

# HERALD of HOLINESS

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## THE FULNESS OF GOD

THE apostle Paul in one of his prayers for the Ephesian church uses the startling expression, "filled with all the fulness of God!" The statement overwhelms us! How can man be filled with all the fulness of God? Evidently the finite mind can never comprehend the Infinite, but there may be an experience in love which transcends the power of the mind to express or even to fathom. The heart is greater than the intellect, and it is from the thought of a heart "rooted and grounded in love," that the apostle hastens to his conclusion, "filled with all the fulness of God."

The symbolism may be either that of a tree "rooted" or a foundation "grounded," the thought he desires to convey being that of a superstructure proportioned to the strength of the foundation. The height can never exceed the dimensions of the foundation in length and breadth and depth. How often this is misquoted "height and depth and length and breadth!" Notice the significance of the true order.

1. There must first be the breadth of love—the horizons must widen to include enemies as well as friends, foreign as well as home fields—all nationalities, and every degree of learning, culture or refinement, until like the apostle the soul can say, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

2. There must be next an increase in the length—the enduring power—of love. From the depths of its experience the soul must be able to cry out, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors!"

3. There must be an experience of the depth of love—a fellowship with Christ in His sufferings, an agony of prayer, a burden of intercession. If we suffer with Him we shall also reign with Him.

4. Then there come the heights—onward toward all the fulness of God. But no height can ever be attained, until the foundation has been laid with proper proportions, in breadth and length and depth.

# HERALD OF HOLINESS

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## NOVEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

SOMEWHERE in the writings of John Wesley appears an expression of surprise on the part of that great Christian leader because "There are people who call themselves Methodists who have not fasted one meal for Jesus' sake in thirty days." But fasting is not as generally practiced among us as it ought to be. It may even be that one could truthfully make the same observation about Nazarenes that Wesley made about Methodists; but if so, then the saying is to our shame. Someone has said that fasting is to the soul what sleep is to the body. There are two occasions when it is proper to fast: one is when the heart is burdened and the desire is heavy to get prayer through to God. The other is when the heart is not burdened and one possesses the moral sense that a greater burden is needed. And lest the devil should take advantage and never permit us to come to the proper occasion for fasting, it is a wise thing to set apart certain days in the week and fast on those days whether or no. There are some people who are excused, of course, on account of ill health, but for the large majority, fasting is safe and even beneficial to the health. Too extended fasts are dangerous, but the missing of from one to three meals, according to one's occupation, is good for both soul and body. Among praying people there is not the slightest doubt but that fasting is a help to prayer. And in this age in which the flesh is so universally pampered and in which there is so very little of genuine self-denial, there ought to be a revival of the practice of orderly and also of occasional fasting. We shall all find it a means of grace to fast at least two meals regularly every week, and then when a revival is on or other crises arise, we shall find fasting of great assistance to prevailing prayer. We should not like to see fasting made a mere matter of rote among us, but we hope and pray that it will become a common, spontaneous practice with our people everywhere.

Dr. John R. Mott has resigned the position of General Secretary of the Y. M. C. A., a position which through his efforts has come to be regarded as the "most potent lay position in the religious world."

Under his administration the Y. M. C. A. has brought its property value in the United States up to two hundred million dollars. Dr. Mott will be succeeded by Fred W. Ramsey who six years ago resigned the presidency of a ten million dollar corporation in Cleveland, Ohio, in order to devote more time to Y. M. C. A. work. It is a fact that men can make money until money making no longer interests them, but devotion to the work of Christ in the world is replete with romance from youth to the dying hour. In 1844 George Williams, a clerk in a London draper's establishment, and a dozen other God-fearing fellows formed a discussion and prayer group which they called the Young Men's Christian Association. Six years later there were chapters in Montreal and Boston; and eight years later the first collegiate "Y" was formed at the University of Virginia. This information is gleaned from a recent issue of Time.

So many preachers and laymen spend the larger portion of their lives waiting for an opportunity that is worthy of their best effort; while so few, comparatively, realize that it is better to be a big man in a small place than to be a small man in a big place; and fewer still seem to realize that a big man can make a big place out of almost any place. A few days ago, down in Mississippi, I was shown the original copy of Dr. Z. B. Whitehurst's report, written in a hand so familiar to me, to his District Assembly of 1920. He was to entertain the assembly at his little Riverside church that year, but when the brethren arrived, Dr. Whitehurst was in heaven—having reached his heavenly home just a few hours before the brethren of the district reached his earthly home. But here is the report which he did not live to read:

"Dear Brethren and Sisters: In the last twelve months here, I have preached about sixty times; attended every prayermeeting that has been in the church when I have been at home; attended Sunday school and have taken an active part every Sunday that I have been at home; have made about 350 pastoral calls in which I have prayed every time and read the Bible nearly every time; have visited thirty-seven different homes, the homes of all the white families in the compass I have made. I have had twenty-five professions in our regular services, and fifty in our protracted meeting, making seventy-five in all. Have received twenty-three into the church and dropped three by request. This makes our local membership more than twice what it was when I took the church. I have already received \$820 on my salary, with \$102 more pledged, leaving \$78 of the salary not yet provided for. I have raised for the budget \$344.96; for Foreign Missions \$101.23; for Home Missions \$252.50; for Education \$192.50; for Current Expenses \$188.70; for other benevolences \$193.80; for evangelist \$146.50; for the Bethany Training Home \$20; for Sunday school literature \$30; for HERALD OF HOLINESS \$6.00; for Other Sheep \$2.00; total for all purposes \$2,297.19.

I feel that our good heavenly Father has given us a great and gracious year. We have kept busy, not giving the devil much time to sleep around us. In fact he has been busy, but God has given us a very victorious year. A large majority of my members are in a better place with the Lord than they ever were before. I feel that there are great possibilities for our church here if we will all be sure to let no man or set of men get between us and God. I have had constant victory in my own soul. I am now saved and wholly sanctified, and looking for Jesus to come any day. 'Finally,

brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you' (2 Cor. 13:11). Your brother and pastor, Z. B. Whitehurst."

Here was a pastor who reported a deficit on his own salary, but was well up on every other claim! Here was a real pastor who made his own opportunity and helped his church to do more for the cause of God in the world than many a church with five times the membership does. Lord, give us pastors!

## WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

**W**E HAVE fallen upon strange times. In the midst of great development and advanced science on every hand, there seems to be a strange drifting from the faith of our fathers. Our Holy Bible is in question. The deity of our Lord, the very rock and foundation stone of our holy faith, is now being discarded in some quarters. The awful fact of sin is now a joke in the minds of some preachers who now occupy what has been known as evangelical pulpits. The atonement provided by the sacrificial death of our glorious Lord now produces a sneering smile from some who really should be friends of this truth. Surely our Lord is still being wounded in the house of His friends. He has again come to His own in these last days in special manifestations of Holy Ghost power and glory in the salvation and sanctification of the people, but as in the days of old, "He came unto his own and his own received him not," so it is in our own times. Those who should have received Him with open arms and fallen at His blessed feet in full devotion, seem to turn away from all His gentle voice and pressing invitation to enter the bridehood.

The world rushes on in its mad fit of worldly pleasure and self-seeking, seemingly gripped with a strange insanity for riches and the piling up of great fortunes in the industrial world. We are living in the beginning of an age of gigantic undertakings, in ship-building both for water and for the air. Massive bridges to span rivers, great canals and waterways for commerce are being planned, not only in our own country, but throughout the world. Looking at any world-map, the earth on which we live seems a network of railroads and waterways. Communication by telegraph and radio fill the air we breathe. Music and voices are taken from the air at will through radios in millions of homes. The very desert is no longer a distant land but through modern invention is brought to the city limits where the joy of human voices may be heard in music and oratory. All this reminds us of a

saying in our dear old Bible. "Many shall run to and fro, and knowledge shall be increased."

More impressive than all this, we are passing into a hopelessly divided state of the nations and society. We are all rejoicing over the noted victory in the last election, especially in the utter defeat of that open effort to modify or change the 18th Amendment and the Volstead Act for its enforcement. This great battle should put us on our guard at all times as we now clearly see the tricks of the enemy. We are living in the breaking up conditions, the divided state of the nations and society. Nothing holds together in these days. Outspoken criticism of kings and rulers and those in authority. The papers are filled with strange and open denunciations, and accusations. Mistrust seems to fill the thinking world, then follow judgment and misjudgment.

But what is all that to us? Only that we are in danger of partaking of the same spirit, and unconsciously drift into the currents of criticism, misjudgment, accusations, loss of confidence which shall result in divisions and strife. It will require great care and very much prayer on the part of all if we are able to "shine in the midst of this crooked and perverse nation," as "lights in the world." We shall need to use the greatest care that we do not become a "talebearer," and "raise up a false report" in the church to the destruction of the brethren.

Our ministry must set the example and use the greatest care not to fall into the condemnation of the devil at this point. Careless statements, hasty remarks, severe threats cannot long be in practice until the soul will become so hardened as to refuse correction. I have been led to call attention to some of these manifestations of carelessness on the part of our ministry in the fall assemblies. I am glad that only a few have resented the application of truth or indicated that the warning was not needful. Generally the honest soul will receive warning with humility, even if it should not be needed. "The wisdom that cometh from above

is first peaceable," and then we must not forget to add, "easily entreated." When our Lord was reviled, he reviled not again; when he suffered, he threatened not. I think we may justly stand in fear of one who belches forth threats of taking his case to the law as well as one who would threaten violence. At any rate it must be admitted that the ministry should be good examples of humility, gentleness, and kindness, and thus be willing to suffer wrong without self-justification.

