

HERALD of HOLINESS

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TODAY, TONIGHT AND TOMORROW

LAST night I thought of the whole of human existence with all its appurtenances as constituting the theater of God. Time is the dressing room, eternity is the real stage of action, and death is the door which opens between the dressing room and the stage. Out there in the auditorium are God and men and angels and all created intelligences, constituting the "So great a cloud of witnesses" which now and hereafter does and shall compass us about.

Our thoughts should dwell much upon the debut which we must sometime make, and most solemnly should we ask and answer for ourselves the question, "Where shall I spend eternity?"

It is well, also, that we should look soberly upon that door which hides us yet in the dressing room from the gaze of at least some out there in the grand theater itself. We know not how soon that door shall swing aside and we shall be presented to those who wait out there. We need, then, often and earnestly to pray, "Prepare me, Lord, to die."

Yet we must not permit eternity's immensity to paralyze or death's imminence to appall so that we shall squander time. For the peace which we shall possess while passing through the door and the showing we shall make upon the stage beyond depend upon the care with which we fit ourselves while yet in the dressing room.

Living grace becomes dying grace, without any effort on the part of its possessor, whenever the door between the dressing room and the stage opens, and the same becomes glory when the rays of fadeless light which emanate from the throne of God and of the Lamb fall full-orbed upon it in "The City Four-Square."

Life, death and eternity! What solemn thoughts these words inspire! And these all are so closely related that they can but affect or be affected by one another. Life is today, death is tonight, eternity is tomorrow. Day stands for labor, night for rest, and tomorrow for rewards. But without labor there can be neither rest nor reward. "Work while it is day: the night cometh, when no man can work." And to do the work of God means, primarily, to definitely and continuously believe on Him whom God has sent to be the Savior of the world. The stage is set, the door is about to swing ajar, are you dressed and ready for the great debut?

HERALD OF HOLINESS

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PAYING THE LAST INSTALLMENT

LAST week we had an article by Dr. J. G. Morrison which announced that "We Nazarenes" are to have a special offering at Christmas time, and that this offering is to apply on the liquidation of the deficit in the capital accounts of the General Board. Dr. Morrison also explained the reason for the existence of this deficit and by intimation said that it is the last installment of an old debt which we have had as a denomination.

It has been but a few years now since our General Superintendents were leading us in a grand "Hallelujah offering" to clear the Publishing House of debt. Then came a colossal deficit in the regular operating expenses of our Foreign Missionary work. And now we have come to the last installment of the debt which must be paid before our denomination will be a good example of that injunction, "Owe no man."

When we were asked for almost a hundred thousand dollars to liberate the Publishing House we had never yet done so great a thing and we were not at all sure we could do it. Besides that many said, "Suppose we do pay it out; what assurance is there that it will not soon be back in the mire again?" But we did muster faith, and, in as splendid a show of loyalty as any denomination can boast, we paid in the money and gave the Publishing House the only chance it ever had. It had been claimed that if the Publishing House were once out of debt and capitalized sufficiently to enable it to carry on business efficiently it could henceforth bear its own burdens. This was a bold and, in the nature of things, unsupported promise; but it has been more than justified, for the Publishing House has not only paid its own actual running expenses, but has made possible the construction of a headquarters building which is the surprise and joy of all who see it, and with the present volume of business, there is prospect that the building will be paid for out of Publishing House profits, without having to ask the church for any donations for the purpose. But as a financial success, the Publishing House dates only from that day when our people answered the call of our leaders and lifted from its neck the heavy yoke of debt.

Then when the time came that we were asked to

rally especially to the elimination of a one hundred thousand dollars deficit in the Foreign Mission funds of the church, it was proposed that if that huge deficit were eliminated, plans would be inaugurated to adopt an expenditure budget based upon a reasonable expectation of regular receipts, and that no more such deficits would occur again. This also seemed like a lot to promise in advance. But our General Board has made good, and for practically a year now we have operated our foreign missionary and other general activities of the church on our own funds, without having to borrow from the banks as hitherto. And since the approximate normal giving of the church has been determined, it seems quite likely that the General Board will be able to keep its promise to operate on what our people give, and to enlarge its program just as fast as we furnish them the money for that purpose. This will disappoint some, for some people are never quite happy unless they are in misery. But the overwhelming majority of our people are pleased to get away from "frenzied finance," and they will now give more liberally for enlargement purposes than ever before. In fact those who know feel confident that we have at last got our feet on the ground and that we are on the verge of better things both as to the quality and spirit of our general "World-wide Evangelism" program.

But our situation is somewhat like that of the man who lacks one installment on his house or car or furniture. He has gone too far to give up. He has gone far enough to be fully convinced that by a little pinching he can clear up his title to his property. And yet he knows that that last installment must be met if he is to have his right of ownership fully established. Yes, we are up to that last installment now. We have made the others, shall we not make this one and finish the job?

From the beginning of our work the General Treasurer has always kept the money given by our people for Foreign Missions and other purposes strictly separated from money given in on "annuities" by those who have found it necessary to have interest returns on their funds during their lives. This "annuity" money was not placed in the General Treasury, but was invested in order that it might earn the interest which had to be paid to the original donors. We have been exceedingly fortunate in the handling of the general current funds of our church, so that our record as between us and actual donors is exceptionally good. But we have not been fortunate in the handling of those funds which are called "capital funds," "trust funds," or "annuity funds" (these being terms representing the same money, of course). The truth of the matter is that we were not organized to do this sort of work and have not shown aptness in it. But at any rate, a deficit has accrued, and one hundred thousand dollars (which, by the way, seems to be the "standard" deficit with us) is needed to set

this phase of our affairs on a sound and proper basis. This does not mean that one hundred thousand dollars will pay all we owe, but it does mean that it will pay enough of what we owe so that we can go on and liquidate with the property which we hold and which is to be sold.

But twenty-two thousand dollars was subscribed by members of the General Board, the Nazarene Publishing House and a few friends before the asking was presented to the public. So that now the General Board comes to us and asks for \$78,000 on the last installment in the great program of putting our general church on a business basis—\$78,000 more, and the victory is won.

This "last installment" is going to test our loyalty and devotion considerably; for it is really as one said, "Like paying for a dead horse." Still a really honest man will pay a security debt, you know, and surely a church ought to pay its debts upon the basis of principle. There is not much of a sentimental appeal in this matter, but when a number of the larger denominations found themselves called upon to pay ten million dollars on the "Inter-Church-World-Movement" program, because their Boards had underwritten for that amount under the promise that "you never will really have to pay it," they came right up and paid it and thus maintained their honor. And surely the Church of the Nazarene will not wince in the present crisis. It really takes more grace and more genuine principle to give in a call like this than it does when some sentimental appeal is made in the interest of such human suffering as we know does actually exist in the world.

But the brethren tell us that if this "last installment" is paid, the plans now in operation will make it possible for them to go on without further calls upon the church in the interest of the "capital accounts." If this were the first promise of this kind we might be inclined to question its fulfillment. If it were one of a series which had not been fulfilled we would be quite sure to doubt. But it is the third of the series and the other two have been faithfully and efficiently kept. This makes us feel that the brethren know what they are talking about and it makes us want to see the \$100,000 fund finished up in the Christmas offering. And then when we meet in Columbus, Ohio, for our Seventh General Assembly next June, we shall come with the very best situation that we have ever had in our history. But if we come up there with this "last installment" hanging over us, our whole financial structure will be in jeopardy and our want of full title to our independence will cast a shadow over the quadrennial planning. We must not contemplate failure in this matter. We must simply come up with a Christmas offering equal to one dollar a member in all our churches, and we must go out into the new year with our slate wiped clean and our hearts nerved for new conquests.

IN OMAHA AND LOUISVILLE

Editorial Correspondence

October 9-16 I was in Omaha, Nebraska, and October 20-30 in Louisville, Kentucky, and the situation in the two places and the circumstances of my visits are so much alike that I cannot but think of them together.

In Omaha, we have a good church out in one of the residence sections. This church is doing commendable work and will continue to do so. Just across the Missouri river in Council Bluffs, Iowa, Brother Borton has a flourishing congregation of real Nazarenes. I was with Borton recently for a five day convention and preached for him once on my recent trip to Omaha. But Brother Chambers, the Nebraska District Superintendent, and a number of the local brethren feel that there should be a church of the Church of the Nazarene nearer the center of Omaha's population, and about two months ago they secured Rev. Marvin S. Cooper, who has done splendid service in establishing our church in other centers, rented a vacant church near the business section and began nightly services of evangelistic type. The plans are to continue these services much of the time through the winter and to gather a nucleus for a "down town" church and Sunday school. Considerable success has attended these meetings and it looks now as though a church might be organized within the next few weeks. Cooper knows how to do this kind of work and he is blessed with unusual courage and faith and determination. Our own efforts there consisted of eight days of preaching and praying and "boosting" for the work. We had a number of souls saved or sanctified and felt that we made at least some small contribution to the work.

Our church has been in Louisville for almost twenty years and has done some good work there. But in recent years the question of location became unsettled and after a change or two, they finally sold out and then failed to buy again immediately. In the meantime, the people have tried to hold together, but no permanent progress has been made. About two months ago District Superintendent L. T. Wells of Kentucky, in agreement with the plans and wishes of the local brethren in Louisville, went over into Indiana and "borrowed" Rev. Fred P. Kerst who has had his heart set on just about this type of work. Kerst is pastor in Louisville, and is charged with the task of locating the church in permanent, central quarters and of initiating a program of aggressive evangelism and growth. He has leased a well located, vacant church for a short time and has attempted an intense program of evangelism. I gave him all the time I could spare and he is carrying right on, meanwhile praying and planning for a way to secure the proper quarters for his church. We had a good meeting and I think added somewhat to the courage and purposes of Kerst and his people. There are many substantial holiness people in Louis-

ville who would no doubt line up with our church in a genuine, Pentecostal-Nazarene program, and there is a field for development that has few equals in America. We should have one of the strongest Nazarene centers in Louisville, Ky., that we have any where in the land. There are problems and difficulties, of course, but there are possibilities also.

I don't like to see it and don't like to say it, but it is a fact, nevertheless, that the people are gathering into the cities. It never has become quite clear to me why anyone would actually *prefer* town to the good, old country. But this country, according to my observation, is passing from the agricultural to the industrial stage and this means that the country people are moving into the villages, the village people are moving into the county seats and the county seat population is moving to the big cities—or something like that. We must evangelize the country, but we must also maintain centers of holy fire in the cities. Wherever there is a city there must be a live, flourishing congregation of the Church of the Nazarene, in a good location, and with a characteristic "swing" on the year around. The Omaha and Louisville projects must be carried out and we must help Oscar Hudson get his feet down in Atlanta. Also we must put on a larger program in Birmingham and Toronto, and we must "enter" New Orleans. If anyone thinks we have just about covered the field or that here is a good place to "rest," he has it down wrong. We have talked "home missions" ever since 1919. But we have been much as Mark Twain said the people were about the weather, "Everybody talking about it, but nobody much doing any thing about it." In other words, the Church of the Nazarene is just now entering its real "Home Missionary Era." This is a prophecy, but it is based upon observation. This is, indeed, as I would have it, but it is just this way as a fact and not merely as a wish. We have not yet really touched the fringe of the field in the United States, Canada, The British Isles and the other English speaking countries of the world. We have just "made a beginning." I suppose we have about 1,500 churches and about 70 000 members now. We should have double that many churches and triple that number of members within the next decade, and we can have them if we are wise enough and religious enough to really get up and take the field. Our day is just dawning, our opportunity is just heaving into sight. It is certainly great to be alive and be a Nazarene these days!

But I am thinking of a service which we can perform to help in Omaha and Louisville. Many who read these lines have loved ones and acquaintances moving into these centers of population. For their sake and for the work's sake, sit down right now and write to Rev. M. S. Cooper, 4943 Erskine St., Omaha, Nebraska, giving him the name and address of any such in his city. And those who have friends and acquaintances in Louisville, send their names and ad-

resses to Rev. F. P. Kerst, 1236 S. 21st St., Louisville, Ky. These men are both wise in winning souls and will take delight in looking after the spiritual interests of those whose names are referred to them. When Cooper and Kerst get their congregations located we want them to send us the pictures of their churches for insertion in the *HERALD OF HOLINESS*. We must start now after the next 1,500 churches and after the next 70,000 members. About half of these we will find ready and waiting, seasoned holiness people already, when we enter the new domains, the others are yet to be brought in as virgin timber from the fields and shops and stores and offices and homes. We must have the "seasoned" ones to give ballast to our ship, and we must have the new ones from the virgin timber to furnish the sails. We must go forward with the widest and most genuine program of Pentecostal evangelism this generation has ever seen.

EDITORIAL FRAGMENTS

One thinks in a certain direction only a little while until he begins to *go* in that same direction. If he thinks beastly origin he will tend toward beastly destiny. If he thinks in terms of *natural* genesis he will forget moral responsibility. If he thinks in terms of an uninspired Bible he will soon treat religion, marriage and all morality as mere "conventionalities." If one wanted to produce just such a generation as the present much maligned one he could not go about it in a more rational way than to inaugurate and maintain just the kind of education that has been inaugurated in the homes, schools and churches of the land. Sound doctrine is just as important now as in that day when Paul exhorted Timothy to give heed to it as a means of saving both himself and them that heard him.

When the Christian becomes inured by the presence of sin and the conversation of sinners until these cease to offend him he is next door to compromise and backsliding himself; for the story begins with our aversion of sin, proceeds to our toleration of it, and finishes with our embracing it.

Personally, we do not get as excited over the roadside hold-ups, the bank robberies, murders and other outbreaks of gross sin in the world as we do over the coldness and indifference of professing Christians. When our age breaks completely down it will break because of the apostasy of the Church and not because of the wickedness of the world.

A Spirit-filled church has always resulted in a convicted world, and a lifeless church has always resulted in an indifferent world. This saying holds good in every age and in every scope, local and general; for judgment, both favorable and unfavorable, always begins with "the house of God."

THE IMPORTANCE OF MAINTAINING AN INTENSE DEVOTIONAL LIFE

By Rev. W. G. Bennett

ANY church that begins to lose its intense devotional life will soon drift either into heresy or into cold, dead orthodoxy, which is in reality heterodoxy.

God is very jealous of our affections, and no amount of zealous activity will atone for a heart break with God. The church at Ephesus was sound in doctrine, intense in activity, diligent to get rid of heretics, but they had "left their first love."

In domestic life families will endure all kinds of distress, poverty and sickness, live in a hovel, almost starve and still be happy. But let there come a break in affection between husband and wife, and they are soon in the divorce court.

The notion quite generally prevails that we are not in control of our affections, and are not to blame when they go astray, either in domestic relations or in our relation to God; but such is not the case. We frequently see such headlines in the daily papers as "Heart Balm." Some man has stolen the affections of another man's wife. They plead that it was inevitable. But the court knows better and awards damages to the injured party. Here is a man who has taken human life. There is sudden and intense provocation. The court decrees a mild sentence. But here is another case of murder. The blood had time to cool. The man had design and forethought in the act, he cherished malice, he deliberately planned the crime. The court decrees that he be given the limit of the law. Why? Because the court holds that a man is responsible for the kind and degree of feeling that he has. The civil law and the consensus of human opinion hold that men are responsible for the kind and degree of feeling that they possess. God has the same view of the matter and says, "I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." God requires not only affection, but intense affection. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind." We are under obligation not only to love God, but we are also responsible for the kind and degree of our affections.

The affections are not, however, directly at the control of the will. Indirectly they are. There are certain things that excite and stimulate the affections, and there are certain conditions under which the affections will naturally cool. And for these conditions we are responsible. The husband is responsible for paying attention to another woman until he becomes infatuated with her, and loses his affections for his wife, or a wife may be equally guilty. We can all see the culpability of the Christian who trifles and flirts with the world until he becomes worldly. But there are

some other things that lead to backsliding that may not be quite so easily discerned, and therefore they are more dangerous.

One of the requisites to the maintenance of our heart relation is a settled, fixed purpose of the will not to allow anything to interfere with that relation. There may be an exchange of smiles, greetings and courteous attentions that are perfectly legitimate with unmarried people, that are little short of criminal with those who are married; and if persisted in they will almost inevitably lead to criminality and sin of the most deplorable kind. An unmarried woman has a perfect right to indecision of mind, to debate, deliberate, think and unthink, hesitate, say and unsay. But there comes a time of decision culminated by the marriage vows, and such thoughts and changeable emotions are little short of criminal. The dilly-dallying, trifling soul has not duly considered that statement, "He that warreth doth not entangle himself with the affairs of this life." He must, of necessity, have much to do with these affairs, but he refuses to be entangled. Like Paul he says, "This one thing I do." Having put his hand to the plow he refuses to take the backward look. "He has crossed the Rubicon." He has burned the bridges behind him. He has entered for the prize, his eye is upon the goal. He says with the Apostle, "you don't need to bid for me in the marts of this world, I carry the stigmata of Jesus." "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." And without this determined, deep-rooted, irrevocable, decisive, rock-ribbed decision, no one need expect to maintain an unbroken heart relation to God.

Another danger is an over intense activity. And this is the more dangerous because it seems so virtuous, and is so, unless it takes the place of that which is supremely important. Nearly every church that has degenerated has had a period of intense activity about the time it began to decline, and this is not infrequently true of individuals. I have frequently noticed evangelists and Christian workers becoming intensely active, enthusiastic for some cause, over-emphatic on some doctrine, frequently denunciatory of those who differed with them, etc., just before a spiritual declension. Many declining churches put on great campaigns, build great temples of worship, when it is all like the peculiar glow of the rising sun that hides the dark clouds of a coming storm, and to the eye of the prophet is the omen of the coming dark day.

Intense activity is a splendid thing, but a woeful thing if it leads to a heart break with God. When many were being instructed and healed, when "many were coming and going," when there was whispering

about placing Jesus on the throne, He said, "Come ye yourselves apart and rest a while." Jesus refused to be carried away by any popular demand for His services. A church that degenerates usually begins with its leadership. The Holy Spirit recently rebuked me for some criticism of leaders, and called my attention to the fact that I had not spent the time praying for them that I should. Our leaders have heavy burdens and a multiplicity of things to take their time and attention that most of us are not troubled with. They need to be sustained by our prayers.

I heard a great leader say recently that most of his praying had to be done while he was on the train or moving about; I heard another say that most of his devotion was left to be done during the sleepless hours of the night.

I have had busy young pastors say, "I wish you could tell me how to keep up my devotional life with the many things I have to do." I hear from busy housewives, hurried physicians and business men, the same complaint. To all these we answer in the language of an old proverb: "What is heaviest, weighs most." It is a good thing to cultivate the habit of praying in bed, or while moving about, but if that becomes a substitute for real praying which engages the voice, the intense application of the mind, and the deepest affections of the heart, it is little short of criminal, and will lead to spiritual suicide.

Mr. Gladstone said that out of thirty great men he had known during his life, less than one-third of the number were intellectually capable of prayer. You can see from this statement of this rugged Christian statesman that to his mind prayer was no dilly-dallying affair, but should engage the very best thought and concentration of which the human mind is capable.

What ambassador would rush thoughtlessly into the presence of a king of some other country to discuss important matters of statecraft? But our God is infinitely greater, and our affairs vastly more important. And if we allow ourselves to become so deeply engaged, or so intensely busy, even in God's work, that our praying is done in little snatches here and there while the mind and hand are busy with other things, we shall suffer irreparable loss, and finally backslide in heart.

