



HERALD of HOLINESS

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WHOLE NO. 876

THE GALLEY AND THE GALLANT SHIP

BUT there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isaiah 33:21).

All that the broad rivers and streams are to the earth—clothing it with verdure and beauty, supplying the means of sustenance for its inhabitants, making possible the commerce of the world in its mighty marts of trade—all this, and more, God will be to His people.

The broad rivers and streams which Isaiah saw pictured to him the relation of God to His people under the New Covenant as the "glorious Lord"—the Christ of the Holy Ghost promised to all true believers. There are two beautiful touches which Isaiah gives to his picture, setting forth in a striking manner the characteristics of the life of holiness. He calls our attention to this—on these broad waters will be found, neither galley with oars, nor gallant ship with spreading sails.

There shall be no galley with oars—the servitude of the galley slave, the mechanical stroke of the oar, the wearied and strained muscles of the oarsman, the fear of the lash—all these are gone, cast out by perfect love. The soul freed from sin and filled with the Spirit bathes in the refreshing waters and is borne heavenward on its mighty current. Duty becomes a delight, labor a joy, weariness is supplanted by the rest of faith, and the whip of the ought is gone forever. Is this your experience? Have you been delivered from bondage and brought into this glorious liberty? Or are you still paddling about in your own canoe, your hands chained to the oars and your heart unsatisfied?

Neither shall gallant ship pass thereby. If in this experience there is to be no galley with oars, neither will there be any gallant ship with sails proudly set to catch the breezes of this world. Holiness delivers from serfdom and from pride, from the bondage of sin, and from the love of the world. Holiness bursts our chains and furls our sails. Holiness will deliver us from inward fears and outward show, and lift us above our natural limitations and our outward circumstances. What a glorious deliverance of our glorious Lord! This is the New Testament standard of holiness as the prophet viewed it—now it is ours through the blood of Christ and the indwelling of the Holy Ghost.

HERALD OF HOLINESS

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THE RUDIMENTS OF THE DOCTRINE

THE recent editorials on "Entire Sanctification" have brought inquiries from different sections of the country, asking for further discussion of this subject and requesting especially that certain phases of the doctrine be given special attention. One correspondent seems to be quite perplexed concerning this doctrine, and sends us six outlines of sermons which he has heard. At the close he asks, "Which is right?" In order to help others who may be perplexed on these points, we give below the outlines sent us, and shall make brief comments upon them. He says, "Let me give outlines of several sermons which I have heard in the same church and from the same pulpit in the last five years."

"1. The first taught that those who have been truly regenerated are as holy and pure as those who have received the second blessing—the only difference being that those who have consecrated themselves to God come into a closer fellowship with Him and as a result receive more of the divine nature. The difference between the new birth and the second blessing is therefore one of quantity and not quality.

"2. The second taught that those who have been regenerated are partly made new, and remain partly carnal. Christ is in them, and Satan is in them, warring against the Christ whom they have received into their hearts. In regeneration the blood is applied which makes the heart as 'white as snow.' But by the second application of the blood, the dross is washed away and the 'whiter than snow' experience makes us fit dwelling places for the Holy Ghost.

"3. The third taught that in regeneration, the blood of Christ is applied to the heart, but does not, nor cannot remove the 'indwelling sin,' or the 'sin principle,' with which we were born. The carnal nature continues to bear fruit, the limbs and twigs having been cut off, but the root of bitterness still springs up to trouble us. When we come the second time, the 'stump' is taken out by the roots, the sin principle is removed, and the soul filled with the Holy Ghost.

"4. The fourth taught that in the new birth Jesus comes near our hearts—is with us, washing away with His own blood our actual sins. When we come the second time, then it is that we open the door of our hearts and Jesus comes within us, and by His blood

sanctifies the inside of the heart. It was made very clear that we do not receive a new heart, but that the old heart remains and is cleaned up in two installments—first the outside and then the inside.

"5. The fifth taught that when Jesus was pierced and from His side came forth water and blood, the 'water' was applied for the remission of sins when we were converted, washing away all actual sins; but when full consecration was made the 'blood' was applied, sanctifying us wholly.

"6. The sixth taught that when we are pardoned and converted, God takes us just as we are, leaving the heart unchanged and full of all unrighteousness. While the converted person commits no outward sin, the motions of sin still continue their deadly work in the heart. In the second blessing, the 'fire of the Holy Ghost' is poured into the heart which burns out carnality, thoroughly purging the floor and keeping the heart free from sin."

From the tone of his letter, the writer evidently believes that he is proposing some "hard questions" to us when he inquires, "Which of these six doctrines is right?"

To the mature holiness man or woman, it is evident that this person has had some straight, clear, definite teaching on "second blessing" holiness, but that he has failed to apprehend the truth preached. Due to this fact, it is probable also that he has unwittingly misstated the positions of those to whom he refers. Here is what he has failed to take into consideration: (1) that different preachers will of necessity present the same truth in a different manner. Due allowance must always be made for the "personal equation." (2) Spiritual truth must be illustrated by the symbolism of material things, and we are in constant danger of directing the attention to the illustration rather than to the truth it portrays. It is an old but true saying that parables can never be made to go on all fours.

But it must be remembered also, that the difficulties in understanding this great truth are not intellectual alone but spiritual. Those who, under the illuminating power of the Holy Spirit, have seen the ground of their hearts and discovered there the "depths of pride, self-will and hell," and then have been purified from sin by the baptism with the Holy Ghost through the merits of the blood, have but little difficulty in understanding this doctrine. Sin has darkened the intellect, alienated the affections and perverted the will of man.

(Continued next week)

THE GALLEY AND THE GALLANT SHIP

The experience of a sanctified man or woman is one in which divine love is shed abroad in the heart by the Holy Ghost, perfectly filling the entire being and flowing through the soul like broad rivers and streams. In this river there will be found no galley with oars, neither shall any gallant ship pass thereby.

The galley with its oars is the symbol of bondage; the gallant ship with its spreading sails is the emblem of pride. Divine love in the experience of the sanctified so fills the soul that there is no bondage but the bondage of love; no exultation of Christ.

Has the galley with oars been removed from your experience? How about that little two-oared affair—that bondage to some habit, to some pet plan or ambition? Have you committed your all to God, or are you still paddling about a little on your own account?

How about that gallant ship; does it pass by sometimes? When you have attained some success—perhaps a victory won or a worthy purpose accomplished—is there a tendency to exultation or does your soul bow in humble reverence before God who is the Author of all success?

There is a place where the soul dwells in perfect rest—free from bondage and free from pride—where the glorious Lord is a place of broad rivers and streams, without either galley or gallant ship.

THE NEW TESTAMENT PLAN

The apostle Paul in a single verse gives us a simple, flexible, and workable plan for financing the church. It was given by inspiration and will solve our financial difficulties if faithfully observed.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

1. On the first day of the week—giving must be an act of worship. Without this as a foundation, all "methods" will fail; with this, almost any method will prove successful. Giving must become a part of our religion.

2. Systematic giving—on the first day of the week—every week. It is the habit of regular giving, and the appreciation of small amounts that has given this country its largest buildings and its most prosperous business. Regular giving, and the aggregation of small amounts will easily finance the church.

3. Let every one of you—every member must share in the financial responsibility of the church. It is our belief that there is in this verse sufficient authority to warrant any local congregation in adopting an envelope or other system which will enable the church to keep account with each individual member.

4. Lay by him in store—provide for a "separate fund" which as the steward of God he is to administer for the benefit of the church in all its interests. We care not how this "separate" fund is kept—whether in the finest leather bound ledger of a great business corporation, or in a tomato can on the cupboard shelf—the important thing is that it be kept separate as God has commanded. God approves of no plan which permits "overdrafts."

5. Proportional giving—as God hath prospered him. It is to be supposed that the proportion will be no less than the tithe, or one-tenth of the income, but it may be and often is more. This is the New Testament plan of equally distributing financial responsibility.

6. Provide for funds, before spending them—"that there be no gatherings when I come." The habit of spending money before it is earned must sooner or later result in disastrous consequences, whether in the family, the business world or the church. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

BEING MODERN

A distressed mother sends us a clipping entitled, "Being Modern," taken from the Household Journal, edited by Ellen C. Hansen. The extent to which worldly teaching has degenerated grows more and more alarming. The atmosphere surrounding the young people of the present time is charged with unbelief and infidelity. The influence of bad literature is damning the souls of countless multitudes. The chloroform of unbelief has stifled the sensibilities, and doubtless millions will never see their folly and sin until they awake with a shriek on the brink of hell. Here is a quotation from this editorial entitled, "Being Modern."

Is card-playing conducive to gambling and does dancing lead to drinking and dissipation in general? Many narrow-minded, old-fashioned parents seem to think so. Can you name an informal social affair or any friendly gathering of people that does not owe its success to its card games and to a lesser extent, to its stimulating dances? The young man or woman of today who has been reared in complete ignorance of a few of the commoner games of cards, such as bridge, for example, and who has never danced a step in all his life, finds himself left out of the gay whirl of society. . . . Parents stint and save, denying themselves of many of the comforts and in some cases, necessities of a happy life, so that their children may have added advantages—opportunities that they themselves never had when they were young. Why spend huge sums of money for schooling, furthering the education of the child—then forbidding him to master the prevailing dance steps and to enjoy an occasional game of cards with his friends at home? These forbidding parents mean well, but they cannot possibly realize what an injustice—what a handicap—they are imposing upon their own sons and daughters for whom they would readily give up their lives.

We have great occasion to thank God for a Church of the Nazarene which has over 20,000 young people, none of whom dance nor play cards. They have found a joy of heart which so far transcends the so-called pleasures of earth, that they not only do not care for them, but they loathe them and the spirit which prompts them. This company of young people with their heaven-born joy, are finding their supreme pleasure in the salvation of Christ and in seeking to save others who have been overtaken by this glitter and show of outward things.

SALABLE GARMENTS

Professor Townsend asks further, as to what constitutes some of the salable garments which ministers and people must sacrifice in order to prepare themselves for the struggle and the conflict. Among these he mentions: (1) social enjoyment; (2) superficial preparation; (3) ambitions for outside emoluments; (4) other cravings which are apt to fix attention upon money to the neglect of the mind; and (5) a desire for an easy and retired life. Of the latter he writes as follows:

"The garment termed an easy ministerial life now claims attention. There are various classes of preachers already in the field. Some there are who had early educational advantages, but did not improve upon them; others, without school advantages, are self-made and well-made men, but lack a due appreciation of their own efforts, and, in consequence, suffer embarrassment. Some have enjoyed the academic drill, others the professional, and still others have been denied both. Some have been constantly growing in intellectual power, and gaining more extended influence yearly. Others, of splendid natural talents, who were never better or more successful preachers than in their youth, are now depressed with growing evidences and conviction that the sword they once acceptably wielded cuts not, and is not wanted, except when no other can be had. It is an interesting inquiry, What is the fault?"

"May it not be that preachers of this class forgot to take the purse—that side sack into which the beggar scrapes all beggings and gettings—they bought no sword, nay, worse, they sold the one already possessed? It is possible we shall find that these men some time since wrapped about themselves the garment of an easy life, or what would be termed in other professions a lazy life. It is the opinion of certain laymen that unsuccessful ministers, to speak with due propriety, do not apply themselves to their profession with diligence equal to that of successful business men, and of men successful in grand enterprises.

"In fact, it seems to be a fatal thing for a preacher, as well as for any other, to say to himself, 'Soul, thou hast much goods [excellent natural endowments, and a full stock of sermons] laid up for many years; take thine ease, eat, drink, and be merry.' God called the man in the parable, whose only recorded fault was this resolution to take life easy, a fool."

BEAUTIES OF FLETCHER

"Keep at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment you confine your love to the people who think just as you do and your regard for the preachers who exactly suit your taste you will fall from perfection and turn bigots."

"Love is modest; it rather inclines to bashfulness

and silence than to talkativeness and forwardness. Nevertheless when solemnly called upon to bear witness to the truth, it would be cowardice or false prudence not to do it with humility."

"Love can never do or suffer too much for its divine object. Be then ambitious like Paul to be made perfect in sufferings; but do not so desire to follow Christ to the garden of Gethsemane as to refuse following Him to the carpenter shop if providence calls you to it."

"Have every day lower thoughts of yourselves, higher thoughts of Christ, kinder thoughts of your brethren and more hopeful thoughts of all around you. Be burning and shining lights wherever you are. Be valiant for truth. Be champions for love. Be sons of thunder against sin and sons of consolation toward penitent sinners."

"The best way to avoid errors is to lie very low before God, to know His voice and to consult Him in all things, learning to mortify our wise pride as well as our aspiring will and our disordered passions."

"Ye are not complete in wisdom. Perfect love does not imply perfect knowledge but perfect humility and perfect readiness to receive instruction."

"Renounce thyself in all that can hinder thy union with God."

JESUS THE CHRIST

The following beautiful words concerning Jesus the Christ are taken from the King's Business and were written by the editor of that magazine. They are quoted by Bishop Griffith in a recent edition of the Free Methodist.

"He was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

"His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

"He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare.

"His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored him; sinners alone rejected Him.

"Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

"Three years He preached His gospel. He wrote no book, built no church, and had no money back of Him. After 1900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only regeneration of the human race.

"Was it merely the son of Joseph and Mary who crossed the world's horizon 1900 years ago? Was it merely human blood that was spilled on Calvary's hill and which has worked such wonders in men and nations through the centuries?

"Your own heart must answer—'My Lord and my God!'"

DECEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

A New England mother, whose son is implicated in a number of robberies in the vicinity of Boston, writes an open letter "To District Attorney Winfield M. Wilbar and all interested parents." The letter is an impassioned appeal "to study anew in family life, in school life and in community life, how we may better guard and protect, encourage and help young people growing up among us." She insists that the home, the school and the church are equally responsible for the upbringing of youth.

Have you ordered your copy of the Journal of the Seventh General Assembly of the Church of the Nazarene? There were only two thousand copies printed and in time to come they will be more and more valuable. The book has nearly five hundred pages and is carefully prepared and carefully printed. The price is only one dollar. Every preacher and every layman who is really alive to the progress of the church will appreciate a copy of the General Assembly Journal.

The sudden and untimely death of Rev. Will Huff reminds us of N. B. Herrell's estimate that one hour of preaching takes as much nerve energy out of a man as eight hours of manual labor. Some people are inclined to measure the preacher's work by the physical exertion alone, and they conclude that the task is an easy one. But the true preacher who puts his heart and soul into his task is making the heaviest draft upon the powers of human endurance that is demanded by any life's calling whatsoever.

John Wesley kept an accurate book account of all his receipts and expenditures from the beginning of his responsible life until his eighty-fifth birthday. On his eighty-fifth birthday he made final entry in his books and closed by saying that it was too great a burden upon him at his age to keep further accounts. But he further said he had made provisions for the disposition of all he possessed so fully that if more than ten pounds were found in his estate after his burial expenses were paid the world might call him a thief. His great joy and satisfaction in the matter arose from the fact that he had been able to give all he had ever made—and at times his income was considerable—for the relief of the poor and the spread of the gospel, and that he had built no house and amassed no money or goods for himself. His conception of Christianity was that the hoarding of money was to him a crime. He believed that one should make all he can and save all he can so as to be able to give as much as possible. How different this is from the plans of many who call themselves Christians

whose great concern is to leave an estate behind at death! But Wesley patterned after Jesus Christ in both his doctrine and his life.

Thirty years ago two traveling men who happened to be crowded together in the same hotel room in Boscobel, Wis., were pleased each to find the other a Christian man. But they lamented that no Bible was handy to assist them in their devotions. They organized the society of Gideons, which aims to place a Bible in every hotel room in the world, and which has already distributed a million copies. And now John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation, has set apart a "Meditation Chapel" in the company's hotel in New York and plans similar chapels in the other hotels operated by the corporation. The chapel contains benches and a small altar on which fresh flowers are placed each day. And over the altar is the inscription, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Mr. Bowman says, "The presence of one spot in the hotel, dissociated from the worldly things of life and dedicated to the God we profess to serve, is now recognized as a spiritual necessity."

An article in Time, issue of Dec. 17, is authority for the statement that audiences in Berlin and Hamburg, Germany, have witnessed and applauded a modernist farce in which an actor programmed as God waddles upon the stage in plus fours, shakes cocktails for his cackling crony, St. Peter, and holds hands upon a sofa with Mary Magdalene. It may be that a theater crowd in America would do the same, but if it would, then we are sure that the theater and its crowd have both fallen as low as we thought they had, and we feel more certain than ever that the devil will get the church member who dies at the show on the ground that this whole theater and show business is "the devil's territory."

Professor Kirtley F. Mather, department of geology, Harvard University, has recently brought out a book on "Science in Search of God." A reviewer says, "The goal of science, in this scientist's view, is to describe the universe; the goal of religion is to find the most abundant life which a man may possess in such a universe. The notion that the universe can be explained as a mechanism is shown to be rapidly going out of date. It is more correctly conceived as an organism. It is not surprising, therefore, that this geologist not only finds God in the process of nature, but also believes in the reality of direct fellowship with Him. The impression that the universality of 'law' rules out the validity of prayer, Professor Mather regards as wholly superficial."

The National W. C. T. U. Publishing House, Evanston, Illinois, is printing the following poster: "Obey the Law. It Takes Two to Make a Bootlegger." We have often wondered how any intelligent person can get the consent of his mind to buy liquor from an unprincipled, law-defying peddler who got his supplies from sources which he dare not reveal, but which probably lead to the door of an ignorant foreigner who does not know enough to do his distilling correctly and who does not care enough for the lives and health of Americans to do it correctly; if a cheaper, faster way can be found, and who must even then do his work in some filthy barn where mice and cockroaches menace his pans and troughs and cans—we have just wondered how an intelligent person can get his own consent to buy liquor with such a pedigree, when he knows that at best it is poison, and may be so much so that it will eat out the lining of his stomach and make him blind or kill him within a fortnight. Then we have wondered how any thinking citizen with life and loved ones and property to protect can by word or deed lend the slightest encouragement to the support of such a degraded and dangerous body of criminals as the bootleggers of America are. For bad as the bootleggers are, they could not exist if somebody besides themselves did not contribute to their parasitic existence.

Yesterday we saw a chart that General Superintendent Reynolds is preparing. It presents in graphic form the story of the growth of the Church of the Nazarene from 1907 to the close of 1927—twenty years. One point especially impressed us. That was that despite the fact that some will tell you that "the Nazarenes are top heavy on foreign missions," the figures show that every other item connected with our giving has had a larger proportional growth than that of foreign missions. Take the pastors' salaries for example—and we certainly are not paying our pastors enough: in 1907 the proportion was approximately one dollar for missions for five for pastors' salary. If that proportion had been maintained in 1927 we would have given \$50,000 more to foreign missions than we did give.

A brother who is contemplating becoming a member of the Church of the Nazarene wants to know "if tithing is a test of membership" among us. He evidently has thought of tithing, as many others whom we have known, as though it were simply a method of getting more money out of people than they themselves are really willing to give. Such people always think of tithing as a "demand," and imagine that it is just another invention for making "Jordan a hard road to travel." But the truth of the matter is that tithing is a convenience and a blessing to all who are anxious to honor God in everything; for it presents a standard for minimum giving and enables one who practices it conscientiously to defeat the "accuser of

the brethren" when he says you have not done your share toward the support of the gospel. Besides this, if one has that very, very unusual disposition which would cause him to pauperize himself for the gospel's sake, the tithing method will enable him to check up on himself so as to avoid doing too much. And yet this does not mean that the paying of the tithe is a hindrance to spontaneous giving; for the facts are that tithers are usually glad and liberal givers in amounts beyond the tithe. There is no other scriptural method of financing the church except by the tithes and offerings of its members, and the tithe is as essential as the offerings.

There is a principle which is deeper than tithing and giving; it is the principle of Christian stewardship. This means that the Christian recognizes that all his ransomed powers—his body, soul, time, money and influence—belong to God and that, as a steward, his principal duty is to find the very best way of using these powers for the glory of God and the spread of the gospel. When this principle is recognized and applied to life, there can be no disobedient preachers and no stingy laymen. And it is more important that we shall all discover, acknowledge and apply this principle than that we should adopt any mere method whatsoever. The trouble is that so many who call themselves Christians nevertheless call what they have their own and proceed to use it for their own pleasure or to hoard it for their own pride. But the joy of genuine Christian stewardship of time and talent and goods repays manyfold for all the self-denials which care in the office involves. It is not enough that we shall tithe—we should love to tithe. It is not enough that we should give—we should be hilarious givers. It is not enough that we should serve God—we should serve Him with gladness of heart and joy in the Holy Ghost.

