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WELCOMING THE NEW YEAR

By D. Rand Pierce

Slowly the Old Year is breathing his last,
Aged and wrinkled and hoary—the past
Bowing him down with its blessings and woes—
Some will be sorry, some glad, when he goes—
Reverently tread;
Let hushed prayers be said;
The Old Year is dying, slowly dying!

See! on the threshold, unsullied as morn,
Stands the New Year, heav'n's lovely newborn,
Clasping the book, with its pages all white,
Where will be written the deeds wrong and right!
Fair as a flow'r
From Eden's bright bow'r,
The New Year stands waiting, meekly waiting!

Hark! loud is pealing the great clock of Time—
"C-l-a-n-g!" Presto, change!—like a vast organ's chime,
Ring the glad voices that hail the New Year!
What of the Old? No one cares! Not a tear!
While, in amaze,
The wrapt millions gaze,
The New Year stands smiling, sweetly smiling!

Thus flow life's annuals! In their bright morn,
Welcomed with joy—loved or hated when gone!
But, in sweet mem'ry, these vigils will stay,
Like fragrant flowers that never decay!
At His feet, then,
May we be found, when
The New Year comes—watching, gladly watching

TACOMA, WASHINGTON

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THE BAPTISM WITH THE SPIRIT AMONG THE MYSTICS

Madam Guyon

THERE are some notable illustrations of this "second touch" of the Spirit which show his great power in some of the darkest periods of church history, when spiritual religion seemed to be maintained only by the mystics. The life of Madam Guyon is familiar to many, but the fact of a spiritual baptism which was the source of her power may not be so familiar. Here is her testimony following this gracious outpouring of the Spirit:

"I slept not all that night, because Thy love, O my God flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all on a sudden so altered, that I was hardly to be known either by myself or others. I found no more those troublesome faults or that reluctance to duty which formerly characterized me. They all disappeared, consumed like chaff in a great fire. Nothing was now more easy than the practice of prayer. Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed no intermission. It was a prayer of rejoicing and possession, wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of the soul into profound recollection, a state of confiding, affectionate rest in God, existing without intellectual effort. For I now had no sight but Jesus Christ alone."

We could hardly hope to find a clearer testimony of what we mean by the baptism with the Spirit, even in this spiritually enlightened age. And yet this testimony was given amidst the shadows of superstition and with no clear teaching concerning the doctrine. Madam Guyon was a wife and mother, and yet surpassed in power those of her sisters who were immured in convents. Her spiritual life was a constant rest in God and her communion with Christ reached sublime heights, so that she shone like an angel amidst the darkness and superstition of her age.

A HAPPY NEW YEAR

In this first issue of the **HERALD OF HOLINESS** in the year 1929, we extend to our readers our very best wishes for a "Happy New Year." How swiftly the

years roll by! If Jesus tarries, this year also will have passed by before we have accomplished half that we now hope to accomplish. How important then, as Christians, that we devote our consecrated energies to those things which matter most. There is always a hundred times more than one can do, and our problem is to decide what one thing to choose and what ninety-nine to reject. We shall never have cause to regret the time spent in carrying out the Great Commission of our Lord. Let this year, then, be one of increased communion with Jesus, of intercessory prayer for souls, of kindly consideration for our brethren, seeking by every means possible to win men and women for Christ. This is our great work. Everything that does not contribute to it directly or indirectly is valueless.

THE CHURCH AND EVANGELISTS

The Church of the Nazarene is unique in many ways, but no more so at any point than in the importance it attaches to its evangelists. Its emphasis upon revivals makes a place for a special class of leaders who give themselves to this particular work and who have by gifts and training fitted themselves for this type of service. The early itinerant Methodist preachers were mostly evangelists, preaching in barns, schoolhouses and courthouses, but the Methodist church seems never to have given encouragement to specially commissioned evangelists. Rather, the sentiment of the church seems against them. We are not criticizing their position but merely emphasizing the uniqueness of the Church of the Nazarene in this particular. Dr. J. O. Peck, one of the great pastors of Methodism in his book, "The Revival and the Pastor" has this to say:

Shall the church employ evangelists in the work of revivals? By all means, but not the hirelings. We cannot have revivals without evangelists. The best evangelist is the ordained pastor. Since there are some pastors who divest themselves of the royal robes of their highest functions, pluck the crown from their kingly brows and cast it away, God in His mercy to a suffering church and dying world, thrusts out real evangelists to do the work that his chosen ministers decline to do. . . . Yet the plan of God is not that this world shall be converted by special evangelists, but by the pastors and the churches. . . . But the professional evangelist has no charter from the Bible, he bears no likeness to the incumbent of the office which was instituted in New Testament times. He feels no call to the work of an evangelist in new communities and frontier regions, where he must depend like Paul upon the labor of his own hands for support.

INTERMITTENT EVANGELISM

In the Central Christian Advocate of November 29, 1928, there is the following article from Bishop Berry which carries out the same thought:

Methodism has always stood for evangelism. That saying is trite but it is true. The Wesleyan movement of the eighteenth century was an evangelistic movement. Its heralds in England and America were evangelists every one. They preached for souls. They prayed for souls. They went from community to community and from house to house seeking souls. Succeeding in that sublime mission they were happy. Failing, they were cast down.

Some denominations have intermittent evangelistic movements. We have none. Methodism is itself an evangelistic movement. The Methodist church which is not evangelistic is not Methodist. What is the Epworth League? It is Methodism at work among the young. The Epworth chapter, therefore, which is not a definite, resultful, evangelistic force is not normal. It may be known as an Epworth chapter, but it is such only in name.

THE IMPORTANCE OF COMMISSIONED EVANGELISTS

We have quoted the above from leading Methodists, not in a spirit of criticism concerning a plan which they may think best for the prosecution of the work of the church, but to bring into clearer relief the difference which exists in the teaching of the Church of the Nazarene concerning commissioned evangelists and its attitude toward them. We make the following observations:

(1) Wherever there is an outpouring of the Spirit there will be evangelistic gifts in both ministry and laity. (2) It is not unreasonable to suppose that God in order to hasten the spread of the gospel would use every agency of evangelism possible, and not confine it strictly to pastoral leadership. (3) Special evangelists serve to give the church its evangelistic tone, and to maintain an atmosphere of evangelism in the churches. (4) Special evangelistic services are not necessarily intermittent evangelism. It is God's plan—first a time of sowing and then one of reaping. To do away with special revival seasons is to do away with revivals altogether. It is like the attempt to make everything "sacred" by breaking down the distinction between "sacred" and "profane." The result is that everything becomes "profane" rather than sacred. It has also been our observation that those churches who have no special seasons of revival, generally have no revivals at all. (5) Special evangelists are most certainly deserving of support and are not to be considered "hirelings" any more than the pastors, the superintendents or other special or general workers.

WHAT CONSTITUTES THE WORK OF AN EVANGELIST?

Paul exhorts Timothy to "do the work of an evangelist." We cannot bring ourselves to believe that this meant that he should devote himself entirely to pioneer work. And what busy pastor is able to conduct the affairs of a modern church of any size and give himself to outside evangelistic meetings. Furthermore, did not the apostle himself make regular tours of all the churches as an inspiration to their faith? Did he not sometimes visit the churches with a specific mission—that they might have a "second benefit"? We fully agree with the idea that the fire-baptized itinerant is an evangelist, but we believe also that these same fire-baptized workers may visit local churches to lead on in a revival campaign to reach the unchurched and to do pioneer work in the immediate vicinity of that church. Some may question our position, but we can only say that it works. And the Church of the Nazarene is an example of what the co-operation of pastors and evangelists can do in the furthering of the work in this "rapidly growing church." We believe also that the Church of the Nazarene is fulfilling the divine plan in making provision for specially commissioned evangelists.

DANGER POINTS

But there are danger points against which the Church of the Nazarene should carefully guard itself. The experience of others is not to be treated lightly. (1) Our evangelists must be men of wisdom as well as spiritual power. They must not only preach the truth, but must preach it under the melting power of divine love. There must be that in their message which attracts rather than repels. Their preaching must be with the unction of the Spirit. It is a serious matter to come as a leader for special services in a church where another is responsible. The pastor must cope with conditions and situations after the evangelist has gone to his next meeting. Many pastors have spent months correcting conditions produced by unwise actions or remarks of evangelists. Perhaps the evangelist should have some training in the pastorate, but we are sure of this, that no evangelist succeeds for any length of time, or to any great degree who does not appreciate the position of the pastor. It was doubtless this class of "erratic" evangelists which good Bishop Foster had in mind when he observed that "as a result of careful and conscientious observation for twenty years, that the roving evangelists, who are employed by the preacher or the church without anybody being responsible for their teaching or character, have been one of the greatest plagues and misfortunes that ever struck our church." (2) Our pastors must never come to the place in their own thinking where they will feel themselves not qualified to hold special meetings of their own. Pastors in the Church of the Nazarene must be revival preachers. And to increase their own revival power, and to prove their evangelistic gifts, they should at times hold their own revivals and they themselves do the preaching. We think that every pastor should hold at least one series of meetings each year in his own church. What would be the result?

(1) The people would rally to his support and themselves assume the burden of the meeting under his immediate leadership. (2) This responsibility for the meeting would be a means of training in spiritual service, which the people so sadly need. (3) It would quicken the confidence of the people in their pastor as a leader in all departments of the church—evangelistic as well as pastoral. (4) It would produce a better understanding between the pastor and the evangelist. There would be ground for common sympathy and appreciation. (5) The people trained to assume the burden of a meeting under the leadership of the pastor, would likewise assume it under the leadership of the special evangelist. All too often the church secures a prominent evangelist and then sits back complacently and expects him to bring about a revival. Evangelists do not carry revivals about in their traveling bags.

A PRACTICAL ILLUSTRATION

Recently we listened to a number of interesting testimonies from the membership and others who attended a meeting held in Pasadena First church by

the pastor, Rev. H. B. Macrory. These testimonies were definite instances where men and women had been saved or sanctified, or otherwise had received spiritual help, and were a practical illustration of what may be done by a pastor in revival services. Rev. Macrory is one of the great pastors of the Church of the Nazarene. It is his custom to hold one meeting each year with his people, in which he himself does the preaching, and in which the people are expected to share the burden for the success of the meeting. We were privileged to attend some of these services. The attendance was excellent, the response good, and the altar work deep and thorough. This meeting did not preclude other services with special evangelists—but we think, put the church in better trim for other evangelistic services. Suppose other pastors give this matter some consideration. Our evangelists will appreciate this increased revival interest on the part of our pastors.

WHAT IS OUR GOAL?

We must not only maintain, but increase our love for and belief in the evangelistic mission of the church. We must have great evangelistic campaigns. Our pastors must reach out for the lost in the immediate vicinity of their churches. We must keep the mourner's bench much in evidence. The fire must fall upon our altars. We must not console ourselves with the thought that our duty is simply to endeavor to preserve the saints. We must seek after those who are lost and by every means possible bring them to the fold. We need renewed emphasis upon home missions, and a clearer vision of the work of foreign missions. Whatever others may do, our business is to save souls.

DECEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

Proper church etiquette is an important virtue, and the want of it is a hindering vice. There are some people who cannot take for granted that the late comer is an ordinary mortal like themselves, so they must turn around right in the midst of the song or sermon and satisfy themselves that all is normal and that no danger is imminent. Then there is the fussy old maid and the feminish married man who must play with the nearby baby and smile and "boo" and make the innocent laugh out loud, unmindful of the fact that the people in the neighboring pews are bored, the mother of the innocent embarrassed and the preacher distracted. Then there is the fidgety "bug fan" who must tinker with the windows in an attempt to improve the ventilation. It all reminds us of the description of "church donkeys" in old Character Sketches.

The Boston Post quotes the Spectator, the daily newspaper published by Columbia University, as com-

menting favorably upon companionate marriage on the first anniversary of the Kansas example of Judge Lindsay's aberration. And the editor of this university paper is said to have commended the companionate marriage to college students as a practical mediate ground between matrimony and "promiscuity." The fact that such a publication, one intended for impressionable students to read, could venture to champion a practice so utterly at variance with our holy religion and free, civil institutions proves that laxity in thinking and practice has proceeded to a remarkable distance. Our early institutions of higher learning were especially founded for the purpose of promoting religion and morality and when they have gone so far that their principal efforts are directed to the destruction of these bulwarks of human freedom and happiness, the situation is bad indeed. But these situations in secular institutions remind us the more fully that we must maintain genuine Christian institutions in which our youth may obtain the training necessary to enable them to do their life's work. More power to the holiness school!

Discouragement is the blight of an old Christian, even as vanity is the menace of the young. Today a man of eighty recited the story of his efforts to promote the work of God in the days gone by; but with a blank look in his eye, he said, "But what's the use? Look at it today. People won't take the way. They won't pay the price. They will not pray through. Why, this church right here is without life and without prospect, I can see no future for it." We felt sorry, and our respect for his years deterred us in the making of any protest, but as we went away, we mused to ourselves, "The devil is the same old devil in age as in youth. The dangers of youth are really no greater than the dangers of age—they are just *different*, that is all. And the blight of age is just as destructive as the menace of youth. And at all ages, it is necessary to keep up the fight of faith, if we would lay hold on eternal life."

A discouraged man is a defeated man, no matter whether he is young or old. It may be possible for a discouraged, pessimistic soul to go to heaven, but it certainly will not be possible for him to take anyone else with him. And next to losing one's own soul, the worst thing that can be is to lose one's life by failing to make it count for God and the souls of others. Yes, one must fight the demon of discouragement, the demon of pessimism, the demon of sourness and grouchiness and the demon of doubt of God and of one's fellows, just as much as he must fight and defeat the demon of vanity or the demon of worldliness.

We have heard a good many excuses for one's holding his church membership in some church away from his own place of residence, when there is a church close

at hand, but we have never heard what we considered a good reason for doing it. Perhaps, our own preachers, at times live in one state and hold their membership and their assembly membership in another. Perhaps they reason that the home church is weak—then they should add their strength to it. Perhaps they reason that “there are already too many preachers who are members of this particular church”—then they ought to join and prove that a preacher can keep out of the pre-eminence and make a good layman, when necessary. Perhaps they reason that they will have more calls in the district where they hold their membership—then they ought to sustain a better standing at home. In our way of thinking, absentee church membership on the part of either layman or preacher is cause for explanation—somebody or something must be wrong, and you know it is not Christian to check off our faults onto the account of others.

The tendency of some evangelists to want to run the people of God through their own personal process is deplorable indeed. The evangelist stresses some particular form of demonstration, preaches maturity for purity or applies tests that no sober, conscientious person can meet. The result is that “half the church is at the altar,” and the evangelist goes away reporting, perhaps sincerely believing, that he has had a wonderful meeting and done a lot of good. But the pastor has to take care of the “back wash.” He has to be there to explain and pray when the results of the flurry all come to the front. Some of his members will resent the failure of “others” to come to the mourner’s bench and cast their confidence away, as they themselves did, and they will mount the judgment seat and will develop a censorious spirit. Others, more sincere and conscientious, will meet again the trials and tests to which they thought they would now be immune, and they have to be reassured and re-established. Of course the evangelist counted lots of seekers, but much of the seeking was based upon improper instruction and much of the professing commenced and ended in mere human emotionalism. Pretty soon I think we should come to the place where we will be slow to call an evangelist who has not served an apprenticeship in the pastorate. And I think we should right away drop the habit of calling a service “barren” just because there were no formal seekers in it. Some of the very best services have no formal seekers and some of the very poorest have a good many. Too great a demand for immediate, visible results has always tended to shallowness. And the fact that a preacher can “get the saints to the mourner’s bench” is no proof that his work is genuine and deep. One of the most foolish things the gardener can do is to insist on pulling up the plants every day or two to see if they have begun to grow. And the fact that certain people go to the mourner’s bench “in practically every meeting” is no proof of their sincerity. It may be that they are just attempting to cover broken

vows by making more vows, when what they ought to do is to fulfill the promises they have already made. But the worst feature about the majority of these “revivals” in which so many holiness professors go to the public altar is the fact that the very ones who should really go to the altar do not do so. Some who have been crooked and loose in their lives are among those who “shout” the meeting through, while the simple, conscientious, faithful ones who really fear to “stand,” lest they be stubborn and the ones who “profess over again.”

The right place to draw the line is on purity—not on power. The question is Is your heart clean? Has sin ceased to exist within you? John Wesley said there may be a gradual approach, but there is a last moment when sin exists and a first moment when sin does not exist. And it is in the crossing of that line that sanctification is instantaneous. But in the matter of talent and freedom and knowledge and efficiency and power there is room and time for indefinite growth and increase. But in the gaining of power and efficiency in the service of God, you do not increase in purity; for one cannot be cleaner than clean or purer than pure. It is purity alone that is instantaneous in such a sense that it did not exist before the epoch of sanctification and cannot increase afterward. And it is to this instantaneous factor to which the chief opposition to second blessing holiness is raised. Men may claim all sorts of enduements and gifts, just so they do not assert that sin has really died out in them, and there is no great objection. But “the old man dies hard,” and many people seem determined not to permit him to die. And yet a lot of things that some “higher life” Christians claim are in reality more arrogant than the testimony that “the Holy Ghost has made me clean.” But thank God for the testimony to holiness! Thank God that the blood of Jesus Christ completely covers the sin of my heart this morning and that the fiery Holy Spirit has burned out the dross of inbred corruption and made me clean! Thank God for the inward, unmistakable witness that the work is done!

“Full consecration may in one sense be the act of a moment and in another the work of a lifetime. It must be complete to be real, and yet, if real it is always incomplete; a point of rest, and yet a perpetual progression. Suppose you make over a piece of ground to another person. From the moment of giving the title deed, it is no longer your possession; it is entirely his. But his practical occupation of it may not appear all at once. There may be waste land which he will take into cultivation only by degrees. . . . Just so it is with our lives. The transaction of, so to speak, making them over to God is definite and complete. But then begins the practical development of consecration.”

—FRANCES RIDLEY HAVERGAIL.

A GENERAL REVIVAL

By A. M. HILLS

Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you (Hosea 10:12).

EVERY thoughtful observer is aware that there is a dearth in Zion. The indications of it are manifold. The increase of crime and the slump of morals in our public schools, the decline of modesty and the consequent loss of purity in our girlhood, the breakdown of marriage and family life and the multiplication of divorces and the shameful social theories unblushingly advocated in text books and on public platforms, and the growing atheism in our large universities. All prove to a demonstration that the times are sick with a virulent return of the disease of sin.

If this were not proof enough, we might all note the appalling fact of sixty thousand barren preachers and churches and Sabbath schools and Endeavor Societies in Protestant United States in 1927! There is no gainsaying it. The condition of Israel in Hosea's time is now on Christendom! The age is sick with a fresh attack of the malignant disease of sin. It is high time we all waked up to sense the situation. We need to put in the plow of repentance to the beam and "break up the fallow ground of our hearts: for it is time to seek the Lord, till he come and rain righteousness upon" us. By our popular theologies and our sciences and our new-fangled isms we have practically banished God from our working theory; and we must "about-face" and hasten back to God. A world-wide revival is the urgent need of the hour.

