

HERALD of HOLINESS

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WHOLE NO. 874

SIN

By Haldor Lillenas

Sin dips its fiery pen into the blood
Of humanity and leaves upon the
White page of innocence blotches
Of indescribable ghastliness.

Its irregular and nervous fingers
Write flaming characters, as with a
Blazing iron, athwart man's conscience,
Searing it, making it shriveled and deformed.

Like a hissing serpent with fangs bared
It leaves its slimy trail wherever it goes;
Spreading its virulent poison in its wake,
Blighting and withering all it touches.

Sin rushes forth like a gory monster,
Trampling underfoot broken and bleeding hearts;
Heeding not the pitiful cry of orphans
Nor the sobbing moans of the bereaved.

Greed, lust, murder, want, hatred, selfishness,
Are its unholy and diabolical children;
Pain, sorrow, tears, agony and unnamable woe
Are its constant attendants.

Unutterable darkness attends it like a pall,
Unspeakable despair follows it like a mourner;
Inexpressible woe is its fearful companion,
Its infernal night knows not the light of dawning.

Christ Jesus—once thorn crown'd, now glory crown'd—
Comes, a King unconquered, almighty, unafraid!
Before Him sin lies helpless, crushed, broken,
His arm brings deliv'rance. Let earth sing!

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HERALD OF HOLINESS

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SPIRITUAL COMMUNION AS THE SOURCE OF MISSIONARY POWER

David Brainerd

DAVID BRAINERD, the noted missionary to the Delaware Indians, lived and died before the middle of the eighteenth century—a young man, only a few months past twenty-nine years of age (1716-1745). In 1739 he entered Yale College as a freshman, "but with some reluctance, fearing lest I should not be able to lead a life of strict religion, in the midst of so many temptations." The "Great Awakening" (1739-1745) which arose and spread over the country visited New Haven, and Brainerd became deeply interested in it. But the college authorities were not in sympathy with this type of religious movement and so forbade the students to attend upon these "revival movements." But Brainerd in company with some other religious young men attended one service and was promptly expelled for his offense by the rector. Some of the biographers of Brainerd in commenting upon his semi-morbid temperament are inclined to attribute this to what they are pleased to term "the absolutely indefensible and discreditable action of the college authorities."

While his early religious experience was distinctly marked, the later experience which came to him, is at once an illustration of a new and advanced religious state, and of communion with God in prayer from which such power flowed. Following this experience, there were many times of gracious communion, President Edwards stating that "among all the many days he spent in secret prayer and fasting, of which he gives an account in his diary, there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended." Here is an account of this experience taken from his "Memoirs."

"April 19, 1742—I set apart this day for fasting and prayer to God for His grace; especially to prepare me for the work of the ministry, to give me divine aid and direction in my preparations for that great work, and in His own time to send me into His harvest. Accordingly, in the morning I endeavored to plead for the Divine Presence for the day, and not without some life. In the forenoon I felt the power of intercession for precious, immortal souls, for the advancement of the kingdom of my dear Lord and Savior in the world, and, withal, a most sweet resignation and even consolation and joy in the thought

of suffering hardships, distresses and even death itself, in the promotion of it; and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon God was with me of a truth. Oh, it was blessed company indeed! God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and the cool wind. My soul was drawn out very much for the world; I grasped for multitudes of souls. I think that I had more enlargement for sinners than for the children of God, though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Savior. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in everything. Oh, that I may always live to and upon my blessed God! Amen, amen."—"Memoirs," p. 46.

Is it any wonder that marvelous power attended his preaching? He had learned the secret of relying upon God as the source of his strength and leaning upon Him for success. What a lesson for us, who have been called to such a great mission in spreading holiness throughout these lands. Can we afford to be any less devout, any less prayerful, and less in communion with our blessed Lord? To delight in God, and to have great enjoyment in communion with Him is the evidence that our affections are set upon things above and not on things in the earth. Here is a lesson for every evangelist, every pastor, every missionary, every Christian worker.

It was after this season of communion with God and agonizing intercessory prayer that his great work was accomplished among the Indians. However, his health soon began to fail and he acquired the habit of contemplating death as a relief from his sufferings, but he says, "God scarce ever lets these thoughts be attended with terror and melancholy. They are attended frequently with great joy." During the declining days of his last illness he was cared for in the home of Jonathan Edwards, to whose daughter Jerusha he was betrothed. He died October 9, 1745, not yet thirty years of age. His last words were "Lord, now let thy servant depart in peace."

INFUSING NEW ENERGY

The Baptists are planning a series of 189 rallies during the months of January and February, 1929, covering fifteen different states. The purpose of these rallies is to infuse new life and energy into their associational work. Every church is finding it necessary to devise ways and means of keeping directly in contact with the membership of the local churches in order to further connectional interests. It is a shortsighted and expensive policy to endeavor to save "overhead" by refusing to put competent and enthusiastic workers into the field. Money expended for such field workers is not "overhead expense" but the very seed out of which is to grow our increased interest and enthusiasm in foreign missions, home missions, education, publication, church extension and all the general work of the church. To refuse to expend money for seed is to rapidly cut off our source of supply. All too soon such shortsighted policies react upon

those adopting them, and then means must be devised to stir up interest and enthusiasm by some educational program in order to start "the finances coming again. Here is what the Baptists plan to do:

Fifteen teams will be out. Fifteen states compose the area to be covered. There has been nothing like this since the plan was adopted to infuse new energy into the association as a working unit of the denomination. The entire autumn and winter list of activities indicates a high degree of livemindedness in the denomination and by the time January is reached the tide of the Northern Baptist effort will be running strong. Without doubt the missionary information plan for "350,000 house parties" in that month and the extraordinary schedule of association meetings will react favorably upon one another.

EDUCATIONAL PROGRAM NECESSARY

In conversation with a leading member of the Congregational church some time ago, we mentioned the fact that our church had adopted the budget plan in caring for its finances. He remarked that in adopting such a plan, we must provide for sufficient educational propaganda to sustain interest or our revenues would soon decrease. He then stated that when their church adopted the budget plan they had been depending for enthusiasm upon the speeches of the "spellbinders" and as long as this interest lasted, they succeeded very well. But the time soon came when, through lack of attention to the educational program, interest and enthusiasm decreased, and likewise their revenues. They found it necessary therefore, to again secure the "spellbinders" to awaken new interest.

The Church of the Nazarene in its financial adjustments has necessarily experienced, to a certain degree, the same thing. But the quick adaptability of the church has saved us from any dire consequences and we now see the necessity of proper attention to our educational program. Along with the systematic budgeting of our expenses, must be a systematic cultivation of the field for revenues, and this can be done only by a wisely outlined and persistently pursued educational program. It takes missionary facts to make missionary fires, and this is true of every general interest.

A COMPARISON

What business enterprise would expect to succeed in these modern times without proper and persistent advertising? It must not only create, but maintain a demand for its products, and this can be done only by means of advertising, directly or indirectly. What advertising is to a business corporation, field work, literature, lectures, study classes and conventions are to the church. Those who cut down on advertising must expect a slump in revenues. The test should be, not how much or how little we spend, but what is the profit in proportion to the amount expended. It is better to spend more and earn something, than to spend less and earn nothing. As we sow, so also shall we reap. If we would have more money for missions, for education, for publication for church extension, we must sow more seed and cultivate well the soil. This is

God's plan. What the extent of our work is to be, He left us to determine when He said, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

THE COST OF HIGHER EDUCATION

The United States Bureau of Education after a survey of 1,100 colleges and universities has found that the average minimum cost for each student is \$581 a year or \$2,324 for the full four year college course. What is more startling is, that the cost of higher education now is twice as much as it was in 1900. The government report also states that \$1,005 a year would be a fairer figure. Here are some of the statistics.

Tuition in public controlled schools averages \$137 for a nine months' term. Board and room averages \$276 for the college year. Books and stationery cost about \$36. Amusements and entertainments average a minimum of \$12 per year. Clothing costs \$100 a year. Board and room is the largest item. One of the larger universities which made a thorough study of the problem of board found that the average amount paid for board was \$7.12 for men and \$6.89 for women, while the average cost of room in the same institution was \$14.81 per month for men and \$15.01 for women. It is easier for girls to eliminate laundry bills, since most of the dormitories are equipped with laundry facilities, while the cost of laundry for the men students averages \$36 a year.

THE MASTER TEACHER

Every preacher, Sunday school teacher and public school teacher should read "The Letter and Spirit of our Profession" from the inaugural address of President Wm. P. Dearing before the State Teachers' Association of Indiana. It is issued in attractive form by the No-Tobacco League and will be sent along with other leaflets of value on request.

Government reports show that more than one hundred billion cigarettes are manufactured and sold annually in our country. Their use is increasing rapidly among girls, boys and women. Good people are disturbed about it. Intelligent people are asking for reliable, up-to-date information on the question. The leaflets mentioned above and other information will be furnished to those sending five cents to cover cost. Address No-Tobacco League, Indianapolis, Indiana.

A NEW FORM OF TITHING LITERATURE

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on the two inside pages only, the other two pages blank for local material. The cost will give a saving of at least \$5.00 a week to any pastor who uses four-page bulletins in his Sunday services. This gives a good opportunity for five or ten weeks of tithe education without expense or special distribution. There are twenty subjects to choose from and the cost of a sample set is fifteen cents. This literature may be secured by addressing The Layman Company, 730 Rush Street, Chicago, Ill.

EDITORIAL MISCELLANY

Concerning good reading

What Do You Read?

Much attention has been given of late in the religious periodicals to the question of reading. The Baptist reproduces an article published in *Twenty-third Street Men*, the weekly bulletin of the Twenty-third Street branch of the Young Men's Christian Association of New York, the article having been written by R. W. Steele.

"Down in the Times Square subway station a man stands behind the counter and shouts 'Wadaya read?' as if his peace of mind depended on knowing. We tried to tell him, but at every other breath he interrupted us with the same frantic query. So we paused and took stock. Let us sum up the totals for you—these are averages: Art and sex, 21 per cent; scientific works, 14 per cent; women's magazines, 14 per cent; cheap fiction, 14 per cent; good fiction, 7 per cent; confessions, 8 per cent; humorous, 6 per cent; current topics, 5 per cent; religion, 3 per cent; sophisticates, 4 per cent; miscellaneous, 3 per cent. We are not pessimistic. Not much. But we wonder a lot. Reading is the window of the mind through which men see the ever changing world. The first class caters entirely to the eye; the second to the hand of men; the third to the hand of women. Fifty per cent of our periodicals say 'Do,' or 'Look,' rather than 'Think.' We need not say that many of the first class are low, vulgar, appealing only to the baser senses. We need not call them worse than useless. They're there! a menace to modern literature."

It is said that on one of the Chicago bookstands, the dealer has on sale more than a thousand different periodicals.

An Adventure in Reading

The Pacific Christian Advocate views reading in the light of a great adventure. The following paragraph is interesting:

"To any adult who is not satisfied with a reading diet limited to fiction; to all who would extend their horizon to include a wider acquaintance with good literature in the form of essays, poems, biography, or travel; to those whose curiosity has not been satisfied in regard to the origin and development of our earth, and the history of man upon it; to the man or woman who realizes the value of understanding the machinery of the mind, and the possibilities of increasing mind power; to those who may find in the leaders who have charted paths in philosophy and religion the means of stimulating their own spiritual growth; in short, to every person who is ready to let books broaden his outlook and enrich his life, they open a road of high and noble adventure."

Reverence for Books

It was Charles Lamb who said that he felt more inclined to say grace before reading, than grace before eating. It was king Alfred who made it a practice to stoop and kiss the Bible whenever he took it in his hands, and Kepler is said to have always put on his court garments before approaching his telescope.

THE CHRISTIAN COLLEGE

The following is taken from the Central Christian Advocate and probably cannot be excelled as a statement defining the Christian college. It is copied from the *Watchman-Examiner*:

Many years ago Dr. Augustus H. Strong published in our paper his conception of a Christian college. Was his conception right or wrong? We give the following analysis of Dr. Strong's article: In a Christian college all the instructors should be active Christian men. Personality counts for as much as definite instruction. It is the man that teaches quite as much as his words. A Christian college should give actual Christian instruction in the Word of God, the greatest classic; in the study of the Church, the greatest history; in the doctrines of the Bible, the greatest science; in Christian ethics, the greatest morality. In a Christian college the discipline and instruction should be pervaded with a Christian spirit. A high and noble morality in teachers and students alike must be abundantly and everywhere manifest. The Christian college should aim, first and always, to make its students servants of Christ. It need not attempt to make all of its students preachers, but it should aim to make every soul of them a Christian. It should teach that life is thrown away unless spent in the service of the King."

MINISTERS' SONS

Much has been said that is derogatory to ministers' sons and deacons' daughters, and the children of ministerial homes often themselves feel that great hardship is theirs because of lack of opportunities which other young men and women enjoy. The following from the Central Christian Advocate is interesting, and should in some manner serve to offset the supposed handicaps which ministers' sons often judge to be theirs:

Somebody has undertaken to find what "Who's Who" has to say on where the men who are able to get into that exclusive volume come from. He asks, for example, what are the comparative chances of a man succeeding so well that his name will get into that volume if he is the son of a minister, or the son of a physician or of a skilled laborer or of an unskilled laborer. He finds that the figures answer the question. A Protestant clergyman's son has one chance in twenty of being listed in "Who's Who!" The physician's son has one chance in 105, the farmer's one in 680. The skilled laborer's has a tremendous advantage over the unskilled laborer's, for his chances are one in 1,600 while the latter's are only one in 48,000. Why is it? Clearly not money, no particular endowment. Character, home atmosphere, poverty, self-respect, economy, religion are the propelling forces. The parsonage is the answer.

SENTINELS OF SAFETY

By General Superintendent Chapman

WE HAD occasion to make a night journey over a well marked highway. Soon we observed that at certain intervals there were searchlights playing upon the sky above us. Upon inquiry we found that we were following the course of an air mail route and that these searchlights were for the purpose of showing the way to the pilots of the mail planes. We remarked that there seemed to be no red lights to mark the places of danger and were told that these were not necessary, for all the pilots had to do was to observe the "sentinels of safety," and there are no places of danger.

We have often seen the preacher "wave the red lantern" to warn of danger, and have not infrequently gone away saying to ourselves, "I wonder where the safe course is?" But we remember that Paul says, "In malice be ye children, but in understanding be men." That is, do not attempt to excel in the experience and knowledge of evil, but seek to know and travel the road that is right.

We heard of a man who stood by the side of the old weathermarked pilot and watched him bring the ship to the wharf. The pilot aptly directed his craft so that it passed between a sand bar and a rock reef; then between a tug boat and a merchantman; then between two fishing smacks which lay at anchor, and finally reached its berth at the busy wharf. The observer approached the pilot and remarked, "I suppose you know where all the bad places are?" To this the old pilot laconically answered "Nope." "Why then," said the observer in surprise, "do they employ you to bring the ships into the harbor?" "Because," said the man of the sea, "I know where the bad places are not."

And really, it were better for you and me to know we are in the way that pleases God than that we should be pastmaster in the knowledge of ways that do not please Him. A positive testimony is better than a negative protest. An affirmative gospel is superior to any system of denials that has ever been invented.

But regarding the sentinels of safety which mark the way to God in truth: first among these is love—love for God and man. Love which makes us delight to know and do the will of God and to pour out our time and money for the relief of the needy and for the spread of the gospel. Love which springs from a pure heart as its source, which has a good conscience for its directing force, and which is nourished by unfeigned faith in the gospel. This love-light is a beacon marking the course which leads to heaven.

Then there is the beacon light of joy. Joy is distinguishable from happiness in the matter of source. Joy is a well-spring within, happiness is a shower-mist without. Joy abides, even in sorrow. Happiness passes when circumstances become adverse. Joy is a light when the shadows fall. Happiness shines only when

the sun is bright. The joy of the Lord is the Christian's strength and badge of victory. It is a sentinel standing out in the night to show the route the saints have trod. It is a white light, for it is a directing light, and not a warning of danger.

Peace is the third beacon which marks the way to God and heaven. Not such peace as the world gives—a peace which is shallow and transient; but the peace which follows pardon; the peace which has purity for its foundation. It is not the peace of the feverish religionist, but the peace of the trusting saint.

And now, having become accustomed to following the course marked by the "sentinels of safety," it should not be difficult for us to look on up the way and behold the flashing beacons at the regular intervals in which they appear. There are longsuffering, gentleness, goodness, fidelity, meekness and temperance, and the course they mark is the true and right course. By their light we are able to check our bearings and determine whether we are on "the straight and narrow way."

It would be a long, wearisome, perhaps an impossible task to check up on all the red lights which mark the wrong ways; for while there is only one right way, there are wrong ways without number. But our task is simplified when we follow the white lights. For instance, there are many antipathies for love, such as wrath, hatred, malice, strife, variance, emulations and seditions, but we need not set in to analyze ourselves to find whether we have any of these or not, for none of these can coexist with love, so that if we have love, we have none of these. And then we need not attempt to pass judgment on the relative evil of these various antipathies, for if I "have not love, I am nothing." In other words, if I am not on the road which is marked by the beacon of love for God and man, I am not on the right road; and if I am not on the right road, it matters not on what wrong road I am; for if it is wrong, I must leave it anyway.

But Solomon reminds us that "The path of the just is as the shining light that shineth more and more unto the perfect day." Here the sun is not the just, but the Justifier, and it is the business of the just to "follow the light;" for indeed it is the earth's fault when the full rays of the sun do not fall upon it. And when the earth turns herself full-faced to the sun so that the shadows all flee away and nothing is hid from the heat of the sun, the day is perfect.

The beacons along the route of the mail pilot are not goals. Rather they lead to the goal. The goal itself is a field where all is light and where landing is safe. There is such a goal at the end of our journey. There is "a land that is fairer than day, and by faith we can see it afar." That holy city has been glittering in the imaginations and the songs of God's people, in

every age and under all dispensations. Seiss says of it, "Its foundations by their colors speak of grace, mercy, and God's sure covenant earthward. Its gates of pearl speak of righteousness, obedience, and the heart set on the precious things of the divine kingdom, as the medium of transit from earth to glory. Its cubic form, and its streets and constructions of purest gold, proclaim it the embodiment of all perfection, the supremest seat of the supremest saintship. And within those immortal gates, in the very presence and company of God and the Lamb, surrounded with light, riches, and splendors beyond all that human thought

can estimate, amid the liberties, securities, and perfections of the highest of all the material creations of gracious omnipotence, as the jewelled link between the eternal Father and His redeemed earthly family, and with a strength that walks unshaken under all the exceeding and eternal weight of glory, the Church of the First-born, the Bride and Wife of Christ, shall live and reign with Him, day without end, for the ages of the ages."