Our success depends largely on the consistent living and devotion of our people at large. No church has ever maintained one standard of piety for its people and another for its ministry. In the matter of devotion as in other affairs, the leaders become the standard for the ministers, and the ministers for the people. I am occasionally very forcibly reminded that my teaching on prayer must become a dead letter unless I myself am an example of it.

There is, at present, an imperative demand for a deeply spiritual church. There is organization galore. Religious activity is at a high tide, at least in some

directions. Depth of spirituality is a very rare commodity, but very necessary.

If God can get a deeply spiritual church, we can solve all other problems. But remember a deeply spiritual church is dependent upon deeply spiritual leadership.

When the immortal Judson, missionary to Burma, lay dying, his wife read to him a newspaper account of how the Jews in Palestine were being converted by reading his account of how the Burmese were being led to Christ in answer to Judson's prayers. The dying hero was silent a few moments, and then said, "When I was a young man I prayed that God would send me as a missionary to the Jews in Palestine. God in His providence ordained otherwise. Now He is answering the prayers I then uttered for the Jews." He then said, "I have never asked God for anything in earnest, during my life, but finally it has been answered." Tears filled the eyes of the dying man as he said, "Oh! That I have prayed so little."

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KANSAS CITY, MO.

VICTORY IN THE MIDST OF CONFLICT

By PROF. C. A. MCCONNELL

Deliverance is not merely escape from physical discomfort; one may so escape and yet suffer torture in anticipation. Moreover, one's body may be wrapped in the flames of martyrdom or be crushed in the jaws of lions, and yet he himself know perfect deliverance—not from, indeed, but in the midst of, evils. The natural man without God lives in the physical. When the body is threatened he has no escape. The Christian, on the contrary, is hidden with Christ in God, and need never know fear. It is not a figure of speech merely when the Psalmist declares that the angels of the Lord encamp around about them that fear God. It is not a metaphor which states that perfect love casts out fear—that fear which hath torment. It is a blessed fact of human experience that God has provided a covert, a place of utter safety for the one who will put his trust in Him. The burden of our defense He proposes to lift out of our puny hands and place upon the arm of Infinite Power. Too often we add to our danger in our frantic efforts to escape, when, had we remained quiet in our confidence, God's deliverance would have appeared in ample time. The Creator exercises a beneficent care over all His creatures—He maketh the rain to fall upon the just and the unjust. But for the man who knows God, who has, through the atonement of Jesus Christ, adjusted his life to the character of God, there is a peace, a rest, a consciousness of security that nothing can disturb. To hide in the secret of His pavilion, where the wicked one toucheth him not—that is the gracious privilege of the child of God. Troubled one, look up! The mountains are full of horses and chariots of fire round about your Dothan.

BETHANY-PENIEL COLLEGE

AN UNWARRANTED OMISSION

By Rev. C. E. Cornell

CAREFUL observation will reveal the fact that the glorious doctrine and experience of Christian Perfection, or Entire Sanctification, is not being stressed or even preached by the ministry in general.

To omit the presentation of this important Bible doctrine, and to omit the experience backed up by holy living, is, to say the least, a serious loss to the universal Church. Neglecting to preach Christian Perfection opens the way for misrepresentation and all kinds of derogatory statements and false theories. Beside, and because the ministry fail to stress this experience, the ministry is more or less ineffective as an evangelizing agency, and the Church in general is lethargic and lukewarm.

If the preachers could be persuaded to lay aside their theological prejudice, preconceived and false notions, and could be persuaded also to obtain this precious experience as a personal asset, and then to preach this God-given experience implicitly, definitely, and constantly, it would not be long until God would send a sweeping revival of old-time religion. A hot heart in the pulpit is bound to stir cold hearts in the pew.

The words *perfection* and *sanctification*, so often found throughout the Scriptures, are extremely obnoxious to the average minister and church member. This ought not so to be. God's ambassadors ought not to shun or to be afraid of *His words*.

Again, this is largely because the people are misinformed or else ignorant of the beauty, practicability and simplicity of this desirable and rich inheritance. The church in general does not hear of Christian perfection or perfect love except, perhaps, to hear it ridiculed and slurred. The lack of preaching it with simplicity and fervor, the often misrepresentations, and the absence of personal testimony, all combine to bring the doctrine and experience into disrepute.

Then again, a number profess to have obtained this rich heritage, but unfortunately their lives do not measure up to the Bible standard; this gives some ground for criticism and rejection. But I assert—comparing numbers—that on the whole there are more

consistent lovers of perfect love than of regeneration. One black sheep in a flock of a thousand is very conspicuous because it is black. The eye will focus the black one first. So with those who profess the adorable grace of Christian perfection. If one should step aside, that one is decidedly conspicuous and easily noticeable. This, however, is not sufficient grounds to neglect the experience, or to reject it either.

Many of the early fathers did not shun to seek and enjoy Christian perfection or perfect love, and then to preach it strongly and persistently to others. Under the inspiration and fiery eloquence of these men literally thousands were happily converted and other thousands were definitely and gloriously sanctified wholly. It was a divine work of grace that none were ashamed of. God verified Himself and witnessed to the heart

of the believer, very consciously, that the *blood of Jesus Christ cleansed from ALL sin*. Each enjoyed the witness of the Spirit to the two distinct works of grace—*regeneration* and *perfect love*. This ought to be the rule now, instead of the exception.

I have recently been privileged to read the "Life of Wilbur Fisk," by his biographer, Joseph Holdich, published in 1848 by Harper and Brothers. Christian perfection was evidently a very common doctrine and experience in that particular history of the Church. The greatest scholars of that day, the most effective ministers,

rejoiced in the experience of perfect love, and scarcely preached a sermon without emphasizing this experience as a personal attainment.

Dr. Holdich says:

Christian perfection is a tenet for which, more than any other, the Methodist Church has endured the shafts of opposition and ridicule. Yet never, perhaps, have good and sensible men, so much as in this case, thought themselves at liberty to fight in the dark, and pronounce without any adequate investigation. The truth is, this doctrine contains no more than what the most devout Christians of every age have believed and enjoyed. It is found in substance in the ancient fathers, and in the reformers. It is clearly exhibited in the most spiritual of the Roman Catholic Church,

Hope

By HALDOR LILLENAS

*Hope is like a star of glory shining bright,
Hope is like a rosy dawning after night,
Death cannot affright
The soul that knows the might
Of hope in God's eternal power.*

*Hope was never known to have its heart-strings break,
Hope can know no fear when others fear and quake;
Hope and trust in God
Like blossoms from the sod
Will bloom when other flowers wither.*

*Hope can carry burdens on life's weary mile,
Hope can meet earth's sorrows with a cheery smile;
Hope shall never die
Till in the by and by
Our hope shall end in glorious vision.*
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from Thomas a Kempis to Fenelon and the Marquis de Renty, and shone brilliantly in the chief luminaries of the Anglican churches, such as Hooker, Herbert, Leighton, Bunyan, Scougal, Doddridge; and in our country I add Dr. and Mrs. Edwards, Brainard, and Payson. Methodists never contended for higher perfection than we find in these. The chief difference between us and others, therefore, is the use of terms. 'But why, then, employ terms that are liable to be misunderstood?' To this we simply reply that we use only language of our common text-book; and we think that great mischief has been done by 'speaking in the words which man's wisdom teacheth' instead of those 'which the Holy Ghost teacheth.' If, therefore, we use scriptural terms in the scriptural sense, it is plain to see that the controversy does not lie against us.

"This is not the place for a theological discussion. Nevertheless, these preparatory remarks appeared necessary to place our subject's subsequent history in a proper light. For this reason we trust the reader will excuse us if we introduce for the same purpose a few remarks from a pen of whose productions we have already availed ourselves. It is the language of one who was not committed to any theory, and who speaks rather as a philosopher than as a divine. Mr. Knox, in one of his letters to Mr. Jebb, afterward Bishop of Limerick, blames him for preaching in a way that would be construed into an attack upon the Methodists. Thus he proceeds: 'Nay, the very point you aim at in them, I mean their view of Christian perfection, is, in my mind, so essentially right and important, that it is on this account particularly I value them above other denominations of that sort. I am aware that ignorant individuals expose what is in itself true by their unfounded pretensions and irrational descriptions; but, with the sincerest disapproval of every such excess, I do esteem John Wesley's stand for holiness to be that which does immortal honor to his name. . . . In John Wesley's views of Christian perfection are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the mystics, and the divine philosophy of our favorite Platonists. Macarius, Fenelon, Lucas, and all of their respective classes, have been consulted and digested by him; and his ideas are essentially theirs.

"Mr. Wesley, therefore, was neither an inventor nor discoverer in theology. His merit consisted chiefly in four things: First, He popularized these sublime subjects, and brought them within reach of ordinary minds, and showed that to be attainable by all which had been regarded as the privilege of a favored few. Secondly, He adopted a more scriptural phraseology, and one less liable to be perverted to sinful indulgences. Thirdly, He pointed out more clearly the mode of its attainment. Fourthly, He brought that to an immediate issue which had been previously spread out over a long space, perhaps a lifetime. This is of no small importance. Setting a definite object

before the mind for present attainment wonderfully quickens the faculties, and stimulates one to much more vigorous efforts than when the object is distant, vague, and uncertain. It was owing to these things, in no small degree, that a great elevation was given to the piety of the Wesleyan Societies."

Wilbur Fisk was definitely converted and afterwards just as definitely sanctified. On August 10, 1819, Wilbur Fisk attended a campmeeting at Wellfleet, on Cape Cod. This meeting was signalized by remarkable displays of divine power in the awakening of sinners and the sanctification of believers. It seems that Mr. Fisk had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there his attention was strongly interested in it especially under a sermon by the Rev. Timothy Merritt on the baptism with the Holy Spirit. Mr. Fisk listened with rapt attention and he became deeply sensible of his want of full conformity to the Christian standard; he sought earnestly unto God through the blood of the atoning sacrifice; and in the course of the campmeeting he obtained that "perfect love" that "casteth out fear."

His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time says, His language and whole appearance had something in it more than human, most manifestly indicating that his soul then glowed with ardors of love nearly allied to those of angels. The next morning he preached on *growth in grace*, when the impression made upon the audience was deep, awful, glorious. His beautiful classic style, vivified with fire from heaven's own altar, never appeared to better advantage. He poured forth a full soul in "thoughts that breathe and words that burn."

Some effects of this epochal experience upon his mind are worthy of notice. His views of the Divine Being, and especially of the power, glory, and fullness of Christ, were almost overwhelming. He felt such a horror of sin, and had so great an apprehension of the purity of the divine law, that he *almost*—to use his own strong language—*feared to set his foot on the ground lest he should do wrong.*

Previous to this he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, *never*. From this time he has been heard to say that he never laid his head upon his pillow without feeling that, if he never waked in this world, all would be well. Prior to this he was often subject to despondent, gloomy seasons; he was heard to say long afterwards that he knew no gloomy hours; his mind was always serene and happy.

Writing to his sister some time after his sanctification, he said, "I have found, my dear sister, much consolation of late in that religion which I profess. God has been pleased to brighten my evidence of ac-

ceptance with Him. I have been enabled to say, *I have not a doubt; I feel it so.*"

His heart was overflowing with love; he loved his family, his friends, and his church as never before. He exhorts his ministerial brethren to *let holiness of*

heart be their motto. "My dear brethren, will you preach it—in the desk, in the class, and from house to house?"

PASADENA, CALIF.

ELIJAH AND ELISHA

By R. L. Hollenback

ELIJAH had been a mighty minister of God. He had faced Ahab, the wicked king, and challenged the prophets of Baal to a fiery test of their worship, to show the people that Jehovah was the true God. In consequence, the four hundred prophets of Baal were put to the sword. Elijah prayed for the heavens to open, and rain was given.

Later he stood upon Horeb, the mount of God, and the Lord sent wheeling about him nature's forces—a hurricane, an earthquake, a tempest of fire. Then God himself spoke, but in a "still, small voice;" and announced to him that his work was now at an end, and that he should seek out Elisha, of Abel-mahola, as his successor.

The day arrived when God was to take Elijah away. Elijah and Elisha were together at Gilgal. To test Elisha, Elijah bade him remain there at Gilgal while he himself went forward to Bethel. But he swore by the soul of Elijah that he would not be separated from him until he should be taken up.

They came together to Bethel. Here again Elijah tried to induce Elisha to remain behind; and again he refused. While here at Bethel they met a company of prophets from the "school of prophets," and they prophesied to Elisha that his master should be taken from him. This, of course, he already knew.

At Jericho, where they next came, there was another "school of prophets," and they told Elisha the same as the students at Bethel had told him. Elijah tried again here to induce Elisha to remain behind, but he would not; so they came together to Jordan. Elijah smote the waters with his mantle and they divided, and they both crossed over. Elijah now asked Elisha what he might do for him, and Elisha prayed that a double portion of his spirit might rest upon him. This request was granted him, but only on the condition that he should see Elijah when he was taken to heaven. As the moment neared for Elijah to go, Elisha was given the final test. A fiery chariot passed by, evidently designed to attract Elisha's attention so that he might get his eyes off Elijah; but he only shouted to the chariot, and kept his eyes on Elijah, who in the same moment was taken to heaven in a whirlwind. Elisha had met the test, and the mantle of Elijah dropped upon him. He gathered it up, smote the

waters of the Jordan with it, and passed over just as they had come.

The theological students from Jericho came down to meet him. They assured him that they believed Elijah's spirit rested upon him, but that they did not believe Elijah had gone to heaven. They thought he had been dropped somewhere upon a mountain, and so urged him to let them send fifty men to search for him. Elisha protested; but they were so sure that he had not gone to heaven that he let them send. The fifty sought Elijah three days, but to no avail.

There are four great facts in the closing of Elijah's ministry which ushered in the ministry of Elisha: (1) His going down into Jordan; (2) His coming up on the other side; (3) His ascension to heaven in his body; (4) The descent of his mantle and spirit upon Elisha. These four events are typical of four events in the life of Jesus which ushered in the ministry of His successor, the Holy Ghost:

1. The going down of Elijah into the Jordan typifies the going down of the Son of God under the judgment of the cross. "Jordan" means going down, or judgment. Christ went down under the wrath of God, who left fall upon Him the judgment of our sins. He was made a penal sacrifice, a sin offering.

2. Elijah's going forth out of Jordan alive represents the resurrection of Jesus. It was not a resurrection in the spirit, but a literal resurrection of the body. Hear Christ say, "Feel my hands and my side. A spirit hath not flesh and bones as ye see me have." He ate broiled fish with His disciples.

3. Elijah's ascension into heaven sets forth the ascension of our Lord; who from the Mount of Olives stepped into a cloud-chariot and went home to glory. And He is still alive and in glory, seated at the right hand of the Father.

4. Upon his ascension, Elijah let fall his mantle, and with it came his *spirit* and *power*. What is this but the shedding forth of the Holy Ghost on the day of Pentecost? The Church is to wear Christ's mantle, and carry His Spirit. In the baptism with the Holy Ghost, a "double portion" of the Spirit of Christ is given. Coming as a second definite work of grace, the baptism with the Holy Ghost is the doubling of the

portion, which enables the soul to go forth in "power from on high."

As the prophets from Jericho repudiated the idea of Elijah's going bodily into heaven, so the modern wiseacres of theology are saying the resurrection of Christ is absurd. They allow that in an abstract sense the Spirit of Christ is in the world. To them all of the peace, justice and brotherhood of the world is the Spirit of Christ; but a living Christ they acknowledge not. Theirs is a boneless and fleshless Christ, who never arose from the dead.

The theology of the Modernist is as old as the days of Elijah. They sought back there to explain Elijah's ascension upon a purely natural basis; and so do they now with all that Jesus did and taught. They have erected themselves into a court of final judgment, and set what they deign to call a "standard of interpretation." They love to flaunt their "higher learning," and batter the ignorance of all who disagree with them. They preface their interpretations always with that old threadbare phrase, "Scholarship is agreed." Of course, their own class is "scholarship," and all knowledge will die when they die! Elisha had never attended their "college of New Thought," at Jericho; and had never learned how to accommodate all miracles to the "scientific spirit," but he really knew more than the whole outfit of Jericho high-brows.

According to the word of the present-day Jericho prophets, there is no miracle in anything of religion. They present Jesus' mother as a fallen woman, and Himself as a bastard child. They present His death as an act of common barbarism; and His glorious resurrection life and appearances as but the haunting of a formless phantom. They hoot at the idea of His sitting upon a throne of intercession; and curl their proud lips at His words concerning a literal hell. They expect to save the world socially—not spiritually. They spend four years in college to learn to tell us that Christ was no more divine than the rest of us—especially themselves!

But what of it all? Like Elisha, let us completely ignore the doubts of these "sons of Belial," take up the mantle of Christ (the Spirit), and herald the glad tidings of a living, all-sufficient Christ. Our ministry will be one of power, like Elisha's; and the old Book will remain and shine long after its foes molder in the dust.

RICHMOND HILL, N. Y.

DO YOU KNOW?

THAT woman's heart and woman's wit are a great adjunct to the cause of spreading scriptural holiness in heathen lands? That their continued interest helps to arouse the entire church to the great task, that continually challenges us, namely, that of evangelizing as many of the heathen in this generation as we may be able to reach. That they seldom grow weary over it, seldom tire out, never

cease their activities, and always work with much faith and prayer.

By their own action, the W. M. S. of the Church of the Nazarene co-operates entirely with the general interests of the church, and while they work as a society exclusively for foreign missions, yet as members of the local churches they lift and pray and give toward all the needful interests of the hour.

Some unknown writer has summed up the advantages of the women's activities in connection with the missionary work. We give it herewith:

WOMAN'S CONTRIBUTION TO MISSIONS

Their splendid army of unpaid helpers.

Their close contact with the local churches.

Their system of minute supervision.

Their network of meetings and conventions.

Their flood of attractive missionary literature.

Their alluring but comprehensive mission study text books.

Their summer schools and institutes all over the land.

Their constructive policies of prayer, finance, education, expansion, standards of excellence, and honor rolls, have developed in state, association and local auxiliaries, leaders with vision and breadth and grasp. Women with courage, with daring, with imagination, with initiative and with constructive ability have added to the efficiency of every department of Christian work.—ELLA D. McLAURIN.

With every Nazarene woman praying, lifting, giving, saving, for the blessed cause of the world-wide spread of the gospel of heart holiness, the whole work of God will necessarily take on a great advance.

Then another important thing: we must all bend our efforts toward enlisting all the young people in the missionary cause. We keenly regret that almost a half hundred of them, though anxiously willing, are unable to go and give their lives to the hallowed cause of Jesus Christ, across the sea. However because of this fact, we ought to enlist all the youth of the Nazarene movement in speedily bringing our dear church to the position where it will be able, through its magnificent giving, to send every qualified young man or young woman who applies at its missionary doors to the field where he or she can do his or her utmost in spreading scriptural holiness among the sons of night!

There are over twenty thousand young people now enrolled in the Y. P. societies of the Church of the Nazarene. If each one of these splendid young people would give *five cents a week* for the purpose of sending on their way, their comrades who have been called to go to mission fields, we would have in a year for this sacred cause over *fifty thousand dollars!*

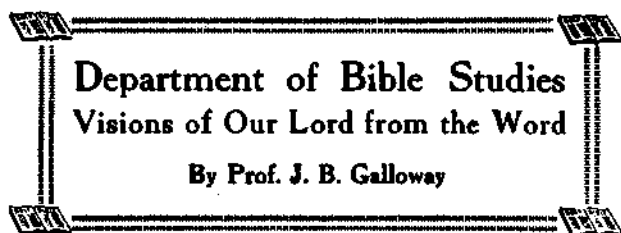
Who can better enlist the young people in this sort of a mighty crusade than the women? Come on, let us begin! *We have almost been playing with this mighty business of missions up until now!* Let us really bend our backs and break our hearts over a mighty effort really to do the job. We can, if we will!