I. *Such a revival must begin in pentecostal chambers.* It will not do just to rustle about a little, and circulate hand-bills from house to house inviting the crowds to a great rink or a vast auditorium or even a vast rose-bowl or stadium with brass bands galore and ambitious human oratory. It is not merely a thing of crowds and excitements and public enthusiasm. There is an immeasurable difference between a multitudinous sensation and a Holy Spirit revival that changes the character of an age and fortifies and spreads the *very kingdom of God*.

Jesus started such a revival and His program was "Tarry." Not bustle about but "Tarry," till sin is lamented, confessed and forsaken. Tarry till restitution has been made or promised. Tarry till heaven has witnessed that the past is put under the blood and blotted out forever. Tarry till you can lay hold of God in earnest supplication and prevailing prayer for others. Tarry till all self-sufficiency is gone, and your heart is cleansed and filled with the Holy Spirit and you are a vessel meet for the Master's use.

Just this is what did happen at Pentecost, when the Christian Church was launched with power on the wild seas of a wicked world. And it can happen again

to extend that kingdom to earth's remotest bounds. God has not changed. The purposes of His grace are not in the least diminished. His arm is not shortened that He cannot save. The Holy Spirit has not lost His omnipotence nor rescinded His promises. It is still promised to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

We do not need to hang our heads in despondency because the devil is raging and the wicked are boastful and defiant. God is still on the throne and the outlook and the uplook are as bright as the promises of God. This is the era of Pentecost. It is the dispensation of the Spirit. The promise of the Father has never been revoked nor modified. We have absolutely the same right to ask for and expect the Holy Spirit as the disciples had at the beginning. No matter how dark it looks, nor how boastful and vaunting are the evolutionists and agnostics, the atheists and modernists. The fools take spells of saying in their hearts: "There is no God." But he that sitteth in the heavens laughs and has them all in derision. For Zion's sake He will not rest until her righteousness go forth as brightness and her salvation as a lamp that burneth (Isa. 62:1).

II. *True prayer always antedates a true revival.* Whenever a special work of grace breaks out in any community we may be sure someone has been praying with a burdened soul. It may be a pastor, or a teacher in the Sabbath school, or a shut-in invalid forgotten by everybody but God. It may be "two or three" that have agreed together to pray till the heavens open and the Spirit is poured out. But, depend upon it, someone like the prophet Daniel, has set his face unto the Lord God, to seek by prayer and supplication, with fasting and confession, for the mercy and favor of God (See Daniel 9th chapter). Or some group of believers, like the disciples at Pentecost, gave themselves up to prayer till the Spirit came. Finney always insisted that prayer is an essential link in the chain of causes, which produce a revival.

Mr. Caughey once said, "You ask for the secret of genuine revivals. It is knee work! Knee work! Knee work! Revivals without intercessory prayer are unscriptural and superficial. But when the minister and his spiritual helpers begin spending hours in agonizing prayer, something will certainly happen."

"Multiplied committees, and catchy songs," said Bishop Berry, "and grotesque preaching and elaborate organizations, may fill the tabernacle and furnish a long list of persons, who have become interested in the meetings, but only intercessory prayer will bring scriptural conviction, and scriptural conversion to the

careless multitudes around us." A lack of earnest, united and prevailing prayer undoubtedly helps to explain the superficialism of much modern revivalism. It also explains the manifest weakness and barrenness of the modern Church.

"Roll upon us, O God, the burden of the world's indifference and sin. Give us a vision of the Church's peril and need! Make us to travail in pain in the midst of moral and spiritual desolation! Make us to *wrestle, wrestle, wrestle, until victory is assured*. . . . *The great, crying, tremendous, overwhelming need of the Church is for the hunger and habit of intercessory prayer!* Let us put first things first. Before we lift a finger to organize and advertise the coming revival, let us get into our hearts the hot fires of a genuine Pentecost and a prayer-wrought, quenchless, *consuming passion* to rescue poor souls now lost in sin."—BISHOP BERRY.

In the early years of the eighteenth century a withering blight seemed to have fallen upon the churches of England and America. A historian says that most of the churches were in a low condition. Arianism and Deism prevailed, and conversions were almost unknown. Then groups of God's people began to be stirred up to great wrestlings with God. A call to prayer was drawn up by some godly ministers in Scotland. It reached Jonathan Edwards and made

such an impression that he wrote a treatise entitled, "A Humble Attempt to Promote an Explicit Agreement and Visible Union of God's People Through the World, in *extraordinary prayer for the revival of religion, and the advancement of Christ's kingdom on earth*."

Meantime the Wesley's had gotten saved and sanctified and had started that matchless movement that girdled the world. This was followed by the revivals of the nineteenth century in which Finney was such a masterful leader.

What a blessing it would be to have another world-wide revival characterized by three things:

1. A return to faith in the Bible.
2. An outpouring of the Spirit in the conversion of millions of people.
3. And a fresh revival of holiness throughout the world.

It is clearly possible. God is not bankrupt. What He has done, He can do again. The Christ of Pentecost and Paul, and Luther and Knox and Edwards and Wesley and Finney still is interceding for His Church at the right hand of God. His skies are full of Pentecosts. We can have one whenever we will. Let all spiritual Christians the world over plead now for another Pentecost.

THE CENTRAL IDEA OF REDEMPTION

By J. F. Harvey

THE purpose and scope of God's redemption may be diverse and wide, but their ultimate intention is the sublime achievement of salvation from all sin. The supreme purpose of redemption is to "destroy the works of the devil."

The original, as well as the eternal design of God for man, is personal holiness. Redeeming grace ever points to the "blood that cleanseth from all sin." Here is the ideal of human redemption as it existed in the thought of God from far back in the dateless past.

This original thought of God to reproduce personal and perfect holiness in men, is distinctly taught in the following passages: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Notice that God's choice for man is to a state of salvation, *through* a certain process, and that process is described as the "sanctification of the Spirit and belief of the truth." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3, 4). Observe that personal holiness

is God's choice for us, and that that choice was made by the eternal God *before the foundation of the world*.

The haste of redeeming grace is most wonderful. God's choice had been made before creation's work was begun, and no sooner had the shadows of sin and death settled upon the created race, than God entered into covenant engagement to dispel them.

In the dateless past, before creation's morn, God saw that man would reach an emergency in which he would need both pardon and cleansing. Therefore His infinite love devised the plan and prepared the way, whereby fallen man could be restored to righteousness and true holiness. No sooner had the infection of sin attacked the soul than God put in operation His plan to counteract it and effect a complete cure. The first promise that fell from the lips of the infinite God carried the divine assurance of restoration to moral purity. To the agent of the first temptation the Lord said, "Because thou hast done this, thou art cursed . . . And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14, 15). This passage and promise is the breaking of the dawn of redemption. This promise is the prophetic "day star from on high," and the "sure word of prophecy." The sun of redemption began to dispel the darkness that the black cloud of sin had cast over the world. Soon

after this God made a solemn covenant with His friend Abraham, saying, "And in thy seed shall all the nations of the earth be blessed." The sealing of this covenant was with the strange rite of circumcision. This rite was typical of holiness. It was the outward and fleshly sign of the spiritual fact of the presence and divine work of God *in* and *with* Abraham and his seed. Paul states this clearly: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

In the Jewish rite of circumcision is the symbolic teaching that there had been injected into the heart of humanity a condition, or state of sin, that could not be brought into subjection to God and the divine law; a spiritual excrescence, that must be taken away, eradicated, exterminated, before the heart could be said to be holy. Paul, in his epistle to the Roman Christians, called this spiritual excrescence, the "carnal mind," and said, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

The removal of this "carnal mind," this spiritual state of sin, from human hearts, this spiritual excrescence that God could do nothing with, because it would not, *could not*, be subject to His law, was the symbolic truth expressed in the rite of circumcision, which was the seal of God's covenant with Abraham and his seed. The central idea, therefore, of the Abrahamic covenant was personal holiness.

This purpose of God to cleanse us from all sin, perfecting us in personal holiness, is further seen in the Mosaic laws and the Levitical ceremonies. The central idea of the entire Levitical system was the need and the possibility of human purification, and the divine preparation for its accomplishment. The altars, the sacrifices, the sprinkling of blood, the priestly uses of holy places, vessels and garments, declared God's purpose to open "a fountain . . . to the house of David . . . for sin and for uncleanness" (Zech. 13:1).

In a symbolic and typical way God taught His ancient people what Paul afterward expressed in the language. "Almost all things are by the law purged with blood; and without the shedding of blood is no remission" (Heb. 9:22). Upon this fact the apostle founds his conclusive argument for personal spiritual holiness. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

This same great truth has been expressed by Isaac Watts, in the hymn, "Christ Our Sacrifice." "Not all the blood of beasts, on Jewish altars slain, could give

the guilty conscience peace, or wash away the stain. But Christ the heavenly Lamb, takes all our sin away, a sacrifice of nobler name, and richer blood, than they."

Then again, when we consider the prophetic order, we see that while the scope of prophecy is wide, the burden of its message is the coming of One who would "sit as a refiner and purifier of silver; One who would purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Moral purity and personal holiness, and the person, character and work of the One by whom salvation from all sin was to be obtained, was the burden of all prophecy.

Man, once clothed in the habiliments of glorious holiness, his very thought, desire, and aspiration in sweet harmony with the holy God, a full-orbed perfection—now sunk by sin deep in the complete depravity of his nature. Is there hope? Is there help? Isaiah, standing on the mountain peak of prophecy, sees, through the coming ages, One whom he hails as a deliverer. As, in prophetic vision, he sees this One approaching, he cries, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" Hear the response: "I that speak in righteousness, mighty to save" (Isa. 63:1). He is the mighty Savior able to save unto the uttermost, all who come unto God by Him (Heb. 7:25). Therefore we are commanded to "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

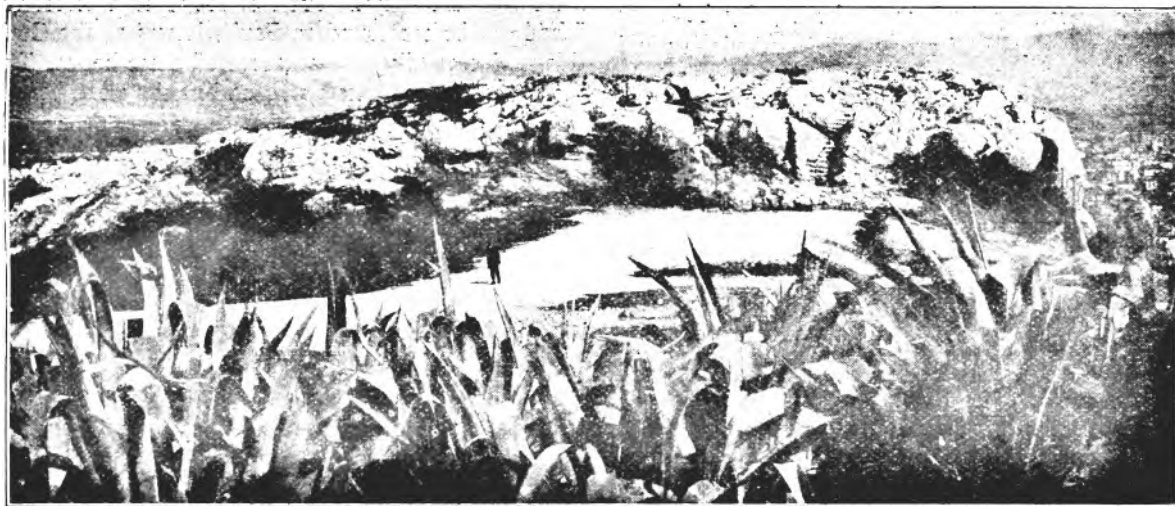
The plan of redemption is complete. The divine sacrifice has been offered on the cross altar of Calvary. The blood that "speaketh better things than that of Abel" has been shed. The design of God to exterminate sin, has been carried out. Through the redemption that is in Christ Jesus all may be holy and without blame before God in love. Every idol torn away. Every spot and stain of sin expunged. The soul can be washed white with a whiteness exceeding the whiteness of wool or snow. And into this holy heart God will put the divine Spirit to dwell there, to cause the feet to walk in His statutes, and the mind to remember His commandments to do them.

Such is God's ultimate design for humanity in the redemption that is in Christ Jesus. We may, therefore, draw near with a true heart in full assurance of faith, and with boldness enter into the holiest by the blood of Jesus.

*"Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise."*

FROM ATHENS TO ROME

By Evangelist G. F. Owen



THE AREOPAGUS, OR "MARS' HILL," WHERE PAUL PREACHED HIS MARVELOUS MESSAGE TO THE MEN OF ATHENS

ATHENS! The very name suggests art, sculpture and philosophy, but above all these it suggests paganism. It was here that paganism grew to full stature. On tramping its streets and climbing its promontories my mind seemed crowded with thoughts of "gods" and "goddesses." The atmosphere seemed pregnant with the idea of "many gods," the guides and populace often spoke of them, the stones themselves were cut in their likeness, and magnificent temples abounded on every hand to tell of their ancient, but fallen glories. Fallen! yes, but others equally as subtle have arisen to take their places. In the olden days it was "Mars," "Zeus," "Neptune," "Pan," "Athena," etc.; but today it is the gods of "Pride," "Avarice," "Greed," and "Licentiousness." In other days the "gods" were set up in Athens on pedestals, in the likeness of marble; today "Pride," "Avarice," "Greed," and "Licentiousness" are set up in the hearts, minds and lives of men and women in almost every country and clime of the world.

Paul very frequently related, in graphic style, the story of his conversion, but he always worked in other material befitting to the occasion, but it is doubtful if Paul ever delivered a more telling address, with more fitting subject matter than on that memorable occasion when he addressed the Athenians from Mars' Hill. When Paul was in Athens he had considerable time on his hands—he was waiting for the coming of Silas and Timothy. It is likely that he leisurely strolled and studied, and knew well the place and people. He had doubtless studied Athenian history from many angles before coming to Athens, but on coming to the city he came with his eyes open. His remarkable address re-

veals the fact that even on his approach to the city he had made discoveries—He had been reading their inscriptions on stone and had been looking over their monuments, just as any archæologist, or even the ordinary traveler will do in Athens today.

Paul gathered his subject matter from the field in which he knew the Athenians would be most interested—they thought of gods, they made gods, and Paul preached to them of that in which they were intensely interested.

Just near the acropolis is a huge rock which forms a hill which stands out in bold relief *above* the busy market and city below. This place is called the "Areopagus" or "Mars' Hill." It stands just between the city and the great citadel known as the acropolis. It has always been an important place. In ancient times the great court of justice whose power was unlimited and whose decision was unquestioned held sessions here, and we are told that Ares or Mars, whose name the rock inherited, was first tried for the murder of Hallirrotios, and Orestes for that of his mother. These and other cases having been tried here it became the court of courts for the Athenians.

The statue of Themis, the goddess of Justice, stood here. The seats were of marble and there stood the stele on which were engraved the laws of Dracon.

A flight of fifteen steps, hewn in the rock, is the only access to the top. Up these steps the officials led Paul that they might hear of the interesting religion which he preached. Few men had received better and more thorough training than Paul, and those who invited him to speak must have been aware of his eminence.

They must have expected considerable from him, and the civilized world agrees that they heard more than they could have expected.

Paul was stirred by the movings of the mighty Holy Spirit, and standing forth with the dignity befitting the occasion was calm of spirit, cool in calculation and masterful in logic. On this occasion there was nothing slovenly or sluggish about Paul or his mind. He thrust a dart direct to the heart of the situation, said he:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dionysius and others were converted on the spot, many were pricked to the heart and all received glorious light such as had not shined into their darkened hearts and minds before.

Paul remained in Athens a bit longer, but when Silas and Timothy delayed their coming, Paul passed on to Corinth which is some sixty miles south. During our stay in Athens we were enabled to find many devoted Christians whose fellowship was wholesome indeed. By invitation of the president I spoke at the Training College for Christian workers, and a more attentive and appreciative audience I think I have never had. They have some wonderful young men and women there who have consecrated their lives to the work of carrying the gospel to the people of those lands where Paul so willingly used up his resourceful life. For a number of months I had been studying and traveling in those countries where Paul had preached, established churches, and wrought righteousness, and with great interest I had been reviewing his labors and travels, but never before did the books of 1st and 2nd Corinthians take on so much life and interest for me

as when in Athens and Corinth. One night I picked up my testament to ascertain some point at question, which had entered into my study, and I felt I could find the answer in the first chapter of 1 Corinthians. I did find the answer, but also found an interest that I had not before found in Paul's letters to the Corinthians. I carefully read and studied those books. They all but seemed as letters written but the week before.

My heart was thrilled almost beyond measure when we came to old Corinth. Our boat swung into the "Corinthian Canal," at 3:45 and passed out at 4:45. The canal was interesting indeed, but my mind was crowded with thoughts of that church which flourished there some 1868 years ago—the church on which Paul bestowed so much affection, the church which loved Paul so much that they "would pluck out their eyes" for him if necessary. The church from which Paul wrote his epistle to the Romans.

Going westward we circled the "Boot of Italy" and came into the beautiful bay of Naples, but alas! a driving rainstorm held sway as we entered the bay. Vesuvius was soon hidden from view, and the bay and city looked so different from what it did on our former visits there.

After spending a time in the museum and looking over the acquisitions from the more recent excavations at Pompeii, we then took a fast train for Rome where we arrived two hours and forty minutes later and were soon cordially received at the Guiliana Ponseon with its homelike atmosphere.

At once we began our study of the historical city of Rome.

COLORADO SPRINGS, COLO.

GROWING INTO SANCTIFICATION

The usual attitude of those who affirm that they grow into sanctification was brought out not long since when a rugged old preacher friend, with voice like a roaring lion, exchanged pulpits with a smooth, suave man, with mouth foul from tobacco. The latter declared, "I believe in growing into sanctification." My husky voiced preached brother fairly bawled out, "How long, brother, have you been growing into it?" The timid response was, "Near on to thirty years." The undaunted second blessingist again asked, "And may I ask how much nearer to the blessing you are now than you were thirty years ago?" The answer was forced out much to his chagrin that as far as he could discover he was no nearer. Thirty years of growth and that of a preacher, and still no nearer to sanctification than when he started. At that rate it would take ten centuries for one to grow into a holy heart. No, that is not the way. We are sanctified by faith, as a second definite work of divine grace, subsequent to regeneration.—BASIL W. MILLER.

He who has truth at his heart need never fear the want of persuasion on his tongue.—RUSKIN.

MORE ON THE SIN QUESTION

By W. C. Bennett

INHERITED depravity may exist aside from actual sin but actual sin seldom exists separately from inherited sin any more than fruit can be produced without the tree. So, when we deal with actual sin, we are, to some extent, dealing also with depravity. We of course must admit the possibility of a soul sinning by a wilful act, who is sanctified wholly.

Sin and its effects may be catalogued under several heads and then these several heads subdivided.

First, inherited sin, depravity, Adamic sin, birth sin, carnal mind, flesh, deceitful heart, old man, body of sin, etc.

Second, actual sin, violation of the law, neglect of known duty, things that are questionable, violations of conscience, and wicked intentions.

