

HERALD OF HOLINESS

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H. ORTON WILEY, D. D., Editor

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DEVOTIONAL ASPECTS OF ENTIRE SANCTIFICATION

John Flavel

URING our seminary days, while browsing among the books in the library, we took down from the shelf an old volume which perhaps had not been checked out for years. We opened its pages at random, and as we read we were peculiarly and strangely impressed with the spiritual tone of the book. There was a fragrance and sweetness about it. a heavenly atmosphere that strangely warmed our heart and drew our thoughts to things above. We turned to the title page and found it to be one of the writings of John Flavel. We turned to the introduction to learn something of the conditions under which it was written, and learned that John Flavel, a nonconformist minister, was ejected from his church under the Conventicle Acts, and together with his people worshiped in the swamps and marshes, often standing almost knee deep in water. Here was the secret of the fragrance of this book. It was written by a man under persecution and trial but true to God and to spiritual religion.

But perhaps the secret lies deeper than fidelity to the church, great as this outward adherence to right principles may be. The real secret is to be found in a "second experience" of divine grace which came to the author, and which in itself is the underlying reason for his tenacious adherence to right principles. He had been soundly converted and was a conscientions and devoted minister at the time when God graciously drew him into closer fellowship and the more abundant life. He gives this experience as that of a "minister" but it is well understood to have been his own experience.

"In all that day's journey he neither met, overtook nor was overtaken by any. Thus going on his way, his thoughts began to swell and rise higher and higher, like the waters in Ezekiel's vision, until at last they became an overwhelming flood. Such was the intention of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost the sight and sense of this world, and all the concerns thereof; and for some hours he knew no more where he was than if he had been in a deep sleep upon his bed." When he arrived at a certain spring greatly exhausted, "he sat down and washed, earnestly desiring if it was God's pleasure that this might be his parting place from this world. Death had the most amiable face in his eye that ever he beheld, except the face of Jesus Christ, which made it so; and he does not remember, though he believed himself dying, that he ever thought of his dear wife or children or any earthly concernment. On reaching his inn, the influence still continued, banishing sleep. Still, still the joy of the Lord overflowed him, and he seemed to be an inhabitant of the other world. But within a few hours he was sensible of the ebbing tide, and before night, though there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine edge of his delight blunted. He many years after called that day one of the days of heaven, and professed he understood more of the life of heaven by it than by all the books he ever read, or discourses he ever entertained about it."-"Works," Vol. I, p. 501.

John Woolman

John Woolman was a Quaker preacher and a worthy exemplar of "the love of the Spirit." A. J. Gordon summarizes his life as follows: "At the tables of the rich he bore testimony against luxurious living, warning self-indulgent Christians against pride of apparel, and pride of position, and telling them even with weeping that by such things they became enemies of the cross of Christ. With a tenderness which few could wholly resist, he pleaded the cause of the slave against his master, and again and again succeeded in unlocking the bondman's fetters. In trials and tears and hardships he wrought continually until his course was finished, acknowledging that 'this state in which every motior, from the selfish spirit yieldeth to pure love,' had been opened before him 'as a pearl to seek after.' Here, if we look at it, is a high example of practical holiness-not the sanctity of the cloister or cell, but that which touched every condition of sin and wrong with its gentle rebuke and its tearful sympathy. And in all these circumstances the purest communion with God was enjoyed."-"Twofold Life," p. 149.

Here is the account of his experience by which he was brought into "this state in which every motion from the selfish spirit yieldeth to pure love." Could there be a better example of what Paul meant by being "crucified with Christ?" or what John Wesley meant by "perfect love?" This experience was likewise a "second experience" which God opened his eyes "as a pearl to seek after."

"In a time of sickness a little more than two years and a half ago, I was brought so near the gates of death that I forgot my name. . . In this state I remained several hours. I then heard a soft, melodious voice, more pure and harmonious than any I ever heard with my ears before. I believed it was the voice of an angel who spoke to the other angels—the words were, 'John Woolman is dead.' I soon remembered that I was once John Woolman, and being assured that I was alive in the body I greatly wondered what the heavenly voice could mean. I believed beyond doubting that it was the voice of a holy angel, but as yet it was a mystery to me... As I lay for some time, I at length felt a divine power prepare my voice that I could speak, and I said, 'I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live I live by the faith of the Son of God, who loved me and gave himself for me.' Then the mystery was opened and I perceived there was joy in heaven over a sinner who had repented, and that the language, 'John Woolman is dead,' meant no more than the death of my own will."— "Journal," p. 264.

What an example of inward and outward holiness! The perusal of such testimonies inspires within us the desire to be more holy and more useful in the kingdom of God. But what a sad lack in the experiences of many who have never felt the dying groans of carnality and have never experienced the fulness of life which comes to those who die indeed unto sin and are made alive unto God. What a vast difference in the quality of the service which attaches to "the oldness of the letter" and that which flows from "the newness of the Spirit."

WALKING CIRCUMSPECTLY

A brother minister in another denomination writes us as follows: "I was glad to see the editorial in the HERALD OF HOLINESS of November twenty-first. It was on 'Scriptural Holiness,' and was excellent. I am going to ask a few questions now."

1. Should any professor of "holiness" have a reputation that he doesn't pay his grocery (or other bills), if he can get out of it?

2. Should we preachers (the laity too), tell yarns to each other when together, when in such yarns there is about twenty per cent smut?

3. Should we preachers make poor investments with the money of others?

4. Can one be holy and indulge in light, jesting and foolish conversation?

5. Shall we holiness folks get the reputation that "Cash is King," or shall Christ be King?

Thus the profession of holiness is brought summarily to the test of outward living. It seems that this good brother has met with considerable duplicity in the ranks of holiness people and so sounds a note of warning. We have a high regard for this brother minister and for the great work he is doing as editor of his denominational paper. Since everything which affects the holiness work affects us, we publish the following from the same writer:

There is too much duplicity among preachers. Think of a leader saying, "I made it stick. They didn't know any better!" A pastor has a mock marriage in his cburch! Another goes in batbing on Sunday alternoons where the vast throngs go in! Another makes his daily visits to the beach where the short dress is in evidence (as he puts it), "Giving the calves the once over!"

Another lectures to an organization and at the close asks for prayer from a member of it, and this prayer is a carefully worded prayer, all written out, and with no Christ in it! Another religious leader is met by some politicians and a matter put up to him like this: "Help elect this man, and we promise immunity in the trial and the charges will be dropped." The leader agrees. A leader put on a face fix-up and appeared in public, dressed totally different, all to deceive the people!

O brethren, where are we? What comes next? Where is our holiness? What does God think of us?

UNCLE BUDDIE'S REMARKABLE RECORD

Uncle Buddie has just sent in a list of thirty-six subscriptions for the HERALD OF HOLINESS, and writes that this brings his total up to 3,154 since January first. He also states that he secured a total of 606 subscriptions during the month that he worked on the Pittsburgh District, this being the largest result for any single month since he began boosting for the HERALD OF HOLINESS According to the above report Uncle Buddie has secured practically one-sixth of all the subscriptions this year. We want to make the HERALD OF HOLINESS subscription list one of the largest in our class of publications. Will not the evangelists and pastors take this upon their hearts in a new way? About the first of the year there will be published in the HERALD OF HOLINESS the number of subscriptions on each district, and it will be interesting to watch the records as one by one they reach the 100 per cent. basis. One paper for every two members on a district is regarded as "normal" and the churches reaching "normal" are known as 100 per cent churches and districts.

A PROPHETIC VISION

A lady sends us a tract entitled, "A Prophetic Vision," and asks us to comment on it through the columns of the HERALD OF HOLINESS. We have read the tract and found it to be the account of the experiences of a lady in England given in trance. The editor prefixes a note stating that the tract is sent out on its own merits.

That God might vouchsafe certain visions to Hisservants we do not doubt. The apostle Paul experienced such revelations of truth, but he showed his discretion in refusing to make public the content of his vision. Such visions as set forth in this tract could not be original revelations such as are found in the apocalypse; at best they could only be confirmatory evidences and those who are strong in the faith are not seeking confirmatory evidences. To them the Word of God is sufficient and a "thus saith the Lord" is an end of all controversy. We confess to being much afraid of such visions and believe them to be one of the greatest sources of fanaticism that the world has known. In countenancing them we subject ourselves to inroads of all sorts, especially the visions which come from more psychic experiences such as are produced by trance mediums and other hypnotic agencies. Let us tarry on our knees before the Word and ask guidance of the Holy Spirit, until the truth glows and shines through the Word. Then we shall always be sale.

THE CONCORD OF THE BELIEVER'S ENVIRONMENT By General Superintendent Chapman

I could as soon steal as to worry.—JOHN WESLEY. We know that all things work together for good to them that love God, to them who are the called according to his purpose.—PAUL.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . for your heavenly Father knoweth that ye have need of all these things.—JESUS.

There are two classes of things over which we should not worry. One class is composed of the things we can help. If we can help, then let us help, and then—not worry. The other class is made up of the things we can't help; for if we can't help, then we have no right to worry.—ANON.

T FIRST blush, there seem to be many disarrangements and disappointments in the providences which surround the believer while he is in this world. Today we had planned for sunshine, and lo, there are sleet and snow. Yesterday we forgot that there was no day service in the revival and went to the church as usual-but found it empty. Last week we rang the bell too soon and the street car stopped at the wrong corner, so that we had to walk an extra block in the rain. Last month we thought our bills would be smaller than usual, but Tom had to have a pair of shoes and Mary had a bill at the dentist's. A friend upon whom we had placed much confidence was discovered to be our betrayer. Even our spiritual channels have seemed more or less clogged of late and prayer has been labor and every victory has involved severe conflict.

Now we heard a preacher talk on healing for the body, and the basis of his argument was: "God is good and loves His children too well to let them suffer. It is not the will of God for any of His children to be sick." But we could not escape the groans which came to our ears from the stake of the martyrs, nor banish the vision of the pale and drawn faces of suffering saints whom we have known and loved and lost in years gone by. Were these all out of the will of God? Was the Father unmindful of them? Did He love them less than He loves me who knows so little of sickness and pain? No, these all were His favorites-His dependable ones. But there was a concord in the environment that my dull eyes are not able to discern. There was a ministry in their sorrows which they and I and the whole world needed. There was a destiny which molded their ways more blessed than earthly immunities could ever be. In neglecting their temporal heritage, God was working out for them and for us a more enduring patrimony. Time and sense were made subservient to the moral and spiritual. The

lower was ignored that the higher might be promoted.

But it is not promised that every single circumstance, considered alone, is a good thing. Rather the promise is, "All things work together" for good to them that love and obey God. Now, if you remove the back from your clock, you will, unless you are a clockmaker, look in upon a confusion of springs and wheels. Some of those wheels will be turning in the wrong direction and turning very fast, so that were you to follow them, you would soon be back into last week. Other wheels are turning in the right direction, but are going so fast that, were you to follow them, you would soon complete your three score and ten years upon the earth. Other wheels are turning so slowly that their speed is not perceptible to the casual vision at all. And still other wheels do not turn all the way around, but after going a short distance, seem to get discouraged and turn back the other way again. Now suppose we ask: "Which one of those wheels tells you the time of day?" The answer would undoubtedly be: "Not any one of them; they all work together, one counteracting and counterbalancing the other, so that the hands are turned at the proper rate of speed to let you know the time of day."

And it is like this in the circumstances or providences of the believer's life. Some wheels turn backward, some forward, some slowly, some with greater speed, some seem to have no destiny at all, but "We know that all things work together for good" to them that love and obey God.

But the wheels of the clock do not do their work by accident. Back of them are the hand and brain of the clockmaker who put them in place at the beginning and who keeps them in their sphere and regulates their environment still. But they do their work faithfully, and if we could endow them with a soul, we would say, in confidence:

"It is enough for me to know that God knows and cares and that He could change the providences of my life if He would. But since He permits them to be as they are, I know they are for my good, as well as for His glory. I cannot therefore envy the rich, for God wills that I should be poor. Therefore poverty is my glory just because it is His will. Neither would I change places with the wise or the great, for to do so would be for me to get out of the will of God, and I am sure that the center of God's will, no matter where that is on the map of the mundane sphere, is the best place for me, and to occupy any other place would be to me demotion. But while I rest in His will, I must not be indolent; for work is the law of happiness as well as the law of life, and the adverse providences are a blessing only when they come without my fault or permission. In my eating and drinking, in my sleeping and exercise, in my conversation and work of the day, I must use all diligence to please God and to do my part well. I must be able to lie down at night with a conscience void of offense toward both God and man. I must be conscious that I merit the best or else I cannot bear the worst. But when I merit the best, if less than my full reward comes, I am sustained; for I know that God has elected a better portion for me. If my wages are shorted it is because I am a member of the firm. If

> THE SIN QUESTION By W. G. Bennett

than a brother.' "

T HEOLOGIANS need to look well to their definitions; and in no place is this more true than on the sin question.

Salvation consists in the recovery of man by grace from his present fallen condition to the condition of holiness in which he was originally created. Holiness, then, as Bishop Peck described it, is "the central idea of Christianity." All other doctrines must center in and lead to this great objective, "True Holiness."

Most, if not all, of the confusion on the subject of entire sanctification grows out of an unscriptural definition of sin. Take, for instance, the statement from the Presbyterian Catechism, that, "Sin is any lack of conformity to, or any transgression of, divine law." Hold to the view that the law referred to here is the law originally given to Adam, which is the general view held by Calvinists, and entire sanctification at once appears an impossible doctrine. Lack of conformity to the law of God gave to Adam in his unfallen state, would mean that man must be perfect in every constituent part of his being as Adam was; which, of course, would mean that man must be perfect physically, mentally and in his spiritual nature; and that failure to measure up to this standard is sin. Here is no allowance for infirmities, imperfect judgment, or mistakes. From this standpoint, entire sanctification in this life is impossible. Most of the unscriptural teaching among the Calvinistic branches of the Church on the subject of entire sanctification is an effort to make this important doctrine conform to their definition of sin. Don't be too harsh on this branch of the Church if they oppose the doctrine of Christian perfection. You would likely do the same thing if your views of sin were as unscriptural as theirs. The thing to do is to correct their views of sin.

Take the view of Pelagius, that sin lies wholly in the will; and that every man who sins, sins in the same way Adam did. This view has been held by many good men, Mr. Charles G. Finney among them. Mr. Finney believed in entire sanctification. He taught and doubtless enjoyed the experience; but he was never very successful in promoting this work of grace, for he taught that entire consecration was the equivalent of entire sanctification, which would be true if sin lay

wholly in the will. Unfortunately for the human race, sin does not lie wholly in the will. It lies deep rooted in every faculty of our being that has to do with moral action. Sin consists of a darkened understanding, depravation of the affections, and perversion of the will. God speaks of those, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." He further declares, "The carnal mind receiveth not the things of the Spirit, neither can he know them." Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Certainly Jesus meant to teach here that the main spring of human sinfulness lay deeper than the will; and yet He held men accountable for their wicked choices and said, "Ye will not come to me that ye might have life." To teach, as some do, that men sin independently of their will, would be a very grave error; but to teach that sin lies exclusively in the power of choice, is just as erroneous. Neither of the foregoing theories of sin harmonizes with the scripture nor with the natural constitution of a fallen human race.

my earthly house shows signs of dissolution and the

Master Builder does not take care to repair it, it is be-

cause He is soon to locate me in my permanent quar-

ters. If circumstances are unfriendly, God is weaning

me away from the world which I am soon to leave any-

way, and this weaning will help to make my exodus

welcome. If friends are not so fair and true as I had

hoped they would be, then God is teaching me to rely

more upon that heavenly Father 'that sticketh closer

When we turn to the view of sin as held by such theologians as Wesley, Adam Carke, Watson, Pope, Raston or Miley, we have a view that is at once comprehensive, logical and scriptural. Briefly stated, these theologians held to the view of sin being twofold, inherited and actual. This corresponds to the teaching of Jesus, that "a good tree cannot bring forth corrupt fruit, neither doth a corrupt tree bring forth good fruit." But remember, the tree is one thing and the fruit is another. This corresponds, also, to what every man knows to be true in his own moral constitution, that something impels him to sin.

By inherited sin or total depravity, we do not mean that man is as depraved as he could be, or as he will become by sinful practice. We mean that he is depraved in every faculty of his being-body, mind and spirit. The prophet Isaiah gives an awful picture of fallen humanity. "The whole head is sick, and the whole

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heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." This picture is so awful, that modern theologians like to get away from it; but no man convicted of sin by the Holy Spirit ever denies that the photograph is his when he is alone in the dark.

This depravity is what the Westminister Confession of Faith correctly calls "the seed of all sin." Ishmael was a type of this depravity. You will recall that Joseph's brothers sold him to Ishmaelites, merchantmen from Midian, who in turn sold Joseph into Egyptian bondage. Egyptian bondage is a type of a soul in the bondage of sin. The soul born with this proclivity to sin is, nevertheless, born under the covenant of divine grace, so that, in case they die before reaching years of accountability to God, they are saved through, what we speak of in theology, as "the unconditional provision of the atonement." But when they reach years of accountability this carnal nature that has been asserting itself through these years of innocency now sells them as captives to the devil and puts them under bondage to sin. Condemnation and guilt are now their portion, death becomes their terror and hell their destiny.

This carnal nature or depravity is to be clearly distinguished from the body or physical appetites. Some theologians make a strong argument from the difference between "soma" and "sarx" in the Greek, while others contend their meaning is the same. But the English makes the meaning very clear. Paul was writing to sentient beings when he said, "Ye are not in the flesh but in the spirit." They were in the body, but they were not in the flesh. Depravity does not inhere in the physical appetites, but operates through them. It perverts the appetites and enslaves the body. Hence Paul's exhortation, "Neither yield ye your members as instruments of unrighteousness unto sin."

Depravity may operate independent of physical appetites, which would not be the case if sin were located in the body. Hatred is murder. Pride and envy are as much sin as adultery. Depravity does not inhere in the mental faculties as memory and imagination. but it operates through and pollutes them. Paul, in describing depravity, says, "For the flesh lusteth against the spirit and the spirit against the flesh." This accounts for the sharp conflict that goes on in regenerated souls. This is not true of sinners, nor is it true of the wholly sanctified. He describes carnal manifestations in terms fearful and awful. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Verily, here is the seed of all sin. Dr. Charles Fowler well said, "If these are the manifestations of carnality, what must the thing itself be?"

You here raise the question, "Can a converted man be guilty of all these things?" I answer unhesitatingly, "No1" Nor can any man be guilty of all of these sins and escape the penitentiary. But every unsanctified man has in him the seed or possibility of all of these sins. Any theology that does not make provision for this awful disease is inadequate from the standpoint of divine requirement, scriptural teaching and human need. And any theology that does not ring true on this awful, unpleasant truth, will not long ring true on the doctrine and experience of entire sanctification.

TAKE WITH YOU WORDS AND TURN TO THE LORD

By GERTRUDE COCKERELL

CAKE not turned" (Hos. 7:8). "Like a silly dove without heart" (v. 11). Such is the inspired description of Ephraim.' The former Matthew Henry explains as, "a cake burnt on one side and dough on the other, but good for nothing on either side. Sometimes they (Israel) seemed zealous for God, but at other times as hot for Baal." Is this a description of ourselves? "Carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

How unequal Israel's yoking with surrounding heathen nations! "What communion hath light with darkness?" (2 Cor. 6:14). Are we hot for the Lord during some soul-stirring convention and at other times lacking in the three essentials of a godly walk? "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Or is our religion lacking in love, cold, hard, forbidding, unpalatable as dough?

Israel was a separated people, chosen of God to occupy a unique position amongst the nations. (See Romans, chapters 9-11). How sad their betrayal of trust as partakers of the sins of the peoples amongst whom they were to hold aloft the torch of truth. God's warnings to them fell on heedless ears, on case-hardened hearts. And then God's mandate went forth, "Let him alone" (Hos. 4:17).

