

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVI. NO. 39

KANSAS CITY, MO., DECEMBER 21, 1927

WHOLE NO. 819

"NOW WHEN JESUS WAS BORN IN BETHLEHEM"

RELIGION had run its course everywhere. The Romans had broken with their old traditions, the Greeks worshiped principally at the altar of "the unknown god," the Jews were nauseated with the hollow hypocrisy of Phariseism, and the religions of Philistia, Moab, Ammon and all the nations of antiquity were dead and almost forgotten. The whole Gentile world lay in spiritual darkness and moral decay, and even among the Jews, God's chosen people, no real prophet, sent of God, had lifted his voice in almost four hundred years.

And yet it was the climax of an age of intellectual and material progress. Greek, the finest and most accurate language ever spoken by mortal lips, was known and spoken everywhere. Splendid roads, built by government experts, penetrated every populous province. Roman soldiers, the best disciplined that ever lived, held the vicious in check. Caesar ruled all lands. And all the world was at peace.

Then Jesus was born in Bethlehem of Judea to raise anew the prophet's voice, to dispel spiritual darkness and to arrest the world's moral decay. His provisions were commensurate to the whole world's need. His coming was both timely and efficient. His preachers would need the universal language which was already for use, His ambassadors would travel the military roads of Rome and His disciples would profit by the security which Caesar's iron hand provided. Within three hundred years Jesus Christ would change the moral map of the world and proud Caesar would bow in worship before "The Babe of Bethlehem," now become the risen Savior and the ascended Lord. The stage was all set both in heaven and on earth *when* Jesus Christ was born, and all who date their letters of friendship and business papers in the civilized lands of the world acknowledge His birth as the outstanding occurrence on this planet of ours.

But, also, "When Jesus was born in Bethlehem of Judea" He brought to us the message and power of our own "new birth." Just as His birth in the stable was the beginning of His life in our form and in our world, so our birth by His Spirit is the beginning of our life in His kingdom. Christmas is but a form until its anti-type is wrought in us, making us "new creatures." He was manifested to be "Christ, the Lord," and when we come to Him in surrender and in faith He does become such for us and in us. Personal salvation makes Christmas Christmas indeed.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

AND YET, EVEN THE SANCTIFIED CAN BACKSLIDE

A CORRESPONDENT asks for an explanation of Hebrews 6:4-6, and then goes on to say, "I understand that these verses refer to the individual who has professed to be saved and sanctified. And if so, God being the only one who is able to deliver one from inbred sin, how then does 'the old man' of sin reoccupy the human soul? It hardly seems possible that God would let Satan implant again the sin principle into our being. I believe the greater per cent of those who backslide were never sanctified, even though they did profess to be. These verses and the thoughts that accompany them naturally lead one to think of our present day "high pressure salesmanship" methods of altar work, through which so many get up and profess without a real heart-felt experience."

Now this is a delicate matter; for I think the brother is partly correct in his indictments, and yet I think he is in a state of mind in which the evil one is likely to take advantage.

In the first place, the scripture in question is authority for the statement that Christians may backslide from the very highest state of grace attainable in the world, and against dangers of such backsliding we are here and elsewhere most earnestly warned. In the second place the backsliding in question is not the ordinary kind of backsliding, but the specific kind to which the Hebrew Christians were exposed—that of returning to their Judaism. And the hopelessness of those who turn from Christ to the old sacrifices of the law, or who turn from Christ to some other person or method of salvation, does not hold with reference to those who are simply overtaken by temptation or ground down by the burdens of life until their faith breaks and they give up. For while there is no hope of salvation for those who reject Christ and seek salvation in some other way, there is full hope for backsliders from any state of grace who will earnestly repent and turn again to God for salvation through Jesus Christ. There is no state of grace in this life from which we may not backslide, and there is no state of backsliding from which we may not be reclaimed, if we repent and turn again to God.

And yet there are many dangers surrounding the altar service and the efforts there made to help souls to God. Especially, we think, is there danger that altar workers will assume that the seeker knows as much as they do and that failure to immediately "pray through" is pure stubbornness or nonsense. This results in impatience and in undue urging, and in shallow professions.

But on the other hand, there is danger that altar workers and revival leaders may possess and show a lack of interest which will affect the seeker and finally cause him to drift away from conviction or else settle down to a false peace which comes only of his dead, human inertia. An old revival associate of mine used to say, when the altar service lagged, "I would rather die any way than to be dragged to death." And if you know the history of soul struggles, you know that many have lingered so long on the "seeker" plane that they become "chronics"—always seeking but never finding. Of course people like this never backslide, for they never get any grace to backslide from. And no matter what the method, we have to watch all the time to keep the spiritual plow from running out of the ground. If we don't hasten the seekers through, some will draw back into indifference or profess on the basis of a sort of "worn out" ability. If we do urge them, some will profess without paying the price and getting through. But if they really get through—no matter about the method—they are through. It is really egotistical to intimate that you got through "gloriously," as compared with anyone else who got through at all. If he is through he is through, just as well as you are. Every true conversion is just as good as another, and every case of real sanctification is just as good as another—no matter about the demonstration.

And after all, perhaps General Superintendent Williams is right in saying that about the most we can do in the promotion of the work of God is to "create a proper atmosphere." For we do know that it is possible for God's people, by prayer and praise and preaching and faith, to create an atmosphere about the place of meeting that makes it more difficult for souls to be deceived and easier for them to actually meet God. The atmosphere may easily become "intellectual," so that seekers will be inclined to accept the logic which they hear and "take it by faith," with no actual results in the matter of an inwrought spiritual change. And then it is easy for the atmosphere to become "emotional" to such an extent that seekers will have a tendency to be carried away by the frenzy of the hour and profess on the basis of a sensuous feeling without meeting the proper conditions for genuine faith. Our duty is to preach the truth, keep the presence of the Spirit of God, maintain an atmosphere of faith and solidarity in matters pertaining to the conditions of faith, to make the teaching side as clear and definite as possible and then to have patience

while souls answer the call of God and meet the preliminaries required of those who would know Him.

As to how God can suffer Satan to defile a heart once made pure by the Holy Spirit: Adam sinned, you know, and became depraved by his sinning. In other words, as a pure being, he sinned and fell. And if Adam could do that, one cleansed by the Spirit can do it. Sanctification does not remove the power of moral choice, and does not take us out of a world of probation; and these two things are all that are required to make sinning possible. That sinning does usually spring from the depraved nature within, none will dispute; but that it can also become the cause and occasion of depravity, as well as the fruit of it, careful students of the history of sin cannot deny. If this involves a mystery concerning the divine wisdom and goodness, remember that God has chosen to endow man with the godlike power of moral choice and that that power involves much that is beyond human comprehension and explanation.

THE GREAT BIRTHDAY OFFERING

It happens this year that we shall celebrate our Lord's birthday and His resurrection on the same day—for Christmas comes on Sunday. This gives us double cause to make it a day of thanksgiving and praise. For when we think of Bethlehem it reminds of the measureless love which sent Jesus to be our Savior, and when we turn to the first day of the week it speaks of power and glory and endless life.

For some time now it has been the custom in churches of the Church of the Nazarene to take an offering on the Sunday nearest Christmas for some special object connected with the program of the church. This year the offering is for the purpose of removing the last unit of debt from the General Church. It is a memorable offering, the success of which will mark an epoch in our denominational history. Dr. Morrison and others have explained the details in these pages, and have their one last appeal on other pages of this issue; these things I need not repeat. But these lines will reach you just a day or two before the time set for this special offering, and it may be that some of you have hesitated, undecided as to how enthusiastically you will enter into the offering on Christmas Day. It reminds us of the time at the battle of Trafalgar, when the English fleet was maneuvering to enter the most outstanding battle of its history. Lord Nelson was in command. All eyes were upon the flagship, watching for any final message which might be given. Finally it came, and these were the words: "England expects every man to do his duty." There was a thrill in every heart, and every man did do his duty nobly.

Next week the "results" of the Christmas offering for the general indebtedness of the church will begin to come in, and these will speak volumes as to whether all have done their duty. But ere the day has come,

and on its very eve, please suffer this one more exhortation: "Make the Christmas offering for the clearing of the old church debt liberal." How much, indeed, it would mean, if Dr. Morrison could come out in the *HERALD OF HOLINESS* in one of the January issues and say: "*Do you know* that our people gave the \$78,000 we asked of them and that the debt is *paid*?" Now if we all do our best, he will be able to say that. And if we all believed that all the others would do it, we doubtless would do our share and the task would be completed. This is a time for faith in our brethren. Let us sincerely believe that the others will do their share, and that it only wants our share to make the offering *full*. Then let's cast our offerings into the treasury of the Lord and receive the blessing to which we as individuals and as churches and as a whole denomination are entitled.

The next word on this subject will be to *announce the results*. And what shall this announcement show?

THE COMPANIONATE MARRIAGE FARCE

FOR some months now Judge Lindsey of Denver, Colorado, has been lecturing about the country, having a great deal to say about the prevalence of immortality among America's youth, bewailing the increase in divorce and, among other things, suggesting "Companionate Marriage" as a remedy for immorality and also for divorce. In simple words, the companionate marriage is a trial marriage, and Judge Lindsey's idea seems to be that if men and women could enter into marriage as a temporary arrangement they would do this instead of indulging in promiscuous immorality. And again, if the law permitted marriage on a time basis, providing that it could be made permanent or allowed to end at a given time, divorces would not be so common.

Now when it comes right down to the facing of the issue, it may be that something of the expected results prognosticated by Judge Lindsey would follow. The only trouble is that the remedy is worse than the disease it proposes to cure. The companionate, trial or temporary marriage is not and cannot be made marriage at all. So all parties to it would be immoral all the time. And as to this plan's remedying the divorce evil, it could not do that, except as anarchy remedies the evils of government, and as abandonment to sin makes one "free from righteousness." This companionate marriage proposition is in line with the general tendency of the times to call wrong right and to do away with sin and crime by legalizing them.

No, if we have sin and crime it is better to brand them what they are and to keep them illegal and to seek to suppress them by every possible means. They may still exist, but they cannot completely demoralize us while we yet protest against them. If we must have immorality, let it ever be branded as immorality; if we must have divorce, let it still be the badge of failure and of shame.

Of course the laws of none of the states provide

for companionate marriages, and all these which are called such are not so, but are real marriages which will last until one of the parties thereto dies, unless dissolved by divorce. A few doty fellows like Judge Lindsey may find notoriety (though their popularity will scarcely be acclaimed) by lecturing on such themes, but it is scarcely conceivable that any considerable number of the citizens of the land will become sufficiently agitated to even tolerate the suggestion that our laws be so changed as to permit the tearing away of the very foundation of civilization by going back to barbarism in the regulation of the home. And certainly no one but an atheist would consent to give his daughter in such a farce marriage.

But the whole idea of removing the culpability of sin and crime by simply legalizing them is false. Defenders of liquor raise the hue and cry that we have made liars and perjurers out of a large percentage of our citizens by means of our prohibition laws. But they are too early with this cry. They should have waited until all of us who can remember "the good old days of the open saloon" were dead. As it is, they are talking to a few million of Americans who know that liquor dealers and liquor drinkers never have had the reputation of being careful about the truth and about minding the law, when it had to do with their business as dealers and drinkers. The only way to fix it so that liquor dealers and liquor drinkers will not break the law is to do away with the law—all law regarding liquor and drunkenness. And this same principle applies to sinners and criminals in general. And yet it is better to have the laws and contend with the offenders than to go as a nation into anarchy and base communism.

Perhaps the editor of the Portland Telegram is correct in his contention that we are just now over impressed with that phrase "the right to be happy." But the fact is happiness cannot be found by being sought directly. This is a broad and general saying, applicable to every phase of life. But applying it to marriage: when people marry with the idea that their own mere happiness is the end to be sought they are quite likely to be disappointed. If they marry on the basis of pure love, with the full purpose to take their places as home builders, as the parents of children, as citizens of the nation, as members of the Church, as sharers of burdens and as proper servants of mankind, they will incidentally find the purest and most lasting happiness that can come to mortals in this world. Marriage, today, is just as successful as any other institution in which humanity shares a large place. This is a molly-coddle generation, composed of men and women who are enervated by self-indulgence and weakened by the want of responsibility, and the majority of them fail in every field. In business they become dishonest and turn to chicanery, crookedness, and banditry. In politics they become corrupt, in education they drift toward veneer, in society they set

reputation in the place character should occupy. So what wonder that they break down in marriage and in the home?

It is proper that men and women should be happy, and they are worth a great deal more to the world if they are happy. But to make happiness the goal is to miss it altogether. Liberty becomes bondage when it becomes license, and happiness becomes discontent when it becomes life's highest good.

The disease of mankind is too deep to be reached by a mere liberalizing of law. There must be a magnifying of grace. More knowledge, even though that knowledge is gathered from experience, will not save us as individuals and as nations. The only hope there is is in Christ. And the only way this hope can be realized is by our coming into the most vital relationship with Christ. We must be made good as well as wise. Education, legislation, reformation and every human remedy to be effective must have old-time, Bible salvation for its foundation and for its inspiration. The only hope for the individual is genuine, transforming salvation through Christ, and the only hope of the nation is in a wide-reaching revival of the Pentecostal, New Testament type.

EDITORIAL COMMENTS

Dr. N. B. Shade of Florida says, "The man who was healed of blindness preached a great sermon. Read it in John 9:31. He said, 'Now we know God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.' We must worship God and do His will, if we expect to get our prayers through."

The Free Methodist brought to us today the following on "The Slandrous Story," from "Five Thousand Modern Illustrations":

A farmer's wife had spread a slanderous story about her pastor through the village and soon the whole countryside had heard it. After half a year the woman became sick and then confessed that the story was untrue and after her recovery came to the parsonage to ask for pardon. The old pastor said: "Of course, I will gladly pardon you, if you will comply with a wish of mine." "Gladly," replied the woman. "Go home, kill a coal black hen, pluck the feathers and put them into a basket and bring them here." In half an hour she was back. "Now," said the pastor, "go through the village and at each street corner scatter a few of these feathers, the remaining ones take to the top of the bell tower and scatter to the winds, then return." She did so. "Now go through the village and gather the feathers again, but so that not one is missing." The woman looked at the pastor with astonishment in her face and said, "Why, that is impossible! The wind has scattered them over the fields and everywhere!" "And so," said he, "while I forgive you gladly, do not forget that you can never undo the damage your untrue words have done!"

Eradication and suppression are both taught in the Bible. The former is God's method of dealing with sin and the latter His method of dealing with frailty. We are to be made "free from sin," but we are to keep our bodies under, and bring "into captivity every thought to the obedience of Christ."

CHRISTIAN CIRCLES ABOUT JESUS

By Rev. G. M. Hammond

Text: *Draw nigh to God and he will draw nigh to you* (James 4:8).

WHEN any important personage comes to the stage of action, and people, by the nature of circumstances, are forced to have to do with him, think about him, and take a stand with or against or with respect to him, they naturally form about him in circles. Wilson and Lincoln are good examples. There were the amazed circles, the outraged circles, the friendly circles, the enemy circles, the helping circles, the hindering circles, the outer circles and the inner circles. America grouped itself about these men in circles. So were the circles about Jesus.

The greater the character, the more the circles, and the closer the lines are drawn. There were and always have been more circles about Jesus than about any other character in history. And such tense circles they are and have been! Every one knows Jesus was not received by all men alike. He is one thing to one group and quite another to another group.

There was a small stir finally in Palestine over Jesus. There were no printing presses, daily papers, telephones or radios, but in time the news spread from mouth to mouth until the vast majority of the people of that country knew that Jesus was the issue of the day. The citizens of His country voluntarily or involuntarily formed themselves into circles with regard to Jesus.

First was the stupid circle. Stupid is the best word I can find for this circle. Away out on the edge you will ever find this circle. The biggest thing the country had ever had was now going on—never so much talk and excitement, never so much revolutionary teaching, never such miracles—yet there was a circle that went right on day after day with their ordinary life and tasks. Their Mondays through the Sundays were just what they had been all their lives. They drove their heavily laden donkeys to town with their produce, passed right by the large crowds listening to and discussing Jesus, and never stopped or made even a casual inquiry. They made their exchange, ate their meals, took their nap, got up, passed the crowd again,

went back to the same old routine, absolutely too stupid to know that life is more than existence. So stupid that they never lifted their eyes in wonder. So Jesus came and taught, wrought and died, arose and ascended, and started His kingdom; and this circle never missed a half day from their work; never made the slightest change in their stupid program on account of Him. How many hundred such are in our city, state and nation today! And not all are ignorant, either, as far as the ways of this world are concerned. They are found with varying degrees of intelligence in every class and calling in life.

Then there was and is the indifferent circle. We cannot say that they are just stupid. They think it is smart to be "too busy." They say, "We are men of affairs. We have had reforms before. Business is business. Money is money. Time is time. Yes, I saw Him, I heard Him, I thank you for the invitation, but if I am going to get what I want in this world I must keep on the job." So they deliberately let life's biggest issue pass. While violence and great sins today are damning ten, indifference is damning its thousands.

Then comes the blind circle. They are not stupid, neither knowingly indifferent. They have good natural eyes. Multitudes of this crowd went out to hear Jesus, but they were blind and could not and would not see. They heard Him, knew He was somebody and that He spake and did wonders, but their spiritual eyes were

blinded by the love of sin. They lived in darkness and loved darkness rather than light, because their deeds were evil, and they refused to be exposed to the light. They were blinded by prejudice, jealousy, pride, tradition, selfishness, and many other things. From this large, blind circle the small enemy circle drew most of its sympathizers and mob members when leaders sought to stir up strife against Jesus, and when they finally succeeded in having Him crucified. It was the blind leading the blind. Are you in that pitiful, stubborn, willful, sinful blind circle today?

And now we have reached the enemy circle: Pharisees, Sadducees, scribes, Herodians, chief sinners, lawless, the dupes of Satan, all lovers of darkness and all

A Place To Serve

By MARY W. DRAKE
Dedicated to Miss Lue Miller

*A place to serve the fallen ones
God's given me today,
To give Christ's balm to broken hearts,
To teach God's righteous way.*

*A song of praise for heaviness,
To comfort those who mourn,
The prison doors to open wide,
For those who've shackles worn.*

*I sometimes think these burdens press
Too hard for me to bear,
But He who wore the crown of thorns,
My thorns will help me wear.*

*And at this glorious Christmas tide,
While Christ is still my stay,
Will you from joys and cares take time
To think of us and pray.*

followers of false gods and falsehoods. This is a large circle formed against Jesus today.

And here is the wonder circle: not so bad, but pitiful. They have seen and heard Jesus. They were amazed; never missed a chance to see a miracle or hear a discourse by Him, or about Him, and freely said, "He is the biggest and best thing ever yet, I declare it is amazing." But they were not wise enough or brave enough to press on to know Him and follow Him. They came, they saw, they heard and went away to wonder. But they had goods, the new life would entail much effort and sacrifice, it would upset traditions, and dangers were involved. They wondered, did nothing, and died. What a circle of wonders about Jesus today! You might as well be in the blind or stupid circle as to ever be a wide-eyed wonderer, ever standing on the outside and never pressing into the center.

