and we pulled up to the parsonage at Monett, Mo., and had just a few words with Brother and Sister Moxley, our fine pastors there. Then we made a run over the highest points in the Ozarks and passed over the rim of the world on down to Ft. Smith and there we got dinner and some barber work done, then made the last run into Antlers, Okla. Here at the home of Sister Messer's mother we pulled up at about five-thirty.

We rested up at night and then on Thursday we had a fine service at the Church of the Nazarene at Antlers. Here they have their new pastor, Brother Tapley, from Arkansas, who has just been up here for a week. We enjoyed the service very much. Well as this letter is growing too long I had better ring off and leave you here at Antlers.

In perfect love and all for Jesus,  
UNCLE BUDDIE.

## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

### CONVENTION AT WASHINGTON, D. C.

*By J. G. MORRISON*

Washington, the city of history and the city of power. Thank the Lord, the Church of the Nazarene has planted second blessing holiness here in the heart of the United States. Several churches of our persuasion occupy historic Washington.

We had the pleasure of campaigning in the Capital City with First church, Rev. J. H. Parker, pastor. Here, facing extraordinary difficulties, Brother Parker, with rare faith and generalship, is building slowly but surely, a strong church.

The campaign in which we assisted, was generally helpful, and will give the church a few accessions, but was not what might be termed a great success. We co-operated all we could with the pastor, and accomplished all the good, and as little harm, as possible. The attendance was fair.

Our contact with historical and official Washington was very interesting. We were again impressed by the wondrous capitol; the thrilling statuary; the Washington Monument; the Lincoln Memorial; the massive, awesome buildings; the curious and wonderful Smithsonian Institution; the majestic Potomac, "rolling its yellow tide to the sea;" the residence of our first President at Mount Vernon, and his interesting tomb; his church at Alexandria, Va.; and the intensely interesting White House, where we caught a fleeting glimpse of the chiseled, New England face of President Calvin Coolidge, and received from his "noble hand" a momentary pressure as we passed, on receiving day, with several hundred others, through the public portion of the executive mansion. Thanks to the kindness and courtesy of Pastor J. H. Parker, we visited the city in a fairly complete way. We appreciated this greatly from a busy pastor.

The close of the campaign was devoted to the Annual District Convention, including missions, Sunday schools, ministers and young people. Fine papers and intelligent critical discussions characterized the convention. Rev. L. B. Williams, of Washington, was chairman, and District Superintendent Maybury was general manager. It was, indeed, a very valuable convention, and spiritual to the point of having seekers in each evening meeting. Washington-Philadelphia District is earnestly spreading holiness in a difficult region.

The devotion of this district to the foreign mission cause is fixed and long standing. Brother and Sister Robert Ingram, returned missionaries from Guatemala, have just completed a tour of the district, and the Annual Convention lis-

tened interestedly to a fine address by them. It raised, in a hat offering, fifty dollars to hasten Sister Neva Lane's return to Guatemala. Thank God for such devoted Nazarenes.

### IS CHRISTIANITY THE UNIVERSAL RELIGION?

An article in a church paper recently stated: "The non-Christian nations have no one who fills such a place in their history as Christ. They believe in a supreme being, but he is not the Christlike God of the Christian faith. They believe in a spiritual nature in man, in some code of ethics, in some life beyond the grave—but these have not the dignity which comes from the Christian conception of the human soul. These other religions are surely not to be fought: they are not enemies of Christianity, but forerunners; they are not midnight but dawn. But because they are forerunners, they have someone to herald: because they are dawn, there is a noonday. With all

#### EITHER RIDE OR ROW

*In truth all pastors are in the storm-tossed General Budget Boat and if any fail to take an oar and help to propel the boat along, they are simply riders and not rowers.*

that they have of good, they have no Christ. But we have learned something of Him, and because of that knowledge we go to them. Freed from any delusions of personal or racial superiority, with respect for every nation and for every religion, ready to recognize and to profit by truth and goodness, wherever and in whatever forms they are found, we yet cannot rid ourselves of the conviction of the peerless value of the message we have to take. If we do not believe in the unique Saviorhood of Jesus Christ, then we have no business to go at all; if we do so believe, then we have a message infinitely superior to that which any other can give them and one which every land needs to hear."

And Dr. Robert E. Speer was recently quoted as saying:

"There are ideas abroad today which cut at the very roots of this missionary obligation. It is said that we have no right to carry on a cultural invasion of other nations, that each nation has a right to its own religion, that Christianity has as much to learn as it has to teach, that we are unwarranted in distributing and destroying the religious inheritance of Asia and Africa, that the new national churches are able and willing to dispense with us, that it is time for us to give these churches their liberty, that we are not wanted by the people, that we are

upheaving and embroiling the whole world with the ferments released by Christianity, and that, as to China, it has pulled down its own house and should be left to learn its lesson among the wreckage. All this is said and a great deal more besides.

"But, first of all, who is our Master and where do we get our orders? One is our Master, even Christ, and we have his clear command, 'Go out and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you.' It was His intention to release forces which would upheave and overthrow the world, destroy injustice and inequality, polygamy and slavery, child marriage, infanticide, and the oppression of widows wherever these things, or anything else that is evil, should be found. And wherever they are found Christianity turns a pitiless light upon them and works to remove them with pitying sympathy and love. Its mission is not a cultural mission nor the offer of an alien religion. It is the fulfillment of a trust, the offer to all the world of the only universal gospel, the only religion which is the true religion for every man and all the world, the one and only Savior and Lord, the Son of God. We do not go out to compare His religion with the religions of the world and we do not carry a Western message. We carry the Bible, which is a universal book, every word of which was written by Asiatics, and we proclaim Christ and his salvation and ask all men to join with us and to let us join with them in learning ever more and more of the truth which is all in Christ, in whom, and in whom alone, dwelleth all the fullness of the Godhead bodily. Every nation has indeed a right to its own religion, and every nation's own religion is Christianity. It is our duty to offer to every man his and our only Savior. The whole world needs Him and, more and more, men throughout the world are turning toward Him."

### PLEDGES TO SCHMELZENBACH

Let all who made a pledge to Rev. H. F. Schmelenbach for the raising of \$1,000 for the Johannesburg, South Africa church, send it in as rapidly as possible. In order to meet the Johannesburg situation \$2,000 was needed. The native "boys" over there have raised \$1,000 and are now waiting for the other \$1,000 from us.

*J. G. MORRISON, Missionary Secretary.*

For God so loved the world, not just a few.

The wise and great, the noble and the true,

Or those of favored class or race or hue.

God loved the world. Do you?

### Sunday School Lesson

For December 2, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul Before His Judges.

LESSON TEXT: Acts 24:24-27; 26:19-29.

GOLDEN TEXT: *I was not disobedient unto the heavenly vision* (Acts 26:19).

PAUL is now at Cæsarea and a prisoner. The charges against him were all false and since this was so he knew God would take care of them and he could give his attention to stating his position and preaching the truth. When in the presence of Felix and his wife he could not have chosen an audience who stood in greater need of the truth than did this guilty pair.

Paul saw something beside the chains that bound him. Here was an opportunity which argued strong in favor of his bonds for how could he have ever preached to this pair unless under some circumstances similar to these? Paul saw the sin-polluted souls before him and forgot his prison shackles, as he reasoned about things that were pertinent to the conduct of this officer of the law and his Jewish wife or mistress. Surely God does "move in mysterious ways His wonders to perform."

The spirit of the great apostle to the Gentiles in all his speeches of defense is most noble. There is no whining childishness nor contention over the illegal treatment he had and was receiving. He kept busy in his Master's service, and from the records we have of his work, both as to numbers and the kind of people who resorted to him, it would seem his labors were abundant, and the results very gratifying, for converts were made even in the Roman emperor's household.

If ministers today would but emulate the spirit of Paul in their work, the building of a permanent Christian organization that would defy the ravages of the enemy in all time would be assured, both in home and foreign lands. All we need to do to be convinced of this truth is to look into the history of missions. Study, for instance, the history of just one church, the Moravian, that has held for centuries an undying passion for the spread of Christianity. If there was a call for workers they were ready to respond, "Send me," and the more difficult the place the greater the attraction. Where do we find the explanation for such unswerving devotion? We quote from Barnes: "They had been begotten of generations of ancient Bohemian brethren—and they of Hussites—and they of Cyril and Methodius—and they of people from whom the Word of the Lord sounded forth, not only in Macedonia and Achaia, but in every place—and they of a man who counted not his life dear unto himself so that he might testify the gospel of the grace of God—and he on the way to Damascus had been begotten by the Spirit of Jesus, the Son of God."

We observe that Paul before Felix was not defending his life at all, but reasoning "of righteousness, temperance and judgment to come." No wonder that the

villain "trembled" with fear. But fear is not repentance and he thinks to overcome his terror by postponing his decision. However, he was deciding conclusively the whole matter when he put Paul off for further hearing.

To become a Christian means to decide for Christ. Not to decide for Christ means that one's life will go on without Him, and we can hope for no better fruit from indecision than our life has ever yielded in the past. No vital change has been wrought, hence the same processes will go on producing the same results, only more corrupt because of neglected opportunity, and knowledge of a better way, which adds to our personal responsibility. We do not read of Felix ever "trembling" again. He made his decision.

The second ruler that Paul faces is Festus. This man would have sent him back to Jerusalem but Paul knew well enough what that would mean so he appealed to Cæsar. But before he could be sent to Rome, Agrippa and his sister, Bernice, came to Cæsarea to pay their respects to the new governor of Judea and Festus narrates to him Paul's case and he expressed a desire to see and hear Paul. Festus then ordered Paul in before quite a company. It was at this time that Paul gave his great defense. Festus declared he could find nothing in him worthy of death, but wanted Agrippa to examine him so that he might know what charges to make against him to the emperor. Paul's defense was a masterpiece of oratory. But it was not given in his own defense but that of the gospel.

How this message stirred his hearers is noted by the decision that they gave. Paul put the Jew and Gentile in the same scale and declared that each must meet the same requirements, of repentance and giving up of all sinful practices. There is no difference in people and God is no respecter of persons. Festus thought him mentally deranged and Agrippa said he should have been set a liberty if he had not appealed to Cæsar. He believed him innocent. A less faithful preacher could not have been so convincing in his defense, but having been obedient "unto the heavenly vision" himself, he could speak to these of a suffering and risen Savior, foretold by Moses and the prophets, and show them that to both Jew and Gentile Jesus was and is the "Light of the world."

It pays for preachers to live and preach true. Standing there with the shackles of a prisoner upon him, the chains clanking with every movement, it mattered but little to the apostle whether he was pitied or despised. He felt the throbbings of a glorious liberty, a security of soul and a lofty grandeur of spirit that he knew his hearers did not possess and it was his exalted privilege to tell them the story of his freedom, though outwardly bound. Felix trembled with fear. Festus tried to evade that piercing something that gave him such strange impressions by calling Paul a learned madman, and Agrippa sought to thrust aside the sudden glowing light that flashed for a moment into his darkened heart. Each man had had a flash of illumination, and may we not believe that in the quiet and darkness of night they would hear the voice of the

Jewish prisoner, see his face again glowing with the strength of a mighty purpose, and radiant with the presence of God, because Paul had responded to life's supreme call? Whether before Felix, Festus or Agrippa, to Paul each was an occasion to preach the gospel of the Son of God and its power to save.

### THE MISSISSIPPI DISTRICT ASSEMBLY

The Mississippi District Assembly which convened in Gulfport, on October 31, closed on Sunday night, November 4. General Superintendent Chapman presided, and dispatched the business to the satisfaction of all. His messages were most inspiring, and will never be forgotten in Gulfport, nor by the members of the Mississippi Assembly. There were a number of persons prayed through to victory in the revival services, as many as four in one service.