This democratic age of independent thought, and selfishness, mixed with self-seeking and deceit; graft in politics, and greed in business, seems to have its reflex influence in the church. Low standards in thought and life in the church universal, will greatly affect the holiness churches unless there is strenuous efforts both by precept and example to maintain the biblical standards of righteousness. Too much care cannot be exercised by all to shun every appearance of evil in this age of doubt and fear, cheap jazz, and worldly mindedness. The habit of gossip, and talking about the faults and failures of others, spreading evil surmises, and broadcasting misjudgment concerning others, must not be practiced by holy people. It is foreign to the heart and life of a holy soul.

In the rapid growth of our great movement, now passing eighty thousand—and doubtless will soon reach one hundred thousand—there must be a revival of deeper devotion, more prayer and fasting while waiting before the Lord. There are many among us who never wait for the altar service, never have time to engage in the soul-saving business—they are simply good members of the church in its support financially. What would happen if our whole membership were on fire with passion for soul winning? If all were engaged in prayer, exercising faith around the altar? What could be done at home and in foreign lands if all had the vision and sacrifice to carry this glorious truth to the ends of the earth? Are we in danger of catching the spirit of the age and drifting with the tide of careless self-indulgence? Are we forgetting that the world is without God and without hope, dying in darkness and sin? What can I do? Well we can do something, and I fully believe more than any of us have ever done.

## HOMESICK FOR GOD

By REV. J. F. HARVEY

Have you ever been homesick? Have you had that indescribable feeling that is almost unendurable of yearning to see and be with the loved ones in the old home? Perhaps you have been a stranger in a strange land or in a foreign country and know what it means to have your breast heave with longings and your eyes fill with tears as you think of home and dear ones far away. Then you know something of the feelings of one who is "homesick for God."

The human soul was made for God, to enjoy His presence, to find pleasure in His pleasures, to receive

honor from Him, and to rest forever in Him. Have you ever read this line in Wordsworth's "Intimations of Immortality," "from God, who is our home"? God is the Christian's home, yet how few, even among the sanctified, are so possessed by this thought that they know that indescribable, sweet agony of a soul longing for its home. Augustine, the great theologian, said, "Thou hast made us for Thyself, and the soul finds no rest until it rests in Thee." There is the rest of faith here and now, and we who have believed, do enter into that rest. Freedom from all sin. Perfect peace, perfect joy, perfect satisfaction.

*"A heart in every thought renewed  
And full of love divine,  
Perfect and right and pure and good,  
A copy, Lord, of Thine."*

This rest of faith is only the earnest of the purified soul's eternal rest in God. In such a soul there are peculiar longings for God, and oftentimes sweet homesickness to be with Him. He is a stranger in a strange land, a pilgrim in a foreign country, and he confesses that this world is not his home. The attractions of this world have no power to draw him or detain him in his pursuit of eternal joys. The dearest ties of earth are as nothing compared to the tie that binds him to His God. He cries, "My goal is God himself, not joy, nor peace, nor even blessing, but Himself, my God." His longing is to see the Lord sitting upon the throne, high and lifted up, and be forever in His presence.

As the soul pursues the holy way the yearning to be at home in God intensifies. There will be times when the heart aches and seems to fairly burst with ardent longings for Him. Oh, the sweetness of it all! "Whom have I in heaven but thee, and there are none on earth I desire beside thee." Some people think they are homesick for heaven and the things of God. They think how they would like to walk by the banks of the river of life, and see the blooming, blossoming trees bearing fruit every month for the healing of the nations; they think they would like to hear the angel choirs singing the praises of the eternal God; they think they would like to hear the roll of the great music that surges against the jasper walls and floods the glorified with deep sweet joy; they think they would like to see the golden pavements, the gates of pearl, and all the splendor that God has prepared for them that love Him. But down underneath it all in the holy soul there is that homesickness for God himself. They want to see Him who has redeemed them from sin by His own blood. To the holy, He is the fairest among ten thousand and the One altogether lovely. Heaven would not be heaven without Him. It might contain all the glory and grandeur that eye has never seen nor heart conceived; our loved ones and all who have died in the faith might be there, but what an eternal disappointment if Jesus were not there. Oh, that sweet, delirious, enrapturing, yearning of the saint's soul to see God! Homesick for God!

David was a homesick man. He said, "My soul

longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." And again, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Paul felt this homesickness. To the Philippian church he wrote, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Jesus was homesick for His Father. He was always talking about the Father. He lost no opportunity of slipping away from the crowd to commune with the Father. In Gethsemane He prayed, "O my Father, if it be possible, let this cup pass." His first word on the cross was, "Father, forgive them." His last word on the cross was, "Father, into thy hands I commend my spirit." And when He appears again in glory He says He will confess His faithful followers before His Father and the holy angels.

Jesus knew that when He was ascended to the Father that His disciples would be homesick, so He says to them and to every homesick saint, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." "Homesick for God." Well, some wonderful day Jesus, our Savior and our own God, will step out on the portico of the skies and will call for us who love His appearing, and we will go to be forever with Him. To be with our adorable Lord; to bask forever in the light of His presence; "To fall at His feet, and the story repeat, and the lover of sinners adore."

"Homesick for God!" How about it? Have you any feeling like that Godward? Can you truthfully say, "Oh, that I dwelt in the presence of God, in the visible presence of God, and had time for one cry! That my body were dead, and my soul were alive in the light of His palpable eye."

Jesus said of Himself, "I and my Father are one," and therefore, if a soul is homesick for Christ, that soul is homesick for God. And, reader, I hope that that homesickness is in your heart today.

## A GOOD SOLDIER OF JESUS CHRIST

By REV. CARLTON D. JONES

**P**AUL, in writing to Timothy, said, "Thou therefore endure hardness, as a good soldier of Jesus Christ." There are many lessons included in this short verse which should be of benefit to us in our spiritual warfare.

On entering the army, one of the first things taught the soldier is obedience. No army can be a success unless its soldiers are obedient to those in command. They must also obey without asking "why?" They are often required to do what seems to be impossible and dangerous but they must obey immediately. In this time when people seem to desire their own way,

obedience seems hard. A child who has never been taught obedience at home, is not likely to obey the laws of the land or the laws of God.

Upon entering military service, training in the use of weapons is soon begun. One is taught the various parts of the weapon and the art of using it in both an offensive and defensive way. He is drilled with the weapon until he can handle it with ease and its use becomes second nature to him. Many Christians attempt to use the "sword of the Spirit" without knowing anything about it. Our recruits need to be taught how to use this weapon in both an offensive and defensive manner. We should be able to use it with ease and skill.

A soldier is not an army in himself—he is but one of a great number of soldiers and must learn to co-operate with others. In modern warfare, he is first drilled in squad formation with eight men, then in company and larger formations. One man going wrong may ruin a whole formation. Team work is necessary. Each is dependent upon the other.

The difference between an army and a mob is, that one is organized and the other is not. Organization requires leadership. The leader is to be an example—one who can lead his followers against the enemy. He gives commands and encourages his followers. We are following a Captain who never lost a battle. To insure success, His commands must be obeyed. He leads and asks us to follow.

No war has ever been waged, no battles won, no soldier a success, without sacrifice. The sacrifice can only be realized by one who has had actual experience. During the World War the people in this country complained about the sacrifices they had to make. Had they seen war torn Belgium or France, or followed the soldiers for a day, they would forever be silent about sacrifice. To the soldier it means the loss of ambitions, business, money, the best years of his life, home, friends, health, limbs, sight, if not life. Practically none of the boys came back from actual fighting physically as fit as when they left home. They went on short rations, if they got any at all. Their beds were shell holes, trenches and dug-outs. Their mattress was the soft mud which always abounded. They were blanketed with a steady drizzle of rain. They were lulled to sleep by the whine of bullets, the hissing of shrapnel and the loud explosions of shells. They slept with death, and destruction was on duty all night. People like to tell of pleasant memories, but try to get a soldier to tell his experiences.

Christians talk about sacrifice when they really know nothing about it. Not many people suffer hunger, lack of clothing, shelter, friends. Not many give up business, or donate large sums of money for the sake of the eternal kingdom. We should be patriotic, but there is a King to whom we owe loyalty such as is seldom given to Him. Our patriotism for Him and for

*(Continued on page eight)*

## FROM GALILEE TO DAMASCUS

By Evangelist G. F. Owen

**I**T IS not known for certain if Saul walked or rode a horse when he went on his journey from Jerusalem to Damascus for the purpose of persecuting the Christians. The strong inference, however, is that he was on foot.

Our lot was not to walk, or to ride a saddle horse, but to be hurried along by modern means of locomotion—the automobile. We left the sea of Galilee about two o'clock in the afternoon. Leaving Capernaum on our right we ascended the road leading northward until we came to the "Waters of Meriam," just west of which is the ancient Hazor, covering a "Tel" (Mound) of 100 acres, which Joshua destroyed during his conquest of Palestine.

We crossed the rushing, muddy Jordan just below the waters of Meriam, and took up our course north-east along the route by which Paul went to Damascus. Mt. Hermon, like a venerable Sheikh, was wrapped in a winding sheet of snow. For some two hours we passed along its south-eastern foothills, but could not see the famous mountain because of the storm that raged in its fury.

On arriving at Damascus we were met by Brother and Sister Thahabayah, our missionaries stationed at Bludan. They had come there especially to be with us while in Damascus, and then to take us to Bludan for evangelistic meetings. During the stay in Damascus Brother and Sister Thahabayah were the guests of the Dragoman of the United States consul, and we slept at the hotel and ate at the native cafes of the city.

The Damascus of today is a city of more than 300,000 people. They possess an air of freedom and a distinctly oriental stamp that at once fascinates the stranger. That which drew my attention more especially, however, was the abundance of water which ran in the river on main street, and flowed from fountains on every hand. In fact, I have never seen a city which possessed such a generous supply of the "elixir of life."