Shall we not follow the "sentinels of safety" to this final goal?

UNCONDITIONAL ELECTION AND REPROBATION

Or The Ninth Chapter of Romans

By A. M. HILLS, LL. D.

FOR long centuries theology carried a burden of horror. It seems to have started with Augustine. But the doctrinal descendants of John Calvin lay the blame on St. Paul and the ninth chapter of Romans. They say boldly:

1. "God from all eternity . . . did freely and unchangeably ordain whatsoever comes to pass."

2. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

3. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designated, and their number is so certain and definite, that it cannot be increased or diminished.

4. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto and all to the praise of His glorious grace.

5. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit, working in due season, are justified, adopted, sanctified, and kept, by His power, through faith unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

6. The rest of mankind, God was pleased according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath,

for their sin, to the praise of His glorious justice!—*Westminster Confession.*

There it is, in their own words, the doctrine of *unconditional election and reprobation* in all its diabolical horror and damnable. A committee of the foulest demons in hell could not frame a viler or more blasphemous calumny against our infinitely good and holy God! And these dear Calvinists say that St. Paul taught this concoction of horrors in the ninth chapter of Romans! Let us see.

The great purpose of the apostle in writing this epistle was: 1. To show to both Jews and Gentiles that they were all alike under sin and that neither, therefore, could claim the mercy of God on the ground of merit. Yet He, of His own mercy, had revealed Himself formerly to some of the descendants of Abram and conferred upon them special privileges for wise reasons of His own. "That ultimately all the nations of the earth might be blessed." 2. That as He was no respecter of persons His mercy should be as free to the *Gentiles* as to *them*.

The whole scope of the epistle, rightly understood, shows that whatever appearances His providential dealings may sometimes assume of partiality toward any particular people. Yet He is equally the Father of the spirits of all flesh; is loving to all; that "His tender mercies are over all, his works;" and that "He is not willing that any should perish, but that all should come to a knowledge of the truth and be saved." Hence, whatever He had done for the Jews by way of privilege and grace, He had a perfect right to repeat to the Gentiles, and even in larger measure. Moreover the grace of God was extended to the Gentiles as well as to the Jews, and that the dispensation of God's mercy was absolutely free to all who will accept by faith the atoning Christ as their Savior and Lord.

But God's *justice* coexists with His mercy and grace, and a people can forfeit their peculiar privileges by persistently abusing the divine grace. This the Jews as a people had deliberately and persistently done. They had murdered the Son of God and were bent on

murdering Paul, and drowning the Christian Church in the blood of the saints. Thus they had forfeited their privileges and instead of being honored they were to be set aside and disgraced, and degraded.

Under the figure of election, the apostle considers the Gentiles as invited into God's kingdom as His chosen people, and the Jews, he considers as left out and rejected. The vast majority of the nation had rejected the gospel of Christ and God was about to unchurch them, overturn their polity, destroy their temple, wipe their city from the face of the earth, and scatter their people who were not destroyed among the heathen nations of the whole world.

1. In a most delicate way he tells them of their rejection by their holy and sovereign God. "I have great heaviness and continued sorrow in my heart. For [if it would do any good and save my nation from being set aside] I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2-3). "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:5).

2. But this is no proof that the promise of God has failed of fulfilment; for the promise was not to the whole Abrahamic people, the seed by birth, but to the seed by *faith* (Rom. 9:6). If any *individual Jew* in Paul's day or any day consented to believe in Christ, he would be saved just as Paul was, even though the nation as a whole was reprobated or cast off. In like manner, even though all the Gentiles had now been elected to gospel privileges, that would not secure the salvation of any one Gentile unless he personally accepted Christ by faith as his own personal Savior, or had such a faith attitude of soul toward God as was its equivalent.

3. God had a right for wise purposes known to Himself to set aside the law of primogeniture, which was so fixed in the mind of man. Isaac was chosen rather than Ishmael. Jacob was chosen rather than Esau. Judah, the fourth son of Jacob, was chosen rather than Reuben, to be the ancestor of Christ. "The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated" (Verses 12, 13). This is a quotation from Malachi, uttered 1440 years after the birth of Jacob and Esau. That these words were used in a *national* and not a personal sense, is evident from this; taken in a personal sense they are not true. Esau never served Jacob. Jacob sent offerings and tribute to his brother, bowed down before him and called him lord. But God foresaw that He could not make great use of the posterity of Esau. They were a perverse, wicked, God-rejecting, worldly nation. "The people against whom the Lord hath indignation forever!" For foreseen reasons the infinite Jehovah ought to have chosen the descendants of Jacob rather than of Esau to be the depositories of His special blessings, just as He did do, the people that He could most use to bless the world.

But that does not at all prove the Calvinistic contention that either the descendants of Jacob were unconditionally elected to be saved, or that the Edomites were reprobated from eternity to be damned. It is very certain that very many, if not the greatest part of Jacob's posterity were wicked and rejected God: and it is not less certain that some of Esau's posterity were partakers of Abraham's faith. There is therefore absolutely nothing in these verses to show that there ever was any eternal barrier to the salvation of Esau, or of any Edomite.

4. Verses 15, 16, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Moses had interceded for idolatrous Israel (Ex. 32:32). "Forgive their sin—; and if not, blot me . . . out of thy book." Jehovah answered, "Whosoever hath sinned against me, him will I blot out of my book." Jehovah respects the unselfish prayer of His great servant; but still He informs him that He will bestow mercy according to the eternal principles of moral rectitude and will not be dictated to by anyone. He willed to punish the guilty and the guilty only. Thus did God will as He is supremely disposed to will. Yet let four things be noted.

1. This willing of the holy God as He wills, does not mean an *arbitrary* willing, without a wise and holy reason for what He does.

2. It does not mean that the reason is incomprehensible, mysterious and unrevealed.

3. This willing as He will, as an infinite Sovereign ought to do, does mean that He will not be moved from the path of duty and moral rectitude by any pleadings, persuadings or prayers. He will do what is right.

4. This willing as He will does not mean that He will fix the eternal destiny of men arbitrarily just to display Himself, for *nothing in them*; but for *something in them*.

He tells us plainly elsewhere to whom, and on what ground, He will show mercy. "Shewing mercy to thousands of them that *love me*, and *keep my commandments*" (Ex. 20:6). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and *he will have mercy upon him*" (Isa. 55:7). It is not arbitrary, *unconditioned* mercy that God shows, but decidedly *conditioned* mercy! "Keeping mercy for thousands, *forgiving iniquity*, transgression and sin: and that *will by no means clear the guilty!*"

Paul has asked a question: "Is there unrighteousness with God?" Calvinists think his answer is this: "God is an omnipotent Sovereign and therefore He can do as He pleases and whatever therefore He does is right." That is, from all eternity He can predestinate billions of immortal beings to sin, death and hell, "for nothing in them," for no fault of theirs; and be-

cause He is almighty, *it makes it right!* It is an insane nightmare of human reason, intoxicated with the idea of sovereignty! No power can make essential wickedness right! Paul's doctrine is not that any atrocious deed would be right because the absolute One does it: but that the absolute One never does anything that is not *essentially and eternally right!* "Shall not the Judge of all the earth do right?" (Gen. 18:25).

5. Romans 9:17, 18, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth." Calvinists have interpreted this to mean that God from eternity determined to create Pharaoh on purpose to damn him for His own glory. They have read that awful meaning into the words: "*I have raised thee up.*" The Hebrew is "made thee to stand. The meaning is entirely different. It is evident that Pharaoh justly regarded every plague as a death. Witness his own words: "In-treat the Lord your God, that he may take away from me this death only" (Ex. 10:17). And if every plague was a death to Pharaoh, was not every removal of a plague a kind of resurrection, a *raising him up*, together with his kingdom, from a state of destruction, according to the words of the Egyptians, "Knowest thou not that Egypt is destroyed?" How reasonable and scriptural is this sense! How absolutely diabolical is the Calvinistic interpretation!

Pharaoh might have been saved. God graciously sent the two greatest preachers in the world, Moses and Aaron, to deliver God's message to him for months and plead with him to obey God. With infinite patience and long-suffering God *endured* his insolence and disobedience and broken promises day after day, and tried to reveal in the wicked monarch His mercy rather than His wrath. But he hardened his heart by his ever-repeated disobedience till he crossed the deadline. Then God withdrew His mercy and sent upon him *judicial hardness* of heart, the very thing he chose, and kept him alive when he deserved to be in hell, that God might reveal in him his own omnipotence and His sovereign power over the rulers and the gods of Egypt.

The Jews in Paul's day were doing the same thing, fighting God, trampling on the blood of Christ and resisting the Holy Spirit. The great apostle was citing Pharaoh, whom they were imitating, as a warning of the dire fate which was just about to break upon them.

6. Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Clay may be an image of perfect passivity. It may also, as possessed of alternative possibilities and pliabilitys, be, as here, an emblem of free agency. And the apostle's question is, has not God a right to create a free agent? or a system of equitable free-agency? The same free agent has a capacity for a glorious or an inglorious destiny. And he himself decides which it shall be, unto honor in

view of his faith and obedience, or dishonor in view of his unbelief and sin.

Paul draws his illustration from Jer. 18:1-10. By divine command Jeremiah goes "down to the potter's house" to see the potter work on the wheels. "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good to the potter to make it." He might have intended it for an ornamental vase for the king; but it was marred, and he remade it into a vessel for washing feet. He did the best he could with it. Now comes God's application. "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; *if the nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. . . . If it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them.*" Thus the clay was the house of Israel; God was the potter; and according to their good or bad behavior was to be their doom. Salvation or damnation depended, not upon God's eternal and arbitrary decree, but upon a momentous pivotal *if*; the two alternatives of that *if* were "turn from evil" and have salvation, or "do evil" and have destruction! See "Whedon's Commentary."

I confirm this interpretation by an express declaration of God himself; "Have I any pleasure at all, that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. 18:23).

"I have lived these fifteen years," says John Fletcher, "in a part of England where a multitude of potters make all manner of earthen vessels. Some of these mechanics are by no means conspicuous for good sense and others are at times besotted through excessive drinking, but I never yet saw or heard of one so excessively foolish as to make, even in a drunken fit a vessel on purpose to break it, to show that he had power over the work of his hands. Such, however, is the folly of the scheme which Calvinism imputes to God. Nay, if a potter makes vessels on purpose to break them he is only a fool; but if he could make sensible vessels like dogs, and formed them on purpose to roast them alive, to show his sovereign power, would you not execrate his cruelty, as much as you would pity his madness? But what would you think of the man if he made five or ten vessels for absolute destruction, while he made one for absolute salvation, and then assumed the title of *gracious and merciful potter*, and called his potting schemes, schemes of grace?"

Thus this Calvinistic doctrine of unconditional, eternal election and reprobation represents God as more insanely unreasonable than a drunken potter, in short, the moral monster of the universe! It cannot possibly be true; for it insults the moral reason God has given us and blasphemes the character of God. It is not

taught in Romans 9, nor anywhere else in the Bible.

"The true doctrine of the Church is that God being eternally holy does prefer and elect to Himself all beings who are holy, or who do freely by His grace consent in faith to become holy, with Him. And so every human free agent accepting God's terms is in time elected, according to an eternal purpose of election.

"On the other hand, all in opposition to God's holiness, freely preferring and persisting in sin, become

reprobated, with an eternal reprobation to everlasting death."—WHEDON.

This great chapter, so much perverted and misunderstood, closes in perfect harmony with our interpretation, "And whosoever believeth on him shall not be ashamed." Thus our salvation comes from God through Christ, who is not willing that any should perish. Our damnation comes from our *own selves*, and not from any *eternal, unchangeable ordination of God*.

THE SUFFERINGS OF THE EARLY CHRISTIANS

By Professor A. S. London

NERO was accused of burning the city of Rome in A. D. 64. It was said of him that he desired to make room for a more magnificent palace on the Palatine Hill. The evidence against him was insufficient, or at least was rejected, and the offense was shifted to the Christian people in Rome. They were already hated by both pagans and Jews, and this accusation kindled afresh the bitter feeling against them to such an extent that there broke upon the world a campaign of religious persecution such as the world has never seen, except the persecution of the middle centuries. It was under this persecution that both Paul and Peter suffered martyrdom.

The intense suffering of the Christians created some compassion for the followers of Christ, and they grew in numbers and influence, but there was no let up from the hands of the persecutors. The overflow of the Tiber and its consequent famine and disease, were attributed to the forsaking of the gods and the spread of Christianity. This persecution against the Christians went on until the edict of Constantine, in 325, when although the pagans were still in authority, there began a period of tolerance. It was during this time that the Christians had most of their burial rites and religious observances under the ground. They were denied the right of burial in pagan cemeteries, and as a result wrote their religious history in these underground galleries, called the Catacombs of Rome.

It is claimed by explorers that there are at least fifty of these underground cemeteries in a radius of three miles from the city of Rome. Writers claim that during the two hundred and fifty years when the Christians were driven to these underground galleries, about five millions of people slept the sleep of death. These millions sealed their faith in death. They would accept no deliverance from their enemies, that we might have a better day in the worship of our Christ.

It seems that the apostle Paul describes these Christians in his letter found in Hebrews 11:35-40, "Others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonments. They were stoned, they were sawn asunder, they were tempted, they were

slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens, and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

We will never know the extent of our debt to these early Christians. A people who could attack and break the solidarity of pagan civilization, overcome the hostility and hatred of the Jews, and within a short period of time win many millions to a faith that offered them nothing in life but sorrow and death, were no common people. They did not merely make a profession of Christianity, but they were allied with Jesus Christ. Their virile type of Christianity knitted them together in fellowship and interlaced their hearts in love until a heathen world was astounded with their love for each other and their Christian unity. All lines of distinction were overswept by the tidal wave of brotherhood in Christ Jesus. The story of these early Christians tells the story of as virile a type of Christianity as that which burns like a flame in the Acts of the Apostles. They believed with all their hearts. It was no half-hearted affair with them. They knew that to profess the name of Jesus meant ostracism, persecution and death. The Christianity that left its history in these underground galleries was simple. There was very little of the pretentious about it. The only signs to be seen by explorers are those that were meaningless to any but the Christians. The sign of the fish, which was the secret of the Christian; and when found on a tomb, it meant that, "A Christian Lies Here." The sign of the bird, which was the secret sign for the soul; and when the picture of a bird in a garden was inscribed on a tomb, it means that the soul of that one rests in paradise. A bird with a palm-leaf meant triumph, victory.

These early Christians believed in a future life. They knew there was a hereafter. They had an unshaken belief in a future life. The Christian epitaphs show that these Christians were willing to suffer for the reward that was to be theirs in the beyond. In

extolling the Christian dead one has said, "Soon the time will come when heat shall revive these bones, when blood shall gush forth anew in these veins, when life shall resume this abode which it has left. These bodies, long inert, which lay in the dust of the tombs, shall spring upward once again to join their former souls." Another has said, "Earth, receive and keep in thy maternal breast this mortal spoil which we confide to thee; it was the dwelling of a soul created by the Author of all things; 'twas here a spirit lived, quickened by the wisdom of Christ. Cover this body which we place within thy breast. One day, He who created it and fashioned it with His hands, will ask thee for His work again." These epitaphs were written in the yesterdays, but they reveal a hope in a future life that held the early Christians to a faith in God that would not be shaken in the midst of the bitterest persecutions. It was this hope of a hereafter that gave these underground Christians a marvelous fortitude in times of suffering. Teach a man that life here is not all; that he is responsible to God for his every thought and act of life; that there is to be a judgment where men shall give an account for all the deeds done in the body; that a life of faith and simple trust in Jesus Christ will bring an eternity of blessedness and rewards; that death is but an open door to a larger and better life—and when these become his convictions, he can endure all the sufferings that come into his life.

These early Christians would be tied, and have their hands burned off. They were wrapped in the skins of wild beasts, and torn to pieces by wild animals. Many of them were placed in line and made to jump off of precipices several hundreds of feet high. They were tied to the horns of wild cattle, and their brains were

dashed out on the rocks along the highway where stones were used for the building of roads. Their bodies would be saturated with oil and lighted to make tableaux for a mocking crowd, or to furnish light for the chariot-races in the Roman stadium. Nero stood by and prided himself upon his ability to impart to his persecutions all of the dramatic elements that would magnify the hate of pagan idolatry, for these early Christians.

Seneca, the senator, who was present at the time when much of this suffering was going on among the Christians, wrote to a friend who was afflicted and told him to cheer up, for his suffering was not to be compared with the sufferings of these early Christians. And he goes on to say that in the midst of the severest sufferings, he had seen them not only not groan, nor complain, nor speak back; but he had seen them smile, and smile with a good heart. The Christianity of these early sufferers, meant a living Christ walking in the midst of His people. They took the consciousness of life after death close up to their hearts; and with it, they welcomed the pain and torture of their haters that marked their passage through fire from earth to glory.

It seems that we are losing sight to a great extent of this fact of the life hereafter. There is a gospel of life after death. We must hold onto it. Life is short down here. We should lift our eyes to the beyond and see the home of the Christian. The grave must be looked upon as an open door to glorious opportunities, and an endless day. One has said that no man can be worth much to this world who is not sure of the next one. The fact that we shall live again is the everlasting anchor to the child of God.

REDEEMING THE TIME OR BUYING UP OPPORTUNITIES

By Edna Wells Hoke

RESCUE your time from the many causes that would divert it to other occupations. Embrace every opportunity to glorify God.

This command may be read and passed by with little or no thought, as much of the Word of God is done, but if studied and obeyed, it will bring rich rewards in this life and the life to come.

The first opportunity to be bought up, or rescued, is the first chance you have to seek the Lord and get saved from sin.

I have so many regrets in my life but one thing I have always had to gladden my heart, is the fact I sought and found God in the first holiness revival I ever attended.

I owe to that one thing every blessing and all the success of my life. I sought and found Him.

The second opportunity is the one of consecrating all to God and getting sanctified wholly. Oh, how many people go on for years battling with the foe of carnality within, defeated again and again because

they failed to enter that door and be cleansed. John Wesley said on one occasion that he and others had failed in not urging persons who were saved or justified, to go right on and get sanctified wholly and also said that time was preferable to all others.