Miss Cove, from New England, was with us, representing the Woman's Missionary Society, and brought us a very inspiring message Sunday afternoon, also Rev. Mrs. Coleman from the Alabama District, was present and stirred our hearts with a gospel message. Rev. M. L. Garrett, from Nashville, Tenn., who has been pastor of the church in Hattiesburg since July, and Rev. Mrs. Gafford, recently from Texas, were received by transfer. Rev. R. H. M. Watson and Rev. M. E. Redford were elected Trustees of Trevecca College. A resolution was adopted authorizing the budgets to be paid monthly and sent to the Boards. Pastoral arrangements as follows:

Gulfport, N. O. Nabors; Hattiesburg, M. L. Garrett; Laurel, Florence A. Thornton; McComb, H. F. Tate; Brown's Chapel, J. M. Brown; Davis Chapel, J. G. Coleman; Rosebloom, V. L. Nabors; Columbus was left unsupplied. Rev. R. H. M. Watson was appointed District Superintendent and Rev. V. L. Nabors was elected Secretary-Treasurer. His address is Bruce, Miss. The General Board has now supplied the Mississippi District with a tent, and the prospects for the development of the work in Mississippi were never so bright as at present. All the assembly felt the good advice, instructions and stirring messages of Doctor Chapman had benefited us all.

REPORTER.

### ARKANSAS DISTRICT ASSEMBLY

The Twenty-first Assembly of the Arkansas District convened with the Church of the Nazarene at that thriving little college city of Searcy. General Superintendent Goodwin presided with his inimitable kind and fatherly, yet firm, efficient and dignified manner. The assembly was well attended by the people of the district, and several from other districts, namely, Superintendent Dees, of the Missouri District, Rev. A. J. Vallery of the Tennessee District and Rev. W. E. Burnett and family of the Louisiana District, who represented Rest Cottage, our home at Pilot Point, Texas.

Rev. D. S. Corlett, General Secretary of the General N. Y. P. S., was present with his usual enthusiasm for the work of the young people of our church. He added much to the report of the Com-

mittee on N. Y. P. S. Work. The young people of Arkansas accepted the challenge of the General Board to the General N. Y. P. S., and agreed to raise their quota of the \$100,000 for missions during the next quadrennium. Brother Corlett preached at one of the evening services, greatly to the inspiration and edification of all who heard him.

Rev. C. H. Wiman, Dean of Bethany-Peniel College, represented our good college at Bethany, and gave a masterly address on Christian education at the educational anniversary.

General Superintendent Goodwin spoke at the missionary anniversary, which was held on Friday evening. His message was full of soul-stirring information concerning the conditions, needs and opportunities in various fields. All were made to feel anew that divine command, "Go ye into all the world and preach the gospel to every creature."

The report of District Superintendent Oliver showed that there had been good progress made on the district notwithstanding the financial stress in some sections of the state. He was re-elected for the fourth consecutive time on the nominating ballot. His noble wife, Mrs. Anna L. Oliver, who is highly esteemed by all who know her, was re-elected Secretary-Treasurer of the District.

The closing day was a great day, with Dr. Goodwin preaching at the morning hour and again in the afternoon at the ordination service, when a class of three were ordained. Rev. John W. Oliver brought the closing message. There were a goodly number of bright professions throughout the assembly.

The good people of Searcy showed the assembly every courtesy in opening their homes, and on Sunday Rev. C. C. Cluck, Rev. J. A. White and Rev. L. Lee Gaines filled the pulpits of the two Presbyterian and First Methodist churches.

Last, but not least, the good pastor, Rev. Woodson, his wife and noble church did their part beautifully and efficiently in entertaining the assembly.

ASSEMBLY REPORTER.

### TREVECCA COLLEGE

Upon our arrival at Nashville, September 15, we found the Tennessee District Assembly in session and preparations being made for the opening of Trevecca College on the 18th. Dr. A. O. Henricks, who for the past two years had been president, but had resigned on account of his health, had made preparation for the opening. Dr. Henricks and Rev. H. H. Wise have done some hard work in lifting the college debt which was due to the erection of two new buildings in recent years.

Considering the agricultural conditions of the South, also the floods of the year, the enrollment is more than expected, in fact, there is an increase in enrollment; especially is this true in the college department. The indications are that we will have a further increase at the opening of the next quarter.

It was quite difficult for me to give up my place as pastor of First church, Los Angeles. I never expect to serve a people who will be better to me than the members of this great church. But feel-

ing that the greatest service I could give to our denomination would be to help train young men and women for future service in the church, I resigned as pastor and accepted again the place in Trevecca College which I held for over ten years. Then further, this great Southland is a field of opportunity for the Church of the Nazarene. With more than 90 per cent of the people American-born and around 96 per cent who believe in the inspiration of the Bible and who like to attend church, and also, with the erection of many factories and manufacturing plants and a general forward movement along all lines, we feel sure this is the opportune time for the Church of the Nazarene to get in on the ground floor. The South is rapidly coming to the front. With these great opportunities for the church before me I find myself hard at work at Trevecca.

Trevecca College no doubt is the key to the South for our denomination, but it too, I am afraid, like the Southland has not really been before our people in a way that they would know its worth. This institution founded by Rev. J. O. McClurkan has an unchallenged record for training Christian workers. Her students have gone into all parts of the world, filling responsible places for several different denominations and for the business and professional world until it can truly be said that "The sun never sets on Trevecca students."

C. E. HARDY.

### NORTHWEST IOWA ZONE RALLY, N. Y. P. S.

The Fifth Northwest Iowa Zone Rally was held at Sioux City, Iowa, October 12, 13 and 14. The rally was somewhat unusual for it was held in connection with the revival campaign conducted by Evangelists Allie and Emma Irick. The presence of our visiting young people was an inspiration to our church, and a great help in our revival efforts.

On Saturday afternoon, the service was entirely given over to the young people. Our zone president, Mr. M. R. Strong, presided. An excellent paper on "What Constitutes Success," by Ruby Hoifeldt of Missouri Valley was read and discussed. Miss Hoifeldt reminded us that victory, in all service, is won in secret beforehand, through prayer. A business session followed this service. A constitution was adopted and the following officers were elected:

President, Mrs. E. R. Borton, Council Bluffs; First Vice President, Rev. M. J. Jones, Sioux City; Second Vice President, Mr. M. R. Strong, Bronson; Secretary, Miss Lucille Kehrberg, Kingsley; Treasurer, Mr. Harland Kehrberg, Kingsley.

At 6:30 p. m. Sunday, Rev. Allie Irick addressed the young people, telling them of his trip around the world. A gracious evangelistic service followed, and a number of our young people found God.

We expect to hold our next rally at Council Bluffs.

M. BELLE LARSON, Reporter.

### HAMLIN DISTRICT ASSEMBLY

The Hamlin District Assembly convened this year in the beautiful city of Plainview, Texas. Plainview is a grow-

ing and hustling city of eight or ten thousand population. The sessions of the assembly were held in the First Church of the Nazarene. Rev. R. M. Hocker is the efficient pastor of the local church. He and his good people have built a commodious brick church with a full basement this year. We congratulate Rev. Hocker and his good church for this splendid achievement.

The assembly was preceded by the District N. Y. P. S. Convention. The first service of the convention was on Monday evening of October 29. The reports indicated that real progress had been made during the year. Rev. R. M. Hocker, the District President, was re-elected to fill this responsible position for the ensuing year. The convention will be held next year at Buffalo Gap, Texas.

The assembly opened on schedule time Wednesday morning at nine o'clock, with Dr. R. T. Williams, General Superintendent, in the chair. Dr. Williams brought words of greeting from the general church. Dr. Lipscomb, pastor of the First Methodist church, and president of the Ministerial Association, gave an address of welcome in behalf of the churches, and Dr. Williams responded with fitting words.

The thrilling reports from pastors and evangelists in which hundreds had been converted and united with the church showed that the district had a healthy growth during the year. Our school located at Hamlin, Texas, made gratifying progress under the wise and efficient leadership of Dr. B. F. Neely. The school was run this past year without a deficit. This speaks well for its economical management.

On Thursday afternoon Mrs. Fitkin of New York conducted a stirring missionary rally. Sister Fitkin gave a gripping message on her recent trip to Africa which lifted the eyes of the assembly to the perishing millions beyond. Then on Friday evening the service was in charge of J. P. and Minnie Roberts, superintendents of Rest Cottage, located at Pilot Point, Texas. Brother and Sister Roberts have skilfully and tactfully run this home for the past twenty years. The people of the assembly showed their love and appreciation of the home by placing more than \$500 in cash on the table in a great march offering.

The churches of the district hilariously assumed the responsibility of raising one dollar per member on the General Church Debt. The Hamlin District is for the general program of the church. We are one hundred per cent for the liquidation of our general debt on November 25.

Our good and highly appreciated District Superintendent, H. C. Cagle, gave his encouraging and uplifting report on Friday morning at ten o'clock. Brother Cagle has been the efficient Superintendent for the past two years. His report indicated much progress on every line during the year. Brother Cagle was re-elected on the informal ballot, which was made unanimous by the assembly.

Dr. Williams delivered a masterful discourse to a crowded house on Sunday morning. The ordination service was held after this message. There were seven elected to elder's orders, and three deaconesses were consecrated.

The spirit of the assembly was never better. There was no wire pulling, no friction. The holy oil of God was on the business machinery of the assembly. There was a spirit of unity and brotherly love throughout the sessions. Dr. Williams handled the business in a masterful way. Another indication of the spirit of the assembly was that only a few changes were made among the pastors.

There were a number of visitors from other districts. E. E. Hale, District Superintendent of the New Mexico District, A. L. Parrott, pastor from the Western Oklahoma District, J. T. Upchurch, F. E. Wiese from Arlington, M. V. Dillingham from Oklahoma, and D. Shelby Corlett from Dallas.

There were a number of seekers and happy finders during the assembly. Uncut messages were delivered by Dr. Williams, Dr. Neely, and W. B. Walker. Lon R. Woodrum, D. Shelby Corlett and others delivered special messages to the young people preceding the regular services each evening.

The local church and the city of Plainview gave us great entertainment, for which we are thankful and grateful in return. The assembly will meet with the Ft. Worth church in 1929.

W. B. WALKER, Reporter.

## CHURCH NEWS

PASTOR JAMES S. MOIR, SPRINGFIELD, MO.—"November 4 we closed a three weeks' meeting at the First Church of the Nazarene, with Rev. W. A. Menneke, our pastor at Halltown, as evangelist. Brother Menneke is a real man of God and preaches with power and unction. A good spirit prevailed, and attendance was good. Some were saved and sanctified. To God be all the glory. Our beloved District Superintendent, Rev. N. B. Herrell, was with us over the Sabbath and gave us three wonderful messages Sunday, and organized a Church of the Nazarene. We extend a cordial invitation to any of our brethren who may be passing through the city to make us a visit and help us push the work for the Lord in this place. You will find the pastor home at 738 West Elm St. We have a beautiful little church well located, bus passes the door every twenty minutes, also we are three blocks from a street car line with fifteen-minute service. The church is located on the corner of Broadway and Division streets."

LAFONTAINE, KANSAS—"Our revival here was held September 30 to Nov. 4, the pastor and wife in charge. Lafontaine is a small place, thoroughly churched, the Church of the Nazarene being the smallest, and being greatly opposed by the other churches makes it a peculiarly hard place to hold a revival. God gave us a revival in spite of it all. Seven souls prayed through, and five of these united with the church. All but one that were not members already became members and I think the other one will. There have been seven additions to the church since we came on the work the first of September. This victory has not been

won without fasting and prayer with much burden. I have not seen so much burden on a small church in a long time. It is the writer's conviction that if the pastor and people are willing to pay the price of a revival they can have it. The writer is also pastor at Elk City, Kansas, where we expect to hold a revival soon." —J. W. Cox, Pastor.