And now come the circles that followed Jesus. First was the insincere circle. Some wished Him well, not because they fully believed on Him, but because they had axes to grind. They hated the Pharisees, Sadducees, Herod, or Caesar, and saw in Jesus a chance to get at their old enemy. Some followed for the loaves and fishes. We ever have that "something for nothing" circle which forms with almost any circle that gets the biggest crowd or the most popularity for the time. Some follow as long as the excitement is pleasant and there is no real danger; but when the wedding, the picnic, or the church supper is over, the music stops, work begins and dangers are to be faced, this circle vanishes as if into thin air. How Jesus must have despised such followers! "I say unto you, I never knew you." This circle does not seem to be diminishing any today. Every church, denomination and cause has this circle about it, but when the heroes press on to the cross, they will find that this circle has long since vanished.

Then there is the sincere, secret circle. But the deeper their sincerity became the less secretive they were. Jesus was thankful for the non-courageous who really believed, but He never counted on them until they came out into the open. There is no need of any one's being a secret disciple today. The less the danger, the greater the sin in seeking to remain a secret follower. Come out in the open and serve your Lord. "Whosoever shall deny me before men, him will I also deny before My Father which is in heaven."

Now, learn a great lesson: The closer to Jesus the circles get, the smaller. Take the circle of open believers: at the close of His earthly ministry the largest crowd of believers ever assembled was five hundred. I think more accepted John's baptism, but I am doubtful of their final attitude toward Jesus until after Pentecost. If they were real believers near the time of His crucifixion, they were more or less secret believers. This circle is represented today by the really bold believers who love the Lord and His church and

are chief among its supporters—five hundred brave and zealous persons out of every thousand or so. But when Jesus sent them out, two by two, to all the places He would come later, He selected just seventy, thirty-five pairs. How does this correspond with today? If Jesus were here today and going to pick out of two thousand those who would under all conditions be loyal, brave, zealous, self-sacrificing, ready to serve and lead, real knights of the cross, Christians who have love for Him enough to study the Bible, pray, prepare for service—would the proportion be any greater than seventy to five hundred?

And here is the world-forsaking, fully consecrated crowd. The world is behind their back, property is not considered their own, pleasure must not interfere, no love for sin, no compromise, no selfishness, unbounded, perfect trust, compassion, willingness to suffer, boldness in testimony and teaching, ready, willing, constant service. There is much conversation in which they listen more than they talk. There is ardent desire to know His will and to keep His commandments. This crowd had just eleven, and it was enlarged rather slowly and with great care after Pentecost.

And now comes the inner circle of the consecrated: Peter, James and John. Are you following? This is holy ground. There were just three in all the world about Jesus who formed an inner circle; so surrendered, so zealous, so sin hating, so desirous of being like Him and with Him in all His deeds and sufferings. Today this inner circle is open to you, if you have it in your heart to leave self and sin and wholly follow Jesus.

And finally there is the John and Jesus circle; just you and Jesus; that disciple whom Jesus loved; that disciple who reclined on His bosom at supper; that circle where there is nothing between. "Jesus, I love Thee. If it will do any good, I will die with Thee." But Jesus gave him a greater task—to live, teach, preach, work, suffer great hardships and persecutions and take care of His mother as if she were his own mother. How well he lived and did it all!

The country and its churches are divided into these circles today. What circle are you in, friend? The worst people are in the circles the greatest distance from Jesus; the best people in the ones nearest. Oh, could I help you to really see that Christ is now a reality, a person, a power; that He is approachable and the inner circle is attainable! Oh, find some way to get through to crowds and get into the inner circle!

KANSAS CITY, MO.

Church members and church leaders are quite generally "anxious and troubled about many things," but they often overlook the prime qualification for evangelizing the world, and that is the baptism with the Holy Ghost and fire upon the Church. This was the qualification which Jesus emphasized.

JESUS CHRIST, THE SAVIOR OF MEN

By Rev. H. D. Brown

THE Christian religion is received by all followers of Jesus Christ as the only plan of salvation which is acceptable to God and will stand the test of the judgment day. This system of religion has in it a central figure—Jesus Christ the Savior—around whom all plans revolve and in whom all our hopes center; and this is according to His own word. He says, "I am the resurrection and the life." "I am the way, the truth and the life." "Come unto me . . . and I will give you rest." "Him that cometh unto me I will in no wise cast out." He is called the "Last Adam," who was "made a quickening spirit;" "The Alpha and Omega," and "author and finisher of our faith." He is called the "blessed and only Potentate;" the "chief corner stone;" "the bright and morning star;" "the everlasting Father," and "the only begotten Son" of God.

Since Jesus Christ is the great central figure of Christianity, it becomes an important question what place we give Him in our thought and teaching; what position He holds in our lives and how He influences our conduct. There is a class of teachers who lay great stress upon His example. When they present Jesus Christ to an audience they present Him as a great, good man; an example to be followed. It is true that He was an example of a beautiful character—a meek and quiet spirit—of obedience unto death, even the death of the cross. We are told that He set us an example, and we are admonished to follow in His footsteps. His spirit of love, humility and obedience is beautiful, and may well serve as an example in every walk and department of life. But in considering this let us remember that the object of His coming into the world was, first, that He might redeem the race from the curse of the law; that He came not simply as an example, but as the Redeemer from sin. The law of God had been violated and the penalty was death. The majesty of the law must be upheld, the dignity of the divine government must be maintained. The divine Being could not and would not pardon sin until the penalty had been paid. A ransom must be provided and this ransom must be

a sinless one. Jesus Christ, the Savior of man, came as that sinless ransom to die as a redeemer and thus make it possible for God to be merciful to the sinner. This was the great primary object of His advent into this world. The prophecies are luminous with the light of the coming Redeemer and Savior. Many times His death is spoken of as the great sacrifice for sin. All through the Bible, in both the Old and New Testaments, the atoning sacrifice of Jesus Christ is held up as the means of our redemption. The long line of sacrifices under the old Jewish law all typified the one great sacrifice which Jesus Christ would finally make for the redemption of a lost race. The Bible is full of this. His shed blood runs like a crimson thread through the entire Book. It is true that the life of

Jesus is an example, but the death of Jesus is the sacrificial atonement by which and through which we come to God.

Here let us consider the exemplary life and atoning death of Jesus as set forth in the Bible: There are about twenty-five passages of scripture in the New Testament which refer to the example of Jesus and we are exhorted to walk in His footsteps. But it is safe to say that there are hundreds of passages in the Old and New Testaments which refer to Jesus Christ as our Redeemer, our Savior, the Atoning One, our Lord, our Priest and King. He was in the beginning with God and by Him all things were made. He suffered and finally died on the cross to redeem a world from sin, and through His name alone we may be

saved. Surely the redemption of man was the great object of His coming. We must have the benefit of His atonement before we can follow His example. His atonement is the foundation of all our hope, for by it we enter the fold.

It makes a vital difference how we regard Jesus Christ. Do we look upon Him as man, a good man, a great teacher of great influence, a fine example of right living—but only a man? Or do we look upon Him as the Lamb slain from the foundation of the world, the promised Messiah, the Prince of Peace, the Redeemer of the world, the God-man Who came and

He With Gladness Men of Old



*"As with gladness men of old
Did the guiding star behold,
As with joy they hailed its
light,
Leading onward, beaming
bright,
So, most gracious Lord may
we,*

Evermore be led to Thee.

*"As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."*

*"Holy Jesus, every day,
Keep us in the narrow way,
And when earthly things are past
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide."*

lived among men as the outpost of the divine character to give to the world a conception of God—who illustrated holiness among men, who taught the right way of God and finally died on the cross to redeem the world from the curse of the law?

It seems that those who talk most about the example of Jesus Christ say very little about His atonement. In the Literary Digest of Nov. 5, 1927, Dr. Harry Emerson Fosdick is quoted as saying: "The Christian Social Movement, whose slogan is 'Back to Jesus,' has brought home to us the towering fact that the religion of Jesus was not primarily something to be believed, but something to be done." It appears quite clear that those who are talking about getting back to Jesus and following His example are talking about, the *man*, not about Jesus Christ who was the God-man. The slogan

"Back to Jesus" may attract the attention of devout people, especially the young, and call their thought from the divine Savior to the ethics of some man-made system. Those who deny the deity of our Christ are not safe teachers in regard to the example of Jesus. They are usually talking of the *man*, while we are speaking of the Christ who was both God and man, the divine Savior and the Atoning One.

Jesus Christ is the great central figure in Christianity, in our redemption, in our personal experience and in our final triumph and victory.

*"Jesus, the Name high over all,
In hell, or earth, or sky.
Angels and men before it fall,
And devils fear and fly."*

SEATTLE, WASH.

DIVINE HEALING IN THE ARBITRARY AND SOVEREIGN WILL OF GOD

By Rev. E. E. Wordsworth

(Article 2)

Dividing to every man severally as he will (1 Cor. 12:11).

As it hath pleased Him (1 Cor. 12:18).

And the prayer of faith shall save the sick (Jas. 5:15).

IN the preceding article we sought to satisfactorily answer two questions: namely, "Is healing in the atonement?" and, "Is it always the will of God to heal?" Let us briefly refer again to the last question mentioned. In James 5:14 we read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Note our instructions:

1. In case of illness the elders of the church must be called. It does not say we should anoint promiscuously and without the consent of the sick one, but rather the sick one is asked to call in the elders.

2. "And let them pray over him." Why is this instruction given? Dr. C. J. Fowler, of saintly memory, in his book on "Thoughts on Prayer," suggests an answer. He says in substance that if a call is extended for him to come for an evangelistic campaign, he may, and in all probability will, answer by saying, "I will pray over this matter." By this he means he wants "to determine the will of God." So here James says, "Let them pray over him." Does he not mean to determine the will of God? It would seem so.

Again let us note our first passage of scripture mentioned with the caption of our article, "Dividing to every man severally as he will." Paul is referring to all the gifts here as the context will reveal, and among those gifts is the gift of healing. A parallel passage is, "As it hath pleased him." He now refers to the body and plainly informs us that it was the divine prerogative to place the members of the body "as it hath pleased him." It is not the prerogative of the

creature to determine the locating of the members of the physical man, but rather it was, and is, wholly in the arbitrary and sovereign will of God. The Infinite and the Absolute and the Omniscient must determine this, and He alone. The creature cannot dictate to the Creator, the clay cannot assume the prerogatives of the potter. It is ours to be plastic and passive in the hands of the Master Potter and let Him mold, fashion, design and decorate us to suit His wise purpose. He knows best the kind of vessels we should be.

A very devout sister was afflicted with cancer, and having been taught to believe it was her privilege in answer to prayer and anointing by the elders to be healed, and having read much to stimulate her faith for healing, and being well indoctrinated because of the teaching she had imbibed, called, and that repeatedly, for the prayers of the elders. She refused medical aid and the physician's advice until this terrible disease laid its poisonous hold upon the vital organs of the body. Three ministers visited her bedside. Prayer was offered and one minister anointed with oil. This visiting minister demanded and claimed her healing while the two other preachers, even though very desirous to claim by faith her healing, and having sought earnestly to offer the prayer of faith, left the sick chamber with a consciousness that the prayer of faith had not yet been offered. In a very short while she passed on to see Jesus and is now with the blood-washed and the redeemed. It evidently was not the will of God to heal His afflicted child, and the prayer of faith was not offered else she would have been restored. Let us then remember that before the anointing comes, "Let them pray over him."

3. Does God use means in healing? Three classes answer this question. One class looks to God and ignores all means. Another uses means and forgets to pray. A third class prays and uses means for re-

covery from illness. There are three forms of healing and we would classify them as follows: Supernatural, Natural, Remedial. By supernatural we mean that form of healing that is the result of the direct intervention and touch of the Almighty without any material, natural or remedial aid. It is the direct work and operation of God. By natural we mean that health is restored by a change of climate, rest, recreation, diet, change of scenery, sleep and a cessation of the violation of natural laws. By remedial we mean that remedies, either medical or surgical, are employed in the restoration to health.

We believe that all healing is divine, whether supernatural, natural or remedial. No renowned physician or surgeon will claim that remedies or medicines heal. It is well known to physicians that 80% of all diseases are cured by the ordinary processes of nature, if given time. The physician and surgeon can assist nature, and this they claim to do, and their advice and aid are not to be dispensed with altogether. We need them. God may work through the supernatural, natural or remedial processes and in this way the Creator of life can restore and renew the body when it has become impaired. It is not for me, the patient, but for God, the Physician, to decide which means shall be used. To confine God to the supernatural would rule Him out of the natural. But God will not have it so. A lump of figs was used with the prophet and the Master anointed the blind man with clay and God may still be pleased to use means.

We wish to say here that the child of God, when in ill health, should not fail to first call in the elders. Too many of God's children are entirely neglecting this injunction. We are required, beloved, to "call in the elders." To neglect this requirement may mean the unnecessary prolonging of illness. "The effectual, fervent prayer of a righteous man availeth much."

4. Does God heal in answer to the prayer of faith? We answer in the affirmative. Praise God, He surely does. A Christian brother, a member of my church in a recent pastorate, told me of his affliction, and requested me to pray and anoint him for healing. To this I gladly responded. With two or three other Christians, I went to his residence. After a few moments of spiritual conversation and the reading of the sacred Scriptures, we knelt to pray. We shall never forget how that instantly the prayer of faith was in our hearts and the copious tears unbidden flowed from the eyes, and the sweet, pervading presence of God, like the fragrance from an aromatic flower, filled the room. The surgeon had told this friend of ours about the malignant growth in his neck and informed him that an operation was indispensable, and to delay was dangerous. But that afternoon the divine Surgeon instantly healed the man, and he is well today. Prayer that day quickly turned to praise, and I confidently told the brother that God had healed him, and we all joined in the shouting together. It was real and di-

vine. To God be all the glory! The prayer of faith brings healing.

Afflicted child of God, let me urge you to examine your heart before God and seek to know the Master's will. Call for the man of God to pray with and for you. Seek earnestly to offer the prayer of faith, and rest your case in the arms of infinite love.

MINNEAPOLIS, MINN.

Make a present to the Church on Christmas of its last Debt.

FAITH IS THE VICTORY THAT OVERCOMETH THE WORLD

By PROF. C. A. MCCONNELL

Perhaps the Big Bertha of the evil one in his warfare against the saints of God is temptation to discouragement. In the cleansed soul there is small probability of defeat through the gross temptations, and when it comes to the hand to hand conflict of the direct attack of the forces of evil, the Christian, as a rule, has learned to summon to his side in the instant, the "ten legions of angels" if need be. But the bomb of discouragement shot from the hidden, long-range gun of Satan, seems to fall without warning from a clear sky. If the enemy can throw the soul of the Christian into confusion, so that the armored front is turned about, the shrapnel of fear and doubt and hopelessness may find entrance into the fleeing body. To change the figure and thought, it is not alone the spectacular charge across No Man's Land that wins the war. Not alone the proud wearer of the croix de guerre is the true soldier. The gore-soaked watcher in the shell pit, the soil-covered mender of roads, the black-faced mule driver—the never-known and seldom-lauded faithful common private—he is the one upon whom the General depends. Not by power, not by might, but by my Spirit, saith the Lord, are God's battles won. Great actions may arrest attention, but no worthy deed has desire for the spectacular as a motive. Not the ability of Jesus to cast Himself unscathed from the pinnacle of the temple, but His self-effacements for the sake of lost man proved His deity. The highest mark of courage is that which strengthens us for the faithful, cheerful acceptance of those duties of which no one may ever know. No! Israel is not all decayed; God is not left without faithful witnesses. In the day of revelation, multitudes of faithful lives now hidden in the valleys of the commonplace will come forth to shine in Christ's own glory.

BETHANY-PENIEL COLLEGE

There is no better evidence of personal Christianity than the possession of the missionary spirit, the desire to see others saved and zeal to be an instrument for bringing them in. Indifference toward the salvation of others is indicative of personal deadness within.

Bethlehem Where Jesus Was Born

By Rev. Fred M. Weatherford



Once more the Christmas season bursts forth with its festive spirit to make glad its thousands and to do honor to Him who Himself became the first Christmas gift, and dwelt among men.

It is wonderfully exhilarating, as well as awe striking, to cast one's eyes upon these beautiful rolling shepherd hills. They seem to meet one's gaze in an effort to retell the story whose landmark they bear. For they stand here today, after nineteen centuries and a quarter, a living monument to the angel's voice that fell upon the shepherds' ears. It was here that the chariot of God alighted, carrying heaven's commissioned embassy to introduce to the world its Savior. As I photographed this scene and turned the pages of so many centuries to find Luke's record of this incident, one could not refrain saying, "Thank God for a memorial that neither man nor time can efface."

The hills where the angel appeared to the shepherds, who were keeping watch over their flock, are immediately adjacent to Bethlehem, and can be viewed from its heights. The annunciation of the angel, introducing to the world its Savior, is only second to what the shepherds found when they went into Bethlehem. For here they found the babe had been born. Here the villagers today find the utmost delight in citing you to the place of His birth. Peculiarly enough the two names of this little town that bore the initial, distinct honor of being host to the world's greatest guest, have been preserved. The inhabitants still point you to a section in Bethlehem known as the "City of David."

The Church of the Nativity, long since erected over the place designated as the spot of Christ's birth, suffered slightly from the recent earthquake, which affected all of Palestine more or less. Portions of this very peculiar old church are assigned to various religious sects. It is quite wonderful to range around these scenes of sacred historic markings, but it is infinitely more wonderful to know the joy, of which the angel spake in heralding the Savior's birth, the experimental revelation of the only sin Emancipator.

Bethlehem, the scene of the first joyous Christmas dawn, is but six miles south of Jerusalem. It has a

population today upward of seven thousand. But the antiquity of its appearance has largely been preserved. On visiting it one could not well describe it in terms other than those common to an oriental village. Interest in Bethlehem is intensified when we recall that it was the birthplace of David and the home of Boaz, Naomi and Ruth. It is the mecca of the orient at Christmas time.

As at the time of Christ's birth, the shepherds are seen today with their flocks on these Judean hills, with staff in hand and dressed in the same manner as pictured in the first century A. D. The stone sheepfolds are to be seen here and there over the rolling hills. Following the annunciation of the angel's "Peace and good will" acclaim, of so many centuries standing, the salutation of the native here today, is often, "Peace be to you." May the blessings of the angelic chorus be the gift of glad tidings to all men this Christmas season.



BETHLEHEM—THE CITY OF DAVID

(Rev. Fred M. Weatherford is pastor of our First church, Oakland, California, and in company with Evangelist G. F. Owen he left early in October for several months of travel and study in the Holy Land. In a personal letter Brother Weatherford says he does not regret the expenditure of time and money required by his trip to the land where Jesus spent His earthly years. He says it is worth a great deal

both intellectually and spiritually to him to make a first-hand study of the geography of that wonderful country. The above article was written in Jerusalem, and the picture of Bethlehem was taken by Brother Weatherford on November 18. We trust that this article and picture so lately come from the land we all love because Jesus lived there, will help us to heed, in a spiritual sense, the words which the shepherds used among themselves at the close of the singing of the first Christmas carol: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."—EDITOR.)