"True sanctification is the result of the soul's union with the holy Jesus, the first and immediate receptacle of the sanctifying Spirit; out of whose fulness His members do by virtue of their union with Him receive sanctifying influence. The other is the mere product of the man's own spirit, which, whatever it has or seems to have of the matter of true holiness, yet does not arise from the supernatural principles or the high aims and ends thereof, for, as it comes from self so it runs into the dead sea of self again, and lies as void of true holiness as nature doth of grace. They who have this spurious holiness are like common boatmen who serve themselves with their own oars, whereas the ship bound for Immanuel's land sails by the blowings of the Spirit."—THOMAS BOSTON.

"Responsibility is personal. Before God, face to face, each soul must stand to give account."—F. W. ROBERTSON.

MUSIC AND THE CHURCH SERVICE

By Rev. J. Glenn Gould

THE question of music in the church service raises a most interesting train of thought, and not a few serious problems which are of vital importance to our Nazarene services. No treatise in any wise exhaustive can be attempted within the narrow limits of a paper such as this. I shall content myself with a hasty survey of the field and suggest some of the problems which come close to us. My conclusions may not satisfy all who hear me; and I must confess to having been somewhat more dogmatic in my statements than I am in my feelings.

From time immemorial music has had an important and secure place in religious exercises. Wherever men have been religious—and that is everywhere, they have restored to music as expressive of religious thought and emotion. This has been true in all of the various paganisms that have flourished on the earth; and our missionaries are today witnesses to the large influence of music, crude though it may be, in the religions of heathenism. It is a tendency well-nigh universal.

It is not surprising that we should find so universal a tendency appearing in the religion of the Jews. Here, however, it seems to have been more intelligently employed; not so much to stimulate the worshipful attitude as to give expression to the feelings of the soul. Ancient Israel had an accurate, though incomplete, knowledge of God. They knew Him as a God of love, tenderness and compassion, as well as One who was just and righteous. Their faith in Him and dependence upon Him quite naturally found expression in joyful songs of praise. This was an increasing tendency, until in the time of David and later with the development of the temple service, regular choirs were employed to sing the praises of Jehovah. Some use was made of instruments in their worship, chiefly rude stringed instruments and ram's horn trumpets, though it is probable that these did not greatly improve the musical quality of the service. It is thought that these primitive instruments were employed to produce a sustained bass as an accompaniment to the chanting of the sons of Asaph and of the people. This singing was no doubt punctuated, after the eastern fashion, with loud and often prolonged shouting, and demonstrations which were perhaps of a more vigorous physical character.

In later Old Testament times the psalms were employed as hymns of praise, many of them being especially adapted to the festivals of the church year, such as the Passover feast.

Thus, the use of music in the worship of God is a practice hoary with antiquity and deserving of the most serious consideration. There is no question but that music has a highly legitimate place in the church service. Just what that place is to be is a question which every church seems inclined to settle for itself.

There was the severe conservatism practiced in this country by the United Presbyterian church, which tolerated only the singing of psalms without indulging in the luxury of an organ or even the most unpretentious sort. This practice is now greatly relaxed. At the other extreme is the service which is today so popular, consisting chiefly of music, the minister being so completely caught between the upper and nether millstones of pageantry, pomp and circumstance, as to make him appear like a pretentious and ill-timed interloper when he attempts to sandwich in any reference to God or the life of the Spirit. This sort of musical show may be called a vesper service or anything else; but no name, however specious, can ever make such a service one of worship. Between these two extremes are found most of us; some of us more radical, some more conservative.

Music is a real asset in the church service. This value is based upon at least three considerations. The first of these has to do with music as an expression of the soul in worship. There are feelings in the Christian's heart which can find their finest expression only in music. How better can one give language to his faith in God's ceaseless oversight and merciful providences? No doubt prayer is the most worshipful attitude which the soul can assume toward God. But for voicing the soul of worship, surely music must be granted the second place.

The second consideration on which the value of music in the church service depends is its worth as an exercise conducive to worship. Probably every one of us has noticed the peculiar feeling of exaltation, or consciousness of the reality of the unseen, produced in the mind by the strains of organ music properly rendered. And any thoughtful person who sings such a hymn as:

*"From ev'ry stormy wind that blows,
From ev'ry swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat,"*

cannot fail to come under the strange spell of it and yield himself to some extent to the emotional reaction it produces. The attitude of worship may thus be fostered by music.

The third consideration is that music has great value as a kindler of the whole emotional nature of man. It is popular today to deprecate the emotions, indeed to exercise them completely. But when emotion dies, the man dies. The emotions are absolutely essential if religion is to be passionate, and only passionate religion can long endure. Music has a strange power to penetrate the innermost recesses of the personality and arouse feelings which one might suppose could never be awakened.

It must be granted that there are some men who

perhaps are so constructed as to render them immune to the subtle appeal of music. Charles Lamb had a notorious disregard for instrumental music. Said he, "Words are something; but to be exposed to an endless battery of mere sounds, . . . to fill up sound with feeling, and strain ideas to keep pace with it; to gaze on empty frames, and be forced to make the pictures for yourself, these are faint shadows of what I have undergone from a series of the ablest executed pieces of this empty instrumental music." But Lamb was the exception that proves the rule. Most men can be counted on to respond to music. In religion, especially in times of revival effort, music has been successfully employed to rally the emotions to the support of the will; and many a man has been led, by the timely interposition of an invitation song, to yield to the truth and seek God.

Another thing concerning which much has been said relates to the character of our songs. In my discussion of this phase of the subject a bit of dogmatism may be pardoned. I was born and reared in Methodism; and although our affiliation with the Methodist church ceased when I was still quite young, I had nevertheless imbibed a certain fondness for the old-fashioned hymns. Professor John Wright Buckham recently confessed, in a humorous mood, that he was a Congregationalist with a leaning toward Christianity; and in a similar vein I must confess to being a Nazarene with a slant toward the hymns of old-fashioned Methodism.

Roughly speaking, it might be said that while there is nothing that *need* be said in favor of the old hymns of the church, it is equally true that there is nothing that *can possibly* be said in defense of many of the new songs that are so numerous among us today. It is difficult to classify rigidly the songs that we sing. But there seem to be three groups into which most of them can be gathered. There is the old-fashioned hymn, beautiful both for form and content; then we have the modern fast, jazzy type of song, of unhappy form and possessing little if any content; but between these two classes is a third, composed of a host of gospel songs which have blessed millions of hearts and will live as long as the church endures.

There is a great gulf fixed between the first two of the classes given above, an impassable gulf so great that, it might almost be said, appreciation of the one type makes forever impossible appreciation of the other. For one thing, the meter of the hymn verse is stately, correct and genuinely poetical. The literary worth of the lines themselves is very high. They are cast in a classical mold and will live for the same artistic reason that the works of Shakespeare, Milton, Tennyson, and Longfellow will endure.

But when one regards the contents of the old hymns of the church, one sees an even greater disparity. There is much that might be said here; but one criticism, it seems to me, is central. These old hymns are, for the most, Christocentric. They revolve around

the person and work of Jesus: His mission and message, His suffering and death, His triumphant resurrection, His glorious atonement, His shedding forth of the Holy Spirit. This is the pivotal thought in most of the old hymns. Christian experience, the glorious moods and tempers of the soul, and other things having to do with the heart life of the Christian, these enter in, but revolve around the person and work of Christ.

In contrast with this, one has to admit that the recent type of song is for the most part egocentric. It begins with an "I" and ends in the same way. Nowhere throughout its entire course does it get very far away from the human plane. In poetical quality it is to the hymn what the Mother Goose rhyme is to genuine poetry.

I am sensible of the force of a former editorial in the *HERALD OF HOLINESS* dealing with this very theme. Dr. Chapman there asserts that "the danger of the Wesleyan hymnology was the dominance of the doleful and the mournful." Its spirit was one of hungry-hearted longing rather than blessed possession and confident assurance. Taken all in all, it may be that the editor is fairly correct. But so far as the Wesleyan hymns which have survived in the holiness movement are concerned, the tone is a triumphant one, and would add to the blessing and spirit of any service in which they are used.

Dr. Chapman makes a splendid criticism, however, of the very danger which I have been suggesting above. "The danger of the hymnology of this new period," he says, "is that it will misinterpret the deep, abiding joy of the pentecostal experience in terms of 'jiggy' music and light words." This is exactly our danger. Not only are the light words to be deplored, but the tunes of many of our songs have been modified very greatly, it would seem, by the popular jazz spirit of modern times. Some kinds of music touch only the surface feeling of the spirit, feelings that are animal rather than spiritual. Genuine blessing and refreshing of soul come as a result of prayer, obedience, thought, reflection and meditation. And music which stirs the soul at any less cost than this must be regarded with suspicion.

I have not meant to imply that I regard the old-fashioned Wesleyan hymns as the only legitimate music for the church service. God has moved the hearts of men such as Sankey, Bliss, Oatman, Towner, Gabriel, and women such as Frances Ridley Havergal, Fannie Crosby, Mrs. C. H. Morris, and a host of other worthies, to write some gospel songs which are of such a character as will live on and on. These songs, together with the historic hymns of the church, are a priceless heritage of music for the church service. Hymns such as "Rescue the Perishing," "Revive us Again," "He Is Able to Deliver Thee," "My Savior's Love," "Standing On the Promises," and "I love To Tell the Story," these and many others can never die.

Songs of this character are conducive to a spirit of worship and produce within one a recreation which is at once reverent and joyful. They touch the emotions; but not purely surface emotions which when stimulated produce merely an emotional spree; they are rather the emotions which have in custody the heart and will, and lead one to devotion and heroic service for Christ the Lord.

There is much to be said for special music in the church service, although special music is perhaps the least distinctly worshipful of all our church music. In music of this character the active participation is restricted to one person, or at most, a few. The congregation settles back to listen to the performance. It wonders what the song will be, the element of surprise figures largely in it; and this might at times be dissipating to the spirit of worship. The success of special singing depends quite as much on the attitude of the listeners as upon the spirit and proficiency of

the singer. An audience that enters into the spirit of the special song, thinks through the thought of the selection, and looks the singer in the eye, can aid materially in making such a song a definite contribution to any meeting. In spite of its possible drawbacks, I believe our services are immeasurably poorer when good singing is lacking.

After all, the songs that men and women sing themselves, and especially the old songs which carry their hearts back to childhood—these are the songs which draw the soul closest to God and have in them quickening power. Let us have more of these songs in our church services, and we shall have services that are deeper in their appeal and more lasting in their results. In the noble words of Paul, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

THE DEVELOPMENT OF SIN THROUGH PHYSICAL DESIRES

By W. G. Bennett

ARTICLE FOUR

THE other stream that issues from this corrupt fountain may be denominated "physical." Sin first found its entrance to the human heart through a physical desire which, in its proper place or under proper control, was perfectly legitimate. There are two desires which are purely physical, food and drink, and sex. The first is necessary to sustain the body, and the second for the propagation of the race. These are common to all animate life. In brute creatures they are controlled by instinct; in man they are to be controlled and regulated by intelligence. These desires through which Satan found approach to the human hearts of the first pair are rendered much more approachable to Satan by the fall of man; and, in many cases, man's resistance has been weakened by evil habits of his own making and by those of his ancestry. Carnality does not inhere in these desires; but operates through and enslaves them.

James describes the genesis of sin through these desires when he says, "But every man is tempted, when he is drawn away of his own lust [margin, desire], and enticed. Then when lust [desire] hath conceived, it bringeth forth sin: and sin, when it is finished [results in violated law], bringeth forth death." Paul describes those who have controlled tendencies to sin, when he says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh." Here, the flesh is not merely physical desire, but physical desire depraved by sin. This does not describe the sinner, for the entire nature of the sinner is bent in one direction. Neither does this describe the sanctified, for his nature is all bent toward righteousness, though he must still control physical appetites. This scripture describes a dual man. Here you have a Dr. Jekyll and Mr. Hyde;

and sooner or later one of these natures must predominate. We repeat, carnality operates through physical desire. "Now the works of the flesh . . . are these: Adultery, fornication, uncleanness, lasciviousness, . . . murders, drunkenness, revellings." Notice that I am dwelling with manifestations of carnality that are physical. No justified man is guilty of these sins, but every unsanctified man has the seed of all of these sins, and more, hidden away in his inner being.

We will now notice carnality turned loose. Any beast of the field may safely follow his nature, assured that it will lead him right; but any man who follows unbridled appetites will destroy himself; and, under civilization, will land at the gallows, the penitentiary or the insane asylum. Our modern philosophers who tell us that all man needs is a chance to express himself ought to be expressed or shipped some other way to the land of fooldom. They may be acquainted with books but they are strangers to human society. The glutton, the drunkard, the libertine, the dope fiend, the wife-beater, the fighting bully, the oppressor, the autocrat, the thief, the liar, the murderer, the adulterer, the sodomite, all are expressing themselves to the measure of unbridled appetite to which they can go and escape the clutches of the civil law; and some of them go farther and fill our penitentiaries, our reformatories, and asylums. This is something for those who teach the evolution of the race to think about.

All history verifies the statement that man, left to himself, degenerates. Every step forward that the race has made during its history has been the result of the work of prophets and reformers who have called society to repentance for the past and reformation for the future; that required self-restraint for those who would submit themselves to it, and legal restraint for the

insubordinate. When the devil inoculated the human race with the virus of sin he made a master stroke. I suppose Satan does tempt sinners to awful deeds of cruelty and lecherous vileness; but most of his time and effort and some of his most cunning devices are directed to the work of deceiving and leading captive sanctified men and women. Christians who still have the carnal mind and sinners in whom carnality holds undisputed sway need very little attention from the devil. Oh, this fountain of corruption! Oh, this tragedy of human sin! Oh, this corrupt tree that brings forth corrupt fruit! When will the ministry awake to see that the only hope of the human race is to find a cure for this awful malady? This fleshly stream flowing out from the fountain head of carnality, this trail of unbridled appetite, has been strewn with dead carcasses, stained with human blood, piled with human carnage, for six thousand years. And yet philosophers and even Christian ministers have been trying to reform the human race without touching the real need of humanity. "Blind leaders of the blind."

Follow down this stream and you will find the dead carcasses of the antediluvians, whose heroes were the great giants and who exalted physical force and brute strength above the intellectual and spiritual faculties of man, just as our cultured twentieth century people are doing. For, remember, we said these two streams, the intellectual and physical, converge into one awful stream of corruption and beastliness. The athletes, the swimmers, the prize fighters, the champion football and baseball players, these men of brute strength, are the heroes of the twentieth century folks, just as they were with the men that lived before the flood. And, remember, with this crowd the lecherous libertine is always a boon companion. Again, follow this stream and you will find ancient Egypt, first with its arts and civilization and then with its beastly idolatry and accompanying licentiousness, and finally its ruin. Follow it farther and you will find Babylon, Belshazzar and his courtiers and concubines in a licentious feast, and then the fall of Babylon¹. Follow it and you find first, Roman militarism and law; then, Roman athletics; then Roman gluttony; then Roman cruelty and licentiousness; and then Roman ruin and wreck.

These two streams, the philosophical and physical, have now flowed together in the one black current of damnable, awful sin and corruption. Listen to Paul's description in the third chapter of Romans. "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

And you that talk about lifting the human race by culture, education and inspirational methods, remember, Paul's description of the human race is as accurate and applicable now as when he penned the lines of this awful word picture, or else the daily newspapers slander the human race. Catalog the crimes noted on the first page of your daily for a week hand-running, and you will find that newspaper men's reports of humanity agree accurately with the apostle Paul.

Sin is a vampire that will suck every drop of moral blood from the veins of humanity. Sin is a fiend that will bind every victim and cast him into hell. If one were to empty a hogshead of emetic into hell, it could not vomit out a blacker race of devils than sin will finally produce. Were one to gather up the serpents of earth, confine the boa constrictors, the rattlers, the vipers, the adders, the cobras, in one deep, dark valley, one could not make a fouler habitation than men, unrestrained, will finally make for themselves.

Oh, the folly of this generation in their efforts to cope with human sins, and to master human problems, while they reject divine revelation, deny human sin, and repudiate the atoning blood of Jesus, which is the only remedy that can cure this awful malady of the human heart.

A WORLD REVIVAL OR A WORLD WAR?

By REV. ROBERT L. SELLE, D. D.

What meaneth the bleating of sheep and the lowing of cattle of discontent in the industrial, financial, social and religious centers of the world? We are evidently on the eve of a world-wide upheaval of some character which will make the whole world better or worse. Many are looking for a world war during which the major part of the human family will be killed by explosives from the air; and many others are looking for a world revival of the Bible pentecostal type during which men will become brothers by the grace of God, and Golden Rule principles of living will be adopted everywhere. Chaos or Christ. Many devout people believe that the clock of time is about ready to strike the hour for a world change which will be the greatest since Adam and Eve were driven from the Garden of Eden by sin. What shall it be? Barabbas or Christ, everywhere?

Both conditions are doing their utmost for the ascendancy and the human family is groaning in the balance while awaiting breathlessly the final decision. A world revival will avert a world war.

If, then, a world revival would avert a world war, it is easy to see what the church and the state unitedly should be doing in the interest of the human family making a brotherhood with hatred eliminated; murder and immorality abolished by the grace of God and all people loving and trusting each other as if sin had never been in the world. That is what our Christ can do and will do if given an adequate chance.

ROGERS, ARKANSAS

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Four

PART ONE. OUR DAILY BREAD FROM THE WORD *A Chapter a Day and a Thought a Day to Meditate Upon*

First Day—Matt. 22. "What think ye of Christ?" Jesus' own question about Himself. He would know what you think about Him. Have you told Him?

Second Day—Matt. 23. "One is your Master" (23:8). We may have many friends and brethren, but only one is your Master. Let it be Christ.

Third Day—Matt. 24. "Watch therefore: for ye know not what hour your Lord doth come." Constant readiness means eternal safety.

Fourth Day—Matt. 25. "Lord when saw we thee?" (25:44). Do you see Jesus when you see those in need?

Fifth Day—Matt. 26. "Take, eat; this is my body" (26:26). The offering was given freely and must be accepted just as freely.

Sixth Day—Matt. 27. "What shall I do then with Jesus?" (27:22). Pilate's question is a universal question.

Seventh Day—Matt. 28. "As they went . . . behold, Jesus met them" (28:9). By following duty they meet Christ.

PART TWO. THE PARABLE OF THE WHEAT AND TARES GROWING

In this parable we have a field prepared and the husbandman sows the field with good seed. Before the wheat came up an enemy comes in the nighttime and sows the field over again with tares. After his evil work is discovered the servants ask if they are to go and gather them up. He says, "Nay; lest while ye gather up the tares, ye root up the wheat also. Let both grow together until the harvest; then gather the tares in bundles and burn them; but gather the wheat into the barn."

Jesus interprets the field as the world, the good seed as the children of God, the tares as the children of the wicked one and the enemy as the devil. The harvest represents the end of the world and the reapers are the angels.

The Field Is the World.

In God's field He has planted the good seed in the hearts of His own but Satan also is planting the evil. Here is a mixed multitude, the wheat and the tares, the flowers of paradise and the weeds of the world, the poisonous plants of the fallen race and the fragrant, beautiful plants of the kingdom of heaven. Side by

side we find the children of the kingdom and the children of the wicked one.

The Enemy Came and Sowed Tares Among the Wheat.

Whence came the tares, the children of the wicked one? While men slept the enemy came and sowed the seed. Our lack of watchfulness is Satan's opportunity. Error and vice spring up like weeds in a neglected field. The Scripture enjoins upon us the responsibility of vigilance. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." "Blessed are those servants whom the Lord when he cometh shall find watching." There is a malignant and powerful agent working for the destruction of all good. As soon as the truth begins to find access to the hearts of men Satan has some falsehood to bring to their attention and tares to sow.

Then Appeared the Tares Also.

The work of the enemy did not appear for some time. But when the blade was sprung up and had brought forth fruit the tares appeared also. The work of the enemy is done so stealthily that it is not known until the tares spring up. The tares look so like the wheat that they are not recognized until too late. The only way to keep the tares from growing is to keep the seed from being sown.

Sir, Didst Thou Not Sow Good Seed in Thy Field?