Third, infirmities, errors in judgment, mistakes improperly called sins. In dealing with this letter, we wish to state that infirmities and mistakes may and do exist independent of and aside from either depravity or actual sin. And a failure to recognize this fact makes the doctrine of Christian perfection appear an impossible theory.

Physical infirmities make much that holy people would accomplish impossible. Mental infirmities render much of our service very imperfect even while our desires to accomplish are the very best, and our motives as pure as an angel. Errors in judgment make mistakes in practice inevitable. A father, who loved and gave his family every possible advantage, failed to correctly measure the rate of speed at which a train was moving, stepped on the gas to make the crossing, became confused, stopped his car directly in front of the train, and himself and entire family with the exception of one daughter were dashed into eternity.

A child misplaced a bottle of medicine. A tired mother, in haste, gave the wrong medicine to her choking baby and killed it. But, where is the jury that would convict her of murder? Heart purity does not require perfect action, but it does require perfect love, pure desires, pure motives and pure intentions.

Infirmities and mistakes, however, are a very serious matter. Mistakes must be confessed, repented of, and corrected as far as possible. Infirmities can be corrected and improved to some extent by careful Christian culture. Someone has stated that there is no atonement for our failures in service. But this is not true, for we would be in a bad fix if it were. "When ye shall have done all these things—, say, We are unprofitable servants," is a confession that the holiest of men make, and feel to be a necessity. The Old Testament economy of atonement made full provision for infirmities and sins that were not voluntary. Study carefully the provisions for atonement given in Leviticus. All this was typical of New Testament provision;

and Jesus covered the entire sin atonement provision by the one offering made by Him. All infirmities, mental and physical, will be swept away in the resurrection; and we will then, not only be capable of perfect love, but perfect action. Praise God! I am pressing toward the mark.

We will now deal with the question of actual sin. "Sin is the transgression of the law." Here is a wilful violation of a known law. This is too plain to need further elucidation. James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Wilful neglect of known duty. Remember that the man who buried his talent was not excused, but cast into outer darkness.

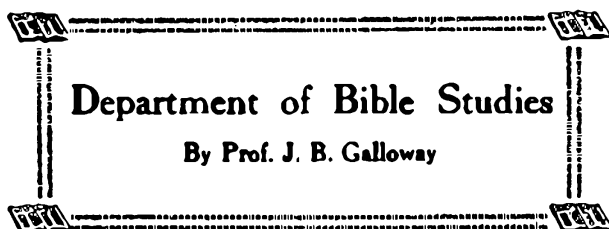
Sin is practicing things that are doubtful. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

"All unrighteousness is sin." It is very dangerous to speak of conscience as a safe guide, for it depends on the conscience involved. It would be tolerably safe to say that the conscience of a saved man, educated by an intelligent study of God's Word, is a safe guide in all matters where the Word has not given specific directions. The Word of God has not mentioned tobacco, theaters, picture shows, dancing, or any of these things; but my conscience would not allow me to use tobacco or attend any of these places. And if I did so, it would be sin. Yet, I can understand how certain people can do all these things without their conscience condemning them. Either they have never had their conscience educated intelligently, or they have violated it until it has become insensible. Everything that falls below the standard of a saved man's conscience intelligently illuminated by the Word of God, is unrighteousness; and all unrighteousness is sin.

Where inherited sins become actual sins. There is actual sin that does not come under either of the four heads—sin in the emotional life. When I preach from the text, "Whosoever is born of God doth not commit sin," I never define sin only as I have defined it under the four preceding heads. However, God, in His law, has made requirements that no unsanctified man can keep. "Thou shalt love the Lord thy God with all thy heart." "I say unto you, love your enemies." Lust is the equivalent of adultery. Hatred is murder. Here are requirements beyond the reach of the unsanctified. The law requires holiness. It is this blending of inherited into actual that confuses many in the study of the seventh chapter of Romans. Paul saw that the law required complete deliverance from inbred sin. Emphasis on this peculiar phase of sin is necessary to put people under conviction for entire sanctification. The dilly-dally seeking at many of our altars is due to shallow preaching to which seekers have listened. Sin in the emotional life is inevitable in the unsancti-

fied. But the responsibility rests with the human, for God has said, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul." Or, again, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When God makes gracious provision to lift you to a state of spiritual life where it becomes possible for you to meet His requirements, and you refuse to meet conditions, you indorse original sin and it becomes actual sin. Many at this point lose their experience of conversion; and all will who become willful in their attitude and refuse to accept the provisions of cleansing from all sin.

I suppose a full treatment of the subject would demand a differentiation between natural desires, physical appetites, etc.; and between carnal desires and temptations to sin. I am not attempting in this treatment of sin to make it easy for people to excuse themselves for carnality. Suffice it to say, temptation does not become sin until it becomes pleasurable to the individual tempted to an extent that the citadel of the will has been swept by its power and the soul awaits the opportunity for gratification even though it never attains it. This is sin. Physical appetites normal to the human race are not sinful unless gratified in an unlawful thing, or to an unlawful extent in a right thing.



INTRODUCTION TO THE FOURTH YEAR'S SERIES OF BIBLE STUDIES

A Year With Your New Testament

Another year to study the Bible. What a blessed privilege. If you have been negligent in your Bible studies now is the time to begin anew. For the last three years we have been reading the whole Bible in this department but this year we will confine ourselves to the study of the teachings of Jesus in the New Testament. We wish to offer you a new arrangement of Bible reading for the year and make a study first of the Parables of Jesus and then later a study of the Sermon on the Mount.

A Chapter a Day

Many seem to think that they are not able to read the required reading to complete the entire Bible in a year. To all such we urge that you practice reading at least a chapter a day. It would be almost criminal

to neglect to do this much. This is the plan that we suggest for the new year. Begin with the first chapter in the New Testament and read a chapter a day from the first to the last chapter in the New Testament. There are 260 chapters in the New Testament. Then repeat the one hundred best loved chapters. This would require 360 days and give only a few days to begin again for another year. Who could not find time to read a chapter a day? The average chapter in the Bible has twenty-six verses and those in the New Testament are even shorter.

Five Minutes a Day is ample time for the reading of an average chapter in the New Testament by the ordinary reader. Some will easily read a chapter in two minutes. We usually find time to give twenty or thirty minutes to the feeding of our physical body three times a day. If we will spend this time feeding our bodies which will be crumbling in the dust, cannot we give at least five minutes to the feeding of our souls which are eternal? We find time for everything else. Is it not a little lack of love and interest that causes us to neglect this duty? A moment a day would increase the spirituality of many wonderfully. How shamefully we have neglected the Word of God. Is it strange that many are starving for the Bread of Life when they neglect day after day to feed their souls? This ought not to be. Few preachers can quote a dozen passages of the Scriptures accurately. They find time to talk on the topics of the day, which will be forgotten tomorrow, on so-called science or philosophy and on current personal problems but why do they not have more of the vocabulary of the Bible in their conversations? If the preachers are careless here what about the rest of the folks?

"Whose Book is this, Mother?" asked a little boy in a Christian home, as he picked up a Bible from a table that she was dusting.

"Why, you know, God's book, the Bible," she answered in surprise.

"I think it is about time you were sending it back to Him then, for you do not seem to need it here any more," he said.

Get in the habit of reading the Bible daily and get the heart-throb which comes from the throbbing, pulsating spiritual life that will grow from this spiritual food.

Why Not Have a Nazarene Bible Reading Circle in Every Nazarene Church All over the World?

Suppose a chapter a day were read by every Nazarene for a year all over the world. What would it mean? If it were practiced some would have read more Scripture than they have in their lifetime before. Some would be healed of chronic doubts. Some would grow much more liberal with their means. Others would be far less critical. Many lean souls would grow in grace marvelously. Some about to falter by the wayside would be on the mountain top. Doubtless some would be rejoicing in heaven who would oth-

erwise have been in eternal woe. A few may be excused from reading a chapter a day. But most fail because of carelessness, laziness or lack of spiritual appetite. Why have you failed? Others find time who have many more obstacles in the way to overcome.

Reading the Bible Up a Chimney

To us the Bible is an open book. And it is hard for us to realize what devices some Christians have to resort to in order to enjoy the precious Word of God. There is a Bible still in existence that was baked in a loaf of bread that it might be preserved. Rev. George Whalpton of the French Methodist Evangelistic Mission was shown an old Bible by an old woman and given its history. "It belongs to the great-grandfather of 'La Mere Vardon' (Mother Vardon), who, at the beginning of the last century, used to hide it up the chimney of his cottage, in a little niche made by the removal of a brick. In order to read the book without incurring certain danger of imprisonment or even a cruel death, he would close the shutters, lock the door, put out the fire, and get up in the chimney, where with the daylight which reached him from above, he strengthened his heart by the precious promises of God's Word."

Mary Jones' Bible

In the year 1802, Thomas Charles, a minister who labored in Wales met a little girl named Mary Jones, who attended his ministry. He inquired of her if she could repeat last Sunday's text. She hesitated, and when pressed for an answer, she burst into tears and said, "The weather was so bad that I could not get to read the Bible." He learned that she was accustomed to travel seven miles to find a Bible in which she could read and look up the text from which the minister had preached. That week the rain prevented her from making the journey. Mr. Charles, touched by the need of Bibles among the Welsh, met a committee of the Religious Tract Society and told them the story of the need of Bibles. The matter of furnishing Bibles to those who did not have them was discussed and in 1804 the British and Foreign Bible Society was organized. In less than two years the first Welsh Bibles were finished and sent to Wales. "When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in a crowd to meet it, and welcomed it as the Israelites did the ark of old, and drew it unto the town, and bore off every copy as rapidly as they could be dispersed."

Your spiritual wealth consists of the great truth of divine revelation that you have made yours. The Bible is your hidden treasure. Let it enter the very warp and woof of your character. Your character is all that you can take from this world to heaven with you. Your spiritual being is the only canoe that will cross the river of death.

Have You Read a Chapter Today?

If you wish to read through the Bible again this

year, if you will read three chapters a day and five on Sunday it will take you through the Bible nicely within a year. Or you may send for the first year's series of these lessons, "The Whole Bible for the Whole Year," and get a systematic study of the whole Bible with weekly assignments. The price is \$1.25, from the Nazarene Publishing House.

Lesson One

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Matt. 1. The first name we see as we open the Book of the New Testament is Jesus Christ our Savior. If you would have your name written in the Book of Life make Him first in all your life.

Second Day—Matt. 2. The scribes knew where Jesus was to be born and did not seek Him and the wise men did not know yet sought and found Him.

Third Day—Matt. 3. John the Baptist preached, "The kingdom of heaven is at hand," but did not stop until he said, "Prepare ye the way of the Lord."

Fourth Day—Matt. 4. Satan dared to suggest doubt to Jesus, "If thou be the Son of God," immediately after the voice from heaven had said, "This is my beloved Son." Neither will he let us alone.

Fifth Day—Matt. 5. Jesus gives His beatitudes before His commands.

Sixth Day—Matt. 6. If you would open the door to heaven shut the door to the world (v. 6).

Seventh Day—Matt. 7. We will be measured by our own measure.

PART TWO. INTRODUCTION TO THE STUDY OF THE PARABLES OF JESUS

The Place of Parables in the Scriptures

Teaching by parables is of great antiquity. Its use occurs frequently in the Old Testament and it seems that it was very generally adopted by the rabbis down to the time of Christ. But it reaches its greatest development in the teachings of Jesus. It has many advantages. The parable attracts the attention, captures the imagination, touches the heart, and leaves a deep, lasting impression upon the mind of the hearer. A story speaks the universal language of man. Other forms of speech lose their significance when they are translated into another language, but a story is the same in all times and tongues. Years and ages leave them unchanged. The fables of Aesop speak just as plainly to us today as they did to the Greeks hundreds of years ago. The stories of the Arabian Nights are just as interesting to the ear of the man in the West as the East. The philosophies of the ancients are forgotten by all but the educated while their stories are enjoyed by the unlettered today. If Jesus was to be a universal teacher He must use a language all understood. To speak to the whole world He must use the language understood by all. The story would be plain to the unlearned and at the same time stimulating to the mind of the most thoughtful. The story of the

Prodigal Son and that of the Lost Sheep will make an appeal to the heart of the American or the heathen.

The Greek word for parable signifies a placing of two or more objects together, usually for the purpose of comparison. In the usual sense of the word, "parable" signifies an imaginary story, yet one that could have occurred many times. It differs from history in not recording some particular thing that had occurred but something that would probably be repeated commonly, the purpose of the story being to illustrate and express some higher spiritual truth. The parables of Jesus have ever been regarded with profound admiration. He is the only one in the New Testament who uses them.

There is a difference of opinion about the number of the parables for some are so short that they may be regarded as parables or as parable germs. Some find as many as fifty while others name only about thirty. We consider that there are about thirty-four that take all the characteristics of a parable. Luke is the story book of the Gospels and he records twenty-three of the parables of Jesus.

Why Jesus Used Parables

The purpose of Jesus in using parables was both to reveal and to conceal the truth. He explains this Himself in Matt. 13:11. The disciples had just asked Him why He used parables and He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." He did not employ them in the early part of His ministry but introduced them later. During the second year of His public ministry He changes from His plain teaching to the use of parables because the leaders had rejected His gospel. He turns to His special friends and speaks only to the public in parables. The masses heard but did not understand, while His own heard and asked an explanation of the meaning of His wonderful messages in hidden stories. And to them He reveals their marvelous meaning. They are like the fiery cloud which was light to Israel and darkness to the Egyptians.

How to Interpret the Parables of Jesus

Jesus gives us a pattern for interpreting the parables in Matt. 13:18-23.

All interpretation must grow out of the nature of the parable and the purpose for which it was uttered. The time, the occasion and those addressed should always be noted.

We should avoid fanciful interpretations and over-minuteness.

The danger is in over interpretation. In each parable there is one leading thought. "The parable is like a lens, which gathers many of the sun's rays and brings them to a focus upon a single point."

The central truth of a parable is that which lies plainly upon the surface. They are not riddles to solve with extraordinary genius, but the lesson of every parable is that which would appear as readily to the mind of a child as that of a scholar. Look for the

main thought. The details, if treated at all, must be made tributary to the central thought.

All parts of the interpretation should harmonize with each other. "We have the right interpretation," says Dr. Angus, "when all the main circumstances are explained. If any important member of the narrative is rendered by our interpretation nugatory, or is paralyzied, the interpretation is false, and when we have a true interpretation of the whole, the interpretation of any of it is to be rejected which does not conduce to the consistency and force of the whole."

See that your interpretation harmonizes with the rest of the Scriptures.

Seek for that which is helpful to Christian experience in your interpretation.

Meditate upon the parables and seek an unfolding of them to your mind by the Holy Spirit. An old German writer says, "The parables of the kingdom are, as it were, a picture gallery, and we walk up and down examining each picture by itself. A heavenly Interpreter walks by our side; we must have a heavenly sense, if we grasp the meaning of what we hear and see. If our study quickens this sense within us, so that it shall grow clearer and sharper before every picture, a rich treat awaits us; for the heavenly gallery is great."

THE ONE-MAN CHURCH

By L. C. PARSONS

THIS age in which we live is one of big business. The daily press regularly reports combinations of already-large corporations; they range themselves in millions and even billions. It is plain to see that commercial and competitive business has learned through long experience that prosperous existence can be maintained only by forward strides; they must stride farther and faster than in days past, and to do this, it becomes highly important to seek the help and co-operation of like thrift. What with additional capital, experience, brains, and markets contact, they cast a prodigious shadow in their world of activity.

Why cannot the church of the living Christ invest itself with this very valuable faith and mount upward? No one person, or few persons, can lay claim to all there is of experience, even in a particular field, neither can one or a select few operate most successfully all the business of the local church. No one has a right, nor should he be permitted to furnish all the finances for the running of a church, neither have absolute dictatorial powers over the prayermeeting, the Young People's Society, or other institutions of the church.

On the extreme edge of a poor, outlying circuit there stand four churches in a row. They are of mean proportions, having steeples and dimensions of equal size, they all face in the same direction, and withal are seemingly identical. The first has a membership equal to that of each of the others. Its members are all reasonably poor with the exception of one man who has a comfortable living and pays rather largely to the running expense; in fact his allowance to the church so overshadows the total of all the rest that it is he who is felt to be the one necessary constituent of the existence of the body. Never has a pastor been called or even suggested without his approval. Naturally he is the one to hold prayermeetings and no one would think of asking for another than he to superintend the Sunday school and head the young people's organization. The pastor is a sincere man and preaches good gospel truths but always eats at this man's table and draws

small salary from his bank in the usual form of a personal check. This church has gone along for many years in routine manner having no serious internal difficulties greater than could always be settled quickly by the high tribunal of this monomembered court; change of pastors was sometimes effected in this simple manner but all was rather smooth and correct for this was a one-man church and he was the man.

The second church, as stated, is similar in all appointments to the first but has no outstanding member from a financial standpoint. They are equally surrounded by average means. But for one woman of the congregation there would be nothing of unusual purport, but this woman made the difference between this church and the first, and at once made the similarity. She was like other women in appearance, with the exception, perhaps, that she was rather tall, of dark eyes and complexion. Her manner is winning enough and with her half-whispered, well modulated tones, she sets the expectant wonders of a new pastor at rest, and with a bountiful supply of her frugal meal properly placed, he feels his advent is admirable for the ease and hope which already compass him. By the time of the first service, he feels quite well acquainted with his parishoners and is happy to know that their good traits quite outbalance their bad ones. With this outstandingly observant and zealous worker leading in prayer, the pastor has soon woven his way very smoothly and quickly through the organizations of the church; by appointments and well directed elections the whole machine of the little church is ready to operate. Of course the lady above referred to holds most of the strategic positions and though she does not pay into the church in dollars and cents, she always offers her willing advice, and by diligent watching keeps those of ill-disposed notions from interfering with the harmonious working of the body militant. She never takes an open or harsh stand for the ends of her purpose, neither does she profusely or directly touch those shortcomings of her fraternal brethren, however it is generally known and more generally felt that it is she who calls and recalls the pastor, and in general, carries on the work of the church. But why shouldn't she? It is a one-man church and she is the man.

The third of these similar churches boasts of harmony within and general co-operation on the part of all. No one member seeks or has a dominant position in the organization. They always think alike, vote alike, act alike, and are perfectly satisfied with themselves. In fact, one could hardly find a fault with them worth mentioning. The pastor has but to suggest an idea or change of plan when he finds the body to a man revolving around it. He certainly is to be commended for the fine spirit of co-operation and general felicity he has instilled in the breast of his membership. He always brings to his congregation exceptional messages and has such cultivated winsomeness that it is plain though this church is like the others in appearance, it has a pastor of outstanding merit and person. He has not neglected his parishoners but has personally and often called upon each of them, always endearing himself to them through his expressed appreciation of their good merit and teamwork and assuring them of his talents or powers being put to their and the community's welfare. Being naturally equipped above the ordinary man of his calling he extends sympathy and great margin of hospitable allowance to those pastors before, behind, and around him. This man served his time to the end, and by his own resignation withdrew to other fields, but his magnanimous spirit and earnest zeal would not let him wholly neglect the dear people whom he so wonderfully served, but it compelled him to keep them encouraged by letter and an occasional visit. It is hard to understand why with all his and a seeming sincere new pastor's efforts, the church died. Some suggested it was a one-man church and he was the man.