There is danger of our making the same mistake today. I was quite shocked a little while ago on seeing the membership cards given out in a union meeting conducted by a minister who claims he believes in sanctification as a baptism of power for service, but the cards contained only two squares to be checked. Before one was the word "saved," before the other "restored."

I was made to think one of two things, either he was preaching it so indefinitely, if at all, that he did not expect anybody to be baptized for service, or it was of such little importance that he did not care whether people received it or not.

Some may try to get by that way, but dear ones, our program is definite second blessing holiness,

preaching, singing, testifying and above all living it.

Yes, the opportunity of being sanctified and helping others to see it by our testimony must be bought up.

Third: We will consider the opportunity of prayer. Oh, how that is neglected. We are so busy, Yea, even rushed and many times I am made to pray thus, "O God, forbid that I should sin in ceasing to pray."

I recall an experience in my early sanctified life. I had an unsaved husband away on a trip to St. Louis. He was to be home about one a. m. There came to my home a young lady with whom I loved to talk, but the spirit of prayer came on me. We went to our knees and prayed for hours. The burden did not lift until after midnight. The train was late, husband did not arrive at time appointed; when he did come he said he had been in a wreck, but God had spared him. I shudder when I think, what if I had not obeyed the call of God to prayer?

Another incident comes to my mind, that of a friend of mine who at this time, though she was a good woman, was not noted for spirituality, nevertheless she told me that on a certain night she was so burdened for her son who was in the West that she arose several times from her bed and went into a room alone and prayed for him.

Her husband, not spiritual, of course made light of her burden and told her not to be so foolish, but she obeyed the Spirit and after some time felt the burden lifted. A short time after this experience her son wrote her thus: "Dear Mama: I gave up my position where I was working and went to another place some distance away, was not satisfied, had no money and had to walk back to my former place at night. As I did so, I met a crowd of drunken Indians. I heard them long, before I was near enough to see them. I could expect nothing but that they would take my life unless God came to my rescue. Imagine my joy when they passed me without seeming to see me." The mother compared dates and found to her surprise it was that night she had been called from her bed to pray for her boy. What if she had not embraced that opportunity?

He who hath said, "Your Father knoweth what things you have need of," also says, "Ask and ye shall receive." Oh, may we ever buy up the opportunities for prayer and ever be able to redeem even the few minutes we may have between other duties.

The fourth opportunity is that of giving. "Oh," but you say, "we have too many opportunities to do that." Yes, I know, precious heart, how you feel about that when there are so many calls, but there are so many promises to the liberal soul, such as, Proverbs 3:9, 10 and Proverbs 11:24, 25; many others we could mention.

Years ago, after I had been fasting and praying, the Lord answered and caused my husband to begin tithing. We were so blessed in doing this and by giv-

ing as God commands, we were able to buy up some opportunities for doing good that otherwise we could never have done.

A few years later the Lord led me to give fifteen cents of a dollar, after we stood the test that Satan always puts on when you take new steps with God, we were provided for, and for more than ten years past I have been giving twenty cents or two tithes of each dollar, and I find the more I give, the more He gives. So I am compelled to be a debtor to Him on that one as well as all other lines and *all* the time; but He is my Father and they say earthly children can never pay an earthly father in full, and of course we cannot hope to pay our heavenly Father who has done so much for us, but we find great joy in trying.

I have known times while we were in southern Illinois in a small mining city, sometimes a strike on and people very much discouraged and almost afraid to invite anyone to their homes because of the bills accumulating with nothing to pay. Just in such a time it seemed we had extra people all the time; got through and never made a grocery bill and no other bill that was not paid at the time promised.

Several times we have been led to give up positions in churches where we had a good salary and take places where they could not pay us even a living. We have had to make some sacrifice for a time but ere long God supplied the need for us and our large family of God's girls and boys and many others who were going through hard trials and needed the comfort of a Christian home. Let us buy up the opportunities of giving to all of the Lord's work; holiness work, I mean, for I have long since decided that I have nothing to give to anything else. On that blessed experience hangs our hope of seeing Jesus.

Fifth: The opportunities of speaking to souls about Jesus and His power to save from sin. He is the hope of the world and the only hope.

Is it not strange how much less we put into divine things than we do with the things which perish with the using. If there were some awful disease abroad in the land and there was only one remedy and only a few knew of that, would it not be criminal negligence for them to fail to tell others of it? Even at the cost of suffering to themselves. Well there is an awful disease in the land, *sin*, and everyone which comes into the world is afflicted with it. There is only one remedy—the blood of Christ. There are few in comparison who know the remedy. Then what will we answer if we fail to tell others of Him, if we fail to buy up each opportunity. I think now of a few incidents in my own life that occurred before I was preaching. One was that of a tramp who rapped at my door on Sunday morning. I usually let them carry in a little wood or coal for me, for of course I never turned anyone away hungry, but on Sunday I did not ask them to do anything. On this occasion I gave the man his lunch, told him of Jesus in words I think, at least I did give him a few holiness papers—God's Revivalist.

He went his way and with prayer to God for him I went mine. Just two weeks later the same man rapped at the same door about the same time on a Sabbath day.

I recognized him and before he could tell me his need, Satan whispered to me, "Yes, he is back to be fed. It is Sunday and he knows he will not be asked to work today."

As I met him at the door he smiled and said, "I suppose you remember me, I was here just two weeks ago today. I am not wanting food this time. I want some more of those papers, please. I am a different man from reading those you gave me." Yes, by buying up that seeming small opportunity and redeeming that few minutes of time on that Sunday morning, I had won a soul to Jesus.

STEPS IN GRACE

By H. D. Brown

BY GRACE are ye saved through faith," is the statement of God's Word. The enemies of God seem to be making a supreme effort to destroy this faith and to establish atheism instead. Organized work is being done in various places including many schools of both higher and lower grade. In view of this fact we may well give a little thought to God's dealings with men—how He leads a soul up from sin to full salvation is an interesting study.

The first great underlying truth is the **FACT** of God. Belief in God must be established before any real salvation work can be done. To destroy belief in God is to strike at the very foundations of all moral ethics. We must believe in God or we will not come to Him for salvation. When the Lord sent Moses to lead the children of Israel out of Egypt he said, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me," thus teaching the Hebrews that a great, self-existing being was their law-giver and belief in God must be established before any real spiritual progress can be made.

The Creator has implanted in every human heart a conception of Deity. No tribe or nation has been found on this earth which did not hold some idea of a Great Spirit—of God. Added to this inherent realization of a Supreme Being is the manifestation of God in creation, in nature, and in His dealings with the human heart. Belief in God is the one great foundation for a work of grace. Those schools and other influences which are destroying faith in God and His Book are destroying the sole foundation for the work of grace whereby man may be saved. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Yet an individual may have this belief in God and still not be saved.

The first real step in grace is to seek the Lord and be converted. This changes the relation of the individual to God. The sinner stands before God as a condemned rebel against the divine government. His sins are recorded against him and he is under the death penalty. But he hears the invitation of mercy, forsakes his sins, comes to God in repentance, has faith in Jesus Christ as his divine Savior and the result is, his sins are pardoned—blotted out of the record which is kept in heaven. A great teacher has said, "Pardon

is the correcting of the record." The Bible says, "Repent ye therefore and be converted that your sins may be blotted out."

This great step in grace brings a marvelous change in the life of the individual and in his relation to God. He is no longer a rebel for he has laid down his arms of rebellion, come in repentance and humbly asked pardon through the atoning grace of Jesus Christ. He is forgiven, the books are corrected, the Spirit bears witness that he has become an adopted child of God, he has been regenerated, new life and joy have come into his soul and he is happy in his new-found experience. Without doubt this is the greatest change, the greatest step in grace, that ever comes into the life of an individual. This is *conversion*.

Sometimes it is claimed that a soul can be entirely sanctified at the time of conversion, but it must be remembered that the two works of grace are different in their natures, the conditions of obtaining them are different and the results are different. In conversion a sinner repents and comes to God for pardon; in sanctification a justified child of God consecrates himself to God and asks that his heart be made pure. Conversion is a work done *for us* in the courts of heaven; sanctification is a work done *in us* by an act of divine grace. Mark the difference: The one is a work done *for us* by the pardoning mercy of God, the other is a work done *in us* by a divine act cleansing us from inward pollution. Note also the different conditions on which pardon and entire sanctification are granted: The sinner, coming to God for pardon, must repent and believe in the Lord Jesus Christ as his present Savior; the believer, conscious that he is a child of God, walking in obedience to Him, has become conscious of remains of sin in his heart; the root of bitterness, the carnal mind, which often gives him trouble. Coming to God for cleansing from all sin he must make a complete consecration of himself and his all to God and believe that He doeth the work. With the sinner, repentance; with the believer, consecration. Also, the condition of mind in the two seekers is very different. When a sinner comes to God for pardon he is seeking to escape the penalty of the law. By pardon he would escape the death penalty which is hanging over him. He prays for mercy, for mercy alone can reach his case. He does not know his need

of cleansing and has no thought of seeking it. Black conviction has settled down upon him and the doom of the lost oppresses him. He seeks relief from penalty and there is no room for thought of anything more. And not only the gloom, and horror of his mind but also the real condition of his soul, makes it impossible for him to meet the conditions of entire sanctification. He has nothing which he can consecrate for, as a rebel under the death penalty, he has no rights under the divine government. A criminal under the death penalty cannot make a will or dispose of his effects in any way. A believer seeking holiness of heart comes to a loving Father, knowing he is a child of God, but earnestly desiring the destruction of the carnal nature and the filling with the Holy Ghost.

Thus it is seen that entire sanctification *must* be another definite step in the grace of God—a second work of grace—a “second blessing, properly so called,” according to John Wesley. In these days when atheism is taught in so many different ways and by so many different influences, and when so much is said against a definite experience of salvation, we may well give some earnest thought to these three outstanding necessities: viz., Belief in God; the experience of conversion, and the work of entire sanctification in the soul of man. These constitute three definite steps which are absolutely necessary in salvation from sin.

SEATTLE, WASH.

THE WORTH OF A DESERT PLACE

By Rev. J. Glenn Gould

Come ye yourselves apart into a desert place, and rest a while (Mark 6:31).

WE READ in the sixth verse of this chapter that Jesus called unto Him the twelve and commissioned them to go forth two by two in their first great evangelistic enterprise. He gave them power over unclean spirits, and counseled they should travel with as little baggage as possible. They had one message—they were to preach everywhere that men should repent. And thus commissioned, they went forth.

Meanwhile tragedy was stalking swiftly and ruthlessly into the life of one who was very dear to Christ—no other than John the Baptist, His cousin after the flesh, His forerunner after the spirit. Much of the sixth chapter of Mark is devoted to the story of Herod's atrocious murder of the Baptist as he was languishing in the prison. It was a shocking and heart-breaking incident, and one which Jesus felt more poignantly, perhaps, than did any other.

Just at this juncture the apostles returned from their preaching tour, flushed with success, and somewhat inflated, it is likely, over the power which they had seemed to wield. It may be they had not heard of John's tragic death; at any rate, they were so overjoyed at their own success that they utterly failed to

perceive the grief which oppressed the heart of Christ.

The striking thing about this whole incident is that Jesus proposed the same remedy for the man who is impressed with sorrow as for the man who is flushed with success. “Come ye yourselves apart into a desert place,” said the Master, “and rest a while.”

There is something feverish and unreal about the state of mind which attends a striking success, which is apt to distort our vision and destroy our perspective. There are times in every preacher's life, for instance, when he may feel within himself, and when he may be told by his friends, that he has done well, very well indeed. Such an hour is one of the greatest temptation and the greatest danger to the man. Adulation and applause, the stimulation of success, impose upon men the most serious tests their manhood may ever have to face. Full many a man has finally reached the pinnacle, only to grow dizzy and topple to his own destruction.

To such a man Jesus says, “Come ye apart into a desert place and rest a while.” It is only in the solitude of God's presence, the desert place where no form but His can invade the stillness, that a man can regain his poise and balance and perspective. What a corrective force in life is the time spent alone with God!

But to the man oppressed with sorrow and crushed with disappointment, the Lord proposes the same corrective. There are times when our most fondly cherished hopes fail; when our plans are utterly broken; when every aspiration is dashed in pieces at our feet. Possibly death has entered and left us sorely bereft. Perhaps some person of supposedly unblemished character and who seemed to personify our very ideal is suddenly seen to be an idol with feet of clay. It may be that failure, grim and unfeeling, may overtake us. I am convinced that the two greatest tests we ever face are success and failure. There is only one recourse which Jesus offers in either case. “Come ye apart into a desert place.” We are in danger of becoming so busy in the work of the sanctuary that we grieve the Holy Spirit away from our hearts. Is that possible? It is indeed probable. And the only safety for the soul is to seek out frequently and regularly the desert place—the secret place of God's presence; and come forth again rested, calm, and ready.

SOUTH PORTLAND, MAINE

HOLINESS A NECESSITY

By Rev. J. F. HARVEY

HOLINESS is a necessity to a victorious Christian life in this world, and an absolute necessity for entrance into the heavenly world. It is not optional with us whether or not we be holy. Holiness is not something we can take or leave alone and still be Christians and make heaven our eternal home. The word has gone forth that without holiness we cannot see the Lord. This is not

an arbitrary decree of a sovereign God. It is the wise and beneficent provision of the God of love. That love prompted the plan of salvation through Jesus Christ, whereby we are redeemed from all iniquity, and enabled to serve God in righteousness and true holiness all the days of our life. Holiness is the best thing an almighty God of love could provide for us. He who despiseth it despises not man but God.

Let us notice a few reasons for the necessity of holiness.

1. God is holy. The Bible abounds in references to the holiness of God. When Isaiah saw the Lord sitting upon a throne, high and lifted up he heard the angel choir singing "Holy, holy, holy, is the Lord of hosts." The four living creatures of Revelation rest not, day and night, saying, "Holy, holy, holy, Lord God Almighty." The command, "Be ye holy," is enforced by the declaration, "For I am holy."

2. Heaven is a holy place. Nothing that defileth can enter there. No taint of sin can inherit the mansions Jesus is preparing. Heaven is a prepared place for a prepared people. It is a holy place and it is for a holy people. Heaven is a conditioned place. Not all nations, but the nations of them that are saved shall walk in the light of it. They who enter the heavenly city are those who have washed their robes and made them white in the blood of the Lamb.

The associations of heaven are holy. The angels, the saints, the songs, the worship and the atmosphere of heaven are all holy. An unholy soul there would be a monstrosity. The pure light that shines in the city of God would so reveal the soul's moral deformity that he would wander alone, lonesome and unhappy through eternal ages.

3. Holiness is the theme of the Bible. It is the Holy Bible. It is God's Book on holiness. Holiness is its central truth, around which all other truths cluster. From its alpha to its omega, holiness is its theme. "Holiness required, holiness needed, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment."

4. Holiness is the command of God, the mission of Jesus Christ to this world, the work of the Holy Spirit in the human soul. The Holy Trinity is agreed that we should and must be holy and without blame before God in love. Jesus suffered without the gate to sanctify us and thus make us holy. God the Father has not only commanded that we be holy, but also has actually chosen us to salvation through sanctification of the Holy Spirit.

There are many other reasons why men must be holy if they would enjoy His salvation here and live in His holy presence forever. The reasons we have mentioned are, we believe, the right ones. We can be holy. We can be saved and cleansed from all sin. We may not be free from infirmities or from mistakes but we can be free from sin. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth

us from all sin." Holiness is an eternal necessity, why try to evade the issue? The way is prepared. The fountain is opened for sin and uncleanness. Why forsake or turn away from this living, healing fountain, and hew for yourself cisterns, broken cisterns that can hold no water? If men would only avail themselves of the free and abundant provisions of God for their salvation, they would, "Rise to walk in heaven's own light, above the world and sin; with heart made pure and garments white, and Christ enthroned within."

TOO LATE!

"Too late! There are no more melancholy words in the language than these. Too late! I have heard them uttered by a brother as he hurried to see a dying father; he had arrived only to be told that he had breathed his last; and shall not forget the agony of expression. Too late! I have known them uttered by a skilled surgeon when he was summoned to the bedside of a dying man, and I have marked the sadness to which they have given birth. Too late! I have heard them uttered by an anxious crowd, as they stood gazing on a burning building and sadly saw the failures of those who sought to save the inmates from destruction. Too late! I have known them uttered by the noble crew of the lifeboat when they beheld the sinking ship go down before their eyes, and the frightened souls within her. But oh! none of these circumstances are half so heart-rending as those in which the sinner who had despised his day must find himself when the terrible discovery is made that he is too late to enter into heaven."—BISHOP TAYLOR.

I LEAN ON HIM

By D. RAND PIERCE

*I need His grace, so frail I am,
My steps would falter 'neath the cross;
But, as I bear it, praise His name,
I'm leaning hard on Jesus!*

*Oh, praise His name! I lean on Him,
Through sunshine hours, or shadows dim!
And come what may, along life's way,
I'll still lean hard on Jesus!*

*I need His grace, for round my soul
The worldward tides engulfing press;
But, praise His name, as on I toil,
I'm leaning hard on Jesus!*

*I need His grace in hours of pain;
No one like Him in deep distress;
And, though the tempter says, "'Tis vain,"
I'll still lean hard on Jesus!*

*I need His grace! for only He
Can bear me up, my trials bless;
So now whate'er my lot may be,
I'm leaning hard on Jesus!*

TACOMA, WASHINGTON

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Two

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Matt. 8. Samples from the divine Power House. The Son of God a Sovereign over all sickness, sorrow, storm, sin and satanic power. Trust Him in all circumstances of life.

Second Day—Matt. 9. The healing touch. The woman touched Jesus. It was power from Jesus, and not the touch of Jesus that made the woman whole. The faith was hers, the touch was hers and the blessing was hers.

Third Day—Matt. 10. The call of the twelve. Jesus uses human distributors for His power and grace.

Fourth Day—Matt. 11. "Come unto me, . . . I will give." The blessings of God come by appropriation.

Fifth Day—Matt. 12. Absurd opposition. The legalist would keep the letter of the law, but neglect duty and oppose the Lord of the Sabbath.

Sixth Day—Matt. 13. The mysteries of the kingdom of heaven. The key of the treasury is in the hand of the members and the outsiders are puzzled by the combination. Oh, taste and see!