Fifty thousand dollars added right now to the splendid budget of the churches would enable us to send every young man or young man, who is now ready to go. We could clear our slate of immediate applicants, and support them "over there," if the young people

would rally to our help with *five cents apiece a week!* Cannot the W. M. S., with its far-flung organization and its close touch with the N. Y. P. S., enlist our army of young people in this challenge of the generation, and induce them to swell the offerings of the local churches in response to this vision?

With all of us giving, all praying, all pushing and lifting, and all *believing God with a mighty faith*, we can astonish this modern age, and answer the sneering questions of scepticism, and get the greatest service-thrill into our own hearts that we have ever had, and please our great Bishop and Overseer, Jesus, by sending the youth who are waiting to go "over there" with a glad shout of victory!

J. G. MORRISON, *Executive Field Secretary.*



PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE
FAMILY ALTAR

(The forty-second week's portion)

I. *Read Your Bible Through Section*

1. For the Morning Watch, Rev. 9—15.
2. For Personal Meditation, Dan. 1—6.
3. For the Evening Devotion, 1 Chron. 29—2 Chron. 5.

If we are to be true pupils of our Master it will be necessary for us to yield to Him a whole-hearted and unhesitating submission. A music pupil practicing, or an artist mixing his colors, will soon learn that it is folly not to heed the teacher's commands. The teacher's superior wisdom and ability is his need. A true scholar finds it easy to follow the teacher he has confidence in. He sacrifices his own wisdom for that of the great master. It is the whole-hearted surrender to His authority and guidance that makes us true disciples or learners of our Lord. We should give to Him just as much of our time and attention as He wishes in order to get the lessons He has for us. And we need not wonder if it is necessary for us to spend more time in meditating upon His Word and waiting before Him in prayer. If so, let us give it. With such a great Teacher as we have why should we become weary with the lesson?

II. *A Choice Verse to Hide in Your Heart for Each Day*

Worker's Verses for Seekers with Difficulties

(Continued)

Sunday. I think the Christian life is too hard, Matt. 11:30.

Monday. I shall have to give up my friends, Prov. 29:25.

Tuesday. I do not have any feeling, Eph. 1:13.

Wednesday. I have tried but failed, Jer. 29:13.

Thursday. I cannot believe, Isa. 55:7.

Friday. I have plenty of time, Prov. 29:1.

Saturday. I am afraid I have committed the unpardonable sin, John 6:37.

PART TWO. THE WEEK'S VISION OF OUR LORD

Paul Sees the Preacher's Christ

Paul writes four pastoral epistles: First Timothy, Second Timothy, Titus and Philemon. They are written to pastors of New Testament churches. The Christ of these epistles is the Preacher's Christ. Three classes of ministers are mentioned in the New Testament. *The apostle*, who was one sent out first by Jesus and later by the Holy Ghost with the message of salvation to the lost world. They were the first missionaries. *The prophets* were those who had seen visions and heard revelations from heaven. They had a burning, throbbing, living message bubbling over in their heart. *The teacher* was one who had received a gift of knowledge from the Spirit. This fitted them to instruct other believers. Paul's ministry included the character of each. The preacher's Christ is the same Christ as that of the laity, but the responsibility of the minister may call for a different demonstration of Christ's ability hence the Christ of the preacher means a different revelation of the same Christ. Have you as a minister of Christ seen the Christ described by the Apostle Paul to his young preacher?

The Christ who Calls the Minister. The preacher-calling Christ is peculiarly a Christ for the preacher. This Christ has seen fit to highly honor certain ones by committing to them the trust of the glorious gospel. "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:11, 12). It is our Christ who put us into the ministry. A self-called, a friend-called or a parent-called preacher is not Christ's minister. The work of the ministry is too high a calling to permit of any sanction short of the divine. The preacher has the audience, like clay in his hands, to mold for eternity. Who would dare enter such a terrible responsibility without a heaven-born commission? Read on down to the seventeenth verse of the first chapter of First Timothy and you will have a description of this preacher-calling Christ. "The King eternal, immortal, invisible, the only wise God." And again in chapter 2:5, 6 we read, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles." What a Christ. The wise God has infinite wisdom and knows whom to call. The eternal King has authority to call whom He will. His calls may surprise us. Paul says in chapter 1:13 that before he was called he was "a blasphemer, and a

persecutor, and injurious," and in verse 15, the chiefest of sinners.

Paul shows Timothy that a preacher with such a Christ should war a good warfare and hold to his faith and good conscience, which some have put away (1 Tim. 1:18, 19). Hymenaeus is not the only one who made shipwreck by giving up his faith. Paul would deliver such a one to Satan (see verse 20). Again in 2:2 he says the preacher should lead a quiet and peaceable life in all godliness and honesty. In 2 Tim. 4:2 he is to preach the word, reprove, rebuke, exhort with all long suffering and doctrine.

He is described as a man with tears and filled with joy (see 2 Tim. 1:4), as a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work, fleeing youthful lusts, following righteousness, faith, charity and peace, avoiding foolish questions, a servant of the Lord, not striving, but gentle, patient and meek (2 Tim. 2:21-26).

The Preacher-Nourishing Christ. "A good minister of Jesus Christ, nourished up in the words of faith and good doctrine" (1 Tim. 4:6). The prosperous preacher is the one who is nourished by Christ. The preacher who does not dine at the table of the preacher-feeding Christ will starve both himself and his people. His food is found in the words of faith and doctrine. "For the bread of God is He which came down from heaven." This bread will give both life and strength to nourish us in works for the Master. In verse 10 we read, "For therefore we both labour and suffer reproach, because we trusted in the living God." Such a preacher is able to be an example of the believers, in word, in manner of life (R. V.), in love, in spirit, in faith, in purity, giving attention to reading, to exhortation, to doctrine, meditating upon these things; give thyself wholly unto them; take heed unto thyself and unto the doctrine" (1 Tim. 4:12-16).

In 2 Tim. 2 the Christ-fed preacher is described as: a good soldier enduring hardness, as an athlete striving lawfully to be crowned, as a husbandman laboring for the fruits, as a workman studying to rightly divide the word of truth, as a gentle, teachable, patient servant.

The Preacher-Satisfying Christ. It was because Paul had such a Christ to point Timothy to he could show how unsatisfying the things of this world are. The preacher who does not know that the things of this present evil world will not satisfy does not know how satisfying the riches of Christ are. Paul had enjoyed the things of God and he could say for himself: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after,

they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, . . . that thou keep his commandment without spot unrebukeable until the appearing of our Lord Jesus Christ" (1 Tim. 6:6-14). We may hear the preacher preach about the evil of the love of money, but Paul preached this to the preacher. After he had preached to the preacher and said "Amen," he then told the preacher what to preach; "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Those who do this are so rich that they are constantly "laying up in store for themselves a good foundation against the time to come." The verses above were given by the apostle Paul to a preacher (see 1 Tim. 6:6-20). Paul had seen a Christ who was able to give him contentment in this world in all circumstances, as well as One who had riches lying up in store for him. Truly a great Christ for the preacher. In almost his last words to Timothy he cries out, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give to me at that day."

THE LESSON ILLUSTRATION

"And now, gentlemen," said the first President of the Royal Academy, as he closed his lectures on art, "I have but one name to present to you: it is the name of the incomparable Michael Angelo." The central vital secret of all preaching, in its last analysis, is the constant presentation of the One and only "Name" under heaven given among men whereby we must be saved." All power must primarily and ultimately depend upon the faithful preaching of Christ crucified.

"I preached philosophy and men applauded:
I preached Christ and men repented."

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

Spurgeon says that when sin is let in as a suppliant, it remains as a tyrant. The Arabs have a fable of a miller, who one day was startled by a camel's nose thrust in at the door of the tent where he was sleeping. "It is cold outside," said the camel; "I only want to get my nose in." The nose was let in, then the neck, and finally the whole body. Presently the miller began to be inconvenienced by the ungainly companion he had in the tent that was not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am." This

is the story of sin, when once it gains a small entrance, finally it fills the entire heart and life.

Moody has said if the trust of the sinner were as that of a little child how easy would it be for all to be saved. Once while Napoleon was reviewing some troops in Paris, in giving some orders he thoughtlessly dropped the bridle reins upon the horse's neck. The horse instantly started off in a run; and all the Emperor could do was to hang on to the saddle for his life. A private soldier saw the runaway, and threw himself in the path of the racer and grabbed the reins and stopped it, and handed the reins to Napoleon. The Emperor said, "Thanks, captain." By this one word he made the soldier a captain. The man caught the meaning of the chief, believed him and said, "Of what regiment, sir?" Napoleon, charmed with his faith, replied, "Of my Guards," and galloped off again. As soon as the chief was gone the man laid down his gun, and instead of returning to his comrades approached the group of officers. On seeing him, one of the generals asked what he wanted. "I am captain of the Guards." "You—*mon ami*—you are mad to say so!" "He said it," replied the soldier, pointing to the Emperor who was still in sight. "I ask your pardon, sir; I was not aware of it," replied the general respectfully. Is this not the same simple faith that we are to have in Christ, the Captain of our salvation? And when one comes thus to Him he is in no wise cast off or denied a request.

Bishop Hooper was condemned to be burned at the stake in the reign of Queen Mary. A gentleman with the view of inducing him to recant said, "Life is sweet, and death is bitter." Hooper replied, "The death to come is more bitter, and the life to come is more sweet. I am come hither to end this life and suffer death, because I will not gainsay the truth I have here formerly taught you." When brought to the stake a box with a pardon from the Queen in it was set before him. The determined martyr cried out, "If you love my soul, away with it; if you love my soul away with it."

"All the mighty works of God have been attended with great prayer, as well as with great faith. Have you heard of the commencement of the great American revival?" writes Spurgeon. "An obscure man laid it up in his heart to pray that God would bless his country. After praying and wrestling and making the soul-stirring inquiry, 'Lord, what wilt thou have me to do? Lord, What wilt you have me do?' he hired a room and put up an announcement that there would be a prayermeeting held there at such and such an hour. He went at the proper hour and there was not a single person present; he prayed alone for half an hour. One came in at the end of the half-hour; at the end of the season of prayer there were six. The next week came around and there might have been fifty dropping in at different times. At length the meeting grew to a hundred; then others began to start meetings in the city; until finally there was scarcely a street in New York that did not have its prayermeeting. They began to be conducted each day for about an hour, such meetings; at length the answers began to come. It was soon rumored that one preacher in a village had been preaching and had hundreds converted in one week. The matter spread from place to place and state to state, until such revivals became universal. It has been said that as many as a quarter of a million souls were converted to the Lord during the course of a few months. But back of the mighty results was the one lone man that dared to trust God and to pray on in spite of difficulties. If God could find the man that would thus trust Him who knows how soon the same results would follow? God is able; what we need is that the floodgates of glory shall be raised."

In the army of the Lord we need more men with the spirit of the little flag boy of the Civil War. During one of the raging battles, while bullets were flying everywhere and men were falling by the hundreds, the little lad forgot everything else but to keep the flag before the army. In his haste he forgot the army, finally he heard a shrill call saying, "Bring that flag back here." He turned to see the army retreating and the commander beckoning for him to retreat with them. The lad cried out, "Bring the army up to the flag, sir." This one sentence stirred the soul of the commander until he ordered the men to advance against the enemy. It is said that out of the seeming defeat a great victory was won. This reminds one of the little drummer boy that was with Napoleon in one of the battles. It seemed that the army of France could not overcome; thousands were falling. Napoleon said, "Lad, can you beat a retreat?" The boy replied, "Sir, I have never learned to beat a retreat, but I can beat a charge that will stir the last remains of the patriotism of the army." The Emperor cried, "Beat a charge then, lad." And that charge beaten from the drum was the means of the victory being won that day. That is the spirit we must have in the work of the Lord—that we shall never know how to retreat in the face of the enemy of the kingdom of heaven, but that we shall be able to beat a charge that will cause others to take courage and fight on until the last foe is conquered. This is the spirit of God's heroes.

A young boy, the son of a missionary, had heard his father say to the native congregation that if each Christian in that particular city would win fifty to Jesus the entire city would be Christianized. This twelve year old boy accepted his share of the responsibility without reservation. Every day he would pray for a boy friend of his who was a Hindu. Such successful personal work was done that after a few months the boy friend was baptized. Radiant with happiness the lad watched the baptism, and said to his father, "Only forty-nine left for me now, Dad." Oh, if our faith could be so simple that we would look to the Master for power to win against the enemy of souls.

During the Revolutionary War there was living in Pennsylvania a man by the name of Peter Miller, pastor of a little Baptist church. Near the church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. This man was guilty of treason also, and was sentenced to death. No sooner had the sentence been given than Miller set out on foot to see Washington at Philadelphia, to intercede for the man's life. He was told that his prayer for his friend could not be granted. Then Miller exclaimed, "My friend! I have no worse enemy on earth than that man." "What!" said Washington, you have walked sixty miles to save the life of your worst enemy? That in my judgment puts the matter in a different light. I will grant his pardon." The pardon was at once written out, and Miller set out on foot to the place fifteen miles distant where the execution was to take place that afternoon. He arrived just in time to see the man being carried to the scaffold, who on seeing Miller in the crowd, said, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hanged." These words scarcely spoken when Miller handed him his pardon signed by General Washington and his life was spared.

PITTSBURGH, PA.

LATE WORLD NEWS NOTES AND COMMENTS BOILED DOWN

By REV. C. E. CORNELL

Three companies are maintaining motor passenger routes across the Syrian desert between Beirut and Bagdad and one between the latter city and Teheran.

Oliver Nazario College
KANKAKEE, ILL.

From time immemorial women who work with fish have been called fish-wives in England, a name reflecting their general unattractiveness and lack of refinement. But this year all the women appeared in modish short skirts, silk stockings and bobbed hair. Now they will be called "fish-fairies."

Paris claims to have the world's most powerful fire engine as it can pump water two-thirds of a mile and send a stream to a height of nearly 450 feet.

The town of Harlow with 3,000 population claims to be the soberest spot in all Britain. It does not lack saloons, there being 10 "pubs" scattered about in it, but it is claimed that not a case of drunkenness has been seen for five years. In all the towns of the county of Essex, with more than 40,000 population, there was not a single arrest for drunkenness in 1926.

American people do not know the Ten Commandments very well if a survey by the Northwestern Christian Advocate, a Methodist Episcopal publication, is a criterion. Women church members scored a little higher than the men. In the main rural church people ranked no higher than urban. However, Sunday school pupils were found very well versed in the commandments. In reply to a query one person wrote, "Sure, the Ten Commandments was a swell picture."

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unmasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of His love and faithfulness to thee.

—F. R. Havergal.

Spot, a smooth-haired fox-terrier owned by a manufacturer of Birmingham, England, watches the clock until time for his master's train to arrive, and is never late in meeting him. Once each week the master goes to London. Spot sees him off and returns home. Fifteen minutes before train time at night he leaves the house of his own accord, trots through the city's crowded streets, slips past the ticket taker at the station and goes through the train until he finds his master.

Quiet, Lord, my froward heart,
Make me teachable and mild,
Upright, simple, free from art,
Make me as a weaned child;
From distrust and envy free,
Pleased with all that pleaseth Thee.

—J. Newton.

REPORT OF GENERAL BOARD MEETING

By E. J. FLEMING, Secretary

The semi-annual meeting of the General Board of the Church of the Nazarene was held at Headquarters, Kansas City, Missouri, September 22 to 24. The Department of Foreign Missions convened on Monday, September 19th, and was in session Monday, Tuesday and Wednesday preceding the meeting of the General Board. All members of the General Board were present except John T. Benson and Dr. Edwin Burke.

Much of the business that was transacted was of a routine nature, such as is always in order at such times. The General Treasurer presented a financial report covering the year 1927 to and including August 31st, which showed a very satisfactory state of general finances compared with former years. The semi-annual meeting of the General Board gives much attention to the formation of the General Budget for the succeeding year, and the following General Budget was adopted:

Foreign Missions	\$180,000.00
Home Missions	7,000.00

Church Extension	10,000.00
General Superintendents	12,000.00
Ministerial Relief	9,000.00
General Contingent Fund	3,000.00
General Assembly Expense	2,000.00
Administration and Publicity Expense ...	5,000.00

Total General Budget	\$227,000.00
Conditional Budget for Progress	23,000.00

The General Board adopted plans for concluding the campaign for \$100,000 which had been in progress during the summer months. According to the plans made, the campaign will be pushed during the remaining portion of 1927 in order that this obligation may be duly cared for. The campaign is under the general direction of the Executive Field Secretary, Rev. J. G. Morrison. Brother Morrison submitted a written report to the General Board concerning his labors since his appointment in February, which was appreciatively received by the General Board, and a vote expressing that appreciation was given Brother Morrison.

General Superintendent Reynolds submitted a very comprehensive verbal report of his recent visit to the Islands of Barbados and Trinidad, inspecting the missionary work in charge of Missionary Superintendent J. I. Hill. The report covered many details of great value and of intense interest, and the outlook for the work in the British West Indies is very promising.

Mr. and Mrs. William C. Esslyten and Miss Fairy Chism were appointed missionaries to Africa, and Miss Eltie Muse is to return to Western India.

Miss Agnes Anderson, daughter of Rev. R. S. Anderson, Superintendent of the Central American District, for several years a student in our schools, was appointed to Central America.

Rev. and Mrs. Ralph Bauerle were appointed to India.

Rev. and Mrs. Guy C. McHenry are to be returned to Peru.

It was also planned that Rev. and Mrs. L. S. Tracy should be returned to India after the General Assembly of 1928.

The financial provision for some of these workers was placed in the Conditional Budget.

Furloughs were provided for a number of missionaries who have been on the field the usual length of time, and these missionaries will be returned to the homeland within the next year.

Miss Hester Hayne, returned missionary from China, is pursuing studies with a view to completing a medical course. Other returned or furloughed missionaries are teaching in our schools or filling pastorates acceptably.

Rev. and Mrs. Prescott Beals will be returned to Western India following the General Assembly.

Mrs. Paul Bresee, of Los Angeles, California, who had just returned from visiting our mission stations in South Africa, added much to the interest of the meeting by her reports of our work in that country.

Rev. Prescott Beals and Rev. Alvin H. Kauffman, missionaries on furlough, were present during the week.

Also, during the week, the Commission appointed to select the place for holding the General Assembly held a meeting at Headquarters, and after going very carefully into the matter of the next General Assembly decided to hold the General Assembly at Columbus, Ohio, instead of at Kansas City, Missouri. The change was made solely because of the lack of suitable conveniences at Kansas City. The members of the Commission, all of whom were present, are Rev. Charles E. Thomson, Superintendent of Alberta District; Rev. DeLance Wallace, Superintendent of North Pacific District; Rev. J. A. Ward, Superintendent of New York District; Rev. C. B. Jernigan, Superintendent of Tennessee District. The General Superintendents were also in attendance and a very profitable week was enjoyed by all parties concerned.

A number of other visitors added interest to the occasion.



Who Will Free the Church From Debt?