The last church in this span of four might be considered different in that the membership was hungry for such sincere truths as the gospel and devout preachers could give them. With prayer and fasting they rejoiced in the coming of the

pastor whom they felt confident God had sent. Their expectations were matched and even surpassed, for the young preacher had the vision and the call of God upon his soul. He preached a full gospel message which made the whole body hunger for a revival; this was fire to his zeal and in a short time it began with his own unctuous messages and though it seemed it never closed, it might be said it finally concluded with fervent messages of two other young, Holy Ghost filled ministers of his acquaintance. Not only this revival, but three others, marked the progress of the year, neither were they of limit in time or extent; they ran over a period of from four to six weeks each, and were marked in all the outlying country by cottage prayermeetings which themselves were veritable revivals of power. Of course this church could not long have remained in the class of its neighbors for everyone had begun tithing and already a new edifice was planned, based upon a quadrupled membership. But by most unfortunate turns of pastoral arrangements the next year, the little outlying church failed to get a pastor, this one being "needed" at another point. Two years later a man was sent to the church to get it collected financially and numerically, and incidentally to check the former "fanaticism" that threatened to ruin it. He carried out his orders and dispensed with any revival for the year, inasmuch as they had already had revivals enough for several years. Regularly he reported the progress of the work to his supervisor and in turn was advised, and was further assisted to a proper conduct of progress by occasional visits of the one man who had the final direction and authority of the church, and it was in perfect order for this head church official to direct the affairs of the church for it was a one-man church and he was the man.

TONOPAH, NEVADA

THE DAWN OF THE THREE MORNINGS

By BASIL W. MILLER

I stood on the steps of one of our college buildings speaking with a fellow-minister not long since about sermons preached and unpreached, "swapping shop talk." He related how some twenty years ago he had preached a message from "The Mornings of the Bible." But once had he been led to preach the sermon. Some fifteen years had passed by, when one day a stranger met the minister and said, "Well friend I would like to hear you preach that great sermon that I heard you deliver fifteen years ago on 'The Mornings of the Bible.' I suppose through these years you have been preaching on that many times." The fellow-minister had to confess that never since the first time had he preached from that subject. We were standing amidst historic scenes, nearby where our nation was conceived in liberty. In the mellow distance we could hear the muffled roar of the Atlantic. Across the hills were the scenes made famous by the first shots of the Revolutionary War being fired. I could see yonder the monument where the battle of Bunker Hill was fought; and farther still were Lexington and Concord, and in a little cemetery in the heart of Boston was the grave of Paul Revere. And yonder was the old manse from which Hawthorne wrote "Mosses from an old Manse," and not far away laid the scenes where Emerson worked, and in Boston Common stood the statue of Edward Everett Hale, who wrote that famous story, "The Man Without a Country," and there is the mark of the Boston Massacre, and nearby they told us the Boston Tea Party was held. Surrounded by such sights of historic interest—with the broad Atlantic touching famous shores on the right and the blue sky above which bordering on the heavenly city—my mind could not get away from the sermon of my friend, "The Dawn of Three Mornings."

With the imagination of light or the wings of the morning I stood on the hilltop of time and in the dizzy distance strange scenes are occurring. From the bosom of eternity there stepped out God and with the voice of authority, wielding the power of omnipotence, commanded the first dawn of time to unfurl its painted banners. Worlds swirl into space, the firmament

of heaven drops low; earth shrouded in night lifts its head above the rushing waves; mountain peaks stand out as bold sentinels. The Aurora Borealis streaks the heavens with pencils of golden light. God deigns to stoop to carpet the valley with daisies, while He swings in the immensity of space the lanterns of time, Orion and Pleiades. He tints the first sunset with the iridescent hues of the celestial land, as He cries out "Let us make man." The sun swings low and says, "Make man in my image." The Milky Way, along with the thousand voices of all nature, each clamor that God shall make man in its image. But with the hand of power, God pushed them back and says, "Let us make man in our image." And man was created as the first dawn of time's initial day began to run its weird course that should be shaded by the night of the fall. The first dawn had passed.

The night of sin had reigned as the centuries slowly dropped one after the other back into eternity. Glimmering streaks of the second dawn had given the darkness of despair as prophets hoary had spoken as the mouthpiece of Deity. Vainly had lost man sought the light of the full-orbed day of redemption. But hope was dead, and the soulless echo of man's cry comes back from the other side of eternity, without a response from God. A flaming prophet. A fearless voice crying, "Prepare . . . prepare." The angelic chorus sings of peace and goodwill. Wise men travel the blistering sands of the desert with precious tribute. The babe is born. Watch this one as yonder he steadfastly faces the cross. The tragical hour arrives. The sun veils its face and the moon hides for shame. The Son of God, purchasing redemption for the lost race, bows His saintly head on a stainless breast, and in the agony of torment, yet in the glory of hope, cries out, "It is finished." Yes, thank God the chasm has been bridged. Man can now approach God with boldness, as sinlessly he treads the battle roads of earth. The second dawn of redemption has passed as the sun of the day of the Church rises above the eastern hills of time.

The first beams of that glory halo again streak the eastern hills. The shout, "Behold He cometh!" rings glad and loud above the din of the work of the world. The armies of heaven follow in the wake of the triumphant King of kings. The earth reels; the heavens roll as a scroll and with the rush of fire the elements melt with fervent heat. The rainbow circled throne breaks out amid the glory of the scene. The new heaven and the new earth arrive. The temples and sunless city tabernacles with men. The curse of night has flown away. The sea with its horrors has been wiped out. The blighting curse of sin is cast into the bottomless pit. Amid the scenes of crowning Christ with the crowns of the ages, the dawn of the third and final day passes into the glory of the full-orbed magnitude of eternity.

Three dawns, that was all! When I came back we were still amid the historic scenes. Preachers there we were in a casual conversation waiting for the hour of service. But one could never remain the same, for he had glimpsed into the grandeur of God's three dawns, and his aching soul groaned within, "Would that now the dawn of that final day should be heralded."

PITTSBURGH, PA.

WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Missionaries throughout the world are distressed beyond measure at the constantly diminishing sums that they are permitted to spend on work which seems vital to them. After years of toil and prayer doors of opportunity are continually opening to them which they are not permitted to enter. Scores of letters come which are really heart-breaking. These letters are a sure but incidental proof of the passionate earnestness that fills the heart of the average missionary.

According to state geologists Pennsylvania still has enough unmined hard coal to last 110 years.

Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Therein lies a force that has no resistance.—MAURICE MAESTRILINK.

Dr. Hugh M. Smith, who has been collecting fish in Siam for the Smithsonian Institution, has found many odd forms of fish which have had to adapt themselves by curious means to the annual drying up of their water homes. Among these is the climbing perch—Anabas—which can climb steep canal banks by means of its tail and the large pectoral fins. "It goes overland from one body of water to another and travels as fast as a man walking slowly," reports Dr. Smith. A regular form of fishing in Siam, he says, is to dig in a dried-up marsh to a depth of two or three feet, where many fish called "serpent-heads" are to be found. These are very good to eat.

A bootlegger left on the steps of the Beatrice, Nebr., courthouse a complete still bearing a note to the effect that business had become so poor he was unable to operate his business at a profit.

According to the Pennsylvania Department of Health the average length of a man's life has increased from twenty-one to fifty-nine years since the sixteenth century.

A Chicago natural scientist is reported to have perfected a method of touching up the complexion of oranges and lemons that are too pale.

How humming birds remain stationary in the air is a secret which natural scientists recently tried to unlock by means of the film, as an aid in perfecting the helicopter. Even though 300 exposures a second were made, the birds' wings proved too fast, only blurs showed where it had been hoped to see wing movements.

God only is holy; He alone knows how to lead His children in the paths of holiness. He knows every aspect of your soul, every thought of your heart, every secret of your character, its difficulties and hindrances.—JEAN NICOLAS GRAU.

Transmission of motion pictures by telephone in the same manner that ordinary pictures are sent long distances has been accomplished between Chicago and New York.

The first paid Marconigram was transmitted on June 3, thirty years ago. The message was sent by Lord Kelvin from Senator Marconi's experimental wireless station at the Needles, Isle of Wight, England. He paid one shilling for the message.

Russian producers of platinum now are refining the product at home instead of sending it to other countries for preparation for market.

Fez, Morocco, a city of about 150,000 has such strict laws and such strict observance of them that a murder is almost unknown. Persons are still imprisoned for debt, while the insane are chained to the floors of madhouses.

In talking over the transatlantic circuit to London the speaker sends his voice over both wire and radio channels. It travels first to the radio transmitting station at Rocky Point, L. I., where powerful amplifiers multiply the strength of the waves for the journey across the Atlantic. These waves are picked up at Cupar, Scotland, and carried by telephone lines to the long-distance office in London, or whatever city it is desired to communicate with.

THE PEARL OF GREAT PRICE

(Matthew 13:45, 46)

By O. J. HOAO

THIS is one of the kingdom parables spoken by Jesus to His disciples in a house by the Sea of Galilee. Just previously He had been preaching to the multitudes by the seashore, but they have been dismissed. The disciples, anxious to hear more, continued to question Him after they had gone into the house. Christ told them among other things this parable to teach them the importance of seeking and securing at the cost of any sacrifice Christ with His grace and glory.

The man is a merchant, a buyer and seller of pearls. We are told that he not only sought pearls but that he sought *goodly* pearls. He desired the best to be found. Imitations would not do. Pearls with flaws in them he would not buy. Are you, my friend, interested in only the best things of life, or are you interested in the imitation, the cheap, the tawdry? His seeking led him to the one pearl of great price. It cost him his all. But all quality has cost.

Most, if not all, the things that are long enduring in our memory and their usefulness had great price attached to them. It took the great battle of Waterloo to save the world from the despotic rule of Napoleon. Gettysburg with its great loss of life turned the tide and saved our nation from destruction. Many men took your place and my place to die on the battlefields of France, saving us from the tyrannical rule of Kaiser Wilhelm of Germany. Morse and Bell had to suffer from lack of funds, unbelief of friends, and jeers of the multitude to establish the telegraph and telephone respectively. Men have given their fingers, hands and arms to discover the use of the X-Ray. Others gave their life as martyrs to discover the cause of yellow fever. Someone had to pay and they paid that we might enjoy some of the blessings we enjoy today. All the benefits we have we either pay for ourselves or someone else purchased them for us.

So it is that our salvation has cost. It cost heaven its greatest glory—Christ Jesus, and it cost Him personally death on the cross. He made the supreme sacrifice to ransom our souls from sin. The apostles paid with their lives. Leaders in the Reformation suffered persecution and ostracism, and even some of them death. Had it not been for the blood of Jesus shed on the cross of Calvary and these noble heroes of the cross we would not have the privilege of enjoying salvation as we do today. But it also has cost for you, my friend. It costs you your all to get it and it will cost you your all to keep it—and yet we get it cheap compared to what it has cost others. My friend, Rev. J. W. Lanham, who is a missionary to India in the M. E. church, told me as we sat talking one day this story of what it cost a Burmese boy to become a Christian.

His mother desired him to be a Buddhist priest and wanted to send him to a Buddhist school. Instead he went to a mission school. After a while he went home on a visit. He had intimated in his correspondence with them that he was seriously considering the Christian religion. The first night he sat up late to talk to his mother and sister. After a while the sister retired, leaving the young man lying on the couch talking to his mother.

The mother said, "Son, is it true that you have taken up the Christian religion, and that you are a Christian?"

"Yes, Mother, I am," he replied.

No sooner had he said these words than she began screaming, pulled him off the bed, and commenced stamping on him. The boy became unconscious. When he began coming to his senses his mother and sister were bewailing him as dead. The next morning all the relatives were notified. When they met the young man on the street they spat upon him. It cost him, to be exact, his citizenship, his social standing, and his inheritance.

Did he give up? No, he went back to the mission school, married one of the girls there, and came back to his home town to start a school. The school had built up to one hundred and seventy-five pupils when the Lord called him to preach. He

left the school in charge of his wife and went to study under Mr. Lanham and others for three years.

When you are tempted to think you are paying a great price, my friend, and when you feel the load is more than you can bear, think of this poor boy in Burma. You pay nothing in comparison. He wanted Jesus and wanted Him bad enough to suffer to get Him. It cost him but he was willing to pay; are you?

It pays to have quality even at great cost. We would rather pay more and obtain pure food than to get less than the pure at a cheaper price. Better be it to have a little plain food that is wholesome than much food not wholesome. We would rather pay a little more for a suit of clothes in order to have something that is lasting and looks good while it lasts. It is not avoirdupois in humanity that counts, it is character. Men do not ask how wide our reputation is, they want to know if it is good. It pays to have a religion if it will save us now and save us in the end, and, thanks be to God, the religion of Jesus Christ can do that. Paul says in Philippians 3:7, 8 that what things were gain to him, those he counted loss for Christ. He goes on to say, "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." It cost Paul all that he had, but he found it worth while.

Will you, my friend, like this merchant sell those pearls, things of this world, even though you consider them valuable, and let Jesus come into your life with all His fulness?

BETHANY, OKLA.

PIONEER HOME MISSIONARY EVANGELISM

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

The office of the evangelist in the early church was that of holding pioneer revivals. It is a historic fact that as churches increase the evangelistic ministry begins to depend on calls from the established churches for their field of labor instead of being sent by the Holy Ghost to some unevangelized people. This within itself will check if not almost stop the growth and prosperity of the church.

For the church to retain her vision, courage and passion, she must continue to champion the cause of pioneer evangelism at home and abroad. The local church can only retain her youthful vigor as she lives in the missionary spirit of adventure into the regions beyond to discover, evangelize, organize and establish the heathen on Christian going basis. For the ministry of any denomination to become localized means certain death to that particular denomination in the course of time. The ministry will preach the church to death, where there is no missionary vision and activity to reach the other fellow with the gospel.

The church that lives the best at home,
Is the one that does her best abroad;
If she consumes her all at home,
She'll soon have naught to send abroad.

It is largely the duty of an organized body of Christian people like the Church of the Nazarene, not only to dispense the vision of home and foreign evangelism but along with the vision devise the ways and means by which her evangelistic force may enter the unevangelized fields of the world, so that as many as the Lord might call, will find a way by which they can carry their passion for souls into effect. The church is not sufficiently, nor is it effectively, organized until her pioneer evangelistic department is bringing to the church a steady stream of new churches equal to what our opportunity and ability will permit. The Home Missionary department of our church needs to be strengthened and put on a more aggressive and effective basis. This can and will be done as interest is generated and co-operation is developed. The fields are before us and our forces are intact, we expect policies and plans to be developed that will set in motion a new and mighty advance move along all lines of pioneer Home Missionary evangelism at home and abroad.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THIS week I received two letters with strange postmarks and queer-looking stamps on them. Those of you who are making collections would like these stamps. There are three pale gray ones, and one of dull green, all very attractive and all marked, Peru. One of these letters was addressed in an odd, purplish red ink, and I knew before opening it who had sent it. It was either Brother or Sister Winans. And the letter on the inside would be typed in the same queer red ink they always use. "Why do you suppose that is?" asked my husband when I mentioned this fact. I laughed and said, "There is a sneaking notion in my mind that Brother Winans makes his ink out of *poke berries*. It is just the color of the pokeberry ink we used to make as children." Well, home-made ink would be in keeping with a lot of other things this missionary has made in order to meet the needs of his family in the little Indian village of Pomera. For when Brother and Sister Winans started out on their long journey which was to take them to the Aguaruna Indians, it meant weeks of travel over rocky trails, through dense forests and up steep mountain paths. And since they could afford only four sturdy little pack mules, not one smallest piece of furniture could be carried, only the necessary clothing, bedding, a few cooking vessels, their most precious books and a small typewriter. That is why Sister Winans has had to cook on a stove made of cobble stones with a sheet iron cover. And that is why Brother Winans had made their table, chairs, and beds of single pieces of wood, rough hewn, "planting" them on posts set in the ground.

I am sure you would like to know what Brother Winans had to say in that letter typed in queer red ink. Well, it seems he had traveled back over the long trail from Pomera to the coast. He does this once a year so as to attend the Annual Campmeeting, the Assembly, and lay in supplies for the year.

They tell us that the native Christians plan a year ahead for their campmeeting. Some ride, many must walk for long distances, but all bring their offerings of beans, vegetables and fruits, so that there will be food. The meeting itself, our missionaries say, compares favorably with our largest camps here at home.

Of course Brother Winans, jogging along on his stout little mule, was looking forward with much pleasure to the Campmeeting, to the Assembly and to meeting his brother and sister missionaries. (What a pity it is that there are so few of them now). But there was one troublesome thought which kept pushing its way to the front and it just about spoiled all his pleasure.

"Some unusual expense had kept me checking on the bank much heavier than is my custom," he says in this letter, "and when I went to the coast I feared there

would not be enough money for me to lay in our annual supplies."

What a hardship this would be, for mind you, there are no grocery or hardware stores just around the corner in Pomera. No, their goods must be bought at the far distant coast, and if Brother Winans could not buy what he actually needed the work would be handicapped all the year. It would not be possible to make that long trip again for another twelve months, no matter how great their necessities.

"But when I reached the end of my journey, to my surprise I found waiting for me some missionary money we were not expecting; some specials had come in and I was able to buy every article on my list," he writes. Don't you know he was glad? And can't you imagine Brother Winans, all the burden rolled off his heart, hurrying happily about his job of buying? Would you like to know what he thought? I can tell you, for he told me in his letter and it sounded mighty interesting. "Such an assortment as I got together," he says, "there was 100 pounds of washing soap, 100 pounds of toilet soap (some to sell), 100 pounds of nails and tacks (didn't have enough to get through last year) 100 pounds of boots and shoes, etc., 200 pounds of cloth, children's blankets, etc., and on down through my list of goods for our own personal use, medicine for the sick, materials for the industrial work, goods to be used in exchange for labor and produce, amounting to little over a ton.

"Allowing for about 20 per cent loss in packing we should receive about 1,600 pounds of supplies. But when your work lies among a people of such extreme poverty and where there are so many to reach and help, these 1,600 pounds must be spread out very thin to even begin to meet the needs. How wife has longed for barbed wire for fencing, and the natives never tire of coming for axes. But please tell all the dear ones who made it possible for us to secure these absolutely necessary supplies, that to the very best of our ability we will use every ounce to help these needy people and to glorify God in their midst.

"Yours in God's service,
"ROGER S. WINANS."

The industrial feature Brother Winans refers to is the work they are trying to teach the natives which will make them more independent, and do away with some of their poverty and misery. It includes carpenter's work, spinning, weaving and agriculture. Now, how many of us had a part in making it possible for Brother Winans to get together all those nails and axes and boots and soap and cloth and medicine?

We wish we had a little share in it, don't we?

Well, let us see if we can't pack our

Indian Head banks tight from top to bottom with coins which help in this work.