It was not at all difficult to recall that most interesting Bible narrative in 2 Kings the fifth chapter where we are told that Naaman, the famous captain of the hosts of the king of Syria, had the leprosy and through a "little captive maid, brought away from the

land of Israel," heard of the name and fame of Elijah. And how with horses and chariot and a retinue of servants Naaman left Damascus and went to the old prophet's home at Samaria, and there received the instructions to "Go and wash in Jordan seven times," but on receiving such instructions became indignant, and said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings 5:12). Well, we saw the rushing, muddy Jordan one day, and we agree with Naaman that the rivers of Damascus are nice streams of which any city could well be proud.

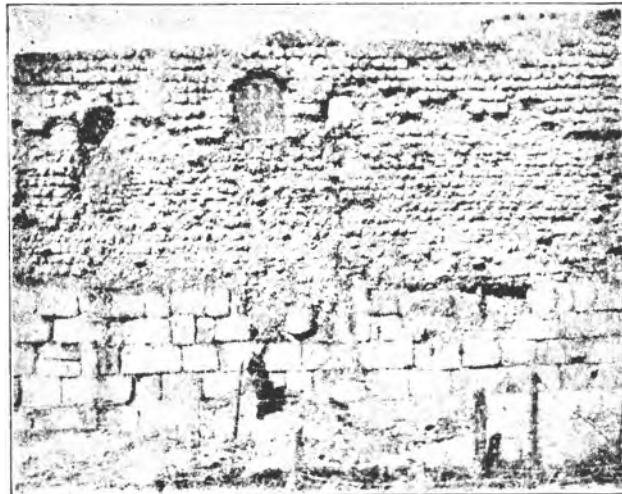
Pharpar rises among the rugged cliffs of Mt. Hermon, and flowing eastward fails to enter the city, yet, this becomes an insignificant fact when one sees the manner in which the river Abana enters Damascus.

The city itself is located in one of the most attractive basins to be found in the world. Being in the beginning of a sandy desert which stretches eastward from the Anti-Lebanon mountains to the valley of the Euphrates, it is watered by the Abana and becomes a veritable oasis.

Dr. Robert L. Stewart visited this city during the latter part of last century and describes it as "A dark island-like mass of green covering an area of more than thirty miles in circum-

ference. It is an oasis of marvelous beauty and fertility shaped and nourished by the life giving waters of the Barada, the Abana of Scripture. Close to the place of its outgo from the mountains this swiftly descending stream is parted into several branches and these into smaller streams with lateral water courses which irrigate every part of ground within their reach. According to the estimate of the natives there are 365 canals which distribute water to more than thirty thousand gardens."

To this river the city of Damascus owes its origin, its long existence and its distinctive charm. Everywhere amid groves and gardens, in public resorts and in quiet, retired nooks, the flash of its swiftly moving currents or the murmur of its unseen rivulets may be seen or heard. Every mosque and khan, every house and every court has its fountain or fountains, and there are no restrictions on their constant flow. This paradise of the Arab world has been briefly described as



THE WALL OVER WHICH PAUL WAS LET DOWN IN A BASKET

"A one hundred and fifty square miles of green, thronging and billowy as the sea, with the white compact city rising from it like an island. There is apparently all the lavishness of the virgin forest, but when you get down among it you find neither rankness nor jungle." Here every shade of green is visible, from the dark of the orange to the silver-grey of the olive; every tinge of color from the rich bloom of the oleander and the damask rose to the snowy white of the almond and the apricot."

"There is not another city in Syria," says Dr. Thomson, "which can boast of such a verdant meadow. Damascus furnishes, in many respects, the best living illustrations of the Holy Book that are now to be found in any part of the Promised Land."

Damascus is 133 miles in a direct line from Jerusalem (north and a bit east). It is often spoken of as the oldest city in the world, and is sometimes called the "Mother city of the world." Probably this is saying too much for it, and yet it can be truthfully said that it is among the oldest, and that it is the oldest of which we have a *continuous* history. Josephus tells us that Damascus was founded by Uz, the great grandson of Noah. Its four thousand years of unbroken history is often interwoven with many of the prominent events in both the Old and New Testament.

When Abraham came from Mesopotamia "to go into the land of Canaan," it is very probable that he journeyed with Mt. Hermon (9,383 feet high) as a landmark, and thus journeying Damascus would be directly on his road. According to tradition he stopped here for a time, and this tradition is confirmed by Genesis 15:2 where Damascus is mentioned as the native place of Eliezer, Abraham's steward, or confidential servant.

The city is often mentioned in the Egyptian records of Totmes III and Rameses II. It was not included in the "Promised Land," allotted to Israel, but later David conquered the city and placed a garrison there, and in the years to come Damascus and Israel clashed many times.

Elijah was ordered, of the Lord, to anoint Hazael king of Syria. At once he went to Damascus and on finding Hazael informed him of his future position, then midst tears told him of the atrocities he would be guilty of, whereupon Hazael exclaimed, "Is thy servant a dog, that he should do this great thing." Nevertheless Hazael committed all the outrageous deeds just as the prophet said he would (2 Kings 8:7-15).

King Ahab of Israel conquered Benhadad king of Syria and part of the indemnity given was that the Israelites should have a trading quarter in Damascus. This meant considerable to the Israelites seeing Damascus was about the most important trading post on the trade route from the countries of the east.

In 2 Kings the 16 chapter we read of how Ahaz, the young and wicked king of Judah, took the gold

from the temple at Jerusalem and bribed Tiglath-Pileser king of Assyria to attack the Syrians, who with the Israelites were pressing him. The Assyrian king accepted the bribe and marching against Damascus captured it (732 B. C.). Soon the young king left Jerusalem and went to Damascus to meet the king of Assyria. While there he saw an altar, it took his fancy and at once he took the pattern of it and hurried it to Jerusalem and by the time he returned the altar was ready and the young king offered sacrifice to strange gods, but soon died, leaving the throne for Hezekiah who honored God and reigned in righteousness.

In time Damascus became a Greek province and afterwards fell under Roman rule, and was under such when Saul of Tarsus set out from Jerusalem, "breathing out threatenings and slaughter against the disciples of the Lord." He passed the sea of Galilee and on by Mt. Hermon, but ere he reached Damascus he met the Christ. The power was great, so great that Saul fell to the ground, then in great love and tenderness Christ said to him, "Saul, Saul, why persecutest thou me?" Saul realized that he had met the Messiah, yielded himself without reserve to Him who was to mean so much to him in the years to come. "And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him into Damascus where he lodged with one Judas who lived on the street called Straight." After three days Saul received his sight and was baptized by Ananias, "And straightway he preached Jesus in the synagogues, that he is the Son of God" (Acts 9:1-36).

Paul's messages struck home to the hearts of the wicked Jews, therefore they took counsel to kill him. "But their laying in wait was known to Saul. And when they watched the gates day and night to kill him, then the disciples took him by night, and let him down by the wall in a basket."

The writer has had the privilege of going almost the entire length of the "Street called Straight," of visiting what is said to be the house of Ananias, and of examining that portion of ancient wall over which Saul (Paul) is said to have escaped. I also went through "The Great Mosque," which was once a Christian cathedral. Over one of the portals of this mosque, may still be seen the significant, prophetic words:

"Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth for all generations."

COLORADO SPRINGS, COLORADO

## HELPFUL CRITICISM

The best criticism is a good life. Let the other man do the appraising. If he sees in you that which is superior to what he sees in himself, he will be convinced in his own mind, not by your criticisms, but by your excellencies. A great artist is credited with saying, "I criticize by creating." This man showed the poverty of inferior painting, not by attacking it verbally, but by doing better painting and allowing the other painters to do the judging. Blessed is the man who can show the poverty of inferior living by his own superior life.—H. O. FANNING.



## A GOOD SOLDIER OF JESUS CHRIST

(Continued from page five)

His kingdom should be fired with such holy zeal as to know no bounds of sacrifice or service.

Studying the enemy's tactics is also essential to successful warfare. To know where, when and how he is expecting to strike is to ward off his blow. Satan has strongholds which we should capture, and it can be done if we follow our Captain. We may expect counter attacks. The enemy will not give up his possessions easily. I was once a prisoner but escaped, and do not care to be taken again.

It is marvelous how wounded soldiers bear up under pain. Wounded soldiers often help each other and stand back for those wounded worse to receive medical attention. Often when Christians receive a slight scratch, there is such a fuss made that one would think that he was near to dying. If a piece of shrapnel sings overhead, they are ready to surrender. Our Captain furnishes a healing balm which if applied will heal all wounds.

"Enduring hardness" is another trait of the good soldier. I have seen soldiers endure hardness in such silence and patience that it would put most church people to shame. I have seen the cold, sick, tired, wounded and nearly dead bearing it silently. Christians should magnify their victories and minify their troubles.

When the battles are over and the victories won, there is a looking forward to honorable discharge, which designates faithful service well done. The Christian's discharge is not received on this earth, but will be given in that better world, when we shall hear the words, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

EVERETT, WASHINGTON

## HEAVEN

By BELLE B. BURNS

**A** GLORIOUS reality to every truly believing heart! All our conceptions of "the home of the soul" are based upon the Word of God and the contemplation of the splendors and joys of the glorified land is not confined to our present day thinking.

This idea filled the soul of Milton when he wrote, "What if earth be but the shadow of heaven and things therein, each to other like, more than on earth is thought."

Another writer says, "I have often thought that flowers were the alphabet of angels, whereby they write, on hills and fields, mysterious truths, which it is not given our fallen natures to understand."

Extend this idea to other things about us, the clouds, the landscape and the glories of the sunsets or the touches of lavender and golden of the morning glow. "The heavens declare the glory of God, the firmament sheweth his handiwork."