Seventh Day—Matt. 14. Jesus' method of feeding. A small portion surrendered to Him was blessed, broken, multiplied and distributed.

PART TWO. THE FIRST PARABLES OF JESUS

"He spake many things to them in parables"—Jesus.

The use of parables in presenting moral truth is very old. We may note that a number occur in the Old Testament. Balaam, Samson, Nathan, David, Isaiah and Ezekiel may be mentioned. These all spake to those of their day, but the great Galilean Teacher has a message for the ear of all ages. There is no speech nor language where His voice is not heard; His sound has gone out through all the earth, and His word to the end of the world. As He ascended He dropped His mantle as a moral instructor upon the Church. From the hour when the cloud received Him out of sight the Church tarried in the upper room to be empowered and commissioned as the world's teachers of His truth. How different was His teaching from all others. He himself was the Law-giver yet instead of beginning with the Ten Commandments He begins with Beatitudes. The commands on the tables of stone are transcribed by love upon the heart. His method was not to tell us what to do but what to be. He does not undertake to purify each drop that trickles along the stream of life but transforms the fountain itself. "Out of the heart are the issues of life." His ethics do not con-

sist of rules but character. "Be ye perfect, even as your Father who is in heaven is perfect."

He chose the use of parables to express His great truth. If we pass by a few very short stories of the parable form as, the mote and beam in the eye, and the builders upon the rock and the sand, the first parable that Jesus spoke was probably the two debtors.

The Parable of the Two Debtors.

This parable is only a few verses but it is so inseparably embedded in the history and occasion of its utterance that it will be necessary for us to study Luke 7:36-50 to get its full meaning. The story is one of the most beautiful recorded in the Bible. Some expositor has indicated that the very effort to explain its meaning would weaken the parable itself and care should be observed that by handling of that which is so exquisite we do not leave the mark of a defiling touch upon its loveliness.

Our Lord was invited to eat with a Pharisee, and as He always was friendly and was ever looking for an opportunity to do good, accepted the invitation. Who this man was we do not know, but he needed help. He had heard of Jesus and was curious to know more about Him, so he would learn more of Him, yet he did not extend to Jesus the ordinary courtesies of an honored guest. While they were eating a woman from the city came in. In the East it is customary for those who are not even invited to come to a feast and sit around the wall of the room and listen to the conversation while the guests feast. While Jesus was reclining on the couch and eating with His feet extended behind Him as was the custom then the poor woman slipped up with an alabaster box of very precious ointment to pour out upon His feet. Who was she? We do not know. Some say Mary Magdalene. Some confuse her with Mary the sister of Lazarus. She is someone whom Jesus had helped before. Hundreds of women had occasion to be grateful to Him. Many homes had been made happy with His healing touch. But who it was that distilled her gratitude in unbidden tears upon His feet is left unrecorded. Her tears, as Luther calls them, "heart-water," were dried away with her hair.

Simon, knowing the woman's reputation, was surprised and disgusted that Jesus did not rebuke her, questioned in his heart if Jesus was a prophet. Then Jesus spoke the parable to him.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him most? Simon answered, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."

Then Jesus shows Simon, the Pharisee that the woman had shown Him far greater honor than he had. My head with common olive oil thou hast not anointed, but this woman hath anointed not my head but my feet with very precious spikenard. "Where-

fore I say unto thee, Her sins, which are many, are forgiven; for she loved much."

Two Kinds of Sinners.

Simon the Sinner. The fifty pence sinner.

1. He was a respectable sinner.
2. He was a self-righteous sinner.
3. He was a condemned sinner.

This caused him to have three wrong estimates. He misjudged Jesus, thinking Him less honorable than He was. He misjudged himself, thinking that he was better than he was. He misjudged the woman, thinking her worse than she was.

The Woman the Sinner. The five hundred pence sinner.

1. She was repentant.
2. She was pardoned.
3. She was thankful.

The Pharisee looked upon sin with indignation yet was a greater sinner himself, not having lovingly received Jesus. The woman was repentant concerning her sin and forgiven.

PART THREE. WHAT THIS PARABLE TEACHES ME

All have sinned and have a debt to God that they cannot pay.

Jesus is merciful to all kinds of sinners who will come to Him in repentance.

Those whom we despise may be closer to God than we ourselves.

The grateful acceptance of the grace of God brings us to the feet of Jesus.

If we would reach the fallen we must touch them with a warm, loving, personal contact.

Loving service for our Master will be gratefully received.

THE WAY OF ETERNAL LIFE

By GRACE CAVETT

THE rich young ruler who came to Christ was perplexed concerning the way of life. The same confusion exists at the present time. While the work of grace in the heart of man is a mystery, yet the truths God requires man to believe in order to inherit the kingdom are very simple. The way is not intricate but requires only simple, childlike faith (Isa. 35:8; Mark 10:15). The doctrines of repentance and regeneration are clearly taught in His Word (Matt 3:2-8; Mark 1:15; Acts 20:21). Repentance which manifests itself in godly sorrow for sin and a changed life, makes it possible for God to regenerate the heart (Titus 3:5). He changes the purposes of the heart and implants within it a supreme love to God. The soul once dead in sin is made alive unto God through the Spirit.

How plain also the standard of Christian living set forth in the Word (Rom. 12:21; 13:10; 14:17-19; Luke 1:73-75). Jesus will save us from our sins, after which we are to live soberly, righteously and godly in this present world (Titus 2:12). Just as clearly and definitely as regeneration is taught in the Word, so also is the doctrine of holiness likewise set forth (Luke 1:73-75). Its prominence in the Bible is unmistakable (Psa. 29:2; 93:5; Isa. 35:8; Jer. 2:3). Knowing that He would soon depart from the world, He gave the promise of another Comforter, which the disciples received while tarrying in Jerusalem until Pentecost. The Holy Spirit will abide in the hearts of those He has cleansed from sin through the precious blood of Jesus, and guide them into all truth.

Soul, weary with the ways of sin, roll your burdens upon Jesus and He will bear them all away. He will give you that blessed assurance that alone can bring peace to your troubled heart. He was not willing that any should perish, but that all should come to repentance. He is made unto us, wisdom, righteousness, sanctification and redemption (1 Cor. 1:30).

WATONGA, OKLA.

MIDNIGHT RESPONSIBILITY

By MRS. GUSSIE MORRIS GILL

AND he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, yet because of his importunity he will rise and give him as much as he needeth" (Luke 11:5-9).

There are three characters in this lesson—the man in need, the man who was able to supply the need, and a middle man, a persistent, prevailing intercessor. Salvation is both experimental and practical. It must be experimental before it can be practical, then it must be both in order to produce satisfactory results. President Harding said, "I tell you my countrymen, the world needs more of the spirit of the Man of Nazareth." Woodrow Wilson stated just a few months before his death, that our civilization cannot survive materially unless it be redeemed spiritually.

The whole world lieth in wickedness. The midnight of sin seems to be settling down upon the world and dense darkness gathers all about us. The church is the only medium through which Christ can reach a lost and ruined race. We must come in contact with the unsaved, and our responsibility is to seek and save the lost. Let us sing more,

"Rescue the perishing, care for the dying,

Jesus is merciful, Jesus will save."

We notice also the man in the lesson upon whom was placed the midnight responsibility. From a human standpoint, it is easier to follow the lines of least resistance and shift the responsibility to others. We are not worth much to the church and to humanity until we are willing, and do assume deep, individual responsibility for others. We do not need to seek for places of responsibility, these come to every normal Christian life. This man was not seeking responsibility when he heard the midnight cry of this traveler in need. He was at home, and the responsibility came to his own door, as it does to yours and mine. The question must be answered by the individual membership of the Church of the Nazarene—will we assume this gigantic, midnight responsibility, rise up, and give it a rightful place in our lives? It is ours to move out in order to accomplish tasks assigned us from on high, and carry this bread of life to the famishing of every land. Instead, shall we sleepily close the door of our hearts, go back to the comfort of material things and forget the poor, weary traveler at our very doors?

The character in this lesson assumes the midnight responsibility that has been unexpectedly thrust upon him, and rises to the situation. He finds out the traveler's need, and though he does not have on hand what is needed, he has a friend who possesses just what he needs to meet the demands of the hour. This responsibility was not without extreme difficulties and obstacles. It was midnight, the door was shut, the children were asleep. The qualities essential to success were possessed by this man, (1) he was persistent, (2) he succeeded in gaining access to his friend, and (3) he secured the desired object. He was a persistent, prevailing, successful intercessor.

I know a little mother who has the responsibility for a very large family of children, but upon her heart was thrust the responsibility of praying her husband through to definite victory. She assumed the responsibility, prayed and fasted for

fifty-four hours and won her husband to God and holiness. He is now a pillar in the Church of the Nazarene, and an outstanding figure in the cause he represents. I also know a precious girl who was wonderfully used of God in the salvation of her family. She was only about sixteen years of age, but she caught the vision, assumed the responsibility. She wept, prayed, fasted and testified, until God came on the scene and her grandfather, her father and her brother were all saved and sanctified. I had the privilege of receiving them all into the Church of the Nazarene at one time. As a result of that motherless girl's assuming such responsibilities, her brother is now one of our best young preachers in the church.

O Church of the living Christ, what shall we do with the time allotted us here? Shall we respond to the cry of this midnight hour of sin? Shall we arise and face the need? Doors may be closed, but we are able to knock until they swing wide open. We cannot afford to look at the surrounding obstacles, but must shoulder the responsibility for this generation and bring things to pass for God. We must have revivals!

Jesus Christ shouldered the greatest responsibility and went through the darkest hour this world has ever known, climbed to the top of Calvary's rugged brow, nailed his undying love to the middle cross, bowed his head, and cried, "It is finished!" If we are possessors of these three essentials in our prayer life, if we are persistent, prevailing intercessors, we are well fitted to assume the responsibility of this needy hour and go forth in His name to further the cause that lies so near our hearts.

ANTLERS, OKLA.

WORLD NEWS NOTES AND COMMENTS TOLD IN TABLOID

By REV. C. E. CORNELL

Following the death of Thomas Hardy a few months ago there has been a great demand for first editions of his works. A bibliography of Mr. Hardy, published in 1916, included the highest prices paid for his first editions of that period. "Judge the Obscure," which then was stated to be worth "about \$1.50, not scarce," brought \$650 and "Two in a Tower" and "The Woodlanders" commanded correspondingly high figures.

More than 24,000 highway policemen patrol the road system of France.

Germans have designed an all metal passenger airplane driven by four torpedo shaped motors that operate propellers mounted behind the planes.

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalm 31:20).

The Underground Railway of London, England, which is run by a staff of 400 men by day and 350 by night has 1,600 cars which travel 200,000 car-miles a day, carrying approximately 1,200,000 passengers. There are 159 miles of track and this is inspected every night. Each car is cleaned every three days, inspected every three weeks and overhauled and rebuilt every fifteen months.

From an inscription on the temple at Karnak, Egypt, it would appear that a canal joining the River Nile and the Red Sea existed in the time of Seti I (1380 B. C.). The channel of this canal is still traceable in parts of the Wadi Tumilat and its direction was frequently followed by the engineers of the fresh water canal.

Road building in Liberia is going ahead. 200 miles of modern highways already existing in that country.

The Salton Sea basin in southern California is 276 feet below sea level.

When did we ever set ourselves sincerely to any work according to the will of God, and fail for want of strength? It was not that strength failed the will, but that the will failed first.—H. E. MANNING.

Remember the days when fast horses made a mile in a few seconds over two minutes? And when for a railroad train to make a mile a minute was considered quite remarkable? Then came the automobile, and speed has been increasing right along—and the maximum is not reached yet. And now comes the airship—with still greater speed. The whole tendency of the age is speed—more speed—ever-increasing speed.

With its wings folded back and its propeller whirring, an airplane which had first been loaded with airmail at the post-office, paraded down the main street of Milwaukee, Wis., recently. Escorted by policemen, it taxied to the airport then spread its wings and flew off to Chicago.

The new government of British Columbia proposes measures to bring the area reclaimed at Sumas, outside Vancouver, under cultivation. Reclamation charges may be revised to assist farmers within the reclaimed area. Thirty thousand acres of rich land are available in the area, or enough to support a large farming community.

The number of stars which have been photographed passes 100,000,000.

Motor bus lines now extend into practically every section of the Irish Free State.

Germany requires applicants for automobile driver's licenses to manipulate a steering wheel so that a pointer avoids marks on a revolving band representing road obstructions.

With a new thermometer having a fused quartz tube filled with gallium instead of mercury temperatures of more than 1,800 degrees can be measured.

Elephants have been found to be only one-fourteenth as expensive as tractors when used to farm work in the Belgian Congo.

The civilized world is thinking more earnestly about achieving lasting and just peace and is doing more, in a practical way, than ever before, to attain this end. The inevitable effect of this will be to promote world peace, and to promote it effectually.

According to a scientist's estimate noise causes a loss of more than \$5,000,000 a week to English workers by impairing their efficiency.

For measuring precious stones a device has been invented that registers in tenths of millimeters on a dial.

Scientists have estimated that there are about 40 times as many birds as human beings and that they average 224 for each 100 acres of land in the world.

Manufacturing from fish scales a "pearl essence," used in coating artificial pearls, is a new industry on the Pacific Coast. The product sells for from \$60 to \$200 per pound.

Nine states require only one license plate on a motor vehicle, according to the California State Automobile Association. Instead of display of a numeral plate on front and rear of the car, as is required in California, the following states require only a rear license plate: Alabama, Florida, Georgia, Kansas, North Carolina, South Carolina, Louisiana, Mississippi and Oklahoma.

Efforts of the Air Ministry of Great Britain to film the wings of a humming bird proved a failure recently because the slow motion picture machine taking 300 pictures a second was too slow. The bird's wings traveled so fast that they showed only a blur in the pictures. The films were made with the hope of revealing the character of the bird's flying so that the principle could be used in perfecting a flying machine that could stand still in the air as does the humming bird when gathering food from flowers.

To protect a Swiss village from landslides a church has been built with a V-shaped back to split any avalanche that might come that way. The walls are of unusual thickness and strength. Stone walls on mountain sides have also been built to stop the earth and snow masses in their wild slides.

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

"O Love, that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrow'd ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

"O Joy, that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise not in vain,
That morn shall tearless be.

"O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

—GEORGE MATHESON

HOW INGRATITUDE RUINED A PREACHER

(A true story)

By J. B. GALLOWAY

A SHORT time ago a spiritual preacher was visiting a state Sunday school convention in the state of Illinois. After listening to an eloquent address by a layman he said to himself, "Surely, that man has missed his calling. I am going to speak to him if I get a chance and ask him if he was ever called to preach."

At the close of the service he went forward to speak to the man. But just before he got to him an elderly woman reached her hand to the speaker and said, "Are you not Reverend Blank?" He answered, "That is my name, but I am no more a preacher. I am an insurance agent."

Then she asked, "Are you not the man who was the pastor at — about twenty-five years ago?" He answered, "Yes." Again she asked, "Why did you resign and leave the church so suddenly? We could not understand your actions."

The man answered and said, "Sister, I will tell you how it was. For five years I labored earnestly at that church with little results and no one seemed to appreciate my work. No

one would yield to the Lord. I became heart-broken and discouraged. At last I began to fast and to pray that the Lord would convert someone. For six weeks I fasted twice a week and prayed for results or for at least someone to give his hand and say that I had been a blessing. Yet no one seemed to be moved. At last I became desperate and in my discouragement told the Lord if He wanted me to preach to convert somebody the next Sunday or cause someone to shake my hand and say that I had been a blessing. I told my wife of my decision and shut myself up and prayed earnestly. The next Sunday I preached and the congregation were moved to tears, but no one was converted or shook my hand. Again I said to my wife, 'If no one speaks an encouraging word to me tonight it is settled. I will not preach any more.' Again after praying with a burdened heart I entered the pulpit and preached. The people were in tears, but no word of encouragement was given. I turned away with a sad heart and went and gave up my papers and resigned the pastorate and have not preached since."

The woman said sadly, "Three times I felt that I must go to you when you were our pastor and speak an encouraging word to you. The last night that you preached I felt so moved upon to tell you how we appreciated your work that I went to you trembling with emotion. But only shook hands with you without saying a word."

Then the man told her how he had come to her church for his first pastorate after graduating from an orthodox college, and how he and his wife enjoyed the work until no one seemed to appreciate his work and he got discouraged and quit. He had preached there for five years and the people had failed to show any appreciation for his work.

This preacher may have done wrong by allowing himself to become so discouraged and making such a test, but he had rendered his church a debt for which they had not shown a proper gratitude. And his failure to a great degree may be chargeable to them. How are you treating your pastor?

CHARACTER BUILDING

Nothing else that we do is of such importance in this world as the character we build for ourselves. What we are at the end of life is a far truer test of the way we have lived than what we have, or what we have said or done. Our greatest realm of opportunity is in our own personal selfhood. What we do there determines in large measure both the quantity and the quality of what we do in other realms. In the great business of life, character is our chief capital. Christian experience is in order to the development of Christian character. Our character resources are our greatest personal resources. It is these that give value to all of our other resources. In the beginning of life, God endows us with the materials for the building of character. Life furnishes us with opportunities for the development of these materials, and what we are at the close of life represents what we have done with what we had in the beginning. It is the sum and substance of life's results, and that with which we must go into the presence of God and give an account of our stewardship of life's resources and opportunities.—H. O. FANNING.

GOD'S TREES

By MRS. FANNIE ERS

If you are one of God's trees, He has a right to plant you wherever He may desire. He has a right to prune you as much, and as often, and as severely as He sees necessary. And when He seeks fruit among your branches, He has a right to expect to find an abundance of faith, confidence, submission and trust, for with such fruit He is well pleased. He will attend to the cultivating, the sending of sunshine and storm Himself. It is your part to abandon yourself into His hands, and He will see that your roots strike deep, that your branches will spread, and that your life is a blessing to the world and a joy to His own heart.

REVEALING GOD

By EVANGELIST LON R. WOODRUM

TEXT: *Where is their God?* (Joel 2:17).

WHERE is their God? This is the challenge of a materialistic world to people who follow after religion. "We would see Jesus!" declares the sinner to the Christian. Before this challenge we stand mute. We have no other alternative but to present a living, loving, mighty Christ before their eyes! We may interest them more or less with theology, oratory and eloquence, but these when compared with holy living to reveal God, are molehills beside towering mountains!