THE General Board, when it took office in 1923, found a debt in the Annuity Trust Funds. Accumulating interest, beyond the power of the funds to earn, and unfortunate investments, had caused a debt of SEVENTY-EIGHT THOUSAND DOLLARS! This cannot be paid out of the General Budget, it would be an unhappy use of a sacred money, donated by the Nazarene people for Missions and other General Interests. The annuity properties themselves cannot be used to liquidate this unfortunate obligation.

Consequently the General Board has laid all the facts before the church, and asks for a "Christmas Offering" of a sum not less than an amount equal to One Dollar a member, to pay this off.

The Board has named this the "The Emancipation from Debt" campaign. It assures the church that when this is paid, all the church debts will be completely adjusted. No more campaigns for debt after Christmas, in case this is paid in full!

District Superintendents, pastors, laymen, lovers of holiness, lovers of the Church of the Nazarene, help the General Board by bringing a great, rousing, "CHRISTMAS OFFERING" and thus place the church completely out of debt! Unless this is done, the constantly accumulating interest will quickly double the amount we owe, and jeopardize the church's entire financial situation. All who know declare that our only way out is to pay out!

Who will loyally help strike the shackles from our beloved Church of the Nazarene, and free it at least for the great task of spreading scriptural holiness over these lands?

Answer with a generous Christmas Offering!

December Twenty-five, let us set the church free!



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



YOUNG PEOPLE AND HOLINESS LITERATURE

THE church and the home probably face no greater problem today than that of placing before their members the proper kind of literature and reading material. Especially are our young people challenged on every hand with the flaming pictures and attractive titles of the magazines and books of this day, most of which are not fit to be read by one who desires to keep his mind clean and placed on heavenly things. So we should be solicitous of our people and encourage them to read the proper kind of literature. It is surely easier to tell people what not to read, than it is to tell them what they should read.

My attention was called to a list of the best holiness books published which has been printed in an advertisement in our *HERALD OF HOLINESS*. This list contains the very cream of the holiness literature of this and the past generation, and should be read by our young people. There is no better way to understand the doctrines of our church and to become grounded in them than to read the holiness books which have been written and published by the leading holiness pastors and evangelists. If our church ever fails along the line of holiness it will be because its membership has lost interest in the reading of holiness literature, both papers and books, and thus have become the prey to the present and current spirit of the world at large. If we are to have a strong church we must have a church that knows our doctrines. And as our distinguishing doctrine is "Second blessing holiness," let us read everything along that line that will make us more conversant with it; its Bible background, the teachings of orthodox churches concerning it, and necessity for holiness as taught by experience. We should know the doctrine and "be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear."

Young people, deny yourselves some of the necessary things which most young people of this age engage in, so that you may be able to purchase some of these holiness books and thus improve your mind and become better acquainted with the doctrine of holiness. Read them yourselves and pass them around among the young people of your society and church so that the largest amount of good may be realized from your investment. Or you may organize a reading circle within your society to which the members will contribute a small amount each month for the purchasing of new books to be read by the members of the circle and society. Do not die spiritually for the want of good, wholesome religious literature; beg, borrow, or buy

a good holiness book at least four times a year and read it until its message has become part of you. It will pay you in large returns.—D. S. C.

A THANKSGIVING OFFERING FOR GENERAL N. Y. P. S. WORK

November 20th has been especially set apart for the N. Y. P. S., all over the denomination, to contribute an offering for General N. Y. P. S. work. We need an average offering of at least ten cents a member, both active and associate, in order to meet our obligations.

Each society has been notified by letter, and we are sure that none will fail us at this time. The General N. Y. P. S. work is your work. It has been authorized by the General Assembly and endorsed by the General Board and the General Superintendents. Our only means of financing it is to have each of the local societies contribute to its support. The small sum of ten cents a member for each quarter, or forty cents each year, is all that is asked. No society is too small to co-operate; none is too large. Let each do something on November 20th—The Thanksgiving Offering for General N. Y. P. S. Work.

GENERAL N. Y. P. S. PRAYER-MEETING

Theme for Week of November 13th.
How to Pray for a Revival

Mark 9:22-24; James 5:16

The effectual, fervent prayer is the proper prayer for a revival. It promises to avail much, but places with us entirely the measure of how much it will avail. Let us put it to the test to see the full measure of our fervent prayer and earnest faith.

The little word "if" is used twice in this lesson. Once by the praying man, and then once by Jesus. The "if" of the praying man was an "if" of doubt brought about because of the powerlessness of the disciples of Christ. The "if" of Jesus was a challenge to the praying man, which he immediately accepted. This challenging "if" is ours today. "If" we can believe, our prayer for a Church-wide Revival Before General Assembly will be answered.

The second statement of the praying man, "Lord, I believe; help thou mine unbelief," is the very foundation for the development of our faith. There can be no real prayer where it is not mixed with faith. All nights of prayer; days of fasting and prayer, hours of prayer, groaning and agonizing in prayer, will be of no avail if that prayer is not mixed with a definite faith that accepts the challenge of the Master given in this

lesson. "If thou canst believe, all things are possible to him that believeth."

Earnest prayer mixed with faith is the only successful way to pray for a revival.

A TESTIMONY TO HEALING

It has been my greatest desire for some time to write a letter of praise to God and encouragement to many people who are sick either in soul or body. I had a disease of the bone called osteomyelitis, which came on very suddenly. I was under the doctor's care for six years and five months, and in a hospital five years and five months, a bedfast patient. I had several operations without any improvement, as the wounds did not heal up. I suffered with severe pains most of the time, but never gave up hope of recovering from my illness, as I had great faith in the doctors. But I soon found out by their actions toward me that they had no hopes for my recovery, so I changed my faith in them. Then, praise the Lord, He took charge of things and I put all of my trust in Him. The first thing was to seek salvation, which I did; and the Lord, more than willing, graciously saved me. Then with my consent and according to His will I was taken out of the hospital to my home. At home I became acquainted with Rev. W. H. Dietzman, minister of the Church of the Nazarene. He talked to me about divine healing, and assured me that God was just as able and willing to heal my body as He was to save me from sin, so I ceased doubting and believed. The Lord said in His Word that when two or more were gathered in His name and asked anything of Him believing, they would receive it. So in the name of the Lord Jesus Christ, Rev. Dietzman prayed for the healing of my body, and anointed my head with oil according to James 5:12-17, and God was present and touched my broken body and immediately I began to improve. I was anointed May 20, 1926. August 15 I could walk with crutches, and in October I could walk without the aid of the crutches. Praise the Lord! When I came home I weighed only seventy-eight pounds, now I weigh 118 pounds. My left leg is still short, but I'm trusting in the Lord to lengthen it, for I believe it is His will to do so. I cannot praise Him enough for His wonderful work. Thank the Lord for the Church of the Nazarene, and His servant, Rev. Dietzman, for it was through them I was healed.—Ruth Hable.

This girl is twenty years old. This statement is true.—Rev. W. H. Dietzman, pastor, Buena Lake, Minn.

Nothing is so contagious as enthusiasm; it moves stones. It charms brutes. Enthusiasm is the genius of sincerity and truth accomplishes no victories without it.—LYTTON.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:



I left you in my last letter at Kansas City at the best Publishing House in the world to us Nazarenes. Well, Dr. N. B. Herrell and Professor I. C. Messer and this old globe trotter left after dinner for Topeka, Kansas, and gave Saturday night and Sunday morning to Brother R. S. Ball, the pastor of the First Church of the Nazarene at Topeka. We had two great services. The big church was simply packed to the limits, no more could get into the building. I don't know when I have enjoyed preaching second blessing holiness more than I did at Topeka. We have there a most excellent people and a pastor that cannot be surpassed. There is no way to improve on Brother and Sister Ball. We stayed in the parsonage and were treated like kings. I met many old friends there, among them my old friend Rev. J. K. Maybury who I suppose is one of the finest Christian gentlemen in the United States. In the afternoon while I lay down to take a short rest, our beloved Dr. J. G. Morrison, N. B. Herrell, and my old tune lifter, and all the Nazarenes had a great afternoon service. Dr. Morrison preached on faith, to the satisfaction of the crowd.

After the afternoon service we made a run to Lawrence, Kansas, where we have a fine young pastor that has simply worked a miracle, Rev. John Breece. In thirty days after he took charge he sold the old church out at the edge of the city and moved into the city and bought a fine lot and plenty large for a good church and parsonage. Both church and parsonage are now under construction, and by the time that this letter is published they will be worshiping in their new church and in sixty days they will be in their new parsonage. We had our meeting under a big tent and it was cold, but we had it packed to the limit. We had one great time. I met my old friend and brother of a number of years, Rev. Lienard. I was glad to meet him again. He is pastor of a church out some ten miles from Lawrence. He is one of the ablest men in prayer that I have ever heard pray. When he says amen there is nothing else that needs to be said. We stayed in the home of Brother John Robinson. We did not have time to eat supper before preaching, but after preaching what we did to that great supper was plenty. It was simply great.

We were up at four-thirty and made a run back to Kansas City and to the Publishing House and stayed there until afternoon. We got our mail and had a fine visit with the brethren. Our beloved Brother U. E. Harding is having a fine meeting at First church. Well,

before I leave Kansas City again here is a little matter that I had overlooked in my last letter. While we were in Kansas City, Kansas, our home was with Brother and Sister Warren McPhail, two of the finest young people in our church. They both used to work in the Publishing House. They are as fine as can be found on the American continent, simply sacks of salt for the hungry sheep to lick.

Well, we left Kansas City at 2:45 on the Santa Fe trail for Ottawa, Kansas, and left our big car there to have it inspected and looked over and put in fine trim before we make the run to California. We pulled into Ottawa at four o'clock and spent the afternoon with the pastor and family. Brother Shook is our fine pastor there and he is doing a wonderful work. He is building a nice large church that will be a credit to any city. He is building and paying as he goes, and he will soon be housed in a beautiful church that will seat five or six hundred people. It is remarkable what the young men are doing in this Kansas City District, but we must remember that they have a great general to lead them. We have no finer District Superintendent than Brother N. B. Herrell.

On Tuesday we made a run to Iola, Kansas, where we had an all-day meeting that was simply great. Sister Carrie Flowers is our faithful and beautiful pastor. She is a marvel of grace and as successful as any man in the Kansas City District. We had three great services, and although we had quite a rain at night the house was packed to overflowing. We had a number of visiting pastors there and they seemed to enjoy the meeting to the limit. On Wednesday we stayed over until afternoon and then made a run to Chanute. At this beautiful little city we have a great pastor, Brother and Sister Tabor, and I know of no young man in our connection that has done what Brother Tabor has done. He has a large brick church up near enough completed that we had the first service in the church, and while it was cold in the church because many of the windows were not in, yet we had the house packed, and they are working day and night to get their church ready by the time that Brother U. E. Harding reaches them on November 9. We had a fine time in Chanute, and to my glad surprise I found my old friends from Indiana there, Rev. McCollum and wife, and our home was with these fine saints. Sister McCollum is the sister to the Hollenback boys. All the HERALD OF HOLINESS readers are acquainted with them through their writings in the paper. We have no finer Nazarene boys than the Hollenbacks. Brother Roy is at this time our pastor at Richmond Hill, New York, and Brother Ural is now pastor at Cedar Rapids, Iowa.

Well, from Chanute we went to Buf-

falo, Kansas. Here Brother Lehman is our fine pastor. We were with them on Thursday night, October 13, and as our church is not large, the good Methodist pastor offered us his nice church. The pastor, Rev. E. K. Resler, and his church were as kind to us as Christian gentlemen could be. We stayed with the good pastor and his nice family. They are nothing short of sacks of salt and they have salted down the country for miles around. Sister Flowers came over from Iola and Brother Tabor came over from Chanute and several other good preachers were with us on the platform. This brings us up to October 13. Well and happy and in the battle for Jesus..

UNCLE BUDDIE.

Sunday School Lesson

November 20, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Micah Champions the Oppressed.

LESSON TEXT: Micah 2:1-3; 6:1-13.

GOLDEN TEXT: *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).*

IN this lesson we hear the prophet Micah preaching against two sinful practices that have ever been popular with the human race: the sin of covetousness and the sin of oppression. These types of sin are so prevalent in this present time that Micah's sermon certainly is timely and does not fail to hit plenty of game, and big game too.

Doubtless in this lesson the prophet was after the men who occupied places of influence and authority. Their plans are laid carefully after they retire at night and are executed in the morning, because he says, "It is in the power of their hand." So we see it is the men of power who are arraigned and condemned here. There is a difference in the practice of sin, and while all sin meets with God's displeasure and must be repented of, yet sin that is planned deliberately and maliciously, is certainly more contemptible than impulsive sinning, and it becomes more heinous when men of wealth and power will use their positions to carry out their wicked designs against weak and defenseless people. So controlled were these men by the spirit of greed that Micah charges them with lying awake nights to plot and plan how to get the better of the poor. They believed that might makes right. We have in the story of Naboth's vineyard an excellent illustration of the

NEW TABERNACLE AT DETROIT, MICH.



The above is the new brick Nazarene tabernacle which the First Church of the Nazarene folks have built for themselves. The building is 133 x 60, and has a full basement for Sunday school quarters. The city engineers have placed a value of \$94,000 on it and the value of the lots upon which it stands is about \$16,000. It is modern in detail with vapor heating plant, opera chairs, baptistry, but with no excess of expense in church architectural design. If crowded it will

seat about twelve hundred people but for the present contains 856 opera chairs.

Dr. R. T. Williams will conduct special meetings in it the first week of November and the dedication will take place on Sunday morning the sixth. The neighboring Nazarenes are cordially invited to attend. Love offerings are coming in from former members who live elsewhere. There is request that faithful saints pray through for a great revival in Detroit.

devising of this form of evil, the carrying out of the scheme. The consciousness that one is in a position to secure what he wants, is an encouragement to covet things that will enhance the value of his property, or add to his own pleasure or prestige, and when one gives way to a covetous spirit and dwells in thought upon the desirability of gaining such a prize, it encourages oppression, until finally the sense of evil in acquiring the coveted treasure by restoring to unholy methods of securing it is swallowed up in the intensity of desire to possess it.

Our lesson teaches us that there is no possibility of those escaping punishment who resort to oppression, and the punishment will be the same in kind. That is, it will be in its nature of the same quality as the evil devised by the oppressor. The prophet does not detail the process of procedure, whether by a foreclosure of mortgages or bribing of judges and such like methods. The criminal custom was carried on, and to the prophet no legal process could make right such nefarious business as ousting the poor from their homesteads by those who should have been their protectors. While they were devising evil, God was devising punishment. They put the yoke of oppression about the necks of the weak, and Jehovah places a yoke on them "from which they shall not remove their necks."

This was a terrible price to pay, but justice demands retribution. The Master said, "With what measure ye mete it shall be measured to you again." There is no escaping God. To the good man,

that fact is a ground of confidence, and the secret of peace and soul quietness in days full of the seeming triumph of evil men. But it is a fact that perturbs the minds and hearts of those whose consciences arraign them before their bar to answer for ill-gotten gains and unholy ways of living.

The practical truth suggested by the lesson calls us to consider what true religion is. In the second part of this lesson, verses six to eight, a clear exposition is given. No amount of costly gifts or offerings can atone for sin. If one thinks to find favor with God by such an expression it but proves that he has a wrong idea of God and His requirements. The putting off and adding to of outward visible observances as well as all exterior religious effort, can never be accepted, and never has been, for true religion, which is an inner heart-relationship to God.

It is so much easier to bow the head than to submit to heart cleansing, so much easier to multiply services than to be kind and truthful and humble. Hence we have the erroneous teaching that what God cares for is sacrifice, not mercy, fasting in the place of charity, shibboleths and outward observances instead of being meek, pure and just. Those who teach these things wear their religion lightly. A knowledge of God and a humble walk with Him must re-enforce all exterior religion of works, else "that man's religion is vain." No man can "be pure with wicked balances and with a bag of deceitful weights."

"What asks our Father of His children,
save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light
to see
The Master's footprints in our daily
ways?"

NORTHWEST NAZARENE COLLEGE

Northwest Nazarene College opened its fifteenth year on September 20, 1927. The prospects for the college never looked brighter or more hopeful than at the present. The opening day the registration was light, due to the fact that the institution opened earlier than usual in order to meet the state requirements; and also because of the lateness of the crops. However, since then the students have been pouring in until at present our chapel is nearly filled to its capacity. The indication is that we shall make a substantial increase in our college enrollment.

Rev. J. C. Henson, our Business Manager, is working night and day at the college and out in the field in the interest of the Out-of-Debt Campaign. Opening week Brother Henson made a record in collections. He took in one-third more cash than he ever had received the opening week in any institution he has served. Also the cash received was double that of last year. This speaks well for the type of students we have and for the efficiency of our Business Manager. Financially, we believe this will be a record year if the districts will co-operate on the budget.

Opening week was featured with a convention. Evangelist Earle Wilde and wife were to have been our special workers but they canceled their engagement shortly before the convention was to have opened. However, Rev. Donnell J. Smith and Rev. M. G. Jobe came to our assistance, and we had a fine week. These brethren gave us some wonderful messages. They seemed to understand student life and their messages were very beneficial and timely to the student body and faculty at the opening of a new year.

Just now we are passing through a wonderful time of spiritual awakening. At the chapel, Friday, October 14th, God broke in upon us and thirty-two students bowed at the altar for prayer. What a scene that was! Just what the students and faculty had been praying for. God is upon the institution in a wonderful manner. That night at ten o'clock over sixty assembled in the chapel for a prayer-meeting. We prayed and prevailed with God for the institution, for a revival and for the Out-of-Debt Campaign. About midnight we broke through. Such a time of praising God it is impossible to describe. Monday at chapel, without any altar call, students began coming forward until fifteen were seeking God. At the local church Sunday night thirty more filled the altar. We praise God for this early manifestation and for His seal upon the college. We believe this year will be a glorious one spiritually.

The greatest concern of the college is the Out-of-Debt Campaign. The churches in the zone are being visited. Last Sunday morning the campaign was again presented to the local Nampa church, and over \$2,500 was subscribed. The total now subscribed is about \$34,000.

We must consummate this glorious effort at once and put Northwest Nazarene College out of debt. The future is tremendous if this menace is wiped out. Now is the time for every Nazarene to rally to the assistance of the college, and once and for all settle this problem. Do not be indifferent. Do not forget the responsibility which rests upon you at this time. To be indifferent is to vote against Northwest Nazarene College. To forget to vote is to forget an institution that God is blessing.

NOW is the time to vote. How? By sending your money or your subscription to our Campaign Treasurer, Rev. A. E. Sanner, Nampa, Idaho.

RUSSELL V. DELONG, Acting President.

CHICAGO CENTRAL DISTRICT GROUP CONVENTIONS OF N. Y. P. S. AND S. S.

Chicago Central District is putting on four group district one-day conventions and wish to make the following announcement:

CHICAGO-WISCONSIN GROUP THURSDAY, NOVEMBER 17

Chairman of group, Rev. L. H. Howe, 15128 Vine Avenue, Harvey, Ill. Place of meeting, Woodlawn church, Chicago. Pastor, Rev. Harry Morrow, 6342 Kimbark Avenue, Chicago, Ill. Phone Midway 3653. Churches co-operating: all churches in Wisconsin, all churches in Cook county, Illinois, also Joliet, Elgin, Rockford, Freeport, Stockton.