EVANGELIST W. P. JAY—"Have just closed a very successful revival with our pastor, Rev. C. W. Welts, at San Jose, Calif. We saw about seventy bow at the altar, counting them as they came, and most of them prayed through. They have a beautiful new church building, a fine pastor and his wife who have the work at heart, and know how to congenially labor with the evangelist. They have a fine Sunday school superintendent with every department in good running order, a wide awake leader for the young people of about twenty-five or more, and a number of old people that know how to pray heaven down. The pastor received a number of new members. Since our assembly in May, I have been engaged in evangelistic work, both for pastors and in new fields, resulting in the organizing of one church with twenty-four charter members, and the salvation of many souls. Am free to accept calls in any part of the United States. Address me at 1212 N. Sierra Bonita Ave., Pasadena, Calif."

WESLEYAN CHURCH, PROVIDENCE, R. I. —"We accepted the pastorate of this church just about a year ago, and God has enabled us to do an abiding work, we feel sure. The former pastor had resigned in the middle of the year, and they were without a pastor for several months, consequently the work was in bad shape in every way when we took hold, but feeling that the Lord was leading we went about our task with holy zeal and determination and much praying, and are quite pleased with the results we have had this year. Our Sunday night audiences have about tripled, the Sunday school doubled in enrollment and the finances are in fine shape. Our General Budget is overpaid, our District Budget, and all fiscal bills paid up to date. Best of all, we want to praise the Lord that we have made progress spiritually, yet there is much land ahead to be possessed. In this year we have had three revival meetings. The first one was held by Brother B. H. Haynie, and he did most excellent work. Haynie is among the best. In January we had Rev. E. E. Martin, our pastor from Worcester, Mass., whose labors among us were appreciated by us all. Then in March we had our good Superintendent, Rev. H. V. Miller, whose ministry was a benediction to all who heard him. We all love Brother Miller on this New England District; he is a genuine Christian gentleman, a prince in Israel. We have not regretted making the change in our work from the field of evangelism to the pastorate, and the fact is, we are quite delighted that we made the change, and, the Lord willing, we shall continue to shepherd the flock of God, for we love to preach the Word. We are finding that our singing is a

great asset to us and we can minister in the double capacity."—C. C. Rieberger, Pastor, 16 Armington, Ave.

DIAGONAL, IOWA—"We came on the field January 1, and found the old devil well fortified and ready to contest the field. During the year we have had as visitors the Devolls and the Chryslers who were former pastors. They brought us some inspiring messages in song and gospel, which blessed our souls. In June we called Lewis and Edythe Rice, to hold a meeting for three weeks. It was a hard fought battle from the beginning and there were not much visible results at the time, but the Rices preached the old-time gospel that saves a man from sin. God helped them and the old gospel plow was let down deep and some of the old hard-pan was broken up. Since then the Holy Ghost sunlight has been shining on it and we have been trying to do our best with Christ as our instructor to rake the ground good, and we have found several relics that were not buried out in the sea of forgetfulness. Glory to God! We are going to keep on raking. Our Young People's Society is moving forward, with God as their leader. Last evening at the monthly business meeting there were two young people prayed through to wonderful victory, followed by a great time of shouting. The young people have excavated the church basement and are ready to install the new furnace, which is a wonderful asset to our property. Our motto is: 'For we walk by faith, not by sight' (2 Cor. 5:7)." —Rev. Karl. L. Teisinger.

PASTOR T. W. STOFER, BRAZIL, INDIANA —"We have had two blessed years here, but we are looking forward to this one being far superior to the preceding ones. The financial condition of this church is considerably better. God is blessing and souls are getting to God. We just closed a two weeks' revival with Rev. S. D. Cox of Indianapolis, (former Superintendent of Michigan District) in which a number sought the Lord and found Him precious to their souls. Four adults united with the church the last night and more to follow. Meeting closed with a blaze of glory and victory. Of Brother Cox, I can say he is a sensible, safe evangelist and a forceful expounder of God's Word. He preaches the truth in such a way that men count the cost before coming to the altar, so that when they do kneel for prayer, you do not need to pump them to get them to God, they are sick enough to go right after it until they strike fire."

PASTOR A. L. ROACH, LAFAYETTE PARK CHURCH, ST. LOUIS, MO.—"Last night, November 4, we closed a two weeks' revival with Evangelist J. W. Lowman and wife, whose messages both in sermon and song, seemed to grip the hearts of the people and move them toward God. We give God all the glory for what has been done. The people here say it was the best revival they have ever had. We have never seen more old-time conviction, dying out and praying through. More than one hundred prayed through to definite victory, either for pardon or holi-



ness and sixty were received into the church with others to follow. About twenty-five were received into the N. Y. P. S., making a membership of about sixty and there were 257 in Sunday school last Sunday. The offering for the evangelist came easy, also pledges were made enough for the first payment on the new church and plans are being made to begin the erection of a basement church 46x75, of brick. We feel this is one of the greatest opportunities we have ever seen in the Nazarene movement. We have a fine Young People's Society and there were more young men and women saved in this revival than I have ever seen anywhere. They came by the carloads to the meeting until there was no more room. We believe the St. Louis churches are coming to the front."

MISSOURI VALLEY, IOWA—"A little over a year ago we received a call to the Church of the Nazarene in this place. After much prayer we decided the Lord would have us leave the evangelistic field and take this work here. The past year has been a blessed year for my wife and me. The Lord has helped us to move from a rented church building that we were using the first eight months of our stay here, into a beautiful little church of our own, on our own lot. Bless His name forever. We were forced to vacate the rented church on a thirty days' notice but God had something better for us, as He always does. The Lord is helping the Church of the Nazarene in this town and giving us the hearts of the people. Some splendid friends are looking our way and the Lord is putting us on the map in the Iowa District. Praise His name! Rev. C. Preston Roberts came to us on Sunday, October 7, and held our dedication service. He won the hearts of the people here and he brought us some wonderful messages. We need the prayers of God's people everywhere. We are expecting to remain here this year. We are looking and praying as we look and believing as we pray that God will make this year a greater year than even last year. We have property valued at about \$4,000 and the money is coming in to finish paying for it."—A. J. Kindred, Pastor.

JUNCTION CITY, KANSAS—"We are only a little over a year old and are making good progress in every way. Just closed a good meeting Sunday night with Evangelist Wear and wife. We did not see all the visible results we hoped to see but believe we have laid some good foundation stones for the future. Our Sunday school is making good progress under the leadership of our good superintendent, Brother H. O. Lytle. We truly feel that God has answered our prayers in sending us Brother Brannon as pastor. He truly is a man of prayer and has a vision and we are expecting great things for Junction City church."—Ed Peterson.

SPRING VALLEY, NEW YORK—"Last Sunday we closed a series of revival services with A. B. Carey evangelist and Brother H. Brown as song leader. Brother Brown is a wonderful song leader and his special songs were a great blessing

## FROM MICHIGAN DISTRICT

LANSING, MICH.

Lansing sends three hundred dollars through District Treasurer for church debt.—Church Treasurer.

PONTIAC, MICH.

We are all in love with our beloved church and all her program. We will do our very best for the Emancipation Debt by Nov. 25.—Pastor.

and inspiration to all services. God was with us in great power and blessed our souls. Brother Carey is a marvelous preacher and also a teacher. He has a way all his own in expounding the Scriptures. I am sure we all felt that we were further up the road and have a richer experience than before this great campaign. Brother Carey has such a simple and wonderful way of bringing out Bible truths that a child could understand. We did not have any converts but some of our own were gloriously sanctified, and the saints were built up in the most holy faith. Last Sunday night our pastor, Brother T. B. Greene, took three new members into the church, three young folks full of fire and the Holy Ghost. The ladies of the church are starting an afternoon prayermeeting, each Thursday afternoon from 2:30 to 3:30. We do not intend to let the revival spirit die down but are going to keep the revival fires still burning. Prayer is the key."—Mildred Smith, Reporter.

EVANGELIST P. A. DEAN—Just closed a very blessed meeting at Dallas, Wisconsin. Much time has been spent on this field to bring about this work, but the Lord graciously visited us and poured out His Spirit upon many souls. Many people came in from adjoining towns and through the country to help boost the revival along. The meeting closed on November 4, with a great interest shown by the people of the community. This work has already organized a large Sunday school and there will soon be a large organization here of good Nazarenes. Brother W. R. Taylor will stay on the field and take charge of the work. Brother A. J. Duke at Clam Falls, closed a very successful revival. The work is gaining and the prospects are good. Mrs. Julia Dean is taking care of the work at Ashland, while Mr. Dean is busy in the evangelistic work. She is doing good work there. Ashland is planning a revival meeting in the future. The New Richmond people are pressing the work there and are planning on a great revival in the near future. The Lord is keeping them looking for great things. The prospects for the coming year for Wisconsin along revival lines is the best in its history. A number of tent meetings are planned in 1929 and the calls for meetings are coming in. The campmeeting association is putting on the greatest campaign of its history. Our people are learning to pull together and Wisconsin fields are beginning to feel the unity of

the work. We are covering a large territory and expect to visit the fields new and old, put on as many revivals as possible. We desire your prayers for these needy fields."

PROVIDENCE, RHODE ISLAND—"Great missionary rally with Schmelenbachs and Moses Hagopian at the Wesleyan Church of the Nazarene, C. C. Rinebarger pastor. \$465 given in cash for a new car for Schmelenbachs. Church crowded."—H. V. Miller, District Superintendent.

PASTOR JESSE SOSBY, IRVINE, KY.—"Just closed a revival and we want to report victory. God in answer to prayer sent to us Evangelist Fred Corby. After two complete failures, by the help of God and the church, Brother Corby succeeded and several were saved and sanctified and the church wonderfully helped. Bought two lots and are planning to build right away. The church will call Brother Fred again in August, 1929."

PEORIA, ILLINOIS—"Closed meeting at Council Bluffs, Iowa, on November 4, Rev. E. R. Borton the good pastor. In thirteen days' meeting seventy-seven at the altar. Old-time confessions and restitution. One lady of seventy sought salvation first time; one age eighty-two, gloriously sanctified first time. Pastor stands by rugged gospel. Evangelist well cared for."—Edna Wells Hoke.

EVANGELIST C. D. FINCH—"Although I have not reported through the papers, during the past year, God has opened doors for nine mission, church and tent meetings continuing from ten days to five weeks. The precious pastors and with few exceptions the people of the congregations have encouraged us and supported us with their prayers. The Lord bless them. God has the record of the victories won. He shall have all the praise for every one of them. Marvelously has God-provided for the needs of our home. I appreciate the help of the holiness papers in listing me with other evangelists. I am ready to go anywhere God may lead. Address Box 154, Britton, Michigan."

PASTOR H. J. BEAVER, KENESAW, NEBR.—"God is with us and we are gaining ground. We had a ten days' meeting last spring with Rev. George Beirnes as evangelist. Several prayed through in this meeting. We enjoyed his ministry among us very much. October 28, we closed a splendid meeting with Professor and Mrs. R. F. Bridgewater as evangelists. The attendance was good and several prayed through to victory. We called them back for another meeting next year. Finances came easy. The pastor was given a good suit of clothes and his wife was presented a beautiful piece of dress goods. We have a very fine company of saints in this place. The Store House Tithing Band solves our financial problem. We pay all our obligations when due and usually have some left in the treasury. A beautiful spirit of harmony prevails in this church. We are going on for greater things."

DAYTON, OHIO.—"Parkview church closed a very fine three weeks' revival November 11. Evangelist G. Howard Rowe preached and labored effectively in the spirit. Salvation at nearly every service. Good class of members received. Church in a real spirit of prevailing prayer brought things to pass. All glory to Jesus."—W. R. Gilley, Pastor.