Pain has its mission. It is a danger signal. Its absence, without the removal of the cause, may be the harbinger of death. But "the gifts and calling of God are without repentance." And so, although Israel was left to follow their own devices, the way possible only to him whose "conscience is seared as with a hot iron," Israel was not given over unto death. Oh, the wonderful love of God that will not let us go despite our wanderings! It is indeed! indeed11 "It is of his mercies that we are not consumed, because his compassions fail not."

Yet, withal, God still yearned over Ephraim and, in the yet future, as reconciled to God, when they have gone the length of their tether, "What shall the receiving of them be, but life from the dead?" (Rom. 11:15). Ephraim seemed bent on self-destruction but God willed otherwise and sought by all means to arrest him

Ephraim?" And for each sin-bound son of man there is like yearning pity and long-suffering. (See Ezek. 18: 23.) Look then, sinner, to the Christ who died to save you from sin's guilt and power.

And now what did Israel do, pursued by disaster upon disaster? Behaved, so we read, "like a silly dove without heart" (Hos. 4:11), the bird that of all birds is least able to defend itself, yet, when pursued by its enemies, will blindly fly into their outstretched arms. So Israel called to his help his enemies, Assyria and Egypt. No pity, no mercy, moved them to magnanimous action in response to Israel's cry for help. No, only to exploit their weakness, their defenselessness, to compass their ruin, such was their intent. So God willed for them as their Deliverer and too, ours, to "cease from man" and turn to God. "My soul, wait thou only upon God, for my expectation is from him," is the path of peace and safety. God was within the call of Israel, just waiting for that call.

Not alone is reproach or condemnation in these words, "O Israel, thou hast destroyed thyself," for there follows, "but in me is thine help" (Hos. 13:9). "Who is a pardoning God like thee; or who hath grace so full and free?" How different this from the treatment that we may mete out to some mistaken, or erring fellow-creature. "He has made his bed and must lie on it," we say, or act.

And in our fear and dismay in presence of overwhelming difficulties do we not sometimes run hither and thither seeking help, sympathy, guidance from our fellow-creatures till we learn, through bitter experiences, that, "Vain is the help of man"? Are we learn-

in his downward course. "How shall I give thee up, ing this: "Your strength is to sit still, and see the salvation of God," rather than by frantic, desperate effort to try to disentangle ourselves from life's entanglements? Unable to see the way before us let us "stay upon our God," and thus be saved from "silly dove" practices and experiences in our perplexities. And should sin have brought us into these, repentance will lead us to confession; to restore where restoration is called for. and then will follow restored communion with our God

> What was Israel to do in their sore plight? "Take with you words, and turn to the Lord" (Hos. 14:2). "Words" of entreaty to be delivered from the consequences of their iniquity? Nay, not this the cry of the true penitent. It surely is, "Take away all iniquity." May we realize in our transgressions "the exceeding sinfulness of sin," and not by frantic appeals to God and man seek our deliverance from its dire results, that leave untouched the "iniquity."

> And, now, fellow-Christian, in what consists your possible iniquity and mine? Surely our lack of right adjustment, Godward and manward-in our failure in our own heart-center, "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Are we failing Him, the faithful One in our witness, our testimony, as His ambassadors? There is enough to send us to our knees in shame over our disjointed relationship with regard to God and man. Let us "Take words," words of comfort and of cleansing! "If any man sin we have an Advocate with the Father, Jesus Christ . . . for our sins." "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

CHURCH MUSIC-ITS USE AND ABUSE By REV. E. L. DAY

ET me read to you a select portion of Holy Writ, found in the Psalms, choosing the first J verses of the 137th, and splicing them onto the front of the first four verses of the 126th, and read them as one Psalm. Here it is, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south." Here in these verses is both tragedy and pathos, suddenly giving way to joyful triumph. In the first four verses is a picture of a nation in captivity, because of sin. Their harps are on the willows, with the spirit of song lying back in the graveyard of national hopes and ambitions. When freedom is crucified on a cross of selfishness, the spirit of song soon bows her head and dies and finds a common grave with liberty. This is true, both nationally and religiously. But in the next verses there is pictured a glorious resurrection, and a nation tuning its harps and bursting into rapturous songs of triumph. "Then was our mouth filled with laughter and our tongue with singing." How often has this scene been re-enacted in the history of the Church.

Here is a study in philosophy and psychology. The character of a people is in keeping with her songs. As she sings so is she. A nation at war will be singing war songs. A people drunk on pleasure will be traveling behind the jazz wagon.

Music is both cause and effect. The songs of a people will help to mold their character, either for weal or woe. But, on the other hand the character of her people will determine the quality of her songs. A Charles Wesley never would have written, "O hand me down my silver trumpet, Gabriel," no more than some of our modern song writers could have written, "Jesus, lover of my soul." We sing what we like and avoid what we dislike, and our likes and our dislikes reveal clearly what we are. And so the song service is a fair thermometer of spiritual conditions. Light-weight songs, if not an indication of light-weight experiences, will soon produce them if indulged in very much. And so there is need for care in selecting the songs for the church.

What then is the purpose of church music? Is it to entertain and amuse? If so, some song leaders we have known are adepts at it, and soon put the folks in good humor and at the close of the song service hand over to the preacher a crowd at ease and satisfied with themselves, a tough proposition for any preacher to tackle.

The preacher and song leader have one common task, to bring men face to face with God and His truth. The music department is not an independent department, nor the chief department of a church, but should be an ally of the pulpit. If the preacher is to preach on repentance, the song leader should choose his songs accordingly and aim to bring the crowd as far down the road toward repentance as possible. We might be amazed could we find out how many people go to church for the same reason others go to the movies-to be entertained-even among Christian people. And the preacher and song leader who can stir up the most pleasurable emotions are in the greatest demand. And, unconsciously perhaps, some are yielding to this subtle form of temptation, and are becoming mere entertainers. The task is not to make men feel good, but first to make them feel bad. Not songs that tickle the fancy but that tingle the conscience. Not simply to attract, but to attack the citadel of sin. Not to cause them to admire the song leader but to hate their sins and fall in love with Jesus.

The music director, like the preacher, is dealing with human destinies. Let us not forget that there is nothing under the sun that will convict and save men but the Word of God. It is, "the Sword of the Spirit," and songs that awaken and save do so because they contain that Word. If the song leader is a man of God and has prayed the unction on himself before he steps on the platform, as he should do, he will not need to substitute mere human energy and play on people's emotions in order to create a stir. The Holy Ghost does not need to be helped out of a dilemma. A song service may leave a congregation pretty well spent, especially if the leader has aroused their emotions a great deal. For there is apt to be a reaction to all this. Then while the crowd settles down to recuperate, and the leader is mentally congratulating himself on his

imagined success, the poor preacher is in for a good sweat if nothing else.

Neither is the song service an advertising medium to secure for the leader future jobs. "This also is vanity and vexation of spirit." Music belongs to God and to His people, and has been used through the ages, both as a means of expressing inward emotions. and as an aid in producing these same emotions. Witness David playing on his harp before Saul to drive away a fit of melancholy. How the strains of martial music spur the charging soldier. Also, "Music hath charms to soothe the savage breast." Even, "the morning stars sang together" at creation's dawn. How many souls, struggling in some desperate battle, and about to go down in defeat, have been supernaturally nerved to renew the conflict to victory. The Salvation Army used to say, "All tunes belong to God except the spittoon, and the devil can have that one, but the rest we claim." This is true in a measure, but somehow sacred words lose some of their sacredness when you know the music was composed by a wicked man. It seems almost like an unholy alliance.

Now, what has been said in this paper is not to be construed against emotions, providing the Holy Ghost is the author of these emotions, and not the song leader. If it has the stamp of heaven, even though it upsets chairs and staid folks' dignity, amen! Let it come. Holy confusion has heaven's order in it. Some things, like education, plans, organization, machinery, are very necessary, when not used as substitutes for something we may have lost. Education, as great an asset as it is, is no substitute for heavenly wisdom (see 1 Cor. 2:1-8). There was a time when the Church sang with such joyful emotions that there was a supernaturally natural tremor to the voice which strangely moved the heavens. The world did not have that, and so they borrowed it from the church. Not having it from within they had to put it on as an adjunct. Gradually the church lost that power to move men in their singing and have borrowed it from the world. And now we have the spectacle of the church putting on a substitute for a lost grace.

The use of musical instruments is legitimate if not used as a substitute. These may draw people to the house of God but will not pull fire out of the sky. Jesus Christ, lifted up as a crucified Savior, is the permanent drawing power. If this drawing power is in the orchestra all well and good. If not, better lay it aside, for we cannot expect to compete with the world in the use of substitutes.

Let me close by quoting an ancient authority on church music. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

Human life is, at the greatest and best, but like a froward child, that must be played with and humored a little to keep it quiet till it falls asleep, and then the care is over.—SIR WILLIAM TEMPLE.

SINNERS IN ZION

(Isaiah 33:14)

By WM. G. HESLOP, D. S. LITT., D. D.

Sinners. Zion. Sinners in Zion! What a strange mixture. There have always been sinners in Zion. There are sinners in Zion today. There will always be sinners in Zion till Jesus comes. There will be sinners in Zion during the millennium. The only time when sinners will no longer be in Zion will be in the new heaven and new earth and new city of Rev. 21 and 22.

The first sinner in Zion was Eve, she listened to the serpent instead of listening to God. Adam was the next sinner in Zion, he listened to his wife instead of listening to God.

Abram was a sinner in Zion, fearing Abimelech and afraid for his life, fearing those who kill the body but who have no power to kill the soul. Rebekab was a sinner in Zion, deceiving her own husband and bringing sadness to her heart by so doing, for Jacob had to flee for his life and Rebekah never saw her boy again.

Aaron's two sons were sinners in Zion. Usurping the office of another and offering strange fire, they drop dead in their tracks. Korah was a sinner in Zion, acting in opposition to God's chosen king and declaring that all the congregation were equally holy. Such a sinner in Zion did Korah become that God did a new thing on the earth and Korah went down *alive* into hell. Enoch went up *alive* into heaven and Korah went down *alive* into hell.

Achan was a sinner in Zion. He stole for his own use and purposes money that belonged to God. His sin was found out and he was summarily stoned to death. Already rich, he coveted still more and took that which belonged to God and died for his transgression.

Saul was a sinner in Zion. He wilfully and knowingly and deliberately acted contrary to the revealed Word and will of God and the Holy Ghost left him forever. He tried to pray but has left it on record that God answered him no more. Saul died a suicide on the battlefield, the first suicide mentioned in the Bible.

Judas was a sinner in Zion. He preferred cash in his hand to Christ in his heart. He chose silver in preference to salvation. He rejected glory for gold and became the first suicide mentioned in the New Testament. Saul, an apostate king, was the first suicide mentioned in the Old Testament and Judas, an apostate prophet, was the first suicide in the New Testament, and we have reason to believe that Saul will be the antichrist and Judas will be the false prophet and that both will be resurrected from the dead by Satan in coming days called the great tribulation. Satan the apostate angel with Saul the apostate king and Judas the apostate preacher will constitute the trinity of hell in opposition to the trinity of heaven.

Miriam was a sinner in Zion. She whispered about her brother behind his back and was smitten with leprosy and was compelled to go to the altar and have her brother pray for her.

Ananias was a sinner in Zion. He made a false pro-

fession and died with a lie on his lips. Sapphira was a sinner in Zion. She agreed with her husband to keep back part of the price and she, too, dropped down dead with a lie in her mouth. Demas was a sinner in Zion. He forsook the narrow path of holiness for the tinsel and soap bubbles of the world. He preferred the present world to the future heaven. Esau loved soup, Judas loved silver, Ananias loved wealth and Demas loved the world and they were all sinners in Zion.

How many of us would find ourselves located if we searched our own hearts with these examples before us? How many of us would probably discover if honest with our own hearts that we too were sinners in Zion. Are we listening to the serpent like Eve or are we listening to God? Are we following a wife like Adam or are we following God? Are we afraid of man like Abram or afraid of God? Are we deceiving others like Rebekah or are we willing to abide God's time. Are we content with the place that God has given us or are we finding fault with those who are favored by God more than we like Korah? Are we jealous and envious of some God-honored Moses like Korah was, or are we submissive and obedient and loval to those who are over us? Are we stealing God's money like Achan or are we spending and being spent for God? Are we obedient to the Word of God and walking according to the will of God or are we choosing a path and place of our own like Saul? Are we selling our Lord and our souls for silver like Judas only to lose the silver and salvation and our souls too? Are we kissing Christ with the lips but our hearts and pockets are far from Him?

Are you whispering about your brother behind his back? slandering his good name, minimizing his good works? injecting a but in your conversation about someone who has not pleased you? You poor little soull you are a leper and you don't know it. You should go to the mourner's bench like Miriam and ask that same brother to pray for you. God save us from whispering, backbiting, slandering, villifying, moral lepers. The open sore of the holiness movement is gossip, slandering, backbiting, criticising. Talkativeness is a cancer that is eating the vitals out of the holiness movement. O, the murderers that are professors of holiness, murderers of the good name of others! Here is the threatened wasting consumption of the holiness movement. There are Miriams everywhere. Whisperers! Backbiters! Slanderers! Where are we? Where am I?

Are we keeping back part of the price like Ananias or are we a party to others' keeping back part of the price like Sapphira? We should take heed lest we drop dead with a false profession on our lips.

Are we in love with the world like Demas? or do we know and are we acting as though friendship with the world is enmity with God? Do we follow the fashions or are we following the Lord? Are we copying the world or are we examples even to believers? sinners in Zion or ensamples? Which? ALLENTOWN, PA.



Lesson Forty-seven

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. The Day by Day Scripture Readings for the Week. First day, 1 John 1-5. Second day, 2 John-Jude. Third day, Rev. 1-4. Fourth day, Rev. 5-8. Fifth day, Rev. 9-13. Sixth day, 14-18.

Seventh day, Rev. 19-22.

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

"Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14).

What is the greatest blessing that you have ever enjoyed? Is it not the right and privilege to enjoy the spiritual blessings that are or may be yours?

There stood in Eden the tree of the knowledge of good and evil. Of this Adam and Eve were forbidden the right to partake, but they disobeyed God's commandment with consequences too woeful to imagine, There stood another tree in the garden that God expected them to enjoy. But after their great sin this blessing was turned into a curse. For them to partake of the tree of life in a sinful state was too horrible to think of. God in mercy drove them out of the garden and placed cherubims and a flaming sword that they might not put forth their hands and take also of the tree of life, and eat, and live forever in this deplorable sinful condition (See Gen. 3). Even though they had sinned grievously God was too merciful to let them plunge themselves into eternal doom before they had an opportunity to partake of His mercy. The next time the tree of life is mentioned it has been transplanted to the sides of the river of the water of life that proceedeth out of the throne of God (See Rev. 22:1, 2, 14).

One of the most attractive things that will appear in the heavenly paradise will be the tree of life. What a wonderful tree it is, with its monthly harvest of celestial fruits and its healing leaves for all nations. There it stands beside the crystal stream, before the throne of God and the Lamb. No death can enter there for "the book of life" is open, "the river of life" is flowing, and "the tree of life" is growing (Rev. 21:27-22:2).

The Greek word for tree here is not the ordinary word for tree, *dendron*, but a word *xulon*, which means literally, wood or timber. It suggests the cross of Christ. The word is used frequently for the cross in the New Testament. "Jesus, whom they slew and

hanged on a tree" (Acts 5:30). The rugged cross of Christ will be one of the most attractive things to those who have been saved by grace and made partakers of eternal life. What a blessing to have the right to enjoy its benefits forever. Only those who do His commandments have this blessed privilege. The Revised Version follows many old manuscripts and renders the verse: "Blessed are they that wash their robes, that they may have the right to come to the tree of life."

2. Build Your Own Commentary.

Through the past year's studies we have conducted this part of the lessons to get you to study the Bible verse by verse in the light of the Scripture itself, independent of all helps other than the text. The Bible is its own best commentary. By comparing one scripture with another we are able to find truth there that we would not see from the verse alone. If we would know the Scriptures we must become acquainted with the vocabulary of the Holy Ghost. Gregory the Great said, "We are to learn the mind of God from the words of God." Make the great truths of the Bible a living reality in your own experience. Make your life a living commentary of the truth of divine revelation. We trust that we have given you enough of this study to encourage you to continue it.

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

In this section we have gone through the entire book of the Acts trying to follow the footsteps of the Holy Ghost that we might find the way for our steps today. We might well call this the Book of the Acts of the Holy Ghost. The term Holy Ghost occurs more than forty times in the book and the Spirit is mentioned about ten times. From the coming of the Holy Ghost on the day of Pentecost until the last acts recorded there has been one glorious triumph after another. The spontaneous freedom and the regularity of the marvelous achievements stand out in marked contrast with much of the stereotyped socalled Christian activity today.

We have studied the following subjects:

Awaiting the Promised Spirit.

The Birthday of a New Dispensation.

The First Acts of the Holy Ghost Through the Spirit-filled Disciples.

The Blasting and Blessing Acts of the Holy Ghost. The Holy Ghost Plows through a Church Difficulty and Leads on to Greater Glories.

The Holy Ghost Converts an Arch-Opposer into a Zealous Follower.

The Holy Ghost for the Gentile Church.

Holy Ghost Certainties.

The Holy Ghost Originates the Missionary Enterprise.

The Purifying Element in the Baptism with the Holy Ghost.

The Holy Ghost Forbids and the Holy Ghost Permits. estate, the way of repentance, back to the highway of holiness. When man fell, there was injected into his threefold nature

The Holy Ghost Rescues the Truth out of Human Vagaries.

The Holy Ghost Finds Saint Material from the Cess-pools of Corinth.

A Holy Ghost Filled Man for the Work of the Holy Ghost.

The Holy Ghost the Overseer of the Church.

The Holy Ghost and the Future.

In Prison with a Holy Ghost Vision.

Human Madness and Holy Ghost Sanity.

Human Supposition and Holy Ghost Certainties,

The Holy Ghost the Inspirer and Interpreter of the Scriptures.

PART THREE. A MOMENT'S MEDITATION ON CHRIS-TIAN DOCTRINE FOR THE HOME CIRCLE

Resurrection and Eternal Destiny

(With this meditation we conclude our simple brief studies upon the Articles of Faith as they occur in our Church Manual. A message a week through the year for the home circle. We trust they will inspire a larger study of the elementary principles of Christian doctrine by the laymen).

As soon as a person dies he goes at once to a place of conscious woe or bliss. The place is determined by the simple fact of the person having salvation or not, through faith in the shed blood of Jesus Christ. This condition is not required of those who have not reached the age of moral accountability. In that case they are saved on the unconditional merits of the death of Christ. Hence, all small children who die in infancy are saved. A person's spirit remains in a state of bliss or woe from the time he dies until the time of the resurrection of the body. When Christ shall appear "the dead in Christ shall rise first" (1 Thess. 4:16), "But the rest of the dead [the wicked] lived not again until the thousand years were finished" (Rev. 20:5). At the resurrection of the body the body and spirit are united eternally. After the final judgment all are rewarded with a more glorious state of bliss or more doleful place of woe and there are blessed or suffer through eternity. In this estate they shall remain while the unceasing ages roll on.

Friend are you ready?

HOLINESS

By C. V. FAIRBAIRN

"Perfect love casteth out fear" (1 John 4:18).

AN as he left God's hand was holy. Man as we find him today is vile. To get back into fellowship with God, vile man must be regenerated, "which after God is created in righteousness and true holiness" (Eph. 4:24). This is past the comprehension of natural man, to say nothing of his apprehending it.

Angels had the power of volition. So also had man. Angels misused this power. So did man. Both sinned against God. This ended probation for the angels; but, oh, marvelous mercy! for man a way was opened up out of the misery of his lost estate, the way of repentance, back to the highway of holiness. When man fell, there was injected into his threefold nature an ever-present, evil something: call it carnal mind, mind of the flesh, sin that dwelleth in me, original sin, body of death, old man, anything you wish; it is there. Man is totally depraved. His powers and faculties, given for noble ends, have been prostituted to base purposes. His mind is blinded; he cannot see the source of true happiness and satisfaction. His desires are all perverted. Every part, phase and line in that once good nature has been so utterly depraved that every last, legitimate thing in us has been misdirected by sin and developed to wrong proportions, inspired to a misguided activity, disrobed of its God given attributes and imbued with a spirit which is "enmity against God."