DANVILLE-OLIVET GROUP, NOVEMBER 11

Chairman of group, Rev. J. E. Williams, Olivet, Illinois. Place of meeting, Danville, Illinois. Pastor, Rev. W. S. Puritan, 944 Walnut Street, Danville, Illinois. Churches co-operating: Olivet, Georgetown, Danville, Hegler Mission, Lyons, Belgiumtown, Westville, Chrisman, Paris, Flora, Olney, Effingham, Lerna, Rantoul, Champaign, Ogden, Fairmount, Hoopeston, Fithian, Sidney, Metcalf.

SPRINGFIELD-DECATUR GROUP, THURSDAY, DECEMBER 15

Chairman of group, Rev. G. Edward Gallup, 313 So. New, Springfield, Illinois. Place of meeting, Springfield, Illinois. Pastor, G. Edward Gallup. Churches co-operating: Springfield, Decatur First, Decatur West Side, Hull, Griggsville, Auburn, Bethel, Franklin, Pana, Taylorville, Tallula, Assumption, Roxana.

BLOOMINGTON-PEORIA GROUP, THURSDAY, DECEMBER 1

Chairman of group, Rev. E. E. Robinson, 202 N. Mason, Bloomington, Illinois. Place of meeting, Bloomington, Illinois. Pastor, Rev. E. E. Robinson. Churches co-operating: Bloomington, Peoria, Pontiac, Cornell, Mohammed, Farmer City, Clinton, Lincoln, Mason City, Rock Island, Kewanee, Galesburg, Ottawa, Lomax, Macomb, Canton, St. David, Maples Mills, Dumfermline, Havana, Sheridan.

CARTERVILLE-MURPHYSBORO GROUP, THURSDAY, DECEMBER 8

Chairman of group, Rev. A. L. Roach, Carterville, Illinois. Place of meeting, Carterville, Illinois. Pastor, Rev. A. L. Roach. Churches co-operating: Carterville, Murphysboro, Cairo, Tilden, Royalton, Benton, West Frankfort, Gorham, Middleton.

For particulars write the chairman of the group or pastor of the churches. It is a general plan to have these conventions all day at the various places. It is the thought of the general committee to get out our Sunday school workers and our young people and go in for a great time of information and inspiration. Each group will make its own program and take care of expenses incurred by its convention.

E. O. CHALFANT, District Superintendent.

NEW YORK W. M. S. CONVENTION

The W. M. S. convention convened at the Canastota Church of the Nazarene Monday evening, October 17, and continued throughout the following two days with stirring missionary addresses, inspiring songs mingled with prayers and tears in behalf of the great and needy cause which we represent. We were fortunate in having with us our beloved president, Mrs. Ida L. Murphy, who presided over the convention with a soul-stirring interest that imparted to her hearers an intense desire to return to their several churches and push the battle for God and missions. We regret that our General President, Mrs. S. N. Fitkin, could not be with us because of illness, but we were confident of her prayers and interest. Monday evening Mrs. May Mattison extended to all present a hearty welcome and we were assured of this fact before the close of the convention by the royal entertainment of our Canastota sisters.

Rev. J. A. Ward, our District Superintendent, delivered a very instructive sermon on "The Office Work of the Holy Spirit." Our devoted missionary, Miss Minnie Martin, presented interesting accounts of the customs, needs, and heart-rending facts concerning the sufferings of our African women. Sister Martin will return to her field of labor November 1, 1927. May God's richest blessings attend her. Rev. L. S. Tracy, our missionary to India, introduced some very helpful facts stating the similarities and differences of the heathen countries. We were especially privileged in having with us some splendid singers: Miss Ruth Cooper, Miss Florence Fairbank and Rev. and Mrs. Brooke.

Interesting accounts of the Barbados work were presented by Rev. J. A. Ward and Mrs. Murphy, which resulted in a generous sum of money obtained for this most worthy cause. We thank God for this convention and believe that the benefits derived from this special effort will be fully realized when the saints are gathered home.—Vera V. Greene, Secretary of Northern Zone.

NEW YORK DISTRICT PREACHERS' MEETING

Rev. L. S. Tracy and the good people of his church entertained the Annual Meeting of the New York District Ministers' Association in the city of Binghamton, N. Y., Oct. 10-13.

The Church of the Nazarene was organized in this city when Rev. C. B. Jernigan was Superintendent of the District, and has made good progress.

There are a few other bodies of good holiness people in the place, and the doctrine and experience of holiness as a second work of grace has a good place in the thinking of the people. It was in this city that Rev. J. A. Wood, of national reputation, received the blessing in the Centenary M. E. church years ago. The surrounding country is well seasoned with holiness campmeetings, and the work of the State Holiness Association is beneficial.

During the meeting the visitors and clergymen were privileged to have their meals in the restaurant of the Endicott-Johnson Shoe Company. This company is one of the leading shoe companies in the country and feeds a large part of its help for dinner and supper. We had an excellent dinner with all one needs to eat for twenty cents. Brother Tracy said that he believed he could feed the General Assembly in Binghamton without giving any inconvenience to the Endicott-Johnson Shoe Company.

Excellent papers were read and discussed during the meeting. The range of subjects showed broad thinking and an increasing field of activity. The daily lectures by Rev. F. J. Nease, president of our Eastern Nazarene College, were a great blessing. Doubtless every preacher returned home fully persuaded that he could and would be a better preacher.

Besides the papers and discussions there was a good evangelistic meeting each night. Brother Nease preached a great gospel in a beautiful way. It was a good convention in every way. We are anxious for another.

PAUL S. HILL, Reporter.

DALLAS DISTRICT

The past month has been an exceedingly busy one trying to round up all the corners and trying to pay all churches a second visit for the year. While we were very busy, and thought we had no time for anything else, the death angel came and carried my aged mother home to glory. Mother had served the Lord for fifty-eight years and her godly life and walk before her children has brought greater inspiration to me to press on and live for the Lord.

By the time this report is read we shall have started into the new assembly year with many of our churches having retained their old pastors and some few changes made. However good the condition may have been, let each church set in to make the coming year far better than the good one just closing. God has been with us this year in the salvation of many souls and we have made

progress along almost all lines. In spite of the hard times financially we have seen an increase along this line, as far as the local churches are concerned, but we have not made the progress that we should in raising our General and District Budgets. If we are not careful we shall devote too much time and money to the home base and not stress the other interests as we should, and the time will come when we shall lose on all lines if we leave our missionary work in the background. We would urge that each church begin immediately to make out its budget and raise that budget monthly. We do not believe there is a church in the Dallas District but can raise every cent of the apportionment if it will start in right and do it systematically. We do every thing else we want to do, such as building churches, buying pianos, benches, etc.

We are desirous that the Dallas District soon get to the place where each church feels its moral obligation to pay its apportionments the same as we pay our grocery bills and dry-goods bills. Some even think it matters little if the pastor's salary is not paid in full. May we not as a district speed up a little in regard to all these obligations?

We believe God will verify His promises as given in the third chapter of Malachi if all of God's people will follow its teachings. Will not all our pastors take up at once the matter of systematic giving, and indoctrinate our people until we shall have no trouble to come up to the assembly next year with all our obligations met? Then God will pour out His blessings in such measure that there shall not be room to receive them.

We would urge that each pastor start in to make this new assembly year the best he as an individual has ever had. Then whatever changes there may be it will all be for the best.

F. E. WIESE, *District Superintendent.*

THE GEORGIA DISTRICT

Some things that have been recognized as liabilities in the Georgia District are being swept away, and a spirit of optimism is setting in. The inspiration of the recent District Assembly, has reached the limits of the membership, and a united purpose for progress and development is taking hold of the people.

Rev. D. W. Simpson, our pastor at Donalsonville, reports an increase in attendance of practically one hundred per cent. We spent last Sunday at Columbus, and raised about \$1,300 for a new site and church building. We had a great altar service at night. Rev. C. J. Penn is pushing the battle at Waycross and we expect to be able to report definite progress there soon. The work at Atlanta presents an encouraging outlook. We have bought an excellent lot, and are raising money to start a church building.

This state presents one of the most fertile fields that I have seen. We are asking the Lord and some of our friends for some tents to be used in the centers for pioneer work. We can use tents in parts of the state all winter. In every city people can be found who love the

gospel we preach, and are ready to join hands with us when once we get started. There is no place where home missionary money will count for more than it will in Georgia. We want to get in touch with everyone that is interested in the work in this state. If you are thinking of coming this way, if you have friends or relatives moving this way, or if you want to place a tent in this field, write me.

OSCAR HUDSON, *District Superintendent*, 45 Mortimer St., S. E., Atlanta, Ga.

CENTRAL NORTHWEST DISTRICT

We have been "in labors abundant" for several weeks now. Since reporting our trip in upper North Dakota we have taken in our South Dakota work. Our first stop was at the group convention at Mitchell, S. D. There we tarried a few days with the brethren. In that convention quite a number sought and found the dear Lord, and the Lord led us to preach on the second coming of Jesus as the closing message, and a goodly number found the Lord that night. Pastor Miller did royally in looking after our material needs as a convention, and his people helped in a gracious way. God bless the Mitchell Nazarenes!

We then visited many of our South Dakota churches. At Beulah we found the work prospering under the ministry of the Crookers. Plano, under the guiding hand and efficient leadership of Brother Cunningham, is forging ahead. Corsica is much blessed with the ministry of dear Brother Miller. Kimball is making good progress, and they all think the Wesslings are all right. Well they are! Viborg is the new baby in South Dakota. There Cecil Smith is leading the forces on. We were delighted to drop in on them for a service. They are planning for a revival there. We are expecting to hear more good news from Viborg and dear Brother and Sister Smith. Turkey Valley is being blessed with the ministry of Brother Swallow. You know things have to move wherever Swallow is.

Our Freeman pastor was away evangelizing in Nebraska, but we had a fine evening service there. Next we journeyed westward to Rapid City and Hot Springs. We did our best to locate something for the Nazarenes there. Rapid City should soon be entered with our message. At Hot Springs we found a vacant Baptist church which can be rented, so we plan to put on a campaign there. Brother Swallow is looking further into this matter. Pray for Hot Springs that God will help us to get our feet down there.

At Mt. Pleasant we tarried for a service with dear Brother Seever. This good brother has taken unto himself a wife; and the Lord is using them in the battle for souls.

Carthage is coming to the front more and more. Pastor Bruner and his people are talking of remodeling or building a new church. Now watch Carthage grow.

At Heber we found Sister Edwards still

holding on. This is a hard field but they are like the bulldog, you know, and don't know how to let go.

Oakes and Hecla are traveling on to victory and the Lord is blessing Pastor Driskell.

Ellendale is doing nicely and God is blessing. Brother Kinzler is taking Ashley under his wing. Brother Kinzler is simply doing a great work, and pastor and people are happy and blessed. Our good Brother and Sister Heimke royally entertained us. When I get to heaven I expect to see these pilgrims on the front row.

La Moure is doing fine. They are planning for a revival soon. The good pastor, Brother Marsh, is well liked and the good work is moving ahead there. Marsh and his good wife are just as fine folks as one would find in a lifetime.

The Valley City group meeting was one long to be remembered. Brother Hart, our Dickinson pastor, brought a great message. It was deeply spiritual, logical and convincing. God blessed it. Brother Davis of Jamestown, brought a searching and splendid message and God greatly honored the same by giving many souls that night. Your humble servant tried to bring the closing message. A few found the Lord that night. Brother Nyhus entertained us royally.

From there we hastened on to Litchfield, Minn., where we found Pastor Strong and his people with the glory on. They have bought a lot and are going to build this fall. This is fine for Litchfield. God bless this good pastor and his devoted people. You will hear more from Litchfield, for they are determined to have a great church in Litchfield.

We preached recently at Hutchinson, where Pastors Strong and Dietzman are doing their best to get a work established. A faithful effort has been put forth there and we believe we shall yet get to organize, but it takes time to get this done in the right way. Frequently it takes two and three campaigns to really succeed. Pastor Dietzman preached there and labored very faithfully. He has the burden for souls and the vision correspondingly. Regular preaching services will be held there from now on, but it is too early in the day to organize.

We also visited our Buffalo Lake church and preached for them. We have a fine company of people there, and dear Brother and Sister King made us feel quite welcome in their home. They always have a prophet's chamber for the man of God. They are going to arise and build a church in Buffalo Lake one of these days.

Evangelistic meetings are going on over the district. H. O. Jacobsen is busy in Minnesota. Nilson is at Ellendale and La Moure. Coryell is at Mohall. Armstrong is laboring at Dawson, Edgeley and elsewhere. A revival is on at this writing at Minneapolis with Dr. T. M. Anderson of Wilmore, Ky. Many other churches are either planning for revivals or are in the midst of them. O brethren, get busy and press the battle. Every church must have a revival this winter.

Pray the glory down. Write us if you need an evangelist. We can secure one for you.

Faithfully yours,
E. E. WORDSWORTH
District Superintendent

CHICAGO CENTRAL DISTRICT Home Missionary Outlook

We are now starting the new year in Chicago Central District with the best home missionary outlook of any time since I have been Superintendent in the last six years. We are personally determined to give Illinois, Wisconsin and the city of Chicago the saving gospel as far as it is possible for our denomination to do so. As we are now entering our sixth year we are making plans to make this by far the most aggressive year of the six.

We have lately organized in Milwaukee, a city of 500,000 which is considered one of the most difficult in America. Rev. R. L. Morgan did this good piece of work. We have there possibly a hundred people who are vitally interested, and a substantial church organization, and already they have built a cement block tabernacle which they have practically paid for; and the location is ideal.

Another very difficult city which we have been trying to get into for five years is Pekin, Ill. Miss Helen Peters, with the assistance of some other workers, has secured a hall down in the heart of the city, and they have a hall full of people and a good revival on. No doubt we shall run a mission there all winter, and a tent meeting all next summer, and we hope to organize with a substantial organization about next August. Sister Peters and other workers have put on a home missionary meeting at San Jose, Ill., and we have a mission there open also.

Evangelist R. L. Morgan has lately had a meeting at Nashville, Ill. He will take another meeting there to get an organization. Evangelist Beavers of Columbus, Ind., has run a home missionary meeting at Mt. Pulaski, Ill. A mission is being started in Quincy and we are hoping to have a resurrection there. Rev. John Wanace and Rev. Condon Arms had a meeting at Johnston City, Ill., and we have a good prospect for organization there. Rev. Puritan of Danville, Ill., and some Olivet students, have a meeting on at State Line with a prospect for an organization. At Jacksonville, Ill., a city of some 20,000, we are making plans to put on a home missionary campaign. Also we are planning to enter Centaura and Kankakee this winter, and we are hoping to start about three missions or churches each month during this assembly year.

We are fully aware of the fact that not all of the children will live, but we know of no better way to do the proposition than this: that is, to try and enter the cities. There is one thing certain, wherever we put on a Nazarene meeting they are going to have a chance to hear that Jesus can save and sanctify. Many will seek and find, and if seventy-five per

cent of the places we enter we can organize churches that will live and have a continued existence, it will pay.

Anyone interested in having a good holiness meeting in your town or community, in Illinois or Wisconsin, write E. O. Chalfant, Danville, Illinois, General Delivery. We are always more interested in getting the gospel to people than we are in organizing churches. Truly the harvest is great and the laborers are few. Don't forget to pray for me.

E. O. CHALFANT.

FLORIDA DISTRICT ASSEMBLY

The Thirteenth Annual Assembly of the Florida District convened October 5, at Avon Park, Florida. It was heartily agreed by all who were privileged to attend that it was the best assembly ever held in the district—not from the standpoint of attendance alone, but in the interest manifested not only by Nazarenes but by the entire community.

The hotels of Avon Park were open to visiting delegates, as well as the homes of all denominations. It would be difficult to find more hospitable, generous people than dwell in that lovely, agricultural section of our great state. It was through the efforts of the beloved pastor, Brother Melton, that the forty delegates and sixty visitors were so beautifully entertained.

General Superintendent Reynolds presided over the assembly in a most blessed fashion, bringing inspiration and blessing to all. He took us on an aeroplane trip around the world Friday night, showing forth truly the power of God unto salvation to everyone that believeth. He also brought a mighty gospel message on Sunday morning, following an old-time love feast. It was an hour of great spiritual anointing. His brother from St. Petersburg, Rev. E. E. Reynolds, was with us on Wednesday and brought a soul-stirring message.

Our former Georgia District Superintendent, Brother Anderson from Pavo, Ga., was with us and sang and preached for us on Thursday night. He sang a number of specials during the assembly that melted hearts.

Brother C. E. Shaw, the pastor of the Princeton church, preached on Saturday night on the text: "Lift up a standard for the people." He unfurled the banner of holiness and magnified the blessed Christ. The scripture was literally fulfilled in our midst: "And I, if I be lifted up, will draw all men unto me."

The spiritual tide reached its height Sunday afternoon. Brother Eckel held

a healing service in which our dear Sister Crutcher was definitely touched by the Great Physician. She had been invited to remain after the assembly and conduct a revival for Brother Melton. She was suddenly attacked on Saturday night by a severe case of influenza. Praise God, the enemy was put to flight.

Rev. L. P. Driskell, pastor of the Bowling Green M. E. church had been asked to preach at this hour. Sister C. E. Shaw sang, "Is Your All on the Altar?" The Lord stopped her at the end of the sentence, "You never can tell what the Lord will bestow," by melting her to tears, and He showed forth His mighty power by souls' testifying and praising God. Several asked prayer that they might be sanctified. When Sister Shaw finished the song, Brother Driskell seeing the waters exceedingly troubled, cast the net, and great was the haul. For the next hour souls wept their way through to pardon and many crossed Jordan and went shouting into the Canaan of a sanctified life.

Sister Crutcher preached the closing sermon of the assembly Sunday night. The unusual facts regarding her life, as well as her spiritual power, gripped her audience. She was introduced by Brother F. E. Moore, a returned missionary from India. He depicted her early life in India and the work of her parents, Brother and Sister Pardue, as missionaries in that needy field.

We welcome Brother Howard Eckel, pastor of the First Church of the Nazarene, Miami, Fla., as our District Superintendent for another year. Brother Eckel accomplished great things while in the district, and is wedging his way filling the unexpired term of Brother Norcross. He established three churches rapidly into new territory. He is now holding a campmeeting at Tampa. We are looking forward to great victories and the best year in the history of our church.

Mrs. MATTIE L. GRAHAM, Reporter.

CHURCH NEWS

PASTOR J. S. LEGGETT, Durand, Wisconsin—"As pastor of Durand Prayer Band I have been busy since I came here August 20, 1926. There is just a small band here but, if possible, they are 150 per cent; and I am sure if they continue true it will be said of them, "They have done their best," for they are doing it now. This little band prayed and held together last winter and when summer came we stood in a body together and backed the meetings at Forest Center, Durand, and Mondovia. We hooked on these meetings with our presence, prayers, time and money. In all three of these meetings of nine weeks' duration, I think there were upwards of eighty-five souls blessed. Rev. Mrs. S. A. Keel was the evangelist in all of these meetings and did the principal part of the preaching; and although handicapped by a severe hoarseness of voice caused by a cold, she did the preaching in such a manner as to be classed second to none. She had God's message and surely knew how to deliver it. She is new to our ranks, but of the job. She ought to be kept

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busy for God and souls. Eternity will reveal what was accomplished during our summer's work. Since the meetings and our return to the old stand for business, we are working at the job. This little band has voted to pay the pastor twelve dollars a week and are faithfully trying to keep their pledge. The pastor works at odd jobs to pay house rent and other expenses which must be met, and meets the people for about six services a week besides some visiting the sick and visiting in homes. We are praying and by God's grace mean to hold on and see the battle fought through the year. We beg the prayers of the saints for this work here."