A testimony without a clean life back of it is a lamp without oil. Why boast about God, why describe Him with beautiful epithets, and then live as if He had little to do with our lives? If I met a man hobbling along on crutches, and he called on me to stop and listen to him a moment, and then he declared, "Sir, I'm the strongest man in the world! I am physically perfect!" What would I think? I would say he was a fool. Friends, if Christianity will bobble around on her crutches for a lack of purity and power, how can she have the courage to stop folks and take up their time telling them that she is the greatest force in the world for good?

We fail to reveal God because we live far below the privileges that God has given us. Paul says, "Be filled with the Spirit!" Take that which is yours for the asking. Now, there is a close analogy between the natural and the spiritual. Nature abounds in striking illustrations of spiritual truth. I picture one of our ancestors traveling down a winding, muddy road on the back of a sleepy-eared mule. Now, there was enough electricity in the air, enough wood in the forest, enough iron in the earth, enough oil in the ground for that old fellow to have had a Cadillac with plenty of gas to pull him sixty miles an hour! And there was plenty of stones and cement in the country to have made him a paved highway to travel over! But there he was on the back of a sleepy old mule, who was wading the mud up to its knees! Man, you don't have to be a donkey Christian—you can be a Cadillac Christian! The Vikings entered a row boat and paddled over to America in the year one thousand. Lindbergh flew across those waters in an aeroplane. The same power that carried Lindy over was in the world when those poor Vikings were struggling against the wind and waves, but the Vikings didn't use that power! Let me be a Lindy kind of Christian!

The cataract of water that pours over Niagara Falls, once pulled a wooden water wheel; but now it operates great thundering factories night and day! We are getting just enough power from God to get by. Let us use more of this mighty energy that God offers us!

We may reveal God in our testimony. Once when an argument was going on in a home where I was entertained, a certain fellow announced his skeptical views concerning Christianity. God spoke to me and I sprang up to tell those folks about me, what God could do for a poor miserable sinner such as I had been. Jesus blessed me as I told how His blood had cleansed me from all sin. A moment later the skeptic drew me aside and whispered, "Boy, if there's anything to it, you've got it! I felt it when you hit the floor!" That was the greatest tribute I ever received. When I was alone a little later I prayed, "O God, let me ever be so close to you that folks can feel it!"

God can be seen in our life if we live holy every day. I have an aunt and uncle in Des Moines, who prayed for me for two years. In fact, they prayed me out of the Roman Catholic church into holiness! My brother, a rank unbeliever, stayed with them for two or three weeks in 1927. When my brother returned to Kansas City, where I then resided, I asked him what he thought of our aunt and uncle. "Brother," he said, "you know I don't take any stock in religion; but if there is anything to it—if anybody has salvation—they have!"

Love, above all else, reveals God. If we can only make the

sinner realize that God loves him, he will be easily persuaded to follow Christ. Jesus hurled a bomb into the religious world of His day when He said, "Love your enemies!" Carnality laughs at such a proposition! But the actions of thousands of followers of the Man of Galilee have proved that the thing is not impossible. We have a late story that fits well here.

In 1922, when the Turks were committing their horrible atrocities in Armenia, a young woman of Smyrna and her small brother were chased down the street by a brutal Turkish soldier. They were overtaken, and the boy murdered. She scrambled over a wall and escaped being attacked. Turkish authorities captured the girl, and she, being a nurse, was forced to work in a hospital. One day a sick Turkish soldier was brought into her ward. It was the man who had slain her brother! The sick man was placed in her care. He was very ill. A slight inattention would mean his death. A bitter battle was fought in the mind and heart of the young woman—but she listened to the voice of God! Day after day she nursed him tenderly till he was nearly well. He knew her, and his eyes followed her about the room. At last he cried, "Woman, will you tell me how you could be so kind to me, after what I did to you?" She came and stood by his cot, and replied, "Sir, I am a follower of Him who said, 'Love your enemies!' I am a disciple of Jesus Christ!" A tense silence came, then the Turk cried, "If your Christ can make you do that, I'll give up Mohammed for Him! I want the kind of religion you've got!" Love had presented her God to the Turk in so vivid a manner that he could not help but see Him.

THE TRIP TO HEAVEN

By REV. BASIL MILLER

Uncle Buddie says that it will pay to go to heaven, if for nothing else but the trip. When one comes to think of it, this will be a glorious trip! Men travel afar to visit scenes of beauty, places of battle, magnificent thrones, nations of antiqueness, and the grandeurs of nature. They sail the seas, scale the mountains, trudge through the deserts, seek unknown and unexplored regions, museums of distant nations, libraries unearthed in Nineveh and Thebes, mummies from Cairo and the Pyramids—all beckon travelers to come and visit. The rushing waterways, the Niagara and Victoria Falls, the placidly flowing rivers, the sweeping Amazon, the Crater Lakes or the Salt Sea, the unruffled Mediterranean, or the tempest-tossed Lake Michigan, the barren wastes of ice and snow, the glaciers of Greenland and Iceland, the desert stretches of the Sahara or our own west land, the tropical forests wherein swing the beauteous birds of paradise, the Yosemite and the Yellowstone, with their rushing cascades, towering peaks or bursting geysers, picturesque Japan with its cherry blossoms, Norway and Sweden with their great northern lights, China with its antiquity—yes, this is an unusual old world after all.

But to think of Uncle Buddie's trip to heaven! Elijah took this route. It is as old as the heavens and as gorgeous as the hand of God can paint it. Flaming suns with their mountains of light and peaks of rushing flame! Yonder rolls a sweeping comet, or a swirling planet, or a bursting nebula of star light. We sail through the Milky Way, literally strewn with star dust, scintillant and sparkling as though tinted with diamonds ablaze with all the fiery elegance of the robe of a Master King. Bleak spaces and spaces so thickly studded with glowing worlds that to pass seems impossible, scenes drowned in twinkling stars; on and on until the gates of pearl are reached. We are home at last! I am like the poet, I have never been there but I am told that the streets are paved with gold, and that the throne way from earth to the celestial city is marked with blazing planets and burning suns as lights along its sides, that universes stand as scenes of visitation enroute far surpassing any museums of remote or hoary antiquity, and that this universe with its billions of worlds will form the playground of the redeemed through the ceaseless ages of eternity. Yes, let's go, if for nothing but the trip.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

I left you last week over in Tucson, Arizona. Well, we got our car fixed and left the home of good Brother and Sister Toney, after a good hot supper and started to California at about six-thirty on Tuesday evening, December the 11th. We had about 140 miles through quite a rain and the roads were muddy but as the soil was coarse sand and gravel, it was no trouble to travel. We pulled into Phoenix at 11:30 and got oil and gas and started again for California. We stopped about 1:30 and got a cup of hot coffee and on we drove and at about six we passed through Yuma and over the big Colorado River, and landed on the California side.

By the way, after an almost continuous battle at Washington, Hiram Johnson and Mr. Swing, who introduced the Boulder Dam proposition stood there and fought for their bill for eight long years and finally saw the bill pass both houses and then they went with their friends to the White House and saw Mr. Coolidge sign the bill and make it a law, so the long fight is over. But Mr. Coolidge has had the honor of putting his name to one of the most remarkable propositions that has ever come before the citizens of this great nation. The Boulder Dam will supply water for millions of acres of land in seven states and millions of acres of the most fertile land in the West will be reclaimed by this great dam. Then the great power plants will furnish power enough to simply light up the western country, besides the great mills that can be operated by the power. So we crossed the great river just a few days before the bill was passed.

On we drove to El Centro and drove up to the home of Brother and Sister Taylor, our good pastors at El Centro. It was then about 8 o'clock on Wednesday morning of December 13th and Sister Taylor got us a breakfast such as King George never sat down to, for she baked those hot southern biscuits such as nobody else but a southern woman can bake. The art has to be learned in the South. We were sorry to find Brother Taylor sick in bed with the flu. We stayed with them until after dinner.

Then made a run to San Diego, where Professor Messer was to assist Brother Lum Jones in a revival in the First church with Brother Drake. We had a nice service on Wednesday night and I had a lovely home with some of my old-time neighbors, Brother and Sister Kennedy. My home was so very pleasant.

On Thursday morning I took the bus for Pasadena, leaving San Diego at ten in the morning, and reaching my home late in the afternoon, but the flu that I had battled with in Arizona still hung on as stubborn as a mule. When I reached

home I went to my good Dr. McCollough and he gave me a thorough examination and found me really a sick man. He at once put me on a treatment that is not by any means enjoyable. I am boiled out once a day in an electric blanket and then I went on a fast and then I sleep with the electric pad on my back and chest to kill out the flu germs. At this writing I haven't tasted food for eleven days, but thank the Lord I am coming back to health again.

Well, I am still up and going. I was at our church on Sunday, the 16th, and our beloved Brother Orval Nease brought us a great message in the morning and then I did not go out at night, but on Wednesday night, the 19th, I went to our prayermeeting. Our own preacher preached at night on the 16th and had a fine service. On Sunday, the 23rd, we had another great time. Our good Brother DeLong and his splendid wife from Nampa, Idaho, were visiting their friends at Pasadena and he brought us a great message on Sunday morning. So each Sunday morning we were favored with two great messages from two of the finest young men in the nation, who are each now at the head of a fine holiness college. Thank the Lord at last we have gotten down to business and are raising and educating our own preachers and college presidents. Each of our schools now has one of our own trained and educated young men at the head, so we are bound to succeed and with the great crop of young men and women in our colleges as they come out and go out to preach the gospel and go as missionaries and fill the

faculty in our colleges, the world will hear from the Nazarene bunch.

On Sunday night, the 23rd, it was my good fortune to fill the pulpit in my own home church. I was somewhat weak from fasting but I pulled through in fine shape and we had a great crowd at First church all day on the 23rd. But one other beautiful service I must not overlook and that was our great Sunday school program that was put on Saturday night of the 22nd. We went in to raise \$500 for a Christmas love offering for our blessed Lord and King to go to foreign missions, and it won't be long until the full amount will be in the hands of our treasurer. Well, I say glory to our Christ.

Well, it is the desire of my heart whether I live long or die soon, or whether I die in California or out in some other state, I want to be buried from our First church in Pasadena. That is one spot dear to my heart, because the best friends that I have ever had in my life live there and attend First church. It is my honest conviction, that no church ever had a more beautiful pastor than we have at First church. When it comes to real manhood and deep spirituality and fine judgment Rev. H. B. Macrory cannot be improved on. He is a Christian gentleman of the first magnitude. Two years ago while at home I wrote to the good HERALD OF HOLINESS that I would be glad for the privilege of signing the contract to keep him for twenty-five years and the only change that I would make after two years is this, I would today sign a contract to keep him for life, let it be long or short. The old men in the mountains of Tennessee used to say that it was a great mistake to change horses in the middle of the creek, and when we get a good man, why not keep him? No pastor can build a church if he doesn't know but what he will have to move at the end of the year. Some of the greatest churches that I have ever known had the same pastor from twenty-five to fifty years. There are no better people on the face of the globe than our good Nazarenes but after working the nation, I find that many of our fine young men are having to move once a year, and beloved, no young man can do our work in that way. Some of our people have got in the habit of wanting a new man every year, and beloved it is not the best.

*In perfect love,
UNCLE BUDDIE.*

TO WHOM? HOW MUCH?

Distribute to whom? To each according to his need. Distribute how much? From each according to his ability. And how much retain? As much as is necessary to maintain one-self in full efficiency as a servant of the general good, the general good being conceived as embracing the highest welfare of all mankind. If Christians so acted, they would change the face of the world.

ROBINSON AND MESSER ON THE NORTHERN CALIFORNIA DISTRICT

| | |
|------------------|--------------------|
| Berkeley | Dec. 30 to Jan. 13 |
| East Oakland | Jan. 14, 15 |
| Oakland First | Jan. 16, 17 |
| Richmond | Jan. 18 |
| Palo Alto | Jan. 19 |
| San Francisco | Jan. 20 |
| San Jose | Jan. 21, 22 |
| Livermore | Jan. 23 |
| Milton | Jan. 24 |
| Oakdale | Jan. 25, 26 |
| Stockton | Jan. 27 |
| Placerville | Jan. 28, 29 |
| Roseville | Jan. 30 |
| Grass Valley | Jan. 31 |
| North Sacramento | Feb. 1 |
| Winters | Feb. 2 |
| Sacramento First | Feb. 3 |
| Hallwood | Feb. 4 |
| Yuba City | Feb. 5 |
| Chico | Feb. 6, 7 |
| Red Bluff | Feb. 8, 9 |
| Corning | Feb. 10 |
| Vallejo | Feb. 11, 12 |
| Santa Rosa | Feb. 13, 14 |
| Eureka | Feb. 15, 16, 17 |
| Modesto | Feb. 19, 20 |
| Merced | Feb. 21, 22 |
| Fresno | Feb. 23, 24 |
| Dinuba | Feb. 25, 26 |
| Tulare | Feb. 27, 28 |
| Waukena | March 1 |
| Lindsay | March 2, 3 |
| Porterville | March 4, 5 |
| Wasco | March 6 |
| Arvin | March 7, 8 |
| Bakersfield | March 9, 10 |

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

Never forget it—"Prayer changes things."

The pastor is the keyman. He is the center of soul winning in his local church. He is the pivot around which all the finances swing. He is the "inspirator" of all local endeavor. *He is the solution of any missionary success!* If his heart is aflame for spreading holiness in Africa, India and China, then his people will catch the vision, realize the "going in the mulberry trees," and joining in, will lift the cause to success. If the pastor is indifferent, then the people are sure to be so, and the heathen perish with none to help. The pastor should gather missionary material for frequent exhortations and sermons on the effort to obtain "the heathen for an inheritance, and the uttermost parts of the earth for a possession." He should obtain tracts and read them to his prayermeeting people. He should lead them in prayer for each field, naming each one. He should learn of a few outstanding missionaries in each field, and name them over in prayer, and use them and their success as illustrations in his pulpit. As is the leader so is the flock. As is the pastor, so is his pastorate. The hardest sort of an opponent to missions will melt down, unbend, and unlimber his heart and purse, if the warm rays of a missionary loving pastor are turned on him. A whole church of people chilly toward missions and missionary giving, will warm and thrill and break and bend and yield before the holy, melting contagion of a pastor truly in love with the world-wide program of our church. Pastor, we beg of you, be a mouthpiece for the Lord Jesus, who is the Master Missionary! Voice to your people for Him, the needs of your toiling brothers and sisters hidden in the fogs of paganism, where they are mining for precious gems. Make articulate to your audiences, the dumb longing, the agonizing desire of millions of hearts, who look longingly to the Church of the Nazarene for help. Pastor, will you fail them? Shepherd of the flock, will you fail Him? You are His pivot man. He depends on you!

EVANGELIZE OR DIE

Many small churches do not believe they can have a genuine revival. "The town is too small," the members say. "We've reached everyone who really wants our message," they declare. "We've tried it, and paid our money out merely to bless ourselves up, and that's all," so they state. The only future such a church has is to hold its own as long as it can, and then gradually to die.

Our contention is that if a church has to die, anyhow, it had better die a-trying! But in addition to that, we have a profound conviction that *any church, anywhere* (i. e., if it is situated where there are people around it, and not on

some deserted mountain or in the Sahara Desert), can have a revival, if it really wants one!

First, a church, its pastor, and its people ought to have a heart-searching time, and really make sure that it is, itself, in a revival mood. *Genuine salvation is contagious. No one will catch it, unless exposed to someone who actually has it.* Many churches cannot have a revival because the members, themselves, do not have New Testament salvation. Re-read your New Testament and you will see that salvation there is always represented as enthusiastic, rich, red-blooded, active, aggressive, boiling, fiery. Is that the kind you have?

Secondly, the church ought to cultivate its faith. Read the stunning statements about what faith will do, made by our Lord. Have a meeting, and take a concordance and look up every passage on "faith" and "believe," and then read them slowly to the people, and ascertain whether any present can in their *present condition* remotely qualify.

Third, find out about fasting and prayer. These two agencies alone precipitated the amazing revival power of God on our mission field in China, and also in Africa. It will do it in America, if we really try it. Begin a few weeks' cottage prayermeetings, going from home to home of the members, fasting some portion of each week. *Very few of God's sanctified people are really desperate in their desire for a revival!* Read the accounts of Bible revivals. Read Finney's lectures on revivals. Read the little book called "Sammy Morris." Keep up a deluge of prayer!

Fourth, begin visiting your unsaved neighbors, and tell them your religious experiences. This will take faith. It will

take courage. It will require passion. But that is what you've been praying for. Prayer alone will do little, unless you are situated where prayer is all you can do. Prayer must eventually put feet to its own petitions or fail. It must have your feet or somebody else's feet. If you literally cannot give action to your own prayers, you must ask God for someone to come along who can. *Prayers must have action, either from you or someone else.* Call on your unsaved neighbors. Exhort them tenderly to seek salvation. Keep everlastingly at it. Most revival efforts that fail do so from sheer laziness on the part of us humans. Attack the problem. It can be solved. Forward to the battle—and it is a battle! But desperation in prayer, faith and action can win it. Nothing else can.

The population of the Japanese empire was 36,000,000 in 1886, and last year (1927) was reported to have increased to 81,000,000. Five-sevenths of all Protestant missionary effort in Japan is concentrated upon ten cities. Yet almost seventy-five per cent of the population live in the villages. The holiness churches of Japan number now about one hundred and fifty and form the most aggressive element in the evangelization of the country. One of the ablest evangelists in Japan, Paul Kanamori, a man who is able to attract audiences of three thousand people to evangelistic services, has recently received the blessing of entire sanctification. These are encouraging facts. Japan is also making political advances, at the recent general elections, universal manhood suffrage being introduced for the first time. It is a land of great natural beauty, no traveler can fail to be stirred by the wonderful cities, the scenery of the countryside, the mountains, snow-capped Fuji, and the island studded sea of Japan. But a little closer acquaintance brings a vision of appalling spiritual need. Beloved, can the hundred and fifty holiness churches of Japan meet that need without our prayers and our help?

The missionary vision is necessary, or all the work of God is hindered. We become spiritually flabby and self-centered, unless there is burning in our hearts a passion for the lost. If this is limited to the homeland and does not embrace the world, then it lacks a bit the self-sacrifice and devotion that foreign missions carries with it. The greatest heroism in this age is to be found in planting the cause of holiness among heathen and benighted peoples. The most pronounced forms of self-sacrifice are developed in the foreign missionary cause. The passion, prayer, heroism and self-sacrifice of foreign missions give tone, fervor and intensified passion to the work at home. Let us deepen the missionary vision!