JERUSALEM, PALESTINE

A Christmas Offering to Free the Church of Debilitating Debt

CHRISTMAS!" 'Tis a day of giving gifts. But rarely do we give a gift to ourselves! What man buys himself a Christmas present? We buy them for those we love, and in whom we are interested.

Next to Jesus Christ himself do we not love the Church? Indeed, He declares, that the Church is "His body." Personally, He is in heaven, but the Church is here on earth. It will be feet for the Master, and run His errands. It will be hands, and labor for Him. It will be a mind, and think for Him. When you give a Christmas Offering to the Church, you really give one to Him. Your General Superintendents are urging you to make a present to the Church of the Nazarene which you love, of enough to lift it out of a sad, hindering harmful debt, on Christmas Day.

The Distressing Need of Such Help

We owe the debt. It is in the annuity or trust funds. It has been incurred by unfortunate business ventures, loans that later proved valueless, and interest on annuities unearned by the annuity properties. It is doubling up with accumulating interest at an alarming rate. If it is left unpaid, the church's entire financial fabric is threatened, or a later call must be made for twice what we are calling for now. *It MUST be paid sometime.* Why wait, and pay a larger sum, when we can pay today, and clear up the situation with a smaller sum? *Just now, at this Christmas season, there is nothing more important than the payment of this debt.*

The Church's Honor is at Stake

The Church has its honor involved in this. We owe the money. Shall we lose the honor of the church for not more than an average of a dollar apiece around? What local church would not more gladly pay its amount, than to allow financial dishonor to come to the denomination that you love?

The Salvation of Souls is at Stake

The church has poured interest into this old debt, until it has lost thousands of dollars. Still the debt is there. Now, there is a determined effort being made to pay it off, and rid ourselves forever of it. This will save many thousands of dollars a year in interest. This interest will support many missionaries, build numerous churches, and carry on many revivals. To pay this debt off this Christmas, means to add hundreds of souls to the lists of those won to God, by means of the money saved from interest for spiritual purposes. Not to pay, means those souls are lost.

Peace on Earth

Good Will to

Men



A Christmas Present to our Beloved Church

Let us give our own beloved church a Christmas present. Let us rise up, and with great appreciation of what the church means to us, lift it out of debt. Let us do it with praise and song, and joyous giving. The amount is not great when we all lift together. And this is to be a concerted action. As you bring your generous offering to Christ and the church on Christmas morning, remember that there are thousands of men, women and children throughout the great Nazarene movement who are doing likewise. And your offering is a pledge of your love to Jesus Christ, and a proof of your confidence in your brethren everywhere. The success of this undertaking will prove our devotion to the Master and our unity among ourselves. We are, indeed, "Compassioned about with so great cloud of witnesses" to whom this offering will speak more eloquently than volumes devoted to the preaching of devotion, unity and liberality. Could any thing mean more in the eyes of men whom we desire to reach with the messages of the gospel? Could we do a thing more pleasing to our Lord Jesus, the Great Head of the Church, at this Christmas time? Then with joy we can turn our attention away from debts and financial shortcomings and pour all of our consecrated means into a great advance movement for souls.

H. F. Reynolds

T. G. Williams

John W. Goodwin

General Superintendents

OUR NAZARENES OF THE EAST

By GENERAL SUPERINTENDENT J. W. GOODWIN

AFTER the meeting of the General Board it was my privilege to visit Nashville, Tenn., where Trevecca College is providentially located so near the very center of this great Southeast Educational Zone. It was a great joy to be associated with Dr. Henricks, President of Trevecca College, who has made such a heroic effort the past year to free Trevecca from her crushing debt. Brother Wise, the pastor of First church, has stood most loyally in this great effort and has meant much to Dr. Henricks and the board in this struggle to raise the needed money to meet Brother Benson's generous offer to give dollar for dollar to save this college from debt. Dr. Henricks, with the assistance of Brother Wise, will have accomplished one of the great undertakings of his life when this school is made free from debt. When the campaign closed October 2 there was need of something like \$6,000 more to complete the undertaking. Brother Benson kindly extended the time, and we are believing that before January 1 the needed \$6,000 will be given by the friends of the school. With this debt paid Trevecca should have a great place in the educational work of our church. We believe this will be true. The college has an ideal location. The campus is all that one could desire, sufficiently large, beautified with ornamental shade trees, carpeted with green most of the year, graced with brick college buildings. Located at the very gateway of one of the greatest growing cities in the Southeast, affording gracious opportunity for young people to work their way through school, this college will come to the front as one of the best of its kind. Hail the day when Trevecca is out of debt, *and then for a sufficient plan of endowment to KEEP it out of debt.*

I began, however, to write about our growing church of the East. I was called to West Somerville, Mass., to dedicate their new and beautiful brick church just completed. What a struggle this church has had through the former years! At times it seemed that their great debt would crush their life away, and it was hard indeed to succeed with this heavy burden ever resting upon their weary shoulders. Rev. T. W. DeLong, their present pastor, found a way to sell the encumbered property for business purposes at a good price. Taking advantage of this opportunity he secured the cash needed to put up a new church building. He secured a new location not far from the old one, and has built a beautiful brick church with Sunday school rooms which will accommodate a church membership of good size and a large Sunday school enrollment. We were with them in the dedicatory convention, lasting over two Sundays. It was a joy and pleasure to see so many of our old friends and so large a number of the preachers of the district who came to this great feast of dedication. The house was packed,

the singing was most excellent, and the glory rolled in tides. This beautiful church building was dedicated Sunday afternoon, Oct. 16, free from debt. It was a joy to be free from raising a large sum of money in the service, for the income from the sale of the old church supplied sufficient money to pay for the church building and also to provide a parsonage for the pastor. However this local church felt such gratitude for the good providences of God that they gladly took an offering to be applied on the general debt of the church in the "Emancipation Campaign" of the General Board. Several hundred dollars were thus raised to assist the district in meeting its allotment in cash before January first of this year.

This dedicatory convention gave me a good opportunity to feel the pulse of our people and more fully receive their spirit and faith. There is great enthusiasm among our people of the East, and they are pushing out into new fields in the organization of the work. We became fully convinced that this is the great opportunity for the Church of the Nazarene in the New England states. It must be confessed that our work has had somewhat of a struggle for advanced ground in the past years, as has been true of every other movement for spiritual life in the materialistic hotbed of scholastic modernism of Boston and the surrounding country. In our great cities which belch forth so much smoke to mix with the fog, there is a new word for this combination of smoke and fog, "smog." There seems to be a "spiritual smog" coming forth from the mouth of Modernism which has so beclouded the atmosphere as to dim the vision and deaden the faith of God's people in the aggressive warfare. But the sun of pentecostal glory is breaking through this awful condition of things somewhat, and a brighter day is dawning for our work in this great Eastern land. Amid it all the people called Nazarenes have been more closely united in faith, spirit and vision. At first our movement in the East seemed to show the effect of being born in the midst of this spirit of independency, and it has taken a few years to catch the step and for all to undertake to do the same thing in the same way at the same time. There is not a more loyal, sincere, devoted class of people to be found in all the world than we have in New England. And when they get blessed they are really blessed. And when they undertake anything for God you may find them right there working and toiling at the same job until it is accomplished.

The calls are now coming from all directions for our church in the cities and towns of these New England states. It is said that there are more than a thousand vacant church buildings in the State of Maine, and doubtless something like this is true in other states. Oh, for a hundred young men who will go to these neglected fields with a burden to live and die on the

field of battle for God and souls. Oh, for men of strength and ability who can preach, and will preach, with tears and heart throbs our glorious message of full salvation. Yes, all around there is the valley of dry bones, but some Ezekiel, with the fire and breath of the Almighty, can breathe upon these bones and they will live again as in the days of the greater revivals of the long ago. Our Eastern Nazarene College is the secret of this problem, for we shall soon have a large company of young men and women from this school filled with the fire of God to blaze their way through the hills of our native land, planting centers of fire everywhere.

The District Superintendent, Rev. H. V. Miller, is one of the great evangelists of our church. He is a great preacher, a great soul winner, and above all is filled with heroism to plant the work in all places. He is establishing new churches constantly, and we bespeak for him a very large place in this great movement. The outlook to me was never so good for our work as at present in this great Eastern land. The growth of membership was good last year, but the coming years bid fair to bring this Eastern District up to over 3,000. They have this in their favor that they have one of the best organized districts in our whole church, and have always been most devoted to the general interests of the church. Their giving last year was over \$20,000 for missions and general interests, with a membership of only 2,400. They are undertaking to do even more this year, and gladly took their share of the general debt. They all in New England are saying just now, "I will meet you in Columbus," and we may look for a great gathering of this noble band of loyal Nazarenes next June at the General Assembly. More about New England and Eastern Nazarene College in my next.

Make a present to the Church on Christmas of its last Debt.

DO YOU KNOW?

THAT the books of the General Treasurer close at midnight—twelve o'clock sharp—on December 31? That the General Treasurer's office has made a record "run" for most of this year, and if the amount that each church owed, was paid in before midnight of the close of this year, that we will have closed the best financial year that the church has seen in many years? And, do you know, that unless the churches do pay in by that time, the record is going to look almost as unhappy as it has in some previous years? Dear pastors, will you not make a determined effort to send any amount that your church is delinquent, on the General Budget, in before the year 1927 ends?

Do you know that many of the checks sent to the foreign field are due to arrive home with the close of the year? That when one does reach home it lessens

just that amount at the bank here at home, and lowers the Treasurer's checking surplus to that extent? Do you know that during the last day of December the bank estimates the credit and standing of our church by the amount that we have then on deposit over and above the cancelled checks the bank holds? If our surplus is gone, and we virtually have an over-draft, that is, a loan, then they "size us up" according to that, and that estimate stands for the coming year. If the churches will only pay in the amounts they are behind on the General budget, we can have a fine showing at the bank on the last day of December, and that will give us a good standing for 1928. Will you not make an extra effort, Brother pastor, to send in your amount? If you cannot send it all, send in some of it! *Every little helps.*

And while we are on this line of talk, let us say that there are thousands of dollars out on the Publishing House books, and while it is making the best showing that it has ever made in the way of volume of business, nevertheless all of its bills and accounts are rolling in the last of the month of December, and it has to settle them. When it can settle them for cash, it means a fine percentage saved. And every penny saved on the Publishing House is a penny saved to the good work of the church. Some of its promoters are looking down the years when it can turn its savings toward the support of the wornout preachers of our church. *It is not too much to say that if all the ministers and members of the Church of the Nazarene should send to their own Publishing House for all their printing, and buy from it, or through it, all their books and stationery needs, that the volume of business would be so great as almost to support every necessitous case of our retired preacher veterans!* Will not everyone who owes an account at the Publishing House pay it this month? A dollar paid in now on these accounts is worth considerably more than a dollar will be, if paid in several months from now.

We surely do appreciate, and sympathize with, the financial burdens of a pastorate. It seems sometimes that it is money, money, all the time. However, this is merely a part of the task that everyone in these modern days is compelled to look after. And the general interests of the church have to have it too. The amount that each individual church owes looks small, maybe, to that church. The pastor or the treasurer says, "Well our debt to the general interests is so small they will never miss ours in the shuffle." But dear heart, listen, the very thing that you are thinking, five hundred others are thinking. *And if you stop the small amounts from five hundred sources, the general interests are stranded!* It is these small amounts from everybody that keep the cause going.

Consequently, again we beg of you, dear fellow-worker, do something about the unpaid portion of the General Budget that is due from your local church. Do it before midnight, December 31. It will tremen-

dously help the General Treasurer to give the church a financial record that will gladden all hearts. It will very greatly help at the bank, for acquiring credit another year. It will cheer the hearts of all the faithful missionaries on the other side of the world, for they watch the rising and falling of the financial thermometer of the church at home with as much solicitude as "they that watch for the morning." It will not mean very much effort for each individual church to do this, but when you think that there are five hundred at least who are a trifle in arrears on the finances of the general interests, it spells success or failure for the general treasury. Let the measure of our love for the church prompt our faithfulness in giving to her need!

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

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

(The forty-eighth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Job 27—31.
2. For Personal Meditation, Micah and Nahum.
3. For the Evening Devotion, Neh. 7—13.

The hours of devotion should be times of spiritual uplift. Hear the words of the prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And again, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (61:3). God always has something better for His own. The ashes are the emblems of the burnt-out, wasted experiences of the past. Can the dead embers be made to glow again? Yes, God has something better than anything you have ever known or felt. You may exchange ashes for beauty. The word beauty in the original signifies an ornament, a headdress, something to make beautiful and attractive. This crown of glory, the diadem of the bride, may replace the shame and ashes of repentance. Then we need not be ashamed to meet the Bridegroom. The hours of devotion are hours of change, times of preparation for greater glories.

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

Day

God Makes Rich

Sunday. Rich in temporal needs, Phil. 4:19.

Monday. Rich in wisdom and knowledge, Rom. 9:33.

Tuesday. Rich in hidden treasures, Isa. 45:3.

Wednesday. Rich in good works, 1 Tim. 6:18.

Thursday. Rich in comfort, 2 Cor. 7:13.

Friday. Enriched in everything, 1 Cor. 1:5.

Saturday. For the same, 2 Cor. 9:11.

PART TWO. THE WEEK'S VISION OF OUR LORD

The Lion-Lamb Opens the Seven-sealed Book

Jesus the Slain Lamb. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes" (Rev. 5:6). There is little difficulty in interpreting the meaning of the Lamb. Jesus had been previously pointed out as the Lamb of God that taketh away the sin of the world. The word lamb here is not the common word for lamb, but may be rendered the little pet lamb. Jesus was the precious favorite of God's household who was given up. The word slain indicates slain for sacrifice. The lamb sacrificed on the Jewish altar was a type of this the true Lamb upon the cross. The thrice repeated seven of the verse reveals His perfection. "In the midst" indicates that He is the center of all creation and should be the center of all.

Jesus the Lion of Judah. Jesus was the Lamb and He becomes the Lion. He was slain before He becomes the King. "Behold the Lion of the tribe of Judah . . . hath prevailed to open the book, and to loose the seven seals thereof" (5:5). The first time that the thought occurs that Jesus was to come as the Lion of Judah is in Jacob's prophecy in Gen. 49:8-10. What a contrast in the two titles of Jesus the Lamb, the symbol of weakness, and the Lion, the symbol of strength. There is a great contrast in the appearance of the Christ of the first and second advent, yet the same Christ.

Jesus the Seal-breaking Lion-Lamb. The scene in the fifth chapter of Revelation is a very wonderful event. A seven-sealed book is in the right hand of the One upon the throne. And a strong angel cries with a loud voice, "Who is worthy to open the book?" John is much concerned because he knows of no one who is able to open it. To him weeping comes the message that the Lion of the tribe of Judah has prevailed to open the book. What does this all mean? What is the book?

We may look upon the Seven-sealed book as the title deed of the world. It was written within and without. It was no secret. Some of the most ancient written titles to property are in this form. From the ancient libraries of Babylon come books of clay tablets. While the clay was soft the terms of the contract were written with the stylus on the mud surface, and that no alteration be made upon it another piece of soft clay was wrapped about it as an envelope. Upon this seal the same terms were written. To verify the agreement all that was necessary was to break the seal and compare the two readings. The only one who could do this was the one who could meet the con-

ditions of the contract. The Jews in the land could sell their property outright only in exceptional cases. See Lev. 25:25-55. If it was necessary for a poor man to sell his land it could be sold only until the year of jubilee. And it should be redeemed by a kinsman. The case of Boaz redeeming the field for Ruth is an example of this. In Jer. 32:6-14 we see the story of a case of this kind. Jeremiah had the right of redeeming a field. He bought it. He subscribed the evidence of it and sealed it before the witnesses. Read it.

Notice the comparison. The world was the Lord's, He made man His steward and turned it over to him. Man sold out to the enemy, the prince of the power of the air (Eph. 2:2). And now the devil holds a mortgage upon the world. He holds it as his own. Only Jesus has a right to redeem the title of the world. It should come back into the possession of our Lord. The terms of possession are written within and without the book. The book contains the judgments for the earth before He possesses the world to rule it as his own. As He breaks the seven seals one after another He is doing that which is necessary for Him to do to possess the earth. It becomes necessary for the usurper to be driven off the land he has stolen. The world needs to be renovated and made fit for the rightful possessor. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; . . . And I beheld and I heard the voice of many angels round about the throne and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:8, 9, 11, 12).

THE LESSON ILLUSTRATION

The Ram's Horn gave this story: An old man was riding through a country district when he was accosted by a native who asked for a ride. The native asked him what his business was in those parts. He said, "I represent a large estate that has just been divided by the will of the testator and some of the heirs live around here, and I am looking for them. Their family name begins with 'S,' and they are a very large family." Immediately the man became interested. "Why," he said, "I know some of them, they are the Smiths are they not?" "No," said the man, as he looked him in the face, "their name is 'Sinner,' and I think you are one of them and I have come to bring you a fortune."

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

Wings—I watched the soaring eagle as the raging storm arose, when with its mighty wings it sailed out above the storm winds and rode safely in the sunlight of life. Wings—the brave aviator, the flying winds of fate, the fierce battle of the elements infuriated, whirling motor, and staunch wings, above the storm he arises to the peace and serenity of safety. Wings—the defeated soul, the raging elements of trials, the flying darts of the tempter, down, but not defeated, struggling but not casting off hope, ah, again I see the miracle of wings as they—"they shall mount up with wings as eagles"—sail higher through the storm ridden sector into that tranquility of rest that calmness of patience, the peace of divine love. Then ride out, soul, on the wings of His mercy, the mighty wings of His love. They will bear you above the tempest to the hallowedness of His presence.

"Under whose wings thou art come to trust," thus wrote the prophet of the mighty One of Israel's hope. Wings once more—yes strong wings. They are able to bear one up in spite of every down-weighting burden. They are strong to raise from the slough of despond to the heights of peace, from the muck of evil to the peaks of glory. They are tremendous in carrying power. Is thy burden too great? Cast it on the mighty wings of the Lord of our salvation. Wings—swift wings that sail with grace just in time. Never does thy soul fall but these swift wings reach in time to avoid the crash. Death never rides too rapidly, but these swift wings touch with hope and glory thy life before the stinging blight of our enemy death. No dart from the tempter out-races the coming of the shield of faith of these swift wings. Wings—covering wings—wings that overspread thee in the storm as do those of the mother bird cover the wee ones yonder in the nest from the storm winds. Under these wings is room for all cares and burdens—room for the lost sinner, and for the saintly pilgrim of life's highway. Wings—blessed tender wings. So tender are they that over the most chafing sore, aggravated by the roughness of circumstances, they never irritate or blister. Tender in protecting peace, tender in grace for the bleeding hearts that have lost hope in life. Wings—my soul, mount thou up then with the wings of faith. Come under the downy wings of the Father to rest. Ere long the battle will be over, but while it rages there is a hiding place under these wings of the Almighty. With David hide for the night, and tune thy lyre for celestial melodies. "Matthew in one place speaks of Christ as a hen gathering the chickens under her wings. In Deuteronomy God is represented as an eagle stirring up her nest. In a great many places in the Psalms David makes ornithological allusions; while here the wings of God are mentioned."