PASTOR W. P. JAY, Hawthorne, California—"The church here is still on the map. We closed a tent meeting the eleventh of September with J. W. Lowman and wife, assisted by his sister, Ruth L. Moor and her husband. A number were at the altar for prayer, some of whom prayed through and four united with the church the following Sunday. Last Sunday was a good day. Our District Superintendent, J. T. Little, preached a wonderful sermon at night on Courage. The pastor also received seven new members into the church, making a total of eleven since the assembly. We have lettered out three, and two left, so we are ahead yet. Praise the Lord. Soon after accepting the work I told the pastor of a larger church that I had one of the best churches in the district, and I am still of the same opinion. We purpose to bring up the budget in full this year. We have fine superintendents at the head of the Primary, Home and Cradle Roll Departments of our Sunday school, including the superintendent of the entire school, and our president of the N. Y. P. S. and W. M. S. They are all well adapted to their offices and the entire church is spiritual and the half has not yet been told. We are pressing on."

PASTORS ARTHUR AND RUTH JONES, Malden, Missouri—"On August 21 we finished our year's work with the good people at Eldon. On August 22 we left for the assembly in which God blessed in a gracious way. September 3 we left the assembly in Brother Trammel's truck, came through the beautiful Ozarks to Poplar Bluff, on down through the lowlands of southeastern Missouri to Malden, where we are pastoring our church this year. There is surely some of the salt of the earth here in Malden church. They know how to pray, pay, cry, shout, and boost the preacher. They believe in standing by their pastor. There are souls at the altar in almost every service. A number have prayed through since we have been here. Our Sunday school is progressing nicely under the supervision of Brother John Sheehy. There has been an increase in Sunday school attendance of about thirty per cent. Our N. Y. P. S. is an outstanding feature of the church—some of the best young people in the world. Mrs. Jones is president and they are sure to win by the help of God. They are starting the "ten weeks" young people's prayer meeting Saturday evening. We are being

highly favored almost every Sunday evening by the General Baptist Quartet which has been rendering valuable service in song which is appreciated very much both by pastors and people. To God be all the glory. When you pray, pray for us. When you boost, boost for us. When you get to heaven, look for us."

PASTOR J. W. HENRY, Batesville, Arkansas—"We are just closing our assembly year, which has been a year of splendid results. God has been with us in mighty power. We have been privileged to see people saved at our regular services all during the year. We have been enabled by the help of God to put on three evangelistic campaigns and in these meetings and in our regular services we have seen more than one hundred souls pray through to victory. God has given us a fine class of twenty-two members this year. All of these but one are grown people and twelve of them are young people with a life of usefulness ahead of them. All of our bills and apportionments are paid in full. We feel that we ought to take the time off and shout a while for the way the church and its friends have stood by us and the work. We have some of the most faithful people in the world. We have been recalled for another year, and while we feel our inability for the task we are going into the new year with a new determination by the help of God and the good people to do a greater work next year. One of our greatest problems now is a place to take care of our fast growing Sunday school and church services. We are hoping and praying that God will enable us to erect a nice tabernacle next year that will care for our needs. The church here is only two years old, but it is remarkable what God has enabled it to do. We take none of the glory unto ourselves, but give it all to Him. While the South has been hard hit this year by high waters and storms, yet God has blessed the work of His people. It has been the writer's privilege to see more than five hundred seekers bow at our altars in the different meetings in the state this year. There have been five new churches organized and the old ones built up in every way in the Arkansas District during this assembly year. Glory to God. He is able if we only obey."

SALT LAKE CITY, UTAH—"The objective of our Sunday school by next June

assembly is ONE HUNDRED. It seems apparent that we shall reach our goal. Last Sunday was rally day, and our goal was fifty. Two above that number were present. The Sunday school is a very valuable asset in our church locally. We have a teachers' training class which is proving helpful. The success of the school is largely due to the fact that we have an efficient superintendent, who is spiritually and mentally alive and deeply concerned that this work shall prosper. He has a good corps of workers to assist him. We praise God for this good beginning in this Mormon city. Missionaries who have been in India and Korea say that conditions existing in Utah are much like or more difficult than in those fields. With these conditions abounding our faith is optimistic, and our confidence in Christ is realistic. So we are gradually making progress. Some souls have sought and found the Lord. If we succeed in establishing a work here we shall need your co-operation. We solicit your earnest prayers. With a measure of the Savior's passion we purpose to face the issue fairly and squarely and present the remedy for sin as intelligently as we can to those who are so greatly in need of it."—J. E. Kiemel, Pastor, 332 Westminster Ave., Salt Lake City, Utah.

PASTOR GEORGE E. SLOCUM, Sublette, Kansas—"We have just closed the best revival we have ever had at Sublette with the Wear Evangelistic Party as special workers. We had good crowds and deep conviction and thirteen at the altar, most of whom prayed through to victory. Sunday five came into the church. The battle is hard at Sublette, but God is helping us to march on to victory."

EVANGELIST H. N. DICKERSON—"Since we last reported we have been busy in four revivals: Bloomington, Ind.; Yuma, Colo.; Somerton, Ariz.; and Long Beach, Calif., First church. At Bloomington we had with us Brother Burl Sparks as singer, the man who wants things to go for God. The more we labor with Brother Sparks the better we like him. He took well at Bloomington. Rev. C. E. Pendry is the pastor there. He has done a great work and kept a clean church while doing it. They have a fine building and parsonage and fine membership, also the confidence of the business people of the city. We closed up fine there and drove through to Yuma, for the Yuma, Colo., camp with Brother L. N. Fogg as co-laborer and Mrs. Fisher Peck as singer. The workers did their best, but the city was not converted. A few found God, for which we praise Him. The preachers who were responsible for the camp are a loyal bunch of Nazarenes and stood by us in every way. Brother and Sister Davis, the District Superintendent, was with us and lifted all they could. We motored on to California, where we located our family and jumped into a revival at Somerton, Ariz., for Brother and Sister Toney. God blessed us there with good crowds and results for which we praise Him. Jones and Scroggins were our singers there, and I have never found any better than these honorable.

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holy boys. Brother Toney has done well as District Superintendent, while his wife has kept the local church, where she is pastor, on the go. God helped us there and some real results were obtained. We next worked for Brother L. A. Reed at First church, Long Beach, Calif. I suppose the finest building in our movement is at Long Beach, a nice church to preach in and some fine saints to labor with. Brother Reed stood by us like a prince. We preached the gospel as best we could, and great things were done for God, a revival in the church and then a good break on the outside on the closing night when some thirty-five or forty-five prayed to God for mercy. Brother Mandter, a converted Russian singer, was our co-laborer, and while he was handicapped with a bad cold, he did his best and is a man of God. Brethren, I am expecting great things for God in these last days. Shall we fail God at this hour? Bless God, greater is He that is for us than those that are against us. Press on, the battle is ours. We are here until May, then east to camps and fall revivals in the Central States."

BROADWATER, NEBRASKA—"The Lord is blessing here in the work. We had a very precious time when our District Superintendent, H. M. Chambers, and Brother and Sister Cubits were with us. Three children were saved last Sunday after a sermon on the text, "Be glad in the Lord, and rejoice ye righteous and shout for joy, all ye that are upright in heart." We had the calling of the church roll, each one responding with a testimony; then the reading of the church history; and the burning of the two church notes. Two former pastors were with us and earnest prayer made in behalf of the others. We are so thankful the church is out of debt. It is really what they expect to use for a parsonage when they are able to build a church on the corner lot. We are now praying for a piano that we may get one before our revival meeting begins the first of January, or with the watch night service with Arthur Morgan as evangelist and Reuben Bridgewater as singer. Our young people will have charge of the meeting. Pray that we may have a revival."—Anna Nutter, Pastor.

LOCKLAND, OHIO—"The greatest revival ever held in the church, closed today, conducted by Rev. L. G. Milby and wife. Eighty-six seekers were at the altar. Seventeen new members were taken into the church. A fine love offering was taken for the pastor, and the evangelist was well paid. The Sunday school doubled under the leadership of Sister Milby, for which the church gave her a good offering. The Milbys make a fine team, preaching the old-fashioned gospel, and will be a blessing to any church."—A. E. Boso, Pastor.

PASTOR Y. D. WHITEHURST, Shamrock, Oklahoma—"On September 4 Rev. C. C. Knippers and the writer as evangelists, and Rev. C. R. Brightwell as choir director, started a tent meeting at Heber Springs, Ark. I would say that it

was the greatest revival of my life. It was estimated that ten thousand people heard the gospel messages. Between two hundred and two hundred fifty were saved or sanctified. There were forty baptized one Sunday afternoon, while about five hundred looked on. We organized a church with fifty-six members, and Rev. C. R. Brightwell is the pastor. We accepted pastoral work here in Shamrock, Okla., and have been here only a short time, but we find some fine people here, some of the salt of the earth. The Lord is blessing us and we are starting off fine. We have organized a W. M. S. and are planning a program for the young people. Our District Superintendent, Rev. S. H. Owens, will be with us soon to give us a boost. Let all the readers of the HERALD OF HOLINESS join in prayer with us for a great revival here."

GRAND RAPIDS, MICH.—"First Church of the Nazarene is enjoying the spiritual, doctrinal, and practical sermons and leadership of our new pastor, Rev. Oscar J. Finch, who came to us from California the middle of July. A goodly number of the members gave him and his wife a reception in their beautiful home which the church rents for them. We had a splendid time and gave the pastor a nice purse of money. The attendance at all the services is growing nicely. Last Sunday we were favored

with the presence of Rev. A. H. Kauffman, Jr., who gave us a good message about Jerusalem. Grand Rapids was his home city for many years, so we all wish him God's richest blessings as he soon will leave us for his work in the Orient. Sunday we shall have Rev. E. E. Mieras from Nampa, Idaho, to preach for us. His home was in Grand Rapids for many years. The last of November we are to have Evangelist Howard Sweeten with us for a special meeting. The finances in all the departments are met with very little effort."—George E. Gretzinger, Reporter.

EVANGELIST LON R. WOODRUM—"On September 13 we opened a home mission campaign at Memphis, Texas. We pitched our tent, the devil marshaled his forces and a battle ensued. Bad weather and a carnival opposed us, but we stood by our guns and banded away. The sound of the gospel went through the town. About sixty people were saved or sanctified. Some independent church property was purchased and a new Church of the Nazarene was organized with twenty-five charter members. Some have come in since. Rev. Short, one of our party, was unanimously called as pastor. At the Baptist church one Sunday afternoon, I preached on the subject of Romanism. Our party consisted of Rev. and Mrs. S. H. Erwin. Rev. and Mrs. M. M. Short and myself. We closed October 9. Following the meeting we attended the Hamlin District Assembly at Wichita Falls, Texas. There we organized the Cleghorn Evangelistic Party, headed by W. F. Cleghorn of Oklahoma, Brother and Sister Price as singers, and myself as a preacher. We are already at work."

SONG EVANGELISTS JACK AND RUBY CARTER—"We have been very busy this summer and fall. We resumed our evangelistic work last June and have been working faithfully for our Lord since. Most of our meetings have been great victories. Many souls have prayed through to definite victory. Our first place was Wann, Okla., with our good pastors, Brother C. E. Smith and wife, Brother Armstrong doing the preaching. At Albuquerque, New Mexico, we had a good meeting with Brother E. E. Hale, District Superintendent of the New Mexico District, as our co-laborer. Snyder, Texas, was our next battle. Brother H. A. Gregory was the evangelist. This was a very good meeting. We were hindered by the rains here. The next place we joined with Rev. J. W. Henry and wife as pastors and Evangelist B. Freeland at old Calamine, Ark., camp. We had great victories there. Three thousand people were at that place on the last Sunday. We traveled eleven hundred miles to our next meeting with the Artesia, New Mexico, church. This was the best meeting that it has been our privilege to work in. Brother W. A. Huffman and wife are the good pastors. Rev. H. A. Gregory was the efficient evangelist at Artesia. Our last meeting was at Balmorhea, Texas, with Brother H. A. Gregory as evangelist. We organized at that place. That meeting was in

The Doctrine of HOLINESS

as set forth in the Scriptures and as expounded by John Wesley, Dr. Steele, Dr. Breese and others, also by hundreds of God-called preachers of the present day, needs to be emphasized not only from the pulpit but through the printed page.

Every earnest student of the Scriptures and of course every holiness preacher should have the following standard books on holiness for constant study and reference.

This list of books is commended by such men as our General Superintendents, Dr. Reynolds, Dr. Goodwin, Dr. Williams, also Dr. Chapman and Dr. Ellyson.

Perfect Love. Wood	\$1.50
Faith Papers. Keene	1.00
Wesley on Christian Perfection. Wood	1.25
Wesley's Sermons (10 of them)	.50
Wesley's Sermons (Complete 2 vol.) Each	2.25
Possibilities of Grace. Lowry	2.00
Bible Readings on the Second Blessing. Ruth	1.00
Gospel of the Comforter. Steele	1.50
Holiness and Power. Hills	1.50
Inheritance Restored. Haney	1.50
The Beauty of Holiness. Haynes	.25
Must We sin? Sweeten	1.00
Purity and Maturity. Wood	1.25
Sanctification. Clark	.50
The Way of Holiness. Palmer	.50
Eradication of Carnality. Hills	1.10
The Uttermost Salvation	1.00

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the New Mexico District. We enjoyed our labors with all of these good pastors and evangelists, and praise God for His goodness to us. We were never more determined to press the battle on. We had the privilege to attend the best assembly we were ever in at Wichita Falls, Texas, the Hamlin District. How we enjoyed our dear General Superintendent's, Dr. Reynolds, talks, and we were lifted heavenward many times by the great messages of Dr. J. G. Morrison on Achieving Faith. We go to Memphis, Texas, next. Pray for us."

PASTOR THOMAS B. GREENE, New Berlin, New York—"The New Berlin church is pressing on to victory. Since our last report the Lord has been blessing our Sunday school. We planned a four Sundays' Indian-head penny contest which resulted in a goodly sum of \$11.39. Last Sunday, Oct. 23, in our Sunday school, we arranged a Rally Day for the foreign

missions and this enabled us to secure \$6.89. God in His providential leadings allowed Miss Minnie Martin to come to us on the Sunday morning of October 23. She was made a great blessing to our people. May God bless this precious missionary of the cross as she sails back to Africa. The faithful saints of this little church earnestly ask an interest in the prayers of God's children everywhere. My love for Jesus is greater today than it was on February 8, 1914, when Jesus forgave me all my sins, and later on He sanctified me wholly. May God's richest blessings rest upon all the faithful Nazarenes."

OKLAHOMA CITY, OKLAHOMA—"These are blessed days for the First Church of the Nazarene in Oklahoma City. Under the leadership of Brother F. H. Bugh, who is beginning his second year as pastor of this people, the church seems in good condition, and has prospects for a splendid future. The different departments have capable leaders, and almost every member seems to be doing his best. With such faithful saints and mothers as Sisters Wallace, Jackson, and Blackburn, together with several others, the jail services and the Woman's Missionary Society are going forward, and much good is being accomplished. Brother H. L. Short, who has so efficiently served as our Sunday school superintendent for these many years, is to be commended for his loyalty and faithfulness. He has seen the children go from the Beginners' to the Young People's class, and we appreciate his patience with us, one and all. The orchestra furnishes delightful music for Sunday school and both preaching services on Sunday. New people are coming among us, and as our city grows we trust that our church may increase in usefulness and spirituality, as well as in number. Our desire is to stay in divine order, fulfill our mission in this world, and ever keep in mind our newly adopted motto, "Others."—Mrs. May E. Irick, Reporter.

DALLAS, TEXAS, FIRST CHURCH—"By the time this is in print I shall have closed my fourth year of service with this most excellent people and shall have assumed the duties in my new field of labor as pastor of the church at Wellington, Texas. These four years have been years of conquest, and of victory; the church has increased in membership from 130 in 1923 to nearly two hundred at present, moved out from the old frame building (which was partly destroyed by fire January 26) into a splendid, well-equipped brick building in ideal location, with \$10,000 increase of assets above liabilities; the total contribution for all purposes this year at more than \$9,000, as compared with \$6,500 four years ago. This has been made possible because of the unflinching loyalty and unbroken co-operation on the part of the membership of the church. And a large part of this success is due to our Spirit-filled, self-sacrificing, aggressive young people, the finest band I have ever met. Although the payments on church property have been very heavy we have kept all apportionments paid, almost every

month, and we will go to the assembly with a "paid in full" report. Rev. D. Shelby Corlett will succeed me as pastor here, and I bespeak for this congregation a more rapid growth and development with this most excellent young man at the helm. The entire church is full of faith and expectancy for greater things in the coming years.—P. L. Pierce, Pastor.

AUGUSTA, MAINE—"Echoing over the hilltops of old Augusta comes news of the battle still waging hot in the Nazarene camp of holiness, where Rev. Donald S. Deware still beats back the forces of darkness in the name of our mighty Conqueror, Jesus Christ. Since the last report the scene of activities is somewhat changed. With the coming of fall weather it was necessary to move from the tent to more comfortable quarters, and for the present the new Eureka Hall, on Cony street, answers well for an arsenal where spiritual bullets are stored and used to blaze away at the enemy of all mankind. God has most graciously blessed the work, honoring the word by the saving of many souls, reclaiming many more and healing the sick. Shortly it is expected a new tabernacle will be in evidence, as plans are well in hand for it. Not only has Rev. Deware gotten a good foothold in Augusta, but he has established a mission at Hallowell, where every Tuesday evening the folks crowd the building and shout the victory to the glory of God. Rev. Deware has been privileged to be heard in many cities and towns along the Kennebec, and certain results have followed the preaching of the word, Glory to God! That Augusta will continue to be on the map, spiritually, is not to be doubted, also Hallowell, Gardiner—and "the end is not yet!" Pray for the continuance of the blessing of God upon His messenger and upon the work."—Lottie Kerr.

EVANGELIST H. W. WELSH—"I am still in the battle for God. Since entering the evangelistic field the Lord has kept me busy. I have held meetings at the following places: West Liberty, Ohio; Sterling, Ill.; Flora, Ill., where we organized a Church of the Nazarene; Northfield, Minn.; and Macomb, Ill. In all of these meetings God gave us a gracious meeting with a number of seekers, and in three of them we are invited back for another campaign next summer. We go next to Clinton, Ill. We are now dating meetings for the winter and would be glad to assist any of our pastors who need help. We are determined by the grace of God to keep holy, hot, and humble.—Olivet, Ill."

EVANGELISTS IRL C. AND FANNIE DUNBAR—"We want to praise our God and bless His holy name for what He is doing for us just now. The past few months have been the busiest days of our lives. The Lord has marvelously manifested Himself in saving, sanctifying and healing power. Jesus is more precious than ever before. The cry of the newborn soul, the shout of triumph in the sanctified heart and the testimony of the

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sick and afflicted to the healing power of our Christ all sound like heavenly music to our ears. At the present time we are in a revival at the Second Church of the Nazarene here in Hutchinson. This church was wrecked in the cyclone, and the pastor B. C. Johnson was killed. The Lord has opened doors and provided means in answer to prayer so that today, with the exception of about \$40, the bills are all paid. The church is now on a good foundation and refinished inside, new carpet on the rostrum and in front of the altar, and coal in the basement to last all winter. Hallelujah, God is still on the throne. Amen! Souls are praying through in the old fashioned way. We have some open dates and shall be glad to help any one needing a revival. Address 717 East 9th St., Hutchinson, Kansas."