EVANGELIST GUSSIE MORRIS GILL—"I have been busy in revival work since resigning my pastorate last June. Have held meetings at Prescott and Batesville, Ark., where the battle was hard and the enemy strong, but some good work was done at both places. My next meeting was at Lamesa, Texas, Rev. Joe Stephens pastor, and Jack and Ruby Carter co-workers. There was good harmony and large crowds, with fine altar services. There were quite a few good professions and we received a fine class into the church. Then we moved to a new position on the field, Kingston, Okla., Rev. M. R. Archer and wife pastors, with a fine crowd of workers. We had victorious altar services, and a fine crowd came into the church. Then we again planted our battery against the enemy at Madill, Okla., where we had a real good meeting. At Hugo, Okla., we had a most blessed meeting, with Rev. A. L. James and wife as pastors. This was a stubborn battle, but some good victories were won, and we shall not forget soon our blessed fellowship and labors with this people. At this time we are in the midst of a good meeting with the Graham church of Graham, Calif. Rev. Felix and Nora Graham are the noble pastors of this good church. There have been a number of good professions, and the folks are getting blessed. We are expecting to see quite a number pray through here by the time we close out."

EVANGELIST JACK LINN AND WIFE—"Since we last reported to this paper God has led us and blessed us in the following meetings: Sanford, Ind., was the scene of a fierce but victorious battle. We began in a large tent, but bad weather and storm blew it down, and we had to go into the M. E. church. Brother and Sister Romey Marshall were with us in this meeting. Trophies were won for Jesus. Clay City, Ill., was the scene of the next meeting. We were with Rev. R. F. Purdue in the Methodist church, South. Rev. Miss Imogene Quinn was with us as a coworker. God signally blessed in this revival, and souls were saved, and believers sanctified and bodies healed. Next we were with the Church of the Nazarene at Chester, W. Va., Rev. J. F. Ward pastor. It would be difficult to find a greater pastor and a finer man with whom to work. God surely was with us in this meeting and the archives of glory will record the results. We always work with the children, and in this meeting one night we had more than fifty children under thirteen years of age. The Sunday school on the last Sunday found more present than at any previous time in the pastor's experience. At this writing we are in a meeting with the Volunteers of America at Grand Rapids, Mich. We are having blessed times in

the Lord. We expect to be in Florida after January 1. We covet the prayers of God's people."

EVANGELIST CLON C. BROWN—"The Lord is blessing our souls and labors for which we are grateful. Our first meeting this summer was with Brother A. L. Ford, pastor of First Church of the Nazarene of Richmond, Virginia. We were there over four Sundays and the Lord gave us a wonderful time. From here we went to Burlington, N. C. The battle was hot but there were about forty seekers. Our next stop was in Vass, N. C. with a tent. The Lord was in the meeting. About one hundred seekers and forty-four professions. Our next hop was to the Great Smokies in my home town. Souls found the Lord while the no-hellites raised a fuss. We then turned the nose of our Ford toward Troy, N. C. Brother O. L. Maish pastor of First Church of the Nazarene of Charlotte was in the midst of a glorious tent meeting when he was taken sick. He sent for us to finish the meeting. Several souls prayed through to victory. Brother Maish is a fine man with a fine church. We hold our membership in his church. We are now in a battle for souls with Brother E. C. Landes at Beulah Church of the Nazarene, Richmond, Va. Our address will be Troy, N. C., Box 54 until summer."

EVANGELIST E. C. TARVIN—"It has been some time since our last report to the HERALD OF HOLINESS, but we have been on the go for God, and He has been blessing. Our last meeting was with Rev. C. D. Taylor of Albany, Ky. They have recently purchased a beautiful church. This was the first meeting in their new building. God came upon the meeting from the very first and we had one of those old-time revivals, nearly one hundred, counting them as they came, knelt at the altar and many of them prayed through in the old-fashioned way. Some said this was one of the best revivals that Albany has had for years. At the close of the meeting we took a good class into the church with more to come. We go from here to Silver Grove, Ky., for a two week's meeting. We covet the prayers of the HERALD OF HOLINESS family."

CAMAS, WASHINGTON—"This church is enjoying what we believe and hope to be a mighty revival. Souls are beginning to come to the altar at the Sunday evening services. God is hearing and answering our prayers for a revival. Last Sunday evening the Holy Spirit came in mightily convicting power, 13 or 14 precious souls knelt at the altar, for purity or pardon. We are looking for greater things yet. Our church building is becoming too small for our Sunday school and congregations, so we have advertised our present property for sale, with the intention of buying another lot and building a larger church building. Our new pastors, Brother and Sister P. C. Thatcher are both good preachers. We are pushing the battle for souls and the extension of God's kingdom here in

Camas. Pray for us.—Roy Edwards, Reporter.

BRESEE AVENUE CHURCH, PASADENA, CALIFORNIA—"Since returning from our General Assembly, we have been having the rich blessing of the Lord on our church and work here. A wonderful spirit has been on the services through these months. The Lord has been blessing all departments of the church and nearly every week we have seen salvation at our altars. The attendance has been splendid and the Lord has met with His people from time to time. Some services have been glorious beyond description. The campmeeting was largely attended and many rich, inspiring messages and long altars filled, with the glory on in old campmeeting style. Pasadena College is enjoying its best year for many years, so they tell us. Fine spiritual student body, with increased attendance, often the chapel services are scenes of salvation and rejoicing as the Holy Spirit is poured out. We have the old college debt cut down to \$21,000 and if we can collect in the balance on our pledges we will rejoice in the wiping out of this long standing handicap. Pray to that end and pray. Amen. We just had a feast of good things in our church. Dave Hill, known as the converted 'Lumber Jack,' preached a week for us on 'God's Kind of Love.' We have never heard more Spirit-filled richer divine truths given under the anointing of the Spirit, than Brother Hill gave us. The story of his life given on Sunday afternoon to a great congregation was one of the most interesting and inspiring messages we ever listened to, magnifying the powers of God to save and use and bless. Personally we are enjoying laboring for the Master. His rich blessings are ours, we have been having some wonderful seasons of prayer and we feel like pushing this glorious work, till the King comes. Glory."—Jim Short, Pastor.

SAN JOSE, CALIFORNIA—"We have just closed a very successful revival campaign with Evangelist W. P. Jay of Pasadena, who for three weeks preached the old-time gospel with unction which brought results. There were about seventy seekers at the altar, several came more than once but almost all got through to real victory. We have now been pastor of this church a year and we have had a constant revival spirit with seekers almost every week and Brother Jay gave us a new start and we expect to keep the revival going. Our young people are a mighty factor in pushing the work, praying around the altar with, and like the old-time saints, and are successful in leading people to the altar. We have a contest on among the Sunday school children and results are beginning to be manifested by an increase of attendance. Our beautiful new church is beginning to lose the feeling of stiffness to us, and the freedom we felt in the old structure is returning and has come to stay and we ought to double our membership this year. Evangelist O. B. Ong expects to be with us for a meeting early in December and we look for a great meeting."—C. W. Welts, Pastor.



MEMPHIS, TEXAS—"Just closed a splendid revival with Rev. John Hasley of Hominy, Oklahoma. Rosco C. Carrell of Ada, Okla., pianist, and Jack and Ruby Carter of Peniel, Texas, singing. Nine adults came into the church. Budget in full for the year with bills paid to date. Evangelists did fine work, leaving church in good condition and outlook bright."  
—M. M. Short, Pastor.

PASTOR F. H. BELDEN, LOCKLAND, OHIO—"We took up our work here September 9. This is a fine people with a great heart and there should and will be a great church here. We have held a two weeks' meeting, doing the preaching ourselves, since coming here. The Misses Lola Young and Louise Cornell of Columbus, Ohio, did the special singing and to say the least, it was well done. These are the highest type of young women and proved a blessing to the church and friends. A Sunday school rally was put on by the girls the last Sunday. All previous records were broken. One hundred and seventy were on time with one hundred and ninety-two present for classes. Our building is small so plans are being laid for a great tabernacle campaign next summer. A large tabernacle will be erected and we will worship in it all summer. The Rev. G. Howard Rowe and the Misses Young and Cornell are engaged for the spring meeting. We have God's promises and by His help we intend to step out for the cause of God and holiness. May God bless our friends everywhere. Pray for us."

NORRISTOWN, PA.—"Just closed a very successful revival with Evangelist Aug. N. Nilson. It is one of those old-fashioned revivals which one can never forget; for God appeared on the scene, and prayer lists were revised, as names there long inscribed were written down in glory, and the saints joined in praise to our wonderful Savior. Sinners were saved, backsliders reclaimed, and believers gloriously sanctified. The devil, as always, was on hand to keep some of the soldiers from the battlefield, some being quarantined, while others were on the sick list, but God's purpose was not defeated, and we are still praising Him for victory. We are planning for another midwinter revival, and still another in May. Brother Nilson is a man of earnest prayer, and comes with a message fresh from the throne of grace. His preaching is of the rugged, John-the-Baptist type; God warms the hearts of the people, and they become Christians of the sincere type. We expect to receive several members into the church shortly. Brother Maybury, our District Superintendent, visited the church following the revival. We discussed the matter of a permanent house of worship at the board meeting Saturday evening, which was followed on Sunday by a stirring message from Luke 6:38 and just eleven hundred dollars was raised in pledges to be paid in one year. God is with us, and we dare to trust Him."  
—E. E. Grosse, Pastor.

BETHANY, OKLAHOMA—"We have just called our pastor, Rev. A. L. Parrott, to serve us through the year 1930, which

will make his seventh year here—an indication of the esteem in which we hold him. To say that this has been the best year in the history of our church, is stating a fact. Almost the entire membership of 825 are tithers—storehouse tithers. The plate offerings average over \$400 a Sunday. Drives or collections for the budget are unknown with us, yet the full budget, local, district and general, never fails to be met. The close connection between our local church and Bethany-Peniel College gives our membership the privilege of lifting a large share in the burdens of the college. As God has promised an open heaven to those who would honor Him with their tithes, it is no surprise that He has given us an almost unbroken stream of salvation in our Sunday services. Ours being the only church in this town of over 2,000 people, the pastoral work is of necessity heavy. Professor Wiman, Dean of the College, and Director of Religious Education in the church school, is our able assistant pastor this year. Our Sunday school, under his wise direction, is being thoroughly organized, and we hope for it to become a model Nazarene Sunday school. Our pastors are stressing missions, and as a result several classes are each assuming support of workers on the foreign fields, in addition to our regular offerings. The secret of God's blessing upon Bethany church and school and community, is, "all with one accord in one place" exemplifying the blessed Holy Ghost baptism."  
—Reporter.

EAST LIVERPOOL, OHIO—"We have just closed a good revival campaign with Rev. Howard Sweeten of Ashley, Ill., as the evangelist. His work was of high order and the Lord put his seal on his ministry until a large number were found at the altar seeking the Lord. The people were unanimous in declaring their appreciation for the great and good messages brought to us by the Lord's servant. The church was blessed in having seekers and the membership was greatly helped and edified under the clear gospel preaching brought to us night after night. Twelve persons joined the church and a nice list of subscriptions was received for the HERALD OF HOLINESS. Finances came easy and we were all happy. The Sunday school under the wise leadership of Emma Durbin had an average for the month of October of 456. The budget is overpaid to date and we will go over the top on Nov. 25, in raising our share of the General Debt. This church overpaid on the campaign last Christmas for the same cause; however, we are glad to help finish the job at this time. We consider the burden of the General Church our burden. Financial condition of the church was never better, unity prevails among the entire membership, we are blessed and contented in the Church of the Nazarene, so glad we are one of them. Glory!"  
—O. L. Benedum, Pastor.