"Here is a long lane, overshadowed by fine trees, leading to a mansion. What is the use of the lane if there is no mansion at the end? There is no use of the Old Testament except as a grand avenue to lead up to the Gospel Dispensation. You may go to a concert early. Before the curtain is hoisted you hear the musicians tuning up the violins and getting ready all the instruments. After awhile the curtain is hoisted and the concert begins. All the statements, parables, orations, miracles of the Old Testament are merely preparatory, and when all is ready, in the time of Christ, the curtain hoists, and there pours forth the Oratorio of the Messiah—all nations joining in the Hallelujah chorus."—TALMAGE.

"When a bookcase standing in one place was removed there was the exact image left on the wall of the whole, and of its many portions. But in the midst of this picture was another, the precise outline of a map, which had hung on the wall before the bookcase was placed there. We had all forgotten

everything about the map until we saw its photograph on the wall. Thus, some day or another, we may remember a sin which has been covered up, when this lower universe is pulled away from the wall of infinity, where the wrongdoing stands self-recorded."—OLIVER WENDELL HOLMES.

One night in Edinburgh a person awoke, writes Dr. Guthrie, to find his house had been plundered. The alarm was raised, nor was it long ere officers of justice found a clue. The thief, wounding his hand as he escaped by the window, had left a red witness behind him. The watchman flashed his lantern upon the spot. Drop by drop the blood stained the pavement. They tracked it on and on and ever on, until their silent guide conducted them along an open passage and up a flight of stairs, stopping at the door of a house. They broke in, and there they found the bleeding hand, the booty and the pale criminal. "So unless they be forgiven, washed away in the blood of Jesus, shall your sins find you out," writes that eloquent preacher. Sin is its own detective. It trails with the surety of the wildest hounds of justice the very scent of death. There is no pathway that is hid from its seeing eye. No crag in the mountains of life is too high but it will trail there the offender. "Be sure your sins will find you out."

Talmage was an unsurpassable word painter. If the preacher would be eloquent he must learn to use such gripping scenes to stir the imagination and to arouse to action. Here is one of his paintings of the sinner: "In Germany there is a forest in which are found two crags about eighteen yards apart. Between the crags is a fearful chasm. This is called the 'deer leap' because once a hunter was on the track of a deer; it came to one of these crags; there was no escape for it from the pursuit of the hunter, and in utter despair it gathered itself up and in the death agony attempted to jump across. Of course it fell and was dashed on the rocks far beneath. Here is a path to heaven. It is plain, it is safe. Jesus marks it out for every man to walk in. But one says, 'I will take my own way.' He comes on until he confronts the chasm that divided his soul from heaven. In his last hour he resolves to leap, from the heights of earth to the heights of heaven. Stand back and give him full swing, for no soul ever did that successfully. Jump! He misses the mark and goes down depth below depth. Let this be known forever as 'the sinner's death leap.'"

God's great men, saints in distress of dungeon and in danger of the stake, missionaries on the far-flung battle line, dying men on whose souls the heavenly hued lights of the city celestial are reflected—lives all in the smile of the rose garden, as fragrant as the breath of flowers. Here also is the field of literature. One can march along the track of the centuries and live with the lofty minded Milton, the tender Lanier, the stately Tennyson. Their thoughts can move to love, or stir an army to battle march. Their rippling verses run as the sparkling brook that joyously trickles on its way to the sea.

The richest gem is the Bible. Such noble sentiments, such stirring oratory, such celestial music enwrap in graceful words, such matchless teachings of the Master! The keenest minds of a thousand generations can never exhaust this magnificent mine of thought, rare and glorious, of truths heavenly yet intensely applicable to the world. Roses everywhere shed their bewitching perfume throughout the world. Roses of lives, sweet-scented roses of literature, stately roses of knowledge, blushing roses of unheralded deeds, are ones to dwell with.

Dwell then, friend, with the roses. Live, pilgrim, here nearest the gardens of God's wonder and beauty. Fill your mind with the rarest gems gathered from every land and clime. Walk by the seas of India and from its sand-gilded shores gather pearls snowy white. Think on the beautiful, the ma-

jestic in God's handiwork. Saturate the soul with the pure. Permeate the life with the ennobling. Atmosphere your being where all tends toward the lovely. Thus may your thought radiate gladness, your deeds help lift the loads of the oppressed, your mind abide in the heavenlies.

Though you be but clay, the perfumery of the Master may be thine to shed on the ways of others. Though you be bound to the usual, chained to the routine, something of the fragrance from the "grand old Book" may radiate out into the desert of the ordinary. Though dark round about, still you may shine into the world's moral night with the reflected splendor of "the true Light." Your life can become as pure as the dews that filter through the heart of a rose, as golden as the dawn of heaven's unclouded day. Thus will the robes of heaven make saintly your life, and throughout the ages it will shine clear and bright as the last star that leaves the morning air. Dwell then with a rose!

Many rare thoughts of sweet grandeur are wrapped up in the drapery of poetry. No young person should think of starting out in life without a knowledge of these choice gems. Poems seem to be the distilled perfume of the garden of knowledge. One day while browsing through an old musty book I came across this choice poem. The beauty of it struck me, and though the months have passed into the years and slipped out into the great beyond, still the fragrance of the rose lingers.

*"A Persian fable says: One day
A wanderer found a piece of clay
So redolent of sweet perfume
Its odor scented all the room.
'What art thou?' was the quick demand.
'Art thou some gem from Samarkand?
Or spinkard rare in rich disguise?
Or other costly merchandise?
'Nay, I am but a piece of clay.'
'Then whence this wondrous sweetness, pray.'
'Friend, if the secret I disclose,
I have been dwelling with a rose.'"*

Dwelling with a rose! Through the ages many roses rare have grown in the garden of God's richness. They have painted the dawn of every age with their rosy tints. They are flaming poems, "as fragrant as a violet on a summer night." Rich jewels of prose, as bewitching as the breath of angels, abound everywhere. As sweet-smelling lilacs here and there noble lives of God's patriots shed a fragrance divine throughout the dead centuries. Some souls are noble born, and their golden deeds glisten; the trail of their lives is as shining as the star-sprinkled heavens. To dwell with them is a sacred privilege.

PITTSBURGH, PA.

A BUNCH OF CLOVER BLOSSOMS

By REV. C. E. CORNELL

Grit and self-determination pave the way for success.

The "Joy of the Lord" is more satisfactory than the joy of the world.

Hilarious giving is pleasing to the Lord.

The practice of self-denial stimulates faith.

There are not many graduates in "kneecology."

Punctuality is an admirable characteristic.

A revival "spasm" furnishes no permanent stimulation.

Not a few are afflicted with the disease of "talk-itis."

Kind words last forever.

A supercilious highbrow is an abomination.

Purity of life puts iron into character.

Secret prayer will overcome secret sins.

WORLD-WIDE NEWS, NOTES AND COMMENTS OF GENUINE INTEREST BRIEFLY TOLD

By REV. C. E. CORNELL

Canada is exceeded only by the United States in the number of telephones in proportion to population, Denmark and New Zealand ranking next.

God is my strength and power: and He maketh my way perfect.—2 Sam. 22:33.

Thou layest Thy hand on the fluttering heart

And sayest, "Be still!"

The silence and shadow are only a part

Of Thy sweet will;

Thy presence is with me, and where Thou art

I fear no ill.

—FRANCES RIDLEY HAVERGAL.

The inventor of a typewriter with 1,160 keys and 40 alphabets claims to have attained with it a speed of 283 words a minute without error.

A Hungarian inventor has developed an airplane that can rise without a running start, and descend vertically—in model form at least.

Scotland is taking great interest in the sesquicentennial of the designing of the American Flag, which was held in Philadelphia, June 14. It has been brought out there that Betsy Ross, the designer of the Stars and Stripes, was a Scotswoman, and many Scotswomen across the water will honor her memory this year.

A copy of the New Testament which is smaller than a two-cent postage stamp and is said to be the smallest book in the world, is owned by G. A. Wiltsher, of Hereford, England. The book which measures eleven-sixteenths of an inch by nine-sixteenths, was discovered in a curio shop on the Continent.

A young Auckland, New Zealand, resident, Mr. R. N. de Cassey, who is 18 years old, claims to have solved the secret of perpetual motion. Once started he says, his contrivance will not stop unless part of the mechanism breaks. It requires no fuel, and has no springs. The inventor has been promised assistance to make a working model.

The volume of air mail is growing quite steadily. During the month of April, immediately after the cut in letter rates to ten cents a half ounce, about 1,800,000 letters were carried by air. As the service expands and as it is patronized more liberally, postage rates no doubt will be lowered. Then the volume of air mail will gain immensely.

The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.—2 Sam. 22:47.

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive His strength and power to allay all blustering storms and tempests.—GEORGE FOX.

The Brazilian government has just granted to a Japanese company a concession of nearly 250,000,000 acres of land in three different zones for colonization purposes. The company will spend a large sum developing the region in which the concessions will be established.

Baroness de la Grange, who earned the title of "Mother" of the British army in France for her devotion to troops in Flanders after her home, the Chateau le la Motti, near Haze-

brouch, was recovered from the Germans, was recently an honored guest of the British Legion in Hull, England. She is aiding the campaign to erect a memorial at Oppy Wood, where the Hull brigade suffered 2,000 casualties on May 13, 1917.

Having rewritten from memory a 40,000 word novel that she penned when only 9 years old, Barbara Follett, now 12, is to have it published by a London firm. She first wrote the story, "The House Without Windows and Epersep's Life There," for the mere joy of it. The manuscript was burned in a fire at her home. The book is said to reveal not only an imaginative child's delight in being alive and in making things up, but also the peculiar aspect of adults in young eyes.

What is claimed to be the smallest airplane, a French invention, can be assembled in three minutes on the deck of a floating submarine that carries it.

Single men under 30 and married men under 25 must regularly attend the school for unemployed conducted by Salford guardians, in England, if they wish to draw the unemployment dole. Arithmetic, English, drawing and woodwork are among the subjects taught.

Equipped with endless treads, large modern motor busses are being used in travel across the Sahara desert. Even the natives are taking to the idea, and are giving up the camel for their short trips, although the traditional ship of the desert is used for long journeys.

Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.—Psalm 16:11.

To those who know themselves, the goods which God gives seem "very good," and God himself in them, because they know that they deserve them not. The evils which God allows and overrules seem also "very good," because they see in them His loving hand, put forth to heal them of what shuts out God from the soul.—E. B. PUSEY.

Astronomers at Mont Blanc in the Alps now have their food delivered by airplane, the pilots flying high above the observatory and dropping parachutes loaded with provisions, which are picked up as soon as they reach the earth. Supplies that were formerly hauled up the steep mountains to isolated tourists huts in the Alps are also distributed in this way.

By equipping auto busses with caterpillar treads for the rear wheels, postal authorities of Switzerland are able to give year-round service in the Alps. The busses carry both mail and passengers. The caterpillar treads consist of a belt that passes over the regular auto wheel and auxiliary wheels in the front and back of it.

God has a wondrous ideal for the old earth. He has never forgotten it amid all the tangle and confusion and strife down here. There's a glad day coming. It will be a new birthday for the earth, the day of birth into a new life. It comes with the coming of the King. Jesus' coming is not the end of the world, but the beginning of the better order. Lord Jesus, come quickly. The world needs to recognize and obey its King.—S. D. GORDON.

When baking potatoes, place in the oven and then cover them over with an inverted bread pan. They cook more quickly in this way, and if the oven is lighted expressly for the potatoes there is a worthwhile economy of gas.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

Mark's Gospel, which was written some twenty or twenty-five years later than Matthew's, is, I think, in many respects the most interesting of all the New Testament books to the young Bible student. That is because its writer was a young man who made a failure in his early efforts to serve Christ, but who afterward made a success of his ministry.

Who was Mark? Well, you will learn a great deal about him by reading a sketch of him in a good commentary or Bible dictionary. But if you really want to know Mark, you must read what the Bible has to say about him. These references are very brief, it is true, but then no book in the world says as much in so few words as the Bible does. If then we take these few statements and put them together we shall have a wonderfully clear and complete picture of "John, whose surname was Mark." I am so glad I ever took time to do this, for since then Mark, this young man of long ago, has become a real person to me, and a most interesting one.

Mark is mentioned nine times in the New Testament, and I hope you are going to open your Bibles with me and read every one of these passages with its setting. We find Mark first in the twelfth chapter of Acts. Now we have always read this very thrilling chapter with Peter in mind, for it tells us that after Herod had stretched forth his hand to vex certain of the church he put James, the brother of John, to death, and because he saw it pleased the Jews he proceeded to take Peter also and throw him into prison. But prayer was made without ceasing of the church to God for him that he might be delivered. In one home, where many had gathered together to pray, they must have continued far into the night, for Peter was sleeping soundly between two soldiers when the angel waked him, struck off his chains, led him out of the prison and turned him loose in the dark, empty streets of the city. And when he made his way to this particular home Rhoda, who went to answer his knock, was so overjoyed to see him that she forgot to unlock the gate, and left him standing outside while she ran back to tell the others that the answer to their prayers was there in person. Yes, this chapter has seemed to be almost wholly about Peter and his miraculous deliverance. But now I want you to read it again carefully with Mark, not Peter, in mind. And what do you learn? That his family lived in Jerusalem, where all of this took place; that his mother's name was Mary; that it was her home in which this prayermeeting was held; that she was a Christian woman; therefore that she was a friend of Peter's, and that he was no stranger under her roof, since in his hour of need he turned at once to her house. You see then that the chapter has given us a very vivid picture of

the kind of home in which Mark was reared and of the sort of people with whom he was thrown in it.

This leads us to another of the nine references about Mark, the one in Peter's First Epistle 5:13: "The church . . . saluteth you; and so doth Marcus my son." This is very interesting, for it seems to indicate that Mark was converted under the ministry of the Apostle himself, and was therefore his son in the gospel.

The twelfth chapter of Acts records one more fact about Mark, though we must read the eleventh chapter in order to understand it. The church in Antioch had sent a relief fund to needy Christians in Judea, Paul and Barnabas being the bearers of it. And as Barnabas was Mark's uncle, his mother's brother, it is probable that these two were entertained in Mary's home while in Jerusalem. But whether or not this was the case, it is very certain that Mark came into close touch with these two great soldiers of the cross. And we may be sure that his young heart was stirred as he heard them pray and preach and testify about Jesus their Lord. The last verse in chapter twelve tells us that when they had fulfilled their ministry in Jerusalem and started back to Antioch, they took Mark with them. Now we are ready to follow Mark into the thirteenth chapter where there are two more references to him. It is a sad chapter for Mark, though, for it is here that we learn of his failure. Some people have never forgiven Mark for this failure. The truth is that such people never get out of this chapter so far as Mark's history is concerned. But we are not going to be so un-Christian, and so unfair. We are going to follow Mark's career to the end and see how he turned out.

The thirteenth chapter is a very glorious one for Paul and Barnabas, however, and for the church at Antioch. For in it, after prayer and fasting, the two were sent out on that first missionary journey, which was to result in the founding of new churches and the salvation of many souls. Mark went with them, not as a sightseer; no, he was evidently to be a helper in the work. But after they reached Perga, in Pamphylia, he left them and returned to Jerusalem. Why? None of us know. Maybe Mark was homesick, and that is about the worst kind of sickness there is. It may be that he found the hardships of a missionary's life too great for him. Certainly the call to the mission field, the preparation to go, the farewell services, are very different from the life itself as many of our missionaries can testify.

Well, whatever the cause, Mark went home. It is a long time before we hear of him again, and then we find him once more in the fifteenth chapter of Acts. Paul proposed a second missionary journey to Barnabas, who was willing,

but he wanted to take Mark with them. But Paul, says the writer of Acts, "thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work."

Well, you can't blame Paul for that, can you? And lots of people are ready to answer, "No indeed, Paul had no use for a quitter and neither have I." So Paul and Barnabas parted company. Paul, choosing Silas, departed one way, while Barnabas took Mark and went another. Dear Barnabas, would that there were more of his kind. For he was one of those few older persons who love young people, who believe in them, who have hope for them in spite of their failures, who encourage them to try again, who hold out a helping hand, who will not let them go.

Who was in the right in this case, Paul or Barnabas? Why, Barnabas, of course, for Mark made good this time. How do we know? Paul himself acknowledges it. Let us turn now to Colossians 4:10, 11 for another reference to Mark. Paul was a prisoner in Rome, his first imprisonment there, and in this letter written from there to the church at Colosse he says, "Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and . . . Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me." Writing to Philemon Paul says: "These salute thee, Marcus, Aristarchus, Demas, Lucas my fellowlabourers."

And in that last pathetic letter to Timothy, written from Rome shortly before his martyrdom, in which he urges the young man to hasten to him, he adds: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."

Do you think Paul, in these references, was talking about a quitter? No, he was speaking of a fellowlaborer unto the kingdom of God, a man who had been a comfort to him, who was profitable in the ministry. He was writing about one who had stuck to him during his first imprisonment in a hard and dangerous place. He was sending for a man he could depend upon to stand by him until the end. Mark had made good!

(To be continued)

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

"If you pray until you weep, the thirsty plants of grace will grow in your heart."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of our first week, in the Southern California District, in the drive for the money to put our college out of debt, and we have had another week of victory. Our second week opened at Whittier with Brother Frank Stevens. This was Sunday morning, November 13, and that was no unlucky number for us, for we holiness people are not afraid of the number thirteen. We had one great service at Whittier, and went over the top, and then some. No pastor in the district has the school more at heart than Brother Stevens, and he has a most delightful people.

After eating a hurried dinner we made a run to Brea. Here our good Brother Corlett has been pastor for eight or nine years, and I would advise his people to keep him all the rest of his life, so you see that I think that he is a great man. He is all of that and then twice as much more. At the close of this service we made a run to Los Angeles to the Emmanuel church, where Brother P. G. Linaweaver is pastor. Here we have a fine new church just built this year. They have a heavy church debt, but they stood by the school in a most noble manner and took their part of the school debt, and we had a fine service with them.

On Monday we went to the East Pasadena church with Brother E. M. Hutchens. Here our people have another very heavy church debt, but in spite of that they went over the top with their amount for the school. We had a fine service and everybody was blessed. On Tuesday night we went to Glassell Park in Los Angeles and had a fine service. They wiped their quota off the slate and we went over the top there. We have a most excellent pastor there, Brother Belk. He and his wife are as fine people as you ever met, and they stood by the school in a most noble manner, and our service was owned and blessed of the Lord. Wednesday night found us at Anaheim. Here we have a fine pastor, our old friend of many years, Rev. L. E. Burger. We had a splendid service and a fine time with them. Here they did not quite go over the top on their quota, but before we left town they were planning to bring it up in full, and it will be no trouble there to go over the top. They are just now raising many thousands of dollars to build their new church, and it is my opinion that by the next assembly time in May Brother Burger will have a fine church in Anaheim.

Thursday morning Professor Messer and I went to the college for the chapel service and we had a beautiful service. We have there a fine student body, nearly three hundred as fine young people as you will meet in a year's travel, and when we asked all that were in training for the ministry or the mission field or some

branch of Christian work, almost the entire student body rose up. It was a wonderful sight, and it made our hearts rejoice to see such a band of fine young people consecrating their young lives to the Master. May heaven smile on them.