The appetite, which ought to induce us to eat to live, has developed into sinful gluttony. Proper desire becomes intemperance with some, and lust with others. Desire for success enlarges to covetousness. Woman's God-ordained winsomeness, modesty and meekness, which appealed to the best in holy man and inspired him to love and protect her, gives way to immodesty, boldness, and mere display of fleshly beauty, animal charms, which appeal to the worst in fallen man, a vile lustfulness which tramples woman under his feet into the mire of sin.

Self-respect is inflated to pride which "thinks more highly of itself than it ought to think," and manifests itself in a thousand ways "True temper, implanted by God to give stability of character and inspire moral backbone to defend the right, degenerated in the fall and shows sinful bent in bursts of anger, storms of wrath, senseless indulgence of mad passion, not against the wrong, but against the unfortunate doer of the wrong. True temper is stable and strong, sinful temper is gusty and weak. Sense of obligation, duty, the noblest motive which can be aroused in holy man, is so subverted that it is ultimately selfish in its aim. Love, God-implanted to adore our Savior, enfold our neighbor, and embrace our enemy, is so sin-polluted that it is idolatrous and self-centered. It hates the enemy who tried to wrong us; takes wrong advantage of our neighbor to advantage ourselves; turns away from Godcontrol to grovel under the control of self and sin. The heart instead of radiating the fruit of Galatians 5:22, 23, spues forth the troubled and dirty waters of Galatians 5:20, 21. And the tongue, the heart-thermometer, the organ to be used in conveying manward and Godward expressions from a pure heart, is so set on fire of hell to backbite, whisper, gossip, blaspheme and curse, that it becomes a fire, a world of iniquity, defiling the whole body and setting on fire the course of nature, an unruly evil, full of deadly poison.

Holy man loved God and sought his fellowship. Fallen man loves not God and Adamlike tries to flee from His presence. God plans to destroy the works of the devil and to restore to the soul of man his proper, original balance. He wills to impart love anew and banish fear; so it is written, "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

"There is no fear in love." Two of love's phases are joy and peace. "Fear hath torment." Peace, and joy, and torment cannot abide at the same time in the same heart. "He that feareth is not made perfect in love." He that is made perfect in love does not fear; for "perfect love casteth out fear."

This "casting out" power of love is what Dr. Chalmers called "the expulsive power of a new affection." The new, God-inspired love expels the old, carnal, self-centered, selfseeking, self-gratifying, unclean, impure, unholy, devil-andbeast nature. Jesus in the fulness of His love comes in and the old corruption of nature must get out. "The Holy Spirit, whom God hath given to them that obey him," drives out "the spirit that now worketh in the children of disobedience." Blessed be God and the Lamb forever! "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). "Oh, for such love let rocks and hills Their lasting silence break; And all harmonious human tongue Their Saviour's praises speak."

Marvelous love! Wonderful love! Divine love! "Love is of God;" for "God is love." And in spite of all the horrible results wrought by sin in the realm of man-soul, when the great God of love sheds abroad His pure love in our hearts by the Holy Ghost given unto us, He casts out fear that hath torment and every other spirit which is akin to fear, which opposes, or is not like, the Spirit of pure and perfect love. Hallelujah! Amen!!

MC PRERSON, KANS.

WORLDLY CONFORMITY

By JOSEPH RICHARDSON

The Word of God by the apostle Paul is, "Be not conformed to this world." The word *kosmos* here translated "world" would perhaps have been better translated "age," so that the clause would read, "Be not conformed to this age." The apostle John has a similar statement in his writings—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." According to the best Bible exegetes, the Greek word translated "world" means the world-system.

What is meant by the world-system as the term is here used? Briefly, it refers to all that may be classified under the head of the "lust of the flesh, the lust of the eye and the pride of life." In commenting upon this Scripture a prominent expositor states that the Greek word kosmos in the ethically bad sense of the term is here used, refers to the "order" and "arrangement" under which Satan has organized the world of unbelieving mankind upon the cosmic principles, of force, greed, selfishness, ambition and pleasure.

This world-system is imposing and powerful with armies and fleets; is often outwardly religious, but always without redemption from sin; is scientific, elegant, cultured, but seething with national and commercial rivalries and ambitions. It can be upheld in any real crisis only by armed force, and is dominated by satanic principles.

Is it possible for those who are conformed to this age to be sanctified wholly? Do not outward tastes and appearances indicate the inward desire? Are not the issues of life from the beart? If we have been transformed by the renewing of our minds, we cannot worship the god of this age, or subscribe to this world-system. Instead of this, we will "prove what is that good and acceptable and perfect will of God," and our sanctification will manifest itself in abstaining from all moral and spiritual uncleanness.

We are living in an age of Satan's most subtle deception, and need by daily prayer and communion with Christ to keep ourselves unspotted from the world.

WOULD OUTLAW TOBACCO By N. B. HERRELL

The Associated Press makes Miss Lorraine Elizabeth Wooster of Topeka, Kansas, who as state superintendent of public institutions several years ago denied Kansas school teachers the privilege of using tobacco, today (November 15th), to say: the sale of tobacco (the weed) in any form was unconstitutional.

She based her opinion on the theory that sales of tobacco violated constitutional provisions, both federal and state, against the sale of things harmful to persons. She said the pure food and drug acts were violated. She, like Carrie Nation, also of Kansas, points out an outlaw enemy of human society and all she needs is a battle cry and a test case in the court to start a reform that is long overdue. Tobacco is a twin evil to liquor and needs the same kind of treatment that John Barleycorn received in the late election.

The Church of the Nazarene is prepared to stand one hun-

dred per cent for the casting out of society of this little brown imp. Reform work is not the main work of the Church but the Church is to assist all reforms that are beneficial to society. If children have a right to be well born and have a fair chance of life, then liquor drinking, tobacco using, dope fiend parents, should be prohibited from baving a family.

It was the sad experience of the writer to officiate at the funeral of a mother who died with morphine convulsions and left an infant to society that will be marked with the sins of the parents through its life and pass them on to generations to come. If society is to endure she must clean up the source of her life. The Church may be hooted at as radical, but the hope of society is the Church and school working hand in hand for the enlightenment of the generations. Instead of spending fortunes to clear up the stream after it has been mudded up. The Church says, go up the stream to the source and get the hog out of the spring and the stream will clear of itself.

The Church of the Nazarene is preparing and turning to society the finest company of young men and women that graces the world. They are clean, spirit, soul and body, and will give to the world a strong leadership that cannot be produced from any other source than the church plus the school. Every crisis of reform in society has clearly justified the stand of the Church of the Nazarene in her effort to produce genuine Christian citizens.

A MESSAGE TO LOCAL PREACHERS

I want, by the help of God, to write a few words of encouragement to the local licensed preachers. Brethren, our places in the various churches are great opportunities for service. We are called of God to do this work and must be diligent. Let it be our highest aim to preach scriptural holiness and to see souls saved and sanctified. Let us help our beloved pastors, stand by them and help them carry the burden of the work.

My own experience as a local preacher has been profitable to me. Problems come to me for solution, and I come in contact with many people of all kinds and try to help them. In my library I have a six volume edition of Matthew Henry's Commentary. I take the HERALD OF HOLINESS, the Preacher's Magazine, also God's Revivalist. I plan to read some good biography each month. Dr. A. M. Hills' book on "Holiness and Power" is splendid for us as local preachers. Let the preachers read it carefully and prayerfully. I use outlines in my preaching and ask God to help me speak the words that will bless and edify the people. In our preaching let us do our best to keep before the people, the Christ that can save from all sin. Let us hold up a true standard of boliness and put forth our best effort to tell the people of His power to save.

Let us also pray for one another, and be outstanding, different from the worldly class. Let us study our Bibles carefully and do our best to fill our places and God will bless and help us.

> CURTIS F. MARTIN, Local Preacher, Auburn, Indiana.

HOW MUCH DO THEY PAY?

By J. W. MONTCOMERY

The above question was never asked by the young man who had been called to serve as pastor of a church that had been considered among the most difficult to lead. He was well aware of the unfortunate decline in the strength of the church. With this he was sure must come considerable reduction in pastoral support. Still, his decision was made in the church's favor within a couple of hours after the call came, and no power on earth seemed able to change it. Another call came, with a guaranty of much larger salary than be hoped to receive at this church. Friends urged him to "save his future" by way of the new door which providence had opened; but he remained unmovable. He considered the privilege of serving where he was most needed greater riches than the salary of the stronger church. The quality of his spirit and character was soon felt and appreciated by the people. Homes, as well as church services, were soon affected through the influence of his noble manhood. Everywhere the fact that his character was his capital, and that his business was to serve God and humanity, became known.

In a spirit of deepest gratitude he expressed his thanks to them for their consideration of him, and the noble manner in which they were providing for his needs, never disclosing the fact that he had been considered by others. They were never made to feel that his services were in such demand that they might be secured at any time by a stronger church at a salary double his present one.

He soon created confidence, and an atmosphere in which folks felt easy, and inclined to work. Little matters over which they had disagreed were soon forgotten. The subject of building holy character became a topic of interest to all. The Spirit and life of the church had changed.

To raise the church debt, which had seemed a hopeless task, was no longer a matter of dread. General and district interests, formerly looked upon with displeasure, because of their association with financial claims, were viewed with friendly appreciation and confidence. Within three months, with all bills paid, the church board reveled in the unbounding joy of announcing a ten dollar raise in the amount of the pastor's weekly check. As he expressed his utter surprise, and sincere thanks, no one suspected that he had ever received so much before. All looked forward with pleasure to the time when they might be able to enjoy another such service. At the close of the year everyone was able to look back upon it as a year of unexcelled achievements, and blessings. The pastor was recalled for the next year, and accepted the same without asking, "How much do they pay?"

THE PRAYER AND FASTING LEAGUE

I wonder if there are some of our Nazarenes who have not heard of the Prayer and Fasting League? Let me tell you briefly about it. Its members are to fast one meal each week and spend the time that would have been used in eating the meal in prayer. Twenty-five cents is the amount that is recommended to be placed in a box provided for the purpose. This money is to be used for foreign missions.

Some perhaps will ask, "What will such a small amount accomplish?" Others will say, "I cannot do without a meal and do my work."

Others will say, "I eat at home and my meals do not cost me twenty-five cents."

To the first of these I would reply, twenty-five cents a week means \$1.00 a month and with 70,000 Nazarcnes participating it would mean \$70,000 a month or \$840,000 a year. Quite a startling amount, is it not? To the second I would say, surely you can find one meal during the week which you can do without. We know that many of those in the foreign lands eat less in a day than we do in two meals and some not as much as we do in one meal.

To the last I would say, if your meals cost you less than twenty-five cents and you are not able financially to lay aside twenty-five cents, then lay aside what your meals do cost you and let those who pay from thirty-five cents to a dollar lay aside a corresponding amount. This plan, if adopted by each one of our 70,000 Nazarenes, would solve our missionary problems, for as I have shown you there would be money enough from this source alone to do what we have never before been able to do. Then think of the volume of prayer that would be going up all over our land.

This would also result in revivals of individuals and churches in the homeland, such as we are not seeing.

Is the need great? Our General Missionary Secretary tells us, "Yes, very great."

Can we meet it? I have shown you that we can. Shall we do it? Let us rise up in the strength of our Christian manhood and womanhood and say by the grace of God we will.

THE FULFILLMENT OF GOD'S PROMISE TO MAN

By Evancelist T. S. MASHBURN

Seven hundred forty-two years before Christ came, Isaiah said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isa. 7:14, 15). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

In the birth of the babe of Bethlehem, comes the greatest news that this world has ever heard. His name shall be called Immanuel, God with us. Again, his name shall be called Jesus because he shall save his people from their sins.

> "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem, And crown Him Lord of all."

It is true that nearly all peoples of the earth do in some form or manner, celebrate the joyful Christmas day as the birthday of Jesus, the world's Redeemer, who came to seek and save that which was lost. Christ is the only hope of our salvation. In the birth of Jesus is the fulfillment of the greatest of all of God's promises to man. This God-man was hailed King of the Jews and five days later was crucified by the same people. He laid down His life for the sins of all men, but thanks be to God, He took it again. He is the resurrection and the life. We are not following cunningly devised fables, but a living Christ. He is the true light in whom is no darkness at all. To love Him with all of our heart, mind, soul and strength is more than burnt offerings and sacrifices.

VAN NUYS, CALLE.

RUNNING AMUCK

By J. M. WINES

After having conducted the early morning service here at our campmeeting on August 27, 1928, I crossed the National Old Trails Highway on my way to our home. Just as I reached the home side, it occurred to me that I must retrace my steps and get some change for my lonesome dollar bill. After having stopped, looked, and listened, I proceeded.

As I crossed I went into a reveric as to how to make a one dollar bill fill all the requirements of fifteen dollars which were demanding immediate attention.

A man driving a high-powered car came along. He seemed to think he had a right to the space I occupied. I did not see the stranger and had no chance to stiffen myself for the attack. Therefore I was taken wholly unawares and under such disadvantages, that I was not overly presentable to Mattie and the throng that came quickly to our home a block away.

Rev. Charles Ellsworth, a former undertaker, now a holiness preacher, saw what had happened. He thought I was dead, but ran to me, arriving just in time to prevent another tourist, who perhaps thought the first one had done a bum job, from running his wheel over my head.

Rev. E. E. Ellsworth gathered up all he could find of me and mine and brought it down to my wife Mattie, who was in a collapsible condition. But she did have strength enough to say, "What is the matter, Dad?"

I had not thought of prevarication but my mind had not yet solved the fifteen dollar puzzle and was in a wandering state, so I said, "I have been hit by a cannon." Later in the day my mind, which had been so disturbed by the fifteen to one puzzle, caused me to say that a negro or a white man had hit me with a crow bar or a monkey wrench and that I hoped that it was a white man because it would be easier to forgive him than the other. Some evil spirit or maybe the devil himself prompted me to say that because I have always been a great admirer of color, even when it is found in the human race.

Fourteen weeks ago when I was first hurt I wrote the above lines. Then for days and weeks I passed through intense and awful suffering. My body was mangled, crushed, bleeding and torn. The right leg had a bone broken with smashed and bursted blood vessels. Our good doctor thought if he ever had to lance my leg I would lose it; prayer without ceasing was made for me unto the almighty God. The doctor lanced the leg nine times and I still have it and am able to be up and around a little.

The noble Christian people, have given us money and have looked after every interest of ours. We thank all who have remembered us in any way, and appreciate above all the prayers of the saints for us which has made it possible for me to be up today.

Mrs. Wines has stood the work as no one thought she could. She has been nurse, housekeeper, washerwoman, potato digger and has had almost superhuman strength. Now that the worst is over, she has almost collapsed. But God is able. Our home has almost been a sanctuary for these weeks. None of the scores who have visited us have gotten away without praying for us, they or some of their party. What seasons of worship of the saints. Our postoffice address is still Greenfield, Ind. Please continue to pray for us.

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

Even the great men of pagan times have been men that prayed. It is said that Pericles, the Athenian statesman, never began an address before an audience without first praying to the gods. Scipio, the Roman general, when once he had assumed the toga, never undertook any affairs of importance without having passed some time alone in the temple of Jupiter Capitolinus. Plato wrote, "The best and noblest action which a virtuous man can perform, and that which will most promote his success in life, is to live, by vows and prayers, in continual intercourse with the gods; nay, all who would act with due consideration ought, before beginning any undertaking, whether great or small, to invoke God," The painter Fra Angelico never commenced any work-whether an elaborate fresco or an illumination for a missal-without praying: and he always, we are assured, carried out the first impression, believing it to be an inspiration; he never retouched or altered anything left as finished. If such men as these, pagan as most of them were, felt the need of prayer, how much more should we live in a continual atmosphere of prayers and supplication to God? We will go farther if we pray on our way; and our journey will be safer and our rewards greater if we start not until we have prayed.

A student of Bengel, the mighty commentator who opened the path to the study of the words of the original Greek Testament, anxious to know the secret of his spiritual power, sat up one night in an adjoining room to his study, determined to overlook his last prayer before retiring. At a late hour the venerable scholar closed his Bible and laid aside his manuscripts, and then without rising from his chair, he bowed his head over the closed Bible, and said these words: "Good-night, dear Lord God and Jesus; Thou knowest that we are on the same old terms." Then he kissed the book, and laid himself down to sleep on a couch. This great scholar, whose heart was so fired with boly enthusiasm, that his writings seemed permeated with the Spirit of wisdom and of God, daily lived in constant fellowship with God. May we so dwell under the shadow of the Almighty that we too will be on intimate terms with the Lord.

From 1873 too '77 the state of Minnesota was literally overrun with Rocky Mountain locusts. Every means was tried to rid the state of the pests but all failed. Finally the farmers became desperate as they saw their crops eaten up by these grasshoppers. Meanwhile the plague had spread to neighboring states until at Omaha, Nebraska, in October, 1876, several Governors of the surrounding states met to consider means to rid the states of the locusts. But all their plans failed. Finally the God-fearing people requested the Governor to make a proclamation setting aside a day of prayer that God would come to their rescue. This was done. April 26, 1877, was appointed as the day of prayer. Ministers read the proclamation from their pulpits and on the chosen day churches forgot their creeds, and called on God for deliverance. The day was warm and balmy, fair weather continued for three or four days, and the result was that the larvæ crawled out by more countless numbers than on preceding summers. At length this summer weather was followed by a heavy freezing period and the result was that the unhatched larvæ and the young and crawling locusts were entirely frozen to death. Governor Pilsbury said, "And we have never seen any grasshoppers since." Back of it was the hand of God. He heard the cry of the Israelites in Egyptian bondage for deliverance, and He will still hear the heart-cry of His children today.

A sailor just off a whaling expedition asked where he could hear good preaching. On his return from the church where he had been recommended to go, a friend asked him, "You do not seem to have liked the sermon?" "Not much," replied the gruff old weather-beaten man, "it was like a ship leaving for the whale fishing-evcrything ship-shape, anchors, cordage, sails, all right-but there were no harpoons on board." Could not this be laid at the charge of most of our messages, they are ready for fair sailing, but we have forgotten to take our harpoons. We fish for compliments and not for men. God grant that we may carry our harpoons into the pulpit with us. This reminds one of what a native in India said to Stanley Jones, the only man who ever refused to be a bishop in the Methodist church. The native said when one preached through an interpreter, and should the interpreter leave off everything in the message that was not vital, the average sermon would last about five minutes,

Bernard, the reformer of the clergy in the early days, had once preached a very eloquent sermon on a public occasion, and the people greatly applauded him; but his own mind was much dejected. On the following day he again preached, but with the utmost simplicity, which did not so well please his audience. When spoken to once on the subject, he declared his conviction in the latter instance only had he discharged his duty; "for," added he, "yesterday I preached Bernard, but today I preached Jesus Christ."

It was in another modern age, a great minister stood before a fashionable audience, and pleaded with them about their souls; he magnified the blood of Jesus; and told of the glory of salvation; he spoke of divine fellowship as a reality; and seemingly moved his audience; but at the close of that stirring message, he dismissed the congregation without offering an opportunity for men to seek the Savior. At the end of the message a layman met the minister and said, "Doctor, I heard you preach. I was greatly moved by your sermon. But if you will permit me I would like to offer this criticism. I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for one hour as you did about the fine qualities of our goods, and then walked out without trying to get an order, we would discharge him at once." That minister, relating the incident later, said, "I was rebuked. That layman was right. I was pleading for a verdict. I sought an announcement of it. I was selling goods. I did not try to get an order."

That passage, "The whole earth was of one language and of one speech," finds apt illustration in a scene that occurred on board a missionary ship. A Hindu met a New Zealander; they had both been converted from heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands and smiled back at each other. At last the Hindu in joy exclaimed "Alleluia!" Then the New Zealander cried in delight, "Amen!" Thus they spoke out of their hearts in that "new language of the Spirit." Of one blood are the redeemed—of the blood of the Master.