The answer was implied. The servants knew that the master sowed good seed. But they were puzzled about the mixture. What is the source of all the evil about us? An enemy hath done this. Where God has been working there has the enemy come also with evil tares.

Wilt Thou Then That We Go and Gather Them Up?

What can be done about the trouble? The tares will hinder the wheat. Surely they should be rooted out. As we look out over the harvest field we see how great is the harvest of the tares. It almost seems that all is developing into the tares. So little wheat is seen that it seems that almost all the wheat is crowded out. So few good seeds seem to be growing. Would it not be just as well to give up the harvest and let it go? The question was hardly asked sincerely. For the task would be a hopeless one. But the servants were anxious to do something.

Let Both Grow Together Until the Harvest.

We need not expect to find it any otherwise. Good and evil will be growing together until the angel reapers come and make the separation. Among the twelve was Judas, in the church at Samaria was a Simon Magus, in the church at Pergamos were those who held the doctrine of Balaam and on through the Church from the days of the apostles to the present day both evil and good are found. Everywhere God is working Satan is working also. We are not able to separate the evil from the good.

Jesus did not mean to teach in this parable that the

church should not exercise discipline when it was necessary. Paul advised that an offender be cast out of the church until he learned to live right after he had repented. Then they should take him back into fellowship. After we have done the best that we can to keep the church clean and pure evil will creep in.

Man is incapable of executing judgment upon sin. And again the good might be pulled up with the evil. God is able to work a miracle and as Augustine says, "Make the tares to become wheat."

WHAT THIS PARABLE TEACHES ME

That the children of God and the children of the devil will be in the world and even in the Church will appear evil until the end. And then the evil will be punished with fire.

That while we are not able to keep all evil out of the world or the Church now, the time is coming when God will make a complete separation.

That evil may go unpunished now but it will be brought to justice in the end.

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

It is told of one of the world's greatest literary men how in the streams of Scotland he sought diversion by fishing. With patent pole and complete outfit of a most expensive kind he started out. After several hours of effort without even a bite, he met a green country lad with only a switch for a pole and a bent pin for a hook—but he had a very long line of desirable fish. The man inquired, "Why is it, lad, that I can't catch any fish?" The boy replied, "Because you don't keep yourself out of sight." This works well for trout fishing and better still for fishing for Christ. The successful fisher of men is hid behind the cross of Jesus, and all that men can see is the Savior of the world. In the flaming messages of Moody one saw but Jesus. When the eloquent Talmage, with words that were enticing, spoke of the glory of redemption, it was but the one "that spake as never man spake." When the great Spurgeon stood behind the sacred desk he poured out his messages as one sent from God. Dealing not with trivial matters but with the value of souls outshining the planets, when Wesley preached every word pointed to the one who said, "Come unto me." This is the true secret of successful fishing. Let me see Jesus and they will desire Him, but should they see our worldly wise veneer, or catch the words dripping with literary honey for effect, ah, they, like fish, swim on down the stream. Then may we as John point men to the Lamb of God.

One has recently pointed out that when the Magi came to see Jesus, they had to cross the desert to do so. Across the desert—how great was their reward. But many a man never sees the Lord of glory because he is unwilling to sacrifice to see Him. He loves the heat of sin's desert, the burning sands that shift to cover even the footsteps that he might hope would remain for the future, more than he loves the touch of our Lord. Many a one fails to see the more priceless worth of one glimpse of Jesus as comparable to the trashy, fleeting vanities of earth. "Vanity of vanities." This is the heart cry of those who have tasted of their empty inanity. Pay the price and see the Master and all life, even though hid in some unknown place or covered by clouds that veil thee from fame, will scintillate with the beauty of the Lord.

It is said that one of Beethoven's most famous concertos was suggested to him as he heard repeated knocks in the stillness of

the night. This concerto begins with four soft taps of the drum—which here is raised to the rare dignity of a solo instrument. Again and again 'midst the muffled rush of the violin's melody, and the bolder staccato notes of the horns, these four beats are heard throughout the music, making a wonderful effect. Four beats, that is all, but from those four beats are woven a symphony—that had touched the master's ear! "Knock, knock, knock, knock!" Jesus said, "Knock and it shall be opened to you." Four beats that's all—but four beats open up the grandest avenues that lead from earth to the realms of glory and eternity—but four beats unlock the storehouse treasures of heaven to the soul. Then, soul, knock away! A Bunyan knocked—"Pilgrim's Progress" was born. Paul knocked, and the apostle to the Gentiles stepped forth. Savonarola rapped, and the city of Florence was formally dedicated to the kingship of Christ. A wee lad knocked, and the heart of Africa was laid bare for the prayers of the Christian world. A drunkard knocked, and Sam Hadley rushed in. Knock on, and the heavens will open! Knock away until the Master releases the spiritual forces of His kingdom to you!

"A sculptor may take a piece of rough marble and work from it a figure of the Madonna; but it is still nothing but marble and lifeless. A carver may take a piece of wood and work out of it a scene of feasting; but it is still wood, and insensible. A watch-cleaner may take a watch, the main-spring of which is broken; he may clean it thoroughly; but the main-spring is not rectified and it will be as useless for going and time-telling as before. A poor man may clothe himself in the garb of a monarch; but he is still a poor man. A leper may cover his spots with his garments; but he is still a leper. So the sinner may reform in all the externals of his life so that he shall attain the moral finery of Saul of Tarsus, or Nicodemus, a master in Israel, but, except he be born again from above, he cannot see the kingdom of God."—BATES.

CHOICE WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Bombs that explode and emit smoke and flame visible long distances have been invented by Swedish engineers to enable crews of submarines that are disabled under water to signal their location.

Before the World War immigration into the United States was about 1,000,000 a year. Today the number is restricted to approximately 150,000.

One pound of tin can be rolled out into 18,000 square inches of tin foil.

For carrying mail at a speed of 225 miles an hour two French engineers have designed stream line shuttles to run on tracks suspended in the air similar to high tension lines.

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psa'm 121:1).

No voice of prayer to Thee can rise,
But swift as light Thy love replies;
Not always what we ask, indeed,
But, O most Kind! what most we need.

—H. M. KIMBALL.

A plan is under consideration for making the Congo River navigable from Matadi to Kinshasa by the construction of seven dams and accompanying power plants.

The fastest known living creature, a South African fly, has a speed that could take it around the world in about 17 hours.

Of the 29 Presidents of the United States, it is recorded that 16 have been of English ancestry, 5 of Scottish, 2 of Scottish-

Irish, 2 of Irish, 2 of Dutch, 1 of Scottish-Irish-Dutch, and 1 of Welsh descent.

Tin was imported from Cornwall, England, into Italy immediately after the invasion of Britain by the Romans.

Majestic in its towering rigidity, the largest dock gate in the world swings open to admit an ocean liner. It is the most impressive feature of the new \$35,000,000 Gladstone Dock, pride of Liverpool, England. Five hundred tons of steel, propelled by unseen machinery, recede silently and smoothly on massive bearings before the incoming vessel.

Every contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing. So, walking on earth, we may be in heaven; the ill tempers of others, the slights and rudenesses of the world, ill health, the daily accidents with which God has mercifully strewn our paths, instead of ruffling or disturbing our peace, may cause His peace to be shed abroad in our hearts abundantly.—E. B. PUSEY.

In 1789, when George Washington was inaugurated as first President of the United States, there were about 3,000,000 people in the entire land and today there are approximately 120,000,000.

A silkworm winds about itself from 800 to 1,200 yards of silk in making its cocoon. The silken filament is so fine that it would take about 1,200 of them placed side by side to make an inch.

The Canadian Pacific Railway is believed to have the largest passenger engine in the British empire, with a horsepower of approximately 3,685. It has eight driving wheels 75 inches in diameter.

With an annual production of more than 200,000 tons, Spain's mines yield about one-half of the lead mined in Europe.

The metric system of weights and measures has been adopted as the sole standard in Greece.

Airways in the United States equipped for night flying totaled 7,698 miles on June 30, 1928, while there are 4,000 additional miles scheduled to be equipped in the fiscal year of 1929, according to figures just made public by the Aeronautics Branch of the Department of Commerce. On the 7,698 miles of airways there are 1,284 electric and acetylene beacons and 256 intermediate fields.

Among other aids to aerial navigation now maintained, according to the department, are forty-one upper-air meteorological stations, chiefly at airports, five municipal mooring masts, and three radio beacons on the transcontinental airway.

A LETTER FROM BROTHER BUCK

After I read the pages of the *HERALD OF HOLINESS* carefully, I noticed the same lack as about all the rest of the religious papers—there is silence on the awful curse of cigarettes. I can hear enough talk about knee caps and shin bones and short skirts and bobbed hair, which should be corrected by parents, and not be made a hobby from the pulpit.

I saw a church paper that gave careful statistics on coffee, chewing gum, face powder, and even how much is spent for perfume—but not a word about cigarettes. I investigated and found the editor a humpbacked, pug-nosed, yellow-skinned user of cigarettes himself.

Now let us look at the figures from Washington, D. C. In 1925 we sent 370,000 young men to an early grave—died with hemorrhages of the lungs, and 52,000 to the insane asylum in twelve months. Last week's report from Washington, Sept. 12, 1928, shows that American smokers consumed 98,000,000,-

000 cigarettes and 399,000,000 pounds of smoking tobacco and 6,495,000,000 cigars. Some idea of this can be formed from the fact that these cigarettes placed end to end would form a line 3,089,500 miles or long enough to girdle the world 123 times with several hundred miles to spare. The rate of cigar consumption was 186,450 for every day of last year.

No wonder that one of the cigarette inventors said that he had three things in his life to regret, first, that he did not become a Christian; second, that he did not marry and raise a family; and third and saddest of all, that he ever invented the American cigarette. This is the testimony of Colonel Ginter.

Preachers, Sunday school superintendents, teachers, doctors, business men in all stages of life, even women, smoke. And men can stand on the campmeeting platform and preach and sweat and tell the mixed congregation that they are damning preachers and sending men to hell by the thousands by short dresses. Well, if I were a holiness preacher and did not have any more principle, I would go and examine 1 Thess. 3:3 and get enough sanctification that I could do like Joseph in Egypt. It makes my heart sick when the standard of holiness is lowered. Oh, for the return of the old-fashioned holiness preaching like Inskip, John Thompson, Phebe Palmer, Stephen Merritt and others did. Talk about the land that flows with milk and honey! In those days when the people got the blessing the diamonds were laid on the altar for the missionary cause. The holiness evangelist did not pay fifty dollars for a pet dog with consecrated money from the holiness people.

I see only two ways out of this predicament. Either preach the gospel that will melt the hearts of the people, and rebuke the sin that damns and ruins body and mind; or do like the old Dunkards, start a dress factory of our own, and bring our women back into bondage and let men dictate and tell them what to wear. Adopt the Hindu plan. If you brethren want to rebuke sin, take in the whole catalog. Do not dodge the sin that ruins mind and body.

I am still catching fish on the hallelujah line.

A. D. BUCK, Reading, Pa.

THE CHURCH OF THE NAZARENE

By R. H. M. WATSON

The Church of the Nazarene, like all other great movements, came in response to a great need. The doctrine of holiness was preached, and the experience sought and found by thousands of the very best people in the churches, which brought on discussion and debate. This led, little by little, to an elimination of the holiness people from the membership of many of the churches, and, as a consequence, the formation of various organizations for worship and Christian work.

The coming of the Church of the Nazarene with its strong and cultured leadership, its schools and colleges, its safeguarding against compromise on one side and fanaticism on the other, affording a home for these heroic people, who, having been blessed, were a blessing to the world.

The church has accomplished much in the last few years, indeed, its strength on the foreign field in proportion to its constituency at home is nothing short of marvelous. Greater effort in home missionary work in order to strengthen the church at home has now become a necessity. The success of home missions with the limited means at hand, is a tribute to our faithful General Superintendents who have had supervision of this work. It is my opinion, therefore, that our primary need now is not an increase in machinery, but more funds with which to operate.

The more the people of our country come to understand the Church of the Nazarene, the more kindly they feel toward it. There is no power on earth now that can check the growth of the church, except that of her own people, by courting the world and compromising with its children. We have fought a good fight. Our presence is now recognized and the enemy is retreating. Let us not change our tactics on the eve of greater victories.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter here in Berkeley, California, but we are not through with the convention until Sunday, the 13th. Today I want to talk to you on the subject of prayer. I have just read a beautiful letter from my son Timothy, or the Rev. J. W. Montgomery, the wide awake young District Superintendent of the Northern Indiana District. At the time of his first election to that noble office, he was the youngest District Superintendent that had ever been elected in the Church of the Nazarene and to say that he has made good is simply putting it tame. He is just about a double success and then some but here is what he is writing about and it is of great importance to the Church of the Nazarene throughout our entire connection. That is: let every District Superintendent take it up with his pastors, and put on a month of prayer, say each night to meet and pray for at least one hour.

Now, beloved, as sure as we will go into this thing by prayer we will win out in the best shape of anything that we have ever undertaken. We all know that the whole of any church is in the life of prayer in that denomination and we also know that our church as well as all others is about the weakest at that point. Now, beloved, just think of seventy-five thousand Nazarenes meeting each night to pray for one full hour. We often think that we can't succeed at certain things because of the lack of finances, but think of the greatest and biggest and best job that was ever undertaken by our great people and no money needed at all above a few dollars to pay for the light and some coal and yet it will do more to solve our problems than anything that we have ever undertaken in our lives. We have had times of special revivals and we must keep up that part of it but we all know that after all every revival is hinged on the prayer life of the church. We all know of some revivals that cost the church several hundred dollars and but very little was accomplished because of the low condition of the prayer life of the church.

Well, thank the Lord, here is an opportunity for every church to co-operate with all the other churches and but very little money needed and no evangelist to support and no big advertising bills to pay. The glory will be coming down and saints praying the heaven open and then sinners will be converted and backsliders will be reclaimed and believers will be sanctified, and you will find that on the regular Sunday morning the crowds and the offerings will about double up in thirty days. We have hundreds of churches where our fine boys are preaching to fifty and seventy-five people in the

regular Sunday morning service that will be built up to twice that amount of people and the offerings will pick up until they will hardly know their own crowds.

One of our great District Superintendents has suggested that April be the month, and that might be a good idea, but this might hinder some district. They may have a number of revivals on and it might be better for some of them to enter into the battle of prayer at once. February might suit some district better than April and for some others March might be better. Brother Montgomery writes me that some of his churches have already put in the month and there are some places where they had been preaching to fifty or sixty on Sundays, before the month's prayer was over they had as many as two hundred out to prayer-meeting, so you see that after all prayer surely does change things and at such a small cost and such a large income. It does seem to me that every pastor in the connection will be only too glad to join in.

The dear Lord speaks of the prayers of the saints as being so precious to him that they are gathered up and put in bottles. There is no place where the Bible speaks of the great sermons of the great preachers being placed in bottles, but the tears of the saints and the prayers of the saints are so precious that they are bottled. So let's all give the Lord one more chance to see if He won't come to

our rescue and help us. We must have faith for revivals and then faith for money to send back to the foreign fields the missionaries that are now ready to go and have been waiting so long. And then scores of as fine young men and women as walk the earth are now ready to start, but the treasury of the church is about empty and we are not burdened for the lost as we should be.

Well, I never will be satisfied until we give the prayer life and campaign its real place in our church and our connection. Brother Frank B. Smith on the Northern California District tells me that some of the churches on his district have already gotten under the burden and started in on the month of prayer and some of them got so interested that they met each night for two or three months. That is our hope—we must pray the thing through. We can do it and no make believe about the matter. We can pray the heavens down and bring on a revival that will bring tens of thousands of precious souls into the kingdom of the Lord Jesus Christ and in so doing we will build up our churches as no other way or plan could do the work. And by a great revival we can build up our church membership and bring into the church new, fresh blood and new missionary zeal and a greater determination to raise more missionary money.

Now, one thing that has been hard on us in the last few years, at every point almost where we had a school we were so heavily in debt that we were pulling until we saw the stars, but, thank the Lord, our great school burdens have been lifted and at almost every point. And now we ought to rise up in our God-given power and put in a month of prayer and then give God a love offering of such a quantity that we could send out twenty-five or thirty or maybe forty of our waiting missionaries, that are now past due to be back in the foreign fields. And the hope of every one of our problems is in that peculiar something that we call prayer. If we will, God will, and if we won't then God can't, so it is not a burden to pray but a holy delight.

So here are just about the facts in the case: Everybody prays some, the sinner prays when he feels that he is in danger and the converted prays because he feels that it is his duty and the sanctified man prays because it is a delight to him to pray. So let's give them the best opportunity of their lives and let every District Superintendent that reads this notice and believes that it would be a blessing to his district and the church at large, sit down and write to Brother J. W. Montgomery at Ft. Wayne, Indiana, and tell him that you are in favor of putting on a month of prayer for your district and the church at large. May heaven smile on the Good Samaritans.

In love,
UNCLE BUDDIE.

ROBINSON AND MESSER ON THE NORTHERN CALIFORNIA DISTRICT

In Interest of Home Missions and Herald of Holiness

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

How few of God's people fast these days! Long has it been the custom of those in close touch with the Master, faithfully to observe the omission of one, two or three meals a week. Our Lord Jesus himself inculcated this, saying, "When the Bridegroom shall be taken from them, *then shall they fast*" (Matt. 9:15). Well, He's now absent in heaven, hence we ought to be at it. His statement also in the Sermon on the Mount is practically equivalent to a command, when He says, "*But thou, when thou fastest, anoint thy head and wash thy face.*" He also declares (Matt. 17:21) that there was a certain kind of stubborn demon, the presence of which gave those whom it inhabited, strange sort of fits, that could be cast out only by fasting. Jesus also stated that our piety must exceed that of the Pharisees, if we would enter the kingdom, and we learn that this Jewish sect fasted twice a week. Ah, reader, does our refusal to fast at all look like exceeding the Pharisees? The prophet Ezra proclaimed a fast (Ezra 8:21-23) and was signally blessed of God. Daniel observed a partial fast for three weeks (Dan. 10:2, 3) and was most amazingly approved by angels. Joel declares (Joel 2:15-18) that if we "sanctify a fast" and "weep between the porch and the altar," that "then will the Lord be jealous for his land, and pity his people." It was while the church fasted (Acts 13:2, 3) that the Holy Ghost called Paul and Barnabas as His great missionaries. It was after they "fasted and prayed" that they sent them away. The early Christians fasted often and in twenty-five years from the ascension of Jesus had planted full salvation in every portion of the then known world. The reformers under Luther, Calvin and Knox fasted sometimes for days, and the gospel spread like fire in the dry woods. The Quakers under Fox practiced fasting and were so filled with the power of the Spirit that they cheerfully filled half the jails of England. The Methodists under Wesley practiced fasting regularly and generated the greatest revival since St. Paul's day. The holiness movement of the '60s, '70s and '80s, fasted faithfully and revived again the wonders of Pentecost. Churches won hundreds of souls, campmeetings blazed with power, and wandering evangelists carried the fire over the land. Deny it, who will, the cheerful willingness to fast for His sake, carried with it the blessing of God. *Every Nazarene who neglects it hurts his own soul.* Every preacher who avoids it omits a heaven-inculcated, Jehovah-blessed means of grace. What? Do you say you can't fast one meal a week, and survive, when twenty million Hindus have but one meal a day! Better admit frankly that you love your stomach more than you love the commands of God, and would rather have your fill of pleasant food than to win souls to Jesus Christ. Pathetically

our Lord uttered gentle rebuke to the sleeping apostles in Gethsemane, saying, while crimsoned sweat bedewed His holy face, "What, could ye not watch with me one little hour?" So He might say to the holiness people today, "*What, could ye not fast for me one little meal?*" Ah, reader, do we love our bread, meat and vegetables more than the Master's approval and the salvation of souls? Answer before God!

There is no holiness outside of the blood of Jesus Christ, but His blood cleanseth from all sin and keeps saved by the indwelling of the Spirit. The one who consecrates to Him entirely and trusts Him fully for full deliverance from sin, finds him mighty to save and keep.

If we refuse to treat people as our enemies we have the best possible chance of winning them to be our friends—GORE.

This thing of urging seekers after entire sanctification to take it by faith and go to professing the blessing without any consciousness of change, or witness of the Spirit, or assurance from God that the consecration is accepted, or the faith genuine, is a dangerous method of instruction. Why not follow the example of the early disciples, wait and pray until the fire falls?