Won't you do your best? Some time soon I will tell you about the other letter from Peru.

IS THERE ANY OTHER WAY?

And certain men came down from Judaea and taught the brethren, saying, *Except ye be circumcised after the custom of Moses, ye cannot be saved.* Canon Knox-Little once described a restored gateway in front of a beautiful church. There was placed over it, "This is the gate of heaven," and underneath was the larger notice, "Go around the other way."
—*Youth's Companion.*

WHEN SHOULD THE FLAG FLY?

Rejoice in the Lord always. Principal Rainy—of whom a child once remarked that she believed he went to heaven every night because he was so happy every day—once used a fine metaphor about a Christian's joy. "Joy," he said, "is the flag which is flown from the castle of the heart when the King is in residence there."
—*British Weekly.*

Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity itself—to be perfect even as the Father is perfect.—*Northern Christian Advocate.*

Go, bury thy sorrow,
The world hath its share;
Go, bury it deeply,
Go, hide it with care.
Go, bury thy sorrow,
Let others be blest;
Go, give them the sunshine,
And tell God the rest.
—ANONYMOUS.

"He who would not when he might,
shall not when he would."

"Everything is gained, and nothing
lost, by courtesy."

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

At Woodlawn church, Chicago, Brother Harry Morrow, pastor, was held one of the Chicago Central District missionary conventions, December 9-11. Brother Morrow was an ideal host. District Superintendent Chalfant was a man-of-all-work. He made missionary speeches, sold books, gave announcements, took collections, pleaded for money, was platform manager—in fact did everything but sing solos. No doubt he would have done that, had he been urged. Miss Eva Carpenter gave some great addresses. F. Arthur Anderson, recently from India, carried all hands again and again, interestedly through that land which is at once one of the greatest and one of the most miserable countries in the world. The people confessed themselves stirred over missions as never before. *On with the missionary revival.*

From Chicago, "we fetched a compass," as St. Luke quaintly has it in the Acts of the Apostles, to Racine, Wis., to hold another missionary convention, this time with Brothers Geeding and Wisler, the pastors of our two churches there. The men of the missionary party were quartered at the hospitable home of Brother William Hansche, in one of Racine's beautiful suburbs. There "in fellowship sweet," District Superintendent Chalfant, F. Arthur Anderson, Gideon Williamson, and this writer, enjoyed the company and the generous table of these saints. We ate toast, honey and venison to the full. Prayed and carried the burden together, both by night and day. Rode to church in the Hansche Dodge Six, and all labored with our might to stir the Racine saints about the needs of the great mission fields. Racine has a company of great Nazarenes and they greatly rallied around the cause of holiness among the heathen. They agreed that the great Chicago Central District had just begun in her efforts to save souls at home and abroad.

The hearts of all our people are saddened by the news of the death of Sister Esther Carson Winans. An effort will be made to arrange for a memorial service for her in every church that will cooperate in order that her untimely death may be blessed of God to a mighty stirring of all missionary hearts. Already a special service is being prepared for this purpose. Let all our people pray especially for the bereaved family. Full particulars will appear soon.

Death stalks in all lands! Now the news is from India. The baby boy of Brother and Sister Fritzlan, our missionaries in Buldana, was killed in an auto accident. Sister Fritzlan was badly injured, but late advices intimate that she will recover. Special prayer for these devoted people has been ascending to our

blessed heavenly Father from all sections of the church. All particulars will be published as soon as received.

Two fine missionary conventions were recently held on the Ohio District. One at Columbus in the Warren Avenue church, Brother L. E. Elford, pastor, and one in the Parkview church at Dayton, Brother W. R. Gilley, pastor. Everything considered the attendance was excellent, and the interest, spurred by the convention speakers, and boosted by the District Superintendent, Brother C. A. Gibson, rose to blood heat. Pastor Elford declared that one more missionary convention and his people would be enthused enough to complete the new church, and Pastor Gilley and his people eagerly planned for a great missionary prayermeeting each Sunday morning at 8:30. District Superintendent Gibson publicly called upon his great district to double its General Budget. Things move in Ohio when the District Superintendent and pastors get behind them.

Chicago Central District is teeming with interest in the Foreign Mission cause. The District Superintendent, Brother E. O. Chalfant, has publicly announced that he hopes to double the amount that his great district has hitherto given to the world-wide spread of holiness. Other districts are indicating that they too will respond. The missionary revival is on in Nazarenesdom.

SPECIAL OFFER

Listen: Brother and Sister Ferree are working hard in Johannesburg, South Africa, looking after the thousands of natives who come there to labor in the gold mines. Many of our converts from Swaziland and Gazaland come there and need care and attention. The mines are miles apart. The missionaries often walk long distances in the hot sun to serve the blessed cause of full salvation among these native laborers. An auto would multiply their effectiveness five times. Better give them an auto than send three more workers.

HERE'S A NEW YEARS OFFER
A brother in Florida offers to give the last \$500 toward an auto for the Ferrees. The whole cost will be \$800. We need \$300 more. Who will help? An auto will mean the same as three missionaries. Let us hear from some faithful Nazarenes who will give toward that \$300.

J. G. MORRISON,
Missionary Secretary.

Send a cheer across the waters—the church is getting under the mighty missionary problem. It has resolved never to have another retrenchment. That word has been wiped from its vocabulary.

TO ANY CALLED TO BE MISSIONARIES

There are over thirty of us with our names and applications on file with the Board. Since it has become known that fourteen missionaries are being sent out, fifteen new applications, perhaps more, have come in. The Board would gladly send all of us who are qualified if it could do so, but its hands are tied because of lack of funds. *Can we help?* Feeling that the Lord is leading me to do so, I expect to begin the first of January to contribute my *second tithe*, through the regular channels, for foreign missions. How many of you feel that it will please God for you to do the same? If you cannot do it now, how soon can you begin? If we who are called cannot go now, can we not contribute enough so that we can meet the salary of one or two missionaries on the field? Thus we shall be having a very real part in their work while we wait. Our time to go will be brought nearer, and we shall count more in the missionary business right now. If you can give more than the second tithe, that will be better still, but please talk to the Lord about this. Perhaps others who have not yet applied to the Board will want to get in on this. Come on, let's be missionaries at home while we must stay here! Let me know what you will do. Let's see what all working together can do. We expect to sacrifice when we get to the field. Let's see if we cannot deny ourselves now, and help get someone there who will probably go ahead of us anyhow. If we show that we are in earnest, someone else will be stirred, too. Pray, and see what the Lord would have you do, and write your answer at once to

KATHERINE WARD,
421 Marshall Ave., Evansville, Ind.

WHY?

Why should we give money to save the heathen abroad when there are heathen in our own country to save?

There are other "Whys" equally logical. Why should I give money to save those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give to the church when my own family wants it?

Why should I give to my family when I want myself?

WHY? Because I am a Christian; not a heathen.

Uncle Buddie's Good Samaritan Chats



BELIEVED SAMARITANS:

It has been some three weeks since I got off a letter. I took the flu and was no good for anything for the last three weeks. I left you, however, at Glendale, Arizona. There we spent some ten or twelve days very delightfully. We had a home with Brother and Sister Essley and their kindness was unsurpassed. They are among the most beautiful saints that you will meet in a life time's travel. We had a beautiful meeting. As to the spirit of the meeting, it could not have been more beautiful but there were only a few at the altar. However, we did our best and left the results with the dear Lord, who knows better than we do as to the whys and wherefores of a meeting.

Our good Brother Jarrell from Peoria dismissed all of his services and brought his people to almost every service. We did so much appreciate their kindness to dismiss their own services and come to Glendale and stand by us so nobly. And Brother McAlpin and his folks from out in the valley were with us most of the time. Sister Bartlett came down a time or two from Phoenix. She has been holding down the pastorate at Phoenix until they could get their regular pastor.

I heard that my old friend from Marion, Ohio, Brother G. E. Waddle, had accepted the Phoenix church and was to have been there with them last Sunday, which was the 16th of this month. I hope that he arrived all O. K. He is one fine pastor. Phoenix has been blessed in having Brother E. G. Roberts and his good wife for a number of years and they will need a strong man to take the place of Brother Roberts. I am so thankful that Brother Waddle has accepted the call. After we closed at Glendale we went out and preached two nights at Scottsdale, where Brother McAlpin is opening up a new work. We had two fine nights with them at Scottsdale and we preached in the high school building and had good crowds each night.

On Wednesday we left for Tucson, where we were to run a convention for Sister Toney, the pastor of our church there. She has been there since August and Brother Toney has been on the district for the last two years.

Sorry to say, after we opened the convention, almost everybody took the flu and poor old Bud went down and went to bed and he thought he almost went to the bottom. No man on earth can describe the flu. It is undecipherable but it is knowable. We had to close the convention before the District Assembly was to open. But on Wednesday night we had a fine crowd and Sister Mary Lee Cagle brought them a great message so they told me, as I was not able to be out.

Dr. R. T. Williams arrived and opened

the assembly on Thursday morning of December 6, and finished all the business by Saturday noon. Brother Toney worked like a trooper and had things in fine shape and had up a tent where they were to cook and feed the assembly. Behold, after one day, the storm blew the tent to pieces and then what a time we had, those fine Nazarene women just moved the cooking into the parsonage, and cooked and fed the people in the parsonage. The way that Brother and Sister Toney took care of that crowd was nothing short of a miracle. Brother Toney took the flu and worked all the time and three of their children were down with it and then worse still, I was down in one of their bedrooms and had to be waited on. I was not able to attend the assembly until Saturday morning and I went over and made a speech for the HERALD OF HOLINESS. They elected Miss Tousey for their Secretary and Sister Toney and Brother Keys as assistants and they elected Brother P. R. Jarrell of Peoria for their District Superintendent for the coming year. Although the flu kept away a number that had planned on coming they rolled up their sleeves and went over the top on everything and that little bunch of royal Nazarenes raised about \$700 during the assembly to meet all expenses. Just say or think what you please, but a little bunch of red-hot Nazarenes can raise more money and do the job easier than anybody that I have ever met on earth. They are world-beaters.

At the present, Sister Toney is the pastor at Tucson and Brother Toney will evangelize, and he ought to keep as busy as a bird dog from now on until he goes to heaven or gets too old to preach, for C. E. Toney is a natural born evangelist. He can just about have a revival anywhere. And now let the brethren that need a strong man to help put the job across write to Brother Toney at once. His address is, Rev. C. E. Toney, 119 Highland Ave., Tucson, Arizona. He is an old southern boy and has the old southern fire and swing and he will make a great church or campmeeting preacher anywhere in the nation.

While in Glendale our old friend L. M. Payne came over from Oklahoma and was with us several days. He is located in Tucson; that is his western home and he was on hand all the time in the Tucson Convention and District Assembly. Every time that they needed a few dollars for any purpose, old Payne came across with a nice check. He also is now evangelizing and will be in the West until after the holidays and he might be secured for a few meetings in the West before he returns to Oklahoma. His address is at Rainbow Tourist Camp at Tucson, Ariz.

Well, here is some bad luck. On Monday the 10th we had somewhat of a wreck with our car and were tied up for about two days. It cost quite a lot to fix up our car. Professor Messer was trying

to keep from killing a fellow that was in the way and on the wrong side and when we wrecked our car to keep from killing him, he saw that he had escaped and he gave his car the gas and got away and did not even have manhood enough to stop and see if we needed assistance. He is one of those fellows that Dr. J. B. Chapman called the road hog. But the trouble with a road hog is, even if you kill one of them, they are not fit to eat.

Well, I am now at home on a fast trying to get back on my feet by December 30, when we open at Berkeley, Calif., with Brother Norris for a fifteen days' meeting. Will the Good Samaritans ask the Lord to help me back on my feet?

In perfect love and all for Jesus,
UNCLE BUDDIE.

Sunday School Lesson

For January 13, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Sin.

LESSON TEXT: 1 John 1:5-2:6.

GOLDEN TEXT: *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:8, 9).*

OUR last lesson was a study of the Fatherhood of God and we learned how valuable is this attribute of God in view of the fact of our utter helplessness. There are many things that God as Father would do that God as Creator would not do though His power to do them would be unlimited.

We have in this lesson God presented to us in His Son, Jesus the Savior of the world. Jesus came to the world and took our human form in order to be one of us, and with us. We have in Him a perfect example of holy living, and instructions how to attain to such a life in this present world. This was all necessary, for man is not only deficient intellectually and physically, but the inner heart life of our race is all wrong.

God the Father is also God the Sovereign of the universe. The darkened condition of the human race is the result of rebellion against the laws of God as the almighty Creator and Ruler over space and being. "Sin is the transgression of the law" (1 John 3:4). It is always an act or pertaining to an action against God. It may be an act of thinking (Prov. 24:9), or desire (Matt. 5:22, 28). It may be by commission or omission, i. e., by what we do or leave undone. All defilement comes from an evil condition or state in which we are born and is known as inherited sin. Thus we note that the real virus of sin is not some exterior thing or condition; it lies deeply

inbred in the very fiber of man's being. It is spoken of as inbred and indwelling sin and is the source of all human depravity. Sin is not natural in the world nor an essential part of nature and the good that may be found is not the result of an evolutionary process from a vile origin. Our foreparents were created pure, and lived in that state, walking with God in holy fellowship, until they yielded to Satan's temptation to disbelieve God's word, and broke His law for them. Through that act the whole human race was made sinful. But there is deliverance from sin. God has made possible such a deliverance through Jesus Christ whose

"Blood atoned for all our race,
And sprinkles now the throne of grace."

Through Adam came eternal death but through Christ came eternal life. Eternal life was manifested in Jesus unto the apostles, and John is here telling us that what they saw and heard, he is passing on, so that we too may know that fellowship in it with them. Then their joy and ours will be made complete for we all will have fellowship with the Father and with His Son, Jesus Christ.

This message then is from the Lord himself and John is delivering or yielding up information with which he has been entrusted. We cannot have this fellowship with Him if we are living in darkness. Any profession of such fellowship is false unless we are walking where He is—"in the light"—for He "is light and in him is no darkness at all." But when we are living in the light, Jesus' blood cleanses from all sin and we have this blessed fellowship. To claim to be already free from sin without confession is only to lead ourselves astray. But when we confess our sins He forgives and cleanses us from all unrighteousness.

Again, if we deny that we have sinned, "we make him a liar," for He has said that "all have sinned and come short of the glory of God." So this message that John is giving us, has no place in our hearts unless we realize our lostness, for it is for those who would know Him as their Savior from all sin that this message is sent.

John was an aged veteran of the cross when he wrote this message and he speaks to us as though we were but children in the Christian life which we all are when we compare our experiences with his. He is seeking to show us that there is a life of sinlessness for us. But though the burden of his plea is for Christian perfection and he writes thus in order that we may not sin, but live as is our privilege in this delightful way, yet, since there is the possibility of falling, he would remind us that Jesus is our Advocate as well as Savior, and will plead our cause with the Father. Because He was sinless He could meet the demand for an atoning sacrifice for us. And though we should fall from grace, had He not been without fault or sin, He could not have been in a position to intercede for us. The sinner has in Christ a perfect substitute, a sin-bearer, who could and did make full satisfaction: "With what anguish and loss,
Jesus went to the cross,
And He carried my sins with Him there."
How much we owe to Jesus! His blood is the sinner's only remedy for sin; the

groaning creation's hope for its deliverance; the answer to the Christians' hope for open recognition as sons through the redemption of our bodies.

We would call attention to John's test of perfect love. It is not found in the profession we make, but in our obedience to His commandments. "Whoever obeys His message, in him love for God has in very deed reached perfection" (Weymouth). Neither profession nor feeling, two things we place so much confidence in, should be regarded as any real test of Christian experience or depth of spirituality. A man's testimony and his conduct must harmonize. He must abide in Christ i. e., live in Christ and walk as He walked. In this way only can we know that we are continuing to live without sin and that "perfect love" controls us.

LOUISIANA DISTRICT

Since reporting, I have visited the following churches: Jonesboro, where on account of an error in giving date, the attendance was much smaller than would have been. That church is very small in membership, and some of them reside out of town. It was among the first churches organized in Louisiana and is composed of some noble people. There is a great opportunity there for the church, as the population has greatly increased in the last few years, and the people seem very friendly toward our church. Brother Isgett has been recalled as pastor, and is to move there and occupy the parsonage, a very necessary thing to do in order to build up a church. A pastor must be among the people if he accomplishes much.

We have a very small congregation at Minden, and a comfortable little chapel, but the few people there are unable, they think, to support a pastor, so our two lady preachers, Rev. Jonny Dance and Rev. Della Smith, have located there, and have kindly agreed to give all the time to the church there, when not engaged in revival work, and Brother Kennedy, residing there, has agreed to fill up the time, when they are away. We have some fine characters there, and with proper efforts, we will soon have a good church in Minden.

I spent three or four days in Shreveport with Brother and Sister Akin and their flock. They have their work there well organized, and there is every indication of a much greater church for that splendid city. The people there are united together, not a single knocker. The board is composed of fine, businesslike men and women. Everybody is encouraged and God is surely among them. They expect to complete their fifty thousand dollar church building during 1929. The Akins are proving their ability as pastors. I don't believe that any pastor can take their place and put the thing over any better than they are doing.

My last visit was to the little church in Vivian. We have twenty-eight members there, but they have not all the Nazarene spirit, but some of them have, and I think the others will soon be all right. One of the chief difficulties is, that some of them do not pay as they should, making it difficult for the pastor to devote much time to the pastorate. To make

a success as a pastor, one must have seven days in the week to devote to the work. Brother J. W. Cook, the pastor, is a good, earnest preacher, and everyone appreciates him, and he enjoys the confidence of the people of the town, but having a large family and so little financial support, he is greatly handicapped. Vivian is a good country town of some fifteen hundred population, and a very friendly social people. I spent a week there, but was hindered some by bad weather. We had some good services however, and a good board meeting. The board voted almost unanimously to try to enlist every member of the church as a tither, which we all know is God's way of financing His Church. Vivian has a better day ahead, and prayers going up from earnest hearts there are going to be answered. Several subscribed for the *HERALD OF HOLINESS* while I was there.

We have, I think, as good opportunity in Louisiana as anywhere in the country to build up the Church of the Nazarene, but it is necessary that we get a good large tent for large campaigns. Some of the largest cities in Louisiana are yet untouched by the Church of the Nazarene and we believe that in all these places there are hungry hearts, ready to accept the gospel when it is presented in its fullness. We are praying that the Lord will provide a tent for the Louisiana District soon, making it possible for us to open fire on new towns and cities. Brethren, pray for us.

I am now at home, and will begin right after Christmas, visiting the churches in Mississippi. Immediately following that, we will begin revival efforts in new places, and we have good reason to believe that 1929 is going to be the best year for the Church of the Nazarene in Mississippi and Louisiana in many years. The light will be carried on continually until the next assembly for these two districts. One good tent for Louisiana may be worth ten thousand dollars in a little while, in church property, and millions of dollars in the salvation of the lost. We cannot do the job without tents. We need several for Mississippi and Louisiana, but we must have one for Louisiana. We have one for Mississippi and we need some more.