When John Huss, the Bohemian martyr, was brought out to be burnt at the stake, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "Lord Jesus, Thou for my sake wore a crown of thorns; why should not I then wear this light crown be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishop said, "Now we commend thy soul to the devil." "But I," said Huss, "do commit my soul into thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which thou hast redeemed." When the fagots were piled up to his neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." And so speaking the fires were lighted. Gladly would he dare to die for Christ.

PITTSBURGH, PA.

WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

About 15,317,500 families in the United States own automobiles.

American cars dominate in number and popularity in the Belgian market.

In England gasoline is called "motor spirit" or "petrol"; in France "essence," and in Italy "benzine."

Denver is the gateway to twelve national parks and thirtytwo national forests.

New York City plans to spend \$10,780,000 in eliminating forty-two grade crossings during 1928.

Rashness never won a case.

If you look for trouble you will be sure to find it.

Disagrecableness never recommends Christianity.

Spiritual heart trouble is a common disease. But there is a sure remedy.

Squeeze the joy out of life and there is not much left.

Many men fail because they "talk" and "think" failure.

Truth is an inexhaustible gold mine. The deeper you dig the larger the nuggets.

Play with fire and you are sure to get burned. So with doubt, skepticism and unbelief.

Hell is for the "devil and his angels" and Christ rejecters.

Telegraphic service has been established over long distance telephone wires connecting Mukden, Tientsin and Peking, and by wireless between Mukden and Harbin.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—R. CECIL. Preliminary estimates of the Hawaiian raw sugar crop for 1928 has been placed at 816,000 tons by the Hawaiian Sugar Planters' Association. Experts believe that in all probability the estimate is too low and that it will later be increased to between 840,000 and 850,000 tons.

If at times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries.—ST. FRANCIS DE SALES.

Colonel Lindbergh has earned \$250,000, it is estimated, since he made his epochal flight across the Atlantic. He received the Orteig prize of \$25,000. Profits from his book, "We," and his newspaper articles are estimated at \$200,000. It is said that he received \$25,000 from the Guggenheim fund to finance his aerial tour of the United States. Colonel Lindbergh has earned this money without capitalizing or selling his name. High standards, such as those of Colonel Lindbergh, are more precious than "much fine gold."

Poland contains about 22,000,000 acres of forest land. about 23 per cent of the total area of the country.

The Italian government will establish training ships to obtain deep sea officers for its merchant marine.

It is generally believed that dandruff is a disease of the scalp and that it is the cause of baldness. On the contrary it has nothing to do with the loss of hair, it is not a disease and is not of itself a cause of baldness, Dandruff is simply the shedding off of the worn-out dead particles of the skin of the scalp which have lost their protoplasm. If the scalp is kept clean dandruff will do no harm, but when the dandruff accumulates it clogs the pores and glands.

Since the opening of the Hudson tunnel, connecting New York and New Jersey, automobile ferries are reported to have lost nearly 50 per cent of their business.

Persons troubled with hay fever will suffer less if they don't sneeze. By not sneezing the irritation is said to be considerably lessened. Those who have tried this simple expedient claim the results are astounding. And in case you must sneeze, don't sneeze through the nose, but through the mouth. That will also lessen the irritation.

The Sunday school work in Kentucky is growing. During the last seven years the Baptist Sunday school enrollment in the state has grown from 156,000 to more than 250,000. During that time there were more than 46,000 teacher training awards. The Sunday schools are becoming more and more, church schools with church authority and supervision.

Designed so that it will travel on railway tracks and carryseven passengers in comfort, an automobile has been built in Victoria, Australia, for sight-seeing purposes.

Tourists in England had better time their visits so as not to "do" Birmingham on a Sunday. Though with nearly 1,000,000 population all restaurants and lunchrooms are closed on Sundays.

Raymond Cull, fourteen years of age, of Chicago, recently ate his first meal of solids following a surgical operation on his esophagus which was constricted from birth.

It costs 2 cents to see the 158-year-old grapevine at Hampton Court, London, but 300,000 tourists and natives pay that sum yearly for the sight. The money goes to the public treasury.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

AST January we did not suggest any fresh resolutions for the New Year, but we did recommend to you a slogan for 1928. It was this, "Say it now."

I don't know that we could select anything better for 1929, do you? A few days after that little article was published a friend of mine, a member of the General Board, wrote me a letter in which he said something like this: that he was particularly impressed with those three little words and was going to put them into practice at once by telling me that this article with others which had appeared on our family page has been a great help to him. Perhaps you can imagine what a pleasant surprise and what an encouragement a letter like that would be.

"But," you say, "surely this wasn't an unusual experience. You must receive many letters from your readers."

Well, not as many as you might think. The truth is that we Nazarene people somehow keep so busy that we don't think we have time for things of this sort. It isn't that we do not appreciate one another, it is that we do not see to it that the other person knows it. We do not say, "Say it now." And few of us have any right to complain about it because we are all pretty much alike in this respect. Let us give an illustration.

In preparing the lesson for my Sunday school class of young women, I always read everything in our Teacher's Journal, from helps for the adult classes straight through the Primary notes. That is because the very point I need for my class is sometimes found in the lesson helps prepared for some other department.

Now it happens that the notes for the primary teachers and children, written by Mrs. Emma C. Jones, have often been of the greatest help to my teaching my adult class. So one day I decided to "Say it now," and wrote a letter of thanks to Mrs. Jones. What happened?

Wby I had an answer almost by return mail in which this most gifted writer betrayed the fact that she was almost pathetically grateful for a few words of appreciation. Later on I found out the following facts which Mrs. Jones, now my very dear friend, will forgive me for using.

This writer of our Primary notes and of our beautifully arranged graded lesson series has had much experience in this kind of work, having written for some years for the Teacher's Journal and primary departments of some of the leading denominations. When she joined the Church of the Nazarene, Brother Kinne, then Sunday school editor, promptly secured her for our own magazine. After perhaps a couple of years' work, Mrs. Jones suggested to the editor that it might be wise to make a change as she did not believe her notes were giving satis-

faction. Brother Kinne, with that uncanny insight into people and things which he has, asked, "I suppose you used to get letters in regard to your work for the other denomination?"

"Oh, yes, many letters. That was why I could tell that my lesson notes met the need," she replied.

"And you don't receive any letters from our people?"

"Not one."

"Well," said Brother Kinne cheerfully, "don't let that bother you. Indeed it is a good sign. For as long as your work suits them, our people will let you alone. But the moment it meets with their disapproval, you will hear from them."

"Oh, I see," said Mrs. Jones slowly.

Now I am sure in my own mind that there was a lot of truth in that, or else Brother Kinne wouldn't have said it. But suppose we examine ourselves and see what we can find out about it.

We read our church paper with its fine editorials and articles: we study the splendid lesson helps prepared for us by Dr. Ellyson and his associates, but do we ever think of dropping a line of encouragement to any of these writers?

Take dear Brother Cornell. His notes on the Sunday school lessons have been a delight to me for ycars. He has a way of getting dates and facts together, of putting things into a condensed form for our use which has saved me hours of work in preparing my lessons. I see nothing in this line in any Sunday school paper, book or magazine published for teachers which will compare with his notes. Yet I have never thanked him for them. Have you?

Wouldn't it be fine if all of us who have profited by his work should give Brother Cornell right away, a shower of cards and letters in which we would "Say it now" to him?

And by the way of "Saying it now" to all who help to make our Teacher's Journal what it is, let me add this: a relative, a member of one of the largest denominations in the country, who visits in my home sometimes, always makes it a point to read my Teacher's Journal while there. Recently she said to me, "This is a splendid publication. It is far superior to the one put out by my church."

That is why I sent it to her for 1929 as a Christmas present.

Then, there are our General Superintendents. All of us know them to be men of God—men and unselfish leaders, pouring out their very lives in serving us and the church which means so much to us. Do they know that we feel that way? Suppose we try "Saying it now" to them. And to others during the twelve months ahead of us. Are you going to try? I am.

MR. WANAMAKER'S BUSINESS

Mr. Wanamaker was asked, "How do you get time to run a great Sunday school like this, with the business of your stores, your Postmaster Generalship, and all the other tremendous obligations of your life?" He replied, "Wby, the Sunday school is my business. All those other things are just things. Fifty-five years ago I decided that God's promise was sure, 'Seek ye first the kingdom of God, and his rightcousness; and all these things shall be added unto you'." A man cannot fail to make a success of his Christian service if he simply takes God at His word and makes it the first business of his life.—Sel.

HE HAD DONE WHAT HE COULD

"On my arrival from China." wrote a missionary, "I received a letter asking me to call and see an invalid. I knew he was blind, but I was not prepared to see what I did see. He was lying upon the bed, every joint in his body immovable, unable to turn in any direction. His jaw was locked, so that it necessitated the removal of his front teeth to insert the spout of his feeding cup. His whole body was as stiff as a log of wood, but his mind was full of vigor, and his heart was full of the grace of service. For twenty-nine years he has lain thus, fed only on liquid foods. For twenty-two years he has been blind. Is it possible that such a one as he could do anything to belp others? Listen. Seventeen blind children are supported by his efforts in India; ten in China. A blind Bible woman in Korea. A blind boy in the Sudan. A blind boy in Fiji. A blind Bible woman in Jaffa. Three hundred pounds a year is received in answer to prayer by that faithful, sightless, silent, paralyzed disciple in that little shut-in in Melbourne."-Bachange.

WHAT A DOLLAR WILL DO

1. Keep a child from starving for fifty days.

2. Feed and clothe an orphan for twenty-five days.

3. Pay for the education of an orphan for twenty-five days.

4. Feed a poor widow for a month.

5. Furnish a teacher for untaught children two weeks.

6. Send out a Bible woman for two weeks, when she may take the gospel to two bundred souls.

7. Send out an evangelist for one week, who may reach at least fourteen hundred souls.

8. Send out a colporteur with the Bible for twelve days.

9. Buy fifty copies of the Gospel in any language.

10. Buy twelve New Testaments in any language.

11. Buy three Bibles in any language. 12. Set in motion incalculable influence.

MISSIONARY NEWS AND COMMENTS Conducted by the Foreign Missionary Department

A letter from Africa carries this wail: "My very soul groaned within me in real agony as I read a letter which I received from Brother Esselstyn, telling me that he had been appointed to our Boys' Training School, by the General Board but that he will not be able to reach A/rica till next June or July! I cried: 'How long, O Lord, how long!' I cannot understand how so many thousands of our young people can be turned out of our holiness schools each year, and yet not one young man can be found for poor bleeding, dying Africal I cannot believe that this is God's plan or will." We could tell the writer of this letter that there are a dozen young men, and as many young women, leaving our schools each spring who would be overjoyed to go at once to Africa to spend and be spent for the cause of holiness over there, if we dared to encourage them to think that we could send them over, and pay for their maintenance after they got there! We have no dearth of educated young men and women who are anxious to go. Our dearth is money!

Jesus' command, "Go ye into all the world, and disciple all nations," has never been revoked. It is still in force. If you cannot go, reader, you must do your best to send. Others can and will go, if you will help to send them. The Lord Jesus who gave the command will one day inquire from you just how much effort you made to carry it out. The Judgment is coming! The Judgment is coming! What will it hold for you and me?

The foreign missionary cause in the Church of the Nazarene has, with the passing of the years, lost some of the vision and enthusiasm that obtained when inspirational giving was the method of financing it. The problem that confronts us now as a people, is, how to restore the inspiration that once characterized us. First, we must have more information about the fields and stations that we are supporting. No one will ever pray for a thing that he knows nothing about. He may pay for it, when his money is requested in the form of a budget, but he will not pray as he pays. A gift without prayer, is a bullet without powder behind it. Let us have more information. More personal items of human interest. Present the budget with many facts, incidents, happenings, conversions, sanctifications, and stories of achievement in the foreign lands, and it will be eagerly accepted. Pastors ought to load up on facts, and detail them to their people. A telling article read now and then from the pulpit is not a bad idea. Information must always precede inspiration! There never would have been a crusade if Peter the Hermit had not fired all

MISSIONARIES' BABY BOY KILLED

The sad news reaches us that, in the recont automobile accident wherein Sister A. D. Fritzlan, wife of our missionary in Buldana, India, was injured, their baby boy was killed. Brother Fritzlan swerved the car, in which all three were riding, to avoid striking a native who suddenly crossed in front of them. This caused it to crash into a tree, killing the baby and very seriously injuring Sister Fritzlan. Brother Fritzlan escaped with minor injuries. His wife is now happily pronounced out of danger. Lot all of our people offer earnest prayer for these affected members of our great Nazarone family.

Europe with what he called "facts" concerning the desecration of the Savior's tomb. Second, in order to arouse the church to this great cause we must have it led by the greatest men in our church. Place our general superintendency at the head of the missionary cause. A great leadership will beget a great following. No longer let us divide this hallowed business of planting holiness in the heathen worlds around as extra burdens on several men already loaded with tasks great enough to challenge the thinking and time of anyone, but let us place it in the hands of the greatest leaders of Nazarenedom. Third, we must secure the cooperation of all the District Superintendcnts. With each Superintendent cagcrly looking to the record of his district in regard to the general interests, and with the pastors all co-operating to enable a given district to reach its one hundred per cent standard, there will be an inspiration generated that has been missing for some time. Last of all we must secure prayer, and passion and heart! Then we will see this great cause advance.

Hudson Taylor writes:

I meet a good many people who say to mc, 'I cannot believe that the heathen are lost, because they have not heard the gospel;" and I fully agree with them. But I believe they are lost because they are now in sin, live in sin, and go on in sin. It is not a delusion as to whether people will be lost. We are lost because it is a state of nature. The unconverted

PASTOR'S MISSIONARY MEDITATION

"I'll admit that there are times when the way seems blocked, but what are you going to do? Is it your plan to quit? Is it your idea to acknowledge to the whole world that you are a quitter?"

are lost already, but they can learn that Jesus Christ came to seek and to save, not those who are in danger of being lost, but those that are lost.

A. T. Pierson states:

For one, I hold we must either give up the inspiration of the Word, or accept the lost condition of the world. The epistle of the Romans deals with these very questions, and leaves no standingroom for any candid doubt, unless we deny that Paul spake under the moving of the Holv Ghost.

We can scarcely read the introductory chapter of that masterly cpistle, which is logic on fire, without observing a fearful indictment of the whole pagan world, for idolatry and iniquity. Yet he does not hesitate to affirm that they are withoul excuse, because that when they knew God, they glorified Him not as God.

Spurgeon says:

The heathen are perishing, and there is but one way of salvation for them, for there is but one name given under heaven among men whereby they must be saved.

- A hundred thousand souls a day Are passing one by one away,
- In Christless guilt and gloom,
- Without one ray of hope or light, With future dark as endless night,
 - They're passing to their doom.

"O Holy Ghost, Thy people move,

Baptize their hearts with faith and love. And consecrate their gold.

At Jesus' fect their millions pour,

- And all their ranks unite once more, As in the days of old.
- "They're passing, passing fast away.
- A hundred thousand souls a day,

In Christless guilt and gloom. Oh, Church of Christ, what wilt thou say When in that awful judgment day They charge thee with their doom."

LATIN AMERICAN PROBLEMS

The problems and obstacles are overwhelming. Dr. Mott has said, "Latin American students are the most ficrcely tempted people in the world." Dr. Speer says, "If there is a moral need of missions in China, there is ten times the need in Latin America." Problems and tasks will loom mountain high, bringing health, patience and even faith near to the breaking-point, and requiring the swift aid of the Omnipotent. That aid will not fail. God knows that too much is at stake.

Consistent giving keeps the soul from there would be less abiding in America. shrinking.

[&]quot;Don't worry when you stumble-remember, a worm is about the only thing that can't fall down."

NEWS AND NOTES FROM CANADA

MANTARIO, SASE.

We were for a time almost pressed out of the service only doing Sunday school work and preaching very seldom. But God, whose we are and whom we serve watched over us and guided us safely, as He did Moses, to prepare us for greater service, Hallelujah to God! We came to Mantario last April to supply as pastor, filling the vacancy made by Brother A. R. Herring's departure to Drumheller, Alta. This church at that time being transferred from Alberta District to Manitoba-Saskatchewan. Being on this district for nine years, we were very glad for the privilege to go and minister to this band of newcomers to our district. We found here about twenty-five members and a number of friends to the church who would make future members. Also we found a lovely little church, neatly kept, as the house of God should be, and best of all clear of debt. Also a nice house for the pastor, rent paid. We wrote our friends, "If we find the folks as nice as the property we shall have a lovely stay herc." Thank God we have not been disappointed. 1 Thess. 3:9 expresses our joy over our flock in this place. They have just stood by us in every way. We have had two visits from our Superintendent, also an evening each by Sister Blanche Hines and Dr. C. E. West, missionaries to China. Also an evening by Sister Finlay, matron of Beulah Home, Edmonton, Alta. These were all very profitable and inspirational meetings. We also had Brother E. S. Mat-thews, pastor from Edmonton, for one evening to give us information about our School of Evangelism at Red Dcer. This also was a profitable service. Several souls have sought the Lord since we have been here and some have found the desire of their hearts. Others are still seeking. Last Sunday, November 25, we had our special Thanksgiving service and it was a fine band of thankful people who filled the church, one load coming twenty miles, others nine miles. We took into the church three very fine members, and lifted an offering of \$43.35 for the Trust Fund Debt. We had been requested to raise \$30. Hallelujah. Our District Budget and other finances are well in hand. For this we thank God very much as the crops here were badly frozen. Our attendance at service is always fine, new faces are seen in nearly every service and usually come back. We have here a great field for the Lord. Our greatest need scoms to be hearts filled with the Holy Ghost. We hear few testily and praise God for a clean heart, yet they are willing and obedient to the Lord, and His promise is that such shall eat the good of the land, so we look and trust for that. Our ministry here shall be used of the Lord to lead many into the Canaan experience .-- H. H. Tromburg, Pastor.

RED DEER, ALTA.

We are still pushing the battle for God and souls in Red Deer. We have just closed a short meeting with Rev. A. C. Metcalf of Regina, and have to report a

great season of victory and blessing. The preaching was with power and unction each night. There were about forty seekers knelt at the altar for pardon or purity, during the seven days of the effort. The Zone Convention was held the same weekend and there was a good representation of young people from Rimbey, Oklahoma, Delburn and Edmonton, Rev. and Mrs. P. J. Bartram of Rimbey were with us for Saturday and Sunday. Several profitable dealing with N. Y. P. S. and Sunday school work. The discussions which followed were helpful. We have a fine student body in our school this year. They are taking a real active part in the church work, with visitation and street meetings and tract distribution, which is a boost to the church. Our attendance is increasing and we are praying for an old-fashioned Holy Ghost revival. We have cleared off our parsonage debt and have floored the church basement for Sunday school rooms. We are enjoying the presence of the Lord and are encouraged to press the battle on till Jesus comes .-- J. and M. Spittal, Pastors.

EDMONTON, ALTA.

We have had a busy fall. Brother Thomson and Brother Kaechele were with us for a meeting in the Calder Nazarene Mission. We had some very good re-sults. We are receiving new members there tonight. Brother Kaechele is a splendid preacher and altar worker. I have had him for three different revivals and find him getting better each time. He and Brother Thomson make a fine team. Miss Laird, who was in charge at Calder, is now in the Alberta School of Evangelism. She did splendid work and we want her back again. Miss Marjorie Keen, former president of our N. Y. P. Society, is now caring for our Calder work and that means that the work is succeeding. Brother Peter Clark and family come to us from Scotland and Brother Clark surely did some splendid preaching, We found him tactful, wise, earnest and acceptable. Our people surely appreciated his ministry, though we had but five seekers. The Clarks are welcome here. Last Sunday we had the formal opening of the West End Nazarene Mission. We had a very cold day for the opening, but had eighteen present. The opening of this point has given us opportunity of calling and working in one of the most needy sections of the city. We solicit your prayers for this new venture. We have had five seekers in the last two weeks. I received three into membership and baptized ten by immersion. No weddings and no funerals lately. We have suffered great loss in the illness of our deaconces, Sister Whitworth, and in the scattering of our young people who are teaching, nursing or attending some of our schools. With the oversight of three fields, and two courses I am taking at the university, I have had a busy time. At the Wednesday night meeting I received a call to serve another year. However, I have not yet decided what my answer shall be.—E. S. Mathews, Pastor.