STAMPS, STAMPS, OLD STAMPS, CANCELLED STAMPS!

Do you know that you can get money, good, clean, new money, in return for old stamps—postage stamps? Yes, old stamps, new stamps, used stamps, foreign stamps, any kind of stamps. Just save and send them to Rev. H. N. Haas, Jamestown, No. Dak. He can dispose of them in return for good, crisp new U. S. bills. *He sends all such money to the foreign mission cause.* Let's keep him deluged with stamps! Let's swamp him with a snow-storm of them! Let's send so many he will be compelled to hire a cheap boy to shovel him out from under them! *All at it, and always at it and Brother Haas will be snowed under!*

Read his last year's report. Over a hundred good dollars for worthless stamps. Save some. Send some. Don't forget. Make it at least two hundred in 1929.

I herewith report the receipts of money from the sale of cancelled postage stamps. This report should appear in The Other Sheep for the benefit of those that contributed cancelled stamps for missions.

This year's report is as follows:

Miscellaneous	\$ 20
British West Indies	2.25
Africa	3.00
Guatemala	3.00
Peru	3.75

Virgin Islands	4.00
China	8.20
Mrs. John T. Benson, General Treasurer of the W. F. M. S.	24.70
M. Lunn, General Treasurer	55.80

Total \$104.90
H. N. HAAS, Jamestown, N. D.

WHO'LL BE THE NEXT?

Recently the Department of Foreign Missions received a New Year's offer of \$500 toward an automobile for Brother and Sister L. C. Ferree, our Nazarene missionaries in Johannesburg, South Africa, for use in mine visitation. We published this noble offer in the HERALD OF HOLINESS, asking for donations toward the balance, viz., \$300 needed to purchase a car.

We have just received the first \$100 of the missing \$300. It came from a good Kansas brother.

We need \$200 more.

Who'll be the next?

Don't keep those devoted people walking long distances in the hot sun, while you ride in comfort in the homeland.

Have a heart!

Mail your check today!

J. G. MORRISON,
Missionary Secretary,
2923 Troost Ave., Kansas City, Mo.

THE FUGES ARRIVE IN AFRICA

After thirty-four days at sea we arrived in Durban on the steamship *Balmoral Castle*, all well; went to board at the Missionary Home, and after the evening meal we looked over the papers and found among them to our surprise the HERALD OF HOLINESS, some copies we had not seen.

We were eager to know what was on the move in spiritual life, so read articles from our General Superintendents and Dr. Morrison's missionary comments. All were inspiring.

On the third day after our arrival the old home was ready for us. We took our baggage to begin home making. The next thing was to visit a neighbor. Immediately she promised us help, sent dishes, sugar and cake and milk and a bundle of bedclothes and pillows to aid us in our empty house.

Our first rest was on our steamer trunks, which a good soldier of Christ always enjoys. Then how to make a fire; we gathered old bricks, built a fireplace outside, bought a kettle and sauce pan and our first meal was cornmeal porridge. Our window curtains were newspapers for over a week. Our goods are still on the way.

God is blessing and we are believing Him to open the way with our efforts for a great work. Pray for us.—Azalea J. Fuge.

THE SUNDAY SCHOOL

SUNDAY SCHOOL LESSON

For February 3, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Holy Scriptures.

LESSON TEXT: Psalm 19:7-14; 2 Tim. 3:14-17.

GOLDEN TEXT: *Open thou mine eyes, that I may behold wondrous things out of thy law* (Psalm 119:18).

THE Holy Scriptures" is the subject given for this lesson, hence we are to consider these sacred writings not merely as such, but really as a body of holy literature. Our Bible, strictly speaking, is not a book, but a library of brief writings, which must be studied under the guidance of the Holy Spirit in order to understand and receive the divine communication they are intended to convey to the hearts of men.

The proof that this collection of literature is the Word of God is that it possesses the qualities and powers that belong to such a Word. It is true; and being true, it appeals to our sense of the truth, and approves itself to us. The truth that the Bible conveys being of the highest order, it illuminates the minds that speak it to high and lofty expression, and the minds that receive it, to respond to its greatness. But above all, being moral and spiritual truth coming from God himself, it is an instrument by which the Spirit quickens those who are "dead in trespasses and sins," and imparts spiritual life to men.

The Bible is adapted to all peoples in every age and condition. There is not a need, not an emergency and never has been, nor can there ever be, that the Bible does not meet the difficulty and fill every requirement, whether in the life of child or saint, if it is properly considered and relied upon. It is God's revelation. His Word to men who need help and comfort and it rings true under all circumstances. This cannot be said of any other book. God wants us to rely on His promises and trust His Word and practice His precepts daily.

In the first part of this lesson we hear David extolling the law of God and placing such a value upon it as could not be given to any other writings. He says they are perfect, converting the soul. One cannot read and follow God's Word without becoming changed in heart and life, for the Holy Spirit who inspired the Word will convict the unsaved one of his need, and the entrance of God's Word brings light and gives understanding unto the simple.

David sings still further of this wonderful Book of God when he speaks of His statutes and commandments and their effect upon men. But they must be saved men, men who through the study of God's law have been converted, for only converted people rejoice in the precepts of

God and will walk in the light of His commandments.

We notice how David uses the various standards of earthly values to teach us the value of the holy Scriptures. Gold is and has ever been highly prized but God's words are more desirable than that precious metal. We might ask why this is so. Because gold is an earthly standard of values and however much we may need it and use it in this world it will not pass on the counters of heaven. We need a righteousness as enduring as the ages, not to be discounted in this life nor the life that is to come.

Honey is the standard of sweetness but belongs to the sweets of earth and however pleasing the taste to our spiritual appetites, when we taste of divine truth we find it sweeter to our spiritual appetite than honey and the honeycomb are to us naturally. "O taste and see that the Lord is good: blessed is the man that trusteth in him." The sweetest of all earthly sweets are not to be compared, as a satisfaction to our taste of God's goodness.

When we turn to the second part of our lesson we are reminded of God's plan for His people. It was one of His most solemn commands to His people that their children should be taught the Scriptures in the home. The holy Scriptures were to be a theme of conversation at all times. It would seem that family worship morning and evening was in the mind of God when He gave command to talk on the Scriptures—"when thou liest down and when thou risest up." This is a solemn obligation laid upon parenthood to study the Word in the home. The promise of prosperity and the continuous presence of the Lord to all who would so train their children accompanied these instructions.

All through Hebrew history even the darkest times, we find there were those who adhered to these instructions and they proved to be the saviors of the nation. Such a character was Hannah in the days of the Judges and Jochebed in the dark times of Egyptian bondage. Jewish children began to read the law at five years of age, and were permitted to enter into discussion at the age of twelve.

Paul found in his spiritual son Timothy one who had been well trained, and we are deeply impressed with the advantage this young convert had over those who were just as thoroughly converted as he, but who lacked the early instruction in the holy Scriptures.

No matter how early our children may begin a study of the Bible, they cannot in the longest life acquire a full knowledge of its contents. The earlier one begins and the more arduously he digs into its truth, the richer he will find the veins of ore.

The Scriptures were given for an im-

portant reason, we are told. There is doctrine for those who need such instruction; there is reproof for those who are in sin; there is correction for those who should be set right; and there is holy teachings in the paths of righteousness. All of this is given that the minister may be equipped for his great work as a spiritual guide of men.

DISTRICT CHAIRMAN LIST

J. J. Thompson, chairman of the Louisiana District Church School Board, suggests that we print in the *HERALD OF HOLINESS* a list of names and addresses of all of the District Church School Board Chairmen, similar to the District Superintendent list. He feels that he would like to correspond with some of these and that by this means they may help one another. Dr. Wiley agrees to this and has offered space in the paper for such a list at least once a month. Now to get the names and addresses. The District Minutes usually give a list of the names of the Board, but often does not indicate the chairman or any address. Will the District Superintendent or the District Chairman give us this information at once, please.

SUNDAY SCHOOL STATISTICS

The 1928 Sunday school statistics are not quite complete, but for a report to the General Board we have supplied items from three or four districts from the church report and their last year's report. As thus summarized, we note the following interesting and encouraging facts: Number of schools 1,550, a gain of 132; enrollment 156,048, a gain of 11,719; average attendance 79,321; number of conversions 5,051; number joining the church 5,248; amount raised for missions \$53,933, for other benevolences \$41,350. Indianapolis District has the largest enrollment and Pittsburgh second; Southern California the largest average attendance and Chicago Central second; Pittsburgh the largest number of conversions and Southern California second; Pittsburgh the largest number joining the church and Chicago Central second; Southern California the largest amount for missions and Pittsburgh second. Decatur, Ill. (First church), has the largest local enrollment and New Castle, Ind., second; excluding the Cradle Roll and Home Departments Decatur, Ill. (First church), has the largest enrollment and East Liverpool, Ohio second; Bethany, Okla., has the largest attendance and Bresee Ave., Pasadena, Calif., second; Los Angeles (First church) the largest number of conversions and East Liverpool and Akron, Ohio, second; Los Angeles, Calif. (First church), the largest offering for missions and East Liverpool, Ohio, second. New Castle, Ind., has the largest Cradle Roll Department and Decatur, Ill. (First church), second.

CHICAGO CENTRAL DISTRICT

PROGRAM FOR 1929

We have thought over carefully plans for the year 1929. We believe we can say that the year 1928 was the best year of our life. First of all, as a district we are going to make first things first. That means that we must absolutely put Jesus Christ first in our devotions and in all of our church activities. In doing that we must make it our first business to preach a gospel that keeps Jesus Christ at its very center and that we must put Him first in all of our undertakings.

FOREIGN MISSIONS

Foreign missions will play a very prominent part in all we undertake to do on Chicago Central District during 1929. We have a good start already on this proposition. We are beginning to rub our eyes some and to wake up. We believe it is possible for Chicago Central District to give from \$10,000 to \$20,000 more for foreign missions than we have been giving. It will be a sin and a crime if we do not do it. Also we are more thoroughly organizing the women's work. We have now between fifty and sixty W. F. M. Societies and we are going in to try to get fifteen hundred members in that department of our work.

HOME MISSIONS

Home missions has always had a very prominent part in our district work, for a number of years past, but with all of our activities we have only touched the edges of the eleven million people in our two great states. This year we are going to have more tents; we are going to open up more vacated church buildings; we are going to rent halls; and we are going to put on activities from the largest metropolis centers down to the most backwoods country place. I believe God is going to help us to enter fifty new places this year. That means that we will get from twenty to twenty-five new churches. These will not all be strong churches we know, but we will get from ten to fifteen good ones. And it is usually impossible to determine at the outset which churches will turn out to be good ones. Many times the places which we think will make good ones turn out to be the poor ones, and vice versa.

GENERAL CHURCH ACTIVITIES

Our general church with its officials has always had a very prominent place in the hearts and minds of the people of Chicago Central District. We have always been one hundred per cent for our General Superintendents, General Secretary, General Treasurer, Editor of the *HERALD OF HOLINESS*, Sunday School Editor, and the managers of the Publish-

ing House, together with those who have a general position in the foreign missionary activities. We, as a district, believe whole-heartedly in the general interests of our denomination. First of all, we aim to stay right by the job until we finish paying the old debt. We are now working at that job. We are going in to intensify our people along every line of activity that shall be promoted by the General Superintendents and in the general interests of our denomination. We believe whole-heartedly in Dr. Williams, Dr. Goodwin, Dr. Reynolds, Dr. Chapman, Dr. Morrison, Rev. Mrs. S. N. Fittin, Dr. Wiley, Dr. Ellyson, the Lunn brothers and Brother Fleming. We believe that no church has a better lineup of leadership than is found in these great and good men. We are whole-heartedly back of them.

HERALD OF HOLINESS CAMPAIGN

The *HERALD OF HOLINESS* campaign on this district will be under way immediately. We are going in to get a subscription list equal to at least one-half the present membership of the district. We hope to get a number of subscribers above the twenty-five hundred goal. We are fully aware that this is no small undertaking, since we are going in to get our subscriptions at the \$1.50 a year rate.

OLIVET COLLEGE

Olivet College has always had a warm place in the hearts and minds of the members of Chicago Central District. Some of the blood and good money of our dear people have been given to this institution. We feel that we are just in the beginning of what God has in mind for this school. We thank God for President Willingham, Professor Bracken, the faculty, and the fine student body that we now have. We thank the Lord that he has enabled Brother Willingham with the assistance of the surrounding districts of our zone to run the school for the last two years, during President Willingham's administration, without debt. By the help of God we mean to run it this year without debt. Of course we are going in also for a great campmeeting and commencement at Olivet. We have secured workers that we feel will give us a great campmeeting in the persons of Rev. C. M. Dunaway of Georgia, our own Uncle Bud Robinson, Professor L. C. Messer, the District Superintendents, preachers and good laymen of the Middle West and our many friends. We believe God is going to give us the greatest campmeeting from May 16 to 26 in the history of Olivet College.

PREACHERS' MEETING

Along with the other auxiliary organizations is to be a great gathering at Decatur First church, March 12 to 17. Dr. R. T. Williams, Rev. W. G. Schurman, Rev. John Thomas, Rev. F. M. Messenger, many of the District Superintendents of the Middle West, pastors and workers of our district, will be there and take part. We are going to have a real preachers' meeting at which our preachers may be really helped and blessed.

GENERAL WORD

If we should have any one outstanding thing that we are concerned about on Chicago Central District, it would be this: that we as preachers make up our minds to go deeper into God. If we do that we will have to spend more time upon our knees in prayer, and we will have to take more time to read and to meditate in order that we may be better men and women and better preachers. We are of the firm conviction that if we could keep our ministry deeply spiritual with a sane, unselfish vision, with an aggressive activity and a compassionate concern for God's cause and kingdom and for the Church of the Nazarene, we can accomplish something that will bless the world and that will please heaven and displease hell.

PERSONALLY

Since the last General Assembly our poor old heart and head have been wonderfully stirred up along the line of being at our best for God and for the Church of the Nazarene. We feel in our heart of hearts that the world is on its way to hell and that it is up to us as Nazarenes to keep tremendously awake amidst the godless frivolity of the age in which we live. By the help of God we feel that we are reading more and praying more than at any time in our lives. The outstanding thing in our life for the coming year is that Jesus Christ and His cause shall be more real to us and that we shall so humble ourselves in His presence until we can carry out His purpose and plan and be moved by His passion and His spirit. Pray for us for we need your prayers.

E. O. CHALPANT.

"It isn't doing of mighty deeds
That counts in the every day,
It is little trifles of no account
That linger with us some day.
It isn't the words you speak, my friends,
It's the tone of your voice, your smile,
That can pierce the heart like a deadly stab
Or help to make things worth while."

HOME MISSIONS

HOME MISSIONS—THE NEED OF THE HOUR

By N. B. HERRELL, *Chairman of the Department of Home Missions*

FIRST things should be placed first in the work of the church. The home missionaries are the "trail blazers" or pioneers. It is therefore an integral part of the work of home missions and evangelism to take the raw material (territory) and turn it into sinews of war. This agency should also furnish enlarged opportunities for the utilization of the varieties of talent found in the church. In the light of this truth, we venture the assertion that an aggressive forward movement, directed according to a well studied program of home missions and evangelism, is the most vital need at the present time in the Church of the Nazarene.

The law of demand and supply is also vital to a movement like the Church of the Nazarene. If the church for any reason is unable to assimilate the talent produced and developed at her own altars and schools; if the church fails in her ability to adapt the talent to the task, then a back-wash of confusion will be the natural consequence and this will affect every department of the church. If for any cause the Mississippi River should become choked at a certain point, the effect would be seen many miles up stream. In bringing our work of Home Missions and Evangelism up to the proper standard, we shall do more to bring added life to every department of the church than we can do by any other means. This is shown by the fact that in those sections of the church where the work of Home Missions and Evangelism is given the greater attention, there also will be found greater aggressiveness in every other department of the church. It is of interest to all of us, therefore, that every section of home missionary territory be brought up to the highest possible point of production.

Our schools and colleges were brought into existence by the vision, interest and passion of Home Missions and Evangelism, and will continue to be of great value to the church in so far as they retain the vision of furnishing to the church skilled and efficient workers. Our educational institutions are to be commended for their splendid work, but as we view it, they are only now in their beginnings, if the leaders of the church will provide ways and means of utilizing the talent of the young men and women graduating from our schools. At present we have something of an unequal balance between our ability to produce workers, and our ability to properly assimilate them.

It is true that we have a great variety

of talent in the church, but it is also true that we have a field that varies in its demands. We have need of large city and small town talent, of slum and mountain talent. In fact, we can use all classes to advantage if we but study our fields and adapt ourselves to the task before us. The call and the demand are upon us, and we need to have our zeal increased, and to strengthen our courage for this high task. We need a revival of Home Missions and Evangelism in our schools, otherwise, education may become an end instead of a means, and this will eventually prove disastrous to us.

Every new church organized in the homeland has in it the possibility of producing new stations in the foreign field. As I have organized new churches on my district, my wife has organized W. F. M. and N. Y. P. Societies, so that the church would be launched as a fully organized institution. There can be no separation of interests, but instead, there must be full co-operation from every department, if the church is to prosper as a whole. It should be expected of every new church that it ally itself with every interest of the denomination. A well-born church will grow and thrive, regardless of its size.

Our N. Y. P. S. has championed the cause of Home Missions and Evangelism and this is fitting and timely. The N. Y. P. S. will be graduating members from its societies because of the age limit, and in this work of home missions they will at once increase the number of new societies through newly organized churches, and supply the individual societies with new recruits. It will take time to make proper adjustments and secure full co-operation, but the beginnings have been made, and the future holds in store great possibilities for the church through the interest of the N. Y. P. S. in the pioneer work.

The world's greatest need is a courageous evangelism that fears no foe, that seeks no position or worldly gain, but with holy passion from on high, preaches the law and the gospel, calling sinners to repentance and believers to entire sanctification, and does the pioneer work necessary for a "Christed" Christianity among men. Neither is the work of evangelism sufficient in itself—it must be followed by the work of the pastor. The need of a church home for those who have been born again is evident if the work of evangelism is to be conserved. The onward sweep of new churches with live, Holy Ghost pastors, is and will continue to be, the method of work for the Church of the Nazarene, until we "girdle the globe with salvation and holiness unto the Lord."

CARTHAGE, MO.

A MORMON NUT FOR SOME NAZARENE TO CRACK

By A. E. SANNER

No, the inference is not to be that this Mormon is a nut, but that what he said constitutes a nut for some Nazarene to crack.

Recently while speeding eastward on train across the desert of southern Idaho, toward the heart of Mormondom, the writer overheard an interesting conversation. We were not eaves-dropping, but contrariwise, trying to bury ourselves in the book we were reading. But this venerable, opulent, fine-looking old gentleman who had just breezed into our coach from a rear Pullman, and stopped to chat with the gentleman across the aisle, was so ostentatious and loud in what he had to say, that one could not avoid hearing.

After a few minutes of conversation on hit or miss topics, the old gentleman said, "Did you ever stop to think what has made this the great nation it is?" The other gentleman replied, "No, I have not given it much thought." "Well," said he, "there were liberty-loving, God-fearing people in all the old European nations who tired of despotism and tyranny, and migrated from England, France, Germany, Holland, and other nations to this new country, to found colonies where they could enjoy liberty of conscience and free government. These hardy, sturdy pioneers brought into existence a generation, virile and God-fearing, who gave this nation foundation for its greatness. But as time went on, unfortunately, the race deteriorated, and fell from those early ideals, so God had to raise up another people, to whom he could give revelation, and who would champion those ideals." ("Ah," said I to myself, "just as I thought, he is a Mormon").

Then followed the usual story of the revelation to Joseph Smith, the persecutions in many states, this chosen people driven from place to place until they took the long trek westward to "found and build Zion, for," said he with a broad swing of the arm, "all this is Zion, and here God has a chosen people through whom He will re-establish revelation and truth in the earth."