R. H. M. WATSON,
District Superintendent.

ARGENTINA DISTRICT ASSEMBLY

We praise the Lord for His presence with us in every session of the assembly. The six Argentine workers, the delegates from the three congregations here in the city, and the four local preachers were present.

The business sessions were full of life and praise as well as statistics. The Lord has done much for the Church of the Nazarene in Argentina. The preaching this year was all by preachers of the Church of the Nazarene. The fourth and last day was Sunday, Nov. 18. An immense crowd overflowed our most commodious mission quarters. Many were standing. We were glad to see our people from the city coming in, but when the Merlo delegation came in there was especial rejoicing—they that go forth weep-

ing bearing precious seed shall come rejoicing bringing their sheaves with them—praise the Lord! Dona Juana with her face beaming—she was ready to be baptized a year ago but the unsaved husband would not allow her to come—then Dona Damasa with her heart broken because of the sins of her loved ones, yet as firm as a rock in the gospel. These two were baptized. Ituzaingo was also represented by an interested lady, Dona Flora.

The order of the service was interrupted when notice was given that a young lady present wanted to seek salvation—the altar call was made, this young lady, her sister-in-law and another girl came forward and after prayer and instruction gave testimony that their sins were pardoned. Praise the Lord! There were seekers at the night services also. Eleven children were consecrated to the Lord. The Lord's death was remembered by the believers present in partaking of the emblems of His death and sufferings.

An offering was taken which about covered the expenses of the assembly. The certificates to the workers and licensed preachers were renewed, they having given an acceptable report of their activities during the year and their characters having been passed. One young lady was added to the list of licensed preachers. Three of the workers, having finished the course of study prescribed for Argentine workers, were granted certificates to this effect. This makes four who are waiting for the visit of one of the general officers of the church in order to be ordained. We covet an interest in your prayers.

LULA H. FERGUSON, Reporter.

INDIANA GROUP MEETING

The Northwestern Minister's Group Meeting, Church of the Nazarene, was held at Marshall, Ind., December 10 and 11, 1928. We were delighted to have with us at that time Brother and Sister T. L. Terry, our evangelists, who came to Marshall last August and finding it a "spiritual desert place," antagonistic to holiness and in the face of great opposition erected a large tent and began a revival. Immediately the Holy Ghost moved upon God's elect and they began coming, apparently from the four corners of the earth, backing Brother and Sister Terry up with their prayers and testimony. God was there in great power. At the end of four weeks some that had been church members for fifty years, found peace and joy for the first time and testified that Brother Terry had preached the gospel to them in a way they had never heard or understood before. Brother C. J. Quinn, our District Superintendent, was there at the close of the meeting and organized a Church of the Nazarene with a membership of thirty-one members. Brother Robert Johnson was called to the pastorate. I mention these details at the beginning of this report because no doubt many readers of the Herald of Holiness do not know there is a Church of the Nazarene at Marshall. So I say again we were rejoiced to have Brother and Sister Terry with us for this our first ministerial group meeting. Sister Terry is a wonderful spiritual song leader. The Holy Ghost was present as we assembled

on Monday evening and from the first song to the benediction that night, He had full charge. At eight o'clock Brother Terry preached a powerful sermon, the Holy Ghost giving His approval by a mighty wave sweeping over the congregation causing much shouting, reminding us of a real campmeeting.

On Tuesday morning Brother William Lowe of Clinton, Ind., had charge of the devotional service. From the very beginning of the service, the Spirit took control and from the way in which all seemed to enjoy his leadership and the notes of victory that rang out from the congregation, we are sure that none of that crowd are tired of the way of holiness. Following the devotional service, Brother Earl Singhurse of Terre Haute, Ind., read a paper on the best methods of conducting Sunday school work and Sister Floyd Reed of St. Bernice, Ind., told us of the best methods of "teaching" Sunday school. We found many helpful things presented in these two papers. Brother C. J. Quinn of Indianapolis, preached at eleven o'clock a great inspirational sermon, conviction coming upon us that we were living below our privilege to look to God for everything we needed. This was a soul stirring message and encouraged us to exercise the faith we have for great things. Somehow we were made to realize that God has them already dished up, ready to hand out to us, if we will only ask. It was a great feast for our souls. Immediately after this service dinner was served to about one hundred people at the home of Brother and Sister Baldwin, who have consecrated their all to God.

At 1:30 the ministers held their regular business session, many things of interest to the work were discussed and acted upon. At 2:00 Brother Howard Myers of Ladoga, Indiana, a young man of eighteen years, converted and sanctified under the ministry of T. L. Terry, had charge of the devotions. I wish that every reader could have heard this young man under the power of the Holy Ghost. This was one of the most inspiring messages, "The Border of Canaan Land." The very air was charged with the Spirit. God blessed us in a wonderful way. Surely there is a bright future for this Spirit-filled young man as he goes forth to preach next year without fear or compromise.

At 2:30 Rev. Clarence Talbot of Greencastle, Indiana, read a paper on the rela-

tions of the local church to the call of the church general, and then Rev. T. W. Stoffer of Brazil, Indiana, gave us a lesson or Bible reading on the "Office Work of the Holy Spirit." Brother Stoffer handled his subject in a very able manner, showing his knowledge was heaven sent and an actual experience. May God's blessing ever rest upon him.

Tuesday evening, another song service and people's meeting. The blessings of God were upon the people as they praised and glorified Him. Then at eight o'clock we had the closing service by Brother A. K. Bracken of Olivet College. The message was purely evangelistic. Rev. Bracken held his audience in rapt attention while he poured out his soul to eager, hungry listeners, who later declared that this ministerial group meeting was the very best they had ever attended since it was a feast and food for the soul from the first song to the end of the last service. We had with us also Brother and Sister Mitchel, two more of our evangelists, who are holding a revival at Hillsboro, Indiana. They gave us a very fine contribution to the program in a special song. Brother Mitchell is a live wire for God and we are hoping to have him help us in our revival soon.

We want to assure you that the Marshall church is alive. We have no spiritual mutes in it. Victory is ours and we expect to follow wherever the Spirit leads.

MRS. WM. HARSIBARGER, Reporter.

CHICAGO CENTRAL DISTRICT FOREIGN MISSIONARY GROUP CONVENTIONS
We have lately had seven Foreign Missionary Group Conventions on our district, held at the following places: Benton, Decatur First church, Ottawa, Champaign, Danville, Woodlawn Chicago and Central church of Racine, Wisconsin.

We were blessed with a fine corps of workers. Dr. J. G. Morrison, our General Executive Secretary, was with us at Decatur, Chicago and Racine. This dear great and good man surely has the missionary burden on his heart. Our people and preachers greatly appreciate the great messages, the fund of information, the passion and the enthusiasm of this brother. He not only gave us new inspiration, but a new passion and an enlarged vision.

Rev. Mrs. S. M. Fitkin, President of the W. F. M. S., was with us at Benton, Champaign and Danville. Sister Fitkin is always welcome on Chicago Central District. But this time, she seemed to have a new passion, a larger vision, and brought messages in general in the W. F. M. S. work to us in a new way. No one can be around Sister Fitkin without getting enthused about foreign missions. She not only enthused us, but she gave us the facts concerning the fields and their needs. She was also greatly appreciated. We know of no one who is making a greater sacrifice or who is working harder than is Sister Fitkin, to promote the cause of foreign missions in our denomination. God bless her.

Rev. Eva Carpenter of Nashville, Tennessee, our returned missionary from India, was with us at about all the services in these conventions, with the exception of Ottawa. Sister Carpenter is a favorite on Chicago Central District. She

THE JUNIOR JOURNAL

A New Publication for Use in Junior N. Y. P. Societies

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always speaks with passion, gives vision, and makes us all feel that we want to give and to sacrifice. Sister Carpenter is also touring Chicago Central District and visiting a great many of the churches, staying two nights in a place, meeting with the women in the daytime and helping organize the foreign missionary forces on our district.

Also we had with us at these conventions, Rev. F. A. Anderson, returned missionary from India. Brother Anderson was with us for only a few services, but was wonderfully appreciated in those services.

Mrs. R. E. Howe, our District President of the W. F. M. S., and Mrs. E. O. Chalfant, Vice President, were in the conventions at Benton, Decatur, Champaign and Danville. Sister Howe is making us a fine president, and has already organized a number of new societies during this year. The women's work is looking up, tremendously on this district. Sister Howe and the good sisters in general are giving us the finest spirit of co-operation. Our women are really functioning and are putting the job across on this district.

Rev. W. G. Schurman, pastor First church, Chicago, spent one day with us at Benton, Decatur, Danville and Racine. Brother Schurman's special line was tithing and missions. He certainly digs deep and is stirring things along the giving line. His services were wonderfully appreciated all over the district by our preachers and workers.

Brother G. B. Williamson of Chicago, made a special address both at Woodlawn and Racine. Sister Cole was also in the convention at Benton and brought us some very helpful messages.

To sum it all up, we gave to the people missions for breakfast, dinner, and supper, having from two to five days in each place. There is scarcely any phase of missionary work that was not touched upon in these conventions. We discussed our apathy and indifference, and the fact of the little that we are doing. It was a revelation to us to learn that less than five cents of every Nazarene dollar goes to the foreign field. We discussed plans as to how to awaken ourselves; how to inform ourselves; how to create a passion; how to get the two hundred and fifty-four waiting missionaries to the foreign field; how to keep a vital touch with the foreign fields. It was the verdict of everyone, so far as I was able to discern in attending these conventions, that we are going in to double up and give ourselves for foreign missions. We discovered that the people want to be awakened and want to do something.

A very encouraging matter was the ease with which these conventions were financed, while we did not have a large attendance, yet there was a good representative attendance, and a fine interest. The churches at which the conventions were held responded most graciously in entertaining those who came. God smiled upon us and we were blessed in a most wonderful way.

Personally, I have my mind fully made up that we are going in to put on an aggressive foreign missionary program on Chicago Central District. I am sure that the pastors and the people on this great

district of ours are behind the District Superintendent in this regard. This is not going to be merely a spasm, but we are going to keep up the fight until we do the thing and double the giving on this district. It can be done. It must be done. It will be done.

E. O. CHALFANT.

TREVECCA COLLEGE

When you read this we will have closed the first quarter's work at Trevecca College. Mention has already been made in the *HERALD OF HOLINESS* columns of Doctor Henricks' returning to California and re-entering the evangelistic field, and Doctor Hardy's, from First church, Los Angeles, succeeding him here at the college. Dr. Henricks remained until after registration and class work had begun. Dr. Hardy was no stranger and hence was ready to man the situation at once. When our now sainted founder, Brother McClurkan, went to glory it soon devolved upon Dr. Hardy to assume the management of the school, therefore after sixteen years with the institution he was almost a permanent fixture. The Southland welcomed him back with open arms. He has attended several of the southern states' assemblies and reports promised co-operation from all the districts.

When planning the college revival the faculty requested the doctor to do the preaching. This he consented to do, and it goes without saying that it was ably done and of an unctuous type through which God deigns to bless. The meeting lasted eleven days and services twice daily. Many sought God for pardon or sanctification and most of them were happy finders. Altar services ran far into the night and many prayed through in the dormitories. The results abide. Our people are praying more and more. Each evening we have a prayermeeting which proves a place of power and blessing.

We have a splendid student body and the increase especially in the college department is gratifying indeed, being the best for several years. Rev. J. D. Saxon, one of our former graduates, is on the job as field agent and doing excellent work for the school. Uncle Buddie recently paid us a brief visit and blessed our hearts as usual. Superintendent Strickland has just concluded a most excellent series of chapel lectures on "Phases of Sanctification," which have proved their worth in indoctrinating our student body. Truly the Lord has been good to us. Pray for Trevecca and plan to be with us at the Institute about the first of February.

CHAS. F. PEGRAM.

CHURCH NEWS

BUFFALO, KANSAS—"Just closed a revival with Brother and Sister Ray Davis in charge. God gave some definite victories for which we praise Him. Brother Davis surely does preach with the unction, sending forth the truths with no uncertain sound. Some time previous to our revival, Sister Eva Carpenter was with us. She gave four wonderful messages, which stirred our hearts and broadened our vision. At this time an offer-

ing was taken to apply on the great General Debt, averaging over two dollars a member. Before this meeting, we gave our missionary program, took offering of Indian head pennies, which amounted to a goodly sum. So God is leading us on. We have a fine people here that heartily stand for the doctrine of a clean way, as our dear Brother Bresee advocated. God bless his precious memory. We earnestly covet your prayers."—B. F. and Ima Lehman.

EVANGELIST E. C. TARTIN—"Just closed a wonderful, old-time revival at Mt. Sterling, Ky., with Rev. Logsdon as pastor. God was with us from first to the end and still with us. Saints were blessed and at times there was nothing to do but just let the Holy Spirit have His way. Nearly one hundred were at the altar for either regeneration or sanctification. The day of revivals is not past. Rev. Logsdon has been pastor of this church for almost four years and truly is beloved by all. He and his good wife stand steadfastly by the evangelist. This is the second meeting I have held for this church and called to return in the summer for another campaign."

Temptations

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EVANGELISTS JACK AND RUBY CARTER—"Since last report we have been to the following places: Wichita Falls, Texas; Temple, Okla.; Memphis, Texas; Plainview Assembly on the Hamlin District; Hollene, New Mexico; Capitan, New Mexico; Post, Texas and at this time we are in a good meeting with our good pastors, Brother A. Warren Henry and wife, at Hagerman, New Mexico. We are getting a good start with this good church. We are enjoying our labors with all of these good people here. We had a good meeting with Rev. W. B. Walker and his good folks at Temple, Texas. A number of folks prayed through. Next place we went was Memphis, Texas. This was a good meeting. Rev. Hatley was our splendid evangelist. Twenty-five or more prayed through. A number joined our church. From here we went to the Hamlin Assembly at Plainview, Texas. The next scene of battle was at Hollene, New Mexico, and it was surely a battle, quite a few prayed through. Rev. H. A. Gregory was the evangelist. We went to Artesia, New Mexico for four days with Brother Huffman and his good people. They were in a good meeting with

Rev. Mrs. Minnie Echols. At Capitan we had a hard battle. Rev. E. E. Hale did the preaching. Brother Whitley and wife are the pastors. The weather hindered on account of so much snow, but the Lord blessed us here. At Post, Texas, we were associated with Rev. Amos Meador and his good people. This was a very good meeting. Some few prayed through. The Lord is blessing us in His glad service as evangelistic singers, and we are glad to be in the fight for Him who gave His life for us that we might be redeemed from sin."

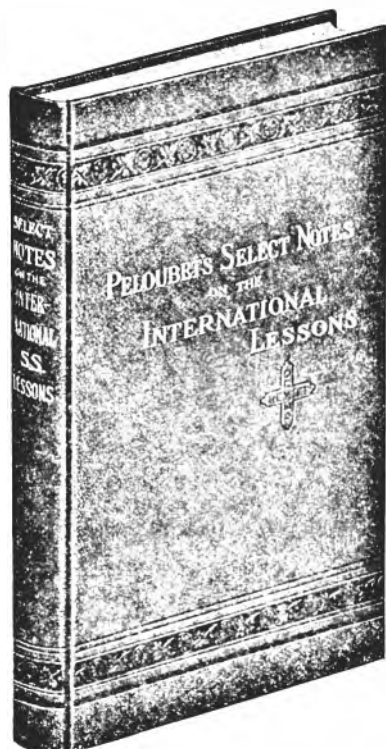
EVANGELIST D. M. PEFFLEY—"Since I reported last I have been in some great meetings. First I was at Franklin, Ohio, with Rev. Fitch whom I believe to be one of our best pastors. He is always on the job and a church will surely grow under his leadership. He also is a great preacher. He did the preaching in this meeting and was a real evangelist. The writer did the singing, the first for a long time, as I have been preaching, and God did bless us as in olden times. Nearly one hundred at the altar while singing without any preaching. Altar lined every night. From here we went to Paulding, where Rev. A. M. Moorehead is pastor. He had been pastor for only a few weeks, but he had the church in shape for a revival. The devil had gotten in and torn the church to pieces. Well these folks surely loved the truth and hit the altar and came clean. So you know what a time we had. Glory! Some said nothing could be done, but God is able for the hardest place. Brother Moorehead's father was at the point of death all through the meeting, making it hard on us all, but wherever you see the Mooreheads as pastors you can expect God, for they stay where He can bless, I never saw money come easier in my life. Next we went to Lynn, Ind., Roy Beachler, pastor, is a local preacher in Winchester church, but he is in the making of a great pastor; clean, tender and leaves a loving spirit among his folks till they get homesick to see each other. Sickness was on every hand as the flu was raging there, but God came and lined the altars and gave us a great time. Some of the best folks on earth live here. This new church will be heard from before long for they have the vision and are willing to sacrifice. A fine offering was given evangelist and love offering for pastor. I am now at Fayette, one of the hardest places in Ohio, but God is on the scene. The altar full last night and expecting a great time before we close. Pray for us here. Never felt more like fighting the devil than now."

Brother Shea at Lone Star, with the Chryslers, were doing good work, souls praying through. Chester Morgan at York was in the battle with Brother Jacobs and wife from Lincoln, and was starting off well. Brother C. L. Dech at Hastings with Brother Dickerson, and Brother H. C. Miller at Fairbury with Brother Fugett to shell the woods, and their fine District Superintendent, Brother Cooper, at Chadron. This good man is getting things well in hand on the district. He has a vision for the Church of the Nazarene and loves his pastors and people. We predict a great year on the district for him. He is planning a number of home mission campaigns. Brother Cooper seems to be the right man for the place. Two years ago we canvassed this district with good success and interest. Every pastor and people boosters for our school. They are standing by our Bresee College, and received us gladly. Some were saved and churches encouraged and blessed. In spite of the cold weather and the snow, God gave us a fine trip, and we were treated so fine we are going back for some meetings. God is giving us a good year in Bresee College. Our good president and faculty are doing splendid work and harmony prevails throughout. We have a fine student body with our good President Sylvester Ludwig at the head to lead the school on to victory. Pray that God will give us many fire-baptized pastors, evangelists and missionaries to spread this beautiful message of full salvation to the ends of the earth. We must make these ministers in our schools. Pray that God will keep us tender and full of the Holy Ghost to do the work He has called us as a church to do."

FAIRBURY, NEBRASKA—"Sunday night our revival with Rev. C. B. Fugett of Ashland, Kentucky, came to a close; but we do not feel that the solid work God helped Brother Fugett to do will stop this side of eternity. Many sought God with groans and tears of godly sorrow, that worked for them repentance that needeth not to be repented of. We will receive several into the church as a result of this meeting. This was the second meeting we have had with Brother Fugett in the Fairbury church just a little over one year apart. God truly put His seal and blessing on his ministry among us. We are now looking forward as a church to June 2-16, when our District Assembly and campmeeting meet with us, with Dr. Hardy as evangelist and Kirby and Juanita Fields as special singers. Remember us when you pray."—Harvey C. Miller, Pastor.