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Sunday School Lesson

For January 20, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Christ the Savior.

LESSON TEXT: Luke 15:3-7; Rom. 5:6-10.

GOLDEN TEXT: *And thou shalt call his name JESUS; for he shall save his people from their sins.*

THE world was in sore need spiritually. Worship had lost its heart glow and fervor and was cold and lifeless. For four hundred years there had been no prophetic utterance, and prayers and devotions were but ritualistic statements. This was not only true of the Jews but the whole Roman empire. Both Greek and Roman people had lost faith in their old deities, and there was no religious system to which men might anchor their souls. The rich lived in luxury and the poor in the most abject poverty and despair.

Immorality had reached a high point of practice, and human life was esteemed of little worth. When spiritual vision grows dim every kind of sinful device flourishes, for men think only of their own pleasure and profit. Such was the condition of the world when Christ was born, a Savior, to save the race from utter ruin by establishing a spiritual worship.

There were conditions that contributed valuable assistance to the spread of the gospel, such for instance as the universally adopted Greek language, Roman laws, and their fine highways. All such things were an advantage to the propagation of the gospel. When we consider these things we feel that Jesus' birth was divinely timed to meet the sin situation which was the great reason of His coming.

This lesson opens with a beautiful parable which was calculated by our Lord to show how far-reaching was His saving work. It was upon this occasion that the Pharisees and scribes complained that He made no distinction between such far gone and desperate cases, and themselves, who, they thought, were the only ones who could have the privileges of grace granted to them. They also thought it was inconsistent with the dignity of Christ's character for Him to be familiar with that sort of people. But there was this marked difference between these two classes: the publicans and sinners came to hear Him and the Pharisees and scribes

came to murmur against and condemn Him for preaching to the lower strata of society and partaking of their hospitality.

The spirit in which we attend divine service determines in large measure the blessing we receive. If we go to hear Him and receive instruction, if we go to worship and adore, then our souls will be uplifted and blessed and our spirits greatly enriched. But if we go in a spirit of censure and contention we will go away lean in spirit, having had no place in our hearts for the good that might have been ours, and we go away unblest and blame the preacher for his dry and uninteresting message. What they said that day of Christ in derision has become His crowning glory, He "receiveth sinners."

The case of a sinner that goes on in sinful ways is like a lost sheep, a sheep gone astray; he is lost to God and good. God has no honor or service from his life. He is lost to the flock which has no communion with him; and he is lost to himself; he does not know where he is and wanders aimlessly. He is continually exposed to the beasts of prey, subject to frights and terrors for he is "away from the tender Shepherd's care." He longs for the pastures of green, tender herbage, but cannot find his way back to the fold.

The Master teaches these critical Jews God's care for all. Those who did not go astray are safely housed, but special care is given to the lost ones and it would seem that the worse these people were to whom He preached the more glory would redound to God and the more rejoicing there would be in heaven if through His preaching they were brought to repentance.

Though the Father has an hundred sheep, yet He will not lose this one but goes after it and follows it about until He finds it. So God follows the backslider, the wanderer. When He finds it, weary and worn with wanderings, and not able to be driven home, He does not leave it to perish and say it is not worth while to bother with. He gently lays it on His shoulder and carries the wasted little one home to the fold. There is a world of holy angels that are as the ninety and nine sheep, a noble flock; yet God sent His Son "to seek and to save that which was lost." The tenderness and pity that enfolds a returning wanderer, and the power that supports and bears him up is sufficient; how can he perish when He carries him on His shoulders and in His bosom?

We note that a repentant sinner is an object of great rejoicing and the joy is because He has found one straying sheep of His own; "Rejoice with me for I have found my sheep which was lost." God's great love for lost humanity is seen in the fact that He sent His Son to be the Savior of the world, and He died while we were bad, wicked, that is the strange thing to us, for humanity were not only undeserving but unconcerned. But who can doubt such love as this? It certainly commendeth itself to us. And since He has taken this first step toward the salvation of the lost, He will bring it to a glorious finish. "He shall see of the travail of his soul and shall be satisfied."

There is in this lesson a statement contained in the last verse that points to a work still going on. Reconciled to God by His death "much more being reconciled, we shall be saved by his life." He ever liveth to make intercession for us." Through His death He abolished death and because He rose from among the dead He has made possible for us an abundant life.

In closing our remarks we would emphasize the thought that there is a great work to be done by the church of which we have a picture in this lesson. We must conserve all we have. They must be safely housed and fed, but at the same time, there are other sheep, lost, them also we must bring. Ours is a double task, and we have no time to fritter away. Jesus said to Peter, "Feed my sheep," but He also said, "Go ye and teach."

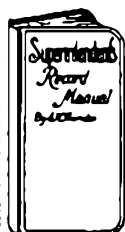
THANKSGIVING DAY N. Y. P. S. RALLY, EASTERN OKLAHOMA

You can have your Thanksgiving sports, your hunts, your family reunions, and your big Thanksgiving dinners, but I don't believe you'll have a more genuinely good time than we had Thanksgiving day at the Rally of the Nazarene Young People's Society of Zone One, Eastern Oklahoma District. Although the morning was cloudy and rainy, the pastors and a fine representation came from the churches located at Wann, Dewey, Tulsa, and Collinsville and all met for a family reunion and Thanksgiving feast with the people at Bartlesville.

We sat down to the table about ten o'clock in the morning and feasted until about four o'clock in the afternoon. I'll not attempt to tell you all the good things we had to eat, lest you grow weary of reading. We had a number of main courses, then sandwiched through the program were readings, solos, duets, and quartets, all of which were very good.

Brother King, pastor of the Bartlesville church, welcomed us; then Brother Wilkins, District President, gave us a good talk in response to the address of welcome. Brother Smith, pastor of the Dewey church, was the chief waiter for the love feast, in which we all attempted to tell of the goodness of our heavenly Father and how we loved Jesus, our elder Brother. Then Brother Hurst, the pastor of the Wann church, gave us a fine sermon on the "Need of Second Blessing Holiness in our N. Y. P. S."

By noon the sun had come out from behind the clouds and the day was beautiful. We went out of the church to find a long table between the church and par-



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sonage piled high with good things to satisfy our physical appetites. We were told to help ourselves and suffice it to say we did.

The afternoon was full, including three good papers. Truesdale Cunningham—about the "Negative and Positive Religion." Negative is what we shall not do and positive is what we shall do. He impressed upon us that if we had plenty of the positive religion the negative would take care of itself, that is, if our experience was genuine, one would not need to tell us how we should dress, etc. Frank Cullison read a good paper on, "How We Know We Are Called to Special Service." We are not necessarily called to what we would like to do or what we feel we ought to do, but what God tells us we should do. Harold B. Miller gave us a paper entitled, "The Specifications of a Perfect Christian." He compared a Christian to a structure. Just as the builder must build the building to please the designer, so must we build to please the One who designed us.

HAROLD B. MILLER, *Reporter*.

ANNUAL MIDYEAR PREACHERS' MEETING, PITTSBURGH DISTRICT

The Annual Preachers' Meeting and Young People's and Sunday School Convention of the Pittsburgh District, convened at Canton, Ohio, December 12 to 16, 1928.

The Canton people, who have one of the largest and best equipped plants on the district, received and entertained the splendid delegation royally under the leadership of their strong and efficient pastor, Rev. C. J. Forcey.

District Superintendent, Rev. C. Warren Jones, presided with dignity under the anointing of the Holy Ghost. Rev. I. E. Runk, president of the Canton Ministerial Association, welcomed the convention to the city in a stirring address at the opening service on Wednesday evening to which General Superintendent Goodwin responded with fitting remarks.

Dr. J. W. Goodwin was the special speaker of the convention. Though worn with months of incessant toil away from home and suffering with bronchitis, he threw himself heroically into the convention. His stirring messages to preachers at the morning sessions were full and running over with inspiration and instruction. The "Spirit of the Lord" was upon him as he preached in the evening services and many souls sought God at the altar. Thank God for leadership with spiritual vision, burning hearts and holy passion as well as intellectual power.

We were especially favored with the presence of Rev. C. A. Gibson, Superintendent of the Ohio District, and Rev. J. W. Montgomery, Superintendent of the Northern Indiana District.

Brother Gibson gave a timely address on "Little foxes that spoil the vines," and Brother Montgomery read an excellent paper on "Business Methods of the Church." Many visiting pastors and evangelists were introduced to the convention from time to time. Rev. John Gould, business manager of Eastern Nazarene College, spoke to us about the work of our school.

A brief report by the District Superintendent showed gratifying progress in the district work during the first six months of this assembly year. 652 new members were received into the churches. Eight new churches were organized with an average charter membership of thirty. The Superintendent has preached in fifty and visited all except three of the churches on the district since last May.

Interesting and helpful papers and addresses on various phases of the work were presented by different preachers and laymen of the district. These were all of high order and many of them will appear in print.

A special feature of the convention was the wonderful music and singing. The large pipe organ, piano and hundreds of voices inspired by the Holy Spirit, all rendered praise to our Lord. We were also lifted into the heavenlies from time to time by special singing of Marsh and Schurman, the Lehman trio, the Barnett Sisters Quartet, Rev. Arthur Gould, Mrs. O. L. Benedum and others. A beautiful spirit of harmony and devotion prevailed throughout the convention. Many wept while others shouted as the blessing of God came upon us again and again.

Sickness prevented some of our pastors from being present. This, together with the serious illness of Rev. C. B. Clark, former pastor at Canton, and Mrs. C. Warren Jones, the beloved wife of our District Superintendent, was a matter of much concern and earnest prayer among us.

We can never be the same after the refreshing inspiration of this great convention.

J. C. ALBRIGHT, *Reporter*.

NEW MEXICO DISTRICT

The general spiritual condition of the New Mexico District was probably never better. No special outpouring of the Spirit, but almost every church is making progress, some in a very marked manner. Harmony and unity seem to prevail amongst pastors and people. There will be a substantial gain again this year in membership, for which we are grateful, and our pastors are a loyal and sacrificing band. We are really able to boast because of the type of pastors we have too. They are above the average, which means a lot, considering our field of labor.

Our finances, as a whole, will be far ahead of previous years. We are buying and building more churches and parsonages than ever before, also paying off more debts, yet we will pay almost all of our budgets this year. We have bought a good supply of patent seat ends to use in tent campaigns and with the aid of the Department of Home Missions, have purchased a good tent, on which we owe nothing. Also we are grateful that we were able to do more than our part toward the "general debt campaign" and while we are small as a district, yet we want to, in every sense of the word, be part of the great Church of the Nazarene.

We believe that we will be able to do more the next few months toward building up our weak churches and getting into new places than ever before. A number of our good brethren amongst our

evangelists are going to give us a boost along this line. Some have been helping us of late, and some of our pastors are going to help us out at this point also. However not much can be done until the main part of the winter is gone by.

We, like all of our weak districts, have many needs. Probably our greatest is for some of our friends to help us pray through regarding some of the hard places—that are almost completely Catholic in belief but without salvation. Some towns have no Protestant work at all. The next greatest need is money. We have many places that are well worth putting a few dollars into, in the form of expense money to help some evangelist, that might be selected by the District Superintendent or elected by the assembly. In some cases it might be wise to use the money to pay rent on a building, in other cases to buy food, or pay railroad fare, or advertising. In fact, the day has largely passed when we can do much pioneer work without some money. This is especially true on our district, as everything one must buy is higher than most places.

EDWIN E. HALE,
District Superintendent.

IDAHO-OREGON DISTRICT CONVENTION

The Seventh Annual Convention of the Nazarene Young People's Society of the Idaho-Oregon District was held November 29-December 2, at Nampa, Idaho. Dr. J. T. Upchurch of Dallas, Texas, was the main speaker, and his inspirational messages brought encouragement and renewed zeal to the young people in attendance.

The convention opened Thanksgiving morning; the messenger emphasizing the

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greatness and power of God and our privilege, by means of a pure heart, of seeing Him. All who heard him were made to feel grateful for the privilege of being "a child of God."

The burden on the heart of this man of God—that of rescuing broken hearts and ruined lives from the paths of sin—often found expression in his messages. We were made to feel the importance of winning souls, and especially the need of an effective, working faith in God for this work.

We were especially favored by having Rev. D. Shelby Corlett, our General Secretary, with us. We trust that we shall be able to express in more practical manner than words the blessing he was to us. He clearly and fully explained the new plans and methods advanced by our general officers for the promotion of local work. These plans and methods are being presented to and adopted by our local societies.

The convention was delighted with the hospitality of the Nampa society. They entertained us royally, making all feel at home. The tables fairly groaned under the load of good things that were set be-

fore us, especially the turkey dinner served on Thanksgiving day.

On account of much illness, we were very disappointed in the fact that several of our societies could not be represented. Nevertheless, we felt that we had spent a very profitable time together. We are glad to report that our work is progressing, and we left the convention with a renewed determination to push the work forward during the ensuing year.

Convention Reporter.

NEW YORK DISTRICT

The work on this district is making progress in every section. In Owego, under the leadership of Rev. L. S. Tracy, the work is thriving well. Our pastor, Brother Phillips, at Rochester is having glorious victory. He is the right man in the right place. Rev. O. C. Griswold has been appointed pastor at Canastota. He comes to us from the Free Methodists, and is proving a loyal Nazarene. The church is awakening under his ministry. We welcome him to the Church of the Nazarene, and to the New York District.

Rev. Lillian Henderson is our efficient pastor at Danbury. They have started to build a church, the basement of which is completed, and they are worshipping in it. September 23 a revival campaign was held here with Rev. T. B. Greene and Rev. C. J. Haas as song leader. We dedicated the basement on Oct. 7, and raised approximately twelve hundred dollars.

Another revival service has just closed there with Evangelist Belle B. Burns and Rev. C. J. Haas. The church has been greatly benefited by these spiritual meetings. The Preachers' Convention held in the Bedford church, Brooklyn, was a time of refreshing. President Nease of E. N. C., delivered some masterful lectures. Papers on helpful subjects were read. The evangelistic services were also a great inspiration. The W. F. M. S. held a very victorious convention in New Berlin.

Rev. P. F. Moore at Beacon held a very successful revival with Earl E. Curtis as evangelist. Rev. John Weightman of Altona has just closed one of the best revivals ever held in Altona for years, with Rev. Earl E. Curtis and Rev. C. J. Haas. Brother Haas also assisted our able pastor, Rev. W. J. Tompkins, at Plattsburgh, in a campaign which resulted in much good to that spiritual and aggressive church. In the church at Wilmington our pastor, Rev. A. M. Babcock, has been doing things. The church was never in a more flourishing condition. Rev. W. MacPherson, our faithful pastor at Gouverneur, has made many friends for our church there, and a spirit of progress is manifest in all the services, and in every branch of the work. At the Dover church, Rev. Trevor Gray has been called to the pastorate and is on the field pushing the work.

Our able pastor, Brother Roy Hollenback of Richmond Hill, is going on with steadfastness to certain victory. We were with our Saratoga Springs church for a short convention. Rev. L. O. Tillotson, the pastor, is greatly loved by his people. A good year has been reported by our pastor, Rev. A. R. Brooke, at Syracuse.

The churches in Brooklyn are pushing forward in the battle for souls.

We held a very fine campaign with the Gospel Mission at Stamford, and made many friends for our work, which was greatly needed in this beautiful city. This is one place where we must have a flourishing church in the near future. We are making out our schedule to visit many, if not all our churches after the holidays. It is a blessing and pleasure to visit our churches and people. They have all been most kind and sympathetic to me. The interest shown is gratifying and encouraging to one that must carry the burdens of the church as a whole on the district. It is impossible to commend our people enough for the general co-operation of both pastors and people. We are interested only in the Master's kingdom and our beloved church. Brethren, let us push forward to battle while it is day.

J. A. WARD, District Superintendent.

DALLAS DISTRICT

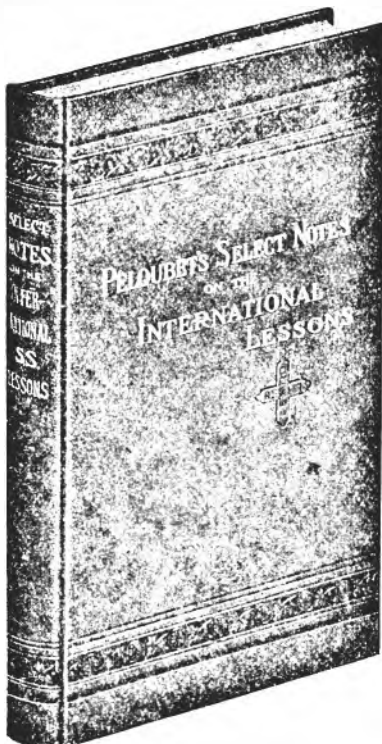
These are busy days with us on the Dallas District. We have been encouraged as we have gone over part of the district, to find many of the pastors and churches anxious for a forward movement on all lines, and more especially on home missions. This district needs a home missionary campaign put on that will reach the many towns and cities that have not as yet been reached. My heart is stirred as I travel over the district and see the many towns and cities that have no definite holiness work being done in them at all. A city like Galveston, without a Nazarene church or work. We just must get into these places this year.

We have secured the services of Uncle Buddie and Professor Messer for a canvass of the Dallas District beginning about the middle of April. Let everybody join us in prayer that God will make this a successful campaign, and that this whole section will be stirred up on home missions, and that we shall be made to feel our responsibility to the people of our own district. I would especially call the attention of our pastors and people to this campaign. Let us begin now to boost, and announce, and pray for the greatest time ever known in this section of the country. The plans for this campaign will be further announced when we get the exact date from Uncle Buddie.

We have a number of good pioneer preachers and workers that are ready to join in and help us put on a great home missionary campaign in this section of the country where we can use tents almost the year round, the land is before us, shall we possess it? God help us to do it.

In making the trip to the northern section of the district, we were in the board meeting of the Orphans' Home at Peniel, Texas. We found the home under the care of Dr. and Mrs. Benton in good condition, that is in appearance. The Home had been treated to a new coat of paint, and the Home had a neat appearance throughout. The great trouble is it has not been supported as it should have been. And now at this time, when there has been so much discussion in the different assemblies of the Southern Educational Zone, all voting to turn it back to the General Orphanage Board, the re-

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port has gotten out that we did not have an Orphans' home. Therefore the donations have not been coming in sufficient to take care of the Home. They are in great need of help, and while it is being transferred back to the general church, we ought to rally to its support, for they certainly do need help at this time.