HENRYETTA, OKLAHOMA—"Sunday Nov. 4, was the beginning day of our sixth year as pastor with this wonderful people. We closed the assembly year with all apportionments paid in full. We can

truly say that it has been the best of the five years we have been here. Our Sunday school had an average attendance for fifty-six Sundays of 351, giving us an average increase of 141 for the year. Our newly elected Sunday school superintendent, W. R. Stewart, is starting off well and we are sure we will have a great year with our Sunday school. All departments of the church are moving well—the Y. P. S. with W. F. Blankenship as president, Intermediate Society with Mrs. J. C. Sandlin as president, Junior society with Mrs. Esta Radebaugh as president, also our W. F. M. S., with our newly elected president Mrs. W. J. Aycock. We closed our assembly year with a great revival with Rev. Bona Fleming as evangelist, and truly Brother Fleming was the man for the hour. He has a message for the lost that is evidently convincing. Our church was filled most of the time to its capacity; the altar was lined night after night with seekers and the most of them found God. We took sixteen fine people into the church at the close of the meeting."  
—G. H. Harmon, Pastor.

SPOKANE, WASHINGTON, FIRST CHURCH—"October 31 marked the closing of one of the most gracious revivals ever conducted in First church, Spokane. Rev. and Mrs. Earle F. Wilde were the workers and they labored most valiantly and untiringly throughout. I do not know just at this time as I have not had time to check over the list of converts (being called to Nampa in the interest of our college debt) but I think I am safe in saying there were between one hundred and fifty and two hundred seekers, the most of whom were happy finders. Thirty-four new members were received into the church during the campaign. One Sunday has passed, since the meeting, which was marked by the manifest presence of the Holy Spirit. There were seven professions and three more fine people came into the church. The last Sunday of the revival Brother Wilde presented in a very lucid manner the remainder of the new church debt that had not been underwritten and in a few moments received \$2,520. A love offering was taken on Friday night for Mrs. Wallin as an expression of appreciation of her services as pianist. This she greatly appreciated. The finances of the campaign were handled privately and to the full satisfaction of all. The Wildes are wonderful collaborators. We baptized twenty by immersion the last Sabbath with hundreds present. The first Sunday of the campaign was rally day for the Sunday school. Brother True, the efficient superintendent, had arranged a nice promotion program. There were 425 present. We are in our seventh year as pastor of this splendid people and God is giving us victory all alone the line, for which we humbly praise Him. All departments of the church are doing good work."  
—Henry B. Wallin, Pastor.

EVANGELIST P. P. BELEW—"My last meeting was with our church in St. Paul, Minn., Rev. Ben Mathisen and his wife are pastors of this church. This was generally conceded to be the best meeting that our church there had experienced.

Mrs. Letb Anderson, of Minneapolis, did good solo work in the meeting. The evangelist was treated royally by the pastors and the church and requested to return for a tent campaign. While in this meeting we were permitted to meet a number of the pastors of the district. Our fellowship with them was delightful and blessed. We are now at home in Olivet, Ill., with our family a few days before leaving again for the field."

**BLUFFTON, INDIANA**—"Recently we closed a good revival with Rev. H. N. Dickerson of Ashland, Ky., as evangelist. Conscientiously, we can say that Brother Dickerson is an unusual evangelist. He captured the hearts of the people in Bluffton with his sound, sane, sensible Bible preaching. Souls were saved in this revival who had gone through meeting after meeting untouched. This is our second year at Bluffton which we are anticipating to be the best. Our regular services have been times of refreshing and victory. God has been smiling upon us with approval, and the end is not yet, praise the Lord. Our Sunday school is still on the upgrade. We were made to rejoice a few Sundays ago when the record of the regular attendance in the history of the church was broken. We are planning on doing something this year that the church has not done for a good while and that is to raise the General and District Budgets in full. We have already taken pledges for the full amount which is to be paid monthly. Praise the Lord. We have made up our mind that we shall raise the budgets if we don't raise anything else. Pray for us."—C. W. Henderson, Pastor.

**PASTOR L. E. GRATTAN, GREELEY, COLO.**—"Oct. 21 marked the close of a series of revival services with Rev. W. R. Cain of Wichita, Kansas, as evangelist. Brother Cain preaches the old-fashioned gospel of two works of grace and holds the standard high, but not too high. He is not as anxious as some to count large numbers of seekers but wants hungry folks to come and pray through. This is our second meeting with Brother Cain and we shall be glad to have him with us again. He assisted the writer when we were pastor at Kirk, Colo., some years ago. Brother Cain preaches, sings special songs, plays the cornet, piano, guitar and I don't know what else. Some real victories were gained. There were about forty-five at the altar. Mrs. Corinne Williams, of Denver, came for the meetings and rendered valuable assistance with her solos. Mrs. Williams has a beautiful contralto voice."

**EVANGELIST W. L. SHELLE**—"God is good to us these days. We had a great revival at Safety Harbor, Fla., where seventy persons bowed at the altar and thirty claimed to get what they came for; many of this number entered the experience of sanctification. This is the second meeting for us in this little city on the bay. Our Sister Bardwell was here about eighteen months ago and held a meeting out of which a small organization of the Church of the Nazarene was effected, and they have held on and struggled for ex-

istence and now God is rewarding them for their faithfulness and adding a few to their number as some have already united with us and more to be received as the result of this meeting. God has graciously blessed us in preaching His Word and we are convinced more than ever that He will put His seal upon the truth if we preach it. Our collaborer, Brother Horace Brooker, has given good service at the piano and in special solos, and preached a few times for us. Brother Brooker has the misfortune to be blind but he knows the piano and guitar and enjoys laboring in the battle of the Lord. He is traveling with me now and we go next to Ft. Lauderdale, Fla., for a meeting in our church there. Those desiring our services for revivals may address me at Ft. Lauderdale, Fla., after November 14. We are open for calls anywhere. After years of pastoral service God has seen fit to put me back into the field again and is stamping His approval upon my ministry. The days of shouting are not gone. We have been blessed in this meeting with the victorious shouts of the saints and seekers striking fire and coming through in the good old way. Pray for us at Ft. Lauderdale as our church there is in a struggle and our good pastor, Brother Chilton, wants a revival that will reach the people for God and we are laboring to that end. Our permanent address is Tampa, Fla., General Delivery, but mail addressed to me at Ft. Lauderdale now will reach me quicker."

**AKRON, OHIO**—"Sunday evening, November 11, we closed a great revival meeting with the crowning message and service, fifty or more seekers at the altar. Rev. B. H. Haynie, evangelist, preached with great unction and power. Two hundred seekers. Thirty new members since May. Others looking our way. Rev. Haynie's doctrinal preaching was blessed of God. Pastor and people greatly encouraged. We have caught the vision—look for a great church in Kenmore, Ohio. Many subscriptions to *HERALD OF HOLINESS*. Finances came easily and plentifully. Both evangelist and church amply provided for."—H. Harold Davis, Pastor.

**SONG EVANGELIST MISS ESSIE MORRIS**—"This is the first time in my life and since I have been a Nazarene I have ever reported through the paper, but I felt that my friends everywhere would like to hear from me since I dropped out of the evangelistic field so suddenly. I had one of the greatest years of my life in Bethany-Peniel College, Bethany, Okla., as dean of the girls. God surely put me in this place and of course in

His will I have been happy. I have been here now one year and two months. Jesus sweetly saves and sanctifies. I had one meeting last summer and expect to be out all next summer. I am now open for calls anywhere the Lord wants me next summer. Pray for me as I have a very responsible place. I have such a lovely bunch of girls, and my heart is wrapped up in them. The Lord is blessing us good here at Bethany-Peniel College, for which we praise Him. Thank God the fire still burns in my soul, and I have victory right now."

**MALDEN, MASS.**—"Have resigned as pastor of the church here to take effect January first. Now making up slate for revivals and week end missionary conventions. Greatly burdened to return to India. Pray with us to that end. Our address is Eight High Street, Malden, Mass."—K. Hawley Jackson.

**EVANGELISTS J. A. DOOLEY AND WITT, MINNEAPOLIS, MINN.**—"God is blessing us in soul and body and we are still preaching holiness. This is our twenty-sixth year as residents of this city, to keep a mission open every night, which costs about \$200 a month. We solicit no money, we have no budget, but pray to God and He has never failed us. In all these years we have been able to pay all rents in advance. We were called to the Wisconsin State Camp, and for nine days with four meetings a day the power of God rested on the camp. Sinners were saved and believers sanctified wholly."

**EVANGELIST ELWOOD TAYLOR**—"Since our last report we have had several revivals. At the Calamine, Ark., camp it was estimated that we had five thousand on the ground the last Sunday, and God gave many souls praying through to pardon or purity. Rev. Lee Hill as evangelist and E. C. Milby as singer were my collaborators in the camp. Our next revival was with Brother Tom Mason at Lexington, Ky. Here God gave us a great revival and many souls in the fountain. The meeting broke through and the pastor continued the meeting after we had to leave. Brother and Sister Mason surely have a great church. There is beautiful harmony and they are well liked by their people. We went next to Georgetown, Ky., where he held a meeting with Brother and Sister Shouley, our new pastors, and their good people. God uncovered sin and folks confessed and made wrongs right and the break came in a wonderful way and the pastor carried the meeting on for a week after we left. We are now in Syracuse, N. Y. with Brother and Sister A. R. Brooke in a revival and we are getting a fine start and are expecting God to defeat the devil and give great victory. God is surely blessing Brother and Sister Brooke here. We go next to Middleport, Ohio. Pray for us as we go on with the battle."

**SONG EVANGELISTS JOHN AND BEULAH KNIGHT**—"We have been privileged to work almost all summer with our District Superintendent and District Evangelist, Rev. and Mrs. H. C. Cagle. In July we

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went to Kelly church, for ten days' revival, where God came in mighty power to save and sanctify, about twenty-five found God in the old-fashioned way. From there we went to Corn Valley where Rev. O. C. Evans is pastor. Here the Lord gave us victory from the very first. Our next place was at Merkel, Miss Leona Forbes pastor. People prayed through until there were thirty-five who found pardon or purity and eighteen united with the church. Our next stop was out on the beautiful central plains with the Center View church where Rev. W. B. Howard is pastor. This is a young church, yet the Lord gave victory and I think there were eighteen who found God precious to their hearts and two young boys answered the call to preach. We next went to Stamford where the Lord opened the windows of heaven on us, fifty-five professions were made, and twenty-nine united with the church. Rev. L. H. Clegg is the pastor. We next were at Big Spring where we have a young church. We found a very needy field and hungry people. We were under a tent and it was too cold for the folks to come so we had only five to pray through and one joined the church. Rev. T. M. Scott was the evangelist and he did some great preaching. We are now slating up for spring and summer meetings. Those desiring our services may address us Mineral Wells, Texas, Box 422."

CURTIS, NEBRASKA—"Midyear convention on, District Superintendent Cooper presiding. Good attendance, great grace upon the people. The spirit of unity and love prevails. Excellent papers, lively and interesting discussions, inspirational singing, good preaching, some praying through. Neva Lane, Rev. Robert Ingram and wife on hand for great Missionary Rally.—Mrs. H. J. Beaver.

ASHLAND, KENTUCKY—"Closed revival with Chicago First church, making our third revival during the past four years with this great church and pastor, W. G. Schurman. A goodly number sought and found the Lord. Amongst this number, four Catholics and a Jew. Fine class united with the church."—John and Bona Fleming.

## DEATHS

METCALF—Frances Lorone, daughter beloved of Mr. and Mrs. Reuben Metcalf, born at Florence, Alabama, September 5, 1919, passed away from this life in her late home at 3031 Welser Ave., Kenmore, Ohio, Friday, Sept. 14, 1928. Note the unusual in her wonderful life: She was born on Friday, took sick on Friday and died on Friday. Born in the year of 1919, born in the 19th month and departed this life in the 19th month and was exactly 9 years and 9 days old. Her early death was caused by valvular heart trouble terminating in bronchial pneumonia. Mourning their loss are the parents and two sisters, Sammie Louise and Gladys Elaine Metcalf. Also grandmother, Mrs. P. A. Dean Metcalf of Arlton, Ala., and grandparents, Mr. and Mrs. Richards of Altha, Florida. Frances was a blessed child, loving her Savior passionately and devotedly and was the joy of the family.