Life, to the majority of people, is a round of natural gaiety, a turbulent stream of toil and care rather than a placid lake of quietness and confidence, with sweet assurance of a bright beyond.

We read that "among the heathen, the earliest and most zealous advocates of this doctrine were illustrious poets, philosophers and statesmen. Xenocrates, Plato, Demosthenes, and others strongly advocated life beyond the present."

The martyrs rose in contempt of sufferings cruel because they desired "a better country, that is an heavenly." "This pleasing hope, the fond desire, this longing after immortality," doubtless comes to every human heart at times. And whence cometh this desire to greet the soul of man? Is it not from the Creator himself? For none other than He can produce this effect upon a mortal.

The word of God abounds with proofs of a greater life beyond this one for all who prepare for it. From Abraham, the patriarch who "looked for a city which hath foundations, whose builder and maker is God," to John the Revelator, we have a series of these proofs. From the midst of distress and trial, patient Job looked beyond his pain and humiliations and shouted, "I know that my redeemer [emancipator] liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Moses in the fulness of faith "esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

In one of the most fiery trials in more than twenty years of Christian experience, the Holy Spirit directed my mind to the words of the sweet psalmist of Israel when he burst forth in holy melody, "As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." And the gracious satisfaction of a land without a tear, a home where sorrow may never enter, a blissful heaven with our own God, rushed upon me with such force that it has been divinely real to me ever since.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). The New Testament writers all express their glorious hope of heaven and it seems that here Paul looked forward to receiving the crown of righteousness that he was so well assured was laid up for him because he had fought a good fight and kept the faith.

Emblems and descriptions of our heavenly home throng the book of Revelation as if they knew the sacred volume was about to be closed ere they could make their appearance known to us in beauteous rays of splendor.

Heaven is a place—a locality as truly as the city or town in which you now dwell. Jesus was manifested to make divine things real to humanity and He said, "In my Father's house are many mansions: [in my



Father's home-dwelling there are many compartments] if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

*"O think of the home over there,  
By the side of the river of life;  
Where the saints all immortal and fair,  
Are robed in their garments of white."*

According to the accounts given in the closing chapters of the last book of the Bible the walls, foundations, streets and gates of that fair city are luxuriously described. If, as some say, the golden streets and the gates of pearl are only figurative speech, it is well to note that the richest and most costly materials of earth are used to express what will be freely lavished on us over there. And heaven is a place of great joy, of shouting and praising and a place of light, no darkness at all. "The Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." And there shall be no more night there. And anything that defileth or is unclean can never enter there. And we shall see the face of Him who hath redeemed us. Hallelujah!

The hymnology of the Church has endeared this sacred theme to the hearts of the saints of all ages. Shall we not sing with S. Fillmore Bennett:

*"There's a land that is fairer than day,  
And by faith we can see it afar;  
For the Father waits over the way,  
To prepare us a dwelling place there."*

And with Miss Phæbe Carey:

*"One sweetly solemn thought, comes to me o'er and o'er;*

*I'm nearer home today, than I have been before.*

*Nearer my Father's house, where many mansions be;  
Nearer the great white throne today, nearer the crystal sea.*

*Near the bound of life, where burdens are laid down;  
Nearer to leave the cross today, and nearer to the crown."*

Then with heart longings and homesickness we say:

*"O come angel band,  
Come and around me stand;  
And bear me away on your snow-white wings,  
To my immortal home."*

Home, home, sweet, sweet home!

## THE FRUITS OF DIVINE LOVE

By R. C. HOLMES

He that loveth his brother abideth in the light and there is no slander in him. This characterization is not concerned with those who are first in, and then out of the light, but is spoken of those who constantly walk in the light of God. Love and light are inseparable.

Love is the nourishment upon which the powers of

the soul thrive. Love develops the finer qualities of the heart, and itself comes from God for "God is love." Love enthroned in the heart makes the life a benediction. Love never faileth—it shines through gloom and hopes through the storm. Love knows no fear, for all is light under its radiant beams. Love makes the humblest home a place of beauty for there the angels dwell.

Love embraces and includes every grace that can adorn the human life. It takes the dying child and nourishes it back to life; it fans the spark of hope in the discouraged breast, it conquers in everything for God is love. Love never stumbles nor falters. Love is the crowning glory of man bestowed by God's own hand, and man's only hope is found in divinely conferred love.

Love sent Jesus to the fastnesses of the mountains and the wild and barren deserts to seek lost souls; love pulled us out of the fire, love saved our souls from eternal night.

Love is so beautiful, and all its graces so rare, that the world counterfeits it; and so precious are the fruits of love that even the counterfeit has value.

Courtesy and sincerity and unselfishness are some of the fruits of love that the wicked world is ceaselessly counterfeiting, and though a species of deception, without this show of semblance to the genuine, the business world would fail and the social fabric would be rent and torn.

COVERT, KANSAS

## THE LURE OF WORLDLINESS

By REV. D. RAND PIERCE

The Church of the Nazarene "was born in the fire, and cannot live in the smoke," as Billy Bray once said of himself, religiously. No church has been more imbued with the spirit of evangelism than has ours from the day of its incipency. Her progress can scarcely be paralleled in religious history, if at all. Her altar fires are burning all over this country as I write these lines.

But, regardless of this fact, both churches and individuals are more or less affected by the untoward conditions of today, spiritually, and are in need of a fresh stirring up of their "pure minds by way of remembrance," lest they gradually settle to the lower temperature of religious life all about them.

The lure of worldliness is a constant menace to every spiritual movement. It is the devil's most carefully camouflaged weapon. "Know ye not," says James, "that the friendship of this world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." We will become a backslidden people, if we ever turn our eyes away from God and get them on numbers and machinery; or step down from the highway of holiness to seek human recognition and respectability. Our most pressing need at this very moment is to build more securely our world barriers, and to fire afresh our altars of prayer.

# Department of Bible Studies Steps of the Spirit in Book of Acts By Prof. J. B. Galloway

## Lesson Forty-four

### PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

#### 1. *The Day by Day Scripture Readings for the Week.*

First day, Phil. 1-4. Second day, Col. 1, 2.  
Third day, Col. 3, 4. Fourth day, 1 Thess. 1-3.  
Fifth day, 1 Thess. 4, 5. Sixth day, 2 Thess. 1-3.  
Seventh day, 1 Tim. 1-3.

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

"*Epaphras, who is one of you, a servant of Christ, . . . always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God*" (Col. 4:12). The church at Colosse was a church marvelous for its completeness in divine things. Paul seems to see them as a choice vine of the Lord as he indicates in his epistle to the Colossians. He pictures them as: (1) *Growing downward*, grounded, settled and rooted in Christ (Col. 1:23). (2) *Growing upward*, established in the faith (2:7). (3) *Growing inwardly*, putting on the fruits of the Spirit (3:12-17). (4) *Growing outwardly*, ripening and maturing the graces (4:3, 4, 5, 12). A large part of their success is to be attributed to the prayers of their pastor, Epaphras (1:7). He was always laboring fervently for those of his church that they might stand perfect and complete in all the will of God. Prayer was the instrumentality through which he labored to accomplish this state among his people. There is nothing that will take the place of the hours of prayer in the developing and perfecting of Christian character. The will of God can only be found and practiced by giving some time to communing with God. The mysteries of the life of prayer are yet unfathomed. We know many of the secrets of nature but of many of the "hows" and "whys" of the prayer life we have not yet explored. May we have more saints like Epaphras.

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

#### Study Twenty, Acts 26

##### 1. *Build Your Own Commentary.*

Note the word "mad" in 26:11 and 26:24, 25. Before Paul was converted he was mad, according to his own testimony, but he denies that he was mad after he was converted.

Notice that Paul's vision becomes Agrippa's vision. Paul testifies to Agrippa that he was not disobedient to the vision (26:19), but the subsequent verses show that Agrippa was disobedient to it. Note the twofold aspect of the divine message that came to Paul when

he was converted. Arise, and stand, a minister and a witness, delivered from the people and the Gentiles (See verses 16-18).

Notice that as Paul preaches to Agrippa he is convicted, a friend tries to turn him away from his conviction (26:24). Agrippa believes (26:27), but this was only head belief. He was moved to take a stand for the right, but instead attempts a compromise, he would help the preacher (26:31) instead of turning from his sins.

#### 2. *The Sanity of Holy Ghost Madness.*

The wisdom of the world and the wisdom of God are frequently just the opposite. Not necessarily because the world is foolish, but because of the limitations of the human, as well as the perversions of what is true and right. The wisdom of the world is too short-sighted. For this reason the leadership of the Holy Ghost often appears to those who know not the ways of the Spirit as foolishness. Those who follow the leadership of the Holy Ghost have the resources of all the infinite stores of divine knowledge that they are able to appropriate. Yet how little of this is usually appropriated. "If any man lack wisdom, let him ask of God."

In the chapter (Acts 26) before us we have a very striking example of the contrast between earthly wisdom and that from above, Agrippa and Paul. One a king, robed and enthroned in all the dignity of his royal office, the other a prisoner, chained and accused falsely, both experts in all the technicalities of the Hebrew economy. One a king enslaved to his sins and the opinions of the people. The other an enthroned prisoner, preaching the liberty of the full gospel. Agrippa knew the truth and believed it was true but did not have the moral courage to accept salvation. Paul, though in bonds, was passionately devoted to the cause of Christ. The world says, "Paul, thou art beside thyself; much learning doth make thee mad." The Holy Ghost man says, "I am not mad, but speak the words of truth and soberness." How often those moved by the Holy Ghost have been accused of madness. When the Holy Ghost came to the disciples in the upper room they were at once accused of drunkenness. More than once Jesus was accused of madness (Mark 3:21). Elisha was called a mad fellow (2 Kings 9:11). We read of old, that the prophet is a fool, and the spiritual man is mad. Paul says, "Whether we be beside ourselves it is to God" (2 Cor. 5:13), and again he says, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13).