Pray for us and the work on the Dallas District that God will make this a great year.

I. M. ELLIS, District Superintendent.

GEORGIA DISTRICT BUILDS CHURCHES

The progress of the Georgia District is beginning to be reflected in the erection of substantial places of worship. A little more than a year ago there was but one building on the district that was of substantial character. The Lord placed a burden upon the hearts of a few of His children for a revival that would sweep away petty hindrances and grant us development.

The Atlanta church led the procession with the erection of a wooden tabernacle church. Meansville, where Rev. W. L. Clark is in charge, followed by building a neat framed church with fair seating capacity. Then a newly organized church at Cedartown bought a splendid lot and erected a wooden tabernacle.

In midsummer the little flock at Atlanta suffered a staggering blow in the destruction of their building by fire. But they were not long in getting started on a splendid brick structure of considerable proportions. This building, together with a brick parsonage, is now completed and being enjoyed by the pastor and congregation. Occupying a splendid corner, this property is a credit to our movement.

The church at Columbus was occupying a small, framed structure, located on the bank of the river, when Rev. L. S. Huff accepted the pastorate a little more than a year ago. He has sold that property, moved into a very desirable part of the city and is building a modern brick church with adequate Sunday school facilities and will have it ready for occupancy by the time this is in print. This splendid property will be enhanced by the erection of a brick parsonage in early summer.

At the close of our last District Assembly, Rev. D. W. Simpson opened a home mission meeting in Thomasville. He was assisted in this meeting by Rev. M. J. Eitelgeorge, a splendid singer of Akron, Ohio. This meeting continued five weeks and resulted in a very gracious revival. A church was organized with about thirty members. By the time you read this we will be at work on a commodious brick church at this place, with accommodations for Sunday school and N. Y. P. S. work.

Other cities offer similar opportunities and we propose to enter them and develop churches with substantial buildings, just as rapidly as we possess means for procedure. Georgia has but very little organized holiness in it. It presents a challenge to our faith and heroism. God has given us a combination of workers whose character, ability and relation to the people of the state are such that a month's revival campaign in any city in

Georgia would almost guarantee a good church of representative people. These campaigns can be financed, as a rule by a limited sum of outside help.

OSCAR HUDSON,
District Superintendent.

CHICAGO CENTRAL DISTRICT EASTERN ILLINOIS

I suppose that Olivet College might be called in many ways the Jerusalem of Chicago Central District. More battles have waged around this institution than around any one other institution in the Middle West. However, as District Superintendent, I want to report that the old school is coming up the hill. President Willingham and Professor Bracken are doing great work. Brother J. E. Williams, who has been pastor at Olivet, has lately gone to Decatur First church as pastor. Olivet Church is loyal to all the interests of our denomination. One would have to go a long way to find a better people than are the membership of Olivet church. At Georgetown, Brother H. H. Stahl is faithfully serving under very difficult circumstances. While a new man on our district, we believe this is a tried and true brother. At Westville, Brother Will Elliott is the pastor in a very difficult field for our church. A little farther up the highway Brother Marriage is serving at one of our small churches known as Lyons. They have recently had a revival meeting with Brother C. A. Condon as evangelist.

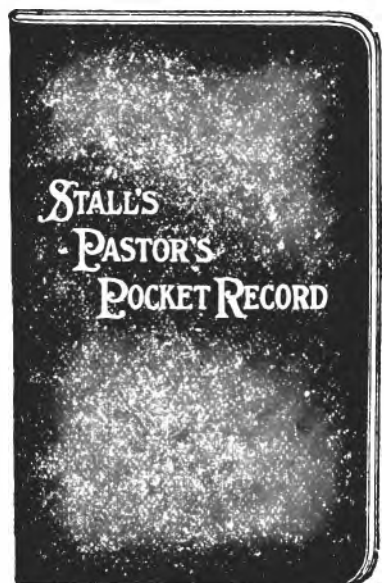
At Danville, Brother W. S. Purinton reports progress along all lines with a growing Sunday school and church, and all matters in general coming up good. Over at Hoopston, Brother Beevers recently closed a very fine revival with Brother Fetterhoff. Our work is making good, substantial progress there. South of Olivet at Chrisman, we have a church where Brother Earl Walker is the pastor. They have recently had a revival with Brother Banning as evangelist. West of Chrisman is Metcalf, a student appointment, which is being pastored by an Olivet student. Down at Paris, Illinois, we are trying to bring about a resurrection, and are hoping that Rev. C. A. Condon with the help of the good Lord will be able to bring this about. At our student appointments near to Olivet, Brother Prescott is pastor at Fairmount; Brother Wymer is at Sidney; Brother John Willingham is at Fithian. All of these young men are doing good, faithful service. Ogden is being pastored by Brother and Sister Tilden Davis of Olivet.

Campaign is getting to be an outstanding center on our district. Brother Garvin has built one of the best churches in our denomination. Quite recently we had a victorious two nights and a day convention there in the interests of foreign missions. Brother Garvin is busy in labors abundant, trying to push the district activities in his particular section. He also faithfully serves our district as Secretary. At Rantoul, we have a growing new church in that great corn belt. The crowds fill the house and stand up around the walls on Sunday night in the old-fashioned way. They usually have souls at the altar. Over at Mahomet we have another new church with Brother Burton

as pastor. Down at Villa Grove, Samuel Thomas and wife of Indianapolis are pastors. At Mansfield, Sister Martha Howe is faithfully serving one of the older churches. We have no better crowd in our movement than that at Mansfield. Brother Noah Garvin is starting a new church at Farmer City, Illinois. Up at Bloomington, Brother J. G. Fetterhoff is starting off in his pastorate with great strides. He is being well received, and God is surely with him.

We are so sorry to have recently lost two of our best men from our district through their removal to another district. Brother Grose, formerly pastor at Decatur First church, has gone to South Bend to pastor our church there. This dear good and great man did a fine piece of work at Decatur First church. God blessed him there in an unusual way in giving the Church of the Nazarene a great background in the minds and hearts of the people in that great central Illinois city. Brother E. E. Robinson, formerly of Bloomington, has gone to the Kentucky District. We miss Brother Robinson so much. He served us so faithfully in the great city of Bloomington. He had the church rebuilt, as it had been damaged by fire about a year ago. Our loss in the removal of Brother Robinson will be Kentucky's gain. Let me say one thing

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from my heart. I do not begrudge a good man to another district. Neither do I want to be guilty of taking a man from another district just simply to get someone to my district. I want to stay in divine order when it comes to placing preachers.

At Clinton, Brother L. C. Brown is being well received. I have many good reports from that field. Here is a growing new church. They have already bought a lot and a parsonage, and are going to build a good substantial church there, I am sure. Down at Decatur First church, Brother J. E. Williams starts off good in his new pastorate. There is no finer young preacher on our district, and there is no greater crowd than are the tried and true ones at Decatur First church. At West Side, Decatur, H. B.

Jansen goes by leaps and bounds. He is one of the greatest assets in the way of a man coming to us in the past few years. He has organized the finances of that church and is putting over his proposition in a great way. Thank God for men that come to us and make good. But how it grieves my heart for a man to come to us and not make good—not only because of our loss, but also because of the man. We must have a lot of men for our growing denomination and we can always use men if they can do our job and can get the Nazarene vision.

E. O. CHEALPANT, *District Superintendent.*

CHURCH NEWS

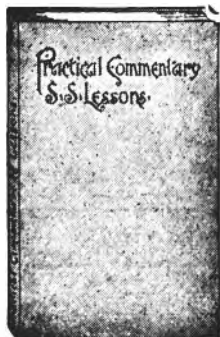
EVANGELIST I. C. MATHIS—"We have assisted the following pastors and churches in meetings since our last report. Central church, Seattle, Wash., with Rev. A. M. Bowes pastor; Olympia, Wash., with Rev. L. B. Woodward pastor; First church, Portland, Ore., with Rev. Donnell J. Smith pastor; Ellet, Ohio, with Rev. B. H. Pocock; First church, Dayton, Ohio, with Rev. Will H. South pastor; Grand Rapids, Mich., with Rev. Oscar J. Finch pastor; Canton, Ohio, with Rev. C. J. Forcey pastor; and Newton, Kansas, with Rev. W. M. Lambert, pastor. No evangelist ever worked with a finer group of men than these. They prayed for us and stood by us in every way as we endeavored to preach the gospel of Jesus Christ. In some of these meetings we had greater breaks than in others but God was with us in every place and we say it to the glory of God that we saw several hundred people at the altar seeking the Christ of Calvary, either in saving or sanctifying power. As to the number that prayed through I am sure the Lord has kept the record, but many of them came through with a shine on their face and a shout in their soul. We have not only worked for the salvation of the people but have done our best to get them into the church, and have seen some fine classes unite with our church. We are in southern California for a few days' rest during the

holidays but will soon be back in the harness again. We will be on the Pacific Coast until the first of May and then we will start back through the Middle West and East in church and campmeetings for the summer. 1928 has been the best year of our life but we turn our faces toward the coming year, and if Jesus tarries we are expecting greater victories than we have ever known."

PASTOR N. D. ESSLEY, GLENDALE, ARIZ.—"It has been a long time since we reported to the HERALD OF HOLINESS by reason of unavoidably being out of the active work for some time. But through the providence of God we are permitted to be in the work again, for which we thank God and take courage. A little over five years ago we resigned the pastorate at Guide Rock, Nebr., and moved to Pasadena, Calif., since then our daughter, Marie has been in Pasadena College. The Lord has answered prayer and marvelously helped us. A few months ago we received a call to the Glendale, Ariz., church, having our first service July 1. We have a noble band of people here, a good church building, out of debt, a nice little city of thirty-five hundred population, right in the heart of the beautiful Salt River valley. The church here certainly has a chance for a wonderful future. Already God has put His seal on the work here. Last August under the auspices of the N. Y. P. S. a band of our girls from Pasadena College gave us a series of meetings, at which time God met us and a few people got to the Lord. The messages were used and blessed of God, as they were delivered by Miss Elizabeth Newkirk, Miss Newkirk, Miss Ida Hill, Miss Elvira Essley (my brother's daughter) and Marie Essley made a unique band of workers, preaching, singing, testifying and doing personal work. God bless our young people. We were also blessed by having a two weeks' District meeting in Glendale church with Uncle Buddie Robinson and Professor Messer as workers. Following this meeting we went to our annual assembly. Had a great time and we are now back on the field making plans for the year. Pray for us as we push our way into the battle."

PASTOR C. R. REEDER, MERIDIAN, IDAHO—"A splendid revival has just gone into history at this place. Much prayer and other preparation had been made for the meeting. Evangelists Mack and Ethel Anderson were engaged as workers. God gave us a number of souls praying through. The evangelist did fine work; the preaching was clear, forceful, safe and sound, and was characterized by the spirit of humility, love, earnestness, and a burden for the lost. The singing was highly appreciated by all, so that the pastor of another denomination requested that Mrs. Anderson sing for his church the last Sunday evening, which request was granted. We feel as a church that we have been greatly blessed and strengthened by having these workers with us. We received a class of nine new members into the church. Brother Anderson believes in standing by the pastor and the church, and insists that the people join the church."

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T. W. WILLINGHAM, President,
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EVANGELIST CLARENCE T. MOORE—"On the 8th of last April I united with the Church of the Nazarene. Since that time we have held six revival meetings, at the following places: Elkhart and Montpelier, Ind.; Portland, Michigan; Lagrange and Attica, Ind.; Central church, Cincinnati, Ohio. During these meetings we have become better acquainted with the church and are glad to say 'This is our people.' The meeting just closed at Cincinnati closed with a sweep of glory and victory. At least thirty-five different ones prayed through to victory. During the meeting Brother Sherman, the pastor, was looking after the building of the basement church, while Brother Galloway, the assistant pastor, gave his attention to the meeting. God has a good people here and when pastor and people get in their new place of worship we predict a great future for them. The Mocking Bird Duet of Columbus, Ohio, was with us a few nights and gave splendid service. The evangelist was well cared for."

LA JUNTA, COLO.—"Sunday night, Dec. 23, closed the greatest revival in the history of this church, with the London family. They are a wonder in revivals. Holland, the boy preacher, surely did hold the crowds spellbound, closing with a great altar service almost every night of the revival. Words cannot express all the benefits of this revival to our church. Professor London was truly a great blessing; he closed the revival Sunday night with a crowded house, preaching on the subject, 'Broken-hearted Parents,' with about forty in the altar. One hundred and seventy-two in Sunday school Sunday morning. A nice pounding for the pastor during the meeting. Twenty dollars a month raise in salary. The church gave the pastor a silver offering of twenty-five dollars for Christmas. On with the battle."—F. C. Savage, Pastor.

EVANGELIST P. A. DEAN—"In closing up the year's work over the state of Wisconsin, we are glad to be able to report that in many respects it has been the most fruitful year of our ministry. We have had more people bow at the altar of prayer than in any past year of our work. The people everywhere are hungry for God, and it seems that a better spirit is among the public in general to hear what God's Word has to say. Our workers are few in these northern towns and cities, and it seems almost impossible to get preachers to come into this state and hold down the work for any length of time. We have the greatest inducement for workers throughout the state, with towns and cities where holiness preaching has never been heard. The Church of the Nazarene can have the whole field if we can get men to carry the gospel and preach. A number of small groups of Nazarenes have been organized into churches over the state, who are true to holiness and the church and will be the means eventually of building a string of Churches of the Nazarene in those places. Many places over the state are waiting for some good Holy Ghost man to go on the field and hold down the job of soul winning; preach with love and power, pray and get souls under conviction and help them to God. Sad

to say, this is what we are lacking. We have many preachers who know the doctrine, but they cannot stay on the field and get into the work. Don't apply for a job unless you mean business. We are arranging our program for 1929 and we expect to put on a bigger and better one than in the past. We expect, by the help of the Lord, to keep busy in the soul-saving business and get into as many places over the state during this year as possible. We want to put on as many tent meetings in cities and country places as we can get workers to go. Anyone who reads these lines and knows of someone with whom we could correspond in regard to putting on a meeting will be greatly appreciated. Our Scandinavians are great lifters and we are finding out that God is raising up a class of them, young and old, who have fire and push who are joining us in the fight. Lord give us some more good Norwegians and we will do much more than we have done. The place at Dallas, Wis., where we spent much time and were able to see much fruit, was organized with a class of eleven. It was reported in one article in the HERALD OF HOLINESS that Brother Reuben Taylor was to take the work, but it was reconsidered and the work was left in charge of a good farmer of that community who knows the Lord and has preached for a number of years. His name is Henry Torggrimson. We thank all of our good friends who have stayed by us so faithfully, keeping us in mind, backing us up with their prayers, helping us with their means that they have shared, sending support in every

way. We also thank God for a good District Superintendent who stays by us and helps push the battle and wants to see old-time revivals everywhere."

PASTOR EARL ALLISON, SHELBYVILLE, ILL.—"Just closed a big revival with J. E. Hughes of Kingwood, Ky., as evangelist. God wonderfully blessed us, gave us over a hundred to be saved or sanctified. We took forty-three into the church. God is surely blessing us. Pray for us. We are a new church, organized after a six weeks' meeting starting last August with myself doing the preaching. We have about seventy-five members now."

PASTOR R. V. BRIDGES, PINEVILLE, N. C.—"God is marvelously blessing. We have just closed a good revival in which we had great victory. District Superintendent Harrison did the preaching. We did not have a great stirring up, but rather a deep settling down effect. Many were saved and a number sanctified. Five good people, in the experience of full salvation, were added to the church, which greatly strengthened us. Pineville church was organized a year ago and we have had some great battles, but always followed by a greater victory. With only one business man in town willing to see us live, we had to do lots of praying and some hard pulling to keep going. We have successfully met every obligation on the church property, and are looking forward to building a new church next year. We were advised six months ago to quit

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the work and hunt other fields, that the work here would soon die, but knowing very well that God sent us here to labor, we refused to give up until He led us elsewhere. Since then the dark clouds have drifted on and the sunshine of God's love has broken through. We have almost doubled our membership with good sanctified people, and so we press on, giving God all glory and praise. Surely this is God's work. No mortal could have steered the ship through the rocks without breaking. To Him be all glory. Pray for us."

PASTOR A. T. BURNETT, JEFFERSONVILLE, IND.—"Sunday, December 23, was a specially good day in the Jeffersonville church. It began with the Sunday school, one of our good members had a beautiful Christmas tree in place and nicely trimmed. Beneath was a large box well filled with presents for the entire school. A good pounding for the pastor, consisting of groceries, canned goods and fruit, also a nice little sum in cash. In the evening we had Rev. N. B. Youmans, student in Vanderbilt University, Nashville, Tenn., who preached for us with unction and power. We were blessed under the message. So the Lord is blessing our labors, and these are good days. The work is getting on a better footing."

NORWOOD, OHIO, FIRST CHURCH OF THE NAZARENE—"Just a few lines to say how God is with us, and how He is so wonderfully bringing us out of deep waters; requests for prayer every Sunday night and altar services quite frequently, with good old-fashioned praying through, under the Holy Ghost preaching of the

faithful pastor, Rev. Selden D. Kelley. Good crowds; Sunday school growing; fine midweek prayermeetings. God has wonderfully blessed us with some great talent, which was proved by the Christmas Eve program that was so beautifully given that night; the very best that has ever been, the most to the glory of God. The main auditorium was packed with a number seated in the prayer room. Glory to God in the highest. Pressing on and expecting greater things in the Lord. A nice sum of money as a gift to the church, also a love offering for the pastor."—Mrs. Cora B. Kingery, Secretary.

PASTOR H. A. LINTZ, REGENT, NO. DAK.—"We recently closed a two weeks' meeting at Rainy Butte church, with Brother A. McNaughton of No. St. Paul, Minn., as evangelist. We found Brother McNaughton to be an able preacher of the Word of God and our souls were blessed and refreshed as we sat under his ministry. He is humble and sweet spirited and has the glory of God on his soul. We never worked with a man that spent more time in prayer, or carried a greater burden for souls. The attendance was rather small, due to a great deal of sickness in the community as well as considerable prejudice against our work, but the seed was faithfully sown and we are expecting further results yet. Four souls sought God in this meeting. Brother McNaughton took up a love offering for the pastor and his wife, resulting in a beautiful brief case and a generous cash offering. We are glad to recommend Brother McNaughton to anyone needing an evangelist. He should be kept busy."