After extended conversation in praise of this people, their sufferings and accomplishments, this:

"Isn't it wonderful that a man can serve God with his money? Long ago I learned that the tithe of my money belongs to God, and that God blesses the people who tithe. And isn't it wonderful that a man can serve God with his money, even after he is dead? Most people who have money ruin their children with it, but as for me, I purpose to have my money working for God after I'm dead. I've given all my children a col-

lege education, and an equal chance in life. All are well qualified to rustle for themselves. To two of my girls who were especially kind to their mother in her last sickness, I gave each \$500 in appreciation, and in my will I have arranged for just a small gift to go to each of the children, but the bulk of my estate I have willed to my church. Just the other day I gave my ward \$500. I had an uncle who would not give anything to the church. You couldn't pry a dollar out of him for the church. He willed his property to his two boys, and it has been their ruin. Both of them drink, and one has a mortgage on his farm for \$5,000, and the other just recently increased the mortgage on his farm to \$8,000. They will both soon lose the farms their father gave them, and be down and out. They would have been better off if they had had to get out and work for themselves, and then they would have known how to appreciate and handle what they might have. My children all have a good start in life, and will make it all right, and I propose for my money to work for God when I'm gone."

Now there's the nut a Mormon gives us which I would like for some Nazarene to crack. Who ever heard a Nazarene talking like that about his money? Did a holiness man ever do as this Mormon? What kind of a consecration is it that Mormon had, to his Zion, that you seldom, if ever, see back of the loud professions of holiness people, a people who profess to love God and the true Zion with *all their strength*?

Take the great home mission field before the Church of the Nazarene at this time. A few thousand dollars wisely and carefully expended in this field would mean hundreds converted and thousands of dollars for the various benevolences and missions of the church. Scores and scores of times, in the various districts, over and over again, a District Superintendent has invested \$50, \$100, or \$150 or some similar small figure in opening up a new field, with the resulting revival, souls saved, church organized, building built or purchased, and usually a return of from \$1,500 to \$3,000 the first year. Ask any Superintendent.

But where is the Nazarene who, as this Mormon, will say, "I propose that my money shall work for God when I am dead"?

Take Montana and Wyoming recently set off as a home mission district for example. Though it has the difficult "Rocky Mountain" background, what an opportunity for some good consecrated layman! A thousand Nazarenes to be had there in two years with the backing of proper home mission support. Let us suppose a good brother sees this opportunity and writes a letter somewhat as follows to one of our General Superintendents:

January, 1929

"Dear General Superintendent:

"I propose for my money to work for God when I'm dead. I'm a layman, and God has prospered me financially. God has given me the gift to make money, and here at the beginning of the new year I am reminded that time is

getting away. I feel that I shall have to account for this gift, even as the preacher must account for his. I want to invest it so it will work for God when I am dead. I noticed recently that Montana and Wyoming were set off as a home mission district. I feel that district presents a great need and a great opportunity. If you will place a good, capable, District Superintendent over that field to devote all his time to its development, I will guarantee you a salary for him of

\$2,500 a year, and at least \$1,000 for home missions. And in my will I am bequeathing the Department of Home Missions \$10,000. God bless you brethren in this great work. I'm back of you. And when I am gone, the church can still count on me. I plan for my money to work for God after I'm dead.

"Sincerely, your brother."

But alas! This is only a supposition. It takes a Mormon to do that.

NAMPA, IDAHO

NEWS FROM WASH.-PHILA. DISTRICT

LANSDALE, PA.

We praise God for the year which is drawing to a close. It has been our great pleasure to serve the Lansdale flock for another year. They have been abundant in good deeds and works, and have stood by us and the district and general interests nobly. The unified budget with all of the interests represented is all met and improvements are being made in the church basement, which will be taken care of from the treasury without an extra pull. The improvements on the church building are being done to better take care of our growing Sunday school—which is not growing by leaps and bounds, but nevertheless is growing. The flock has well provided for us in a material way but best of all we have appreciated their prayerful and respectful support. Among the material benefits are a good car given and a Christmas pounding in two stages. First, completely surprising us on Friday night just before Christmas with many pounds of good things for a bounteous Christmas dinner, among them being a yellow-legged chicken; besides other good things which like the proverbial bread cast upon the waters we will find after many days. The other pounding followed immediately on Sunday evening at the close of the Christmas exercises when we were presented with a basket with brand-new one dollar bills pinned about it and some other bills and change—amounting to 'nine pounds sterling.' May God bless these dear ones. We love them. We are now under the burden for a real revival. Will hold a siege meeting beginning with watch night service, continuing until January 27. The workers are, Evangelist Aug. N. Nilson of Oakland, California, and Clarence J. Haas of Haverhill, Massachusetts, cornetist, soloist and capable leader of songs. We covet the prayers of the saints. Expect to begin the new year with God and continue on until the summons. A happy and prosperous New Year to all.—C. E. Ryder, Pastor.

WASHINGTON, D. C.

During the time which has elapsed since our last report, Washington First church has, by no means, been standing still. The month of December each year for Washington First church is a strenuous time, not only because of the fact that Christmas intervenes, but because of the fact that the interest on the trust

and taxes, amounting to approximately \$400 comes due. This year, with the help of the Lord, not only will the interest and taxes be paid, but a \$500 curtailment will be made on the principal. Surely God has been with us in our sacrificing to raise this amount. An impressive service was held one Sunday morning in which a number of children from the Sunday school united with the church. Each child knelt at the altar, and as our pastor, Rev. J. H. Parker, asked them if Jesus saved them, they responded with a "yes." After a prayer for the benediction of God upon each young life, the entire church marched around and shook hands with the children. It will be a service the children will never forget! Including two adults, seven people have joined church this month. Our Christmas entertainment was the largest attended service we have had for a long time, requiring the bringing of extra chairs for the Sunday school room. With the help of the Lord and with encouragement from our pastor, we are going forward to new conquests.—Reporter.

PHILADELPHIA, PA.

We are still on the firing line and in the battle for souls, and we never had more faith in God and the gospel than now. The presence of the Lord has been with us in the regular services, and interest has been shown by some who asked prayer and others who sought and found victory. Had a good ten days' meeting with Rev. C. W. Ruth as evangelist, and Rev. J. Nielson and Sister Moore as singers. They rendered excellent service in song. We never heard Brother Ruth preach better or more unctuously, and a number sought and found the Lord, and much good was done in the meetings. Our Nazarene churches from nearby towns came and helped us push and pull. One of the outstanding features was an all day meeting, when nine Nazarene churches and eighteen other denominations were represented, and eleven preachers were present, among them our beloved District Superintendent, Rev. J. T. Maybury, whose presence is always an inspiration. Rev. Philip Geiter of West Chester, Pa., and Rev. Ruth brought splendid messages, and souls sought the Lord. We hope to have Brother Ruth with us again. The glory holds.—G. W. Gottshalk, Pastor.

NEWS AND NOTES FROM NEW ENGLAND

PROVIDENCE, RHODE ISLAND, PEOPLE'S CHURCH OF THE NAZARENE

The first Sunday of last year our pastor suggested that we take two objectives, the first that we should have a revival and the other that we should have pews installed in our church. We had two revivals. The first in May, when Brother and Sister Heslop were with us, and were made a great blessing to our own people and many who came from surrounding churches. In October another real revival was on when Brother George Kulp preached conviction on the people and many knelt at the altar and received the blessing. Many of these have gone back to their own churches to be made a blessing to others. Last summer the Lord opened the way for us to purchase some fine pews. We had the floor finished and the pews installed. The great improvement in our church has called forth many congratulations from visiting friends. Under the wise leadership of our beloved pastor, Rev. George D. Riley, our people are united in blessed fellowship, prayermeetings are times of real refreshing, and finances very good. We thank God for His blessings of the past year, and are encouraged to press on and by His help make this new year a better one in His service.—Rose E. Angilly, Reporter.

NORTH ATTLEBORO, MASS.

We have not reported the progress of the church in this section of New England for several months but we have been pushing on steadily in the good providence of God. We have revived the custom of other years in conducting an all-day meeting once a month, inviting speakers from out of town for the afternoon and evening, and these meetings have been profitable to all. Our friends from Brockton, Providence, Wollaston, Lynn, and other places who have attended have brought splendid messages, glad testimonies and fervent prayers which have encouraged us to keep moving on in this peculiar field. As a result, there have been seekers after God at times and our own hearts have been refreshed. Thank the Lord. The budgets have been raised regularly and the church has done well in purchasing new hymn books and other accessories, and in lifting on the Trust Fund Debt during the Thanksgiving season. Our people still worship in Guild Memorial Hall at 58 North Washington Street, in the heart of the business section where the holiness people have met for many years. People traveling on Route 1 from Boston or New York via Providence pass close to our doors where the sign hangs beside them in the center of a block of stores. Should any of our readers pass this way looking for a place of worship on

Wednesday nights or Sundays, we will be pleased to see and greet them. The Lord encourages us and meets with us and blesses us in our services but we long for an old-time awakening in this city from its sleep of sin and indifference. If satisfactory arrangements can be made, we hope soon to begin a series of revival meetings here and do now request your prayers for the same, and oblige.—Arthur and Lura Ingler, Pastors.

BATH, MAINE

The Lord is very gracious to us here and we have every reason to continually praise Him. We feel we are making some progress here by His help and the future looks good. The attendance at all the services has been on the steady increase and especially are we encouraged with the Sunday evening crowds. A steadily growing consciousness of the presence of God in all our meetings is the thing that most encourages me. We are having cottage prayermeetings that are signally blessed of Him. Financially we are keeping abreast of things. We purchased one hundred and fifty new chairs of the strongest and best grade in December. These were much needed. We had all preparations made and were in a good state of expectancy for a good revival meeting in the early part of December and our workers arrived on the scene but we were all greeted with the disappointment that on the very day the meetings were to start all public gatherings were ordered cancelled on account of a small-pox scare. The ban stayed on just the time that our meetings would have run. We had as workers E. H. Stillion and Paul and Dora Geil. The way was opened for them to go to our church in Dryden and they stayed there until we opened up. Then the first night the ban was lifted we began services with them. God was good to us to let us have even a ten days' meeting with these good workers. The meeting was then thrown in the busy days of Christmas preparation, yet in spite of that and the shortness of the time we had the best meeting the church had ever had. The crowds were remarkable, the interest keen and the conviction deep. Some prayed through and are still coming good. This is the best team of workers I have ever employed. They get and hold the people and go in to have a revival and not to try. We have voted in the board to recall them next year for November. Our Christmas season was broken into by the loss of one of our best and most faithful members, Brother Eugene R. Brown. He died Christmas day of blood poisoning. We shall miss this good man more than we now realize. Please pray with us that God will comfort Sister Brown and sustain her through

the sorrow. We are looking ahead with the vision and victory He gives for the best He provides.—Howard P. Jett, Pastor.

WOLCOTT, VT.

The Wolcott church is still on the firing line. Our services are graced with the presence of the divine, and we can say that the church, as a whole, is in good spiritual condition. We have not yet seen the break we want, nor the seekers at the altar we should have, yet we are holding on to the throne, praying and believing, and looking for God to break upon us in such a marvelous way that the outsider will stand aghast and say, "We never saw it on this fashion." The Wolcott Nazarenes were accused of praying the flood of Nov. 3, 1927 upon the folk of this state (which shows that someone outside has faith in our prayers) but they were in error, for we are praying God to visit us with a spiritual flood of salvation, and one to exceed the flood of water we so sadly experienced. After worshiping in a cottage house made over for church purposes for about eighteen years, ever since organized, we have finally secured a regular church building. There have been many times when we needed larger quarters, and after much praying to this end, talking church building, faith and action, God heard and answered prayer and made it possible for us to buy the abandoned Congo church. It has been a big step of faith for our folks, but we believe God always honors the faith of His people. This we believe is one of the greatest, if not the greatest, advance step in years. We know it will mean much to the cause of holiness, and be a valuable asset to our local work. There is some repairing and little remodeling to be done to make easier to heat, and give room for prayermeetings and Sunday school. We also plan to reconvert our present house of worship back into a good parsonage. When the job is completed it will give our Wolcott church a splendid equipment that will bring credit to the cause we love so much. Amen! I feel like shouting "Praise the Lord." We have determined to "never let the devil win," but continue the good fight of faith, and do the devil as Uncle Bud says, "gum him till we die."—Ray Haas, Pastor.

SOUTH ELIOT, MAINE

We came to the work of the South Eliot church to finish out the assembly year caused by the resignation of the pastor, Rev. Irva Phillips Myatt. We found the work in excellent condition and a good interest in all departments. We have carried on the regular work of the church and in October had a two

weeks' meeting with Rev. M. K. Moulton, our pastor at Waterville, Vt., as evangelist. Brother Moulton proved a most excellent worker and gripped the community as no worker we have had. He left some good fruit for us and a standing in the community we have not had. Mr. Frank Smith of South Portland was song leader. At Christmas time a good friend of the church sent us a gift of one hundred dollars for the mortgage fund and we plan to raise another hundred the last of January among our congregation and membership. God is still blessing and we are pushing on.—Fred C. Norcross, Pastor.

LYNN, MASS.

We never enjoyed ourselves better than right now and right here in the battle in Lynn. The church and pastor held a special meeting for four weeks beginning Nov. 21. Two neighboring pastors gave us three or four messages each and the rest of the delightful and profitable time we had alone. God blessed the meeting as He has every such meeting I have ever held with my own church. Out of this meeting or at the end of it we received into probationary membership six and into full membership four. Brethren, it is good to make yourself and church responsible for a meeting about once a year without any special leader. Our Sunday school is growing. We have just broken the record of attendance since we have been in Lynn. We just must have a better and larger church building and the church is moving well with its pastor toward that goal. We expect to have much better quarters this year and that because we need it. Never had better Sunday evening crowds than right now. Never had a better time preaching the gospel. Never better health. And the outlook is glorious notwithstanding the fearful signs of apostasy multiplying in New England. We begin meetings with the Ludwigs in February and a little later with Dr. Butler. We are urging all the evangelistic meetings we can and holding all of them ourselves that seem proper. I feel we shall have some increase in membership next assembly. All our budgets are being paid ahead. Best of all, God is with us. The Miller family is busy and happy in Lynn. Pray for them.—Ira E. Miller.

NORTHERN CALIFORNIA DISTRICT

The first item of special mention is the Preachers' Convention and W. F. M. S. rally which were held jointly at Berkeley, January 1-3, and which proved to be a feast of good things throughout. All papers read were of the highest order, showing painstaking care in their preparation, provoking only friendly discussion which profited very greatly all who were present.

The chief interest in the convention from all human angles centered in Uncle Bud Robinson, who preached each night and talked to the convention each day. Brother Messer had charge of the musical end of the program, while Brother Car-

rell presided at the piano. In these workers we had a team that could not be surpassed.

Among the visitors who attended the convention was Rev. O. J. Nease, vice president of Pasadena College, who gave an interesting message on the plans and needs of the college. No doubt but that Brother Nease is the right man in the place he now occupies.

The second item of interest is the two months' campaign on the district, of Brothers Robinson and Messer which begins January 14. It is to be particularly a home missionary and HERALD OF HOLINESS subscription campaign. Our people are entering enthusiastically into the preparations, planning and preparing for a most gracious and profitable time.

We have a most loyal band of pastors and people on Northern California District. Oneness of purpose seems to mark their efforts along all lines of endeavor. Surely it is a pleasure to work with such a band of men and women. We need an enlarged vision for the work on this vast empire which is dotted over with many beautiful cities and towns, many of which are without a holiness church. Our people seem to recognize the fact that now is the time to launch out into a more aggressive effort to reach the untouched fields, and also to strengthen new churches which have been recently organized.

Our first great need is money with which to open new fields. We need more tents for the campaign work, as some of our tents are worn out, others will soon go, hence, tents are needed. Another need is men who are so given up to the work of winning souls that they had rather die on the field of battle than fail to raise up a monument to the cause of God and holiness, by planting new churches in neglected fields. Men are needed who do not particularly need recommendations from former associates in the gospel work, but who can put something on the map, and know that they can do it.

Opportunities for tent meetings and campaign work of all kinds cannot be excelled anywhere else, more than on the Pacific coast. The climate is greatly in our favor, as it is possible to work the valleys of this great state twelve months in the year, unhindered by winter's cold blast. This field is ours with few competitors, hence we must occupy it.

We are desirous of hearing from Nazarenes living in any towns or cities in Northern California District, including the state of Nevada which is also on this District, where there is no Church of the Nazarene.

FRANK B. SMITH,
District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT

I think it is more than three months since I have sent a report of our work on the Manitoba-Saskatchewan District to the HERALD OF HOLINESS. Since our last report we have made a visit to most of the churches of the district. We remained in Moose Jaw after our assembly until we gave them a good meeting and

got the work organized and on its feet and after securing Rev. Harry Vogt, and securing a hall in which to hold the services and seeing the work move along nicely, I was ready now to get out over the district.

My first visit was to our churches on the Wood Mountain circuit. Brothers Roy and Roland Harris were supplying here, but they left after harvest, Roy to Nampa school and Roland to Red Deer. We thought we were going to be able to secure for them Brother Silas Parks, but up to the present we have not been informed of his reaching there, through circumstances that have hindered. Roy sold his farm before leaving and the old folks have sold the old home, and this means that this will be the end of our work at Bayard. The only promising place down there now is at Macworth, but all they are having at present is the Sunday school.

Our next visit was to our church at Morse. We found Pastor F. MacDowall busy making some improvements in the property. They were putting on a vestibule and some other repairs. We had a good time ministering to them.

We then went on to Shackleton where we found things moving on very encouragingly under the ministry of Brother and Sister McLachlan, the new pastor. They came to us from Woodstock, Ont. They think they have the best preacher on the district, and we just let them think so, for any church that thinks that way of its pastor is just about sure to get on. One thing certain is that they are a very able couple.

We drove across to Mantario, intending to stay just a couple of days, but here we were snowbound for almost a week. We found Brother Tromburg with the work well in hand. We found the church here about the same as in Shackleton, believing they have the best pastor in the country. We have a great church and people in Mantario; most of them are farmers but they are a fine, solid body of saints, and Brother Tromburg is an able and gifted preacher and pastor. He has won the confidence and respect of the people far and near. He is methodical and so are his people, they have the reputation of raising all of their finances local, district and general, and keeping things paid up to date. They do not believe in letting any of their interests drag along. This is as it should be. Several have gotten saved and some additions have been made to the church.

When we left Mantario we plowed mud for eighty miles. I stopped off on my way north and visited my daughter Belle, who was married last fall to Stanley Collier. Stanley is the brother of Will, our pastor at Stettler. They have a business in Kerrobert.

Our next points to visit were Prince Albert, Donnellybrook and St. Louis. Brother Harold Kyer was supplying at Donnellybrook and Prince Albert. He was glad to see us. We spent ten good days together. We had the old log parsonage together and batched it and we kept the table pretty well supplied with fried partridge, duck and squirrel. The work in Donnellybrook is small, another of those struggling country points, and yet they

have some of the salt of the earth up there. Brother Kyer left for the Red Deer school. We were fortunate in securing Brother B. J. Robinson, the Free Methodist pastor at Davis, to give them an afternoon on Sundays as long as he could run his car, and it seems now that it will be possible all winter. Brother Roe is getting on fine at St. Louis. His attendance in Sunday school and church was fine. Brother Roe is one of those preachers who farm and preach too.

After returning from the North, we helped Brother Vogt, our pastor at Moose Jaw, in a week's meeting at a school-house in the country near Mortlach. But the weather was bad and we had to close for it looked as if they were not going to be able to run their cars. This necessitated the closing up of the work there for the winter, but Brother Vogt gives them a service in Mortlach once a week and the country folks can get in as they are only six miles from there.

At present I am just getting started in a revival with Brother Will Peterson, one of our old boys from the Saskatchewan District. He wanted our services, so we agreed to take our holidays here holding a revival. Lethbridge is noted to be a hard place but God is using Brother Will in building up the work.

We are planning a Worker's Convention for the district in Moose Jaw, Sask., January 30 to 31. We have a splendid program arranged and invite all the friends and members to be present with us in this feast of good things. If you are planning to be with us write Rev. H. Vogt and let him know you are coming. His address is 845 Connought St., Moose Jaw. Entertainment will be free.

Well, I must ring off. I have lots more I would like to tell you, but this report is too long now. Let me tell you this, our assembly is to be in Moose Jaw this year, July 10 to 14. Dr. Goodwin is to be with us, and we are to have the Lillenas trio with us in a tent meeting for June 27, running up to the assembly. Begin now to plan to be with us then.

GEORGE BEDNES.

OZARK GROUP MEETING— KANSAS CITY DISTRICT

Ozark Group Meeting of the Kansas City District was held at Joplin, January 1 to 3, 1929. Our crowds were small on account of bad weather and much sickness. However, there were nine churches represented: Joplin, Mo.; Carthage, Mo.; Carl Junction, Mo.; Webb City, Mo.;

Ava, Mo.; Halltown, Mo.; Pittsburg, Kans.; Columbus, Kans., and McCune, Kans.