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; . . . And my speech and my preaching was not with enticing words

of man's wisdom, but in demonstration of the Spirit and of power: . . . Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 1:20-2:13).

### PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

#### *The Bible Doctrine of Forgiveness of Sins*

Justification, regeneration, pardon, forgiveness and adoption are theological terms designating the different parts of the gracious work wrought in the human heart when we are converted. We will not now trouble you with philosophical differences between them but will discuss the simple act of God which we know as the forgiveness of our sins. Dr. James Denney said, "There is in truth only one religious problem in the world—the existence of sin—and one religious solution of it—the atonement, in which the love of God bears the sin, taking it in all its terrible reality for us, upon Himself."

*The Nature of Forgiveness in the Old Testament.* Forgiveness is most frequently considered in the Old Testament by the official word "pardon." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). Again it is spoken of as the "blotting out of our sins." "I, even I, am he that blotteth out thy transgressions" (Isa. 43:25). Still another idea of forgiveness is that the sin will be remembered no more by God. "I will not remember thy sins." The offender is restored to the place he occupied before he sinned.

*The New Testament Idea of Forgiveness.* Jesus nowhere discusses the subject of forgiveness directly but His allusions to it give us an idea of what He had in mind about this subject. It is most clearly set forth in the parable of the prodigal son. In the Sermon on the Mount He shows that we must forgive as we expect to be forgiven. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Again the parable of the debtor (Matt. 18) shows what our Lord teaches. Paul enlarges upon what Jesus says.

### NEW WINE IN NEW BOTTLES

By Rev. WM. G. HESLOP, D. D.

**B**OTTLES. Wine. New Bottles. New Wine. New Wine in New Bottles! Jesus had finished His Sermon on the Mount, and had fully set forth who were the blessed, beginning with the poor and ending with the persecuted. The "words" having been finished the "works" begin. Works should always follow words and in the case of Jesus they follow immediately.

The first case is that of a leper who approaches Jesus, worships Him and seeks to be cleansed from his leprosy. Jesus put forth His hand and touched him and immediately his leprosy was cleansed—not by a long drawn out process but immediately; not by a gradual time of convalescing, but in-

stantaneously. Cleansed, not suppressed, not kept down, not counteracted, not subdued, not "playing possum" but cleansed. Leprosy is a type of inward sin or carnality. Leprosy is an incurable, malignant, spreading, fatal malady. The leprosy of sin in the believer cannot only be arrested by regeneration but cleansed, expurgated and eradicated by the omnipotent touch of the living Christ.

The second miracle or work of Jesus concerns the centurion whose servant was sick. The centurion touched the button, his faith reached the sky and the servant was healed immediately. Faith in the spoken word of Christ brought instantaneous healing. There is no gradualism in the Bible regarding justification or entire sanctification. One moment the servant was helpless and the next moment he was healed! Glory!

The third miracle or work of Jesus was the healing of Peter's wife's mother who was sick of a fever. Jesus touched the fevered body and the fever left her. The fever was not merely arrested, checked, cooled off a little, or counteracted—the fever left her. One touch from the omnipotent hand of Christ and all our feverishness would vanish, our unholy restlessness cease and our quibblings over nonessentials would end forever. Then there would be unity in essentials, liberty in nonessentials and in all things charity. One touch from the Christ of God and our black tie wearing foolishness, and our white tie wearing scrappings, and our coffeeless, tealess, tieless, cuffless, pinless, buttonless, ribbonless ravings would forever be stilled. Our feet-washing controversies, and baptismal debates would be buried as past history, and like a mighty, sanctified, happy, holy, conquering band we would go forth to victory and before we died a quarter of a million Nazarenes would be following the beautiful Nazarene. Someone asked me the other day why I did not wear a black tie. Smiling inwardly as well as outwardly I quietly and calmly replied, "I am wearing a black hat, a black suit, black shoes, and black hose, I have black hair on my head and almost a black face that I did not choose, please do not compel me to wear a black tie."

The fourth miracle or work of Jesus that we mention is the stilling of the tempest. The sea stands for the restless, storm-tossed race of mankind, the sudden calm is the great change that comes when Christ speaks the matchless word. Just five words from Jesus reached the heart of Christ and brought the calm. It is not a question of how many chair seats we knock out, or how many benches we knock over, or how many words we pray from the lips—five words from the heart will still bring the answer.

The fifth miracle or work of Jesus was the casting out of the demons. The demons knew Christ and seemed to know their doom. At His word they came out and entered the swine, which immediately became insane and ran violently down a steep place into the sea and were drowned. The swinekeepers called the community together and passed a resolution asking Jesus to leave their coasts, and since Jesus never stays where He is not wanted He politely left them to their doom. Demons would rather enter hogs than be unclothed. Ravens, roosters, winds, seas and demons obey Christ. It seems unbelievable that men will endure, what the hogs will not. Demons drive hogs insane. Demons also drive some men insane—demons of lust, murder, lying, cursing—fanatical demons, demons of all kinds everywhere—but Christ can drive them out.

The sixth miracle or work of Jesus is the healing of the sick of the palsy. Jesus finds the palsied man brought to him on a bed, and he forgives his sin, heals his body and tells him to get up and go home. A storm of protest followed from the quibbling professors but the man was healed and happy. Wonderful Christ, wonderful name, wonderful words, wonderful works!

Here comes in the text and the finishing touch to the whole. New wine must be put into new bottles. New bottles speak of regeneration, new wine speaks of holiness, joy, gladness. The new wine of holiness, gladness and spiritual exhilaration, must be poured into new bottles and both will be preserved. Glory to God!

ALLENTOWN, PA.

## ADVANCING IN YEARS

By GERTRUDE COCKERELL

**T**O BE quite candid, old age is not in itself attractive. The attractions of youth have been left behind. Strength, mental and physical, has been more or less impaired. We are, perhaps, slow in thought, slow in word, slow in action. The eyes have become dim through much toil and weeping, and the ears dull of hearing. The Word of God, recognizing in this condition a source of trial to others says, "Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God" (Lev. 19:14). If youth, with its impetuosity, its self-assertiveness, is sometimes trying to age, so too, is age to youth. And impatience is so common in these days of stress and strain. But God forbid that you and I, reader, should add burdens to the burden of the weak and helpless in our midst by our impatience or neglect. "With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2) is not this what we all need? Advancing years bring with them their own peculiar trials. May the grace of our Lord Jesus Christ be in us, upon us, abound toward us, in this, our last long stretch of pilgrimage. We have to see others occupy places we once occupied; theirs the credit for the garnered grain whose seed we sowed with tears; ourselves forgotten, ignored, as no longer necessary in the scheme of things. But, because of these things, ours need not be an acrimonious old age, need it? Bitterness of soul need not spell bitterness of spirit. If not in time, assuredly in eternity, reaper and sower will alike rejoice in a rich harvest of ingathered souls.

It is better for us that we face the facts of life, its new conditions as affecting those unable now to fight its battles. Better this than be told them in brutal frankness, or learn them through heart-breaking experiences. For there are always those ready to take advantage of the weak, the ignorant, the helpless. Alas, that any Christian can so act toward a fellow-member of Christ's body! If such has entered into our own life experience we must not be thereby unduly hurt, much less provoked, to the extent of putting forth our own hand to do evil, and so adding evil to evil. There is one ear into which we can pour all life's woes and injuries. "Who comforteth like him?"

The troubles at the end of life, with its lessened powers of resisting, its depleted resources, are not the troubles of its beginning. Ignorant or interested parties to save their own skins, or to spare themselves trouble, may deny or conceal them. Honest service, or disinterested, is not common. And so the culprit who has wrought untold harm by his unrighteous deeds is found posing as the victim of injustice or misrepresentation; the victim forbidden expression of his wrongs as troublesome to the bearer; as involving possible service at his hands.

Still, when all is said and done, old age has compensations and attractions all its own. As old, our attractions cannot be in the physical, the mental, or the material world. But they can be in the spiritual. The things of the spirit need never be a diminishing quantity. "Though our outward man perish, yet our inward man is renewed day by day," is true of the surrendered soul—surrendered as a sinner to the Savior, and "Christ [now] in us, the hope of glory" (Col. 1:27).

It was the prayer of one, "Keep my heart green," i. e., ever in vital union with Christ and in right relations with all others. For we older pilgrims must not try to yoke young life to ours, but, as far as possible, yoke our old life with their young. The crudities of youth can be excused because they have no background of experience. Here age scores. We may be an untold blessing to youth if we will live over our own lives with them, and give them of our best in an influence wise, tender, tactful. So shall beauty of character, expressed in kindly word and deed be still ours, and, in old age, we still bear fruit. And beautiful and beautifying is such old age. "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31).

But none of us must think that age or disability entitles us to hold court and to be surrounded with helpers, pledged to serve us. If we are the happy recipients of loving, devoted service, we owe it to Christ. How different the lot of those in heathen lands, in like condition! Let us then receive the service of others—a seat in the tramcar vacated in our favor, not as of right, but as a gracious act, worthy of gracious recognition. And let us not unnecessarily encroach upon the time and strength of others who minister to our needs, and to these give grateful recognition.

And now for one last thought. The best of life for us, as children of God, lies ahead. We are going to see our Beloved, the One "that loved us, and washed us from our sins in his own blood" (Rev. 1:5), to be "forever with the Lord," sin, suffering, forever left behind. How the thought of such a future should hearten us, whatever may be our now disabilities and distresses. And for these now we have His help and comfort for, as we trust Him, we prove Him to be indeed our All-sufficient Savior.