DALLAS, OREGON—"God is still on the throne, answers prayer and sends Holy Ghost revivals when we meet the conditions and pay the price. For four weeks the battle raged at Dallas, Oregon, during the months of November and December I had been praying much since coming home from China, that God would let me see an old-fashioned Holy Ghost revival, like they had years ago and like we had in China. God has answered that prayer and I can sincerely say that I have not witnessed such scenes as I saw at Dallas in all my life with the exception of those during the China revival. I gave no altar call during the first week, but the second Sunday morning it seemed as though half the church raised their hands for prayer. Many came forward and filled the front benches, there being no altar railing. We did not have to coax them to come, or go in the congregation and try and pull them out. No, no, none of that, conviction was so deep people came weeping and sobbing; we did not need to urge them to pray; they prayed when they got on their knees. Strong men and boys too, women and girls, bowed before God in deep contrition. Backsliders got up and confessed to the congregation and asked forgiveness. We found groups of men standing inside and outside of the church at the close of the services, asking forgiveness of each other, and making things right. Restitution was made, letters written, men at the big lumber mill walked around weeping, confessions were made, prayermeetings held behind piles of lumber. Folks prayed through in their homes. Gold and diamond rings were taken off and thrown in the stove, afraid if they left the idols around they would soon worship them again. Yes, God is just the same today. We can have just such revivals if we meet the conditions."—A. J. Smith, 1128 So. San Joaquin St., Stockton, Calif.

BETHESDA, OHIO—"Pray for revival in Bethesda, Ohio. Will run until January twentieth. Evangelist Lawrence W. Reed, Damascus, Ohio, the great Bible preacher, at his best. Song evangelist Charles C. Mourer of Cincinnati, Ohio, the great trombonist and sawphone, with us in the battle. We are trusting God for the victory."—C. J. Reiff, Pastor.

DEATHS

NEEDLES—On December 11, going home from a Missionary Convention at Woodlawn church in Chicago, Illinois, Mrs. Elma F. Needles was struck by a motor car and died the next day without regaining consciousness. Mother Needles, as she was affectionately called by all in First church, Kansas City, Missouri, was one of the most beautiful characters it was our privilege to ever know. For many years she lived a life of wonderful devotion to her Savior. Very unobtrusive, she yet wielded a wonderful influence, not only with her own family, but with everyone who came in contact with her. They recognized the life of a real Spirit-filled Christian. She was devoted to the church, and especially the work on the foreign fields, and it is not surprising that she gave one from her own family to work in China, Mrs. Margaret Needles Williams. Words are not adequate to express the beauty of some lives. We know in this case that it was the love, the sweetness and the sympathy that

Beginning January, 1929 The Young People's Journal

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The Young People's Journal will be edited by D. Shelby Corlett, General N. Y. P. S. Secretary.

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comes with a close walk with God. Her sons, her daughters, her sons-in-law, and her daughters-in-law rise up and call her blessed. Mother Needles was born in Millersburg, Ohio, seventy-five years ago. She came to Missouri with her parents when eleven years of age. She was married at eighteen, to Simmes Needles in Saline County, Missouri. Her husband died seven years ago, and their bodies now rest side by side at Mount Washington Cemetery at Kansas City, Missouri, awaiting the resurrection morn. She lived in Kansas City twenty-eight years, and with two of her daughters moved to Chicago in 1926, where she became a member of First church. She is survived by two sons, six daughters, twenty-one grandchildren and five great-grandchildren, one sister and one brother, and a host of friends who hold her in loving memory.—A daughter-in-law.

ROACH—Laura Mary Elizabeth, daughter of Rev. J. W. and Della Roach, of St. Louis, Mo., was born in Wayne County, Mo., Feb. 1, 1913, and died Nov. 6, 1928. Laura was converted at Des Arc, Mo., under the ministry of Miss Ora Lovelace, at the tender age of four years, and her short life was spent shed-

ding sunshine and gladness along the way. From earliest childhood her mind seemed religiously inclined and many hearts have been touched and pointed higher by her clear childish voice in song. Since the family has lived in St. Louis, Laura has been faithful and constant in her Christian life. She served the church in the capacity of Sunday school teacher in the primary department for a year, and was also an active member in the N. Y. P. S. Many times she has been seen bringing a friend or chum of hers to the Master's feet. In the home, too, Laura was a constant source of comfort and joy; the kind of a daughter that makes home brighter; the kind of a daughter that makes Mother's tasks and burdens easier. Running errands willingly, doing household tasks cheerfully, assuming the care of a younger brother, and in numberless ways, bringing peace and blessing into the home—such a girl was Laura. Quiet and unassuming she went about doing good and winning the hearts of everyone whom she met. Happy and pleasant memories will remain to fill the void.—Dorris Phillips Osborn.

HILL—Ollivia M. Fryer was born July 16, 1854, at Wayne, Mich., and depart-

ed this life Dec. 11, at the home of her daughter, Mrs. Alfred McLain, at West Branch, at the age of 74 years 4 months and 25 days. At the age of fourteen years she was united in marriage with Elisha Hill of Jackson. To this union four children were born, two dying in infancy. Mr. Hill died in January, 1915. Mrs. Hill leaves to mourn her loss one daughter, Mrs. Alfred McLain, of West Branch; one son, Stephen Hill of Columbiaville; four grandchildren, Ralph and Philip Hill of Flint; Mrs. Max Shaw of Beaverton, and Rev. George S. Hill of Millington, at whose home she had lived for several years. Also five great-grandchildren, Albert, Lloyd, Laura and Jean Hill of Millington, and little Dorothy D. Hill of Flint. Mrs. Hill was a loving mother, a sincere friend and for over forty years had been an earnest Christian. The last four years of her life were constant suffering, but through it all she loved to talk of Jesus and died leaving this testimony, "Jesus is with me and I'm going to be with Him." She was buried from the home of Rev. George Hill, funeral services conducted by Rev. Frank Houghtaling of the Church of the Nazarene. We sadly miss her, but we know our loss is heaven's gain.—Ray, G. S. Hill, Millington, Mich.

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Abraham sends his servant GENESIS, XXIV. *to get a wife for Isaac.*

is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of

B. C. 1800

CHAP. 23

Phil. 4, 6-8

Ex. 30, 13

Lev. 25, 12

Jer. 32, 9-12

chap. 23, 2

chap. 49, 30

31, 32

of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go ⁹unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence

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ANNOUNCEMENTS

NOTICE—We will go anywhere the Lord may lead. Can furnish recommendations from Superintendent H. J. Hart, 405 1/2-4th St. N. W., Mandan, N. Dak., of the Dakota District. Write, Box 825, Jamestown, N. Dak.—Harry V. Sorenson and Henry B. Aarhus.

NOTICE—I am again in the evangelistic work and am ready to go anywhere for meetings. I am now making up my slate for the spring and summer months and would like to communicate with any church or community wanting a meeting. I am a member of the Eastern Oklahoma District, but during the winter months my address will be 8025 Tyne St., Houston, Texas. For reference, I refer you to Dr. R. T. Williams, General Superintendent, or Rev. S. H. Owens, District Superintendent Eastern Oklahoma District—Rev. B. F. Harris.

RECOMMENDATION—It gives me very special delight to introduce and recommend to our people Prof. S. P. Hardesty, and Mrs. Hardesty, of Lynn, Indiana, who are engaged in the work of evangelism exclusively. These young people are very fine singers, and play the piano and cornet. This is not an announcement of open dates, neither is this notice by request on their part, but strictly as an introduction to our people, as they are members of another church, and unknown to the Nazarenes. They will enjoy working with our people, and will find among us a people who highly appreciate their type of work.—J. W. Montgomery, Superintendent Northern Indiana District

NOTICE—The Michigan District Preachers' Meeting will be held in the Rochester church April 2 to 7. Dr. J. W. Goodwin will be the special speaker of the convention, which will close on Friday noon. However Dr. Goodwin will be with us over Sunday and we will plan for some great evangelistic services Friday and Saturday evening and over Sunday. Our thought is that the day sessions shall be largely a meeting for the preachers. Pastors of the Michigan District, shall we not aim at, and plan for a record attendance?—R. V. Starr, District Superintendent, 918 W. Saginaw St., Lansing, Mich.

Rev. H. H. Lee is leaving the work of the pastorate and plans to give himself to the evangelistic field. He plans also to give much attention to the distribution of good literature, especially the excellent books of our own Publishing House. He begins a meeting at Mansfield, Illinois, January 13. His permanent address will be, H. H. Lee, 772 South Park Ave., Columbus, Ohio.

Evangelist J. R. Edwards and wife of Elmore, Ohio, write that they have two open dates, Jan. 28-Feb. 10 and May 5-26. Those desiring their services may address them at their home address, Elmore, Ohio.

Rev. D. J. Waggoner writes that he is planning to buy a large tent for evangelistic work next spring and desires to get in touch with a man and wife who are evangelistic singers, and who

also play instruments of some kind. The work will be largely pioneer work. Address him as follows: Rev. D. J. Waggoner, Henderson, Texas, R. F. D. No. 1, care of J. F. Mason.

TO THE READERS OF THE HERALD OF HOLINESS—I have a special friend that I want to talk with you about for a few minutes. It is Brother Parrish (W. P.) Jay. This good man lived with me for some time and for the past twenty years or more has been one of the best pioneer evangelists that we have. He has been a pastor up to last May and for some time has almost dropped out of the field, but Brother Jay is a wonderfully fine worker. In Idaho and Oregon and Washington he dug out a great many splendid churches, and last summer here in Southern California he put on a campaign at La Habra, and during the General Assembly organized a church with twenty-four charter members. At present Sister Jay is pastor of the church while Brother Jay is evangelizing. Now a word to our District Superintendents—If you have some hard field that you want a man to go into and stay by the job until a church is dug out, give Brother Jay a call. Address him here at Pasadena College, Pasadena, California. We ought to keep men like Brother Jay busy all the time. Now you will agree with me that we have lots of good evangelists that can go and hold a good meeting after somebody else digs out the church and gets it started, but our men are scarce that can take the thing in the rough and raw and dig out a good church. Well that has been Brother Jay's work. Stand by him, and let us go in to organize and plant new churches all over the nation in 1929.—Uncle Buddie.

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 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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 Northern California (Porterville) June 5 to 8
 Southern California June 13 to 16
 New Mexico (Clarks) June 18 to 23
 Michigan (Indian Lake) August 7 to 11
 Northern Indiana August 14 to 18
 Indianapolis August 21 to 25
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T. M. ANDERSON
 New Brighton, Pa. Jan. 6 to 20
 Olivet, Ill. Jan. 23 to Feb. 8
 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

Boise, Idaho (Gen. Del.) Jan. 8 to 27
 Pocatello, Idaho Jan. 29 to Feb. 17
 Lincoln, Nebr. Feb. 21 to March 10

ERNEST ARMSTRONG

Stonewall, Okla. Dec. 30 to Jan. 13
 Denison, Texas Jan. 17 to Feb. 3
 Okemah, Okla. (Castle Church) Feb. 7 to 24
 Okmulgee, Okla. (Neuka Church) Feb. 28 to March 17

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

P. P. BELEW

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

B. E. AND DOROTHY BRIDGEWATER

Beaver, Kans. Jan. 6 to 20
 Wellington, Kans. Jan. 27 to Feb. 10

W. B. 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

P. P. CASSIDY

Mitchell, Ind. Jan. 17 to Feb. 3

HARVEY AND MARIE CHRYSLER

Dexter, 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

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

STEBEN D. COX

Connersville, Ind. Jan. 6 to 20
 Wlochester, 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. 18
 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

Prague, Okla. Dec. 26 to Jan. 13
 Caney, Kans. Feb. 7 to 24

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Walla Walla, Wash.March 17 to April 7

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

H. N. DICKERSON

Vincennes, Ind.Jan. 6 to 20
New Castle, Pa.Jan. 27 to Feb. 10
Bedford, Ind.Feb. 24 to March 10
Wilmington, Del.March 17 to 31

CHARLES DYE

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

J. R. EDWARDS AND WIFE

Cambridge, Ohio (Independent Church)
.....Jan. 6 to 20
Tipton, Ind. (P. M. Church)
.....Jan. 24 to Feb. 10
Open dateFeb. 17 to March 3
Orentown, Ohio (Nazarene Church)
.....March 10 to 24

EDWARDS EVANGELISTIC LADIES' QUARTET

Riverside, Calif.February

I. M. ELLIS

East Liverpool, OhioJan. 1 to 20

THEO. ELSNER 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, IowaJan. 27 to Feb. 10
Sioux City, IowaFeb. 11 to 24
New Castle, Ind.March 3 to 17
Hominy, Okla.March 21 to 31
Holdenville, Okla.April 2 to 14

JOHN FLEMING

South Bend, Ind.Jan. 13 to 27
Hot Springs, Ark.Feb. 3 to 17
Gary, Ind.Feb. 26 to March 10
Detroit, Mich. (First Church) March 17 to 31

C. B. FUGETT

Akron, Ohio (1st church)Jan. 6 to 20
Pasadena, Calif. (Breeze Church)
.....Jan. 27 to Feb. 10
Troy, OhioFeb. 17 to March 3
Barberton, OhioMarch 3 to 17
St. Louis, Mo.March 24 to April 7

PAUL AND DORA GEIL

Columbus, Ohio (Third St. Mission)
.....Dec. 30 to Jan. 13
Kurtz, Ind.Jan. 16 to Feb. 3
Chunabusco, Ind.Feb. 10 to 20

H. H. GEORGIUS

Bowdle, S. Dak.Feb. 1 to 15
Jays, S. Dak.Feb. 15 to March 1

CLARENCE J. HAAS

Lansdale, Pa.Dec. 31 to Jan. 27

LRE L. HAMRIC

Tulsa, Okla. (First Church)Jan. 6 to 20
Antlers, Okla.Jan. 25 to Feb. 10

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. 20 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
Boscoe, OhioFeb. 3 to 24
Jodiao Head, Md.March 3 to 17

LEE 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

HUFF-BY EVANGELISTIC PARTY

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

J. E. HUGHES

Bethel, Ill.Jan. 3 to 20

ALLIE AND EMMA IRICK

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

ANDREW JOHNSON

Zeligler, Ill.Jan. 6 to 27

LUM JONES

Cedar Hill, TexasDec. 30 to Jan. 13

H. HIGBEE LEE

Mansfield, Ill.Jan. 13 to Feb. 3

FRANK AND HELEN LEHMAN

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

JACK LINN AND WIFE

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

W. W. LOVELESS

Pittsburgh, Pa.Jan. 3 to 20
Celina, OhioJan. 24 to Feb. 10

THEO. AND MINNIE E. LUDWIG

Bloomburg, Pa.Jan. 6 to 20
Levin, Mass.Jan. 27 to Feb. 10
Kerrett, Mass.Feb. 14 to March 3
Lawrence, Mass.March 7 to 24

JIM KNOTT MACKRELL

Heomhill, TexasJan. 3 to 30
Blisbee, TexasFeb. 1 to March 1

P. L. McDONALD

Madison, Ind.Jan. 4 to 27

A. McNAUGHTON

Alexander, N. D.Jan. 6 to 20

I. C. MATHIS

Escondido, Calif.Jan. 6 to 20
Oakland, Calif. (First Church)
.....Jan. 27 to Feb. 10
Oakland, Calif. (East Side Church)
.....Feb. 12 to 24
Vallejo, Calif.Feb. 20 to March 10

L. C. AND BERTHA MILBY

Hull, Ill. (Gen. Del.)Jan. 4 to 20
Auburn, Ill.Jan. 27 to Feb. 17
Bloomington, Ill. (Gen. Del.)
.....March 31 to April 14
Logansport, Ind. (Gen. Del.)
.....April 21 to May 12

JAS. MILLER

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 AND LILLIE B. NERRY

Tillamook, OregonDec. 30 to Jan. 13
Ashland, OregonJan. 20 to Feb. 3

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

CAMPBELL-PRICE PARTY

Gonzales, TexasJan. 3 to 20

J. E. AND ADA REDMON

Tampa, Fla. (Gen. Del.)Dec. 30 to Jan. 13
Arton Park, Fla. (Gen. Del.)
.....Jan. 18 to Feb. 3
Auburn, Ind. (care H. W. Cornelius, 318 W. 4th St.)
.....Feb. 8 to 24

J. A. RODGERS

Mannington, W. Va.Jan. 6 to 20
Portsmouth, OhioJan. 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, OhioDec. 30 to Jan. 13

P. E. SHELHAMER

Linton, Ky.Jan. 6 to 20

F. D. AND WINNIE SIMPSON, Song Evangelists

Guthrie, Okla.Dec. 20 to Jan. 13
Marlow, Okla.Jan. 18 to Feb. 3
Bateville, Ark.Feb. 10 to 24
Arkansas DistrictFeb. 25 to March 31

BURL SPARKS

Mannington, W. Va.Jan. 6 to 20

FRED ST. CLAIR

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

E. H. STILLION

California, Pa.Jan. 20 to Feb. 3

FRED W. SUFFIELD

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

GEO. W. SURBROOK

Milton, Del.Feb. 8 to 24

B. D. AND MARGUERITE SUTTON

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

T. L. TERRY

Brazil, Ind.Dec. 30 to Jan. 13
Indianapolis DistrictFebruary
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

B. E. AND ORA J. TURNER

Portland, Ind. (125 W. 3rd St.)
.....Dec. 30 to Jan. 13
Blahawaba, Ind. (533 W. 4th) Feb. 8 to 17

N. B. VANDALL, Song Evangelist

Lancaster, OhioDec. 30 to Jan. 13
Millville, N. J.Jan. 16 to Feb. 3
Gettysburg, OhioFeb. 5 to 24
Cushorton, OhioFeb. 25 to March 10
South Bend, Ind.March 17 to 31

MUSICAL WHITES

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

EARLE F. WILDE AND WIFE

Salem, OregonDec. 30 Jan. 13
Yakima, Wash.Jan. 17 to Feb. 3
Moscow, IdahoFeb. 7 to 24
Pullman, Wash.Feb. 28 to March 17
Portland, OregonMarch 21 to April 7

E. E. WOOD

Charlottesville, Mich.Jan. 8 to 31