It was in the mind of the program committee to make this group meeting an old-fashioned holiness convention, and all the papers and sermons were wonderful. Rev. Homer Jolley gave us a paper on "Shouting," which was right to the point. Evangelist Howard Purkhiser gave us a good paper on "Preaching Against Sin," and Rev. Victor Abbey gave a well-defined paper on the "Doctrine of Holiness."

There were some great sermons preached during the convention. The first night Rev. Frank DeBoard preached an old-fashioned sermon on "Sanctification" as taught by the 17th chapter of St. John. The second night Rev. B. F. Winger preached another sermon on "Holiness," and Mrs. N. B. Herrell presented to us the missionary work. Her heart is on fire for missions. Mrs. Herrell is the group president of the W. F. M. S. Rev. B. F. Winger and several of the students from the Ozark Holiness Academy were with us. Brother Winger spoke concerning the school, telling something of its history and its prospects for the future. The students sang several special songs to the delight of all.

But the greatest thing of the whole group meeting was a sermon by our District Superintendent, Rev. N. B. Herrell. I never heard Brother Herrell preach as he did that night. He certainly proved that "There is such a thing as an old man," and that sanctification does destroy him. I have always said that he was a great preacher, but it seems that of late he is going beyond himself. It is a great privilege to have him with us in the group for he knows just how to make every subject interesting.

Meals were served in the basement and Mrs. Ira Stevens did the cooking. It was decided to have the next group meeting at Pittsburg, Kansas, the last week in June. We are skipping one date, owing to the Mid-Year Preachers' Convention at Coffeyville in March.

The Ozark Group is a wonderful group of churches and preachers. We all work together, and are well organized and our meetings are a real blessing to all who attend.

IRA F. STEVENS, *President of the Group.*

MARITIME PROVINCE GROUP SUNDAY SCHOOL AND MIS- SIONARY CONVENTION

Two days of mutual blessing, fellowship and counsel were held by a few representatives of the Provincial churches on November 28 and 29 at Oxford, N. S., Church of the Nazarene. The convention opened Tuesday evening, November 27, with a very inspiring message by Rev. J. W. Turpel of O'Leary, Prince Edward Island, from the text, "Speak unto the children of Israel that they go forward." The spirit of this appropriate message became characteristic of the entire convention. Wednesday, Sunday School day, was spent in discussion of papers on such timely subjects as "Order in the Sunday School," "Teacher's Lesson Preparation," "Essential Elements of a Successful Sunday School," "Matter and Method in the

Sunday School;" also a helpful question box, reports from Sunday schools, etc. Group officers for ensuing year were elected as follows: Rev. Stanley Dixon, president; Mr. C. Ward Jelly, vice president; Rev. Mrs. E. J. Myatt, secretary; and Mr. Hugh Hyslop, treasurer. The day was closed with a pointed message on "Sanctification" by Rev. S. Dixon, rewarded by a seeker for this work of grace.

The morning of Thursday, November 29, Missionary day was devoted to a Home Missionary Forum upon the subject, "Effectual Door of the Provinces," led by Rev. J. W. Turpel, who has spent ten years in this field. The afternoon devoted to foreign missions, opened with election of group missionary officers as follows: Mrs. Wylie Reid, president; Mrs. Kenneth Williams, vice president; Mrs. Frank Myatt, secretary; and Miss Gladys McLeod, treasurer. Letters were read from the mission fields and helpful papers on such subjects as: "Missions and the Need of Missionaries," and "My Individual Responsibility to Missions." A stirring evangelistic message from Rev. J. W. Turpel in the evening brought our convention to a close with a seeker at the altar. If considered numerically, this might be called a small convention, but from a spiritual standpoint and that of increased vision it would certainly not be termed such by any who attended. Next year our Young People's Societies are to share in the program. In June we visit Alberton, Prince Edward Island, for a summer gathering and next fall our neighbors visit Nova Scotia again at Springhill. We seem remote in locality, perhaps, but the Lord has spoken in the Maritime Provinces "that we go forward."

MRS. E. J. MYATT, *Reporter.*

ALABAMA DISTRICT


These are perhaps the busiest days we have ever had during our years of active ministry. There are about fifty churches on the Alabama District and quite a few of them are very difficult of access. A number of the highways are under construction which makes it very difficult to reach many of the churches by automobile.

The hearty reception and splendid cooperation the people of the Alabama District have given us would be hard to express. We have visited quite a few of the churches, the Lord definitely blessing and encouraging both pastor and people. Thus far, we have given special attention to the smaller or weak churches. Some of them were without a pastor,

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being left unsupplied at the assembly. However, at this time we have provided pastors for most of them and they seem to be taking on new life and hope for the future.

There are some things we do not have in Alabama. We do not have much money, very many wealthy people, any fine churches, but we do have some as fine people as God's sun shines on. They have old-time religion and some of them know how to pray and shout till the fire falls and the enemy is routed.

We are praying and laboring to the end that we may have in each individual church men and women of prayer, prayer that moves God and men, men and women that can win souls, soul winners, winning souls from sin and the devil to God, to holiness and to the Church of the Nazarene, and a mighty, old-time, old-fashioned, Holy Ghost revival in each church on the Alabama District.

We are making plans for the Workers' and Preachers' Convention which will convene March 27-31. We also plan to have with us at that time our good brother, Dr. J. G. Morrison and his band of missionary workers. A complete announcement will be made later.

No district stands in greater need of home missionary work than does the Alabama District. We must see a forward move in that direction this year. We must strengthen our weak places, add to our stronger ones but we must build in the waste places. Pray for us. More later.

J. E. GAAR, District Superintendent.

N. Y. P. S. ZONE RALLY, PITTSBURGH DISTRICT

The N. Y. P. S. Pittsburgh Zone Rally was opened in the morning of January 1, 1929, at Stockdale, Pa., lasting throughout the day. Some very helpful papers were read by members and pastors of the different societies, Rev. Basil Miller of Pittsburgh being the principal speaker. Special music was rendered by the different societies, also the Roscoe Male Quartet, which was appreciated by all. Attendance very good throughout the day and a full house at night. Rev. Howell from Terrace, Pa., elected as Zone Chairman—Miss T. Rickey, Secretary.

NEWS IN BRIEF

Mr. D. P. Griffith of Vandervoort, Arkansas, who had a brief note in the HERALD OF HOLINESS recently as to their needs and the possibilities of that country as a field for the Nazarene people, writes now that they have Rev. R. L. Isbell as pastor and they appreciate him very much. He states that a number of people have written to him concerning opportunities of locating there.

Mr. Herman D. Rea of Springfield, Mississippi, who is an invalid with an aged father and mother to support, writes that he enjoys the HERALD OF HOLINESS but is unable to subscribe for it. We have arranged for this subscription, but it might be well for the kind friends to

write him a letter of encouragement and spiritual help. Any who may be near enough to do so, might furnish him with a phonograph and some religious records. He is trying to support himself by making rayon ties and other handiwork. Here is an opportunity for some who feel that there is nothing they can do, to render valuable assistance and encouragement.

Due to illness, Mr. Herbert Wilcoxon was unable to attend the funeral of his wife who recently passed away, leaving him with three young children. A week later his father also passed away. His pastor requests prayer that God will sustain him in this trial and bring him to Himself.

Evangelist F. L. McDonald writes that he is beginning a revival at Manville, Illinois, and prospects are good for an excellent meeting. The first service was one of victory.

H. E. Knoff writes from Willows, Calif., stating that the Baptists are building a new church and that their former building will probably be for sale. It is a good location and he asks that the Nazarenes everywhere take this matter upon their hearts and pray that God will give us a Church of the Nazarene in Willows, California. He also requests prayer for his wife and son, who have both been seriously ill.

D. L. Griffin writes that his wife has been in the sanitarium for over three months and is in a serious condition.

Also that they have had four other operations in a family of seven and earnestly requests that the Nazarenes remember them in prayer at their prayermeetings.

CHURCH NEWS

PASTOR A. K. SCOTT, AMARILLO, TEXAS—"We are glad that we can report the blessing of God upon us thus far in the new assembly year. We have had nine souls kneel at our altars since the assembly, and seven of them professed Christ. Our N. Y. P. S. is coming fine. We have recently organized a Junior N. Y. P. S. and they are getting started fine. We went over the top on the general church debt. God is blessing and our people are encouraged as we press along for God and holiness in this city. Beloved, pray for us."

REV. U. E. HARDING, SANTA ANA, CALIF.—"In many ways this has been one of the best years of our ministry. Aside from our pastoral work here in Santa Ana, we have had some most gracious revivals and campmeetings, since we took up the pastorate last June. We have never enjoyed in our lives more of the divine presence of God in our preaching. God has given us a wonderful field in which to labor, many wonderful people here in Santa Ana. It seems they just can't do enough for their pastor and family. They break our hearts with kindness. This is a church that appreciates their pastor and are not afraid to tell him so. We are preaching to a full house both morning and evening each Sabbath. One-half to two-thirds are persons outside of our own denomination. We have received twenty-seven into the church since June, and the prospects are good for a large number of people to unite before the close of the assembly year, which ends May 31. Our quarters, both for Sunday school and church, are entirely too small, and our people are enthusiastic about building. We never enjoyed our work more—calling on the people, visiting hospitals, praying with the sick, and going into new homes. It was our privilege to have our General Superintendent R. T. Williams, and Rev. L. A. Reed and wife spend a day at the parsonage some few weeks ago."

PASTOR G. W. BRANNON, JUNCTION CITY, KANSAS—"Am very happy to make my first report to the HERALD OF HOLINESS as a pastor. We left Oklahoma some three months ago for this little city of some six thousand five hundred people. It is located near Ft. Riley, the largest cavalry post in the United States, and also the geographical center of our country. So you see we are in the center of things now. It was my privilege to spend seven years in Bethany-Peniel College before launching out into the deep of practical Christian work as a pastor. Will say it is a delightful work, especially when one has such a group to labor among as has been my lot to join. We have a very commendable little band of Nazarenes here and from the looks of things it bids fair to grow into a full-

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fledged onward moving church. Rev. J. P. Wear, one of our unusually good evangelists, was with us in a revival campaign shortly after we reached here; but for bad weather, we would have had a good revival. Brother Wear is a hard-working preacher and of a type that lends itself to any congregation, high or low. We learned to love him. His labors were profitable unto us. Call him for a revival. We are now praying for a mighty revival to sweep in on us and around us. Would you join with us in this holy business? A very gracious watch night service was ours to enjoy. We had a definite program planned. We had first a long season of prayer, then a testimony meeting, next we had individual scripture readings on New Testament revivals and climaxed it all with another sweet season of prayer running past the midnight hour. This was real fattening for the new year. We are facing the future with faith, courage and vision. God bless the Church of the Nazarene with a religious tidal wave everywhere. Amen."

PASTOR L. E. ELFORD, COLUMBUS, OHIO—"We are indeed glad to report marked progress and victory at Warren Avenue Church of the Nazarene. Though not yet two years old, yet under the smile of God's approval, co-operation of

pastor and people we are forging ahead. We expect to double our charter membership of 112 before our second anniversary as we have already received 95 since our organization. A continuous revival is on the church which tends to keep every avenue of the church alert and active. Rev. Lawrence Reed of Damascus gave us a good revival in October and following soon after a wonderful missionary convention with Dr. J. G. Morrison, Sister Fitkin, Rev. Arthur Anderson and Miss Cove as workers and our zeal for missions was increased to such an extent that already our church appears in the HERALD OF HOLINESS as one of the 100 per cent, having our budget paid in full; in fact, we have since September, 1928, sent in for missionary purposes over \$500. Our W. M. S. is thriving and they are supporting three native girls in Africa at \$15 a month. We are receiving and distributing 75 copies of The Other Sheep and over fifty subscribers to the HERALD OF HOLINESS are being blessed. Our N. Y. P. S. conducts a very spiritual weekly prayer-meeting, resulting in the salvation of many and the spiritual uplift of all. They are supporting a native worker in Peru at \$10 a month. Praying that this may be the greatest year of our existence and giving the glory to God, we expect to go forward."

W. B. DUNKUM AND WIFE, General Evangelists of the Wesleyan Methodist church, send us the following report: "As we reflect over the last year and look forward to the new year we are made to exclaim with the psalmist, 'O magnify the Lord with me, and let us exalt his name together.' The last year with its marvelous opportunities has come and gone with many a hard-fought battle but victories won. And now the new year unfolds to us with its new obligation, privileges and unfought battles, for the devil is as much alive today as ever. The closing months of the old year were spent in battling against sin and Satan and for scriptural holiness in Pennsylvania and Alabama. Souls were saved and sanctified, the saints edified and we trust the Lord glorified. The people and pastors for whom we labored have been courteous and kind and their fellowship we enjoyed as we labored together for the salvation of souls. And we feel we have a lot of friends that are praying for us as we help spread scriptural holiness over the land. By God's grace and help we expect to push the battle this year as never before along full salvation lines. We have some dates not yet taken and anyone needing help may address us at 1353 Himlock St., Louisville, Ky. Also we wish to state that we are slated for a holiness camp in northeastern Arkansas August 30 to September 8, and we would be pleased to give someone a meeting following the camp while we are in that section. Anyone concerned may write us."

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PASTOR H. C. WATSON, DELMER, KY.—
"It has been some time since I have reported, but we have been on the job fighting sin and the devil with all our might. In August we began a revival at the Faubush church with Rev. F. V. Taylor as the evangelist. God came on the scene, and although we did not see the visible results we would liked to have seen, yet we praise God for the few that prayed through to victory. The saints were greatly blessed and encouraged. Brother Taylor preached the old rugged truth with power and glory. Rev. F. V. Taylor is well known on the Kentucky District. He is an old war horse that has been on the firing lines against sin for some seventeen years. Brother Taylor has been pastor some eight years, and knows how to work to the interest of the church and would be a blessing to any church that needs a meeting. Our next meeting was at the Delmer church, with Rev. C. D. Taylor, who is now our efficient pastor of the Albany and Highway churches. This revival was by no means a failure. God used this young soldier in a marvelous way; his messages were powerful and to the point. Forty-three professions either for regeneration or sanctification and a goodly number united with the church. Brother Taylor is one of our choice young preachers. He is a brother greatly beloved."

PASTOR G. R. DAVIS, TEMPLE, TEXAS—
"The church here is moving on to victory. We received every vote in call for another year. After our assembly the

church raised our salary, giving us a \$25 a month increase. Last night, December 30, we closed a great revival with Rev. Charlie Robinson and wife. Their singing blessed the people and we surely enjoyed laboring with these good people. Brother Robinson is a great preacher. About thirty professions, good offering to evangelist and fine pounding for pastor. Praise His name."

REV. NARA FERNBOUGH, PASTOR M. E. CHURCH—"We would like to sound a note of praise for what the Lord is doing for us. On Sept. 10 we began our revival meeting at the Belgrade, Mo., church, having Rev. T. L. and Gertrude Terry for evangelists. Here we had a great time. Brother Terry preached the gospel with great power. Sister Terry led the singing and did it well. Many were at the altar seeking God. After a three weeks' battle here, we went to Sugar Grove church. There the Lord met with us in saving and sanctifying power. Had about fifty persons at the altar. The church was wonderfully blessed and built up and the fire is still burning. We are expecting to have a holiness campmeeting this year. The meeting closed with great victory October 21. On October 22 we began another revival at Czar Chapel. We had quite a bit of bad weather and bad roads, but the Lord gave us a good meeting, several at the altar. T. L. Terry is a good Christian and a mighty preacher of the gospel. Mrs. Terry is one of the most godly people in the land and one of the best personal workers I have ever met. May God ever bless them in the work."

EAST PASADENA CHURCH OF THE NAZARENE—"December 2 we began a two weeks' meeting with Rev. Warren C. McIntire as evangelist. The attendance was not large, many homes being stricken with the flu; but God met with us in every service. A number of people were saved, sanctified or reclaimed, and the Christians were greatly helped under the inspiring preaching of the evangelist. Brother McIntire is one of the greatest preachers in our land. He is a man who has the blessing of entire sanctification, and a keen insight into the Word of God. We have the honor of having as members of our church, Dr. J. W. Goodwin and family. Dr. Goodwin was with us for two services; December 23 and 30. In the first service he brought a message from the latter clause of Luke 2:7. He showed the tremendous danger of shutting Christ out of our lives. The following Sunday, December 30, he brought a message on, "The Responsibility of the Church in Spreading the Gospel of the Kingdom." Following the message he made a call for finances to meet the obligations on our new church building. In just a few minutes, about five hundred dollars was raised. As a pastor, Rev. E. M. Hutchens cannot be excelled. He knows how to encourage those who need encouragement; to sympathize with those who need sympathy, and he is an adept in helping and boosting the young convert. As a shepherd he knows how to feed the flock. As a

church we have splendid co-operation and unity. One peculiarity of our church is that we never have a dry service. Our church is a missionary church throughout. We have both the W. F. M. and the Junior Missionary Societies. Under the sponsorship of our pastor we have a Filipino Sunday school class and special Filipino service every Sunday afternoon. There has been a substantial increase in membership and a nice class soon to join us."—Fred W. Fettes, Reporter.

EVANGELIST T. S. MASHBURN—"We have not reported for some time but not for lack of interest, or sickness, for we are awake and on our job, and purpose by God's help to make 1929 the very best year of all so far in the battle for the salvation of souls. We are not looking back, much less turning back, but are following on to know the Lord and pressing toward the mark of our high calling in Christ Jesus. New Year's day we called on one of our preachers who is very feeble through sickness, yet his heart is burdened for lost souls and he longs to yet be able to preach God's

message to them. His daughter and son-in-law came in, both of them being young preachers, so at the father's request we held a prayermeeting in which God came to our help and heaven seemed to bend low. At this meeting we got a call from one of our pastors, wishing us to preach the last Sunday in January, the 27th. I am of the opinion it means much to start right on time and dare to be a Daniel."

HIGH SPRINGS, FLORIDA—We came to the close of a seventeen days' revival with Rev. C. E. Shaw as evangelist; with wonderful and glorious victory. Brother Shaw is indeed a Bible preacher, and the whole church feels he is one of God's

WANTS

"Songs for the Last Days." The author has two books, No. 1 and No. 2, with special songs for all occasions. While the selection, "Not for Me," was being sung a year ago in Boltrille, Calif., a sinner was soundly converted in his seat and is preaching the gospel today. Anna W. Waterman, 759 N. Orange Grove Ave., Pasadena, Calif.

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4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and
13 And when the dragon saw

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NAZARENE MISSION, NAMPA, IDAHO—"North Nampa has been neglected for years without much being done to rescue these folks from the awful darkness of sin. We began a tent meeting here last August, the outcome of the meeting was a mission building being built, 26x50 on two lots which were given to the mission, a fine location. Our dear District Superintendent A. E. Sanner, will be with us on the 13th of this month, preaching at 11 a. m. for us. We expect a great service at this time. Pray for us."—F. L. Logston, Superintendent.

PASTOR HAROLD BOTTERON, HELLSBORO, IND.—"Just closed a good revival with Rev. G. N. Mitchell as evangelist, who preached the gospel in the old-fashioned way. The church was helped in several ways. The saints were encouraged, stating this to be the best revival since the church was organized eight years ago. Several prayed through at the altar. We have a little band of loyal saints here

and are more determined to work our field than ever before."

EVANGELIST W. W. LOVELESS—"A retrospective view of 1928 gives me something to rejoice over. God permitted me to labor in fourteen different revival campaigns and camps. While some of the battles were hard and the visible results were meager, yet I find in summing up that well up toward a thousand souls bowed at the altar as seekers in my campaigns of 1928. I rejoice and take courage as memory recalls to my mind many of the blessed scenes of real definite victories around the altars in which seekers were blessedly saved or gloriously sanctified; restitutions made; old grudges settled, and shouts of victory made the welkin ring. God permitted me to labor with fine, level-headed, Spirit-filled pastors, camp committees, and laymen that stood by me in every way, and my life is much enriched by their fellowship. I also want to thank God that through thousands of miles of travel and labor in various climates He has kept me in almost perfect physical health, and free from any accidents. We are starting out the new year with a fine revival in Everybody's Mission, Pittsburgh, Pa. Earnest seekers and happy finders at the altar every service so far. We are looking forward to 1929 as a busy year if Jesus tarries, and we live and keep our health. We cannot preach the gospel as big as many of our fellow-preachers can; but we rejoice in the fact that we have just as big a gospel to preach as any preacher on earth. We are determined more than ever to work for clean, clear definite results, rather than large numbers. In deep humility we bow our

head and thank God for all He has been able to accomplish through our life and ministry, and as we face the tomorrows we feel confident that He who so graciously helped us in the past, will not forget us in the future. I feel like traveling on."