SINGING EVANGELISTS J. L. SCROGGINS AND W. K. JONES—"Since June we have been with Rev. C. E. Toney on the Arizona District, with the exception of one meeting with Brother and Sister Isham at Midway City, Calif., where Rev. I. C. Mathis was the evangelist in charge. This was indeed a great meeting. Arizona is a great field. We find several nice towns that have no Church of the Nazarene that should have. Rev. C. E. Toney is surely working at the job and God is honoring his efforts with victory. Just closed a great meeting in Yuma. A business man seventy-two years old was sanctified, healed, and donated lots for church building, also gave two hundred dollars in cash to apply on the church. Many were saved and sanctified, several healed, twenty-seven lined up and came into the church as charter members. I think there will be several more that will come in later. Rev. Toney, the District Superintendent, has an evangelistic zeal that would remind you of Paul the apostle. He is now arranging for the construction of the church building at Yuma to house the new baby church. We are now in a meeting with Rev. H. C. Powers at Cucamonga, Calif. Rev. H. N. Dickerson is the evangelist. We have worked with Brother Dickerson in other meetings and enjoy working with this good man, full of faith and the Holy Ghost."

LINDSAY, CALIFORNIA—"Lindsay," I hear you say, 'just where is that?' Well, I will try and tell you. It is a beautiful little city with a population of about thirty-five hundred, situated in the central part of the state, in the San Joaquin valley, at the foot of the Sierra Nevada mountain range with the white snow caps looming up in the rear. Lindsay is a church town, there being twelve different denominations operating; however, with all the churches there is a great opportunity for church work. Rev. W. L. Fear, our fine pastor, is one of the best in our connection. This is his third year with us, and he is much loved by all. His preaching gives no uncertain sound, he preaches holiness red hot. Under his leadership the church is coming right up in the line. We have a membership of 147 full members and seventeen probationers. We as a church

are working at the job that the Lord has given us, "winning souls for Him." Our Sunday school is steadily growing under the leadership of our able superintendent, Brother Eric Bangle. Our attendance very seldom goes below the two hundred mark, our average for the last year was 212. We expect to beat that this year, and we are doing our best to keep the Sunday school spiritual and wide awake for God. Our young people are very much alive in our N. Y. P. S. They are as fine a class of young people as can be found anywhere and are a great asset to the church and pastor. Give our pastors a good live and spiritual bunch of young people and he can work wonders for the cause of Christ. It has been asked how to hold your young folks in this day of frivolity and pleasure seeking. The answer is a good case of old time salvation and the holding part is easy. Praise His name. We also have a fine Junior society which is doing a good work. Here the younger children are taught the Bible, its use, and how to use it, so that when they become older they are better established in Christ. It is a real inspiration to drop into these meetings and hear them pray and testify, and answer questions on the Bible. The children of today are the only hope of our country, so let us do our best to win them for Christ."—C. L. Smee, Reporter.

EVANGELIST E. C. TARVIN—"We are still on the field and in the battle against sin. Personally, we never enjoyed the battle better and never felt more like preaching second blessing holiness than we do today. Our last meeting was with Rev. Hugh S. Clark of Pineville, Ky. We were with him only a short time and God blessed in the conversion of sinners, sanctification of believers and much definite work was done. At the close of the meeting a lot was purchased and plans for a new church are under way. We predict for Rev. Clark and his good people a great future. We are now in

the heart of the blue grass of old Kentucky with Rev. Samuel Muse, pastor of the Church of the Nazarene, of Georgetown, Ky. We are getting a fine start, large crowds, much interest manifested, conviction is on the people and folks are praying through in the old fashioned way. We have for our co-workers, Rev. J. A. McCammon and wife of Frankfort, Ky., who are rendering efficient service in song. Rev. Muse and his godly wife know how to stand by the evangelist as he preaches the old fashioned gospel of full salvation. We go from here to Caro, Mich., and we earnestly covet your prayers."

SAN DIEGO, CALIFORNIA—"I am sending you a report of a week's meeting held by Rev. Lily Galloway of which I believe you readers will be glad to hear. This meeting was held in the Peniel Mission, a holiness mission, of San Diego, Calif., from September 16 to 23, inclusive. Sister Galloway, with her husband, Rev. S. E. Galloway, had just closed a tent meeting near here and we were delighted to be able to secure her for a week's revival effort. Her sermons were blessed and owned of God to the salvation of several souls and the growth we believe of God's children. The Nazarene churches of the city united with us in pressing the battle for lost souls and in helping to defray the expenses of the meeting. Brother and Sister Galloway are both splendid preachers of the Word and are being used of God to save souls. Sister Galloway was one of Charles S. Crittenton Rescue Mission workers in New York City for a number of years and understands how to reach the hearts of the people. We will not soon forget these servants of God and we trust many channels of service will be opened before them."—Mrs. Mary N. Miller, Superintendent Peniel Mission.

EVANGELIST C. A. CONDON—"After eight years as pastor I felt God would have me enter the evangelistic field. My

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first meeting after the assembly was at Fithian, Ill. God gave us a good meeting. The church had been closed the past year but God gave us a good meeting. They called a pastor and are greatly encouraged. My next meeting was at Murphysboro, Ill. God gave us a gracious revival; this church is without a pastor, a good church with a good opportunity to do great things for God. I have some time in November and the first of December that I would like to fill. I will go anywhere God calls me. Address me at Olivet, Ill."

ELVINS, Mo.—"Elvins is a town in southeastern Missouri, with a population of twenty-four hundred. There are a

WANTS

WANTED—Good, honest, reliable Christian man to go into partnership in making and selling dairy products. Must have good recommendations and some capital. This is splendid opportunity for right man. Write or wire at once. S. K. Moxley, 1021 Myra St., Moberly, Mo.

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few holiness people there who have been looking our way for some time with but little encouragement. Recently District Superintendent J. A. Williams preached for them a few times, followed by Sister Della Walker in a few services with some results. Later by the direction of Brother Williams, Brother S. C. Hendley organized a church there and held a series of meetings in which eighteen prayed through to victory. Brother Dexter Boon donated the house and lot where the meeting was held to the Church of the Nazarene. They now have a nice little church building 24x30 and a fine Sunday school with Brother Hendley for their pastor. The writer was privileged to preach for them several times during the meeting, and to our mind the field there is white unto a rich harvest, and if properly handled will become one of the strongest churches on the district. These people earnestly covet your much needed prayers.—C. F. Linza, Irondale, Mo.

PASTOR JOSEPH GRAY, Monrovia, Calif.—"Our work has been making steady progress here since we came to this work at Assembly time in June. We were not called here until about two weeks after the Assembly and in the meantime we held a meeting which produced some results at the Sawtelle Holiness Mission. We were just getting a good hold here when in August we met with a serious accident, Mrs. Gray and I both being thrown from our car and the car completely demolished in a collision with another car. We were severely bruised and skinned but kept from worse injury and inside of two weeks I occupied my pulpit again, but the recovery has been slow from the nerve angle. But God

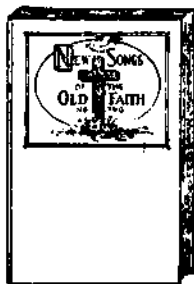
has blessed. In September we held a five-day evangelistic convention with Rev. Paul J. Goodwin of Pasadena, and it was a real time of victory. Seven knelt at the altar in the closing service and there was some old-time praying through. Best of all the results carried over into our regular services and our crowds have increased right along. Two Sundays ago three fine men knelt at our altar with tears streaming down their faces, and all have prayed through since that time. Last Sunday morning we took in a class of twelve fine members, the largest class we have ever taken in at one time without a special revival meeting in progress. We start November 13 for a real revival with Brother L. N. Fogg. Pray for us that it may be a revival in fact as well as name."

RIO GRANDE, N. J.—"Our N. Y. P. S. is on the upgrade and enjoying seasons of refreshing from God. As a Young People's Society God has blessed us in a special way. Although our society consists of only eighteen members, we feel that God's smile and blessing are upon us, for which we praise Him. Our young people's meetings are held every Sunday evening. From seven until eight o'clock we have a red hot testimony meeting where folks get blessed and shout all over the church. Folks are coming from far and nearby towns because the fire is burning. Only last evening the fire alarm rang and cars were rushing by, and I too ran out to see where the fire was. Just so in the spiritual, folks are wanting something that satisfies and has life and go in it for God. We as a Nazarene Young People's Society and church mean to keep the fire and glory on us. We want to report to the glory of God that our church at Rio Grande has not lost her vision for foreign missions. Since our last assembly there is a closer spirit of fellowship and oneness among our people than there has been for some time. The spiritual tide is rising. Rev. John Donaldson is our pastor, and surely any society and church may well be proud of having this man of God as its pastor. As a result of faithful preaching in the Spirit at many of our services, God is giving souls at the altar. Several good members have been added to our church and society since last assembly. Our missionary meetings are held the last Sunday evening in every month. Sometimes our young people lead the service and at other times we have special speakers. At that meeting a special missionary offering is taken for the support of a native preacher in Central America which our Society has been supporting for some time. Our cottage prayer meetings and business meetings are held once a month at the different homes. God gives us gracious times together. On many occasions it has blessed our hearts to be able to help push and pull and give to those who were in need. Our society recently raised a sum of money to help pay off the mortgage on our church. A handsome communion tray, consisting of thirty-six glasses, was presented by our society to the church just recently. Thank God for young people who are not afraid to give, and who are

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on fire for God. You will also be glad to hear that our new parsonage is completed and Brother Donaldson and his dear wife, whom we all love so much, are now living in it. While we praise God for all His blessings and tender mercies which He bestowed upon us in the past, we feel as a church and society there is much ahead to be possessed. We know and are confident that, with Jesus we shall win."—Jennie Hughes, Secretary.

PASTORS G. O. AND BERTHA CROW, Tacoma, Wash.—"Yesterday (Sunday) was a great day. Possibly the greatest day in the history of our church here in Tacoma. When we arrived here after the assembly last May we began to overhaul our church building. Friday we completed the job and Sunday we had our dedication, beginning in the morning with a great sermon by Rev. H. D. Brown of Seattle, a former pastor, followed by Communion service. In the afternoon a sermon by District Superintendent Rev. DeLance Wallace was followed by the dedication service. It was a time of great power and glory. The folks marched around and shouted and sang and laid enough money on the table to pay our bills, for which we thank God for His help in time of need. At 6:30 p. m. Rev. C. B. Archer gave our young people a wonderful message. The closing message was given by Brother DeLance Wallace, our much-loved and appreciated District Superintendent. We had quite a number of visiting preachers with us: Rev. A. M. Bowes, pastor of Central Nazarene church of Seattle; also Mrs. DeLance Wallace, pastor of First church, Seattle; Brother Woodard, pastor at Olympia, and other ministers in the city; pastor First Free Methodist church, superintendent of the city mission. Truly it was a high day in Zion, and we feel like buckling on the armor a little tighter and going into the fight to win. We have some of the salt of the earth here in this wicked city. The devil has tried a number of times to put the Church of the Nazarene out of business here, but we have come here to stay and preach second blessing holiness until Jesus comes. We have the finest Sunday school superintendent in the Church of the Nazarene, Brother S. O. Hawkins, and a fine corps of teachers and workers, and God, the Father, Son and Holy Ghost with us—why not win in this holy war?"

MERRIMAN, NEBR.—"I am now working as pastor of the M. E. church at this place. We believe in the old time religion up here in the sandhills of Nebraska, so we called Brother Ralph C. Gray, of the San Antonio District, Church of the Nazarene, to hold a meeting for us at Eli, twelve miles east of Merriman. Brother Gray is the man who helped the Lord get me out of the barber business into the ministry of our Lord. He did some good preaching at Eli and the results were very gratifying. Six souls claimed the blessing of holiness, eight were reclaimed, two were saved the first experience and twenty-seven stood in a testimony that during this meeting they

had received light on holiness and believed it was God's plan for the church. The meeting ran the first nineteen days of October and closed with a high tide, all in good humor but the devil. We raised a good offering for the evangelist and he in turn raised a good love offering for the pastor and wife."—O. P. Bottom.

PASTOR A. L. HIPPLE, Hutchinson, Kans., First Church—"We just recently closed a good revival with Rev. Theodore and Mrs. Minnie E. Ludwig. The first week of the meeting was hindered by some inclement weather, but on the whole considerable good was accomplished. Morning services were held in the chapel of Bresee College and practically all of the students who were not enjoying salvation were either saved or sanctified. There were eighty different seekers at the altar in the two weeks. Brother Ludwig preached once at the Reformatory, which now has more than nine hundred inmates. At this service fourteen of the boys knelt at the altar and many of them sought God earnestly. Professor Joseph Peters, who has charge of the voice department at Bresee College, directed the singing. His special songs were blessed of the Lord, sometimes melting to tears, and at other times bringing forth shouts of praise. Brother and Sister Ludwig are splendid workers, good prayers and earnest preachers, and their work is thorough. We not only enjoyed their ministry, but we feel that the church and school were greatly edified by their labors among us."

BALMORHEA, TEXAS—"At the close of a revival recently held here by Rev. Gregory, evangelist, and Jack and Ruby Carter, singers, a Nazarene church was organized with seven charter members. Rev. Mrs. J. B. Odell was elected pastor pro tem. The workers rendered excellent service both in the ministry of the Word and in song. We trust they can come our way again some time. Our services since the meeting have been conducted in the home of Brother and Sister Odell. Our numbers are small, but each service is freighted with the presence and power of God. Pray that we may be able to build and establish true holiness in these parts."—Mrs. G. E. Taylor, Secretary.

FIRST CHURCH OF THE NAZARENE, KANSAS CITY, MO.—"We closed a gracious three-weeks revival meeting on October 23, with Rev. U. E. Harding and wife as evangelists. There were approximately 140 seekers at our altar with about ninety professions during the entire three weeks. Taking everything into consideration our membership seem to think that it was the best revival they have had here for years. Dr. Harding seemed to be at his best, and brought us some wonderful, soul-stirring messages. I can truly recommend him to all our people as a safe and sane evangelist, one who knows how to sympathize with the pastor, and knows how to turn the sympathies, love and interest toward him, leaving the church unified and encouraged to go on with the work. Sister Harding blessed our souls with her songs and prayers. Our people here fell deeply in

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What it is and How it may be Obtained

By J. O. McClurkan

Not a new book but a new edition of an old book that already has blessed thousands of earnest souls and led many believers into the experience of entire sanctification.

We do not believe a better book can be found to hand to young converts. It will establish them in grace and lead them on to holiness.

The book has been bound in paper covers so as to sell at a low price (35c). There are 127 pages and eleven chapters dealing with the following subjects:

- I. History, Objections, Time; II. Regeneration and Sanctification; III. Scriptures Teaching Sanctification; IV. How to Obtain Sanctification; V. The Two Crossings; VI. Faith Against Doubt; VII. Some Objections Answered; VIII. How to Live Sanctification; IX. Testimonies to Sanctification; X. A Deeper Death to Self; XI. Impressions.

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love with her. Dr. Harding and his wife make a great team together. May God spare their lives for many years, and use them in a larger way than ever in His service. We have received twenty-nine members into our church since the Assembly and a number of others are looking our way and we feel sure will soon unite with us.—Geo. M. Hammond, Pastor.

EVANGELIST W. W. LOVELESS—"In September I thought I should take a much-needed rest after a strenuous summer of revival work, but our good brother, Rev. Washington Sherman, pastor of the Central Church of the Nazarene in Cincinnati, Ohio, learning that I was at home, called up over long distance telephone and asked me to give his church a week-end revival. Feeling that it was God's will for me to go, I went, trusting God to recuperate my tired body and mind while I worked. The very first service was owned of God with precious souls finding deliverance from sin. When the week-end was up the tide was running so high, that both pastor and church would not bear to my stopping, so I stayed a few days longer. During the nine days we had a continual harvest of souls with not one barren altar service, with some of the most beautiful and definite cases of regeneration and sanctification I ever saw. Among them was one cultured Chinese lady, who was both saved and sanctified. Rev. Sherman and his good wife, and their son-in-law, Rev. Harvey Galloway and his wife,

are surely doing a good work in Cincinnati. They have a wonderful band of God's choicest saints standing back of them. From Cincinnati I hastened to Columbus, Ohio, to engage in a two-weeks campaign with Third Street Holiness Rescue Mission. Here too, we had seekers almost every service, with many happy and definite finders. Among those who were beautifully saved was a young Catholic girl, and an old lady whose life had nearly been wrecked by following after spiritualism. Last night I began in Marion, Ohio, with the Wesleyan Methodists. Their house is small, and it was packed full. Such praying and singing as they did. If an evangelist cannot preach here, with such backing, he had better quit. Three at the altar with two saved the first service. I shall report this revival in my next."

PASTOR A. R. BEAN, Beatrice, Nebraska—"We just closed a very gracious revival with Miss Dorothy Wilcoxson as evangelist and Miss Alta Imel as song leader. Their messages in song and sermon were interesting, inspiring, and forceful. The crowds and interest were good throughout the entire meeting. Many were in attendance from other churches of the city, also from surrounding towns as Fairbury, Adams, Virginia, Marysville, Kans., and Oketo, Kans. Old timers say it was the best meeting ever held in the Church of the Nazarene here. Forty-three were at the altar for the first work of grace and eighteen returned to be sanctified. All of these seekers seemed

to pray through to definite victory. These good young evangelists are among the best I have ever met. They carry a great burden for souls, dress as becometh holiness, and are good altar workers. We gave them a unanimous call to return next year. On with the battle, God still answers prayer.

"**THE DODGE CITY, KANSAS**, Church of the Nazarene has just closed an evangelistic campaign with Evangelist Stella B. Crooks, of Chicago, Ill., with S. C. Lansdowne of Wichita leading the hosts in song. The Lord was present in power and many hearts were blessed. The church was encouraged and there will be a good class of new members received as a result of this meeting. The Lord is blessing the church with vision, and the spirit of aggression is upon the people. The church has recently completed a new modern six-room parsonage adjoining the church and is now in the midst of the installation of a new steam heating plant. Our finances are in good shape, district and general and local budgets all paid up to date. We are glad to have been so fortunate as to have the ministry of Sister Crooks in our church, and we feel that any pastor is very fortunate to secure her services as evangelist if he wants to build for God and Bible holiness and the future. We pray that the Lord will bless Sister Crooks as she goes from Dodge City to Garden City for the next campaign.—H. S. Hester, Pastor.

THEODORE AND MINNIE E. LUDWIG—"Our first camp for 1927 was at Montevideo, Minn., where we met some fine saints who are pushing the work of the Holiness Association in that part of Minnesota. Brother A. G. Dahl is the fine and progressive President of this camp. God gave us a very good camp, and upon their urgent invitation to come back for 1928, we have promised to do so, God willing. Our next meeting was at Corsica, S. D., for the second camp. But owing to the cold weather they had their meeting this year in their nice new church building instead of under a tent. God was there, and interest and attendance increased until the church was crowded the last Sunday and could not hold all that came. There was a good degree of victory all through the meeting, and closed up with much interest among the outsiders. A good number prayed through, among them several young couples who will make good soldiers of the cross. It was a pleasure to labor with these good people and their pastor, G. S. Culver, who had charge of the work the past year. During the year they had built a beautiful new church. From there we began the battle at Litchfield, Minn. After a hard fight against many odds, among them the "present-day" Fourth of July and bathing beach tendencies, we saw some victory and closed with a good day and a good number praying through. We next held forth the gospel at the Spring Park 22nd Annual camp, Racine, Wis. We were happy to meet the friends and pastors, Sister E. R. Hansche and Brother G. A. Geeding, who have so faithfully stood for the full gospel in

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By Rev. D. Grant Christman

The name given to this book reveals its character. It is a topical text book of an entirely new order. One hundred and six subjects, including such as Baptism with the Spirit, Holiness, Holy Spirit, Power, Sanctification, etc., etc., are treated, each under five divisions.