Thursday night found us at Santa Ana. Here we have a great pastor, Rev. I. C. Mathis, and our service was owned of the Lord. We went over the top for the college. Brother and Sister Mathis are products of Pasadena College, and of course it was natural for them to be boosters for the school. Friday morning we were up early and made a run to Ontario for the all-day meeting. Here we met many of the good people of this great valley. Brother Lum Jones was at that time in the revival with Brother Siefarth. Brother Jones preached in the morning and Brother M. M. Bussey in the afternoon.

At night we were in Placentia with Brother Griffith, and we had a fine service and went over the top at this church. Brother Griffith is also a Pasadena College boy and so he was on hand to do his best, and the service was owned of the Lord. Saturday morning, the nineteenth, some eight or ten Nazarene pastors and their wives all met at the Orange County Park, one of the most beautiful places in the state, and here we had quite a fine picnic. It was a lovely day and one long to be remembered. Saturday night found us at Fullerton. Here we have only a handful of members and no church property at all, but they stood by the school in a most noble manner, and I think subscribed their

quota to save the college. Here Brother Johnson is their pastor and at this writing Brother Lum Jones is in a revival at Fullerton, Brother Bussey at Pomona, and Brother H. N. Dickerson in Glendale. Brother H. B. Macrory at First church in Pasadena is holding his own revival and has had over two hundred at the altar. Brother L. N. Fogg is somewhere down in the valley in a fine revival, and the old boys are doing the job. Glory to Jesus!

During our four days' stay in the Santa Ana valley we spent two nights with the Miller family at Anaheim and the other nights with the Mathis family at Santa Ana. We had as fine entertainment as was ever handed out to a set of tired preachers. One day we made a run to the LaVida mineral hot springs, located in the beautiful Carbon canyon, in the heart of the mountain. I have never seen hotter water coming out of the earth. They claim that it comes from ten thousand feet below sea level. One thing I know, and that is that it is so hot that it would scald a fellow to death. They are very kind to the preachers and ministers, and have these hot baths free. They make no charge to ministers.

Well, thank the Lord, we have more good things and less bad ones than any people on earth. Therefore, if we are not Christian gentlemen the Lord will punish us for taking the good things that are handed out to us because we are ministers, and then if we betray our trust we shall suffer somewhere on the way. May heaven's blessings rest upon the good Samaritans is my prayer. In perfect love and all for Jesus.

UNCLE BUDDIE.

SLATE

Bud Robinson and L. C. Messer will tour the southern end of the North Pacific District in the interest of the campmeeting grounds recently purchased by the district, and the HERALD OF HOLINESS.

Ashland, Sunday a. m.	Jan. 1
Medford, Sunday p. m.	Jan. 1
Klamath Falls, Monday	Jan. 2
Grants Pass, Tuesday	Jan. 3
Marshfield—	
1st and East Side, Wednesday	Jan. 4
Cottage Grove, Thursday	Jan. 5
Alsea, Friday	Jan. 6
Rest on Saturday	Jan. 7
Salem, Sunday a. m. and a. n.	Jan. 8
Canby, Sunday p. m.	Jan. 8
McMinnville, Monday	Jan. 9
Hemlock, Tuesday	Jan. 10
Tillamook, Wednesday	Jan. 11
Newberg, Thursday	Jan. 12
Beaverton, Friday	Jan. 13
Beaver Homes, Saturday	Jan. 14
Portland, Sunday	Jan. 15
Portland, Monday	Jan. 16
Portland, Tuesday	Jan. 17
Portland, Wednesday	Jan. 18
Portland, Thursday	Jan. 19
Camas, Friday	Jan. 20
Portland, Saturday	Jan. 21
Vancouver, Wn., Sunday	Jan. 22
View, Monday	Jan. 23
Ridgefield, Tuesday	Jan. 24
Kalama, Wednesday	Jan. 25
Kelso, Thursday	Jan. 26
Hoquiam, Friday	Jan. 27
Toledo, Saturday	Jan. 28
Centralia, Sunday a. m.	Jan. 29
Olympia, Sunday p. m.	Jan. 29

WESTERN OKLAHOMA DISTRICT, ZONE SEVEN

The rally for Zone 7 was held at Mangum, Oklahoma, November 24, 1927. On account of a wedding I did not get any of the minutes for the first part of the rally. Miss Norrene Southall could not get any one to teach in her place and she did not get to come. Brother Looman took charge of the rally. The different churches all gave something on the program, which was enjoyed by all. The presence of the Lord was felt among us. Brother Eimert, pastor of the Altus church, brought the message for us at the eleven o'clock hour. Every one enjoyed it. Lunch was served by Mangum church. Mr. Carlis Haight, who is going to school at Bethany and who is a resident of Brownloe community, was present at the rally. He also conducted a devotional service. Mr. James Garner, our president, was present for the evening service. All of the societies reported good interest and are expecting better.

The next rally will be held at Brownloe church, we are expecting a great time that day, which will be held the last Saturday in February, 1928.

AMOS D. BOYETT, Zone Secretary



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



ANNUAL MEETING SAN ANTONIO DISTRICT

The Annual Meeting of the Young People's Society of the San Antonio District of the Church of the Nazarene, held at Waco, Texas, November 15, 1927, preceding the Fourteenth Annual Assembly, was a success. Our District President, Sister Catherine Hinds, was in charge of the work. The district was well represented with only two or three societies failing to report. The reports from over the district showed a wonderful increase in interest and membership over the previous year. We feel that a great part of this increase was due to the efficient work of our president, and we feel that the trips she made over the district were well repaid by the increase of the work.

Rev. J. E. Threadgill, who has done much for the advancement of the N. Y. P. S. work in this district, had charge in the election of the district officers during the momentary absence of our beloved District Superintendent, Rev. O. F. Hatfield. Officers were elected as follows: Clyde A. Dilley, president; Rev. W. Lawson Brown, vice president; Catherine Hinds, treasurer; A. D. Freeman, secretary. Clyde A. Dilley was elected to represent the district in the General Assembly.

Though we were somewhat crowded for time, we wish to express our appreciation to Brother Hatfield for the time we had and also wish to thank the Waco church for their entertainment of the N. Y. P. S. meeting.—A. D. Freeman, Secretary.

EASTERN OKLAHOMA DISTRICT

The N. Y. P. S. rally of Zone Four met with the Sallisaw church on Thanksgiving Day. Papers on important subjects were read and discussed by the young people, and special songs, duets, quartets, piano solos, and readings were rendered. Two rich messages of gospel truth were delivered by Rev. W. S. Harmon, pastor of Poteau church, and a very instructive talk on "The N. Y. P. S. Slogan" was made by Rev. Maggie Watts of Paw Paw. A Thanksgiving service, in which a large number of people joined, each one expressing thanks to God for His blessings, was led by Sister West of Poteau. The societies taking part in this rally were Poteau, Paw Paw, and Sallisaw. The entire day was chuck full of good things, including plenty of good things to eat, served at the church. But best of all, a number of hungry, seeking souls bowed at the altar and four of them prayed through to victory. The next rally will be with the Poteau society. There are seven churches expected to take part in that rally: Sallisaw, Poteau, Paw Paw, Cameron, Wister, McAlister and Muskogee. It will be December 30, and oh, what a glorious time we are anticipating.—Mrs. Ethel Barham, Zone Leader.

PECOS VALLEY GROUP CONVENTION

The Pecos Valley Group Convention of the Nazarene Young People's Society was held at Hazerman, N. M., November 26, with Rev. W. H. Huffman of Artesia, acting president, in charge. The morning session opened at 9:45 with a song service conducted by Brother George Weaver of Hazerman. The first paper was given on the subject, "The Mission of the Local N. Y. P. S.," by Mittie Williams of Roswell. The chief thought was preparation, and the salvation of the young. The next paper was given by Glendon Howe of Hazerman on the subject, "Is our N. Y. P. S. drifting into formality? How may we avoid it?" Each paper was followed by an interesting and helpful discussion. After a special song by Mrs. W. A. Huffman of Artesia, Rev. Walter Orr of Roswell, brought an inspiring message, "Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:6).

The afternoon session opened at 1:30 with a song service conducted by Brother Mack Hutchison of Roswell. The first paper of the afternoon was presented by Mrs. Marguerite Wilde of Artesia on "The Weakest Point in the N. Y. P. S. and How to Remedy It," after which was a very

helpful discussion. The next paper by Mrs. G. O. Smith of Artesia, "Spiritual Battles of Our Young People," was presented in a very helpful way. After the discussion a short praise service was conducted by Brother Frank Reinecke of Hazerman. The service opened by reading the 146th Psalm. This was followed by a special song, rendered by Rev. and Mrs. W. A. Huffman of Artesia. The last paper was presented by Miss Edna Boulware of Roswell on "The Result of Prayerlessness in the N. Y. P. S." One of the best suggestions was that we must pray before we can hope to gain or grow. We believe that everyone was blessed and benefited by the convention and the splendid papers read. The program committee was appointed for the next convention to be held at Artesia some time soon.—Mittie E. Williams, Secretary.

WESTERN OKLAHOMA RALLY ZONE NO. THREE

The Western Oklahoma District Zone rally, Zone No. Three, of the Nazarene Young People's Society, was held at Ponca City, Okla., November 19. There were representatives from quite a number of the churches, Blackwell having the largest number of representatives.

The first service opened at 10:30 a. m. with a rousing song service. Miss Dot Morrill, the vice president of the District N. Y. P. S., had charge of the devotional meeting. At the eleven o'clock hour Rev. Allie Irick, who at this time was holding a revival meeting at Ponca City, delivered a most wonderful message on the subject, "The Dreams of the Old, and the Visions of the Youth." The sermon was indeed inspiring. The young people caught sight of a greater vision in the future work of the N. Y. P. S. At the twelve o'clock hour lunch was spread in the N. Y. P. S. room of the church building. We all greatly enjoyed the good feast. At 1:30 Miss Dot Morrill, vice president, called a business meeting of the society. After the business session the Salvation Army young people entertained the society with a couple of orchestra selections, after which a well rendered reading was given by a Blackwell representative, entitled, "Duty and Responsibility." At this time the Salvation Army Quartet sang "Let the Lower Lights be Burning." At 2:30 o'clock the society voted to have some suggestions given by a number of speakers. Rev. E. G. Theus, Mrs. Theus, Rev. Mrs. Dillingham, and Rev. Mrs. Alpha Akers were called upon to speak upon subjects of their own choice: Rev. E. G. Theus on "How Can We Hold Our Young People?" Mrs. E. G. Theus, "The Kind of Entertainment for our N. Y. P. S." Rev. Mrs. M. V. Dillingham, "How Can We Keep Our N. Y. P. S. Spiritual?" Rev. Mrs. Alpha Akers was the last speaker, her subject being "The N. Y. P. S. Has a Fixed Purpose." She made mention of many things the N. Y. P. S. had purposed to do and not to do. After this series of

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

Theme for Week of December 25—
Expect a Revival, Acts 4:31;
John 15:7

All prayer and faith must have in it the element of expectancy if it is genuine. One does not really pray and believe for something he does not expect he can receive. He may go through a pretense of praying and think he believes, but it is empty if he does not expect the thing he has thus prayed and believed for.

The disciples after Pentecost (Acts 4:31) met a great emergency and needed special grace and equipment to meet it. They called their company together for prayer; the house where they were assembled was shaken, and their prayer and faith precipitated a mighty outpouring of the Holy Spirit upon their hearts which gave them the needed power and equipment to meet the present emergency. They expected present results and obtained them.

Too often we put off the object of our faith to a distant time, when if we expected the answer to our prayers immediately we would have them. God rewards present faith as easily and as quickly as faith centered on something off in the future. It is much like the woman who, during a revival meeting, prayed for her neighbor at least ten days in our hearing, then said she was much surprised when this neighbor came to the altar and was saved in the meeting.

Let us have faith for immediate results and expect a church-wide revival before General Assembly.

rousing speeches, the orchestra rendered special music. A duet was given by Professor London and Miss Glover of Blackwell. At three o'clock Professor London, who was singing for the revival meeting there at Ponca City, gave a lecture on the "Four Things Necessary to Life." It was indeed a great message. In the evening hour Rev. Allie Irick delivered a great evangelistic message which was heart searching and soul stirring. Several seekers were at the altar, most of whom prayed through to definite victory. We believe the rally was a great blessing and a benefit to all.

The next rally will be held at Blackwell in February, in connection with the N. Y. P. S. revival meeting.—Rev. Mrs. Alpha Akers, Reporter.

MINNESOTA N. Y. P. S. CONVENTION

The Minnesota N. Y. P. S. Convention, held at Buffalo Lake, Minn., November 23 to 25, proved to be the best meeting of this society ever held in Minnesota. God was on the scene from the beginning to the end. God gave us such wonderful weather during the three days that many were present to enjoy the great feast. There were delegates and visitors present from fifteen different towns and cities. The first evening the meeting was held in the Church of the Nazarene. District President Rev. F. L. VanHeck brought the message from Psalm 49:7-15. "The Redemption of the Soul" was the subject, and every heart had a searching time. The second day we went to the city hall. As it was Thanksgiving Day and nationally taken for a day of feasting, we feasted on the fruits of Canaan. Rev. Wm. H. Dietzman, the local pastor, brought the message in the morning from Hebrews 13:14, 15. Our dear District Superintendent, Rev. E. E. Wordsworth, brought the afternoon message on "The Value and Importance of a Vision." Lord give us a vision! The evening message was delivered by Rev. J. O. Schaap of North St. Paul, from the text, "Has the Lord's hand waxed short?" The whole day was owned of the Lord. Friday morning and afternoon were devoted to the several topics and problems of the societies. The Minnesota society was invited to Minneapolis for its next convention, which will be about Easter time. The last evening of our convention came all too soon. Rev. F. L. VanHeck, District President, brought us a heart searching message from Daniel 5:27. God was in the camp and many souls were saved. The messages in song by various delegates were a great help and inspiration toward making this convention a success. The Minnesota N. Y. P. S. has talent which we need not be ashamed of. Our District President, also our sub-District President, Mr. Reno Mittlestadt, have the work of the N. Y. P. S. at heart, and we of the Minnesota societies pledge to keep the glory on and keep ever before us our district motto, "Others."—VIOLET MORITZ, Reporter.

Every copy of the HERALD OF HOLINESS is a feast to my soul.—C. S. M.

Sunday School Lesson

January 1, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: John the Baptist and Jesus.

LESSON TEXT: Mark 1:1-11.

GOLDEN TEXT: *He must increase but I must decrease* (John 3:30).

THE first verse of our lesson, which is also the first verse of the Gospel according to Mark, may be termed Mark's confession of faith. He is about to recount the wonderful story of glad tidings to the world. And what more fitting introduction could be given than a statement of faith relative to the person of the One who is the Author of the "good news."

Mark does not hesitate to proclaim his belief, though he well knew that to advance such a doctrine would be to stir up the ire of the Jews. But this that he is about to write of is the "good news" of Jesus Christ, the Son of God, and must be proclaimed to the world. We have here a clear and uncompromising statement of belief in the deity of our Lord. And while it is not his purpose to give a dissertation on the deity of Christ, yet it was necessary for him to make himself clear on this very important question if he would accomplish the purpose of his writing, namely, that "Though he were a Son, yet learned he obedience by the things which he suffered."

Mark sets forth our Lord as the servant of Jehovah accomplishing voluntarily the Father's will relative to the great plan of redemption. After the statement concerning the deity of Jesus, the apostle at once opens the subject of His public ministry. We note in our lesson that there was a work to be done previous to the coming of Jesus. John the Baptist, as Jesus' forerunner, came to attend to that work. His was not a message concerning the exterior glory of Christ's kingdom, but instead he emphasizes the requirements to be fulfilled before His coming. He turned the thinking of men from the outward and material to the inward and spiritual.

Such a message as John gave is still needed today. Before we can have a revival of old fashioned religion there must be a right about face towards righteousness in the common relations of everyday life. Paths must be made straight. The way of the Lord must be made ready. Everything that would hinder the Lord coming into the lives of men must be removed.

When men build a highway they cut down the hills and fill in the valleys. So, in order to open a highway for the coming of the Lord, all uneven places must be made level and rough places plain. We fear that much of the fruitless efforts in evangelism is due to a lack of fulfilling the requirements necessary to His coming. But little attention is given to preparation. We go on in the same old way, our routine of business must be kept up, our social life

must not be interfered with. We attend the services as dry and hollow as a last year's gourd, and then wonder why the whole countryside is not stirred.

Where are the days of fasting and prayer, of heart searching and self-examination in the light of the Word? Who is endeavoring to make straight in the desert a highway for His coming? Human sin needs a deep pungent remedy, for it must be removed from the heart where it lies embedded, and replaced with the energies of a new life of spirit control, of which the only source is the Spirit of God. And just as this life is received, so must it be maintained by the same Spirit.

John clearly saw the signs of his times and the need of a powerful reformation as well as a genuine transformation. His was a baptism of repentance in order to receive forgiveness of sins. The result was that the whole province of Judea was stirred by his preaching, and multitudes were baptized confessing their sins. "Make ye ready the way of the Lord, make his paths straight. Every valley shall be exalted, and every mountain and hill made low; and the uneven shall be made level, and the rough places plain" (R. V.). "Then the glory of the Lord shall be revealed," even the salvation of our God.

The message rather than the messenger is made prominent. John is spoken of as "The voice." Isaiah also speaks of him in the same way. Mark is evidently referring to Isaiah 40. God must have a man in order to give the message. But this man must be so fully abandoned to his holy calling that he will be lost in his message. The important thing is the message, and to deliver this faithfully and well was John's great burden.

This preacher, John, was not hinting for compliments on his eloquent preaching, nor was he seeking for a great following. He plainly declares that the Mighty Man is to come, and when that Coming One appears, he, John, will decrease for Christ must increase. A part of John's work was to transfer his followers to Jesus. Noble preacher of righteousness was he! God grant that our own preachers may get this vision of their work. Such men are sent of God. A suit of coarse, but durable, camel's hair, instead of "soft raiment," may be their garb, and grasshopper thighs and wild honey their diet (and there will be sufficient of this to sustain life and give vigor), but these things are not the important things in the ministry; the important thing is to be "the voice" that gives the message. The man must be lost in the message.

However, we must not despise that magnetic power that can draw men. John had this power. But richer by far is the man who can lead men beyond himself and attach them to Christ. Many there are who want to see Christ's work move ahead, but who want to move with it. Love of prominence is a very great foe to the ministry. And who has not known of ministers who will pine and sulk if they are permitted to drop out as leaders? May the mighty fiery baptism of Christ be so outpoured upon our preachers and workers that, like John, they can rejoice in their own decrease that their Lord may increase.