HALESBORO CHURCH, DEPORT, TEXAS—"It can be done, and we did it! So many things look impossible, but when we arm up with God and through prayer and faith buckle right in, it can be done. There are three Nazarenes here. But we felt like we wanted to take an offering for our Orphan's Home. So we prayed and God gave us a plan and we worked it and got \$50 in two afternoons here in a place of about 1,000 inhabitants. If it doesn't make the letter too long we would like to give the *HERALD OF HOLINESS* readers our plan. It might work some other place if it was tried. We had an experienced sign writer to make us a sign. He took a piece of cloth a yard one way and one half the other, and it read thus: 'Stop—read!' Between the words we pasted a cartoon cut out of a paper, 'The empty stocking' (a little girl kneeling by her bed crying, the empty stocking hanging by the chimney). 'Christmas time, childhood's happiest season. Please help to fill this stocking for the fatherless and motherless of the Orphan's Home so that Santa Claus will not pass them by.' We tacked a strip of wood across the top and one straight down the middle with a stocking tacked to the bottom. We carried it down either side of Main Street and into the stores, speaking to those who seemed not to notice. The people gave freely. Praise be to His glorious name. Co-workers with Him."—Mrs. John Swint, Miss Verah Cotton, Mrs. Sam Kinsey.

BURLINGTON, VT.—"Praise the Lord, the revival is still going on, God is blessing and we are growing by leaps and bounds. The Lord is sending in the children to our Sunday school. Each week new ones come in. We are also having a number of young people seeking at our altars as well as older ones. We organized a Y. P. S. several weeks ago and the young folk are getting interested. We had a splendid watch night service and how the Lord did come upon us! The saints marched and shouted and had a regular jubilee, and at 12:3, New Year's morning, two souls were born into the kingdom. After this we all broke bread together, and gave God thanks. Everybody went home feeling that he had received a good New Year's blessing. Sunday, Dec. 30, our pastor gave us another Holy Ghost message and while she was preaching one dear woman opened her heart and yielded to Jesus, after the service she gave testimony of the saving grace of Jesus in her heart and said, 'Now I feel I want to be baptized.' We immediately remembered the incident over in the book of Acts where Philip went to the eunuch and explained unto him the scriptures, showing plainly that Jesus was the Christ, and He believed, and was baptized. It was a wonderful service. Last Sunday we had another wonderful day. Our pastor baptized several chil-

OLIVET COLLEGE

Commencement and Camp Meeting May 16th to 26th



Bud Robinson

WORKERS: Evangelist Bud Robinson, Evangelist C. M. Dunaway, Prof. L. C. Messer, President T. W. Willingham, Vice President A. K. Bracken, Rev. C. A. Gibson, Rev. R. V. Starr, Rev. J. W. Montgomery, Rev. C. J. Quinn, Rev. E. O. Chalfant, Rev. E. C. Dees, Rev. J. W. Short, Pastors and Workers of Central Educational Zone.

OBJECT: Preaching of the gospel; conversion of sinners; sanctification of believers; healing of the sick; promotion of Christian education.

For further particulars write T. W. Willingham, Olivet, Ill.

dren, and the Lord was present to bless them, and the Spirit fell upon us. Again at the communion service the Lord visited us, and a mother with several of her children came to the altar; they gave their hearts to Jesus and then took communion for the first time, and rose to her feet to give God thanks for His saving power. The Lord surely opened heaven upon us. Another young man who had been recently saved at our altar, just as the benediction was being pronounced, said, I cannot wait any longer, I want the baptism with the Holy Ghost. Again we gathered about the altar, and God wonderfully met his soul in purifying power. We all praise God for our faithful pastor, Rev. Mabel Manning, who is leading her flock up the shining way, and feeding us rich soul food. Also for her companion, Miss Lottie Furbush, for the great help she is rendering the children and young people. Our pastor is giving us Bible studies every Wednesday night on the Holy Spirit, and He is there to bless us. We truly thank God for this Church of the Nazarene here in Burlington, and for the way He is providing for us. Please remember us in your prayers."—Reporter.

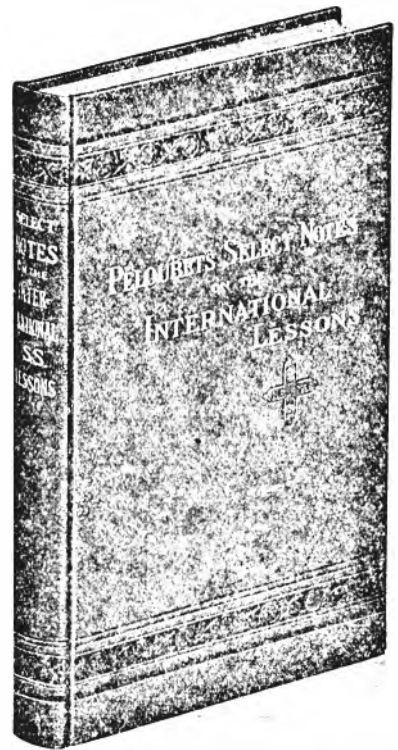
WEST CHESTER, PENNSYLVANIA—"As the result of our summer campaigns a number of people were added to our church and we made plans to begin our new church building. There was not a place in the city that we could rent for permanent use. Two Methodist friends loaned us \$8,000 at three and one half per cent interest, and plans were put into the hands of a contractor, and within ten weeks we had our first meeting in the new tabernacle as we delighted to call it. The inside dimensions of the building are 46x66 and it will easily accommodate three hundred people. The building has a thousand dollars worth of steel girders, and is so constructed that another story can be easily added. It has a large lobby, a pastor's study, primary room and a fine, large auditorium. It is well seated, heated and lighted. The piano, organ, new pulpit furniture and a beautiful pulpit were all donated to the church by friends, some of them Presbyterians, some Methodists and some Nazarenes. Thus far all bills have been paid as they come due, and the pastor's salary has also been paid regularly. The opening of the new tabernacle was celebrated with a two weeks' campaign by Evangelist Theodore Elsner and wife. This is the third campaign we have had with the Elsners and they have made themselves beloved to our people and to outsiders. January 20 has been set aside as the time for the dedication of the new tabernacle, and the young church which now numbers forty members looks hopefully into the future."—Philip Geiter, Pastor.

TAYLORVILLE, ILLINOIS—"God is blessing and our work is progressing in no small way. Some real substantial gains are being made practically along every line. Soon after coming from our District Assembly, we launched into a church moving and building campaign under the leadership of Evangelist Rev. L. G. Milby and his good wife. These folks just

can't be beat for a job of this kind. The outcome was the tabernacle moved closer up town on a beautiful corner and on a paved street and work started at once toward completing the building. About one thousand dollars was raised and today as it stands we have a property valued at \$3,000 or more. We immediately made arrangements to follow this work with a soul-saving revival. Evangelist Rev. C. C. Burton of Kentucky, was called and certainly was sent to us in divine order. The meeting ran four weeks. The church, which seats nearly three hundred, was filled most of the time and on a few nights people were turned away. Forty or more different seekers were at the altar. Twelve joined the church on the last Sunday. Rev. Burton ranks among our foremost soul-winning evangelists. He is a strong preacher, a pastor's friend and a church's helper. Since we're really growing we are happy and encouraged over the situation. We've got our heads up, our hearts open and our hands busy. God is giving us the best year of our life and ministry."—C. E. Fritsch, Pastor.

SINGING EVANGELISTS E. D. AND WINNIE SIMPSON—"The first meeting was at Yukon, Oklahoma, with Brother Bray as pastor, Brother I. M. Ellis as evangelist. The meeting was proving a success and souls were finding God, when we had to leave for our next meeting at Chickasha, Oklahoma, with our good pastor Rev. F. G. Stockton. Rev. Milton Smith was with us there and in our way of thinking there are not many men who better know how to preach the truth of God than does Brother Smith. The meeting there was a hard-fought battle but God gave us some definite cases of salvation, for which we do not forget to praise Him. We believe there is a great opportunity for the people at Chickasha, if they will stand by their good pastor and obey God. Our next meeting was at Norman, Oklahoma, with our good pastor, Rev. Arthur A. Miller and his loyal people. They are really accomplishing things for God at Norman and I don't know of anyone that is loved and appreciated by a town and people more than is Brother Miller. He is God's man. Our good Evangelist J. C. Hafley, was with us there and preached God's truth with unction and power. God was present with us there and manifested it by the saving and sanctifying of many souls. The finances came easily and a good love offering was given to the pastor and his wife, consisting of about \$65 in cash. We next went to Elkhart, Kansas, and God did give us great victory there. The pastor, Rev. J. W. Youngman, is a man of God and is doing great things for God and the church by the support and help of his good people there in Elkhart. Evangelist Milton Smith preached God's message and it did not return void. Thank God, a number of souls were made to know the saving and sanctifying grace of God. The people stood by us with their prayers and the finances for the workers did not seem to be a burden to them, as they gave of their means to help support the meeting. Before Brother Smith preached the last night, we gave

For S. S. Teachers



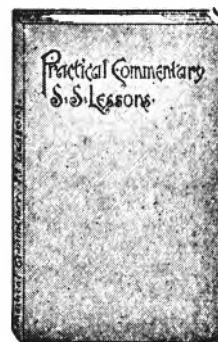
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A commentary on the Sunday School Lessons for 1929. Contains Lesson Introductions, Teaching Outlines, Practical Applications, Side-lights from Science, Blackboard Exercises, Questions and Maps, One-Minute Mission Talks; also suggestions for different age-groups of the Sunday School. 236 pages.

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A complete atlas of the Life of Christ and the Acts of the Apostles. Traces the journeys of our Lord with explanatory notes and brief descriptions of countries and sections visited. Also visualizes travels of Paul and other apostles. 45 colored maps in all. Bound in cloth. Of inestimable value to preacher, teacher and for Bible study classes. Price 75c

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them a chance to show their appreciation of their pastor by giving a love offering of about \$80 in cash to him and his wife. We are glad for a small place to work in the Church of the Nazarene and that God's blessings are more to us than all the world. Praise Him."

SAN FRANCISCO, CALIFORNIA—"We believe that the San Francisco Church of the Nazarene is entering the year 1929 with the brightest prospects she has ever seen. The spiritual tide is rising. The congregations are larger than they have been for a long time. There seems to be an unusual spirit of unity and co-operation. The church is praying and they are getting the burden of a revival

upon them. We attribute this largely if not entirely to our pastor, Rev. J. W. Henry, who came to us last fall from Minneapolis, Minn. He has fitted in with us as if he had always been here. The people have learned to love him. His earnest, godly preaching, his enthusiasm, his zeal and his optimism have boosted our faith and encouraged us. We have begun to realize that 'God is still on the throne and remembers His own.' We are looking up and believing God for great things this coming year."—Reporter.

EVANGELISTS T. C. AND R. E. GRISBY—"We began a meeting at Gads Hill, Mo., November 11, and a spinal disease broke

out which began to prove serious. The school was closed. After running on three nights we felt it wise to close the meeting. There was a real revival spirit on. Will return later. The next place was about twelve miles in the country. We ran eleven nights, God came on the scene in a special manner. Twenty-three seekers, twenty-two either saved or sanctified. From here we went to a Methodist church near Monroe City, Indiana, began a meeting on December 16th and ran over the 27th. This was an old-fashioned revival. Folks came in cars, wagons, and on foot, for miles around. The Christmas programs around had no effect on our attendance, the crowds were estimated as high as four hundred. Thirty-six seekers, thirty-four saved, reclaimed or sanctified, and four prayed through in their homes, making thirty-eight in all. We are now located at Des Arc, Mo., but will continue our evangelistic work in connection with the pastorate."

"Bible Gems" Missionary Calendar for 1929



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

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ABILENE, TEXAS—"We are glad to report that the God that answers by fire is still moving in the midst of His people. On December 26 we had arranged for special services with the 'Texas Trio' composed of Rev. J. J. Douglas and wife and Miss Ruth Lanier, so the folks gathered in from the different parts to enjoy the feast of good things from the Lord. Among the number was our beloved District Superintendent and wife, Rev. H. C. and Mary Lee Cagle. The power came on the service and the glory of the Lord filled the temple. Soon there appeared the order of the Lord that it was time for a revival, so the arrangements were perfected in a very few minutes. The announcement was made that a revival had already begun. For ten days following Rev. Mrs. Cagle and the 'Texas Trio' put their best into the revival, assisted by the church who were ready for the battle. In spite of the fact that the flu was in our midst and many in the city were sick the attendance and interest were good. The power of the gospel in song and the written Word brought deep conviction. Many fell in the altar, seeking the relief that this great salvation brings. Forty-five out of that number were happy finders while others went away not paying the price. At the close of the last service, which was Sunday evening, January 6, we received a class of thirteen into the church, the most of which were adults, and there are others to follow. We feel the church is better equipped for the oncoming conflict than before and our aim is to keep the banner of full salvation unfurled so those that come our way may be reminded that God is still doing business in the same old-fashioned way. The different departments of our work are going forward with courageous leaders going ahead, with Christ as our great head and the Holy Ghost as our indwelling comforter. We mean to go forward until He says it is enough. Any who have friends or relatives here that you would like to have brought in touch with the work of the church, please write us their names and addresses and we will endeavor to reach them with the interest of our work.

Our address is 935 S. 8th St. Abilene, Texas."—V. B. Atteberry and Wife, Pastors.

WEST TULSA, OKLAHOMA—"We closed a meeting December 25, with Brother and Sister Irick in charge. They did some very fine preaching and worked so faithfully, but were hindered much on account of the flu. We are moving on nicely. The last two Sunday nights we have had a filled altar with from four to six praying through, for which we humbly praise God. We are planning a new building this spring. Our Sunday school has outgrown our building."—F. R. Morgan.

EAST LIVERPOOL, OHIO—"Great revival campaign in East Liverpool church, Rev. I. M. Ellis of Dallas, Texas, evangelist. Gale Hutchison of local church leader in song. Near zero weather yesterday yet four hundred and eighty-six in Sunday school and forty-two seekers. Morning preaching service twelve seekers, and in evening forty, total for day ninety-four. Barnett sisters Quartet of Ellet with us over Sunday, ages eight to sixteen. Mayor and safety director in attendance night service. Nice class of new members received into church. Revival services will continue over the twentieth. Seven hundred in attendance last night. God still answers prayer."—O. L. Benedum.

REGINA, SASK.—"Splendid revival on here. Rev. H. S. Vogt of Moose Jaw, Sask., assisting."—A. C. Metcalfe.

WEAR EVANGELISTIC PARTY—"Since our General Assembly we have been out of the work on account of sickness in the family of Mrs. Wear, which terminated in the death and burial of her father. Since that time God gave us a very good time with the West Tulsa church, Rev. F. R. Morgan, pastor. West Tulsa is prospering under his leadership. Here God gave us a goodly number of seekers from the very first night. From here we went to Red Oak, Mo., in a country church where lives our good Brother and Sister Glenn, who were members of our church when we pastored in Cucamonga, Calif. Here we enjoyed three good weeks' meeting. From there we went to Dodge City where we had charge of the music while Brother Lum Jones preached. Brother R. R. Richey is the good pastor there. To know this good man is to love him. He is a man of prayer. We then went to Junction City with our good friend and brother, George Brannon, and his good wife. Brother Brannon has the new church at Junction City which is a small church but a good one. The personnel of this church is very good. They have the confidence and respect of the town. We are now in a home mission campaign at Anthony, Kans. Brother

and Sister Alden D. Grim are our co-workers here. We are enjoying the work and fellowship of these good folks. Pray for us, for we need a church here. Brother and Sister Grim are sent direct from God by way of Bethany-Peniel College and are making good. Don't forget us in prayer here for a new work in Anthony."

DEATHS

FLEISHER—Mrs. Carrie W. Fleisher was born in Main County, Mich., October 22, 1861, and died at Salinas, California, December 17, 1928. She leaves behind, her husband, W. N. Fleisher of Salinas, California; two daughters, Mrs. Robert Sick of Salinas, and Mrs. A. A. Saville of Sacramento, three grandchildren and three sisters and one brother who live in Michigan. Sister Fleisher was a true wife, a devoted mother and a loyal church member. She will be missed by a host of friends but our loss is heaven's gain. The funeral service was held in the First Church of the Nazarene, of Sacramento, California, of which she was a member for a number of years.—I. W. Young, Pastor.

EDEN—Mrs. Ollie Eden was born May 13, 1898, in Lincoln County, Okla., and passed on to her heavenly reward in El Segundo, Calif., Dec. 28, 1928. She was thirty years seven months and fifteen days of age. It seemed such an untimely death, but God knoweth best. She was the second child born to the father and mother, Mr. and Mrs. J. H. Chance. She was married to R. D. Eden in Beaver, Okla., May 29, 1914, to which

"Thy Word Have I Hid in Mine Heart"

A Verse A Day

By
Mrs. Jack Linn



The Psalmist David exclaimed, "Thy word have I hid in mine heart, that I might not sin against thee." Here we have the secret of the victorious life; also the reason for the appalling spiritual decline manifest on every hand. Christian people today are not Bible readers, much less given to memorizing Scripture.

Mrs. Jack Linn has arranged under fifty-two different headings, one for each week of the year, three hundred and sixty-four verses of Scripture, one for each day, excepting one. Beside each verse is a blank square in which a check may be made as each verse is committed to memory. Book, chapter and verse are given with each quotation so that not only the Scripture but the location may be memorized.

These verses have been published in a booklet entitled

A Verse A Day

The booklet is vest-pocket size, 2½x4¾ inches; printed on a strong bond paper; bound attractively and durably in heavy cardboard. Single copy 10c, postpaid; twelve for \$1.00, postpaid.

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union were born six children, of whom four are living; Bennie, Nellie Belle, Leonard and Charline, the husband, her father, mother and one brother and two sisters, with a large circle of relatives and friends to mourn their loss. She was converted at the age of fifteen, and soon after coming here she was sanctified under the ministry of Mrs. Addie, a former pastor of this church. She then united with the Church of the Nazarene here in Hawthorne, of which she has since been a very faithful and active member. She was devoted to the Lord and His cause, ever ready to answer any call of her church to serve others. The church has lost a faithful, loyal and true soldier, but heaven has gained a beautiful saint. Her place in the family

cannot be filled. Her place in the church will be sadly missed. She will always be remembered as a beautiful Christian character. She frequently said, "The Lord is with me, and I am ready; either way the battle turns, and I can't quit fighting until the battle is over." Good-bye friend, we will meet you "just inside the Eastern Gate."—Rev. Frank Daniel, Her Pastor.

Vashti Burnett, daughter of Rev. and Mrs. W. E. Burnett of this city, and W. D. McGraw, Jr., son of Rev. and Mrs. W. D. McGraw, were united in matrimony. Father of the groom officiated. They will reside in Beaumont.—W. D. McGraw, Pastor.

PRAYER IS REQUESTED by a sister in Kentucky for her unsaved husband and daughter; from a sister in Texas for herself that she may be healed.

NOTICE—I have open dates as song evangelist and guitar player, for the months of January and February. Please write or wire me at this address.—Prof. Blish R. Shaw, 2411 Kenwood Ave., Indianapolis, Ind.

ANNOUNCEMENTS

WEDDING BELLS—A beautiful wedding was solemnized at the Church of the Nazarene, Beaumont, Texas, on December 31, at eight o'clock, when Miss

Books in the Course of Study for Licensed Ministers

This list containing several changes from lists previously published comprises final revisions by the Department of Education. All of the books listed below with the exception of "Life of Wesley" by Telford and "Homiletics and Pastoral Theology" by Dr. A. M. Hills are now ready and orders will be filled promptly.

Questions on the Course of Study are being revised by the Department of Education and will be printed and ready for distribution in a few weeks.