WYLTON, NEW ZEALAND

## THE GOSPEL IN EVANGELICAL LITERATURE

By W. G. KETCHESON

**T**HE gospel, according to St. Paul's teaching, is the power of God unto salvation to everyone that believeth. In order for this gospel to be presented to the human family it must be put in the form of a message which message consists of both oral and written discourse. The former is the spoken word by way of preaching. The latter is the written truth by way of books and periodicals.

In this article we wish to stress the fact that evangelical literature is a gospel message and ranks in importance with the preached word. It has a right to be published, a right to be sold and consequently, in a general sense, has a right to be bought and read.

The minister or other persons disposing of such literature are not book agents in the common sense of the term. We repudiate the name, we are the messengers of God. The Lord inspires some people to write and if we neglect reading these inspired articles which are divinely intended to bless our souls we will suffer spiritual loss and become crippled in usefulness.

We are not at liberty to either read or leave it alone as some seem to imagine. We are not our own, we are the Lord's stewards and we are responsible to do His will in what we read, how we read it and how much we read.

We offer some holiness people a book and they look us in the face and tell us they would not read it in many years. They affirm they are so busy with other things, they have gotten out of the way of reading. They seem to consider they are free born to act their own pleasure regardless of the will of the Lord and apparently have forgotten, like the man mentioned in St. Luke 12, who was going to build greater barns, that God has any claim upon them or their service. Others seem to think that money laid out for good, sound, holiness literature is not well spent. We believe this is a great mistake. It is our opinion that the circulation of good literature on our pastorates is as essential to revivals as the calling of an evangelist. Both are needed and often, in times when the church is struggling financially, if we wait for these barriers to be removed, before we undertake to spread holiness literature, it will never be done and our people will suffer loss.

Reading is essential to the spiritual life of both the individual and the church. Take all the literature out of our churches for five years and where would the church be by that time? No denomination prospers that under-values the power of the press. Uncle Buddie in his subscription campaign for the HERALD OF HOLINESS is perhaps doing as much good in the sight of the Lord as any man in the United States. This influence will go on to the end of time.

Written discourse is usually prepared with much more care than that of oral discourse and, consequently, people are more

inclined to believe what they read than what they hear preached. Many who never attend church services may be induced to read a religious work which might lead to their salvation.

Talmage preached in Brooklyn to five thousand, but the press carried the same messages to thirty million people weekly.

John Wesley was converted by reading "Taylor's Rules and Experience of Holy Living and Dying," and his conversion has blessed the world and will continue to do so to the end of time.

The words of our Lord in many cases were only spoken to the twelve apostles and would soon have been lost had they not been recorded and consequently transmitted to the printed page whereby they have reached and blessed the millions of all successive generations.

Some pastors tell us they are not fitted to handle literature and we believe it but we feel they should not try to discourage those who can do this work. We do not believe that spiritual benefits should often be measured by dollars and cents and our people deprived of soul arousing literature. What helps to bless the people in their souls helps also with the finances of the church.

God's Word requires and also commands us to give prayerful attention to reading. "These things command and teach . . . till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:11, 13). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

CLEVELAND, OHIO

## A CLEAR PERSUASION

By JIM H. GREEN

FOR years we have tried to be slow to express our conclusions about church matters which might seem risky or forward, and therefore have been uncertain in some matters, but one question has recently been made clear to us, viz., What should sanctified members of the more formal churches do? Should they remain in them or "come out." We have been very slow to advise because we were uncertain, but now with all respect and love to the dear friends of every rank among our church people, and without designating any particular church or movement, we give it as our persuasion that the holiness people who are in real earnest, and who desire to accomplish the most good and be happy while they live, should (possibly not everyone but most of them) come out of such formal, compromising churches, and unite with some holiness church or movement, and put their prayers, their money and their time where there is oneness of spirit, teaching and hope. For this position we give the following reasons:

1. The purpose to stay in the church and help reform it won't work. The history of churches proves this a failure. Jesus did not get the Jewish church reformed. John Wesley did not save his father's church, neither did Paul convert his church. These all became workers in new churches. Such formal, world-conformed churches have the majority, the money and the machinery on their side and a few holiness members among them can't reform them.

2. A sanctified person will grow and flourish in a cold, dead, worldly church, just about as fast and as well as a babe in a refrigerator, or a calf in a sedge field. It requires favorable atmosphere and nourishing food for either to mature. So with the Christian life and character.

3. Observe that where there are a few holiness folks in such a formal church, there is a line of demarcation, and the preacher is often perplexed to know how to harmonize these two elements (for genuine holiness makes a difference in people's desires and convictions). So we believe that in many instances it would be better for the comfort, not only of the holiness folks, but for the church they leave because it would generally stop agitation.

4. Instead of lessening the influence for holiness, as some

suppose, it would rather lead people to believe that the holiness folks have something real when they see them willing to pay such a price for it (for leaving one's church is no easy matter—it is much like burying a mother), but Jesus taught that we should be willing to forsake even mother. But some have asked, "What will become of the good people left in those churches if the holiness folks come out? Well, in the first place, what will become of them if they stay in there? And can they not come out too, if they wish?"

5. Let us consider this fact. The main hope of soul saving revivals seems to rest now quite largely with the churches preaching holiness. The world needs it—this generation needs it, and without it our world is lost. Should not then, every spiritually minded, Holy Ghost Christian put his prayers, money, time and all, where they will help most toward this one great end?

6. Finally, can one continue sincere, conscientious, and feel free to be always working with something that his very soul and good judgment tell him is not doing the will of God as the Book indicates?

CONNELLY SPRINGS, N. C.

## LOCALIZED PASTORS

By REV. N. B. HERRELL

IT IS natural that pastors drift to the local interest rather than the other interests of the church, i. e., unless they have a desire to become connectional in their future relations. The pastor, to succeed, must give himself to the work for which he is called. The day has come in the Church of the Nazarene when our churches are expecting and demanding efficiency on the part of our ministry.

Coming with the greater opportunity for our church is the greater responsibility of the ministry. Efficient pastors are our need, and will continue to be so for many years. Pastors who are able to cope with all the needs of the whole church in a becoming and commendable way. Strong, able pastors will build strong, aggressive local churches. The pastor is the key of any denomination. But his weakness to drift to that which concerns him most, will, sooner or later, mark him in his life in his denomination.

The pastors who succeed best will be those who pray, study, mix, preach, and serve most. There is no excuse for a pastor to become weakened by taking on the coloring of one special interest. A localized pastor is a menace to the denominational program. He is hampered in his vision and thinking. He sees in localized range, he thinks in localized terms, he colors all he has to do with, and puts his personal stamp on the church he serves until they drift to the state of self-centered gratification. Selfishness is sin, whether it is found in the individual or the operation of an organization. For a pastor to lead his church to be selfish in its devotion to the cause of Christ is tragic, both to the pastor and church. The pastor may not be able to get his church to take the interest in all departments alike but for the pastor to keep from his people the proper information so as to create a balanced interest in all work of the church is a crime against the local church, as well as against the neglected interests of the church. Usually the churches that give nothing to foreign missions will be the loudest and harshest in their criticism of that department of the church. Giving to an interest will season the speech with grace. Mark the pastor who will slip through the year without giving anything to the district interests and hear his remarks as he hangs around the outer edge of the assembly. We are prone to do that which we do not allow, i. e., we help to make it impossible for the other fellow to succeed and then criticize him for not succeeding. This works from the local church up. Many a pastor has been kept from success by the members who withheld their support from the church and then held up the failure they caused themselves as his failure, to gain votes against him. Whenever the pastors pass this spirit on to the district

and the District Superintendent passes it on to the general interests, the whole church will wither and die. We do not believe this to be a general condition but the spirit that worketh in the children of disobedience worketh in the world today.

The spirit of Christ is unity, brotherly love, and co-operation. The spirit of co-operation in the Church of the Nazarene is essential for the life and growth of the church. Self-interest, self-centeredness, selfishness, can be wicked and sinful in our relations to the interest outside of our local work until our local work will be destroyed by our disinterestedness in the other branches of God's work. My plea is for a well-rounded and well-balanced ministry, local churches and districts. We can only hope to succeed with co-operation in all that concerns our beloved church.

## REMOVE NOT THE ANCIENT LANDMARKS

By MRS. ETHEL MOXLEY

*And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).*

**I**N THE days of Paul it seemed necessary to distribute "decrees" or rules and regulations for the churches to keep. Jerusalem was the headquarters of the church then, as Kansas City is the headquarters of the Church of the Nazarene, denominationally speaking.

We are glad for what God has done for the Church of the Nazarene. May God bless the memory of our sainted Dr. Bresee, who now rests from his labors, but his works are following him. How our heroic leaders have fought to obtain this haven of rest, this city of refuge for us! For every good work which has been launched, fostered and blessed of God, we would humbly bow our heads and render thanks. It is marvelous the way God has led us on, as a conquering army against the powers of the wicked one. We can truly sing "Through many dangers, toils and snares, we have already come; 'tis God has brought us safe thus far, and God will lead us home."

The only peril that could befall us as a church and people, would be to compromise and remove the ancient landmarks which our fathers have set. When we look out upon the world, and see the havoc which has been wrought in churches which once stood firmly for regeneration and holiness, it causes us to shudder lest we, too, betray the trust that has been left us as individuals and as a church.

We want to thank God for the Manual of our church. Next to the Word of God it should be thoroughly studied and practiced. We believe it to be sane and sensible, a splendid guide, and a support to us in discipline. There is not a single requirement that is too rigid for the child of God to keep, and we would urge strict conformity to it. Every Nazarene family at least, should have a Manual, should read it carefully and prayerfully, along with the Bible. These decrees were delivered for us to keep.