NEWS AND NOTES FROM CANADA

MEDICINE HAT, ALBERTA

August 14 our District Superintendent, Rev. C. E. Thomson, and Miss Blanche Himes, returned missionary from China, and Brother N. Z. Woodruff began a tent meeting here. Brother Thomson did some splendid preaching. Sister Himes gave missionary talks to the children. Brother Woodruff helped splendidly with the singing. The attendance was very good and God gave us the joy of seeing some thirty souls bowing at the altar and receiving the blessing their hearts were hungry for. Most of this number were children or young people. Quite a few were from the Church of God. The last Saturday afternoon of the meeting we organized a Junior Missionary Society with forty-one members. God is blessing us in our work with the children, but it seems well nigh impossible so far to reach the adults. We have an average attendance in our Sunday school of about thirty. Our Junior Missionary Society sent a Christmas box to our Bible woman, Mrs. Han, of Tamingfu, China, to be distributed to the children at our mission station there. November 20 the pastor preached a missionary sermon in the morning and in the evening the children gave a good missionary program. A few new faces were in the congregation that night. You who read this report, please pray for us in Medicine Hat. We need your prayers. Though the fight is hard the joy of the Lord is our strength and the precious Comforter abides. Bless the Lord.—Mrs. H. J. Bean, Pastor.

STETTLE, ALBERTA

After a little more than a year in strenuous pastoral work in this beautiful little town in Alberta, we feel that perhaps we should report to those interested how gracious the Lord has been to us during this time. We felt that God definitely led us to this place, and could foresee a hard battle ahead, yet nevertheless we felt that deep assurance that our God was the God of battles and victory was sure. Our desire was to keep in the center of God's will, and we believe we are still under His care. We cannot report a glowing revival with great numbers saved and sanctified, but God has wonderfully blessed in giving victory over some difficult circumstances, and we feel we are gaining ground with some precious souls in the fountain, for which we praise Him. Stettler and vicinity, yes, and for many miles around, needs scriptural holiness, and we believe God is going to give us a glorious outpouring of His Holy Spirit. We feel the under current of a deep revival coming this way. Our little band are only a few in number but are proving their heroic ability and love for God by standing by us. God bless every one of them. The finances are showing a steady improvement right along and old debts are being cleared up. We are just now earnestly praying that God will make it possible to lift a rather heavy indebtedness from our property which will give us a clean slate for

the New Year. We have a splendid plant here for a small town, a good church, and a new six-room parsonage, fully modern and furnished. We love our people and trust God will yet build up a strong base for holiness with other country appointments supplied from here. Beloved Nazarenes, keep this little church on your prayer list.—William G. Collier, Pastor.

DRUMHELLER, ALTA., CANADA

It has been some time since we reported last but we have not been idle. We have been trying to keep on the job and get our goods on the market. It seems hard to get people to break away from their sins and step out on the Lord's side, but under God we are making a little headway. We have now opened up at Verdant Valley, having services in the school, thirteen miles from Drumheller. These services have been full of interest and Spirit. A number of the people being old-fashioned Methodists they have swung right in line and have pulled hard for a break. We have had the privilege of bringing before a fine young couple in that field the needs of our work in Alberta. They have carried on a Sunday school in that community for years, and had a call to the work. They have sold their farm and have gone to Red Deer Bible school to fit themselves for His service. Some weeks ago we had an interesting case of conversion. A young man and his wife had come down from 200 miles north of Edmonton to take in the threshing at Rowley. He took sick and both came here to Drumheller—here he underwent an operation in the hospital. She took rooms in the meantime. In the course of my visitations in the hospital I met them and prayed with them. She became hungry for God and started to attend the services of the church where she found out that what she needed was salvation. Her husband was very much troubled also, but has not yielded. They have since returned to their home beyond Edmonton where she hopes to start a Sunday school and thus do something for God. Two Sundays ago we had a Roman Catholic in the church who had not been to any religious service for fifteen years. At the close of the service he came to the altar to seek God. He needs your prayers. Another source of encouragement has been the return of two of our church boys. One sought the Lord about a year ago. He then went to Edmonton where he was sanctified and is doing well. The other sought the Lord six months ago, but he has been away working elsewhere. He has come back with a bright experience and desires to become a member of our church. We are greatly encouraged and believe there is a bright future for the Church of the Nazarene in Drumheller.—J. and P. Spittal, Pastors.

DELBURNE, ALTA.

One reason I do not report oftener I feel that there are so many good reports

that mine would not be very interesting. But since I read Lum Jones' report about a meeting that he held, I got blessed over it. He had preached a week, I think, without even a congregation, so I thought I could write a report almost as good as that. It is Brother Jones' report that gave me courage to write this. I am still at Delburne. This is my fourth year here. We have not had any special meetings yet this year. The church called Rev. Mathews to hold evangelistic meetings, and as he was unable to come they called the pastor as evangelist. I haven't started yet, but believe the Lord will be pleased to send us a refreshing at this time, for there are some indications that there is a spirit of prayer and expectation on the people; and they know that if we are to have a revival at this time with the pastor as the evangelist, they will have to pray it down. Now this is about all I have to report. I shall tell you about our great revival after we have it. Yours in love—J. D. Fowler, Pastor.

CLARESHOLM, ALTA., CANADA

We are not a large band here, about thirty members, some of whom are truly sanctified, and some more who are truly groaning after "the second blessing." When it comes to loyalty to the pastor, it is hard to imagine a church that will excel this one. I have often told wife that I scarcely ever expect to serve another church that will get right down and stand by its pastor more fully than they do here. Since our first month here, we have scarcely ever had to wait a day overtime for the salary which is paid every week. Besides the salary, the church has given us two poundings, each one greatly appreciated, also a shower for the "wee lassie," who came to bless our home in October. In addition to all of this there are donations coming in from time to time, daily and weekly, adding much to our income. These donations come from those outside our membership as well as from our own people. The other day I was out in behalf of the British and Canadian Bible Society, and the lady to whom I was talking at the time, and whom I had never seen before, began to take the churches to task somewhat candidly, but in closing her remarks she said that however she would send me a sack of potatoes. Inwardly I was not a little amused, but I thanked the Lord. Day before yesterday the potatoes were delivered at my door. Well, there is a possibility and a responsibility upon us now toward her. God help us. Last Tuesday evening about six o'clock a knock came at the door. Wife went to the door to be greeted with the question, "Please may I have a bite to eat and a cup of tea?" Being in, I went to the door, and there stood a passerby. I searched his face for the possibility of reaching his soul, and thinking it worth the trial invited him in. To make a long story short, after eating he went to prayer-meeting with us, and found God again,

after eighteen months of wandering in "the far country," a backslider. Hallelujah! Was it worth the trial? A thousand times, yes. Perhaps a month ago a man walked unsteadily up the stairs into our home with his wife, and here not a little under the influence of liquor wanted to sign the "pledge." We talked with him, let him sign the pledge, and prayed with him, and then he went to prayermeeting with us, and from the prayermeeting back to the barroom unknown to us. Finding this out I went down to the barroom, which was filled with men drinking and the room literally blue with tobacco smoke, and found this precious man for whom Jesus of Nazareth died. I took him home, and have been enabled by God's marvelous grace to win his confidence, and he never misses a Sabbath service any more either morning or evening. We truly believe God is going to permit us to see him plunge into that fountain that cleanses away every stain. Has it paid so far? O beloved, "His yoke is easy, His burden is light, I've found it so, I've found it so." Some souls have prayed through right in our own home. Seriously, we have not had a great many seekers since coming here, but we feel that little by little the Lord is giving us the confidence of the public generally. The last two weeks we have been having some of the best crowds yet, and they are indeed attentive and thoughtful and serious. If the Lord wills, we want to open revival services January 8 with Brother Thomas Bell, one of the old wheel horses of holiness in Alberta. We shall indeed appreciate your prayers from time to time, and especially for this revival. Personally, through His grace, I am enjoying the blessing of holiness. Yours in Jesus, A. H. Eggleston.

CAR PRESENTED TO PASTOR

A few years back much was said of possibilities of music in making a criminal "come clean" or of influencing a jury when a man was on trial for his life. Some district attorney was said to have sung a song about a widow and orphan whose husband and father had been killed by an outlaw, and the jury was moved to hang the man. In another case, the attorney for the defense stationed a violinist behind the curtain and while he made his plea for the life of his client, pleading strains of the fiddle accompanied him. The client was set free. Still another use of music was found at a recent meeting of First Church of the Nazarene. Earle F. Wilde, a second cousin of George H. Wilde, local Chevrolet dealer, who was conducting a series of evangelistic meetings here and is said to be one of the best vocalists that ever sang in a local church, overheard a comment to the effect that if the local pastor, Rev. Albert J. Schocke and Mrs. Schocke, had a way of conveyance, they might visit many more ill, needy and friendless families. That evening Mr. Wilde told the congregation of what he had heard, and while the "hat" was passed for funds with which to purchase the pastor an automobile he sang a beautiful song. When the money was counted, it was found that there was enough to purchase a Chevrolet sedan—enough to make a payment and the balance was pledged. The presentation was made on the last evening of the evangel-

A NEW PREACHER IN KENTUCKY

It gives me pleasure to recommend Rev. B. H. Waddell who has recently united with our church and is a man of strength. He entered the ministry from the law profession, a man of fine personal appearance, a good preacher, and will make a most excellent pastor for any of our churches. He has a very devoted wife who is a great help in the work, and they also sing nicely together. They are well settled in the experience of our holy religion, being of middle age, and I am sure they will find a large field of service in our great movement. They would take evangelistic meetings, but would be pleased to take a pastorate for a few years. Their address is 12 east 13th St., Covington, Ky.—John W. Goodwin, General Superintendent.

I am glad for the privilege of recommending Rev. B. H. Waddell of 12 East 13th St., Covington, Ky., as a preacher of rare ability. He is well educated, having practiced law for some time. He has been in the ministry for several years and is well saved and sanctified and will give any of our churches a good revival. He would also consider a pastorate. Let our people get in touch with this



good man as soon as possible. He should be kept busy. Wire or write him at the above address.—L. T. Wells, Superintendent Kentucky District.

istic services. Rev. Wilde, who is now conducting a campaign in Spokane, will return to Vancouver next spring, according to his present plans, to conduct a "big tent meeting." He is a resident of San Bernardino, Calif., and is a staff member of the Columbia Phonograph Company.—From a Vancouver, Wash., Daily.

PIONEERING IN MONTANA

Montana is known as "The Treasure State." It boasts of the largest sugar factory in the world; the richest hill on earth; the largest copper mines in the world; the greatest range of mountains in the United States; rich in moss agate values; a leader in fine wheat and potatoes; second in low death rate, and at this writing leads the nation in general prosperity, being the only state in the Union to occupy a white space on the business map of America. However, souls are its greatest "treasure," and of these we are thinking today. Here is a great state, the third largest, with nearly one million souls, that has hardly been touched by the Church of the Nazarene. Here are towns and cities by the hundred that have no full salvation witness in them, many of them not even with a Sunday school. Hardly a week goes by that we do not get a letter from some part of the state asking for meetings, etc. Being a pastor, my hands are full; but the petitions I get are so heart touching that I try to get away occasionally for a short meeting in a new field. I have visited three such places in the past two months and expect to organize a church at one point next month. There is an opening at Gibson

Mont., among some fine folks who want a revival and a Nazarene church. We have visited them four times and have found many hungry hearts. I just returned home yesterday from Miles City, Mont., a beautiful little city of 9,000 souls, where I held a meeting in a hall for one week. God blessed and the people are interested and want a Nazarene church there. We have arranged for the hall and have planned a meeting for January with Evangelist H. C. Downey and wife. We have the names of nineteen people, requesting us to come to their town for a meeting, which will mean a Nazarene church. Evangelist H. B. Lewis is stirring up some prospects for us at Glendive and Terry. The Billings church, the strongest in this state, is back of us; but this church has a heavy mortgage which is being reduced monthly so it cannot help as it otherwise would. I am confident that with five hundred dollars we could organize four or five Nazarene churches in the next six months. We need money, but men more. Will our readers please pray for Montana?

W. D. SHELOR.

It seems to me that the HERALD OF HOLINESS is now even better than its own previous high standard. Even discounting all that the HERALD OF HOLINESS means to me in a special way as a Nazarene, I still count it the best holiness paper I have read during the past fourteen years.—Joseph Gray, Calif.

Some kind friend has sent me the HERALD OF HOLINESS and I enjoy it the best of any paper which comes to my house.—E. C. M., Wis.

NEWS AND NOTES FROM DALLAS DISTRICT

NOTICE

Pastors, church reporters, N. Y. P. S. presidents, and evangelists, please send your reports to me by the 5th of each month. Let's make our district page of interest to the HERALD OF HOLINESS readers. Do not fail us, for we are depending upon you. Send all reports to Rev. W. B. Walker, 710 Brown St., Texarkana, Texas.

TEXARKANA, TEXAS

Nearly two months have rolled by since our assembly. These are the busiest days of my life. I am studying harder, visiting oftener, and praying more than ever before, and only wish for more strength and time to accomplish the task that lies before me. The District Assembly that convened this year with our local church was truly a great blessing to our city. The crowds were large, and the spirit and harmony of the brethren was truly great. At times we were unable to seat the evening congregations in our new building. Many souls have prayed through since the assembly. Eight prayed through December 4, and three on the previous Sunday evening. A revival spirit is upon our people. Our Sunday evening congregations are growing. The N. Y. P. S. is making progress. Last Sunday evening we had 70 young people in the society. The Sunday school is growing and taking on new life under the efficient efforts of N. O. Catterton. In fact the various departments of our church are growing in a very gratifying way. Unity and harmony prevail among our constituency. Not only has the Lord helped and blessed us in a spiritual way, but also in a material way. We have paid some obligations that amounted to hundreds of dollars since the assembly. The city has stood by us in the building of our new church. We have our church debt in a loan company, in which we pay monthly installments. Thus far we have not missed a payment. We are encouraged to press on. We are praying for a mighty revival. With a praying and sacrificing people, and a God who knows no defeat, I see no reason why we cannot do the job. Pray for us. If perchance you pass through the 'Gateway City' stop and give us a lift."—William B. Walker, Pastor.

SUPERINTENDENT'S REPORT

It is with the deepest appreciation of every member of the Dallas District Assembly who was present, that I wish to express my heartfelt gratitude for the beautiful harmony that prevailed during the entire proceedings. This assembly was one that we feel was blessed of the Lord in unity, and since there is strength in unity we are looking forward to a great year that we have already entered upon.

Reports have already come from several pastors with the note of victory and believing God for a great year. Some are starting out with the financial budget to be taken care of by systematic giving in

bringing up their apportionments at least each month, and some few at least every three months. We are looking to God for a better year in this district in spite of the financial strain that has been ours for the past three years. We believe that every penny of our local, district and general interests can be taken care of if it is done systematically. During the past four years we have almost doubled our local budget, but the general interests have been practically the same. We must not let that part lag. So let every church do its best to raise all apportionments in full, for we believe it can be done. If it can be done we ought to will to do it; and if we will to do it it will be done. We take courage for the new assembly year and are believing God for greater things. A number of places are calling for a revival with a view to organizing a church. We expect to organize soon, in Lamar county and Camp county has a ripe field, and since we have come from the assembly we have had an inquiry from Shelby county.

In looking over the record of the past year we find that the district raised less than 50 per cent of the District Budget. We have no special complaint to make, but we do believe we can do better this year if we will feel the need of raising our District Budget. Two important items in the budget are Orphanage and Home Mission work. We must not neglect our orphan children, for they must be fed. We have however been thinking how much can be done in the way of getting new tents for the district this year, so that we shall be able to evangelize new territory. We would then urge that all our churches put forth every effort to raise every cent of the apportionments, and God will smile upon us and new churches will be organized. Let us not wait until next fall to raise our apportionments, but let us begin now so we can make our plans to evangelize the Dallas District.

We are glad to note that many of our Young People's Societies are taking on new life. We believe if all societies will do their best we shall come up to the district convention next August with new visions and plans to make our District N. Y. P. S. a great factor in the district. New societies have already been organized, and we are looking for better days for our N. Y. P. S. If your society has not received a copy of last summer's convention minutes write Mrs. F. E. Wiese for a copy. Many have expressed themselves as appreciating the minutes.

We are also glad to note that new W. M. S. Societies have been organized. It seems that no church could get along without a W. M. S. In fact they do not get along as well as those that have societies, either spiritually or financially. We trust that a number of other churches will organize before the year closes.

The month of November has been quite

a busy one. Several days were devoted to getting things shaped up to get a good start for the new year. The first Sunday God gave us a good day with Dallas Central church, in the absence of the pastor, Brother Parks. Sister Parks however had things in fine shape, and the church is looking up and expecting a great year with a great vision for the advancement of God's kingdom in Dallas.

Brother D. Shelby Corlett arrived at Dallas First church a week after the assembly, and everyone is looking up and expecting this to be the best year in its history; and we predict for the church such a year under his leadership. Brother Corlett is not only winning his way into the hearts of the membership, but into the hearts of outsiders.

Our second Sunday was spent with the Cedar Hill church with S. C. Bozarth as its new pastor. Cedar Hill has decided to raise its apportionments monthly, which can be done when our people get the vision. Our churches will have no trouble when once we get the vision of doing things systematically. We had two great services at Cedar Hill, with a young man sanctified at the night service.

On the nights of the 16th and 17th we had services with our church at Corsicana with Brother and Sister Cellan as pastors. Everything was in fine shape and they too have everything paid in full for the first month of the assembly year. Corsicana church has a great Woman's Missionary Society which is constantly on the job and is doing a great work.

We next spent a few days at the San Antonio Assembly, held at Waco. A beautiful spirit prevailed during the entire session with Dr. Reynolds presiding as only dear Dr. Reynolds can. His beautiful spirit in the Texas District Assemblies put new life and determination into both pastors and laymen.

We next spent a few days at Eaton and Gause where we had good services. Each place has raised one-third of its apportionments for the assembly year, and they were much delighted over it. Brother Tyler is very much loved at Gause, where he was their pastor last year, and the people of the town are standing by him with their presence in service and also with their finances.

The last Sunday in November I spent with Brother J. E. Moore, our pastor in Houston. They have things in fine shape and have the basement for the new church, which is 60 x 90 feet, almost completed, and no doubt will have it completed by the time this is read by our HERALD OF HOLINESS readers. Sunday is a full day with our Houston church. The afternoon is spent visiting the sick in the hospitals with another crowd going to the city jail or some other jail. The Sunday we were there several of us went to the city jail farm where the prisoners work out their fines on the farm. Houston church is building with a steady growth.

The leaders are anxiously waiting for the new building to be completed so they can have more room. They are now worshipping in the school building just across from the old church building.

I am at present with Brother Hampton at Port Arthur, where they are in a revival meeting with Sister Gussie Gill from Antlers, Okla., and Sister Julia Standridge from Tishomingo, Okla. The revival is starting off well with good crowds and several praying through the first few days. Sisters Gill and Standridge are both good preachers and carry burdens for souls, which means success in revivals wherever such efforts are put forth. Brother Hampton is getting a good start in his fifth year as pastor in Port Arthur. He has done a great deal of hard work in Port Arthur and the people are showing their appreciation in the way they are standing by him.

We would urge our pastors to work out plans and educate our people more and more to systematic giving, and our financial problems will largely be solved. Several of our churches are doing that this year that have never done it before and are delighted with the plan. All our people will be delighted if only once they can get the vision. Let us bring up our General and District Budgets month by month, for we must keep our missionaries on the fields and send new ones. We must have money in our District Treasury to buy district tents, for since the assembly we have received calls from four counties where we have no Church of the Nazarene and some want to have meetings with a view to organizing. We must have tents to get into these new fields when spring opens. This can only be done as we bring up our District Budget.