FIRST YEAR

Theology. <i>Binney's Compend</i>	\$1.25
or <i>Ellyson's Compend</i>	1.00
Short History of the Christian Church. <i>Hurst</i> ..	3.50
Essentials of American History. <i>Hart</i>	2.25
(Districts outside of the United States will select a standard history of their own country)	
Enlarged Practice Book in English Composition. <i>Hitchcock</i>	1.25
The Church Manual50
History of the Church of the Nazarene50

To Be Read

Preacher and Prayer. <i>Bounds</i>	1.00
Temptation. <i>Williams</i>50
Perfect Love. <i>Wood</i>	1.50
Wesley's Ten Sermons50
All About the Bible. <i>Collett</i>	2.00
A Prince in Israel. <i>Girvin</i>	2.50
The Book's Own Story, Vol. 1. <i>McConnell</i>	1.50
<i>Herald of Holiness</i>	1.50
<i>Preacher's Magazine</i>	1.00

SECOND YEAR

Systematic Theology. <i>Miley</i> . Parts I and II ..	4.00
or Elements of Divinity. <i>Ralston</i>	3.50
Short History of the Christian Church. <i>Hurst</i> ..	
(Same volume as used in first year studies)	
Homiletics and Pastoral Theology. <i>Hills</i>	
(Ready soon. Probable price \$2.50)	
Progress of World Wide Missions. <i>Glover</i>	2.50
Paragraph Writing. <i>Scott and Denney</i>	2.00

To Be Read

Tongue of Fire. <i>Arthur</i>	1.00
Hints to Self-Educated Ministers. <i>Porter</i>	2.00
Christian Perfection as Taught by John Wesley. <i>Wood</i>	1.25
Life of John Wesley. <i>Telford</i>	2.00
Sermons on Isaiah. <i>Breslee</i>	1.00
The Book's Own Story, Vol. II. <i>McConnell</i>	1.50
<i>Herald of Holiness</i>	1.50
<i>Preacher's Magazine</i>	1.00

THIRD YEAR

Systematic Theology. <i>Miley</i> . Parts III and IV ..	4.00
or Elements of Divinity. <i>Ralston</i>	3.50
Homiletics and Pastoral Theology. <i>Hills</i>	
(Same book used in second year's studies)	
Holiness and Power. <i>Hills</i>	1.50
Short History of the Christian Church. <i>Hurst</i> ..	
(Same volume as used in first and second years of studies)	
History of English Literature. <i>Halleck</i>	2.25

To Be Read

Old Testament History. <i>Smith</i>	2.00
The Soul Digger or Life and Times of William Taylor. <i>John Paul</i>	2.00
Invisible Partnership. <i>Chambers</i>50
Sanctification. <i>R. T. Williams</i>	1.00
<i>Herald of Holiness</i>	1.50
<i>Preacher's Magazine</i>	1.00

FOURTH YEAR

Systematic Theology. <i>Miley</i> . Parts V and VI ..	4.00
or Elements of Divinity. <i>Ralston</i>	3.50
How to Conduct a Sunday School. <i>Marion Lawrence</i>	1.50
Short History of the Christian Church. <i>Hurst</i> ..	
(Same volume as used in first, second, and third years of studies)	
Psychology. <i>Angell</i>	2.25
History of American Literature. <i>Halleck</i>	2.25

To Be Read

New Testament History. <i>Smith</i>	2.00
The Gospel of the Comforter. <i>Steele</i>	1.50
Possibilities of Grace. <i>Lowrey</i>	2.00
The Preacher, His Life and Work. <i>Jowett</i>	1.00
The Secret Place of Prayer. <i>Goodwin</i>	1.00
<i>Herald of Holiness</i>	1.50
<i>Preacher's Magazine</i>	1.00

PRAYER is requested by a sister in Oklahoma for unsaved relatives, and for a revival of religion in her neighborhood; by a brother in Montana, that God will heal him; by a sister in Maine, for the salvation of her son; by a brother in New Mexico, who needs spiritual help; by a sister in Indiana, who writes, Pray for me that I may find the Lord and know I have salvation like I have been reading about in the HERALD OF HOLINESS.

CARD OF THANKS—I desire to thank the dear members of the Pittsburgh District for their tender expressions of love, sympathy and prayer in behalf of my present illness. Words cannot express what comfort and encouragement the message and the flowers brought to me while going through this time of testing. I am glad to testify that the blood cleanses and the Comforter abides in my heart just now.—Martha Skuie, Mazomanie, Wis.

NOTICE—I have some open dates for meetings for spring and summer. Would like to give them to churches, missions and camps in West, Middle West, or as far east as Indiana. Those who desire to correspond with me relative to evangelistic work should address me at 268 East Central Ave., Sierra Madre, Calif.—J. F. Harvey.

NOTICE—Manitoba-Saskatchewan District: We are having our Midwinter Workers' Convention of the preachers, N. Y. P. S. and Sunday school, to be held in Moose Jaw, Sask., January 30, 31, opening session on Wednesday, 10 a. m. We will have two full days only. A program has been arranged which promises to be very interesting. The services will be held in the old Market Hall, corner of 4th and High Sts. Let as many of our people as can plan to attend this special feast of good things. We expect to be able to provide free entertainment for all who come.—Geo. Beirnes, District Superintendent.

RECOMMENDATION—I am glad to recommend Burl and Mable Crow to the Church of the Nazarene, as singing evangelists and pianist. They are good singers and altar workers and are known as, "The Two White Crows." Address them at Kendallville, Indiana, 733 Richmond St.—Evert Baker, Churubusco, Ind.

NOTICE—The Lord willing I will return to the evangelistic field at the close of our assembly, next June. I am ready to slate calls as they come, for camps, special church revivals, or home mission work. Would like to hear from District Superintendents who are planning home mission campaigns. I've had twelve years' experience in pastoral and evangelistic work and will gladly give my best to any pastor or Superintendent who calls me. Address me at my old home, Placentia, Calif.—Josiah Tucker.

NOTICE—Kansas District: The Mid-year Workers' Convention of the Kansas District will be held from Feb. 19 to 23 at Burr Oak. Kansas General Superintendent Chapman will be the special worker and will remain over Sunday the 24th with the local church.—A. F. Balameier, District Superintendent.

OHIO DISTRICT HONOR ROLL

Churches 100 Per Cent Paid Up on Budget Jan. 1st

Big Run
Coshocton
Columbus (Parsons Ave.)
Dayton (Parkview)
Fayette
Hamden
Ironton
Mt. Vernon
Mansfield
Omega

Point Rock
Sunrise Chapel
Springfield
West Liberty
Walbridge
Wooster
The Plains
Xenia
W. R. GILLET, Secretary Advisory Board.

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Office, 2923 Troost Ave., Kansas City, Mo.
Alberta (Calgary, Alta.) March 27 to 31
Washington-Philadelphia (Lanadale, Pa.) April 10 to 14
New York (Richmond Hill) April 17 to 21
New England (Wollaston, Mass.) April 24 to 28
North Pacific (Seattle, Wash., Central Church) May 22 to 26
Northwest (Walla Walla, Wash.) May 28 to June 2
Idaho-Oregon (Nampa, Idaho) June 5 to 8
Rocky Mountain (Billings, Mont.) June 27 to 30
Manitoba-Sask. (Moose Jaw, Sask.) July 4 to 7
North Dakota (Sawyer, N. D.) July 10 to 14
Central Northwest Aug. 14 to 18
Iowa (Cedar Rapids, Ia.) Aug. 21 to 25
Chicago Central (Chicago, Ill.) Aug. 28 to Sept. 1
Missouri Sept. 4 to 8

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Pittsburgh District Assembly April 24 to 28
Northern California (Porterville) June 5 to 8
Southern California June 12 to 16
New Mexico (Clovis) June 19 to 23
Michigan (Indian Lake, Vicksburg P. O.) August 7 to 11
Northern Indiana August 14 to 18
Indianapolis August 21 to 25
Ohio Aug. 28 to Sept. 1
Kentucky Sept. 4 to 8
Tennessee Sept. 11 to 15

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British Isles March 27 to 31
Nebraska (Fairbury) June 11 to 16
Colorado (Montrose) June 18 to 23
Kansas September 3 to 8
Kansas City (Topeka) September 10 to 15
Western Oklahoma September 24 to 29
Eastern Oklahoma October 1 to 6
Arkansas October 8 to 13
Dallas October 15 to 20
Hamilin October 22 to 27
San Antonio Oct. 29 to Nov. 3
Louisiana November 5 to 10
Arizona December 3 to 8

SCHOOLS AND COLLEGES

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

"On the neck of the young man sparkles no gem so gracious as right enterprise."—Hartz.

EVANGELISTS' SLATES

T. M. ANDERSON
Olivet, Ill. Jan. 23 to Feb. 3
Wilmore, Ky. (Methodist Church) Feb. 4 to 17
Seattle, Wash. Feb. 24 to March 10
Portland, Oregon March 12 to 24

MACK AND ETHEL ANDERSON
Parma, Idaho Jan. 15 to 27
Pocatello, Idaho Jan. 30 to Feb. 17
Lincoln, Nebr. Feb. 21 to March 10

ERNEST ARMSTRONG
Denison, Texas Jan. 17 to Feb. 3
Okemah, Okla. (Castle Church) Feb. 7 to 24
Okmulgee, Okla. (Neuba Church) Feb. 28 to March 17

JARRETTE E. ATCOCK
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
Port Huron, Mich. (Gen. Del.) Jan. 16 to Feb. 3
Racine, Wis. (1223 Racine St.) Feb. 4 to 24
State Line, Ind. (P. O., Olivet, Ill.) Feb. 25 to March 10

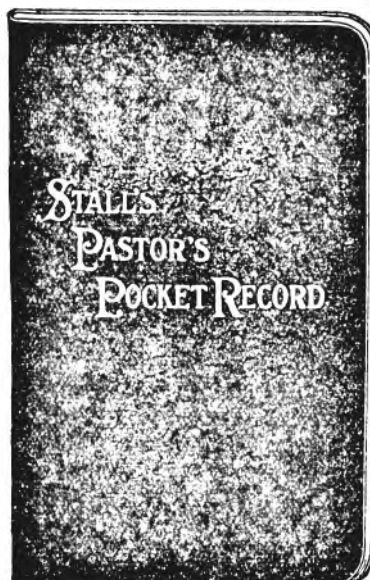
W. O. BENNETT
White Pigeon, Mich. (M. E. Church) Jan. 6 to 27

R. E. AND DOROTHY BRIDGEWATER
Wellington, Kans. Jan. 27 to Feb. 10

W. R. CAIN
Portland, Ore. Jan. 27 to Feb. 10

A. B. CARRY
Flushing, N. Y. Jan. 23 to Feb. 3

Pastor's Pocket Record



Used by the pastors of all denominations and acknowledged as the best and most thorough record published. It is an indispensable book for every pastor who values method and thoroughness in his work. This record affords space for 63 church officers, 714 members, 8,426 pastoral calls, directly opposite; 43 Communion seasons, 136 baptisms, 84 marriages, 105 funerals, 278 sermons, 63 addresses, 168 new members, text suggestions, themes for consideration, new books, engagements, money received and how disbursed, etc.

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JACK AND RUBY CARTER

Peniel, Texas Jan. 20 to Feb. 10
Sherman, Texas Feb. 11 to 24

FRED T CARBY

Louisville, Ky. (1st church) Jan. 21 to Feb. 3
Cumberland, Ky. Feb. 10 to 24
Burnsides, Ky. March 10 to 24

F. P. CASSIDY

Mitchell, Ind. Jan. 17 to Feb. 3

CHAS. B. COX

Roanoke, Va. Jan. 3 to 27
Richmond, Va. Jan. 28 to Feb. 17
Norfolk, Va. Feb. 20 to March 17

STEUDEN D. COX

Winchester, Ind. Feb. 15 to March 3

PROF. C. C. AND MARGARET CRAMOND

Caro, Mich. Jan. 24 to Feb. 10
Lansing, Mich. (Potter Park) Feb. 11 to 24
Lansing, Mich. (Bettel) Feb. 25 to March 10

STELLA D. CROOKS

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

Caney, Kans. Feb. 7 to 24

WILLARD B. DAVIS

Walla Walla, Wash. March 17 to April 7

J. E. DAVIDSON

Lulu, Mich. Feb. 17 to March 3

H. N. DICKERSON

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

C. M. DUNAWAY

Sebring, Florida (Methodist Church)
..... Jan. 13 to 27
Columbus, Ga. Feb. 1 to 17
Monongahela, Pa. Feb. 24 to March 10
Anderson, Ind. March 17 to 31

CHARLES DYE

Lithopolis, Ohio (Church of the Nazarene)
..... Jan. 20 to Feb. 3

J. B. EDWARDS AND WIFE

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

EDWARDS EVANGELISTIC LADIES' QUARTET

Tucson, Arizona January
Riverside, Calif. February

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

Council Bluffs, Iowa Jan. 27 to Feb. 10
Sioux City, Iowa Feb. 11 to 24
New Castle, Ind. March 3 to 17
Homing, Ind. 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

Troy, Ohio Feb. 17 to March 3
Bartenton, Ohio March 5 to 17
St. Louis, Mo. March 24 to April 7

PAUL AND DORA GEIL

Kurtz, Ind. Jan. 18 to Feb. 3
Chunibusco, Ind. Feb. 10 to March 3
Urichsville, Ohio March 31 to April 14

H. H. GEORGIUS

Bowdler, S. Dak. Feb. 1 to 15
Jara, S. Dak. Feb. 15 to March 1

CLARENCE J. HAAS

Lansdale, Pa. Dec. 31 to Jan. 27

LEE L. HANRIC

Antlers, Okla. Jan. 25 to Feb. 10
Alva, Okla. Feb. 17 to March 10
Stamford, Texas March 15 to 31
Clarendon, Texas April 5 to 21

B. H. HAYNIE

Atlanta, Ga. Jan. 20 to Feb. 3

A. O. HENRICKS

Lindsay, Calif. Jan. 16 to Feb. 3
Venice, Calif. Feb. 4 to 17
Porterville, Calif. Feb. 20 to March 10

N. J. HIEPBURN

Yuma, Colo. Jan. 8 to 27
Florence, Colo. Feb. 3 to 17

WM. G. AND NORAH HESLOP

Frankfort, Ind. Jan. 8 to 27
Touring Ohio District Jan. 29 to March 1
Indian Head, Md. March 3 to 17
Columbus, Ohio (1st church) March 19 to 31

LEE HILL

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

HUFF-EDY EVANGELISTIC PARTY

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

ALLIE AND EMMA IRICK

Montrose, Colo. Jan. 18 to 27
Delta, Colo. Jan. 29 to Feb. 10
Home, Feb. 11 to 23
Monett, Mo. Feb. 24 to March 10
Mineral Wells, Texas March 17 to 31
Sublette, Kans. April 7 to 21

ANDREW JOHNSON

Zeigler, Ill. Jan. 8 to 27

A. H. JOHNSTON AND WIFE, Song Evangelists

Warren, Ohio Jan. 24 to Feb. 10
Akron, Ohio Feb. 15 to 25

LUM JONES

Hollis, Okla. Jan. 20 to Feb. 3

M. HICBEE LEE

Mansfield, Ill. Jan. 13 to Feb. 3

FRANK AND LEHMAN, Song Evangelists

Lowell, Mass. Jan. 24 to Feb. 3
Derry, N. H. Feb. 17 to March 3
Lincoln Park, N. H. March 5 to 17
W. Somerville, Mass. March 24 to April 7

JACK LINN AND WIFE

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

W. W. LOVELESS

Celina, Ohio (Gen. Del.) Jan. 24 to Feb. 10
Lancaster, Ohio (Gen. Del.) Feb. 14 to March 3

THEO. AND MINNIE E. LUDWIG

Lynn, Mass. Jan. 27 to Feb. 10
Everett, Mass. Feb. 14 to March 3
Lawrence, Mass. March 7 to 24

JIM KNOTT SHACKRELL

Memphis, Texas Jan. 5 to 30
Stilwell, Texas Feb. 1 to March 1

J. B. MCBRIDE

Tacoma, Wash. (Gen. Del.) Jan. 22 to Feb. 3

P. L. McDONALD

Madison, Ind. Jan. 4 to 27

I. C. MATHIS

Escondido, Calif. Jan. 8 to 20
Oakland, Calif. (First Church)
..... Jan. 27 to Feb. 10
Oakland, Calif. (East Side Church)
..... Feb. 12 to 24
Vallejo, Calif. Feb. 26 to March 10

L. G. AND BERTHA MILBY

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

Oklahoma City, Okla. (West Side Church)
..... Jan. 18 to Feb. 3

WILL H. AND LILLIE B. NERRY

Ashland, Oregon Jan. 20 to Feb. 3
Portland, Oregon (Seltwood church)
..... Feb. 10 to 24

AUG. N. NILSON

Lansdale, Pa. January
Deenwater, N. J. (care C. L. Woolson, Penns
Grote, N. J. R. P. D. 1)
..... Jan. 31 to Feb. 17

EDWARD C. ONEY

Newell, W. Va. Feb. 3 to 17
Syracuse, N. Y. Feb. 24 to March 10

PANNIE PAYNE PARTY

Norton, Kans. Jan. 3 to Feb. 3

D. M. PEFFLEY

St. Bernice, Ind. Jan. 31 to Feb. 4
Columbus, Ohio (Sunshine Mission)
..... Feb. 11 to 26

H. C. PURKHISER

Purcell, Mo. Jan. 24 to Feb. 10
Norwood, Mo. (1st Methodist church)
..... March 7 to 24
Webb City, Mo. (Tower Light Congregational)
..... March 28 to April 14

J. E. AND ADA REDMON

Aron Park, Fla. (Gen. Del.)
..... Jan. 18 to Feb. 3
Auburn, Ind. (care H. W. Cornelius, 816 W.
4th St.) Feb. 8 to 24

LEWIS J. AND EDITH RICE

Frankfort, Ind. Feb. 26 to March 1
Richmond, Ind. March 5 to 10

JAY AND VIRGINIA RICE

Stoneham, Colo. Jan. 13 to Feb. 3

J. A. RODGERS

Portsmouth, Ohio Jan. 27 to Feb. 10
Derry, N. H. Feb. 17 to March 3
Lincoln Park, N. H. March 4 to 17
Somerville, Mass. March 24 to April 7
Terrace, Pa. April 14 to 28

G. HOWARD ROWE

Warren, Ohio Jan. 24 to Feb. 10
Bellmore, N. Y. Feb. 17 to March 3
Columbus, Ohio March 10 to 24
East Liverpool, Ohio March 29 to April 14

E. D. AND WINNIE SIMPSON, Song Evangelists

Marlow, Okla. Jan. 18 to Feb. 3
Batesville, Ark. Feb. 10 to 24
Arkansas District Feb. 25 to March 31

BURL SPARKS

New Castle, Pa. Jan. 24 to Feb. 10
Brownstown, Ind. Feb. 12 to 24
Baltimore, Md. March 3 to 17
East Liverpool, Ohio March 24 to April 7

FRED ST. CLAIR

Springfield, N. Y. Jan. 27 to Feb. 17

E. H. STILLION

California, Pa. Jan. 20 to Feb. 3

FRED W. SUFFIELD

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

Atlanta, Ga. Jan. 23 to Feb. 10

E. C. TARVIN

Kokomo, Ind. Jan. 19 to Feb. 1

T. L. TERRY

Indianapolis District February
Esther, Mo. March 3 to 24
Sabula, Mo. March 31 to April 21

SAMUEL THOMAS

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

I. N. TOOLE

Reading, Pa. Jan. 27 to Feb. 10
Chester, W. Va. April 7 to 21

E. E. AND ORA J. TURNER

Mishawaka, Ind. (533 W. 4th) Feb. 3 to 17

N. B. VANDALL, Song Evangelist

Millville, N. J. Jan. 16 to Feb. 3
Gettysburg, Ohio Feb. 5 to 24
Coshooton, Ohio Feb. 25 to March 10
South Bend, Ind. March 17 to 31

WEAR EVANGELISTIC PARTY

Anthony, Kans. Jan. 6 to Feb. 3

MUSICAL WHITES

Manheim, Pa. Dec. 30 to Jan. 27
York, Pa. Jan. 28 to Feb. 17
Oil City, Pa. Feb. 24 to March 17
Chicago, Ill. March 24 to 31

EARLE F. WILDE AND WIFE

Yakima, Wash. Jan. 17 to Feb. 3
Moscow, Idaho Feb. 5 to 24
Pullman, Wash. Feb. 28 to March 17
Portland, Oregon March 21 to April 7

E. E. WOOD

Clarksville, Mich. Jan. 8 to 31
Ionia, Mich. Feb. 1 to 15