HOME MISSION WORK IN THE ROCKY MOUNTAIN DISTRICT

By H. G. COWAN

Returning home from the District Assembly, I sat beside a man who asked questions and ventured opinions; he asked about my church and the general religious condition of the country, inquiring if I had noticed any change in conditions within the last ten years. After I had told him of the doctrine and experience of the Nazarenes, and had commented briefly upon certain observed changes in the doctrine and practice of certain orthodox churches, he said, "You won't get many to join your church; only a few in the old churches who are hungry for the old way." I told him that the "hungry" were coming our way, and that we were also digging people out of sin and the world, and had in twenty-one years increased from 6,000 to 75,000 members, a 11 blood-washed, pure-hearted, clean-lived Christians.

The next day I talked with a pastor who preaches regeneration and says he believes in holiness, and that only the baptism with the Holy Ghost will qualify men to preach the gospel in the way to get people saved from sin. He asked why the Church of the Nazarene was so weak numerically in Montana, and said he could see that many would not welcome it heartily, owing to the open and unblushing sin and indifference to spiritual things prevalent among the people of this state. I told him that some of our churches had lacked pastoral care, and that up to this time we had made no aggressive effort to extend our work in this state, but that now with an organized district and home mission money in our treasury we would enlarge our borders and strengthen our stakes.

And this is the situation which confronts us in this district, both in Montana and Wyoming: A small group of churches that must be supplied with pastors; isolated families here and there to whom evangelists must be sent for aggressive revival work to the end that new churches may be established; hungry hearts in the old churches in which modernism is withholding the bread of life from the people, who are coming to us to be fed; and a million souls living in sin and ungodliness, among whom there are only a few thousand church members, who must be evangelized, so far as opportunities may offer, with the gospel that is the power of God unto salvation to everyone that believeth.

It will take Spirit-filled men and women to preach the gospel in love and tenderness, in faith and patience, and with a passion for souls equal to that required of missionaries on the foreign field; with self-denial and sacrifice, facing adversaries and oppositions little dreamed of in thicker populated states where Christian influences more abound, but with a vision and a faith which sees God giving the increase in souls redeemed from sin and added unto the church. To this end much prayer will be needed on the part of those on the field, and intercessors everywhere are requested to keep this new, great district and its needs upon their prayer lists, and remember us at the throne of grace. MALTA. MONT.

NEWS AND NOTES FROM NEW ENGLAND

It would seem expedient for one who has been a booster of this New England page to write an occasional line. And so I stop to tell you a bit of the happenings in New England.

At our last writing we were in the midst of a missionary campaign with the Schmelzenbachs. We found this tour all that we had anticipated and more. Surely New England has a larger vision of the world-wide field than ever before. Although the financial part of the campaign was secondary, yet without effort around \$2,000 was raised above expenses.

Evangelistic campaigns are on as usual bere and there over the district with our pastors pressing untiringly for souls. Propaganda is being issued monthly to our pastors and people in the form of Missionary Bulletins, bringing to their attention vital statistics and facts relating to our responsibilities and lack of progress along many lines. We are trying to spread the burden and enlarge the vision for greater things than ever before. Our District Missionary Board has but recently adopted plans for the future which if carried through will mean real progress in New England. We will write more of this later.

Our annual visit to the Maritime Provinces, Canada, has just closed. We found the work holding its own but lacking in leadership, money and supervision to makereal progress. The brethren in those parts are sacrificing all for the cause of holiness; they need your prayers. What an opportunity in Canada right now! There was never a more opportune hour than now in view of the dissatisfaction of the church union and empty churches everywhere. May God help us to take advantage of our opportunities.

We are now engaged in a two weeks' campaign with A. F. Gallup at Danielson, Conn. Brother Gallup has labored faithfully and consistently in Danielson for ten years. His ministry has been one of steady and consistent progress, proving again that a long pastorate is sometimes of real value. Pray for us.

H. V. MULLER, District Superintendent.

SPRINCFIELD AND OXFORD, N. S.

We have not reported concerning the battle since taking up these Nova Scotia churches in July. We found a loyal few in both churches, valiantly holding forth until someone should come to take up the work of the faithful pastors who went out from them last April. On our second Sunday evening in Oxford, we saw one sout beautifully reclaimed. The intervening weeks have been largely a gratifying time of battle and adjustment. In October we were privileged to see a young man in Springhill find salvation on a bed of sickness. Three days afterward he went home to glory. Safe! In the last three weeks barriers have broken down somewhat and a revival started in Hans-

ford, a country place six miles from Oxford. Mr. Howard Grace, a young man of eighteen, converted from Catholicism came our way answering a call to preach, and it seemed God's will to take him to Hansford. No special evangelistic effort had been put on here for six years. We started for two nights, then continued for one week, then two, cleven souls were soundly converted, one man a backslider for over forty years. A man and his wife who had not been to church together in thirty-one years of married life, went to the altar together one evening. Three in one family came out. Two were redeemed from the bonds of Catholicism. The special meetings closed Friday but we have been out for one meeting since and saw two of these converts sanctified and three more raise their hands for this work. God willing, we intend to go out once every week. Hansford is well worth the prayer of the HEBALD OF HOLL-NESS readers. We are now looking forward to entertaining the Sunday School Convention of Martins Province Group, November 14, 15. Remember us at the throne !- Rev. and Mrs. Ernest J. Myatt, Pastors.

LIVERMORE FALLS, MAINE

What a joy it is to work in the field for the divine Harvester. Our work here is coming along slowly but steadily. The blessing of the Lord is evident in every service. And I should take the time to praise God for that-glory to God! Each meeting scems to make a definite contribution to the progress of the work of the Lord. The folks are blessed, and leaning forward to the victorics of the future. We are having some seekers at the altar, and our recent meetings with Rev. P. S. Hill of Lynbrook, New York, witnessed some genuine cases of salvation. We see spiritual progress in our folks all along the line. Here are some of the best people on the district-steady, reliable, spiritual, blessed, able in prayer, strong in faith, teachable, leadable, liberal. We are seeing new faces in our services continually; in fact, every Sunday brings us those we have not seen before. And some of them return and manifest an interest in this full salvation. This church has been blessed with a splendid type of ministry in the past; my predecessor, Rev. C. F. Hurst, devout, earnest, spiritual, builded a good work on the foundations laid before. The good people by prayer and encouragement are making me a better man, a more rugged preacher, a more helpful shepherd. Truly these are good days for my soul, and I am exulting in the presence of the Lord of hosts with us.-L. B. Byron.

NEW BEDFORD, MASS.

Thursday, November 15, a corporation meeting preceding our usual prayermeeting was held in our church. Rev. John Gould, of our Eastern Nazarene College, presided over the deliberations, as our District Superintendent was unable to be present. It was unanimously voted to adopt the new set of by-laws to harmonize with the new Manual. Brother Gwynn, a calendar and sacred literature salesman, was also present with us, and with this combination on the platform, we had a real enjoyable service. Brother Gould, after the business session, gave the most beautiful talk on first Corinthians 13, "Faith, Hope, Charity," we have sever listened to. Brother Gwynn enjoys his religion, it shines forth on his face and it also gets into his limbs and produces that lively action that made Michal, David's wile, so preved. Praise God, we love to see lively folks with a lively hope for there is so much dead formality everywhere. We laid away our dear Brother Oswald Clifton Cornell, Wednesday, November 14. He was converted at Smith Mills Campmeeting last July, then later on sanctified, and died very suddenly, but we sorrow not as those without hope for he died saying he was ready to go and we know while he is absent from the body he is present with the Lord. He was buried from Braley's Station Chapel. We shall miss him but we expect to meet him again when the mists have cleared away. Praise the Lord forever for that blessed hope --William W. Atwood, Clerk.

UNION, MAINE

While the battle is not ours but the Lord's, we have victory in our soul through the blood of the Lamb and the consciousness of the abiding presence of the Holy Ghost. We count it a privilege to be in the army of the Lord, knowing that our God will lead on to certain victory. The battle has been waging here against the unseen powers of darkness and we have heard a few shouts of victory from souls who have recently been set free from the bondage of sin and death. Since we last reported in these columns we have been extremely busy erecting a place of worship. With the help of the Lord and many of the preachers in the nearby fields with a considerable amount of hired labor the church building has been completed. For the opening services we engaged Rev. D. S. Deware, a clear and unctuous preacher of the gospel. God certainly honored his messages and several came to the foot of the cross, seeking both pardon and sanctification. One woman testified that she was under such conviction that she could not sleep and got up and walked the floor one night. The Holy Spirit is faithful. Others who got right with the Lord started to get right with man in asking forgiveness and making restitution. It is the old-fashioned, Holy Ghost preaching that is needed everywhere today to bring man to the realization that he is lost and undone without Jesus Christ as his personal Savior. We feel that new territory has been gained under the ministry of Brother Deware, and ere many weeks pass we shall have some new members added to the church. We will report more fully concerning the building of the church after the dedication services.—J. W. Poole, Pastor.

PORTLAND, MAINE

Just closed a splendid revival meeting in our church with Evangelist Earl Stillion of Oil City, Pa, and Paul and Dora Geil of Frankfort, Ind. The meeting was scheduled for three weeks-four Sundays but ran over the alloted time four nights. It was the most satisfactory meeting we have ever had in our church. There were a good many seekers, just how many heaven knows, but the last Sunday of the meeting the pastor took twenty one into the church and there are others looking our way. Several new families were brought into the church. I have never employed a better revival preacher than Earl Stillion. Brother Stillion hews to the line but never skins or peels his con-gregation. The Geils are simply excellent as singers and personal workers and Brother Geil is a master on the xylophone. I question whether there is a better evangelistic trio in Nazarenedom than Stillion and the Geils. We did our best by them financially and they were delighted with what they received. Five hundred dollars or better was raised during the meet-The congregation was delighted ings with the prospect of the evangelists' returning for a full month in 1929. It is a comfort to a pastor to employ evangelists of this stripc; may their tribe in-They are now with our church crease. at Dryden and expect to go from there to Bath. Our brethren in New England will do well to nail these folks for a campaign. God has the glory for this good meeting .-- C. P. Lanpher.

BURLINGTON, VERMONT

Praise the Lord we are still shouting the victory in Burlington. God is wonderfully blessing us and many are waking up to the fact that we are here to stay. God has been singularly blessing us of late. We have just closed a very profitable campaign with Rev. K. Hawlcy Jackson of Malden, Mass. While we did not see all we would have liked to have seen of visible results, yet we can see that we have gone quit a lot up the road. Brother Jackson surely did the church a great deal of good and his faithful messages linger with us yet. Many outside folks came to the services regularly while Brother Jackson was with us and are still attending. Some feel glad to help support such a work in the city, for they realize we are here to preach the old-time gospel that saves from sin. The future looks bright for the work in this place. We have some very faithful souls who are standing by and are doing all they can to push the work. Some of us have canvassed the city for Sunday school scholars and have gotten in quite a number of children which also opens up new homes for us and the parents are coming out to the services. We expect you will hear more from Burlington in the near future. I can recommend Rev. Hawley

Jackson to any church needing an evangelist; he is a rugged preacher of full salvation; fervent yet tender in spirit; the folks here just fell in love with him. Om with the salvation chariot.—Mabel R. Manning, 24 Grant St., Burlington, Vt.

EVERETT, MASS.

Have just closed a revival meeting with Rev. Lewis J. and Edythe Rice. I wish to report that we have had one of the finest meetings that we have ever had. Brother and Sister Rice are fine workers. They put their whole heart and soul into the meeting. Sister Rice just does "make the singing go." We had two meetings for "women only" and God made Sister Rice a great blessing to our women. We had fine results, many souls prayed through in the old-time way, and when they left the pastor felt that he had indeed been helped by the evangelists. It's a fine thing when the pastor can feel that he has the hearts of the people and that they have not left with the evangelist. Brother Rice is a strong preacher. The old-time gospel, with a holy heaven for holy people, and a fearful hell for the lost, was preached in all its fullness -L. E Darling

CADIHNIDGE, MASS.

During the present assembly year the Lord has been blessing our church and people: Our pastor, Brother J. D. Thomas, is preaching better than ever and God is using him in the spiritual building up of the saints. Sister Thomas is doing splen-did work in the church and Sunday school and also in visiting the people. On December 30, we expect to begin an evangelistic campaign with Rev. Stella B. Crooks of Chicago as the evangelist. Sister Crooks is a magnetic speaker, a great worker and is filled with the Holy Spirit. God has been using her greatly throughout the length and breadth of our country in the salvation of souls and the sanctification of believers. We are praying and working and believing for a mighty outpouring of the Spirit of God. We are expecting a breaking up and melting together. God has promised to do exceeding abundantly for us, above all that we can either ask or think, according to His riches in glory, if we meet the conditions and we are going to meet those conditions at all costs. God cannot fail and we will not fail Him. Everyone who can get to the First Church of the Nazarenc at 234 Franklin St., Cambridge, are cordially invited. There will be good preaching and good music and singing. Come.—Church Reporter.

MY TESTIMONY FOR THE HERALD OF HOLINESS

For a long time I have felt a desire to give my testimony through the columns of the HERALD OF HOLINESS. The paper is one of the joys of my life. May God bless the Editor, the paper and the hearts of the people who read it.

I am satisfied with Jesus. He is my closest friend. I was hungry to know more of God and to enjoy a closer walk with Him. He led me in a wonderful manner to the Church of the Nazarene four years ago, and these four years have been the happiest of my life. It was through our beloved pastor, Rev. D. E. Miller, that I was brought into the light and God has used him also in the salvation of many others. Just now we are building a new church and the prayer of my heart is that it will prove to be a lighthouse, where the light shall so shine that many others will be brought to a knowledge of salvation. May we as the children of God live on our faces before Him in prayer that God's Word may run and be glorified.

MRS. M. E. FULLER, Mt. Vernon, Ohio.

Sunday School Lesson For January 6, 1929 By M. EMILY ELLYSON

LESSON SUBJECT: Our Heavenly Father.

LESSON TEXT: Matt. 6:24-34.

GOLDEN TEXT: Like as a father pilieth his children, so the Lord pilieth them that fear him (Psalm 103:13).

I N studying the essential doctrines of Christianity, as we shall in this quarter's lessons, we naturally begin where Christianity begins, with its Author. This is a natural method of procedure in studying any systematized religion. In this lesson God is presented to us in His Fatherhood. With all the attributes belonging to Deity, probably no single one can so adequately be the answer to all the infinite love, care and mercy of God for us, as the great fact of His Fatherhood.

Jesus was not the originator of this doctrine. He adopted and adapted this sweet and tender truth, but it was taught by the prophets centuries before the Master taught His disciples to say, "Our Father." Christ placed great emphasis on this doctrine, and made possible this holy relationship by the voluntary offering of Himself as the one and only way of realizing such a sacred near relationship. "No man cometh unto the Father, but by me" (John 14:6).

Sonship is essential to fatherhood, and since God is a Spirit there must of necessity be a spiritual sonship. This is what Jesus referred to in His conversation with Nicodemus on the subject of the "new birth," for spiritual sonship can be realized only by those who have been born of the Spirit.

This new creation in Christ Jesus our Lord, God's only begotten physical Son, puts us in the family of God as jointheirs with Christ our Elder Brother. Spiritual beings there are, created by God -"for without him was not anything made that was made"-that do not belong to the human race, nor to this terrestrial sphere-though their activities, at least in a measure, are carried on herethat are referred to as the "sons of God." Such a reference is found in Tob 38:4-7. Also, since Adam was created a full grown man we find him spoken of as "the son of God" in Luke 3:38. We read again in Job 1:6 and 2:1 of spiritual convocations being held, at which times the sons of God presented themselves before the Lord, "Satan came also among them." We judge from these and other references, that God is the Father of all spiritual beings for they were created, each having its particular office to fill, as in the case of our Lord's temptation when "angels ministered to him," also the statement of Hebrews 1:14 and Christ's reference to the angel guardianship of little children (Matt. 18:10).

Emphasis is placed on the Father's care for His children in this lesson and we are taught how simple should be our trust in the care of our heavenly Father. It is worthy of our consideration, that even what seems to us the smallest details of life, we are taught He considers and will provide for all. He understands about our bodies and tells us they are more than raiment. So also with our lives, food is not the great thing after all that we should consider for life sustenance. He who cares for fowls will surely not forget to provide for these daily needs of ours. Then why should we worry about these things?

There is a vast difference between anxiety and the proper forethought for our temporal needs. We are not forbidden here to provide by industrious habits and frugality for the winter's storm. Saving, reaping, and gathering into barns for safe keeping, is not condemned by the Master. But He is telling us when we use ordinary care to provide for ourselves, the Father, who provides for the birds without their effort, will not forget us in our time of need. The life is surely more precious than its food.

The mind that is distracted about the future and is persistent in its anxiety over the necessities of life, clothing, food, and how they shall be procured, has but little confidence in the Father's care. Jesus would teach us here that worry is forbidden to Christians. How can a mind thus preoccupied make God's kingdom and righteouspess their chief aim. We have known people who owned a nice little home with some few acres attached and well stocked, who were always worrying for fear they would wind up in the poorhouse and yet they were professing to love God. Away with such pessimism! "Without faith it is impossible to please God."

The uselessness of worrying is taught in this lesson. We may give much thought to our height but cannot make ourselves an inch taller by anzious thinking. Yet tbrough God's care and without effort on our part we have attained to the measurement we are. God has made abundant provision for our development physically if we will place ourselves in good, wholesome environment and eat, drink and sleep properly. But we have our part to fulfill and that part is not worrying. The same is true spiritually and mentally. Our heavenly Father knows full well the things we need to bring us to a vantage point on any line, and has richly prepared, not only for our necessities, but for pur enjoyment as well. If we would but beed the instruction given by our Lord how much more time we could give for the advancement of righteousness in the world and how much more happiness we would give to the world, for it is over-anxiety that is the source of much of the distress of this

life. When one becomes anxious, worried or perturbed about temporal things, it is a sure indicator that connections with the Father have been severed, for trust is no longer implicit. We are questioning either our Father's ability or His willingness or His interest in our condition. Harassing care and fear cannot abide in the beart where perfect love and faith hold sway.

"I would have you without carefulness," is Paul's admonition to the Corinthians and Peter admonishes the elect scattered throughout the world to cast "all your care upon bim: for be careth for you." Time-servers seek earthly things as their chief good, but Jesus places before His followers a nobler object of search when He says, "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you."

He closes this lesson with a bit of advice concerning the borrowing of trouble. Why borrow tomorrow's trouble for today? Each day has its sufficient amount of care, and if tomorrow dawns for us we will have sufficient grace and strength for all its cares. Today only is ours, then let us live today, building "a little fence of trust around today" and stay in bebind our garrison, knowing that "our beavenly Father" foresees our needs and He "will provide.".

The story is told of a father who was awakened during the night by a severe storm. As the house trembled in the crashing storm, he saw, by a flash of lightning, his little son coming to his bedside. Then he felt the little one's hand on his face and heard him say, "I just wanted to know if you were here, Papa." If the storm is severe just reach out your hand of faith and touch the Father. He is always near in storms for He has said, "I will never leave thee nor forsake thee;" "Lo, I am with you always, even unto the end of the age."

GROUP MEETING, KANSAS CITY DISTRICT

The Sunflower Group met at Tyro, Kansas, December 5 and 6. We were bonored with the blessings of the Lord upon us from the opening hour. Rev. J. W. Cox of Lafontaine, our vice president, presided over these sessions and his messages were very inspiring. We had with us our beloved District Superintendent, Rev. N. B. Herrell, who brought the messages at the night services and helped with bis sound advice in all discussions.