Though so young she was quite conscious of the fact that she was soon going to leave this world. In her last moments she pled to be taken saying, "O Lord, come and take me out of all my troubles." The Lord answered, for she fell asleep in the arms of her youngest aunt, Mrs. Alice Metcalf. Immediately the whole family surviving became most ardent members of the Church of the Nazarene in Kenmore. Her impressive funeral was held Monday afternoon, Sept. 17, at the home, conducted by the pastor of the Kenmore First Church of the Nazarene, and her body laid to rest in the Lakewood Cemetery not far distant.—H. Harold Davis, Pastor.

BURGER—Brother R. N. Burger passed to his reward Sunday, October 28, at the Greeley Hospital. He was injured on his son's motorcycle Monday, the 22nd, and infection set in almost at once. He was taken to the hospital on Saturday but was past earthly help. His last words were, "Jesus is coming." Brother Burger was born in Pennsylvania and was saved when a boy of twelve and sanctified the same year. He was at one time a member of the Holiness Christian church but for many years has been a true Nazarene. He leaves his wife and four children, one sister and six brothers to mourn. Heaven has gained another inhabitant but the church here has lost a faithful member. The will of the Lord be done. Funeral services were held from the church here, Tuesday Oct. 30. Several visiting pastors were present and friends sent many beautiful flowers.—L. E. Grattan, Pastor.

SMITH—Mrs. Dorcas Jane Crenshaw Smith was born in Pendleton, South Carolina, June 17, 1836. She departed this life October 19, 1928, at the age of 91 years, four months and two days. Sister Smith was married to R. D. Smith in 1850 and they lived happily together until death called Brother Smith home about fourteen years ago. Eight children, five boys and three girls were born to bless the home of Brother and Sister Smith. These eight children are all living. Among the other descendants there are 67 grandchildren, 98 great-grandchildren, and 14 great-great-grandchildren, making a total of 177 living descendants. These plus the 14 descendants who have already answered the summons from the other world make a total of 192. Grandma Smith gave her heart to God at the age of fourteen and united with the Methodist church. At the close of the Civil War she cast her lot with the southern branch of said church. Thirty years ago Sister Smith was sanctified and from that time on she has been identified with the holiness people. Ten years ago she came to Bethany and united with the Church of the Nazarene. She was a consistent member of the local church until the time of her death. We will miss her and her large family will mourn her loss and yet we

recognize that our loss is heaven's gain. "Blessed are the dead that die in the Lord."—A. L. Parrott, Pastor.

SAVAGE—Mrs. Mary E. Savage fell asleep in Jesus September 19, 1928, at the home of her daughter, Mrs. Lily B. Shartzer, Hutton, Md. Mother Savage was left a widow at the age of thirty-

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nine, with five little children depending on her for support. Though the care of her young family was great, yet even the hardships seemed a joy for her. She often said, "It isn't hard to work for those we love." She gave her heart to God at an early age and was instrumental in leading her parents to God. She also directed her family in the ways of God. She loved the church and always took an active part in the services, being particularly interested in the work of the Sunday school. It was the earnest prayer of Mother Savago that God might give her "a peaceful hour in which to die." Her prayer was granted, for in perfect peace she closed her eyes in death and a smile lingered on her face in testimony of her peaceful departure.

**HOUSE**—Brother J. R. House, who was a faithful member of the Church of the Nazarene at Beebe, Arkansas, passed to his reward in March, 1928. Brother House was a devoted husband, proving his fidelity by taking care of the home while his faithful wife, who is a Nazarene preacher, went out to the poor, neglected places to preach the gospel. When her work failed to support her he cheerfully sent her help from home. He left this world with the testimony, "I am going to be with Jesus."—C. R. Brightwell, Pastor.

**FISHER**—Sister Gladys Fisher, born at Defiance, Ohio, Nov. 9, 1895, daughter of Howard and Eliza Stininger, married to C. W. Fisher Nov. 29, 1917, died October 26, 1928. Sister Fisher was a faithful member of the Church of the Nazarene at Beebe, Ark., for more than fifteen years and always loyal to her pastor. Her strong fortress was her secret prayer life, and her place can never be filled.—C. R. Brightwell, Pastor.

## WANTS

**NEW MUSIC**—"That Wonderful Face," 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.

Our hearts were much grieved at the sudden death of Mrs. Charlie Fisher which occurred Thursday morning, October 25, at Beebe, Arkansas. I have been a close friend of Mrs. Fisher for nearly fifteen years, and I can say as the poet, "To know her is to love her." Her winsome personality won her friends wherever she went. She was a loving mother, a faithful wife and a devoted friend. In Sunday school work and other work requiring Christian leadership she was alert and active. Her Christian influence and service were forcibly felt and greatly appreciated by those among whom she worked. She has been a member of the Church of the Nazarene here for fifteen years. She is better known to our **HERALD OF HOLINESS** readers as Miss Gladys Steininger. We do not understand why this noble young woman's life was cut off in the bloom of life, but He who doeth all things well knoweth best. She leaves a husband, four children, a mother, one sister, four brothers and a host of friends to mourn her death.—Mrs. Mabel Montgomery.

**GOODE**—Donald Clarke Good, youngest son of Mr. and Mrs. L. E. Goode, Bloomfield, Iowa, was born in Bloomfield, Iowa, Aug. 20, 1916, and went to his heavenly home on Oct. 26, 1928, age 13 years 2 months and 6 days. Donald was the youngest of a family of fifteen children, two brothers and two sisters having gone on before him while in their childhood. He leaves to mourn his departure a father and mother, seven brothers and three sisters—Mrs. Desale Shields of Bloomfield; Dorace and Dillmer of Des Moines; Mrs. Dimple Campbell of Des Moines; Mrs. Dortha Peters of Olivet, Ill.; Dewey, Dale, Doran, Dean and DeWitt of Bloomfield, and a large circle of relatives and friends. He was taken to the Ottumwa Hospital on Oct. 19, and was operated on for appendicitis. It proved to be a serious case and peritonitis set in and from that to erysipelas. He had a good constitution, put up a hard physical fight, but in just one week was compelled to give up the struggle. He was a regular attendant at Sunday school, prayermeeting and preaching services. In giving expression to whom he loved best, he said he loved Jesus better than anybody. Because of the limited seating capacity of the Church of the Nazarene, the

funeral was held at the M. E. church conducted by Rev. D. W. and Amy Dobson.

## ANNOUNCEMENTS

**NOTICE**—Brother A. J. Smith, missionary from China, will be available for missionary meetings, conventions or revivals in Washington, Oregon, and Idaho after December 1. He will go to any church large or small.—J. G. Morrison, General Missionary Secretary.

**NOTICE**—After severe physical affliction lasting several months, I am now able to do some preaching, and am ready to assist in conventions, supply pulpits, preach in missions, or wherever the way opens. Later in the winter I hope to be able to do active evangelistic work. I want to devote my time next spring and summer to evangelistic work in the middle states, so let us arrange now for camp and other meetings. I would especially like to have several meetings in Indiana. I have had years of experience as pastor and evangelist and preach nothing but old-time holiness. My permanent address is 268 East Central Ave., Sierra Madre, Calif.—J. F. Harvey.

**NOTICE**—The Indianapolis District will hold its Annual District Convention with our church at Richmond, Ind., March 6 to 10. General Superintendent Williams has been engaged as special worker. Let every church and pastor arrange their revival meetings as far as possible so that they will not conflict.—C. J. Quinn, District Superintendent.

**NOTICE**—On account of my wife having to undergo a critical surgical operation I was obliged to cancel dates for fall meetings. However, she is now home from the hospital and sufficiently recovered for me to be afield again. Persons desiring to correspond with me relative to dates should address me at 1350 Grace Ave., Cincinnati, Ohio.—J. L. Glascock.

**NOTICE**—Iowa District—Midwinter conventions, embracing all the departments of the church, at Des Moines, Iowa, Dec. 27 to 31. All evening services will be given primarily to evangelism. Acting District Superintendent C. P. Roberts will be in charge. Dr. and Mrs. E. P. Ellyson will be special workers. The Des Moines church will furnish meals for \$1.00 per day during the convention. All pastors are requested to send in the number from their churches who will be present to Rev. J. P. Ingle, 610 Forest Ave., Des Moines, Iowa. Programs will be mailed to each church soon.—R. J. Richards, Secretary of Convention Committee.

**NOTICE**—We have open dates from Nov. 16 until Christmas. Anyone desiring our services for a meeting can reach us at 419 Taylor St., Topeka, Kansas.—Wear Evangelistic Party.

**NOTICE**—Holiness people who may be planning to spend the winter in Florida are urged to attend the winter camp-meeting at Kinsey, Ala. The date is Dec. 30 to Jan. 7. Rev. Jack Linn and wife are the evangelists. Kinsey is situated between Dothan, Ala., and Headland, Ala., and is twenty-four miles from Florida and sixteen miles from Georgia. For further information write C. J. Hammitt, Secretary, R. 6, Dothan, Ala.

**SPECIAL REQUEST FOR PRAYER**—A small band of Nazarenes are building a church

# SANCTIFICATION

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Dr. Williams

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at Yuba City, Calif., and ask your prayers. This is the only Church of the Nazarene for two large towns. We are small but undertaking big things for our King.—L. A. VanKirk.

NOTICE—Because of a cancelled engagement we are open for a meeting, Dec. 2 to 23. We sing and play and conduct children's meetings.—Mr. and Mrs. Paul White (the Musical Whites), Box 204, Highland Park, Ill.

### SLATE OF MISSIONARY CONVENTIONS

J. G. MORRISON,

General Missionary Secretary

Indianapolis.....Nov. 21-23  
Mt. Vernon, Ohio.....Dec. 2-8  
Middletown, Ohio.....Dec. 2-8  
Woodlawn Church, Chicago...Dec. 9-11  
Racine, Wis.....Dec. 12-15  
Pontiac, Mich.....Dec. 24-25  
Caro, Mich.....Dec. 26-27  
Grand Rapids, Mich.....Dec. 28-29

### PASTORAL ARRANGEMENTS

#### Dallas District

DISTRICT SUPERINTENDENT—Rev. I. M. Ellis, Dallas, Texas.  
DISTRICT SECRETARY—W. D. McGraw, Jr., 375 Madison St., Beaumont, Texas.  
DISTRICT SECRETARY—W. D. McGraw, Jr., 375 Madison St., Beaumont, Texas.  
PASTORS—Avenue, S. B. Henry; Beaumont, W. D. McGraw; Bonham, J. O. Davis; Corsicana, James F. Aaron; Dallas Central, R. M. Parks; Dallas First, Lewis T. Corlett; Denison, B. A. and Mrs. Fox; Eaton, to be supplied; Gause, to be supplied; Houston, J. Erben Moore; Lufkin, M. W. Burgess; Majors, M. P. Nations; McKinney, J. A. Sharp; Nacogdoches, W. H. Ellis; Orange, R. A. and Mrs. McCormick; Peniel, W. F. Farmer; Port Arthur, S. W. Hampton; Sherman, S. M. King; Sulphur Springs, J. E. Williamson; Texarkana, B. K. Blerer; Tyler, B. F. Nowlin; Wolf City, to be supplied; Milano, to be supplied; Ash Grove, Shilo, supplied by E. P. Akin; Bivins, Oak Grove, R. H. Moore; Blossom, Paris, T. W. Cummings; Cedar Hill, Rockey Point, S. C. Bozarth; Cedar Mills, Independence, P. E. Dickerson; Cuileoka, Valdosta, Mt. Pisgah, C. W. Johnson; Grand Saline, Alba, L. E. and Mrs. Cellan; Halesboro, McCrury; Manchester, W. J. Campbell; Johnson Chapel, Martin Chapel, Lively Chapel, C. A. Alexander; Mt. Hope, New Home, Pleasant Grove, J. C. Williams; Whitesboro, Union Grove, J. W. Goodwin; Galveston Mission Station, Mrs. Lila G. Chestnut.