We must keep our churches intensely spiritual, and in order to keep spiritual let us keep the revival fires burning with seekers in all of our services.

Our Sunday schools and N. Y. P. Societies are taking on new life and we are expecting a great N. Y. P. S. convention next August when we meet in connection with our district camp. Let us plan now to make the coming camp and convention the greatest in their history.

Our District Advisory Board has met and plans are being laid for someone to visit our churches with a view to presenting the church work in all its phases more fully, and to help those churches which are having a hard time raising their apportionments, if help is desired. Next month I shall be able to give more fully in detail what our plans are.

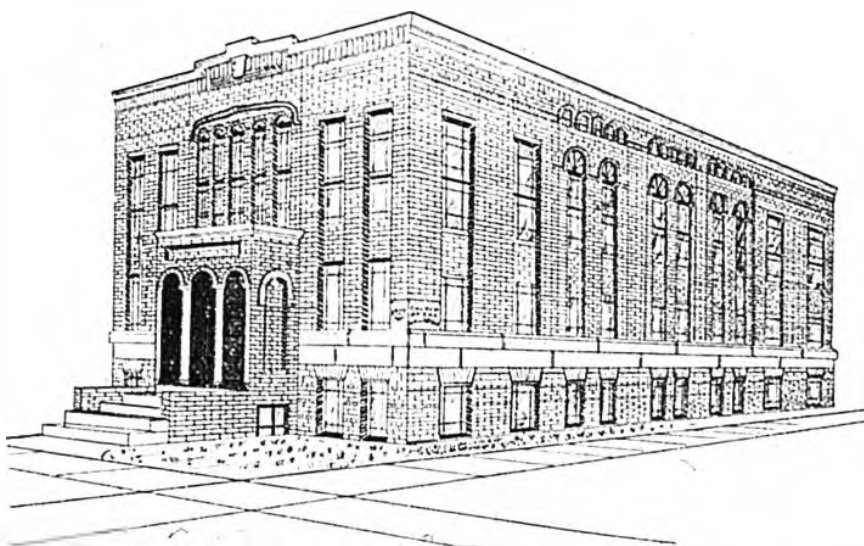
Let us keep our motto ever before us: "Keep the revival fires burning."

F. E. WIESE, District Superintendent.

PENIEL, TEXAS

Just a few lines from the church at Peniel. Though it has been some time since we sent a report, we have by no means been "eating idle bread." Our church here has carried unusual burdens for the past year. We had just bought the old college property, and lacked nearly a thousand dollars of having it paid for, when on a clear and beautiful night of last November we were awakened to find our church home going up in smoke. While we stood by the smoldering ruins with sorrowing hearts and tear-dimmed

CHAMPAIGN, ILLINOIS, CHURCH OF THE NAZARENE



Rev. H. B. Garvin and his good people at Champaign are in the process of building one of the most beautiful churches in our denomination. The outside dimensions of the building are 58 x 97 feet. With its commodious galleries at the back and sides of the main auditorium, it will easily seat from one thousand to twelve hundred persons. There are about fifteen separate Sunday school class rooms. It has a full basement, is steam heated, and is just a commodious, all-round beautiful church, located in the heart of the great city of Champaign, which is the state university city of Illinois. In this city we have approximately ten thousand university students, which young people come from all over the country to this great school. The building when completed, with the parsonage, will be worth approximately \$60,000. Brother Garvin informs me that he has his finances well in hand and that they are taking care of the labor bill as the building goes up.

In our judgment this is one of the most remarkable churches in our connection. Four years ago the church was organized with eleven members, no property, no salary for the preacher. Brother Garvin, a man of God, went there and has stuck to the old-fashioned, radical, holiness way, and has dug out a type of church that has good red-hot religion, with lots of good sense. Brother Garvin insists that his people shall be deeply spiritual, plain dressers, absolutely free from this old world. You will see no bobbed hair in this church among its membership, but only among those who are on the anxious seat to become members—in the process of growth. We personally are convinced that this old-fashioned, radical, clear-cut way of separation from the world, its fashions, and fads, is the route to secure the blessings of God and to do things that are worth while.

E. O. CHALFANT.

eyes, our consoling thought was that "God is still on the throne," and His all-seeing eye is upon us. While our condition from a human standpoint seemed hopeless, we were made to realize that nothing is impossible with our God, and through Him we can do all things. In some respects this has been one of the hardest years I have ever known a church to go through, yet through it all, God has marvelously blessed us in every way. It seemed He gave us supernatural strength, for at almost any hour of the day, or in the early hours of the night, men, women and children might be seen working around where the old building stood, cleaning and clearing away the wreckage, making ready for the erection of the new building God was about to give us, for in His strength we were determined to "arise and rebuild the walls." God has wonderfully blessed our efforts, and while the building is incomplete, we have a large, comfortable auditorium in which to worship God, bright, sunny Sunday school rooms in which to study His word, and while the cool November winds and lowering clouds warn us that winter is at hand, we have a warm, comfortable church home to which we invite the sinner to come from the

cold and bleak mountains of sin to a Father's loving care. While our people are poor, God has blessed us financially, enabling us to raise \$7,139 last year, meeting all our obligations, our building clear of debt, for which we give Him all the glory. We are most thankful because He has not left our house desolate, but He is in our midst at all our services, and souls are weeping their way to Calvary. We feel like singing "I feel like traveling on" and "Let all that is within me praise His holy name." We thank the Lord for sending Brother King to us. He was an architect and carpenter before entering the ministry, and while he hasn't failed to hand out the bread of life, he has also put in many weeks of hard labor on our new building, and we feel that much of the credit justly belongs to him. We are profoundly thankful to God for him and his consecrated wife. Pray for us. We are determined "to keep on keeping on," until God says it is enough.—Mrs. L. C. Worthington, Reporter.

LUFKIN, TEXAS

I moved to Lufkin October 20. We got in late and were so tired that we were
(Continued on page 26)

NEWS FROM OLIVET COLLEGE

We have one of the finest student bodies in our history, with a good representation from all over the country. Practically all of our young folks are saved. There is a fine spirit in all of our chapel services, and there seems to be general satisfaction on every hand. Our faculty is doing good work and the scholastic side of the institution is making progress. President Willingham is putting on the campaign to raise the remainder of the indebtedness of the institution. Chicago Central District has been touched in thirty or forty of the best places. Brother Willingham reports a fine response to his appeal, and a growing and intensified interest in the institution all over the district. It is the policy of our President, as was the policy inaugurated five years ago, to run the school on the normal income from students' tuitions and the district apportionments from the various districts in the Olivet Educational Zone, and at the same time to whittle down the old debt. When we think that less than five years ago we were in debt more than \$200,000, paying annual interest of \$14,000 and running a deficit of from \$5,000 to \$10,000 a year, we feel that a miracle has been wrought in changing the policy and the plans of the institution.

No one is more grateful than are we for the splendid spirit of co-operation that has been given by our General Superintendents, the Editor of the *HERALD OF HOLINESS*, District Superintendents, pastors, friends and people of the institution over the entire nation. Already there is a general response of sentiment and a spirit of co-operation manifested in making this final pull for \$40,000 to take care of our remaining indebtedness.

The spiritual side of the institution and community is on the upgrade. Our good pastor, Rev. J. E. Williams, with our President, has been able to keep a good religious atmosphere in our midst. Quite recently Rev. Raymond Browning of Hendersonville, N. C., was with us for about two weeks, at which time we had a great meeting, indeed, with a fine spiritual outburst and a deepening of the spiritual life of the student body, as well as of the community.

We are now planning for a great meeting with Brother C. A. Gibson the last of January and the first of February. Then our campmeeting and commencement occasion will be from May 17 to 27, with Bud Robinson, Song Evangelist L. C. Messer, Evangelist C. B. Fugett, the regular commencement workers, and the District Superintendents and pastors of the Central Educational Zone.

E. O. CHALFANT, District Superintendent.

On November 18 the following Olivet teachers attended the State Teachers' Convention in Urbana: G. A. Pegram, H. H. Frice, Miss Sill, Miss Spruce, Miss Dorothy Miller, Miss Marian Miller, Mrs. Peake, Mr. Prescott, Miss Hooker, Miss Richey, and C. S. McClain.

Mr. D. C. Tyler was compelled to leave school recently on account of illness.

Rev. J. E. Williams, Miss Sill, Miss Margaret Anderson, Ruth Judd, and C. S. McClain have numbers on the program of the Sunday school and N. Y. P. S. group convention to be held in Danville, December 5.

The dormitory students are very appreciative of the barrels and boxes they have received from various churches and Young People's Societies in the zone. Lansing, Mich., (Rev. R. V. Starr, pastor) sent us a barrel and box of fruit. The Central church, Racine, Wis., (Rev. C. A. Geeding, pastor) sent us eighteen hundred pounds of vegetables. The Nazarene Young People's Society at Hammond, Ind., (Rev. F. H. Watkin, pastor) sent us a barrel of fresh fruit, candy, nuts and canned goods.

Glenn Moore, Amos Eby, Gurth Lee White, Mary Moore, and Harold Johnson went to Elkhart, Ind., to hold services on Sunday, the 20th, for Rev. I. P. Moore, pastor of the Nazarene church there.

Rev. Robert Banning, a student pastor, is having revival meetings at Paris, Ill.

Rev. Laurence Howe, pastor of the Nazarene church at Harvey, Ill., and an alumnus of Olivet, has charge of the chapel services this week.

A Bible drama, "Lydia, The Seller of Purple," was given by the expression department at the college auditorium, on November 29.

Pastor J. E. Williams and Harold Johnson, a student, are holding revival meetings at Illinois City, Iowa.

Dr. J. G. Morrison was with us for a missionary convention November 24-27. The needs of the mission fields were forcefully presented. On Saturday afternoon we had "The world in Olivet"—a representation of life-scenes from the various missionary fields of the world. Saturday evening a missionary program was given, two of the speakers being Prof. C. J. Bushey, a returned missionary from China, and Rev. Guy C. McHenry, a former missionary to South America. The Sunday service was inspirational and missionary in spirit.

Rev. Nathan Beskin, the converted Jew, a Free Methodist, addressed the students recently at a chapel service.

Rev. J. W. Montgomery was in Olivet for the missionary program Saturday evening, November 26.

Fifty-five of our students are studying for the ministry, eight are now acting as student pastors of nearby churches, five have done evangelistic work this year.

DALLAS DISTRICT NEWS

planning on a cold lunch for supper. At that time the saints began to come in, bringing our supper. Well, they kept coming until our table was loaded with the best things to eat, and we surely did eat. After supper they gave us a splendid pounding. God bless their dear hearts. They are great people. We took in two good members November 13, at which time the John Wesley Four, Rev. W. M. Roper, Rev. Guy C. Nelson and wife, and Miss Pearl Kimbro, all of Denver, Colo., commenced a red-hot holiness meeting, and continued until November 27. There were thirty-five at the altar, and some prayed through. Three joined the church. This was a great meeting because of the sweet spirit and good fellowship in all of the work, and the holy atmosphere in which the church is left is indeed gratifying. These are great workers for God.—M. W. Burgess, Pastor.

MCKINNEY, TEXAS

Praise the Lord for victory! We are still alive and growing. God is with us and He is blessing each and every one. Rev. J. A. Sharp came to us October 23 as our new pastor for the coming year. He is a wonderful man for God. The twenty-third was a blessed day and five new members were added to the church. Thank the Lord! Our prayermeetings are uplifting. We have changed them from Wednesday to Friday night on account of the young people being in school. The attendance is wonderful. God always comes to cheer and bless us. Our Sunday school is progressing and enlarging. The N. Y. P. S. is awake and active. We have nothing to look back to but are determined to press forward and win souls for Christ. Come over and visit us. We ask the prayers of all God's people. We'll never let the devil win.—Miss Ellie Mooncyham, Reporter.

CHICAGO CENTRAL DISTRICT, CHICAGO TERRITORY

It has been my custom ever since I have been District Superintendent to make a general report of the district in sections, giving general information concerning the district.

We have about one hundred and twenty places in the district that rank all the way from much worse than nothing up to some of the strongest churches in our denomination. In the last four years we have organized about seventy-five new churches. The total amount of money raised for all purposes has practically doubled. We now have more than four thousand members, ten thousand Sunday school scholars, and property worth about three-quarters of a million. We raised for all purposes last year about \$229,000.

Around Chicago and vicinity we have made some substantial advances. Brother Schurman and the First church are getting on fine. Brother Schurman is now in his tenth year as pastor of this church, and the people tell me he is preaching better than ever. No crowd in our denomination is more loyal to God, holiness, and every interest of our denomination, than Brother Schurman and Chicago First church. They

have great crowds, and they have souls. Quite recently Brother Schurman raised between six and seven thousand dollars for his budget one Sunday morning, and they have raised two thousand dollars cash and pledges for Olivet College.

Brother Harry Marrow, the good pastor of Woodlawn church, Chicago, is having a good pastorate, and he is precipitating a great prayer life among his people; and quite recently Dr. J. G. Morrison had a Sunday with him and raised two thousand dollars for the budget. Woodlawn is on the up grade.

Rev. G. B. Williamson, our new pastor at Austin, Chicago, is well received with increasing congregations and spiritual tide, and he has raised between five hundred and one thousand dollars in excess of his budget. The crowds are doubling, the Sunday school is coming up, and you are going to hear from Williamson and Austin.

At North Side, Chicago, Albert C. Young is faithfully serving in a very difficult and hard place. We have a fine people there in a great section of the City of Chicago, with a million people, and we are going to have a strong church in that section at no distant date.

At Roseland, Chicago, we have a fine crowd and they have a new pastor, Brother Harold Small, from Indiana. They have a spiritual tide on and they are a radical, red-hot crowd that inquire for the old paths, and they are finding them. They are making splendid headway in paying for their new eighty-five hundred dollar church that they bought about a year ago from the Mormons.

At Chicago Heights Rev. J. D. Roach and his people have built a new twelve thousand dollar church, and the good people and their pastor are making headway in taking care of the finances. They are now in the midst of a revival.

At Joliet Jesse Brown is faithfully serving in his fourth year in one of the most difficult places in the district. He is making progress. We have a good location, worth possibly eight thousand dollars, with a good substantial basement.

At Elgin, Ill., Brother Bauerle is making plans to wipe out the entire indebtedness on our church property, worth about thirty thousand dollars. This new church is only three years old. They have the attention of the city and are well located.

At Rockford, Ill., we have called Rev. Craig Weathers from Bellefontaine, Ohio, to be the pastor in one of the greatest cities of the middle west, of one hundred thousand people. We are making arrangements there to have one of the best churches in the movement. We already have a fine start. We have lately organized a new church at Freeport and have taken over a good property.

We have lately been to Stockton, one of the oldest churches in the district; where they have called Andrew Smidt to be the pastor. We have some of the tried and true of our district in that town.

At Harvey, Ill., Rev. L. H. Howe, our district treasurer, is handling the work well. He is entering upon his sixth year and they report good, substantial progress along every line. Brother Howe is one of the finest young men in our denomination and he is doing great work both as pastor and as district treasurer.

At Argo, Ill., Rev. Curtis Roach and his people are building a new church.

In the vicinity that I am reporting in this report there are around four million people and we can easily have one great district in this section. There are great cities and they need God and they need holiness churches. Pray for Chicago and the surrounding territory.

E. O. CHALFANT,
Supt. Chicago Central Dist.

**Make a present to the Church on
Christmas of its last Debt.**

ZONE MEETING AT DERRY, N. H.

The Derry Nazarenes enjoyed a great feast Nov. 16 when the pastors and several of the people of our zone came over and spent the day with us in an old-fashioned all-day holiness meeting. Rev. Tom Brown of Fitchburg, Mass., brought the morning message, and our hearts were blessed and encouraged at this opening service. Thirty-two were served dinner at the parsonage at noon, and all seemed to enjoy this part of the program. The afternoon service was one of power and blessing. Rev. James W. Shirton of Keene, N. H., was the preacher of the hour. Shirton is a little man with a mighty message. Thirty-eight persons found their places at the supper table at 5:30 in the evening, and at seven o'clock we gathered at the church for the final service of the day. Rev. E. E. Martin of Worcester, Mass., preached to a fine audience, and at the close of his message four came to the altar and prayed through in the old-fashioned way.

This was truly a great day for our people, and we trust the visitors enjoyed it also. If we are rightly informed, we are the first of the "zoners" in our district to function. Boys, you can't imagine what you are missing by your inactivity. Our first zone meeting was held at Fitchburg, with Brother Tom Brown, the second here, and the third will be at Worcester, Mass., with Brother Martin, December 14. These zone meetings are regular "young campmeetings."

H. A. PARK, Pastor.

NEWS IN BRIEF

Mrs. Carson of Kansas, writes: "I am not a member of your church, but I see you are working hard to pay the Trust Fund Debt, so I am sending this bill." This is a splendid show of interest and should encourage those who are members of the Church of the Nazarene, as well as outside friends who believe in our program, to do their best in the Christmas

offering for the lifting of the debt. Next Sunday is the day for the offering, you know.

Rev. J. E. Threadgill, pastor of the First Church of the Nazarene, Austin, Texas, writes: "I wish to express my personal appreciation for the splendid books, papers and periodicals of various kinds which our Publishing House is producing. We want you to know that you have our prayers."

Mrs. Culwell of Hedley, Texas, writes that Brother E. P. Ford, a member of our church at Hedley, recently lost his house with practically all its contents, by fire.

Evangelist Aug. N. Nilson is engaged in meetings this winter in the Central Northwest District. He recently had a good meeting at La Moures, N. D., from which place he sent a nice list of subscriptions for the *HERALD OF HOLINESS*. He is to be at Van Hook, N. D., Dec. 29-Jan. 15. After this, we understand, he has some time which he could give to churches, preferably in that general section of the country. His permanent address for this winter is box 305, Oaks, N. D.

Evangelist Harry Joseph Elliott, after almost two years out of the active work, on account of a physical breakdown, is taking up revival and convention work again. He writes: "Rev. Peter G. Jurich of Pasadena, Calif., are yoking up together for revival work. Our field will be; San Diego, Calif., to Vancouver, B. C., east to Montana and south to Phoenix, Ariz. Any church desiring our service, please write to Rev. Peter G. Jurich, 1215 Dominion Ave., Pasadena, Calif., or to H. J. Elliott, R. F. D. 4, Nampa, Idaho. I want to thank the friends for praying for me."