This as we all know, is not an age when strict conformity to civil law is in evidence. This is an age of anarchism, lawlessness, looseness and impropriety of conduct. We do not believe that there is any solution to the problem outside the blood of Christ. Let us prevail with God for a sweeping revival over this fair land of ours and over the world. The one fact that is most startling to us is the spirit of non-conformity which is creeping into the churches. Our only hope is to abide by the precepts and rules laid down in the Book of books, and keep on fire for God. We might say that until the anarchist of the carnal mind is removed from the heart, there will not be much conformity to a spiritual program.

MOBERLY, MO.

## THE SUNDAY SCHOOL LESSON PICTURES

Rev. B. J. Vincent, editor of the Free Methodist Sunday school publications, recently wrote as follows in The Sunday School Worker:

"For a good many years our Sunday school department has been using a certain line of pictures for lesson illustration in the Junior and Primary Quarterlies and in the Primary Paper and on colored lesson story cards for beginners. This line of copyrighted pictures has been and is now the best that we can obtain.

"A few years ago our department could make selections and so avoid using any picture which was in the least objectionable. Now, however, the list for each quarter is selected by a committee of the International Council of Religious Education, and the picture company puts out nothing except what the committee selects, and we no longer have any choice.

"Most of the pictures are splendid and serve a most valuable purpose. Only occasionally a picture occurs in the list which we do not wish to use. We have found a way to substitute for such pictures in the Quarterlies mentioned and in the Primary Paper by going back into our files and finding an old cut which has some bearing on the lesson. This we shall do from now on.

"But there is no way of making any substitutions in the colored picture cards for beginners or in the wall chart in colors. These come to us from the picture company complete and ready for mailing. We must send the colored lesson cards and the wall chart out as they are or discontinue them altogether. We suggest to our Sunday schools that they omit presenting to the pupils any objectionable colored pictures, which are a valuable part of our Sunday school supplies and which mean so much to the child mind."

We have quoted this in full because our own situation is the same. A few persons have written us relative to this and we have answered them similar to the above. The expense of publishing these colored charts and cards is very great. Were our Publishing House to equip for putting out our own we would have to charge such a price for them as to make it impossible for our schools to purchase them. Even the larger denominations do not put out their own. We know of but four houses in the United States that publish these cards and we have selected the least objectionable series. It is either this or do without. No school is compelled to order the chart and cards. If they are ordered each school may withhold such as they think are objectionable.

## SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

*Turning your clouds around!* We have read so often of the fabled silvery linings of clouds that it has become prosaic with us. Or we have sung the song so many times, with the sentence, "Every cloud will wear a rainbow if the heart keeps right," that such sentiments have lost their beauty and their meaning. Whether or not the clouds are silvery touched on their heavenly side is of no value whatsoever unless one can appropriate something of the grandeur of the tints of silver. The poet caught the full connotation of the song when she penned,

*"I therefore turn my clouds about,  
And always wear them inside out  
To show the lining"*

This is a new process of viewing clouds. If one can turn them about, and gaze upon them from the upper side, or the heavenly tinted. Clouds frown when they rush headlong toward one with their dark brows, but they smile when the loftier portion is seen sweeping one along on silvery beds of celestial colors. If sickness be the hand of the Master, could one but realize that therefrom good will result, then the cloud would be silvery lined. If all things are guided and guarded by

God's mysterious ways, then sudden calamity, or the vexations of trials and temptations are no longer the blackness of clouds enveloping one, rather they are the scintillant glory of the Almighty, His wondrous ways past finding out. The harder the battle, the more glorious the victory. So then the darker the cloud, if one will "wear them inside out to see their lining," the brighter will be the silver of the upper portions. Turn your clouds of temptations around, and you will be wearing the calm assurance of conquest in the name of the Master. Or reverse the storm cloud and it will be the glowing light of a summer day of hope and assurance. Look on the other side of the cloud of the buffeting of circumstances besetting your pathway to victory and you will behold the wreathed beauty of the Father's providence. On the other side of the cloud of battle is the sweeping majesty of peace. Death, when its cloud of doom is reversed, becomes the glory of the heavenly city. Then wear your clouds with their silvery lining out!

*"The south wind is driving  
His splendid cloud-horses  
Through vast fields of blue.  
The bare woods are singing,  
The brooks in their courses  
Are bubbling and springing  
And dancing and leaping,  
The violets peeping.  
I'm glad to be living:  
Aren't you?"*

—GAMALIEL BRADFORD.

*The tide untaken!* The poet wrote, possibly after thinking of the many opportunities he had failed to grasp, "The saddest words of tongue or pen are these: 'It might have been.'" In the affairs of men there rolls in and out a tide of opportunity which if taken sweeps men on to victory, or if let unriden carries one to defeat and possibly destruction. The tide swept in for Lincoln, and he took it at its flood, and the slaves were freed. The tide rolled in for Livingstone, and with it he rode out to conquest for God, and the dark heart of Africa was open to the healing touch of the gospel of Christ. Washington and the colonists seized opportunity at its flood-tide, and riding thus on it, they gave birth to the liberty of a new nation. Edison was swept by that rushing tide and his achievements in the realm of invention resulted. Shakespeare rode with the same tide of literary opportunity to victory and a renown which shall live as long as man has memory for the mighty deeds of past heroes. The tide, my friend, is sweeping thy way. Many a person has slept through the golden hours when the tide of opportunity was at its height, and awoke too late to their fate and destiny. Opportunity knocks at least once at the door of every man, and bids genius awake, or courage arouse, or strength be stalwart, or hope to burn. She may never rap again. Awake then, thou that sleepest, to the call of opportunity. Shakespeare wrote it thus:

*"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat;  
And we must take the current when it serves,  
Or lose our ventures."*

*The flower of each perfume!* Each flower has its own beautiful perfume. For the wild rose, blushing among the rocks of the hills, there is the faint breath which fills the vales with its pungent scent. For the lily of the valley, there is that delicate fragrance seemingly born even in the distillery of heaven's perfume. It lingers long after the flowers have withered and died. For the beautiful orange blossoms as in nature's paradises they bloom, there is that delightful sweetness, stretching mile after mile, mingling with the sweet odor of the ocean's salt waves. Riding through the orange groves, as one

comes into a lane shaded with trees abloom, the fragrance is so wondrous it seems that the breezes have blown off Elysian fields of pure delight! Each flower has its distinctive fragrance, and the perfume of no two is alike. Life—is not this thy story? No two lives are identical, no two are to be lived alike, the missions of no two are similar? Then, soul, in thy own free way, shed thy individual perfume out upon the highway of sorrow and trouble, as the wild rose, the orange blossom, the lily of the valley, do their fragrance, never thinking of favor, never seeking "title nor renown," but for each corner-by casting the halo of their bloom and the beauty of their sweetness the same.

PITTSBURGH, PA.

## CHOICE WORLD NEWS NOTES AND COMMENTS

By REV. C. E. CORNELL

The United States has more than one-half of the more than 900 radio broadcasting stations in the world.

Sheet or heat lightning, according to the United States Weather Bureau, does not differ from other lightning. It is merely the diffuse reflection of lightning produced by a distant electrical storm in progress beyond the horizon. The storm is too far away for thunder to be heard.

It is estimated that about 6 per cent of the total population of the world lives in this country.

What is it but want of lodging God in the soul, and that in His stead the world is in men's hearts, that makes them shake like leaves at every blast of danger?—R. LEIGHTON.

Ruins of a Roman soldiers' temple that was built before 325 A. D., have been discovered in northern Germany.

The five Methodist Episcopal bishops who retire this year are Bishops Berry, Wilson, Warne, Thirkield and Oldham.

At the present rate of production, the potash deposits of Alsace are estimated to contain enough salts to last from seven to eight centuries.

It seems that ostriches really do eat everything. Inside of Ida, an ostrich that died in the London zoo, were found four handkerchiefs, three gloves, a spool, several nails, a number of coins, a piece of a comb, a piece of a gold necklace, a brass key, screws, rivets, lead pencils, a piece of wood four inches long and a cord 3 feet long.

One of the largest dams in Europe will be built in Germany to obtain power from the Saale river.

Dr. F. B. Meyer celebrated his eighty-first birthday by preaching twice on Easter Sunday at Christ church, Westminster Bridge Road, London, England.

An electrically operated tea factory is planned for Sumatra that will produce 800,000 pounds a year, with an eventual production of 2,000,000 pounds.

According to a recent announcement of the National Committee for the Prevention of Blindness, industry is responsible for 15 per cent of the blind population of the United States, which is approximately 55,000, despite the fact that most industrial eye accidents are preventable.

Madame Ernestine Schumann-Heink has given her beautiful estate, located fifteen miles from San Diego, California, for the benefit of the disabled American veterans of the World War. The estate is valued at \$230,000.



## MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

A postage stamp a week for a year from 30,000 consecrated givers would yield the cause of missions \$31,200. How many mission buildings, now needing repairs, could not we attend to, with this cyclone of pennies! Set up that pitcher with the broken handle, that fancy china teacup with its cracked lip, that cute mug the baby used to drink milk from, in some conspicuous place, and start it catching the pennies. You can name it "Missionary Repair Jar!" Remember, thirty thousand Nazarenes! Don't forget, two cents a week for a year! Bear in mind, above the budget!

Do you know that you can make a gift of cash, bonds, mortgages or real estate to the Department of Foreign Missions and receive an agreement providing an income payable semi-annually to care for your old age or for your dependents? At your death the gift will belong to the church, and will be used on any Nazarene mission field that you may specify. Write the General Treasurer. Don't let relatives quarrel over your money after you are gone, but make it *preach holiness to the heathen!*

Do you know that a bequest can be placed in your will leaving a sum of money, or any other kind of property, to the Department of Foreign Missions for use in missionary work? Do you know that such a gift by will, or a similar one by life insurance, may be made subject to an agreement for income payable during the life of a dependent? Write the General Treasurer today. Make your money preach holiness after you are dead and in glory.