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DISTRICT SUPERINTENDENT—Rev. J. E. Gaar, Jasper, Ala.  
DISTRICT SECRETARY—Rev. C. C. Butler, Jasper, Ala.  
DISTRICT TREASURER—Rev. R. S. Rushing, 1818 Alabama Ave., Selma, Ala.  
PASTORS—Alabama City, J. M. Kemp; Alexander City, Sylvauga, Harvey Standley; Deulah Heights, Pine Grove, Shady Grove, to be supplied; Bessemer, C. H. Lancaster; Birmingham, C. C. White; Calera, Miss Ruth Coleman; Brewton, G. W. Walls; Carbon Hill, Firm Foundation, John Miller; Cordova, P. M. Covington; Cullman, Shilo, White City, Mt. Zion, I. E. Johnson; Dora, Parrish, G. L. Studdard; Excel, M. J. Johnson; Fairfax, H. A. Forester; Florence, J. W. Heathcock; Giant Oak, Sulphur Springs, Lockhart, L. M. Blackburn; Haleyville, Natural Bridge, Newton Evans; Hartselle, J. C. Turk; Holton Heights, Townley, W. R. Platt and wife; Huntsville, to be supplied; Hickory Grove, Nazarene Chapel, W. L. Thompson; Jasper, J. A. Manasco; Manchester, to be supplied; Mt. Peniel, J. A. Massey; Nauvoo, Sardis, Snoddy Chapel, J. W. Chambers; Pensacola, J.

A. Collier and wife; Phenix City, Miss Alice Hawkins; Pine Forest, Enoch Johnson; Robertsdale, New Providence, New Home, A. C. Watson; Selma, Calvert, R. S. Rushing; Tuscaloosa, J. D. Reid, supply; Union Hill, A. J. Arnold, supply.

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DISTRICT SUPERINTENDENT—Rev. S. H. Owens, Ada, Okla.  
DISTRICT SECRETARY AND TREASURER—Rev. W. H. Barlow, Hominy, Okla.  
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Elbert Dodd; Dewey, Chas. E. Smith; Durant, J. F. Babb; Fillmore, R. E. Kimbrough; Friendship, to be supplied; Harrah, G. W. Dorris; Henryetta, G. H. Harmon; Holdenville, C. C. Johnson; Hominy, W. H. Barlow; Hugo, A. L. James; Idabel, R. F. Harris; Kingston, to be supplied; Kenefic, to be supplied; Konawa, Andy Green; Lula, to be supplied; Lyman, Mark Whitney; Madill, W. M. Carter; McAlester, Della Kepingler; Muskogee, Thomas Starnes; Newburg, E. M. West; Okemah, C. W. Parnell; Okmulgee, to be supplied; Oolagah, W. F. Hurst; Osage, R. E. Gray; Paw Paw, Ethel Barham; Platt, to be supplied; Potomac, W. S. Harmon; Ravla, Deltar A. Martin; Sapulpa, F. R. McConnell; Sallisaw, A. B. and Ethel Barham; Stonewall, to be supplied; Stuart, to be supplied; Shamrock, Dick Moore; Shawnee, W. A. Carter; Slick, W. V. Neill; Sulphur, E. M.

## "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.

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### Mississippi District

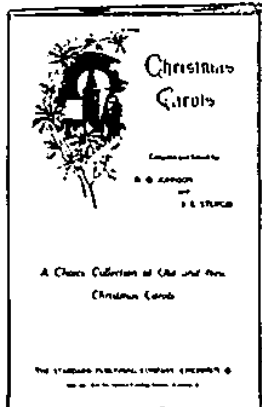
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DISTRICT SECRETARY AND TREASURER—V. L. Nabors, Bruce, Miss.

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## 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.



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

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- WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.
- WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

## EVANGELISTS' SLATES

- REV. MACK AND ETHEL ANDERSON  
Neodesha, Kans. .... Nov. 12 to 25  
Meridian, Idaho ..... Dec. 2 to 10
- T. M. ANDERSON  
Monongahela, Pa. .... Nov. 21 to Dec. 2  
Lansing, Mich. .... Dec. 9 to 23  
Webb City, Mo. .... Jan. 6 to 20  
Olivet, Ill. .... Jan. 23 to Feb. 3  
Seattle, Wash. .... Feb. 10 to 24  
Portland, Ore. .... Feb. 26 to March 10  
Cincinnati, Ohio ..... March 14 to 31
- ERNEST ARMSTRONG  
Calumet, Okla. (Olivet Church) ..... Nov. 22 to Dec. 9
- JARRETTE E. AYCOCK  
St. Louis, Mo. (Flower Memorial) ..... Nov. 21 to Dec. 2  
Ada, Okla. .... Dec. 5 to 10
- P. P. BELEV  
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2
- W. O. BENNETT  
Hopkins, Mich. .... Nov. 20 to Dec. 16
- BOWMAN EVANGELISTIC PARTY  
Middle Grove, Ill. .... Nov. 19 to 25  
Cuba, Ill. .... Dec. 2 to Jan. 1
- MR. AND MRS. R. E. BRIDGEWATER  
Hopewell, Kans. .... Nov. 25 to Dec. 9
- REV. C. C. BROWN  
Vass, N. C. .... Dec. 1
- J. E. AND MAE RUDD  
Spokane, Wash. (Lincoln Heights) ..... Nov. 15 to Dec. 2
- CAMPBELL AND PRICE EVANGELISTIC PARTY  
Pearl, Texas ..... Nov. 22 to Dec. 3
- A. B. CAREY  
Fall River, Mass. .... Nov. 13 to 25  
Everett, Mass. .... Nov. 27 to Dec. 9  
Lynn, Mass. .... Dec. 10  
Flushing, N. Y. .... Dec. 11 to 16
- R. C. CARRELL, PIANIST  
Brea, Calif. .... Nov. 23 to Dec. 9
- JACK AND RUBY CARTER  
Capitan, N. Mexico ..... Nov. 10 to 25  
Post City, Texas ..... Nov. 26 to Dec. 9  
Slaton, Texas ..... Dec. 10 to 23
- F. P. CASSIDY  
Red Key, Ind. .... Nov. 9 to 26  
Mitchell, Ind. .... Jan. 17 to Feb. 3
- C. C. AND FLORA CHATFIELD  
Fergus Falls, Minn. .... Nov. 14 to Dec. 2
- HARVEY AND MARIE CHRYSLER  
Farum, Nebr. .... Nov. 18 to Dec. 2  
Malden, Mo. .... Dec. 9 to 30  
Dexter, Mo. .... Jan. 6 to 20
- C. T. CORBETT AND WIFE  
Hewitt, Minn. .... Nov. 21 to Dec. 9
- C. B. COX  
Richmond, Va. .... Nov. 22 to Dec. 9  
Roanoke, Va. .... Jan. 3 to 27
- STEBBEN D. COX  
Fort Wayne, Ind. .... Nov. 15 to Dec. 2  
Ithica, Mich. .... Dec. 5 to 16  
Connersville, Ind. .... Jan. 6 to 20  
Winchester, Ind. .... Feb. 15 to March 3
- PROF. C. C. AND MARGARET CRAMMOND  
Vassar, Mich. .... Nov. 22 to Dec. 9  
Sturgis, Mich. .... Dec. 11 to 23
- STELLA B. CROOKS  
Salt Lake City, Utah ..... Nov. 18 to Dec. 2  
Home—Chicago ..... Dec. 9 to 23  
Cambridge, Mass. .... Dec. 30 to Jan. 13
- J. F. DAVIDSON  
Shelby, Ohio ..... Nov. 11 to 25
- C. C. DAVIS  
Terre Haute, Ind. .... Nov. 11 to 25
- RAY DAVIS  
Buffalo, Kans. .... Nov. 21 to Dec. 12
- WILLARD B. DAVIS  
Pialville, Kans. .... Nov. 11 to Dec. 2  
Newton, Kans. .... Dec. 3 to 23  
Walla Walla, Wash. .... Jan. 13 to Feb. 3
- C. I. AND IRENE DEBOARD  
St. Louis, Mo. (Mt. Zion church) ..... Nov. 14 to Dec. 9
- H. N. DICKERSON  
Caro, Mich. .... Nov. 11 to 25  
Hastings, Nebr. .... Dec. 2 to 16  
Ashland, Ky. .... Dec. 17 to 29