Some exceptionally good papers and topics were brought as follows: "The Preparation of a Sermon," by Rev. Mrs. Gladys Davis of Elk City; "What Should Be the Qualifications of a Sunday School Teacher?" by Dr. J. D. Weddell, the Sunday school superintendent of Tyro; "The Delivery of a Sermon," by Rev. Miss Ruth Oneth of Iola; "Pulpit Mannerisms, How Corrected," by Rev. J. W. Cox of Lafontaine; "Pastoral Calls, Why? How? When?" by Rev. H. N. Morris of Cherryvale; "Preaching Holiness, How Frequently?" by Rev. L. E. Wright of Independence, Kans.; "How to Conduct a Successful Prayermeeting," by Rev. R. L. May of Tyro; "The Eliquette of the Pulpit," by Mrs. H. N. Morris of Cherryvale; "How to Teach the Juniors,"

by Mrs. Maggie Doty of Coffeyville; "The Need of Systematic Study and How to Secure the Necessary Time," by Rev. Lida Brandyberry of Coffeyville; "Is Deaconess Work Beneficial to the Local Church?" by Mrs. Laurena Warner of Coffeyville.

Miss Campbell of Cherryvale gave two excellent readings, "The Church Walking With the World," and "The Skeptic's Daughter." Special songs were furnished by Brother and Sister Cox, Rev. N. B. Herrell, Little Junior Herrell and Robert Hicks, and Helen and Doris May.

The devotional services were times of refreshing as were the praise services conducted by Mr. Riley Archer, the president of Coffeyville N. Y. P. S., and Rev. Ruth Oneth of Iola.

The dining hall must not be forgotten at this place. The tables fairly groaned under their burdens of good things to eat, every meal a chicken dinner.

We all left with a deeper determination to press the battle for Jesus and rescue precious souls that are perishing in this little corner of Kansas.

The next group meeting will be held at Independence, Kansas.

Secretory.

ANOTHER DISTRICT PRAYER-MEETING ON THE NEBRASKA DISTRICT

We made the month of October a month of special prayer. The entire district joined in the prayermeeting. At the preachers' meeting reports were given. Words fail to properly describe the results as reported. Souls were saved, believers sanctified, burdens lifted, problems solved, debts paid and the church inspired while the Lord received the glory. A united prayer will bring any district to the front. It is not only the key to success, but it is success. It is God's way of triumph for His children. Thus we as a district will unite in special prayer during the month of January.

MARVEN S. COOPER.

SUNDAY SCHOOL CONVENTION, INDIANAPOLIS GROUP MEETING

Our three nights' convention of the Indianapolis Group held at Ray Street church, December 5-7, was a marked success. First it demonstrated that our departure from one district convention to a five group plan is a step in the right direction to bring the vision to the Sunday school workers. Our program consisted of a principal convention speaker for all three nights in this capacity we had Rev. A. K. Bracken, vice president of Olivet College. He was master of the situation at all times. Our people were more than pleased with his labors among us and his deep interest in the work of our Sunday schools. He presented the work to us in a new light and I am sure all went away with a new conception of the value of the Sunday school as well as a renewed vision of the possibilities contained in this work. The local speaker for the first night was Rev. A. L. Emert of our Shel-byville church. He gave a very inspiring talk and stirred our pure mind by way of remembrance of our job through the

Sunday school. Miss Lois Carmon of Morristown rendered the special song. On the second night superintendent Daniel Monarity of Winter Ave. church ad-dressed the gathering telling us the secret of his success in building up the Sunday school at his church. The convention was blessed with the special singing of Brother and Sister Lillenas. The third night our District Superintendent, Brother Quinn. gave us some very interesting statistics and data regarding the need of more efficient Sunday schools. Brother and Sister Lillenas provided the special singing on this evening. Special music was rendered by a joint orchestra from Ray Street, West Side and Shelbyville. Most of the churches of the group participated in the convention and nearly all rendered their financial quota. Three of our Indianapolis churches were in series of revivals and hindered from attending, nevertheless, the house was well filled each night with Sunday school workers seeking help and we believe they received something that will prove valuable and that this group will show forth the results of this convention in their reports at the assembly next fall.

On the first and third nights a vote was, taken to determine how many present excepting preachers had ever attended a full Sunday School District Convention with the result that two responded that they had, and they were wives of preachers. Another vote taken on the same two nights revealed that about sixty per cent of the persons attending this group convention were Sunday school workers. We are well convinced that the Group Convention plan will do our Sunday school workers more definite and direct good than the District Convention, which reaches only the ministers. We look forward with anticipation to good reports from our other four groups on the Indianapolis District.

AMOS C. GRIFFIN, Reporter.

KENTUCKY DISTRICT N. Y. P. S.

The Kentucky N. Y. P. S. District Rally was held at Ashland on November 29, 1928, with Rev. Glenn E. Miller of Richmond, Ky., our District President, presiding. It was one of the most successful and fruitful rallies ever held on the Kentucky District. God's blessing was upon the program from the opening song until the benediction late in the afternoon.

The rally was well attended. Service was opened Thanksgiving morning with an inspiring song service. Welcome address was made by Brother W. T. Kendall, president of the Ashland N. Y. P. S., in which he extended a warm welcome to all visitors, after which we enjoyed a good, old-fashioned praise service.

During the morning several excellent papers were read on suitable topics by the members of the different societies. Papers on the following subjects were read: "The Value of Fellowship," "The Duty of Intercession," "Home Missions," "Foreign Missions" and "The Mcaning of Christian Stewardship." After the reading of each paper, we enjoyed an interesting discussion of the subject in question, in which all were privileged to take part. In this manner many different

IMPORTANT NOTICE

The General Board of the Church of the Nazarene and the Departments of Foreign Missions, Home Missions and Church Extension, Ministerial Relief, Publication, Education, and Church Schools will meet in special session at 9:00 a. m., Tuesday, January 15, 1929, at Headquarters, 2923 Troost Avenue, Kansas City, Missouri,

There is very important business to be transacted at this meeting of the General Board, including a revision of bylaws, policies for the several departments, and laying plans for future aggressive work.

Persons having business with the General Board, or any of its departments, should write the Secretary not later than December 31, in order that he may place any business before the General Board or its departments so as to assure its having attention.

E. J. FLEMING, Secretary The General Board.

views were brought to light, and interest-ing points brought out. Miss Dora Lee Wilder, a member of the Richmond, Ky., N. Y. P. S., gave a reading that was perfectly wonderful.

We were very fortunate in having with us, in this rally, Evangelist H. N. Dickerson of Ashland, Ky., who preached a stirring sermon in the morning on the subject of "Skyscraper Christians." There were seekers at the close of the message, one of whom prayed through to victory.

One of the most delightful features of the program was the special singing ren-dered by Miss Mary Kicfer of Ashland, Ky., and Rev. Paul Wood of Columbus, Ohio, a visiting minister. In addition to this, the string band of Ashland, Ky., furnished delightful music.

The afternoon session was devoted to the reading of papers on such subjects as "Storehouse Tithing," "Our Music," "Why Christians Lack Power," and "Preachers and Politics." Another interesting feature of the afternoon program was the Question Box. Many interesting questions were submitted to the chairman, which were read aloud. An interesting discussion followed each question.

The most interesting part of the program was the debate, which was the final event of the alternoon. The subject was, "Resolved, That Prohibition is America's Greatest Reform." There were three speakers on each side and the subject was hotly contested, but the affirmative won.

Everyone felt that they could not afford to do without the young people in the Church of the Nazarone, and wo would just have to have more rallies. It surely was a place, that when we left, we could truly say it was good to have been there.

HILDA RITTER, Reporter.

KANSAS DISTRICT N. Y. P. S. CONVENTION

The Kansas District N. Y. P. S. convened at Newton, Friday morning, Nov. 30. Though there was a good representation present, many were prevented from

coming on account of bad roads and snow in several places.

Friday morning, Miss Adeline Kirk gave the keynote address. She brought the inspiration to the convention that the Nazarene army of young people was brought into existence for a purpose and that purpose was to carry this salvation to the hungry hearts of the youth of today in the measure we had received it for ourselves.

Friday afternoon a paper, "How to Reach and Hold the Juniors," ably written by Mrs. E. S. Pickens of Hutchinson, was read and a profitable discussion followed. Preceding this paper the Juniors of the Newton Society, under the direction of Mrs. E. P. Robertson, gave a unique demonstration that was most interesting.

Friday evening we were privileged to have with us Professor M. A. Wilson of Bethany, Okla., who gave an address on "Our Debt to America in the Interests of Home Missions." It gave to us a larger, clearer view of the place the Church of the Nazarene holds and how our Emancipation Debt is but a small amount to say we owe America. Saturday morning he gave us another forceful message on "The Day of Opportunity." He brought to us an illuminating description of the contacts we have today and those of one hundred years ago and made us realize the numerous and varied opportunities we have in contrast with those previous days of pioneering and that today there is the need of preparation in order to meet and fill the demands of today. Saturday afternoon Professor S. T. Ludwig, of Bresee College, gave us an instructive and vital message on "The In-termediates." He spoke of the intermediate group as the danger line of the church and gave us an outline of characteristics, materials, methods and wor-ship regarding the instruction of this group. One effective point that he illustrated for us was that unless the youth was converted to Christ through the medium of the church the curriculum was not correct.

The following officers were elected: President, Mr. E. P. Robertson, Newton; vice president, Professor S. T. Ludwig, Hutchinson; Secretary, Miss Incz Vance, Wichita; Treasurer, Mr. Joyce Smith, Wichita.

The banner was awarded to the Burr Oak representation for totaling the largest number of miles to their credit. Thirteen of them, including the pastor, had braved bad roads for more than two hundred miles to reach the convention.

We were glad to have our District Superintendent, Brother A. F. Balsmeier, and his good wife with us during the convention to help and boost and preached an encouraging message Saturday evening from 1 Chron. 4:7-10.

The fine hospitality of the Newton people has given them the reputation of being the friendly church. Our next convention will be changed from the Thanksgiving season to the first Monday and Tuesday, preceding the District As-sembly in 1929, at Hutchinson. MRS. W. I. COBB, Reporter.

NEBRASKA DISTRICT

While these are busy days on the Nebraska District, we are delighted to say that they are days of special victories. Our people are praying, and the spirit of the Lord is coming upon us. A revival spirit is felt throughout the district. We are observing the month of January as a month of prayer, revivals and ingathering of those of like precious faith. We have just closed a most precious revival with our good pastor Rev. W. G. Ewers and his splendid people of Chadron. Mr. and Mrs. Fields of Anderson, Ind., who have been working on the district since the District Assembly, had charge of the singing. They are excellent singers and God blesses them and makes them a blessing. Our Hastings church is now in a revival with Evangelist Dickerson from Kentucky. The Lord is blessing. The pastor, Rev. Geo. Deck, and his people are praying for a most successful soul-saving time. Rev. C. C. Chatfield and his good wife, have been selected as pastors at our Central church of Omaha. Both the pastors and their people believe that God has made this choice. They are now planning for their January revival, and we are expecting splendid results

We had a most wonderful day with our Omaha First church last Sunday. They are indeed a royal class of men and women. They prayed, we preached and the Lord provided the glory. We are now providing them with a splendid pastor and they too are uniting in prayer for a special revival during January.

We are now being invited to three of the larger cities (where we have no organized church) and requested to organize and provide them with a Spiritfilled pastor. How delighted we are that it is our privilege to grant their request. For we have just such men on this district and others coming to us. It is the busy man that we need. Men who not only can, but men who do succeed. We arc also planning for one of the most spiritual times during our district campmeeting, which is to be held in connection with our District Assembly next June. Dr. C. E. Hardy of Nashville, Tennessee, has been secured as evangelist, and Mr. and Mrs. Fields will have charge of the singing. As you pray, remember the Nebraska District, Yours to serve, MARVIN S. COOPER,

District Superintendent.

N. Y. P. S. AND S. S. ZONE RALLY, EASTERN OKLAHOMA

The Zone Rally of the Young People's Societies and Sunday Schools of Zonc Number 2 met on Friday following Thanksgiving, at Muskogee, Oklahoma.

The forenoon was given over to a Sunday School Rally and the afternoon to a Young People's Rally, and in the evening services Brother B. J. Wilkins brought a very helpful message. All of the churches in the zone were represented except one. Rev. G. H. Harmon of Henryetta had the largest delegation with about forty young people present.

The District Sunday School President, Rev. F. R. McConnell, was present and helped push the Sunday school as well

as the young people's work, and the District N. Y. P. S. President, B. J. Wilkins, was present to push the young people's work as well as the Sunday school. The two presidents believe the work should go hand in hand and have so organized that each group in this district is to have a joint program at each Zone Rally. Each zone leader at the District Assembly promised to do this.

We had a great day at Muskogee. God was there and blessed us. Our Zone Rallies are a source of great blessing to us and our churches. Brother Starns and his good church at Muskogee entertained us royally and made us want to go back.

Our Young People's Societies all use the N. Y. P. S. Journal and we appreciate our editors and their coworkers.

Mrs. F. R. McConnell, our Zone leader. is appreciated by all of the societies. They are boosters for her and for the work of the zone. Our pastors, as well as N. Y. P. S. presidents, are also boosters for the Zone Rallies

Our young people are our greatest asset, we know it, we believe in them, we love them and we believe the Eastern Oklahoma District has the most spiritual and most progressive young people we have ever seen.

We appreciated the presence of Rev. Mrs. Ethel Barham, zone leader of Zone number 6 and her delegation from Sallisaw, and especially "Ma's" Ladies' Quartet, who sang so beautifully for us.

Very instructive papers were read by various ones of the group and some very helpful talks were made, Special music, quartets, duets and solos were given by various churches.

The next. Zone Rally will be held at Brother Morgan's church-in West Tulsa.

ARNOLD'S PRACTICAL COMMENTARY

A



an the Sunday School Lessons for 1+29. Contains Containa Leason. Introduc-Uma, Teaching Dutlines. Practical Applications, Sidelights from Science. Blackboard Exerand Maps, One Questions Minute Mission Talks; elso sug-gestions for different age groups of the Sunday School 236 pages.

commentary

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We are anxious for that time to come. Let us all plan to be present and expect a great time from our heavenly father. F. R. MCCONNELL, Reporter.

KENTUCKY DISTRICT

We have not reported since the District Assembly which has been three months. Last year was a good year in which we organized ten new churches and had a net gain of 292 which was a gain of almost one hundred over the net gain of the previous year. We also had a very fine gain along every other line for which we are so thankful to our heavenly Father. During the first three months of this year there have been over seven hundred definite professions and nearly two hundred of this number have united with the Church of the Nazarene, This is by far better than any other year at this time since we have been on the distnict and if all goes well, as we believe it will, we will have 400 net gain this year. We have organized one new church at Silver Grove since the assembly. The revival was held just before the as-sembly but we could not get around to organize until after the assembly. Rev. E. C. Tarvin and Rev. W. M. Grizzell were the special workers in this campaign and they did a wonderful work. Brother Grizzell takes the pastorate. We have over twenty places in mind for home mission campaigns this year and we believe they will net us at least ten or twelve good new churches.

We will say something about each field of labor. At Albany and Highway Rev. C. D. Taylor is the pastor and is doing fine work. He has his church at Albany almost ready to dedicate. He is doing well at Highway. Rev. E. C. Tarvin recently held a good meeting at Albany; Rev. R. J. Kiefer is doing a wonderful work at Ashland and will begin his new church building on March the first. Rev. Glenn E. Miller has recently held a good meeting for this church. We are to have the assembly here this year. At Augusta Rev. R. L. Ihrig and wife are doing a splendid work. They are in a revival with the pastor preaching and Rcv. Mink doing the singing.

Rev. O. O. Mills is the pastor at Bowling Green and is getting his feet down and will have a great year in that splendid field. At Monticello Rev. J. Rodgers Morris is pastor and is doing well. He will have revival meetings with Rev. Jesse Sosby soon. Rev. F. V. Taylor has accepted the pastorate at Burnside and is planning a revival soon with Rev. F. T. Corby. Camp Nelson is doing real well under the pastorate of Rev. Victor Moure of Wilmore. They have had a fine revival with Rev. Frank Cassidy of Lexington. Rev. Nelson Mink is doing well at Carthage and will be in special meetings during January. Rev. Earl G. Hissom ishaving a wonderful swing of victory at Charleston and Kanawha City. God is giving him great revivals and many new Nazarenes. He has recently completed his new church at Kanawha City and we will dedicate it soon. Rev. J. O. Brown is the pastor at Columbia and Sparksville and is doing line work; he has had good revivals in his churches with Rev. O. O. Mills and D. B. Murphy as evangelists.

Rev. I. T. Stovall is the faithful pastor at Creelsboro and has had a good revival with Rev. F. V. Taylor. Rev. John and Nancy Galbreath are the faithful pastors at Cumberland. They are planning a revival soon. Rev. H. C. Watson is doing well with his circuit. He has had fine revivals with Rev. Fred Corby and is in one now at Shafter. Rev. J. A. Mc-Cammon is having a fine year at Frankfort and is at this time in a revival with Rev. Glenn E. Miller. Rev. J. O. Shouley is doing a splendid work this year and has recently had a good revival with Rev. Elwood Taylor. Rev. W. W. and Anna J. Stover are having a splendid year at Greenwood and will be in a revival soon. Rev. R. H. Higgins is doing well at Henderson. At Huntington Rev. Mason Lee is having constant victory with many souls and fine increase along all lines. Rev. Jesse Sosby is having good victory at Irvin and Waco. He has had fine revivals with Brother Corby and Brother Grimes. They have recently bought a lot and will soon have a tabernacle erected. At Mount Hope and King Bee Rev. Alva Hundall is doing a wonderful work. God has given him splendid revivals and a large increase in membership. At Lancaster Rev. Ollie Johnson is doing fine work. They have had a good revival recently with Rev. Will J. Harney. Rev. W. T. Mason and wile are having a good year at Lexington and have recently had a good revival with Rev. Elwood Taylor.

The work at Louisville is progressing under the good leadership of Rev. F. P. Kerst. They have recently enlarged their tabernacle to twice the seating capacity and are now ready to begin a string of evangelistic meetings which we believe will mean great victory. I believe they will outgrow this tabernacle before the close of this assembly year. At Maysville Rev. O. E. Shelton is doing fine, he has recently purchased a lot and will soon have a good church building erected. Rev. B. W. Murphy is doing a fine work at Woodrow and Marlinton. He is now building a church which will be a great blessing to our work in Marlinton. At Mount Sterling Rev. Joseph L. Logsdon is having a very fine year and at this time is in a good revival with Rev. E C. Tarvin. Rev. W. E. Albea is having the greatest victory in the history of his work at Newport. They have recently had a fine revival with Rev. John Fleming in which God gave wonderful victory. Our new pastor at Olive Hill is Rev. E. E. Robinson. He has just recently moved on the field but reports good victory along every line.

Rev. E. D. Messer has recently accepted the work at Owensboro and we believe by the help of God will be able to save the situation there for the church. He has made a great sacrifice in accepting this place but God will bless him with victory. Rev. Hugh Clark has completed his church at Pineville and is at this time in a revival with Brother Elwood Taylor. At Pinson Fork Rev. John A. Tate is doing a good work. Richmond is getting on well with Rev. Glenn E. Miller as pastor. They had a fine revival recently with Rev. Heslop, which was a great blessing to their church. Rev. A. J. Frank is having a good year at Science

Hill. He recently had a good revival with the Ludwigs as evangelists, which gave the work a good boost. Rev. Frank Simpson is having a fine year at Wurtland and recently had a very fine revival with Rev. Ed Oney as evangelist.

It seems that the Lord is in a special way visiting us with so many good revivals this year. In many places great sweeps of victory are reported. Our prayer for this district this year is, "Lord, give us a year of revivals," and He is answering prayer. We are planning the most intensive home mission campaign for the spring and summer we have had thus far, and we believe God will answer prayer and give victory along this line. Personally we never enjoyed the work like we are this year. No finer people to work with could be found anywhere. Please remember the Kentucky District

when you pray. L. T. Wells, Superintendent Kentucky District.