Suppose you wish to know what the Bible teaches on the topic of "Repentance." The index gives you the page, upon turning to which you find this outline:

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In all, forty-three references are given under this one topic.

Preachers will find it full of worthwhile suggestions, especially in preparing Bible readings; for leaders of Young People's meetings it is a treasure house of information; with it an interesting and helpful devotional lesson may be prepared in a very short time.

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Racine for many years with their people. This was our second camp with them, and the Lord came in great blessings upon the camp. There were two or three times as many seekers as the previous year. God was true to His promises, and blessed His word, though spoken in weakness, to the salvation and sanctification of many hearts. We again met the enemy at Hector, Minn. We had a good hearing, the best in attendance of outsiders, we heard, that they had ever had; and some good work was done in getting the truth of holiness before the people. Some were saved and sanctified, and the holy seed was sown. After that meeting, we autoed down to old Illinois, our home state, and pitched the battle at Nokomis. Stopping on the way to see our dear old mother who passed her ninety-first milestone last July and is spending the evening of her life with my brother, Rev. W. P. Ludwig, pastor of the Methodist church at Emden, Ill. She has spent her life serving the Lord, and raised a large family of thirteen children, eight of whom are yet living, and are all on their way to heaven. Three of them are preachers, two local preachers and one a preacher's wife. We all rise, and "call her blessed." Rev. L. J. Duwell, pastor of the Methodist church, called us for the Nokomis meeting. He had arranged for a union meeting with the three Methodist churches. While the battle was hard for various reasons, yet the Lord was present and gave unusual freedom and unction in the proclamation of His word, until over against much opposition many prayed through and were saved and sanctified, got blessed and shouted the victory. We next attended our assembly at Webb City, Mo., and stopped near Harviell, Mo., with Mrs. Ludwig's brother and preached for them several nights and found some folks very hungry for the full gospel. We also stopped for a day at the Missouri Assembly at Des Arc. We spent three weeks at home resting and preaching a number of times in St. Louis. We began our fall meetings at Hutchinson, Kans., with Pastor Hipple and his good people. God came on the scene and there was some old time conviction and praying through. We delighted to labor with them, and at the same time be in the home of our son and his wife. Bresee College had a good opening. They have a fine class of students and most of the unsaved were saved in the meeting. Bresee College has a good outlook for the future. Sunday, October 23, we closed another good meeting with Pastor H. O. Davis, Sylvia, Kans. We have a fine pastor and church there and God gave gracious victory. To Him be all the glory."

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

ROCKFORD, ILLINOIS

The debt raising campaign for Olivet College on the Chicago-Central District goes forward with increasing impetus. Good hearing, good spirit manifest. Co-

operation from pastors and people. Secured about one thousand dollars at Racine, Wis., last Sunday. President Willingham and writer making tour in automobile. Pray for us.—E. O. Chalfant, District Superintendent.

SELMA, INDIANA

Closed good meeting at Selma last night with Rev. Frank Wasson, a former student of Olivet, as pastor. Begin at Ridgeville, Indiana, Thursday night, October 27. Have some open dates for fall and winter meetings. Wire or write me at Ridgeville, Ind., until November 13. May the dear Lord give us more men and women to pray and carry burdens for the lost.—J. E. Gaar, Evangelist.

CAPITAN, NEW MEXICO

I am locating at Bethany, Okla., and re-entering the evangelistic field. I have several open dates for winter, spring, and summer. Have fully recovered from breakdown; was never in better health. Those corresponding with reference to meetings please take note of my change of address.—I. M. Ellis, Evangelist.

PASADENA, CALIF.

Great revival at Bresee Avenue church. J. W. Short wonderful pastor. Not a night for three Sundays but what we had

seekers. John T. Hatfield my colaborer. Nobody like him. He has aged but acts young. Pastor took four thousand dollar pledges for church. Took thirty-one into church. Fine list of HERALD subscriptions. God is on our side. Brother Hatfield goes on another week.—Lum Jones.

BURLINGTON, COLORADO

Revival meeting closed last night with a number of seekers at the altar. Best meeting in several years. Old wrongs and differences made right. Work of Rev. James Miller, the evangelist, of Indianapolis, Ind., was thorough and brought the desired results. His ministry was enjoyed and appreciated by all.—Lloyd Levan, Pastor.

BLUFFTON, INDIANA

Just closed a very gracious revival, with Rev. E. E. and Ora Turner as evangelists, large crowds, intense interest, definite results, many confessions and restitutions, as a result of gospel truth proclaimed. A record breaker in attendance at Sunday school over last year. The church presented the pastor with a new Remington Portable typewriter. Closed Sunday night in wonderful glory. Rev. E. E. and Ora Turner are safe, sound and sensible evangelists. They push every department of the church,

"THE HOPE OF A NATION"



We have purchased a quantity of these colored prints at a very special price, so that we are able to offer them at 50c each, postpaid.

This beautiful picture, printed in colors on heavy paper, size 12½ x 18 inches, will grace the walls of any home. It is not a cheap, gaudy picture but a genuine work of art; the colors are soft and harmonious, blending together in a way that will evoke the admiration of young and old.

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unite the church and the pastor with love, and carry a burden for the lost. Both preach and sing.—C. W. Henderson, Pastor.

DEATHS

NORTON—Edna Belle Deathrage was born at Bliss Oak, July 31, 1904, died at Yakima, Wash., August 7, 1927, age twenty-three years. She came to Snoqualmie, Wash., with her parents, Brother and Sister Deathrage, and a few years later was united in marriage to L. E. Norton. She was converted when only a child and lived a beautiful Christian life. About three years ago she consecrated her life to the Lord and united with the Church of the Nazarene at Snoqualmie, Wash. All who knew and came in contact with dear Sister Edna realized she was one of God's many saints. She gave all for Jesus. On her dying bed in the hospital where she had

undergone a very serious operation she said, "Papa, tell the folks at home Jesus is so precious to me." Just before she was put on the operating table she asked God for some words of encouragement, and this beautiful song was given her, "My Faith Looks Up to Thee." She leaves to mourn her father, mother, five sisters: Sarah, Esther, Lola, Naomi, and Unis; one brother, Edward, and many friends and relatives. Funeral services were conducted at Shaw and Huston's Chapel by Rev. C. L. Adkison of Selah, Washington.

ADAMS—Mrs. Susan Adams was born in Michigan April 12, 1880, and departed this life to be with Jesus August 3, 1927. She was united in marriage to George W. Adams July 16, 1897. To this union were born five children. Two preceded her in death, Robert Louis and Ora Bell. She is survived by her husband and three children, Mrs. Ethel Ray, Everett, and Georgia; three brothers and two sisters, George and Andrew Dondelinger of Kingman, Kansas, Louis Dondelinger of Denver, Colorado, Mrs. Lulu McClellan of Bend, Oregon, and Mrs. Laura Bidwell of Denver, Colorado, a step-mother, and one little granddaughter. Sister Adams was converted in January, 1924, united with the Church of the Nazarene at Knowles, Oklahoma, a few months later, and lived a devoted Christian life up to the time of her death. She was loved by all who knew her. We miss her so much. She was so faithful and ready to help everywhere and everybody. Our loss is heaven's gain. A more faithful and sacrificing soul we were never associated with. No greater burden bearer for the cause of our Master ever lived than she was. Funeral services were held at the Church of the Nazarene Saturday morning, after which the body was taken to the Knowles cemetery—Her pastors, W. M. Carter and wife.

McCloud—Mrs. Mary E. Mc Cloud was born near Logan county, Ohio, March 8, 1878, and died in Pomona, California, Monday morning at 7:45, August 22, at the age of 49 years, 6 months, and 15 days. Mrs. McCloud lived with her parents until they both passed away. Later she was united in marriage to James F. McCloud, coming from Phoenix, Arizona, seven years ago to Pomona where they have since made their home. Mrs. McCloud's sickness was for a long duration. But she was confined to her bed for only the last month. Through all her sickness she never murmured or complained. Mrs. McCloud gave her heart to God at the age of six years and she has lived a good consistent Christian life ever since. She united with the Church of the Nazarene July 11, 1920. Her last words to her husband when he was praying for her were, "You do not need to pray for me. I have everything fixed up." She leaves to mourn her loss besides her husband, two nephews Shelby and Myron Oliver of Columbus, Ohio, the nearest relatives now living, and a host of friends. Her funeral, conducted by her pastor, Charles W. Griffin, assisted by Rev. Glen Siefarth, who brought the message from 1 Thessalonians 4:13-18, was a tender service as it felt the influence of her godly life. Mrs. Belond and Miss Hazel Peters sang effectively, "Sweeping Through the Gates of the New Jerusalem," and "There's no Disappointment in Heaven." She was laid to rest in beautiful Pomona Cemetery.

ANNOUNCEMENTS

Notice—To all the Nazarenes scattered abroad—Anyone desiring a good city, that is, one of the most thriving cities in the United States, for labor and good wages, come to Milwaukee, Wis. We have a new Nazarene tabernacle, good new church organized and great future in sight. We want singers, players, and spiritual workers of all kinds and men with families who want

work of all descriptions in this great city. Those desiring any information about same write me at 338 Thirty-fifth Avenue, Milwaukee, Wisconsin.—Rev. R. L. Morgan.

RECOMMENDATION—It is with pleasure that I recommend Mrs. Lena Montgomery Wallace and Mrs. Nina O. Trout to our churches. I understand they are arranging their slate together. Mrs. Wallace is a commissioned evangelist on the Western Oklahoma District. She is a good woman, a strong preacher, and a loyal Nazarene. Mrs. Trout is a commissioned song evangelist on the Western Oklahoma District. She is an excellent singer with a winning personality and lives what she sings. As their pastor I feel confident that God has led in these arrangements and will give them great victory. Keep them

Christmas Services

Here are three complete services and a pamphlet containing a play and a pageant. Send 50c for sample of each one. Note special prices on left-over stock of last year's services.

The Story We Love. A service for the entire school; 11 songs, also several recitations and exercises. 8c a copy; 85c a dozen; \$3.25 for fifty; \$6.00 a hundred.

Bells of Christmas. A well arranged service for all ages; 10 songs and a number of recitations and exercises. 8c a copy; 85c a dozen; \$3.25 for fifty; \$6.00 a hundred.

Hope of the World. A Christmas service for the school with selections for chorus or choir; 22 songs; recitations, exercises and a short pageant; some of the songs and recitations are especially arranged for the Primary Department. This is a high-grade service. 10c a copy; 25 to 49c copies, 9c each; 50 to 100 copies, 8c each.

LAST YEAR'S SERVICES

While they last, at cost prices

The Wonderful Song. (A fairly large stock of these). A 32-page service with unusually good music. Twenty-two songs and several recitations and exercises. A special department of Primary songs and exercises. Regular price 10c each. Special price, 7c each; a dozen 80c; 50 for \$3.00.

The Celestial Song. A 16-page service with 10 songs and several recitations. Regular price 7c a copy. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

The Great Confession. Ten songs and a few good recitations. Regular price 8c a copy. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

Adoration. Eleven songs and a number of exercises, also a few recitations. Regular price 7c each. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

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Twenty-three chapters, each one a vital, stirring, heart-to-heart talk as from friend to bosom friend. They are short and right to the point and may be read, one at a time, during the crowded schedule of a busy woman's day. Dr. Goodwin says in the foreword: "This book will not only bless thousands of weary mothers but it will reflect a great blessing to their children who in turn may bless coming generations. Careless, thoughtless young women may be saved from much worry and years of grief if they will listen to the gentle whisper of this book." Some of the chapter titles are as follows: How to Acquire a Pleasing Personality, How to Secure a Husband, The Kind of Women Men Admire, When Natural Beauty is Lacking, How to Manage a Husband, How to Retain a Husband's Love, That Other Man, That Other Woman, How to Perpetuate the Honeymoon, The Unwelcome Baby, Birth Control, How to Grow Young at Sixty, Reducing for Health and Beauty, Confidential Questions and Answers.

The book is not only for mothers and married women but it has a message for young women who soon will face the responsibilities of life.

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busy. Address them at 2844 West Thirtieth street, Oklahoma City, Okla.—Frank H. Bugh.

NOTICE—To those close enough to attend, you are invited to the Carolina Missionary District convention November 14 to 16 at Charlotte, North Carolina. General Superintendent Goodwin will have charge. Watch for our full report of the work in Carolina right after the convention. For further information write Rev. O. L. Maish, 1811 Cleveland avenue, Charlotte, N. C.—Charles M. Harrison.

NOTICE—I am now finishing up my winter and spring slate. Any church or community wanting a revival may communicate with me at Bethany, Oklahoma.—Evangelist W. A. Terry.

RECOMMENDATION—Rev. B. H. Haynie, 10 Woodbine street, Wollaston, Mass., is now in the evangelistic field. Brother Haynie is a good preacher, a fine evangelist, and always does our churches good. Let us use him.—E. O. Chalfant.

RECOMMENDATION—It is indeed a pleasure to recommend to the Church of the Nazarene, Nellie Dodd, song evangelist. We have closed a revival where she had charge of the music and it is needless to say that this was one of the features of the meeting. Her special singing was most wonderful and God blessed as she sang the gospel. She is certainly a power in prayer and her beautiful Christian life is a blessing to all who know her. I have never had a more efficient worker. We as church and pastor wish to recommend her to you for your evangelistic meetings. Give her a call. Address Vincennes, Indiana.—D. A. Weida, Pastor, Boonville, Ind.

NOTICE—A Prize of Five Dollars Offered to any church or pastor on the Michigan District who will be the means of organizing the most new churches this year. Will every church and pas-

tor get busy, and ask the Lord to give you more of the spirit of home mission evangelism? God will bless you along this line. Will every pastor write me what you will do about this matter?—S. D. Cox, District Superintendent.

PASTORAL ARRANGEMENTS Florida District

DISTRICT SUPERINTENDENT—Rev. Howard Eckel, 535 N. W. 8th St., Miami, Florida.

DISTRICT SECRETARY—R. J. Eby, 2030 N. W. 5th St., Miami, Florida.

DISTRICT TREASURER—T. J. Eby, P. O. Box 453, Coconut Grove, Miami, Fla.

PASTORS: Avon Park, Rev. W. E. Melton; Ft. Lauderdale, Rev. C. R. Chilton; Grand Crossing, Rev. D. M. Reed; High Springs, S. M. Stafford; Homestead, J. H. Benson; Jasper, To be supplied; Lakeland, Rev. Mrs. Viva C. Crawford; Miami, First Church, Rev. Howard Eckel; Miami, Northside, Rev. J. L. Roby; Princeton, Rev. C. E. Shaw; Safety Harbor, Tampa, Rev. B. F. Sheffer.

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DISTRICT SUPERINTENDENT—F. E. Wiese, Arlington, Texas.

DISTRICT SECRETARY—W. D. McGraw, 298 Harriot St., Beaumont, Texas.

DISTRICT TREASURER—W. D. McGraw, 298 Harriot St., Beaumont, Texas.

PASTORS: Beaumont, W. D. McGraw; Bonham, J. O. Davis; Corsicana, Mrs. Ellen Cellan; Dallas Central, R. M. Parks; Dallas First Church, D. Shelby Corlett; Denison, L. S. Redwine; Houston, J. E. Moore; Lufkin, M. W. Burgess; McCrury, C. M. Lewis; Mt. Hope, Mrs. Nettie Wright; Nacogdoches, To be supplied; Orange, M. M. Lowrey; Peniel, S. M. King; Port Arthur, S. W. Hampton; Sherman, I. L. Flynn; Texarkana, W. B. Walker; Tyler, B. F. Nowlin; Whitesboro, Supplied by O. M. Fraley; Blvins, Oak Grove, G. A. Barron; Blossom, Halesboro, Floyd Pendleton; Cedar Hill, Copeville, Rocky Point, S. C. Bozarth; Culleoka, Shilo, Valdasta, T. C. Ingram; Gause, Eaton,

Milano, Payne's Chapel, N. E. Tyler; Grand Saline, Alba, Geo. Kidd; Independence, Cedar Mills, Earl Bond; Martin Chapel, Johnson Chapel, Lively Chapel, C. A. Alexander; McKinney, Ash Grove, J. A. Sharp; New Home, Pleasant Grove, Supplied by E. P. Akin; Paris, Manchester, Mrs. Mable Smart; Avenue, To be supplied; Farmersville, Wolf City, To be supplied; Graceton, To be supplied; Sulphur Springs, Majors, To be supplied; Union Grove, To be supplied.

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Superintendent of Berachah Home—J. T. Upchurch, Arlington, Texas.

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GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

Advertise the "Church of the Nazarene"

The Church of the Nazarene

What It Is and What
It Stands For



Hundreds of people in your community may not know what the Church of the Nazarene stands for, what we teach and believe. This eight-page circular has been prepared for our churches to distribute, for use in Home Missionary campaigns, etc. It gives a brief history of the origin and growth of the church, a condensed statement of our beliefs and the latest statistics of the church showing our increase in membership, buildings, Sunday schools, etc., etc.

The last page is left blank so that the special advertisement of a local church may be printed there.

The circulars are priced at 50c a hundred; \$3.75 a thousand, prepaid.

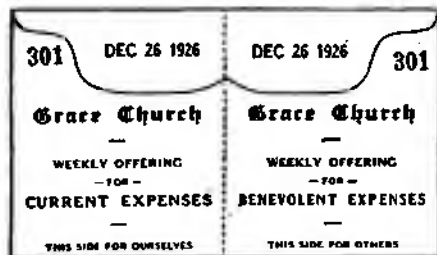
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Notice that there are two sizes in the one-pocket envelope and one size only of the Duplex.

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50-109 sets17	.16½	.16	.15½
110-209 sets16	.15½	.15	.14½
210-309 sets15½	.15	.14½	.14
310-399 sets15	.14½	.14	.13½
400-750 sets14½	.14	.13½	.13

The duplex envelopes are printed in two colors—red on the right hand side and black on the left side. Price per set includes holders, and Initial Offering Envelopes.

The single envelopes are printed in one color—black.

CHURCH OF THE NAZARENE WEEKLY OFFERING

Name

For

Date..... Amount.....

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom.—Luke 6:38.

COLLECTION ENVELOPES

Illustration shows exact size

Printed envelopes for use in taking the weekly offering. Sent, postpaid:

One hundred for. \$.25

Five hundred for. 1.15

One thousand for. 2.00

(Postpaid)

WICKER COLLECTION BASKET

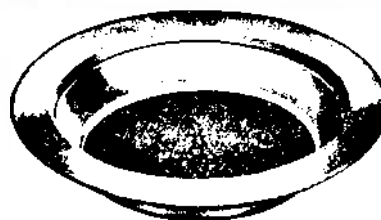


Made of very durable sapped willow, in natural color.

No. 1. 10 inches in diameter; 3 inches deep, natural \$1.25 each.

No. 3. 7 inches diameter; 2 inches deep natural \$.75 each.

WOOD GRAINED ALUMINUM PLATE



A 10 inch aluminum plate, finished in imitation walnut, baked enamel, and lacquered. A substantial, economical plate with a walnut appearance. Plush pad in bottom. Price postpaid \$3.60.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.