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

- R. E. DUNHAM**  
Arkansas City, Kans. .... Nov. 4 to 25
- CHARLES DYE**  
Dicknell, Ind. .... Nov. 11 to 25  
Havens Corner, Ohio (Christian Union Church) .... Dec. 2 to 10  
Columbus, Ohio (3rd St. Mission) .... Dec. 30 to Jan. 13  
Litchopolis, Ohio (Church of the Nazarene) .... Jan. 20 to Feb. 3
- J. R. EDWARDS**  
Port Elizabeth, New Jersey .... Nov. 15 to 25  
Elo Grande, New Jersey .... Nov. 26 to Dec. 9
- EDWARDS EVANGELISTIC LADIES' QUARTET**  
Pasadena, Calif. (Bressee Ave.) .... November  
Riverside, Calif. .... February
- I. M. ELLIS**  
Des Moines, Iowa .... Nov. 13 to Dec. 2  
East Liverpool, Ohio .... Jan. 1 to 20
- THEO. ELSNER AND WIFE**  
Schenectady, N. Y. .... Nov. 21 to 25  
West Chester, Pa. .... Dec. 2 to 10  
Alhambra, Calif. .... Jan. 27 to Feb. 10  
Pasadena, Calif. .... Feb. 17 to March 10  
Ontario, Calif. .... March 17 to 31
- KIRBY AND JUANITA FIELDS, Song Evangelists**  
North Platte, Nebr. .... Nov. 4 to 25  
Fremont, Nebr. .... Dec. 2 to 10  
Newport, Ky. .... Jan. 13 to Feb. 3
- DONA FLEMING**  
Osaka, Iowa .... Dec. 2 to 10  
Kenmore, Ohio .... Dec. 28 to Jan. 6  
Muncie, Ind. .... Jan. 10 to 20  
Council Bluffs, Iowa .... Jan. 27 to Feb. 10  
Blount City, Iowa .... Feb. 11 to 24  
New Castle, Ind. .... March 3 to 17  
Hemling, Okla. .... March 21 to 31  
Holdenville, Okla. .... April 2 to 14
- REV. JOHN FLEMING**  
Richmond, Ind. .... Nov. 18 to 26
- ETTA L. FULLAN, Song Evangelist**  
Roxana, Ill. .... Nov. 8 to 25
- C. B. FUGITT**  
Topeka, Kans. .... Nov. 19 to Dec. 2  
Fairbury, Nebr. .... Dec. 3 to 10  
Akron, Ohio (1st church) .... Jan. 6 to 20  
Pasadena, Calif. (Bressee Church) .... Jan. 27 to Feb. 10  
Troy, Ohio .... Feb. 17 to March 3  
Barberton, Ohio .... March 5 to 17  
St. Louis, Mo. .... March 24 to April 7
- PAUL AND DORA GIL**  
Bath, Me. .... Nov. 21 to Dec. 9  
Columbus, Ohio (Third St. Mission) .... Dec. 30 to Jan. 13  
Kurtz, Ind. .... Jan. 10 to Feb. 3  
Chubbuck, Ind. .... Feb. 10 to 20
- H. A. GREGORY**  
Cameron, N. Mexico .... Nov. 18 to Dec. 2  
McKinney, Texas .... Dec. 9 to 23
- T. C. AND R. E. GRIGSBY**  
Gad's Hill, Mo. .... Nov. 11 to Dec. 2
- CLARENCE J. HAAS**  
Plattsburg, N. Y. .... Nov. 19 to Dec. 2  
Danbury, Conn. .... Dec. 3 to 10
- ERNEST J. HAERU**  
New Carlisle, Ohio .... Nov. 11 to 25  
Bellefontaine, Ohio .... Dec. 2 to 10
- J. C. HAFLEY**  
Brva, Calif. .... Nov. 23 to Dec. 9
- H. H. HAYNIE**  
Jackman, Me. .... Nov. 21 to Dec. 16  
Detroit, Mich. .... Dec. 30 to Jan. 13  
Atlanta, Ga. .... Jan. 20 to Feb. 3
- LEWIS E. HALL**  
Kuna, Idaho .... Nov. 6 to Dec. 2  
Mandan, N. Dak. .... Dec. 7 to 23
- A. O. HENRICKS**  
Livermore, Calif. .... Nov. 4 to 25  
Red Bluff, Calif. .... Nov. 28 to Dec. 16  
Pasadena, Calif. .... Dec. 17 to 25  
Los Angeles, Calif. (Emmanuel) .... January
- WM. AND NORA HESLOP**  
Cochran, Ohio .... Nov. 25 to Dec. 16  
Columbus, Ohio .... Dec. 23 to Jan. 5  
Frankfort, Ind. .... Jan. 6 to 27  
Roscoe, Ohio .... Feb. 3 to 24  
Indian Head, Md. .... March 3 to 17  
Wilkesburg, Pa. .... April 5 to 14  
Fitchburg, Mass. .... April 21 to May 5  
Providence, R. I. .... May 9 to 19  
So. Elliott, Me. .... May 23 to June 2  
Norfolk, Va. .... June 6 to 30
- ALLIE AND EMMA HICK**  
West Tulsa, Okla. .... Nov. 25 to Dec. 9  
Frederick, Okla. .... Dec. 12 to 24  
Garden City, Kans. .... Dec. 30 to Jan. 13  
Montrose, Colo. .... Jan. 13 to 27
- W. P. JAY**  
Northern California District .... November and December
- LUM JONES**  
El Centro, Calif. .... Nov. 19 to Dec. 2  
San Diego, Calif. (First Church) .... Dec. 9 to 23
- MRS. S. A. KEEL**  
DeVater, Ill. .... Nov. 11 to Dec. 2
- CLIFFORD KEYS**  
Hollville, Calif. .... Nov. 11 to 25
- CHAS. KIGGANS**  
Gallipolis, Ohio .... Nov. 22 to Dec. 2
- ADELINE KIRK**  
McPherson, Kans. .... Nov. 4 to 25  
Newton, Kans. (State N. Y. P. S. Convention) .... Nov. 28 to 30  
Grinnell, Kans. .... Dec. 2 to 20
- F. C. LEHMAN**  
Ashtabula, Ohio .... Nov. 11 to 25  
Derry, N. H. .... Feb. 17 to March 3  
Lincoln Park, N. H. .... March 5 to 17
- JACK LINN AND WIFE**  
Lafayette, Ind. .... Nov. 23 to Dec. 9  
Oregon, Wis. .... Dec. 10 to 26  
Kinsley, Ala. (Winter Camp) .... Dec. 30 to Jan. 6
- W. W. LOVELESS**  
Columbus, Ohio, Gen. Del. (Sunshine Mission) .... Nov. 17 to Dec. 2  
Columbus, Ohio, Gen. Del. (Third St. Mission) .... Dec. 8 to Dec. 23  
Pittsburgh, Pa., Gen. Del. .... Jan. 5 to 20
- THEO. AND MINNIE E. LUTWIG**  
Science Hill, Ky. .... Nov. 13 to 25  
Bloomington, Pa. .... Jan. 6 to 20  
Lawrence, Mass. .... Jan. 23 to Feb. 10  
Everett, Mass. .... Feb. 14 to March 3
- I. C. MATHIS**  
Canton, Ohio .... Nov. 20 to Dec. 2  
Newton, Kans. .... Dec. 4 to 10  
E. San Diego, Calif. .... Dec. 20 to 30
- J. D. MCBRIDE**  
North Powder, Oregon (M. E. Church) .... Nov. 11 to Dec. 2  
Connell, Wash. (Nazarene church) .... Dec. 3 to 16
- A. McNAUGHTON**  
Mittreith, S. Dak. .... Nov. 11 to 25
- L. G. AND BERTHA MILBY**  
Valparaiso, Ind. (Gen. Del.) .... Nov. 11 to 25  
Mt. Vernon, Ill. (Gen. Del.) .... Dec. 2 to 23  
Hull, Ill. (Gen. Del.) .... Jan. 6 to 20  
Auburn, Ill. .... Jan. 27 to Feb. 17  
Bloomington, Ill. (Gen. Del.) .... March 31 to April 14  
Logansport, Ind. (Gen. Del.) .... April 21 to May 12
- JAS. MILLER**  
Champaign, Ill. .... Nov. 5 to 25  
Oklahoma City, Okla. (Capitol Hill) .... Nov. 29 to Dec. 10  
Guthrie, Okla. .... Dec. 20 to Jan. 13  
Oklahoma City, Okla. (West Side Church) .... Jan. 10 to Feb. 3
- W. H. MINOR**  
Bartlesville, Okla. .... Nov. 23 to Dec. 9
- WILL H. AND LILLIE D. NERRY**  
Chualar, Oregon .... Nov. 11 to 25  
Burns, Oregon .... Dec. 2 to 16
- AUG. N. NILSON**  
Gouverneur, N. Y. (299 W. Main St.) .... Nov. 14 to Dec. 2  
Clarendon, Va. (Park Lane church, 303 N. R. Terrace) .... Dec. 4 to 10  
Lansdale, Pa. .... January
- EDWARD C. ONEY**  
Warren, Pa. .... Nov. 11 to 25  
Evansville, Ind. .... Dec. 2 to 10  
Newell, W. Va. .... Feb. 3 to 17  
Syracuse, N. Y. .... Feb. 24 to March 10
- FANNIE PAYNE PARTY**  
Osborne, Kans. (Gen. Del.) .... Nov. 7 to Dec. 9
- D. M. PEEFLEY**  
Lynn, Ind. .... Nov. 18 to Dec. 2  
Fayette, Ohio .... Dec. 7 to 23  
Lancaster, Ohio .... Dec. 30 to Jan. 14  
St. Bernice, Ind. .... Jan. 21 to Feb. 4  
Columbus, Ohio (Sunshine Mission) .... Feb. 11 to 25
- D. H. POCOCK**  
Grafton, W. Va. .... November
- J. E. AND ADA REDMON**  
Muncie, Ind. (First church) .... Nov. 18 to Dec. 2  
Indianapolis, Ind. (1231 N. Holmes Ave.) .... Dec. 4 to 23
- LAWRENCE REED**  
Bloomington, N. Y. .... Nov. 7 to 25
- LEWIS J. AND EDITH RICE**  
Everett, Mass. .... Nov. 18 to Dec. 2
- J. A. RODGERS**  
Cliftondale, Mass. .... Nov. 11 to 25  
Worcester, Mass. .... Nov. 28 to Dec. 16  
Mannington, W. Va. .... Jan. 6 to 20  
Portsmouth, Ohio .... Jan. 27 to Feb. 10  
Derry, N. H. .... Feb. 17 to March 3  
Lincoln Park, N. H. .... March 4 to 17  
Somerville, Mass. .... March 24 to April 7  
Terrace, Pa. .... April 14 to 28
- G. HOWARD ROWE**  
Springfield, Ohio .... Nov. 11 to 25  
Tarentum, Pa. .... Dec. 2 to 16  
Brooklyn, N. Y. .... Dec. 17 to 31
- MISS DORIS ROGERS**  
Indianapolis, Ind. .... Nov. 29 to Dec. 16  
Lancaster, Ohio .... Dec. 30 to Jan. 13
- MAE RUSSELL, Song Evangelist**  
Cushing, Okla. .... Nov. 23 to Dec. 9
- J. O. SCHIAP**  
Van Nuys, Calif. .... Nov. 18 to Dec. 9
- RALPH AND RUBY SCHURMAN**  
Cincinnati, Ohio (Normood) .... November and December
- MR. AND MRS. R. A. SHANK**  
Pontiac, Mich. .... Nov. 11 to 25
- E. E. SHELHAMER**  
Topeka, Kans. .... Nov. 25 to Dec. 9  
Tuloh, Iowa .... Dec. 13 to 21  
Latonia, Ky. .... Jan. 6 to 20
- W. L. SIELL**  
Ft. Lauderdale, Fla. .... Nov. 14 to 25
- E. D. AND WINNIE SIMPSON**  
Elkhart, Kans. .... Nov. 25 to Dec. 9  
Guthrie, Okla. .... Dec. 20 to Jan. 13
- MILTON SMITH**  
Elkhart, Kans. .... Nov. 25 to Dec. 9
- BURL SPARKS**  
Richmond, Ind. .... Nov. 18 to 26  
Indianapolis, Ind. .... Dec. 1 to 16  
Mannington, W. Va. .... Jan. 6 to 20
- E. H. STILLION**  
Bath, Maine .... Nov. 21 to Dec. 9
- FRED W. SUFFIELD**  
Portland, Oregon (6515-07th St. S. E.) .... Oct. 21 to Nov. 25
- B. D. AND MARGUERITE SUTTON**  
Franklin, Ohio .... Nov. 18 to Dec. 2  
Detroit, Mich. .... Dec. 30 to Jan. 13  
Toledo, Ohio .... Jan. 13 to 17  
Atlanta, Ga. .... Jan. 23 to Feb. 10
- HOWARD W. SWEETEN**  
New Philadelphia, Ohio .... Nov. 12 to 26  
Indianapolis, Ind. .... Dec. 1 to 17
- E. E. TAYLOR**  
Ogden, Utah .... Nov. 18 to Dec. 2
- ELWOOD TAYLOR**  
Syracuse, N. Y. (321 E. Brighton Ave.) .... Nov. 7 to 25  
Middleport, Ohio (Gen. Del.) .... Nov. 27 to Dec. 16
- T. L. AND GERTRUDE TERRY**  
Ironton, Mo. .... Nov. 11 to Dec. 2  
Rosedale, Ind. .... Dec. 5 to 29  
Brazil, Ind. .... Dec. 30 to Jan. 13
- SAMUEL THOMAS AND WIFE**  
Villa Grove, Ill. .... Oct. 1 to Dec. 20
- FRED THOMAS**  
Gary, Ind. (care 4645 Penn St.) .... Nov. 15 to 25
- E. E. AND ORA J. TURNER**  
Durand, Mich. (Gen. Del.) .... Dec. 2 to 16
- N. R. VANDALL**  
Parsons, Kans. .... Nov. 25 to Dec. 16
- HAROLD L. VOLK**  
Rocky Ford, Colo. .... Nov. 21 to Dec. 12
- H. W. WELSH**  
Columbus, Ohio (Third St. Mission) .... Nov. 11 to 25  
Macomb, Ill. .... Dec. 2 to 16
- PEARL WILCOX, Song Evangelist**  
Watertown, Ohio (M. E. Church) .... Nov. 25 to Dec. 9
- EARL F. WILDE AND WIFE**  
Kennewick, Wash. .... Nov. 22 to Dec. 9
- E. E. WOOD**  
Ionia, Mich. (R. F. D. No. 3) .... Nov. 8 to Dec. 1
- LOLA YOUNG AND LOUISE CORNFEL**  
Mt. Vernon, Ohio .... Nov. 18 to 25  
Carthage, Ohio .... Nov. 29 to Dec. 9