KANSAS CITY DISTRICT

We are rejoicing in the way the Lord is blessing and manifesting Himself to us in these days in our several churches



PELOUBET'S SELECT NOTES

PELOUBET'S SELECT NOTES The world's greatest commentary on the International Sunday School Lessons. Its suggestions to teachers, its maps and pictures, are comprehensive and thorough. All this matter is presented in a form which can be easily and profitably utilized. No teacher can afford to be without the information given in this volume. It is helpfully illustrated by over 150 pictures, soveral maps and colored full page illustrations.

Price. \$2.00, prepaid NAZARENE PUBLISHING HOUSE 2923 Troost Avenue Kansas City, Mo. on this district. Most of our churches have reported very substantial gifts to our general debt. Some few that have not yet responded on account of revivals being on, etc., are expecting to come up to the help of the Lord on this very important phase of our work.

We thank the Lord for His goodness and mercy to us and trust we shall go over the top with the debt campaign. We were at Paola for a twelve days' meeting the middle of November while the flood was on, which was somewhat of a hindrance, but we saw some blessed results. God came on the scene. A church was organized and Rev. Birt Moore of Ottawa was appointed as pastor. A W. F. M. S. S. S. and N. Y. P. S. were organized. Let the saints pray for this work.

We were with our church at Lamar for a service and find Pastor Rostram pushing the battle and seemed quite encouraged. The Sunflower Group met at Tyro, December 5 and 6, which was quite a feast of fat things both spiritually and physically. Such eats1 leave it to Rev. E. L. Mays and his good people. Some very excellent papers were read, one of which Mrs. Lydia Brandyberry's on "The Pastor in the Study and How to Get the time." This showed time and study and was very beneficial to those who were present. It was voted that it should be put in the "Preacher's Magazine." District Superintendent Herrell preached at the night services to the edification of the saints. Mr. Hicks' splendid work at the piano was enjoyed by all. He is N. Y. P. S. president and holds the confidence of the church and town. May the Lord give us many more such young men. The next group meeting will be at Independence. Rev. Cox is in a meeting at Elk City. Let the readers pray for a revival of old-time religion there.

We are now in a meeting at Canaan Hill with Pastor E. L. Askins and his good people. Surely there is much land ahead to be possessed; they are laboring and pushing the battle, endeavoring to repair the church and get the work on better foundation and God is undertaking. We need your prayers.

Rev. M. T. Brandyberry, our pastor of Coffeyville, is at Monett in a revival at present there. Our W. F. M. S. at Carthage put on the "Indian day program." The Jr. and N. Y. P. S., pastor, District Superintendent and wife assisting. It was quite inspiring and a nice offering was taken for medical missions for Miss Branstine in Guatemala. Indian head pennies and buffalo nickels were brought in for the Indian work. All told it was a suc-CPSS.

Pastor Lehman has had a revival at Buffalo with Rev. Ray Davis evangelist. Pittsburg closed a good meeting with Rev. Bona Fleming on Thanksgiving day. Pastor Victor Abbey planned a great all day service and invited neighboring churches in for the feast.

We trust all our people will have a happy Christmas and a very prosperous New Year. Blessings on all.

ARIZONA DISTRICT ASSEMBLY

The Arizona District Assembly was entertained at Tucson, Ariz., by the church at that place of which our retiring District Superintendent's wife, Mrs. C. E. Tony, is pastor.

The entertainment was very satisfactory, although under the most difficult circumstances that can be imagined, on account of the great number of cases of flu and pneumonia, both in the pastor's home and the homes of her members.

Mrs. Mary Lee Cagle preached on the night of the fifth of Dec., and on the morning of the sixth the work of the Assembly was begun with General Superintendent R. T. Williams in the chair, assisted by our District Superintendent, Rev. C. E. Toney. Most of the pastors brought encouraging reports of the work on their charges, and all felt that the Arizona District was gaining strength.

Brother P. R. Jarrell was elected to succeed Brother Toney as District Superintendent for the ensuing year. Brother Toney is returning to his chosen work of evangelizing. The W. M. S. reported a great year's work and a growing interest along every line.

The N. Y. P. S. was well represented and one of the most blessed times of the entire assembly was a rally on Saturday afternoon conducted by the young people.

The evening preaching was done by Mrs. Mary Lee Cagle, of Buffalo Gap, Texas, Dr. R. T. Williams, Rev. O. J. Nease and Mrs. B. M. Kilgore.

The business of the assembly was finished at noon Saturday and owing to so much sickness adjournment was voted, but many remained to hear "Uncle Buddie" preach on the Sabbath. He had been sick throughout the assembly and sat in the sessions but once, but his presence on the grounds was like a benediction to all present.

There were about one hundred forty regular attendants at the assembly and many visitors for a day. A beautiful spirit of devotion and willingness to sacrifice seemed to prevail throughout and God's blessing was upon us.

Assembly Reporter.

CHURCH NEWS

PASTOR R. J. KIEFER, ASHLAND, KY .-"Just closed a blessed revival at Ashland with Rev. Glenn E. Miller, the lawyerpreacher from Richmond, Ky, as evangelist. He dealt some sledge hammer blows to sin in all its phases and then showed up the beauties of a life of holiness and also gave some sermons on the second coming of Christ. The revival as a whole was a constructive meeting, while a number were saved and sanctified and some will be received into membership of the church. We feel the meeting was a wonderful benefit to the church. The singing was in charge of Mrs. Keiler, wife of the pastor, and special numbers were given by the Ashland Nazarene Male Quartet. There were also special musical numbers given by the local church orchestra and string band. A group N. Y. P. S. Rally was held on

church building next March and ask the

prayers of the HERALD OF HOLINESS fami-

ly for us."

HERALD OF HOLINESS

CINCINNATI (CARTHAGE) OHIO - "JUST closed one of the most successful meetings we have ever experienced, ten nights without a barren service, 73 prayed through to victory. The house was packed from the beginning and hundreds were turned away before preaching time. Special workers, Mocking Bird Duet. Misses Young and Cornell from Columbus First church. These young ladies have the Nazarene vision. I have never worked with more faithful workers. Their songs grip the hearts of the people. Brother J. W. Lewis had charge of the song service. This is one of the twentyone new churches organized on the Ohio District last year. We came here in January and the first night preached to four, last night we preached to 350, first Sunday we had fifteen in Sunday school, last Sunday we had 178. We are now making plans to enlarge our church to a seating capacity of about five hundred. Days of revivals are not past. District and General Budgets paid up to date, our part of old church debt paid. Money came easy for workers, love offering for pastor, 'God is still on the throne !' Twenty-five subscriptions for HERALD OF HOLI-NESS."-Charles B. Hail, Pastor.

EVANCELIST B. H. HAYNE—"This has been a very precious year with a continuous service. Leaving the General Assembly we went east to the New England District Camp, where we were associated with Brother T. M. Anderson and professor and Mrs. Ben Sutton. 1 am sure Brother Anderson never preached better and how the Suttons did sing 1 From there with my family we made our way west, to Racine, Wisconsin, where Dr. Morrison and Dr. Henricks were shelling the woods. The Vaughan Quartet was doing the singing; then on to Milwaukee,

Wis., entering the battle with Brother Morgan. This was a hard-fought battle. While only a few in altar there was a good time in the Lord. From Milwaukee we turned back to Findlay, Ohio, for that camp. Brother Charles Stalker was my colaborer and Brother Vandall was singer I am sure Brother Stalker never preached better than he did at this camp. The glory came on our souls. From this camp I turned south, going to Tyler, Texas, where I was to hold a meeting in our church. This is a new work but they have a very fine man as pastor, and he is steadily working on. This was a very good little meeting. From Texas we returned east, stopping at New Haven, Conn. We sent our family to Wollaston to put the children in school. We had a good little meeting at New Haven. Then to Derry, New Hampshire, where another hard battle but some sweet victories were ours. Amen. The good pastors of all of these churches stood by us and shouted us, on as we would wield the sv.ord. Then on to Kenmore, Ohio, with Brother Davis and his good church. There I had the privilege of meeting Brother Aycock again. He was in a meeting at First church. My, such a time as we did have in this good meeting! More than two hundred in the altar, great crowd of fifty the last night. How good the dear folks were to us. We have the best people on earth. From Kenmore I came to Jackman, Me., where I am at this writing and a real battle is on, but the saints are praying and God is

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

It contains the best material available for use among Nazarene Juniors. A correlated Missionary Program with the W. F. M. S. supplied by Edith Cove. Other Lessons provided by Minnie E. Ludwig, Dell Aycock, and others.

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By S. L. Flowers

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PENIEL ORPHANS' HOME

PENIEL Orphans' Home at Peniel, Texas, is still busy caring for fatherless and motherless children under the devoted management of Dr. and Mrs. J. W. Benton. There are about forty children in the home. They are kept neat and clean, and to all appearances are well and happy. The buildings have recently received a new coat of paint and present a very greatly improved appearance; other improvements are noticeable, all adding to the comfort and convenience of the children and workers.

Owing to rumors that have recently been alloat to the effect that the Home was closed, persons and churches which have hitherto been generous in their support of the Home, have evidently concluded that it would not be necessary to send in any further help, and for the past two months Dr. Benton has been compelled to bear a staggering load and great need exists. With winter at hand and forty active hungry children to be fed and clothed it is imperative that all the friends of this godly work come to the help of the Home at once, with both cash and food supplies. With thousands of Nazarenes spending multiplied thousands of dollars to make children happy and comfortable who are blessed with living fathers and mothers, shall we not come up to the help of the Lord at once and see that these precious fatherless and motherless children are at least fed and clothed suitably for the winter?

This plea will not reach you until Christmas is past, but we urge pastors to bring this needy cause to the attention of their congregations and ask that help be sent at once, and will not individuals who desire to aid in the care of these children send a contribution of cash or good clothing without delay?

Send boxes or packages of foodstuffs and clothing direct to Dr. J. W. Benton, Peniel, Texas.

Send all contributions of money direct to General Treasurer M. Lunn, 2923 Troost Avenue, Kansas City, Missouri, who will give proper credit, return receipts to the senders, and see that help is duly forwarded to the Home as needed.

E. J. FLEMING, General Secretary.

answering prayer. This is a baby church, but the saints pray like old times. Glory. I feel the fire burning and glory rolling. Amen. It has snowed for eight days but clear today and I hear the rumbling in the heavens as if a revival were sweeping this way. Rev. Paul A. Southard is their good pastor and he works and prays, believing God, The victory is ours. Pray for me."

PASTORS CERENA W. AND EULA W. JAY, NORTH SIDE INDIANAPOLIS-"We entered upon our fourth year as pastors of this church September last and the Lord has been with us in our regular services and different people have sought definite help. A revival spirit was on, so November 11th Rev. Fred Bouse of Alexandria, Indiana, came to conduct our meeting. Neither the pastors nor evangelist had a set closing date and as God directed the meeting continued four weeks, closing on last Sunday, December 9. Brother Bouse came to us with a real message. He is a splendid preacher, expounding the Word of God with unction and in an interesting manner. He helps the church and the pastors. He does not abuse those not present over the heads of those present but merely preaches the gospel as set forth in the Bible and does not unchristianize the church but awakens it, and leads those who need help on to higher planes. Some very deep and defi-

nite work was done, for which we praise God. The last Sabbath morning service was unusual. Only occasionally do we witness such meetings. The evangelist preached a most wonderful message on 'The Power of Christ,' and the divine presence was so manifest that a backslider who came in for this service from another place arose to his feet and confessed that God had reclaimed him during that service while sitting in his seat. We praise God for victory and are pushing on, believing for greater things from God. Pray for us.'

NORMAN, OKLA .- "We have just closed a revival meeting (Nov. 2-18), in which about forty definite professions of pardon, reclamation or purity were made. Quite a number of others were in the altar, who did not pray through in the meeting, but have been praying since and some have found victory. Evangelist J. C. Hafley is one of God's honored men who carries a burden for the lost and preaches with simplicity, earnestness and power. Sister Halley rendered valuable help in prayer, altar work and the general services. Rev. E. D. and Winnie Simpson know how to sing the glory down and God blesses their messages in song. Each department of the church is doing well and is gradually on the upglade, for which we praise our heavenly Father. In the beginning of this the

sixth year of our pastorate in Norman, our finances are in better shape; our congregations are more steady; and spirituality is deeper; and our people are more devoted to God and His work than in any year of our stay here. This last summer we have bought and paid cash for six lots and a house in one of the best residential sections in Norman. We have our present church location, with about \$5,000, free from debt which we can apply on our new church building, with close to \$4,000 worth of pledges to encourage the erection of a new \$20,000 brick church unit. In addition to this we have better than a half equity in a nice eight room brick and tile parsonage and garage which is providing its own car-Practically all our people are riage. loyal lithers and what we have done has been through the tithing system and freewill offerings. Only once in the five years have we asked a committee to assist us in making a general canvas for funds. And only a few times for small sums. It is wonderful what God's system of tithing will do, if we will work it. Starting in the first of October we gave our assembly report as including eightythree members and our local, district and general obligations provided for in full. Since then we have a nice class lined up which we expect to receive into the church soon. Please pray for us that we may keep in the center of God's will."-Arthur A. Miller, Pastor.

PASTOR F. R. MCCONNELL, SAPULPA, OKLA .- "We just closed what seems to us to be one of the greatest revivals we have ever attended. There were eighty reclaimed, converted or sanctified. Rev. and Mrs. Allie Irick were the evangelists. This makes the second time we have had them and we are wanting them back again one of these days. People enjoyed their preaching, God used their messages, people were blessed. The church was greatly helped as well as the people who received a definite blessing from God. God has marvelously blessed us here, He has given us the largest Sunday night crowds in the city during last summer and our Sunday school runs over 200 every Sunday. We are thanking God for victory."

EVANCELIST P. P. BELEW— "The writer just closed a good meeting at Georgetown, Illinois, where Rev. H. H. Stahl is pustor. It was a hard-fought battle, but God gave us some gracious victories. We were pastor of this church seven years ago, and very much appreciated the privilege of laboring with them again. We found Brother Stahl a Christian gentleman and congenial colaborer, and he has a very splendid wife. We were given the most courtcous treatment by both pastor and church. God bless them! We begin a meeting at Sidney, Ill., tonight. Pray for me. Home address, Olivet, Ill."

BEATRICE, NEBR — "We are still on the map and the Lord is blessing in every department of our church work. We raised the full amount apportioned us on the General Deficit. Dec. 9th witnessed the aclosing of our. Sunday school contest There were two hundred in attendance and the Sunday school collection was over \$10. Dr. Ellyson's visit and message to us a few weeks ago were a blessing and inspiration to us all. Our people scem to have caught the vision and are delighted with the aggressive spirit and co-operation manifested among us. Pray for us."-A. R. Bean, Pastor.

EVANCELIST, J. A. RODCERS-"One year has rolled by since I last reported in the HERALD OF HOLTNESS. Nevertheless, I have been busy all the time. God wonderfully blessed on every battlefield as we shared the burdens and enjoyed the victories. At this writing we are in Worcester, Massachusetts, with Rev. E. E. Martin, expecting real victory. With one exception God gave us wonderful victory on all fields with between one thousand and twelve hundred claiming definite victory for either pardon or cleans-ing, for which we give God all the praise. There was a nice class of members received into the church in almost all of these fields. These pastors are real soldiers of the cross, willing to sacrifice and bleed for the cause. Every church stood by us loyally and helped do the job. Well, I am still praising God for real victory and never felt more like fighting the devil than I do right more

MT. STERLINC, KY. Last Sumday night (Dec. 9) marked the close of the most successful revival since our taking this pastorate over three years ago. God's blessing was upon each service, it was Two easy to preach, sing and pray. evangelists were compelled to cancel dates with us. God brought us up to the very last trusting Him for a pentecostal rcvival, regardless of how it came. God directed and Evangelist E. C. Tarvin was secured. This was his second meeting in this church, and we anticipate a third in the summer, as God may direct. Brother Tarvin preached with unction and power, and was used of God.

Men from lives of sin shouled and praised God, children from 8 years to 82 years old sought God for pardon. On the last night the altar was lined about two deep, we noted three generations seeking God at once, and later testified to His saving power. From the restitution, forgiving and forgetting, emptying out tobacco, and cries for mercy shouts of victory, bright faces, happy homes, and glad hearts, we are again reminded that our God is able to save to the uttermost and to answer prayer. All the praise and glory be unto Him who alone is worthy. As the building here is too small; on a side street; at one end of town; we hope to have a neat tabernacle in the heart of the community by summer. God is able."-Joseph L. Logsdon, Pastor

"COLUMBUS FIRST CHURCH recently closed a revival campaign with Rev. Jarrette Aycock as evangelist and the Misses Cornell and Young as song evangelists. The Lord gave us a rich and fruitful time, such a revival as only the method and message of Brother Aycock, under the aid of the gracious Spirit can produce. We had excellent attendance

throughout the meeting. Seekers graced our altars almost every night. We re-ceived thirteen into the church the last Sunday morning with the promise of a number of others to come later. Brother Aycock comes as near having a revival in every department of the church as any man I have ever seen. We had a great Sunday School Rally on the last Sunday of the campaign in which we had five hundred twenty-five people in attendance or time. This we felt to be a gracious encouragement to the school. We received one hundred twelve subscriptions to the HERALD OF HOLINESS. All this and much more in the way of blessing and uplift the Lord gave us during Brother Aycock's campaign. We give sincere

praise to the Lord for all. At the church board meeting which followed the closing of the campaign we resigned as pastor of First church to take up our new duties with Pasadona College. God gave us three very fruitful years in Columbus. I do not believe I will be accused of boasting if I relate something of the results of those three years of labor. When we came to Columbus there was one Church of the Nazarcne in the city of a membership of less than three hundred. The Sunday school attendance was between one hundred thirty-five to one hundred fifty. Today Columbus has four thriving churches each with their own church properties and pastors and a membership of over six hundred. The

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combined Sunday school attendance on the next to the last Sunday we were in the city was about nine hundred and with only one church having a Rally Day Service. On Rally Sunday the four churches had an attendance of over twelve hundred in Sunday school. These glorious victories were made possible, under the blessing of God, a people devoted to the church and holiness, and a District Superintendent, Rev. Chas. A. Gibson, who has a vision for great things and a leadership that commands the confidence of the people. Rev. Raymond Browning is our successor in First church. He is entering the work with a zest and spirit that betokens good for Columbus. We congratulate this people upon their choice of pastor."—Orval J. Nease.

FAREPAX ALA — "We wish to report the good things the Lord is doing for His unworthy servant. Our assembly Year closed at Jasper with sweeping victory. The assembly met with us there this year. It was a treat to meet the bloodwashed, fire-baptized Nazarenes as they came up to the Annual District Assembly. The following week after our assembly we hurried on to meet the folks of our new pastorate. They received us so kind-



HERALD OF HOLINESS

ly and have shown us so many expressions of their love and appreciation that we are delighted with this field of labor and with our good people. Some of the salt of the earth live in this beautiful valley. 35,000 people live in the six towns within a radius of six or seven miles. Our church is in Fairfax. Our hearts are burdened, and we feel there should be at least one thousand blood and fire Nazarenes in this fair valley, one of the most beautiful I ever saw. Brother C. M. Dunaway, who has re-cently come to the Georgia Assembly of the Church of the Nazarene, has had some wonderful meetings in years past in the towns above us. Our program for the year is rather heavy for a small local church, but our God is able to furnish the grace and means to help us realize the vision He is putting upon us here. We need your prayers."-H. A. Forester.

ROCKFORD, ILL.—"When I reported last summer my wife was in Colorado with T. B. She is now back in Rockford. November 12 the Lord definitely healed her; also called her to preach. The work here is going pretty well. We have been having good crowds and the presence of the Lord has been especially manifest.