PASTOR J. W. HENRY, SAN FRANCISCO, CALIF.—"We left Minneapolis, Minn., shortly after our return from the General Assembly at Columbus, Ohio, for our new work in San Francisco, Calif. It was with regret that we resigned our pastorate at Minneapolis, but not being able to stand the severe cold, due to our low vitality, the doctor advised us to leave, so after much prayer and consideration we accepted the call to our work here in this great and needy city. Upon our arrival here we received a very warm welcome from the church and friends until

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EVANGELIST E. W. KIEMEL—"It has been our privilege again to canvass the Nebraska District in the interest of Bresee College. Nebraska is a great state and is quite a great corn belt. The corn is fed to thousands of cattle and hogs, of course our people do not have so much wealth, but they have a great God, and are doing good work for the kingdom. No more loyal pastors have we met anywhere. They know how to sacrifice, stand by the work of God and their good people and their greatest desire is an old-fashioned revival. A number were in revival meetings.

we felt that we had known these dear ones for years. We did not find it as some would have us believe that California was a place to grow worldly and formal, but found the churches on fire for God and holiness and made it easy for one to preach the truth. The N. Y. P. S. had a beautiful Testament awaiting our coming, with the assurance of their love and co-operation. This they have not failed to give since our arrival. We might say here, that we have some of the best young people in the land with a good, spiritual leader as president, Brother George Kramer, and they are doing things for the church and God. The Sunday school is also progressing under efficient teachers, superintendent, Wilmoth S. Waterman, and his good workers. We also have a good, live Junior Society that is growing under the care of Mrs. Anna Kramer, which meets every Sunday night. Our W. M. S. is also doing things for our church and the cause of righteousness. May God bless our good women in their great work. 'They just do it and then talk about it after it is done.' Our church here is standing by us in our local and general interests in a fine way. We have raised better than \$3,000 to be paid monthly on our church debt, and they are paying the same right along. This makes \$280 a month the church pays to the church debt without any running expenses or budgets, and we say to the glory of God that they raise all the other in full. We just raised and paid \$275 to our General Church for the debt there which belongs to us. This was \$2.00 a member. Now, best of all, souls have been praying through at our altars for salvation and holiness and a class of thirteen was received into the church with more waiting. The church is standing by pastor and family nicely and we are all praying and trusting our Lord and Savior for a mighty Holy Ghost revival, which we believe is coming. Now, last but not least, we desire to express our appreciation in following a real man of God to this charge. Rev. and Mrs. Mack did a real work here and it is showing, he is a real preacher and his good wife with him have found a very warm place in the hearts of the dear ones of San Francisco. May the blessings of God follow them in their good work. Now we covet your prayers for this work and city. We are enjoying the presence of God's boundless grace in our souls. We owe all we are to the Church of the Nazarene and cause of holiness."

SOUTH BEND, INDIANA—"Our friends will be glad to know that we are much encouraged with our work at this place. Thanks to my predecessor, L. W. Collar, now at Cleveland, Ohio, our folks are free from hobbies and love a positive gospel on deeply spiritual lines. Our Young People's meeting broke up Sunday night with fifteen at the altar, several young couples who have been backslidden for some time prayed through and others were sanctified. The tide is on. We have a newly organized orchestra of twelve pieces which is doing splendid work. We have a half dozen new families ready to be taken into membership. South Bend is a great city of 140,000 people,

the home of the Studebaker as well as over 200 other manufactories. Wages are good and work is steady. Our people mostly own their homes. No reason that we can see why the future should not give us one of the greatest and best churches in the Nazarene movement. We find the business men very friendly and the churches of other denomination making room for us with a real welcome. It seems to have fallen our lot to follow good men, men who have captured the affections of the people. This is not an easy condition right at first, to step into, but it is usually a good foundation to build on. Our address here is 1121 E. Milton St."—Madison F. Grose, Pastor.

OSKALOOSA, IOWA—"We closed one of the best revivals in the history of our church, Sunday night. Rev. Bona Fleming was the evangelist. He preaches with the old-time power and unction, and with a great passion for souls. There were about one hundred at the altar, counting them as they came, and nearly all of them claimed victory. We had the best attendance we have ever had and more strangers than we have seen since we have been here. The meetings had been well advertised through personal invitations, cards and bills and telephone calls, also had a week of special prayer preceding the coming of the evangelist. God surely heard and answered prayer, and we are pushing ahead and believing for a continuous revival. Amen. Expect to take a nice class into the church soon."—L. W. Dodson.

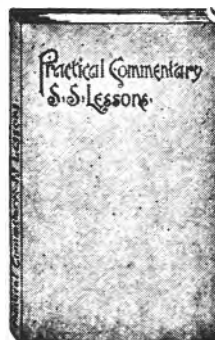
EVANGELIST J. L. GLASCOCK—"From December 2 to 16 we held revival services in the Church of the Nazarene in Ft. Recovery, Ohio. The church had been organized only about eight months, but in that time they had bought a lot large enough to build a church and parsonage on, in a fine location, and had the basement finished when the meeting began. Many of the members had been converted only a short time, and, while some of them had received the experience of holiness, we fear others who professed to have received that experience were only converted. The pastor of the church expressed the same opinion. There was harmony among the members, they attended the services faithfully, prayed efficiently, sang heartily, and many of them shouted the praises of God. The work of salvation was confined almost entirely to the heads of families, some of whom were almost prostrated with conviction for their sins, while others were deeply convicted for the experience of holiness. One man rode around the town the day he was converted, declaring to all he met that the Lord had pardoned his sins. He created quite a stir in the service when he testified to having been converted. Another man who had sought the blessing of holiness, at the altar in many special meetings, until he feared the people had become tired seeing him forward as a seeker, prayed through in his cellar at home one morning, and testified to having been sanctified, at the public service the same night,

which created great joy among the people. These were sample cases of how the people got through in the experiences of pardon and purity. There was deep conviction for their sins upon some who did not yield. The pastor, Brother Oren, continued the meetings after we left, hoping that some who were so deeply convicted might yield to the entreaties of the Spirit and be saved. We are home to remain till after the Christmas holidays, but invitations for other meetings are coming in, and we expect soon to be afield again. We have some dates not yet taken, persons desiring to correspond with us relative to dates should address us, 1350 Grace Avenue, Cincinnati, Ohio."

PARK LANE CHURCH OF THE NAZARENE, PARK LANE, VA.—"Just closed a twelve days' revival last night. Brother August N. Nilson conducted the meeting and despite great handicaps, preached conviction, repentance, restitution, consecration and sanctification in such a clear, common sense manner that his hearers were greatly touched, souls were saved, believers reclaimed and sanctified and the Holy Spirit was present in great power. Brother Nilson preaches the genuine, old-time gospel in such a plain, understandable manner that no one can fail, upon hearing him, to feel the need of both works of grace and also God's willingness to meet the sinner half way. We were all blessed and strengthened. Our pastor has just lost his father who died the day before the revival closed and will be buried tomorrow. An old saint in Christ, he was sick and very low all through the revival time."

STRETON, Mo.—"We are marching on with victory. Having arrived on our new

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field of labor September 20, we thought it the Lord's will to hold a few nights' meeting which resulted in about fifteen professions, out of which six united with the church. The revival spirit continued until the church thought it best to call Rev. Freddie Thomas and we have just closed a very successful meeting. Truly Freddie Thomas is a great preacher. We had more than one hundred seekers, most of which were happy finders. We received fifteen into the church, with fifteen more to follow. We have large crowds of young people who are willing workers. We say, come on Missouri pastors, let's help our District Superintendent put Missouri District on the map."—J. A. Duncan.

EVANGELIST J. B. McBRIDE—"This has been one of the most strenuous years of labors, and of the greatest of trials in all the history of my labors, and yet it has been a year of blessed victory in soulwinning, and in the preaching of a full salvation to lost men. I have traveled about sixteen thousand miles, and have held meetings in California, Oregon, Washington, Idaho, Colorado, Kansas, South Dakota, North Dakota, Indiana, Ohio, Kentucky, and have preached in Minneapolis, and Sioux City, and other places in my journeyings. I have seen hundreds kneel at the altars in our meetings and find God in pardon and purity, and have seen some good cases of healing, and the work of God go forward on all lines. The people have been kind to me, and the pastors and evangelists that I have labored with have shown me every courtesy, and our fellowship has been the very finest and sweetest that could exist between saints and brethren. In all the meetings, whether church or campmeetings, results have been satisfactory in quality, and quite large in numbers. The Lord has been with us in sickness, in health, in the home and abroad, and we have been the happy recipients of His mercy, though unworthy. Our victories have been largely the result of thousands of prayers that have gone up in our behalf that we might win souls and be sustained by God's grace, for which we are profoundly grateful and very solicitous for the year 1929, should the Lord be pleased to let us live and labor for Him. Home burdens and ill health have hindered Mrs. McBride from being afield this year, and

we ask the readers of these lines to pray especially for her that she shall soon be in the work with us again. We have tens of thousands of friends over the land that we confide in their prayers. God bless the saints everywhere. I am now almost ready to enter upon my twenty-seventh year in evangelism, and I have not been idle one week only when sickness hindered. By the grace of God I shall press the battle more vigorously next year than ever for souls."

EVANGELISTS I. C. AND FANNIE DUNBAR—"Following our annual assembly at Wichita, Kans., we began a revival with Brother and Sister Wester, our faithful pastors of the Peniel Church of the Nazarene. The Lord gave us a goodly number at the altar and some seekers who became joyful finders. Several felt led of the Lord to cast their lot with us and came into the church. We gave some Sunday talks that were gladly accepted and we are informed that the Sunday school is growing and building up since the revival. We next attended the assembly of the Western Oklahoma District at Bethany. Truly the Lord is marvelously blessing Brother J. Walter Hall, the District Superintendent, and a host of pastors and evangelists. The evangelistic and missionary services were wonderful seasons of grace. Our next meeting was with Rev. E. W. Swim, pastor of the Second Church of the Nazarene in Hutchinson, Kans. The Lord gave us some precious seasons of refreshing and victory. Brother Swim's father and mother were our guests during this meeting. Brother E. J. Sheeks, one of our faithful brethren who is eighty-nine years of age, attended the revival. Father Swim is past eighty years of age. One night we requested them to come and stand before the pulpit and testify to one another. The glory of the heavenly host broke in on us and Jesus was glorified in our midst; bless His name! After this meeting we took a trip to Colorado, visiting our pastors and churches at Sublette, Elkhart, Dodge City and Garden City, Kans. Pastor Hays, at Lamar and Galloway at Pueblo, Colo. Our next meeting will be with Pastor W. H. Snow and our church at Cora, Okla. Pray for us."

BYERS, TEXAS—"I am praising God this morning for old-time salvation. My soul is filled with glory. We are serving a God that can and does answer prayer. God in His good providence sent Rev. H. B. White, of Bethany, Oklahoma, to our town, and we are unable to express adequately, the manner in which God anointed him to preach the word. The last Sunday of the meeting the service began at 11:00 a. m. and lasted until 4:30 p. m. We missed our meals but had bread to eat of that which was far better. It was a feast at our Father's table. The pentecostal fire fell while Brother White was preaching, and there was a time of conviction and confession that was wholesome. Brother White organized a Church of the Nazarene and we have called him as pastor. We have bought the Church of God building. We are truly thankful that God sent Brother White this way and we ask that the church pray that we shall accomplish great things here for His glory."—Mrs. B. A. Green.

MT. VERNON, OHIO—"Just closed a great three weeks' revival in our new church with Rev. Wm. O. Nease as evangelist. Brother Nease is a preacher of the old school of the holiness movement. He plows deep and gets results. The long altar was filled almost every night. The Sunday school rally the last Sunday more than doubled our attendance. A large list of new subscribers to the HERALD OF HOLINESS was secured. A fine class of new members are to be received into the church soon. We have just finished our fifth year as pastor of the church here, and completed a nice, substantial church house, with a strong and growing membership. This is one of the most loyal people, that we have ever labored with, and it is with great pain that we are led to leave them. We have accepted a call to the Marion church, and hope to be on our new field as soon as possible. We ask the prayers of our friends that we may have good success in our new field, and that God will give us many more souls before Jesus comes. Amen."—D. E. Müller, Pastor.

GOVERNEUR, N. Y.—"We have just closed a very gracious revival service. The Lord came down our souls to greet and glory crowned the mercy seat. We were pleased to have as our evangelist Rev. Aug. N. Nilson of Oakland, Calif. He is a very forceful preacher and deals with the sin question without fear or compromise. He knows how to unravel the truths of God so as to reveal unto the people their privileges in Christ Jesus. He not only believes but preaches two definite works of grace. We had an all day holiness meeting on Thanksgiving day, and surely it was a day of real thanksgiving, for the presence of the Lord was felt in each service and especially at night, at which time the glory of the Lord came upon the folks. On Sunday night, the last night of the revival, we received three new members into the church and in the near future we expect to take in others, who are

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lining up in the good, old-fashioned way. Praise the Lord. We can look ahead for even greater things, for God is still on the throne."—Rev. Walter S. MacPherson, Pastor.

HAWTHORNE, CALIF.—"Sunday, December 9, was a glorious and victorious day for the Church of the Nazarene here. Amid shouts of victory and tears of joy we closed out the most successful revival our church has ever had. We as a church and pastor feel so grateful to God for having had our dear Sister Gussie Morris Gull of Antlers, Oklahoma, as our evangelist in this meeting. Upwards of twenty souls knelt at the altar and all but two prayed through to definite victory and shouts of praise and gratitude to God for deliverance from sin were expressed by them. Some hard cases found peace in God. The tender sweet spirit of our Christ in the lives of our dear pastor and evangelist was very manifest. We thank God for their lives. In the afternoon of the 9th, we had our District Superintendent and twelve or sixteen visiting ministers and pastors with us to help dedicate our new church. Such an uplift as we had! The girls' quartet of our Pasadena College rendered us some blessed music. God bless their young lives in His service. We had as our church in Hawthorne, a little brown structure with a small auditorium and a primary department in the rear and we had to enlarge our borders to take care of our growing congregation. God gave our dear pastor a vision of what was needed and could be done and with his heart in the work he labored early and late to bring about what we now have, a church no one would need feel ashamed of. Twelve new rooms were added and finished in a way to throw four of them into the main auditorium, giving us more seating capacity. There have been added additionally a church bell, new radiator for heating, new carpet, draperies, altar railing, new seats for choir, ferns and stand, etc., all that goes to make a church comfortable and inviting. Truly we can say, 'The Lord hath done great things for us whereof we are glad.' Bless His dear name."—Mrs. Ollie Dunham, Reporter.

SONG EVANGELISTS LOLA YOUNG AND LOUISE CORNELL—"We came to the close of a ten days' meeting at Carthage, Ohio, with wonderful and glorious victory. In our work of the last two years, we have been in some wonderful meetings, but we have never before seen such victory. There were seventy-three prayed through to definite victory. Hungry hearts were seeking Christ at every service. The crowds were so large that scores were turned away. They occupied every available place in the church. The Lord was convicting hearts so strongly that some of them were unable to work. Our hearts were deeply touched one morning about nine o'clock as a young girl of about seventeen years came hurrying in for us to pray for her. She had just come from the factory where she was working, the Lord wondrously saved her. Another young man and his wife kept seeking

night after night, but seemed as though they could not let go and let God save them. Just three nights before the close of the meeting he received a glorious experience, which made the Christian people shout happily. God surely gave us a melting up time that night. His wife received victory a few nights later. We never before have witnessed such a fine group of young people. Three-fourths of their young people have a saved and sanctified experience. They have a fine Young People's Society that is booming for Christ. The pastor, Rev. C. B. Hail, brought heart-searching messages that caused sinners to tremble in their seats. He and his wife are beautifully giving their very best to the gospel of Jesus Christ. They truly have a real vision of this lost world. Their lives have been a great blessing to their church and people they are associated with. We desire the prayers of God's people everywhere."

TOPEKA, KANSAS—"On December 2 we closed our revival with many people seeking God. We kept no record as to the exact number of seekers, but often the altar was lengthened by chairs and also using the front seats. God was greatly with us. Rev. C. B. Fugett was our evangelist, and we certainly do appreciate his services among us. His prayerfulness, earnestness, and good messages will not be forgotten. God certainly had His own way. There was not a single token of human interference. Finances came easy. A love offering was given the pastor, and a nice class was taken into the church."—R. S. Ball, Pastor.

EVANGELIST M. M. BUSSEY—"Rejoice with me and give praise to God that in His great mercy He has given me another good year in His work. During 1928 I have traveled more miles, preached in more Nazarene churches, memorized more scripture, and gotten closer to God, I think, than any year of my life. I have traveled about fifteen thousand miles, and preached in thirty-five Nazarene churches. I am not able to say how many seekers

bowed at the altar, or how many found God, but I have seen the Lord wonderfully deliver souls. Lack of space forbids my mentioning the godly pastors with whom I have labored, or the churches and faithful saints among whom I have worshiped. May heaven's very richest blessings rest upon them all. During the last few weeks of the year God has wonderfully filled my heart with tender love, giving me an enlargement of soul, and vision regarding the unity and harmony of the body of Christ, the Church. This came through the study of His Word and prayer. To Him be all the glory. By His grace I expect to be able to render more efficient service in His kingdom. My heart is filled with faith and hope for 1929. Please pray for me and my ministry."

NEW CHURCH OF THE NAZARENE IN FORT WAYNE, IND.

We have just organized a fine class of twenty-seven into a South Side church in the city of Ft. Wayne. The writer conducted a two and one-half weeks' meeting, save a few nights when he was called away, during which period Rev. W. L. French of Goshen took his place. Brother French did excellent work during his short stay, and the people hold him in highest esteem. Mr. and Mrs. C. A. Hoover of Tipton, Indiana, had charge of the music. They are among the best young workers we have been permitted to labor with.

We did not have a great many professions, but the meeting was by no means a failure. We received only a few members who did not transfer from the First Church, in the north side of the city, four miles from our newly organized church. That church will scarcely feel the loss however, having had almost three hundred members at the close of the last assembly. Brother Himler, the good pastor of First Church, was so busy that he could not attend the meetings very much, but held a beautiful farewell service for those who were transferring to the new location, and bade them God-speed, and good success in their undertaking.

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city; but with two fine, wide awake young pastors like M. M. Himler of First Church, and Glenn E. Miller, who has just accepted the pastorate of the new church, we ought to increase that to three or four per cent within a few years. We are looking forward to the time when a good city of 125,000 people, like this, may have one great central church, and at least three or four others serving the suburbs. It can be done, and must be.—J. W. Montgomery.

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DISTRICT TREASURER—Miss Loraine Chapman, 3125 Second Ave., Columbus, Georgia.