CHURCH NEWS

EVANGELIST F. W. COX—"We are to close a good revival at Albany, Ore., tomorrow, with Pastor F. W. Launer of the Evangelical Church. God has indeed helped us. Some fifty came to the altar one night. Among them was a Presbyterian minister. Eight came the next night. We have had some very clear conversions and sanctifications on this nine months' evangelistic tour of the West. We could still stay for seven or eight more engagements in Oregon, Idaho, and Washington, but feel that God would have us return east, and spend the holidays with the family and those wonderful grandchildren. Nine months is long enough to be away on one stretch. I have not reported to our good *HERALD OF HOLINESS* for several months, but have read it, and have prayed for the best interests of our churches and have rejoiced to see the good reports from the boys and 'Uncle Buddie.' God has done some thorough work in my meetings. A number of school teachers and stenographers have been soundly converted and gloriously sanctified. They are now as busy as bees in the church, mission, and Sunday school work. A number of them meet several evenings in the week for special prayer and Bible study. I am open for calls from January 1 for church or camp-

SONGS FOR THE LAST DAYS

Two new books of songs that thrill. You should hear Prof. Kenneth Wells or Prof. Lowman sing "Yea I Know." Books 1 and 2, 65c each. Two copies \$1.00.

Anna W. Waterman
759 N. Orange Grove Ave.
Pasadena, Calif.

meeting engagements for all of 1928. Any one interested can write me at my home address, Lisbon, Ohio."

CALIFORNIA, PENNSYLVANIA—"Over here in southwestern Pennsylvania, and in the heart of the coal belt, where we are entering the ninth month of the coal strike, God has given us a revival. With our men out of work, many disheartened as a result, Charlie Mourer came to us from Cincinnati, and with his songs of cheer and rugged gospel messages awakened new hope within our people, for which we thank God. Previous to the campaign we met in cottage meetings throughout the town and the church united in prayer. A good number prayed their way back to God; the entire church was quickened, and we face the battle front with a new zeal and determination. Pray for us as we minister in this needy field, amidst heart-breaking strike conditions; yet in the Master's glad service."—Ralph D. Schurman, Pastor.

GARDNER, KANSAS—"A two weeks' revival closed at the Friends' church at Prairie Center, November 13. Miss Dorothy Wilcoxon of Havelin, Kans., was the evangelist, Miss Imil was the song leader. Sixteen prayed through at the altar and a number claimed to get the blessing in their homes, and the church was lifted to higher ground. They have started a mid-week prayer service. Mrs. Thompson, the good pastor, stood by the evangelist most nobly. Any church wishing a meeting by workers filled with the Holy Ghost will make no mistake by engaging these two fine Christian girls."—J. B. Scott, Reporter.

PASTOR A. B. BRACKEN, Tulsa, Okla.—"We are pleased to report victory and that God is honoring our humble efforts on every line. Nearly every Sunday God seems to send among us friends that soon develop into loyal supporters of our work. We have enlarged our quarters in order to accommodate the increased numbers. The Sunday school has almost doubled in the last thirty days. Our N. Y. P. S. is

DEBT MONEY ALREADY RAISED

West Somerville church, at West Somerville, Mass., W. T. DeLong, pastor, has already advanced Five Hundred Dollars on the "Debt Emancipation Campaign." This church feels that what has to be done might as well be done quickly and hilariously.

First church, Chicago, W. G. Schurman, pastor, has its share already pledged, and has so notified headquarters.

Bethany church, Bethany, Okla., A. L. Parrot, pastor, states, "Will mail you a check for our share, Monday, December 26."

The determination of the church all over the nation to rise up and rid itself of this distressful, unhappy obligation, is being manifested by the hundreds of returned postal cards indicating that practically every where the amount will be attempted. Let all pray earnestly that the Great Head of the Church shall give victory to His people.

J. G. Morrison, Executive Field Sec'y.

surely a live organization with almost one hundred per cent active and ready to do what they are called upon to do. Thanksgiving day our local N. Y. P. S. entertained the zone rally in this section. About 225 guests were present and were served with a chicken dinner. This was none in very creditable style. Special music was furnished by an orchestra composed of our local friends and visitors. Rev. Guy C. Teterick, secretary of the Tulsa Ministerial Alliance, gave an able after dinner address which was much appreciated. B. J. Wilkins, District President of the N. Y. P. S., very ably presided to the delight of all. Rev. F. R. McConnell preached a stirring message at night with three backsliders returning to the fold. Praise the Lord."

BLACKWELL, OKLAHOMA—"We are on a gradual up-grade to the hill of the Lord and proclaiming to all with whom we labor that only those who have clean hands and a pure heart will be able to ascend that hill. Brother E. G. Theus and his good wife and boys have been with us two years and were unanimously called back for the third year. During the past year our church, led by the pastors, put on a tent meeting at Tonkawa, a thriving oil town near by, and brought seven members into the Blackwell church. These seven aggressive sanctified Christians began to hold cottage prayermeetings, and from this beginning they have an organized church of these same charter members at Tonkawa. They have purchased a church building, called a pastor, and are doing fine. Our missionary society is a great asset to the church, both in spirit and finance. The Sunday school is improving gradually with an enrollment of more than two hundred. Our N. Y. P. S. have splendid Sunday night meetings and hold many prayermeetings. Conversions and sanctifications are frequent at our regular services. We are now holding special prayermeetings to pray for our

revival which will be held January 1 to 15 with Allie and Emma Irick as evangelists, and Mr. and Mrs. B. D. Sutton as singers."—Mrs. A. L. Wright, Reporter.

PASTOR F. R. MCCONNELL, Sapulpa, Okla.—"God is marvelously blessing our work here. Even our fondest dreams and our greatest aircastles could not have reached us far as God has seen fit to push us. Rev. V. W. Littrell spent Sunday with us some time ago. God used Brother Littrell to help eighteen to come to the altar and pray through. Then Brother and Sister Aycock were here for eleven days. Seventy-two were either converted or sanctified and twenty-eight joined the church. We received 110 subscriptions for the HERALD OF HOLINESS. We appreciate the fact that Brother and Sister Aycock will let God use them. God wants to use people, and they allow God to use them. We have called them back for 1929. Brother B. J. Wilkins, our beloved N. Y. P. S. District President, was with us Sunday night, November 27. He spoke to the young people and greatly encouraged them. We appreciate Brother Wilkins. The Sapulpa church has built a basement church and owes a thousand dollars less than it owed two years ago. Our ambition is to have the largest Sunday school in Sapulpa and the largest one in the district and to keep the glory down on our souls. Henryetta, Okla., with G. H. Harmon as pastor, is the only Sunday school in the district which leads us, and they are hard to beat."

SOUTHSIDE CHURCH, Denver, Colo.—"Sunday, October 8, our District Superintendent, Rev. C. W. Davis, met with us and organized the Southside Church of the Nazarene with thirty charter members. Brother Edward Burden was appointed as pastor. This work is the result of two revivals held by our beloved Brother D. I. Vanderpool and workers of Denver First church. After the first revival a mission was started with Brother Burden in charge, then Brother Vanderpool held a revival this fall. It was thought expedient that we organize as a church to further the gospel of Jesus Christ and holiness in this part of the city. We who have placed our membership in this newly organized work miss First church and its beloved pastor and people. We leave, not because of any grievance or hard feeling, but we have

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felt the burden for the lost in this part of the city and trust that the Lord will send those to First church who will fill the ranks vacated by us. Our Sunday school has wonderfully increased both in numbers and spirituality. Our church services have been blessed of God. We look forward to greater things and have a determination to give the devil the biggest fight he has ever experienced in this part of the city. We have secured lots, and are planning on a new church home. We give the Lord all the praise for the things accomplished."—L. W. Goodman, Reporter.

EVANGELIST J. L. GLASCOCK—"We have held two meetings since reporting our work for publication in the holiness papers. The first one was at Troy, Ohio, in the City Mission, when we dedicated their elegant new brick hall, one of the very finest we have ever seen, and of commodious size. It was a short meeting but a very excellent one. We preached to a good sized congregation Friday night, November 4, and the Spirit was consciously present despite the fact that the rain poured about the time people would be starting to the meeting. The next night we preached to a large congregation and some were saved. Sunday morning we administered the Sacrament of the Lord's Supper, and after that preached. Sunday afternoon we dedicated the building to the worship of Almighty God, and the Spirit's presence was very manifest. There was a debt of some three thousand dollars on the building and only six hundred dollars in the treasury. We were asked to take an offering to be applied on the debt, and in a short time more than fifteen hundred dollars was contributed in cash and subscriptions, and considerably more was added at the evening service without any public appeal, which, with what they had on hand, will about clear the building of debt. Everyone was delighted that the finances came so quickly and liberally. The mission is in fine repute with the best and most influential people of the town, and is doing a world of good. Sunday night we preached again and some were saved, and the revival spirit was upon the people who regretted that the services could not be continued longer. They expressed the desire to have us return to them for a longer meeting, which we hope to be able to do later. Brother M. S. Wagner is the efficient superintendent of the mission, and is assisted in the work by a number of devoted men and women. November 13 to 27 we held a meeting in Aroma Park, Ill., Rev. V. C. Stump pastor. There had been held a campaign to clean up the town, and good resulted from it, but there was a division between the people of the town which reached to the church. After the first day people began to be saved, and except two rainy nights the work of salvation continued up to the very close, people being at the altar as seekers of regeneration or entire sanctification in nearly every service. The conviction was most pungent, and the people came through victoriously. There were some very remarkable cases of salvation. The last night of the meeting a goodly number presented themselves at the altar as seekers of salvation, and there was great rejoicing among the people as a

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mother saw a son pray through and a wife beheld her husband converted for the first time, one for whom earnest prayer had been offered. After the meeting had been dismissed, and the people were about to start home, two men whose wives and children had been praying earnestly for them, came to the altar, and after praying earnestly testified that the Lord had pardoned their sins. This was the signal for another outburst of rejoicing. I found it difficult to get away from the meeting to take a midnight train for home. On every hand there were expressions of regret that the meeting could not be continued longer, but we had engaged to begin another meeting December 4, to be continued over December 18, at Lowville, N. Y. After closing that meeting I shall spend Christmas at home, and then will be afield again. I have some vacant dates, and persons desiring to correspond with me relative to dates should address me, 1350 Grace Ave., Cincinnati, Ohio."

PASTOR E. H. STOUT, Erin, Tenn.—"Two years and almost two months of our pastorate with this good people is now in history. The battle has not been easy, Satan has contested all territory taken, but God has given us victory, and like David of old we can see the ark coming up the road, so we are praising the Lord. We feel that our people are moving up spiritually. Our last Sunday service was owned of the Lord. I did not get to preach. The folks began to shout while singing the second song. They kept shouting and testifying until 12:30 o'clock and I did not see any chance to preach. But I am sure the Lord was honored in the service. The different congregations

of the town had a union Thanksgiving service, and I was selected to preach at the Methodist church. We had a good crowd and a good service. The Lord sweetly saves and sanctifies and the Comforter abides."

CHILDRESS, TEXAS—"We are glad to announce that the work is building at Childress. Since the assembly in October we have had Brother Mason with us as pastor. The people all love him and the Lord is blessing his efforts. We expect Brother I. M. Ellis to be with us December 9 to 25. We are also thankful to have Sister Stella Morgan with us as song leader. Pray for us. We are expecting a great time. We are having prayer meetings for two weeks before the revival opens. We feel though that the revival has already begun as we are having souls saved, reclaimed, sanctified, and healed in our prayer meetings as well as our regular services. We expect to report again after the revival."—Reporter.

ROYALTON, ILLINOIS—"The greatest revival meeting that the Church of the Nazarene has ever had in this place has just closed. About forty seekers bowed at an altar of prayer for pardon, reclamation or sanctification. There were many happy finders, practically all were adults. Rev. J. S. Wallace of Carterville, Ill., was our evangelist, and he was at his best from the beginning of the meeting until the close. Brother Wallace is an old-time preacher of the gospel of Jesus Christ, and preaches without fear or favor. He left us a stronger band of Nazarenes than he found us. This good man needs to be kept busy in our church. We can recommend him to the church as a sane,

sensible preacher of the gospel. The last Sunday brought one of the greatest outpourings of the power of God that we have ever experienced. It was more than a shower of blessings, it was a general downpour. It lasted from the beginning of the morning service until about 1:20 o'clock in the afternoon. The closing service Wednesday night will never be forgotten. The altar was filled with seekers and we had to use the sides of the rostrum to make room enough for all that came for help from the Lord. We covet the prayers of God's people for this place as our greatest desire is to see sinners converted, believers sanctified and God's kingdom built up."—Condon Armes, Pastor.

FLINT, MICHIGAN—"The members of Flint Central church are grateful to our Lord and Master for sending to us as pastor Rev. Fred T. Fuge and family—real warriors in this battle against sin. The work here is on the upward grade. Interest is increasing and God is vividly felt in every service. We have purchased two buses to gather children in for the Sunday school, which has nearly doubled. Souls are seeking and finding God."—Reporter.

WANTS

WANTED—At once, a good reliable automobile electrician and general mechanic, in thriving town near Philadelphia. Nazarene preferred; married or single. P. O. Box No. 146, Lansdale, Pa.

MANSFIELD, OHIO—"A revival meeting is being conducted at the Church of the Nazarene at 104 Orchard street, Mansfield, with Rev. Floyd Gale, the pastor, in charge. We shall be glad to have some help from any of the good Nazarenes who wish to help us by your prayers and attendance. We are praying and believing God for an oldtime, prayed-down revival. Our District Superintendent, Rev. C. A. Gibson, expects to be with us December 9-11."—Reporter.

STOCKDALE, PENNSYLVANIA—"Just closed a fourteen-day revival with God's approval all through the meetings; with ninety-eight seekers at the altar, and some definite cases of divine healing. The meetings were conducted by the pastor, Rev. J. A. Rickey, and Rev. Isabelle Myler, of East Liverpool, Ohio. Sister Myler was wonderfully used of God in reaching the children and young people; the messages and songs were given under the anointing of the blessed Holy Spirit. On the closing Sunday fifteen united with the church and many more are looking this way."—Reporter.

PASTOR J. E. THREAGILL, Austin, Texas—"God is blessing us here. There have been twenty professions in the last two weeks in the regular services and three additions to the church. We must have souls saved, sanctified, and reclaimed or we shall die as a church. We love and appreciate the splendid paper of our church, the HERALD OF HOLINESS. As I see it, it is the best paper of its kind published."

TELEGRAMS

Binghamton, New York

The only honorable and right thing is to be good Christians, good Nazarenes, and good sportsmen and pay the bill. I have confidence that our General Board is doing the right thing. The church of which I am pastor will pay its portion on Christmas Day.—L. S. Tracy.

COMPTON, CALIFORNIA

Two wonderful meetings, one with Pastor Jay at Hawthorne and Chapman at Cypress. Holy fire swept down on these meetings. Souls prayed through in the old time way. Five members added. Pastors delighted. Our new brick church at Compton completed by New Year. These are busy and happy days.—W. E. Ellis, Pastor.

SOUTH BEND, INDIANA

Closed greatest revival held in church. Hundreds sought God. 142 at altar in Sunday school last day and altars lined in preaching services. Three Chinese converted. Fifty-seven united with church, many others looking our way. Bona Fleming wonderful evangelist. Messages unctuous and powerful. Details will follow.—L. W. Collar, Pastor

PITTSBURG, KANSAS

Just closed greatest revival since beginning of church. Evangelist Windsor great preacher. Seventy-one professions, fifty-four new members. Four weeks, five Sundays. This the celebration of seventh anniversary of church. Former pastor endeared himself to pastor and people. Ten married couples included in new class.—Ira Stevens, Pastor.

LUBBOCK, TEXAS

Great revival in Lubbock First church. Many seekers and happy finders. Professor J. Warren Lowman and wife greatly used of God in song. Sixteen additions to church. Have received twenty-five new members since the assembly. Launching building campaign this week. Purchased beautiful location for new church with a six room parsonage. God is blessing. Pray for us that we may win souls in this great college city.—S. H. Erwin and wife.

BLOOMINGTON, ILLINOIS

Just closed a good meeting with Evangelist John Fleming. Twenty-seven at the altar in the closing service. Evangelist well paid. Love offering of one hundred dollars for pastor.—E. E. Robinson, Pastor.

NEW YORK CITY

John Wesley church closes the year with unified budget and all bills paid in full to date, including emancipation offering. Interest and attendance very perceptibly on the increase. Sunday school about doubled in last six months. Sunday pastor received a nice class of new members, more coming. Henry Elsner preached Sunday evening, several praying through.—Joseph Fletcher, Financial Secretary.

Greetings



WE take this occasion to thank our friends for their patronage and confidence and to express our appreciation of their co-operation and good-will. All of these have combined to bring us safely through the year in spite of its difficulties and problems.

We face the New Year with our faith strengthened by past victories, our zeal rekindled by a realization of the world's need of the gospel and our purpose to serve, intensified by the splendid, unwavering support of the many friends who have made possible the measure of success which we have enjoyed.

May you have a joyous Christmas season and may each succeeding day of the New Year bring to you the best of all that life holds dear.

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ROCHESTER, NEW YORK

Victorious close Sunday with Elsners. Twenty-four seekers in closing service with great break every night. Fifteen received into membership and more to follow. Finances came easily. Over fifteen hundred dollars raised during campaign. The Elsners unexcelled as workers. Thank God for triumph even in the old New York District.—C. J. Forcey.



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WICHITA, KANSAS

Closing meeting with Rev. C. B. Fugett tonight with nearly five hundred at our altar. Good class taken into church and others to follow. Good offering for evangelist. This means First Nazarene church, Wichita, will go over the top along every line, for which we give God the glory.—Rev. B. F. Griffith, Pastor.

PONTIAC, MICHIGAN

First Church of the Nazarene just closed the best revival in its history. Thirty-seven joined and ten or more yet will join. Rev. E. C. Dees of Bethany, Okla., evangelist.—Rev. F. P. Hosner, Pastor.

PASTORAL ARRANGEMENTS

Mississippi District

DISTRICT SUPERINTENDENT—Rev. R. H. M. Watson, College Heights, Meridian, Miss.

DISTRICT SECRETARY—H. F. Tate, 902 Witteman St., McComb, Miss.

DISTRICT TREASURER—H. F. Tate, 902 Witteman St., McComb, Miss.

PASTORS: Columbus, Wm. Rahenkamp; Davis Chapel, J. G. Coleman; Gulf Port, N. O. Nabors; Hattiesburg, R. A. Thornton; Laurel, Miss Florence Thornton; McComb, H. F. Tate; Rosebloom, V. L. Nabors.

ANNOUNCEMENTS

NOTICE—My address is now Winter, Wis., R. F. D. 2, and I am ready to hold meetings any place there is an opening. I preach the same old time gospel that I have preached over the nation for thirty years.—B. T. Flanery.

NOTICE—I have an open date in January I would be glad to give some pastor or committee wanting an old fashioned revival. Address Station B, Evansville, Ind.—C. C. Davis, Evangelist.

NOTICE—We desire to announce the birth of our son John Franklin, on Sunday, December 11, weight eleven pounds.—Rev. and Mrs. Chas. Baurle, Pastors, Canton, Ill.

PLEASE PRAY that my mother may be healed of cancer and that I may be sanctified wholly.—Mrs. Lewis, Ill.

PLEASE PRAY that my brother may be saved.—Mamie Lefford, Texas.

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

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.

RECOMMENDATION—I desire to recommend Rev. Ira Ison who has recently come to us from the Pilgrim Holiness Church. He is a member of our church at Olive Hill, Ky., is a Spirit-filled preacher and a good soul winner. Our churches should keep him busy. Address him at Grains, Ky.—E. D. Measer, Pastor, Olive Hill, Ky.

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