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Jimmie Miller, of Indianaoplis, was here in a meeting during October. He fasted, prayed and poured on straight Bible truth, which God honored by giving us souls who really got through to God on the old-fashioned line. This meeting was a great help to our church spiritually. We raised over four dollars a member on the debt campaign. Our great need here is a new church. If we can get a good, respectable building, a great work can be done in this city. We have been working on this problem but have not been able to swing it so far, however we were given \$400, and a man not a member of the church offered to let us have material for building at cost and put it on the building site. We are praying for God to help us with this problem."-C. G. Weathers

PITTSBURG, KANSAS, FIRST CHURCH OF THE NAZARENE-"The Lord is blessing us in many ways and these are good days for us here, laboring for His cause. We recently closed a good meeting with Rev. Bona Fleming as evangelist. The meet-ing was fine because of the wonderful messages of full salvation delivered by Brother Fleming. He is truly a great man of God, with a passion for lost humanity. We shall never forget the stirring messages as brought forth by him. A number of seekers knelt at the altar, several praying through to victory and at the close of the meeting eight new members were taken into the church. The church was revived in general; finances came easily with a good offering for the evangelist and a love offering for our pastor, Rev. Victor L. Abbey. We have a fine pastor, and we, as a church, find it a pleasure to labor with him to the upbuilding of the kingdom. We are having good crowds at our services, the Sunday school is increasing and things in general are coming along nicely. We general are coming along nicely. We have a good N. Y. P. S. with some con-secrated young people. We have organ-ized in our society the Sunday Afternoon Shut-in Visitation Work, which we enjoy very much. We call on the shut-ins, sing songs, read scripture and have pray-er. The Lord is blessing; we have touched hearts and had some conversions. We are praising the Lord for His abiding presence and looking forward to greater things."-Opal Pryer, Secretary.

NORTH LITTLE ROCK, ARE .- "We have just closed a good meeting here with the Rev. C. C. Cluck, pastor of our church at Bentonville, as preacher. We have never had a more congenial and constructive preacher to hold a meeting for us than Brother Cluck. There were professions in almost every service. We received a nice class of members into the church. There are others who will perhaps come in a little later. All departments of the church are making good progress. We are doing better in the matter of taking care of the General and District Budgets this year than any previous year since we have been here. Our people love one another, carry a good burden for souls and have a mind to work; and with such conditions prevailing we are expecting the best year of our lives."-L. Lee Gaines, Pastor.

EVANCELIST JERNIGAN-"I spent three weeks in a Home Mission Campaign in Buffalo, New York, with Rev. R. J. Kunze, who is pastor of a nice little church in that great city. He has bought a tabernacle, well located, and has a fine company of people to start with there. We had a good meeting, with a few praying through, and the prospects for a good church in the future. At this writing we are in the midst of a revival at Cowan, Tenn., with Rev. J. E. Smith, pastor, and God is giving the victory. Good congregations, and the altar well filled the last two nights, and some praying through, mid shouts of victory. real, old-time revival on. We will be here till Christmas. We once had a good church here, but it had gone down, but recently it has taken on new life, and now in the midst of real revival. Brother Smith is a fine pastor, and knows how to plan and prepare for a revival. His people know how to pray and work."

PASTOR D. C. REYNOLDS, CUSHING, OKLA.—"In last report we were away down South in Dixie, or in Hot Springs National Park, Ark. Upon receiving a call we took up pastoral duties here the first Sunday in September. We found a wonderful group of folks who had been led to success in a building program by my predecessor, Rev. L. A. Bolerjack, but on the heels of their completion of a nice new brick basement church, an oil slump came, as result the church suffered a large loss in membership and with the debt were badly discouraged. In a recent meeting of the board a revival campaign was planned with the pastor as evangelist and Miss Mae Russel of Conway, Ark., to lead the host in song. Large crowds attended the meeting with great interest, the fight was hard but in spite of drawbacks there were thirty bowed at the altar to be saved or sanctified, and some of the clearest conversions ever witnessed and with the poet we must say 'God is still on the throne.' On the last night of the meeting seven grown folks united with the church and others to come later. The church as a whole is encouraged. On in the contest—on with the fight—but then the victory."

OZARK, ARK .- "We arrived at the Nazarene parsonage on Dec. 6, and met a hearty welcome by a warm-hearted people. A nice supper being brought to the parsonage to refresh us after a hundred mile drive, made us thank God and take courage. Well, we find at Ozark a small congregation which has been without a pastor for some time, but they are the real salt of the earth; there can be no finer people found anywhere in the state than at Ozark. We give only half time to Ozark and half to Alex, another fine congregation of folks only six miles down the railroad from Ozark. We have a wonderful opportunity at these places, and we are expecting a great campmeeting at the old Ozark camp. Pray that God will do great things for us this year."-G. A. Lankford, Pastor.

EVANGELIST W. L. SHELL -- "On the 14th of November we opened a revival campaign here in Ft. Lauderdale, Florida, in our Nazarene church. From the first service it was evident that God was with us; the Spirit came upon us in the song service, and the anointing was on the sermon. Our attendance increased with every service and at the first altar call five came forward and sought for the baptism of the Holy Ghost. Interest was good from the beginning to the close of the meeting and many felt that we should not have closed when we did but it was thought best by the pastor to close with good interest on. A number were at the altar seeking for pardon and sanctification during the meeting and several found the Lord gracious to bless in what they sought for. Brother Booker presided at the piano and sang solos and preached a few times and his work was appreciated. Many said this was the best meeting held in this church for We made the music a special years. feature of the meeting and the choir grew until we hardly had room for all. God was with us in the spiritual feasts and then the friends had us out to several feasts at their tables. Our entertainment was royal and room will not permit a detailed account, but Sister Hall, the former pastor kept us in her home and made us welcome and served us as need demanded Brother Chilton, the pastor, had us for dinner many times. Now brothren, we are ready to cat some more Indiana and Illinois dinners if you call us to hold your meeting. God blesses in giving me souls and healing bodies. Several were healed in answer to prayer here. The dear Lord bless you all and give us a bigger and better Church of the

Nazarene. Home address: Fort Lauderdale, Fla., Gen. Del."

EVANCELISTS T. L. AND GERTRUDE TERRY-"This has been our most wonderful year in the Lord's work. We have seen hundreds come to the Lord for salvation, sanctification and divine healing. We have conducted revivals in the following places: at Rockville, Indiana we had a wonderful time with the Lord's people. At Plainfield, Indiana, we had another good meeting and many were saved. We held our third recall meeting in Greensboro, Indiana, where the Lord helped us to bring many young people into the fold. At Terre Haute, Indiana, we had a most wonderful revival with our good church and pastor, Earl Singhurse. Eighty-eight prayed through. At Marshall, Indiana, we pitched our tent and closed up the book with a good Church of the Nazarene organized and a church building purchased going good, Hallelujah! In the M. E. church at Belgrade again we saw the glory of the Lord. We had a great time at Sugar Grove and at Czar, Mo., where many were sanctified. At Irondale, Mo., Church of the Nazarene seven were taken into the church; Catholic saved and sanctified and joined the church. Pray for us."

PASTOR WATSON M. FRANKLIN, WEISER, IDARO—"We came to the pastorate here in June, 1927. Under the former pastor the church had purchased two lots in a good location and had a basement partly dug. A temporary summer tabernacle also was erected on the back of the lots. As the church with their services had moved several times from pillar to post, our first aim was fo complete

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munity. This, with a divided church, and only a handful of members, made the outlook not very encouraging. But we tried the uplook for our faith was in God and knew that He was master of every situation. The battle has been fierce as the devil does not want us in town. There have been times when it looked as though we had gone as far as we could go but in due time God has bridged the chasm or enabled us to climb the steeps for we had determined not to give up but have victory. On November 18 we entered our basement to worship under our own 'vine and fig tree' and only those who have rented a building for over four years can appreciate our feelings. Our aim now is to so cooperate with the God of revivals that He will be pleased to send us one with the trade mark 'heaven-sent.' We want not the spectacular but the supernatural. Will not the readers please remember us at the throne? During these eighteen months we have been going through very deep sorrow but the blessed Comforter has been very present."

EVANCELISTS WARREN M. AND BERTHA F. DAVIS-"Just closed an unusual revival in the Free Holiness Mission in Chillicothe, Ohio. From the very beginning there was marked response to the gospel messages and invitations. There were seventy-one clear victories during the siege which was protracted for four weeks. Some came through with that experience of feeling their hearts "strangely warmed," while others plunged into the fountain for a deeper work of grace. We had quite a number who were played for and anointed for various sicknesses and the Great Physician gave evidence according to their faith. The good folks of the mission were melted together in a sweet fellowsbip, many testifying that the revelation of the Word and of the Holy Spirit had never been so beautifully declared, as in this meeting. It is our true conviction that God has more marvelous things in store for these good people in future days. We came away feeling that our hearts had been made glad for having come into communion with such fine people of God. We feel like traveling on."

PEDMONT, Mo.—"I am writing you to let you know that our good pastor, Brother Welsh, is now in a battle against sin and all the works of the devil at this place, to run over the holidays. This is something unusual in these days of fast living, so pray for us that God will have His way and that many souls may be saved and sanctified ere Jaunary 1 comes. We have our District Budget paid to January 1 and I am waiting on the W. F. M. S. for some receipts to send in to the General Budget so it will be up to January 1. Also have paid \$15.00 on the General Debt and the balance is

pledged. Trust to have it before January 1. Brethren, I don't see where the money all comes from, but our God is able to bring things to pass which He is doing for us. Praise His precious name! The little band here is loyal to God and to their pastor, and his good wife and his three beautiful little girls. We are looking up and are traveling up the road of holiness and not looking back to see what Satan is doing. Praise the Lord! We think we have the greatest pastor on the Missouri District. Let all please pray for the success of the revival."-Jesse Freeman.

PASTOR F. HOUCHTALING, MILLINGTON, MICH - "Recently closed a gracious revival at Vassar Church of the Nazarene, with Professor C. C. and Margaret Crammond of Lansing, Michigan, as evangelists. There were a number of seekers and happy finders. Nine united with the church on the last Sunday evening, with more to follow. Twelve promised to elect family altars, and nine to tithe their income. Rev. Huggard, a man eighty years of age, ably assisted in this revival, preaching several times. We heartily recommend the Crammonds to our Nazarcne pastors for revival work. The saints are encouraged in Vassar."

PASTOR E. H. STOUT, ERIN, TENN .-"God has been wonderfully blessing the Erin church. We are now in our fourth year as pastor here since the assembly in September. The last year has been the best year of the three and we are expecting this year to be the best of all. There is a marked progress in all lines of the work. Our District Superintendent, Rev. S. W. Strickland, has visited us in our work. He certainly is a booster and we believe the right man in the right place. At his suggestion we, with our church board and active members, have marked out a program with our tithers and those who donate regularly, whereby we will be able to take care of all the departments of the church and solve the financial problem of pastor's salary and District and General Budgets. At Stewart we have some folks that are filled with faith and the Holy Ghost. We closed a good meeting there. Sister Miller was the evangelist; she is of the Free Methodist church. She with four others united with the Stewart church at the close of the meeting. Sister Miller was also with us in a meeting at Standing Rock; about ten were either saved or sanctified and eight united with the church in this meeting. We feel that we are moving along nicely with all our work."

PASTORS SCOTT AND GRACE CLARE, PRAIRIE FLOWER — HAVILAND, KANS. — "Our revival effort began November 4, with Dorothy and Reuben Bridgewater as evangelists and closed the 18th. The messages were scriptural, uplifting and inspiring and brought conviction to the hearts of the sinners. Dorothy hits sin, whether in the church or out of the church, and is fearless in preaching the full gospel. There were twenty-four who

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card table; it emphasizes the fact that though enslaved by sinful habits, the Christ of Calvary is able to break the shackles that bind; it points out to parents and others the blessedness of befriending the homeless orphan and of giving a cup of cold water in the Master's name. Mrs. Ludwig understands life and human nature. The results of years of travel in evangelistic work and of contact with thousands of people, saints and sinners are woven into this story.

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bowed at the altar and found their souls' needs supplied in Jesus. Our church was built up and we have a greater vision of our job of being holy men and holy women."

PASTOR J. D. SCOTT, WACO, TEXAS-"We are getting nicely settled in our new pastorate, and are perfectly delighted with the people, the surroundings and the outlook. We were royally received by all the various branches of the church, and on the very first Wednesday night they brought us a lovely shower of good things to eat. We have never been privileged to serve a more loyal and appreciative people. We have a live Sunday school, an aggressive W. F. M. S. and we have truly a wonderful Y. P. S, with the Juniors and Intermediates coming right along behind them. This is our fourth year's work on the San Antonio District and Waco is within thirty miles of where we were born and reared. The first train we ever saw was in Waco, and the first campmeeting we over attended was the old Waco Camp. We feel at home and are planning for a good year in the Master's service."

EVANCELIST CHAS. HICCANS—"This is out first report from West Virginia. We are glad to say that God is blessing our ministry. We had a good meeting at Brooksville, W. Va. Fourteen saved; Sunday school organized. Just closed a good meeting at Creston, W. Va. Several saved, reclaimed, one sanctified and the church revived. One man sixty-one years old, that ran a gambling den, was saved. The people surely pray through in West Virginia."

PASTOR FRED C. QUINN, HOLLYWOOD, Mo .- "Praise the dear Lord, we are still on the map. Services regularly at Hollywood and Hamett's Chapel. We are making some needed improvements on our Hollywood church which are not yet completed. We had a wonderful time on Thanksgiving day. An old-time reunion. Many of our former members who have moved to other places during recent years returned for that day and seemed to enjoy the fellowship of the old home church. In the morning Rev. Sweeney, pastor at Capitol Heights, and former pastor of the Hollywood church, preached to an appreciative audience. In the evening Rev. Higgs of Baltimore gave us one of his characteristic forceful sermons to a large gathering. We are hoping to be able to put on a special meeting during the winter months. Bro. Higgs has partially promised to come down to Macedonia and help us, providing he can so arrange his work and we hope he can come for we feel he will be the God-sent man for the task. Nazarenes, pray for us. I am the only holi-ness preacher in St. Mary's County. We are burdened for the unsaved."

PASTOR C. H. SHAFFER, MUNCHE, IND. —"We want to testify to what God is doing at Muncie First church. We took the pastorate September 1. Our Sunday

CABLEGRAM

PICCS PEAK, So. AFRICA, DEC. 19, 1928 Arrived safely -Schmelzenbach

school has more than doubled in attendance in the three months. We have spent \$4,000 in remodeling the church, doubling the seating capacity. Also enlarging the basement with Sunday school department and restrooms. We closed a revival meeting with J. E. and Ada Redmon December 2, which was a great success in every way. Attendance was large, packing the new quarters many times. There were more than fifty different seekers. All professing victory ex-cept one. We have received seventeen new members up to date, with a number more in sight. Our church is in per-fect harmony. God's blessings are upon Finances are coming good Mv us. salary has been raised to substantial basis and we are expecting the greatest year in our history. All wrought through Christ's grace, power and promises."

HERALD OF HOLINESS PROVES A BLESSING I am a cripple and am perfectly helpless, but I have the HERALD OF HOLINESS streiched up over my face every week and read every page. It is a wonderful blessing to my soul, and it inspires me with new faith to bear my awful suffering day by day. I have just been feast-ing on Rev. T. M. Anderson's article on "Sanctification" It lifted my head above the skies. Glory be to God! I pray God to help me and every Nazarene to live in the light of these articles. I feel that the blood cleanses and sanctifies me now. I ask those that come to see me to subscribe for the HERALD OF HOLINESS and tell them what it means to me. I wish overy reader of the HERALD OF HOLINESS would pray that God would heal me.

JACOB LUCHSINGER, SUFFEY, N. D.

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

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R. T. WILLIAMS Office. 2923 Troost Ave., Kansas City, Mo.

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ANNOUNCEMENTS

RECOMMENDATION — Having known Brother J. R. Francis, 1105 Battery Street, Little Rock, Arkansas, for a number of years, I can heartilly recom-mend him as an able preacher and a man of deep spirituality and good sense, who has had experience and success as a pastor. He is especially adapted to home mission work, having been in the organization of several churches on the Arkansas District, among them, Amity and Eldorado, Arkansas. He should be kept busy on our best districts in the work of opening up new fields in the service of pioneer evangelism -M. Ed-ward Borders, Pastor, First Church of the Nazarene, Little Rock, Arkansas.

Rev. Mrs. Collier of Pilot Point. Texas, writes that they need an exangelist with a large tent and well equipped for music, who will hold some meetings for them in that section of the country Evan-gelists who have such equipment are re-quested to write her at Pilot Point, Texas Rev. Mrs. Collier of Pilot Point, Texas,

RECOMMENDATION-Rev. W. L. Shell a commissioned evangelist of the 10

Florida District, and we heartily recom-mend him to our District Superintendents mend him to our District Superintendents and pastors as asfe, loyal and true man of God, who will work for the up-building of your church. Brother Shell is a sound and strong preacher, fine singer, live evangelist and a good all around man. You will make no mistake in culting him to hold your meetings.— Howard Eckel, Superintendent. Florida District District

NOTICE—The Preachers' Convention and W. F. M. S. Rally will be held at Berkeley, California, January 1-3. Rev. Bud Robinson and Professor L. C. Mes-ser will be present throughout the con-vention. Robinson and Messer will spend two months on Northern California Disthe first ten days of January.—Frank B. Smith, District Superintendent,

Notice—I have an open date follow-ing my meeting with First church, Tules, Oklahoma, January 6-21. I can give January 25 to February 10 to some church near Tulka. Please write or wire me at Hamlin, Texas.—Lee L. Hamric, Evangelist.

Notice—I have been acting as pastor at The Dalles, since the first of our assembly year, on account of my wife's condition, but now that her condition has improved. I can get away for some meetings. J am anxious to hear from anyone wanting an evangelist to conduct a full salvation meeting anywhere.—J. W. Slaton, Evangelist, The Dalles, Ore.

Nortice—I have January open yet. Any pastor wanting an evangellet for an old-fashioned, Holy Ghost meeting, I would be glad to assist you unywhere. My ad-dress is Station B., Evansville, Ind.— C. C. Duvis.

NOTICE-I have the entire month of January open for revivals as a campaign for southwestern Texas has been called

Beginning January, 1929 The Young People's Journal

In a New Dress—Larger and Better

The name of the official organ of the N.Y.P.S. will be changed from "The N. Y. P. S. Journal" to "The Young People's Journal." The page size will be increased to the size of "The Other Sheep." It will be bound in an art cover with an attractive cover page design.

Some special features will be contributed articles by the following: Donnell J. Smith, General N. Y. P. S. President; Prof. J. B. Galloway of Olivet College; J. Proctor Knott, L. A. Reed, Prof. C. A. McConnell, U. E. Harding, and others. Also a Missions Department and one on Methods; Daily Bible Readings; Topic Lessons provided by J. Glenn Gould, Donnell J. Smith, Jarrette E. Aycock and D. Shelby Corlett.

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

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off for that date. I am now in the evan-gelistic field full time.—C. B. Jernigan, 944 Cahal Ave., Nashville, Tenn,

WEDDING BELLS—A humble church wedding was solemnized at the Church of the Nazurene of Henryetta, Okla-homa, Thursday evening, Docember 6, when Edna Radebaugh of Henryetta, Oklahoma, and Rev. James N. Tinsley, pastor at Colorado Springs, Colo., were united in the bonds of holy matrimony, Rev. G. H. Harmon officiating.

RECOMMENDATION-Rev. Earl Baldwin of 92 Jones St., Dayton, Ohio, is an elder in our church, having come to us some time ago from the Pilgrim Holi-ness church, and is ready to take a pas-torate anywhere the Lord may lead. Brother Baldwin, who with his good wife has been a missionary in Venezuela, has also had experience as a pastor. He is a good, clean preacher of holiness, sensible and blessed, and we trust will be given an opening.-Will H. South, Pastor First Church, Dayton, Ohio.

Notice-Change of oddress-Misses Della Sinith and Jonnie Dance have re-cently located in Minden, La., as the center of their evangelistic work. Their address will be changed from 6206 Tulsa St., Shreveport, La., to 312 Pine Street, Minden La Minden, La

DEATHS

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Work on fruit or poultry farm wanted at once by ambilious Nazarene young man, State salary and full particulars in first letter. A. B. C., care Ileraid of Hollmeas.