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DEATHS

TALLEY—Edward H. Talley was born October 7, 1854, in Galveston, Texas. He was the seventh child of a family of nine children, five boys and four girls, all of whom have passed on but one brother, Joseph T. Talley, of Oklahoma City, Oklahoma. He was united in marriage to his fourth wife, Miss Annie L. Rambo, June 13, 1928, and for a little more than ten years we shared life's joys and sorrows together, but as dear husband was a sufferer from the much dreaded cancer, God saw fit to call him away from this world of suffering August 24, 1928, at 10:25 p. m., at the age of 73 years 10 months and 17 days. There are a lot of our Nazarene people, and especially some of the preachers, who will recall the memory of my husband as we lived in Houston, Miss., for some time. So, dear saints, pray for me since I'm left alone, with much responsibility, since I have my aged father and brother to care for. How I miss that kind, sweet voice and those hands of loving sympathy, but I'm trusting to meet my precious companion "Over in the glory land," where it will always be joy and peace, where sin and death are unknown, and where night never comes. Funeral services were conducted by Brother H. M. Collins, Baptist minister, of Van Fleet, after which the remains were laid away beneath a mound of flowers in the Asbury Cemetery to await the resurrection morning when the dead in Christ shall rise. Just another tie to draw me closer to heaven. Pray for me.—His wife, Mrs. Annie L. Talley.

MOORE—Amanda Ellen Blackwell was born in Athens, Ohio, June 29, 1875, and died in the hospital at Blackwell, Oklahoma, December 17, 1928, age 53 years 6 months and 18 days. When she was eight years old her parents came to Kansas and settled near Concordia and made their home there for a number of years. At the age of 19 she was united in marriage to Charles L. Moore. To this union were born 9 children, 5 sons and 4 daughters; all survive her except one son who died when a small child and all were present at the time of her death. She came with her husband from Kansas to Oklahoma twenty-one years ago and they have made their home in Blackwell for the last twelve years. She was converted in early life under the influence of the Wesleyan Methodist people and united with that church and remained a member of the same until they moved to Blackwell to make their home there. There being no Wesleyan Methodist church there, she with her husband threw their lot in with the Church of the Nazarene and she was still a member of that church when she died. She lived a victorious life and died a triumphant death. Her last message to the family was "What would this mean if I were not prepared? As far as I can recall there is nothing between me and my Lord, I am ready to go." She was loved by all who knew her and was known for her deep piety, and will be greatly missed by her many friends, and the church has lost a devout member. Funeral services were held in the Church of the Nazarene, at three p. m., conducted by Rev. Iva E. Crawford of Pond Creek, Oklahoma, assisted by Rev. E. V. Potter of Blackwell. Interment was made in the cemetery at Blackwell. The friends have the deepest sympathy of all those who know them.

HURST—Lulu Anna Blevins was born in Crawford county, Arkansas, July 19, 1873. She was married to Jesse W. Hurst December 19, 1896. Her beloved companion passed away in an accident in the mines at Milton, Oklahoma, December 24, 1919. Sister Hurst was the mother of eight children, all of whom are living, five sons and three daughters. Harvey resides in Tulsa; Artie, Royaltown, Ill.; Sewel, Mason, Ill.; Clyde at Sapulpa; Ralph at Cushing. The daughters, Mrs. J. O. Warlick, of 1118 East Moses, and the twins Woneda and Wineta lived with their mother. She

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also leaves a mother, Mrs. W. F. Blevins, Van Buren, Ark. Three brothers, James W. Blevins of Sapulpa, Okla.; Charles M. and Luther of Van Buren; also three sisters, Mrs. Callie Scales and Mrs. Lydia Bailey of Van Buren; Mrs. Alice Newman of Quincy, Ill. Sister Hurst was converted at the age of 15 and joined the Baptist church. Five years ago after professing the experience of sanctification she united with the Church of the Nazarene in Cushing, Okla. For four years she has been the faithful president of the Woman's Foreign Missionary Society. Her Christian life has been above reproach. She was loved by all who knew her. Her place will not only be vacant in her home, but in her church as well. After a brief illness she passed to her heavenly re-

ward, November 22, at Cushing, Okla. "Well done good and faithful servant; thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joys of thy Lord." Funeral services were conducted at the Church of the Nazarene Saturday afternoon at 2:30, with the Rev. L. A. Bolerjack, assisted by Rev. D. C. Reynolds, pastor, officiating.

THOMPSON—Florence Elizabeth McDonald was born November 6, 1893, at Ames, Iowa, and died in the University Hospital at Iowa City, Iowa, December 6, 1928, at the age of 35 years and 29 days. The cause of her death was tumor on the brain. On December 18, 1913, she was united in marriage to LeRoy

G. Thompson of Webster City, Iowa. To this union eight children were born, all of whom remain to mourn her death. She is also survived by her parents, five brothers, and four sisters. The deceased was reared in the Catholic faith, but was converted and sanctified several years ago. She united with the Church of the Nazarene at Webster City, Iowa. Over a year ago she transferred her membership to the Ames church. She was a faithful member of the church and a devout Christian. Though her voice has been stilled by death, the godly influence of her life still lives. The funeral service was held at the Adams funeral home in Ames with the pastor officiating. Her body was laid to rest in the cemetery at Nevada, Iowa.—Cyril A. Cronk, Pastor.

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ANNOUNCEMENTS

REQUEST FOR PRAYER—We have taken charge of the work at Brownwood, Texas, and desire the prayers of the people that God may help us dig out a good church here. Address us 1305 Avenue J.—L. L. Flynn.

NOTICE—We have left the evangelistic field for the present and have accepted the pastorate of Central Nazarene church, Omaha, Nebraska. Anyone having friends or relatives living here, communicate with us and we will get in touch with them. Address us 1405 North 35th St., Omaha, Nebraska.—C. C. and Flora N. Chatfield.

NOTICE—I am to hold a meeting in Carthage Church of the Nazarene, Cincinnati, Ohio, March 31-April 14, and I shall be glad to slate two or three meetings following that, in Ohio, or adjoining states to save travel and expense to myself and to those who desire my services. Those who desire to write me, should address me according to my slate putting General Delivery on all letters, or in care of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., for quick replies.—J. B. McBride, 112 Arlington Drive, Pasadena, Calif.

NOTICE—We have January and first two weeks in February open. We will be glad to give this time to any churches needing song evangelist. Address us: Box 264, Peniel, Texas.—Jack and Ruby Carter.

RECOMMENDATION—Rev. C. C. Davis is a commissioned evangelist of the Indianapolis District and is an able preacher. He has spent many years in this work and has preached in some of the big camps over the country, and worked along with some of the most successful evangelists. He will hold anyone a good meeting.—C. J. Quinn, District Superintendent.

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Slate of Eva Carpenter, Missionary

Georgetown Sunday, Jan. 6
 Chrisman Monday, Jan. 7
 Olivet, Tuesday and Wednesday, Jan. 8 and 9
 Hoopston, Thursday and Friday, Jan. 10 and 11
 Rantoul Sunday, Jan. 13
 Mason City, Monday and Tuesday, Jan. 14 and 15
 Lincoln Wednesday, Jan. 16
 Tallula, Thursday and Friday, Jan. 17 and 18
 Bethel Sunday, Jan. 20
 Griggsville, Tuesday and Wednesday, Jan. 22 and 23
 Hull, Thursday and Friday, Jan. 24 and 25
 Springfield Sunday, Jan. 27
 Canton, Monday and Tuesday, Jan. 28 and 29
 Streator, Wednesday and Thursday, Jan. 30 and 31
 Ottawa Friday, Feb. 1
 Joliet Sunday, Feb. 3
 Elgin, Monday and Tuesday, Feb. 4 and 5
 Rockford, Wednesday and Thursday, Feb. 6 and 7
 Freeport Friday, Feb. 8
 Stockton Sunday, Feb. 10
 Chicago, North Side, Monday and Tuesday, Feb. 11 and 12
 Chicago Heights, Wednesday and Thursday, Feb. 13 and 14
 Harvey Friday, Feb. 15
 Chicago Sunday, Feb. 17

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 Olivet, Ill. Jan. 23 to Feb. 3
 Wilmore, Ky. (Methodist Church) Feb. 4 to 17
 Seattle, Wash. Feb. 24 to March 10
 Portland, Oregon March 12 to 24
 MACK AND ETHEL ANDERSON
 Eagle, Idaho Dec. 26 to Jan. 6
 Boise, Idaho (Gen. Del.) Jan. 8 to 27
 ERNEST ARMSTRONG
 Denison, Texas Jan. 17 to Feb. 3

JARRETTE E. AYCOCK

Blackwell, Okla. Jan. 6 to 20
 Dallas, Texas (First Church) Jan. 27 to Feb. 10
 Denver, Colo. (First Church) Feb. 13 to 24
 Baltimore, Maryland March 3 to 17

F. P. BELEV

Colling, Mich. Dec. 30 to Jan. 13
 Racine, Wis. (1223 Racine St.) Feb. 4 to 24

W. R. CAIN

Newberg, Ore. Jan. 6 to 20
 Portland, Ore. Jan. 27 to Feb. 10

A. B. CAREY

Fall River, Mass. Jan. 6 to 20
 Flushing, N. Y. Jan. 23 to Feb. 3

JACK AND RUBY CARTER

Sherman, Texas Feb. 17 to March 3

F. P. CASSIDY

Mitchell, Ind. Jan. 17 to Feb. 3

HARVEY AND MARIE CHRYSLER

Deiter, Mo. Jan. 6 to 20

F. E. COLE

Millington, Mich. Jan. 1 to 20

C. T. CORBETT AND WIFE

Mandan, N. D. (Gen. Del.) Dec. 30 to Jan. 20

CHAS. B. COX

Rossmore, Va. Jan. 3 to 27
 Richmond, Va. Jan. 29 to Feb. 17
 Norfolk, Va. Feb. 20 to March 17

STEUBEN D. COX

Covington, Ind. Jan. 6 to 20
 Winchester, Ind. Feb. 15 to March 3

PROF. C. C. AND MARGARET CRAMMOND

New Paris, Ind. Jan. 6 to 20
 Caro, Mich. Jan. 24 to Feb. 10
 Lansing, Mich. (Potter Park) Feb. 11 to 24
 Lansing, Mich. (Bethel) Feb. 25 to March 10

STELLA B. CROOKS

Cambridge, Mass. Dec. 30 to Jan. 13
 Lowell, Mass. Jan. 20 to Feb. 3
 Malden, Mass. Feb. 10 to 24
 Providence, R. I. March 3 to 17
 Springfield, Ill. March 24 to April 7

RAY DAVIS

Oremah, Okla. Dec. 28 to Jan. 13
 Prague, Okla. Jan. 17 to Feb. 3
 Carey, Kans. Feb. 7 to 24

WILLARD B. DAVIS

Thomas, Okla. Dec. 30 to Jan. 20
 Walla Walla, Wash. March 17 to April 7

J. E. DAVIDSON

Samaria, Mich. Jan. 4 to 20
 Lulu, Mich. Feb. 17 to March 3

CHARLES DYE

Columbus, Ohio (3rd St. Mission) Dec. 30 to Jan. 13
 Libopolis, Ohio (Church of the Nazarene) Jan. 20 to Feb. 3

J. B. EDWARDS AND WIFE

Cambridge, Ohio (Independent Church) Jan. 6 to 20
 Tipton, Ind. (P. H. Church) Jan. 24 to Feb. 10
 Open date Feb. 17 to March 3
 Greentown, Ohio (Nazarene Church) March 10 to 24

EDWARDS EVANGELISTIC LADIES' QUARTET

Riverside, Calif. February

I. M. ELLIS

East Liverpool, Ohio Jan. 1 to 20

THEO. ELSENER AND WIFE

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

Newport, Ky. Jan. 13 to Feb. 3

BONA FLEMING

Muncie, Ind. Jan. 10 to 20
 Council Bluffs, Iowa Jan. 27 to Feb. 10
 Sioux City, Iowa Feb. 11 to 24
 New Castle, Ind. March 3 to 17
 Hominy, Okla. March 21 to 31
 Haldensville, Okla. April 2 to 14

C. B. FUGETT

Akron, Ohio (1st church) Jan. 6 to 20
 Pasadena, Calif. (Bresco 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 GEIL

Columbus, Ohio (Third St. Mission) Dec. 30 to Jan. 13
 Kurts, Ind. Jan. 18 to Feb. 3
 Churubusco, Ind. Feb. 10 to 20

H. H. GEORGIUS

Bowdie, S. Dak. Feb. 1 to 15
 Javo, S. Dak. Feb. 15 to March 1

CLARENCE J. HAAS

Lansdale, Pa. Dec. 31 to Jan. 27

LEE L. HAMRIC

Tulsa, Okla. (First Church) Jan. 6 to 20

B. H. HAYNIE

Detroit, Mich. Dec. 30 to Jan. 13
 Atlanta, Ga. Jan. 20 to Feb. 3

A. O. HENRICKS

Los Angeles, Calif. (Emmanuel) Dec. 29 to Jan. 13
 Lindsay, Calif. Jan. 16 to Feb. 3
 Porterville, Calif. Feb. 20 to March 10
 Venice, Calif. March 15 to 31

WM. AND NORAH HESLOP

Frankfort, Ind. Jan. 6 to 27
 Roscoe, Ohio Feb. 3 to 24
 Indian Head, Md. March 3 to 17

LES HILL

Grandview, Wash. Dec. 30 to Jan. 31
 Fullerton, Calif. Jan. 20 to Feb. 3
 Searcy, Ark. Feb. 17 to March 3
 N. Little Rock, Ark. April 7 to 21

HUFFEY EVANGELISTIC PARTY

Chester, W. Va. Jan. 20 to Feb. 3

ALLIE AND EMMA IRICK

Garden City, Kans. Dec. 30 to Jan. 13
 Montrose, Colo. Jan. 13 to 27

ANDREW JOHNSON

Zeigler, Ill. Jan. 6 to 27

LUM JONES

Cedar Hill, Texas Dec. 30 to Jan. 13

H. HIOBEE LEE

Mansfield, Ill. Jan. 13 to Feb. 3

FRANK AND HELEN LEHMAN

Andover, Ohio (care Rev. C. B. Schlosser, Rt. 1) Jan. 6 to 20
 Derry, N. H. Feb. 17 to March 3
 Lincoln Park, N. H. March 5 to 17

JACK LINN AND WIFE

Coconut Grove, Fla. (Gen. Del.) Jan. 1 to March 1

W. W. LOVELESS

Pittsburgh, Pa. Jan. 5 to 20
 Celina, Ohio Jan. 24 to Feb. 10

THEO. AND MINNIE E. LUTWIG

Bloomburg, Pa. Jan. 6 to 20
 Lawrence, Mass. Jan. 23 to Feb. 10
 Everett, Mass. Feb. 14 to March 3

JIM KNOTT MACKRELL

Hemphill, Texas Jan. 5 to 30
 Salshee, Texas Feb. 1 to March 1

F. L. McDONALD

Madison, Ind. Jan. 4 to 27

A. McNAUGHTON

Alexander, N. D. Jan. 6 to 20

L. G. AND BERTHA MILBY

Rail, 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 13

JAS. MILLER

Guthrie, Okla. Dec. 20 to Jan. 13
 Oklahoma City, Okla. (West Side Church) Jan. 16 to Feb. 3

HERSCHEL MURPHY AND WIFE

Franklin, Okla. Jan. 9 to 20

WILL R. AND LILLIE B. NERRY

Tillamook, Oregon Dec. 30 to Jan. 13

AUG. N. NILSON

Lansdale, Pa. January

EDWARD C. ONEY

Princeton, Ind. Jan. 6 to 20
 Newell, W. Va. Feb. 3 to 17
 Syracuse, N. Y. Feb. 24 to March 10

FANNIE PAYNE PARTY

Norton, Kans. Jan. 3 to Feb. 3

D. M. PEFFLEY

Lancaster, Ohio Dec. 30 to Jan. 14
 St. Bernice, Ind. Jan. 21 to Feb. 4
 Columbus, Ohio (Sunshine Mission) Feb. 11 to 25

CAMPBELL-PRICE PARTY

Gonzales, Texas Jan. 3 to 20

J. E. AND ADA REDMON

Tampa, Fla. (Gen. Del.) Dec. 30 to Jan. 13
 Ason Park, Fla. (Gen. Del.) Jan. 18 to Feb. 3
 Auburn, Ind. (care H. W. Cornelius, 316 W. 4th St.) Feb. 8 to 24

J. A. RODGERS

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

PERRY ROOD

Logan, Ohio (Church of the Nazarene) Jan. 7 to 20

MISS DORIS ROGERS

Lancaster, Ohio Dec. 30 to Jan. 13

E. E. RHELBAMES

Latonla, Ky. Jan. 6 to 20

E. D. AND WINNIE SIMPSON

Guthrie, Okla. Dec. 20 to Jan. 13

BURL SPARKS

Mannington, W. Va. Jan. 6 to 20

FRED ST. CLAIR

Brooklyn, N. Y. (Utica Ave. Church) Dec. 30 to Jan. 13

FRED W. SUFFIELD

Kalama, Wash. Dec. 30 to Jan. 20
 Portland, Ore. (6515-67th St., S. E.) Jan. 27 to Feb. 10

CEO. W. SURBROOK

Milton, Del. Feb. 8 to 24

B. D. AND MARQUERITE SUTTON

Detroit, Mich. Dec. 30 to Jan. 13
 Toledo, Ohio Jan. 13 to 17
 Atlanta, Ga. Jan. 23 to Feb. 10

T. L. TERRY

Brazil, Ind. Dec. 30 to Jan. 13
 Indianapolis District February
 Esther, Mo. March 3 to 24
 Sabula, Mo. March 31 to April 21

SAMUEL THOMAS

Lawrenceburg, Tenn. Dec. 31 to Feb. 10
 Tuscola, Ill. Feb. 14 to March 3

I. N. TOOLE

Pigeon, Mich. Jan. 6 to 20
 Reading, Pa. Jan. 27 to Feb. 10
 Chester, W. Va. April 7 to 21

E. E. AND ORA J. TURNER

Portland, Ind. (123 W. 3rd St.) Dec. 30 to Jan. 13
 Mishawaka, Ind. (533 W. 4th) Feb. 8 to 17

MUSICAL WHITES

Chicago, Ill. Feb. 3 to 17
 Ott City, Pa. Feb. 24 to March 17

E. E. WOOD

Clarksville, Mich. Jan. 8 to 31

WORLD DAY OF PRAYER

FEBRUARY 15, 1929

ENLISTMENT } of { PRAYER and FASTING
REVIVAL } { MISSIONARY LEAGUE

Goal -- 5,000 Members

WHY?

WHOLE DAY OF SPECIAL PRAYER

5,000 EXTRA PRAYERS A WEEK—

EQUIVALENT TO ONE PERSON PRAYING

7 YEARS DAY AND NIGHT

1 To Pray

FOR GREATER MISSIONARY SPIRIT

THROUGHOUT THE WHOLE CHURCH

FOR REVIVAL IN HOME AND FOREIGN FIELDS

FOR GREATER SPIRIT OF SACRIFICE

2 To Reach

90,000,000 HEATHEN ON OUR FIELDS

3 To Return

OUR FURLOUGH MISSIONARIES

AND SEND OUT NEW ONES

4 To Build

JERUSALEM CHURCH

WESTERN INDIA HOSPITAL

MISSION HOMES

TRAINING SCHOOLS

} IN SEVERAL LANDS

"NEITHER WILL I OFFER . . . UNTO THE LORD MY GOD OF THAT WHICH
DOETH COST ME NOTHING." 2 Sam. 24:24.

THE DEPARTMENT OF FOREIGN MISSIONS
CHURCH OF THE NAZARENE