We knew a good man once, who accumulated a fortune by the rise in land values. He was a sanctified brother, attended all the holiness campmeetings in his part of the country, donated liberally to holiness evangelism, and otherwise helped the cause he loved. He always said that he planned to some time make a will and leave a goodly sum to the holiness colleges, and create a revolving fund for evangelism. But, like many another, he put it off—making wills, you know, is so suggestive of death, funerals and cemeteries, that many neglect, refuse or postpone this move, so important in every man's or woman's life, who has any property at all to bequeath. One day, while still in apparently perfect health, he collapsed with heart failure. In a few minutes he was dead. He left property and assets approximating \$750,000 and no will! He had two sons and a daughter, all grown. None of them was saved; indeed, as it turned out, each was a downright enemy to God, holiness and the church. They violently quarreled over the distribution made by the state of the father's property. One

### LATE NEWS

(Cablegrams)

Bombay, India—Arrived safely.—Beals.

Buldana, Berar, India.—Mrs. Fritzlän injured automobile accident. Condition critical. Pray.—Beals.

of the boys dissipated his share in such riotous living as to bring premature death. The other gambled with his on the race track and in "bucket shops." The daughter introduced high living to her home, drank expensive wines, quarreled with her husband, secured a divorce and finally committed suicide. If that old holiness father could have looked down from heaven, and seen the "ducks and drakes" which the devil was making of his money that he so solemnly consecrated to God at the time he was sanctified wholly, how would he have felt? If he could see that he contributed to the ruin of his own children by failing to make a will, would he have postponed it? If he could have realized that instead of his money preaching holiness and winning souls, after his death, it was robbing heaven and enriching hell, would he not have hurried to make the opposite possible? Reader, a word to the wise is sufficient. Write our General Treasurer today, asking how to make a will. Never mind if the amount you are to leave is small, set it to preaching holiness. "Make friends of your unrighteous Mammon!"

### PERSONAL WORK IN JOHANNESBURG

By LAURA HASLEY FERREE

Early Sunday morning, September 16, we left home by train, and while waiting for a second train a friend invited us to ride with him in his motor car, so we soon reached our compound and shook hands with our Nazarene men in their living or bunkroom. Accompanied by a few men we hurried to the mine hospital nearby and held services in two large wards. Many held up their hands for prayer. Then we hurried back to our men's room and opened our eleven o'clock services. Mr. Ferree preached on "Munhu-wa-Bala" (the carnal nature or roots of sin) in the hearts of believers. At the altar service Josiah, our head evangelist (for this part of the Rand) came again seeking the infilling of the Holy Spirit. All at once he became so electrified and we certainly did cry out for God to deliver him of the demon. After a great struggle (such as I never saw at an altar in America) he said God had worked a great work in his heart and the Holy Spirit had entered.

We ate our dinner in the same room, which they had prepared of meat and rice, and walked to the station, the train arriving at the next compound about four

p. m. We hurried to the Nazarene men's bunkroom. We entered while they were singing. We felt God's presence. At once we realized we were in the midst of a red-hot campmeeting service, such as I never saw in America. The singing, confessing out old sins, testifying and shouting was going on. At the end of three hours we arose, not having a chance to preach, and said good-by and ran, panting, to catch the last train for the night. We hadn't gone far when told the train had gone. So we returned and continued to hear the shouting and testimonies. After a time about half of the congregation arose. The preacher boy said they had to be back in their own compound. So I put on my wraps again, as they were going the same direction as we. But the head evangelist said if we would wait until the service closed he would walk with us. So we settled down again. After a very short message by the evangelist, fifteen came to the altar for the carnal nature to be removed. Such a scene! Three were struggling with demons at once. We certainly agonized in prayer that God would cast out these demons in Jesus' precious name. So glad we have the same Jesus today who had power to cast out demons while He was here on earth. While praying, one man jumped up from the altar and ran up the ladder to his bunk. A second man ran after him. I got a fright, thought perhaps he had a revolver hid and wanted to kill someone, but instead he hastily gave the second man a small tin box and ran down the ladder to the altar again and continued praying. As we examined the box we found it contained three small bits of bark, bought from the witch doctor to keep the owner from being killed. After the altar service there was a great time of confessing. At the close of the service we gladly but hurriedly swallowed some rice and meat, which the men had prepared for us, and started for our home, thirteen miles away. We thanked God that the rain and wind-storm had ceased and the stars were shining. We hurried along for about four miles. Arriving at the home of some friends we knocked and awakened them and, thank the Lord, they took us in off the road for the rest of the night and next morning we came home by train.

How we thank God and the dear ones at home for the privilege of working in this great harvest field. We shall share the reward together.

### INDIAN DAY AT BETHANY, OKLAHOMA

An interesting Indian Day program was given in Bethany, Oklahoma, November 14. The success of this program was largely due to the splendid co-operation of the pastor and assistant pastor, the Juniors, and the members of the W. F. M. S.

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week at Antlers, Oklahoma, and on Friday we left Antlers for Durant and spent Friday and Saturday with Mother and Father Messer. We preached two nights in our church for our new pastor, Brother J. F. Babb. Brother Babb had just arrived from Monett, Mo., and was getting the parsonage all up in good shape. He was going back to Monett after Sunday and bring down Sister Babb and the children. We had two nice services and I think that Brother Babb will make them a fine pastor for Durant and he will have to do some fine work, as he was following W. A. Carter, who is one of the finest young men in the Eastern Oklahoma District. If any man can follow him and put it across it will be Brother J. F. Babb, for he is a fine man in every sense of the word.

Sunday morning came and we made a run to Garland, Texas, out some twelve miles from Dallas, and had dinner with Brother and Sister Vaughn, the sister and brother-in-law of Sister L. C. Messer. After dinner Sister Messer and Miss Reubena stayed at the Vaughn home and the girls visited, and Professor and his father and old Bud made a run into Dallas, and had an afternoon service at one of the big colored churches. We then took supper with the two Corlett boys and we had one great service with them on Sunday night of Nov. 11. After some nice visiting and some planning for the work we made a run back out to Garland and spent the night and left early on Monday morning the 12th for the West.

We enjoyed our visit to Dallas, as Brother L. T. Corlett was just taking the pastorate and Brother D. Shelby was starting in on the Young People's work. Well, it is my judgment that Shelby Corlett is one of the best qualified young men on the great needs of our fine young people, of any man in our connection. And the Young People's Magazine is one of the finest young people's magazines that I have ever seen. It should have a circulation of not less than 25,000.

We also met the new District Superintendent, Brother I. M. Ellis, and we planned some work for the Dallas District in the spring. We also met the Upchurch Band that had charge of the music. It was very fine, with some thirty-two pieces, and all tuned up for the glory of God and the good of humanity. Also met little Mother Upchurch and dear Sister Hattie Saylor, who I judge has been one of the most faithful and beautiful Christian workers in the United States, and also Brother Frank Wiese who is retiring as District Superintendent in order to help Brother Upchurch run the great home at Arlington.

We also had the good pleasure of meeting our own little Johnnie Douglas and little Jackie and also Brother E. W. Wells, our old friend of many years, who is now in the field as an evangelist. May tens of thousands of blessings rest upon the heads of these dear saints one and all. It was such a pleasure to meet them.

We pulled out from Garland early Monday morning and passed through Dallas before eight o'clock and on through Arlington and Ft. Worth and on we drove and pulled into Abilene at about one o'clock and drove up to the parsonage and that fine bunch of Atteberrys had just finished up a great dinner of old-fashioned stewed chicken and dumplings and had plenty left for this outfit. Father Messer had been with us now for two days, but he turned back at Abilene. After we had a fine dinner, Brother and Sister Snyder, from Texas and Oklahoma, came over and we had a fine short visit with them and then ran out to Dr. Sanders' hospital and had a visit with them, as they were old Dallas friends. We had prayers with some of the dear ones that were there taking treatment, and left about four-thirty.

We had lost a lot of time but we had fine roads and we made up the time. We drove into Midland, about one hundred and fifty miles west of Abilene, and put up for the night and were up pretty early and drove about seventy-five miles to Pecos for breakfast and then made it in to El Paso by 3:30 and had some rest before night. We found that our good Brother and Sister May had taken the work at Ponca City, Okla., and had left El Paso and they were without a regular pastor. But as they had some fine home preachers, they were doing fine. And to my glad surprise I found that Dr. R. T. Williams had moved his little family down there for the winter and for their health, and I had supper with Sister Williams and the dear boys. We had one fine time together. They are improving some and I hope that the change down in that dry climate will be a great blessing to Sister Williams. We had a nice service and had good homes to be entertained in and enjoyed the night very much. It was my good fortune to stay in the nice home of Sister S. J. Bryant and her fine children. I used to hold meetings over thirty years ago with Rev. W. J. Bryant, and he was the brother to Sister Bryant's husband so that made us feel like we were old friends. Our stay could not have been more lovely than it was.

On Wednesday morning at eight o'clock we pulled out of El Paso for Glendale, Arizona. We had a fine drive up the banks of the Rio Grande river on the New Mexico side. We passed through some fifty miles of irrigated land and as fine cotton as I ever saw. We crossed the river and then made a run up over the long ridges and found ourselves out

on the great plains of New Mexico, where as yet they have no water. But there is at least a 100 miles of as fine land as can be found in the West, and some day they will have water on it and it will be a garden spot on earth. We passed through Deming and on into Arizona. We pulled into Globe at about six o'clock and ate supper and got a good room at Hotel Globe and went to sleep and the next morning we were up and ate breakfast at 7:30 and then at eight left for Glendale and arrived at noon, on Thursday, November 15.

We found that the meeting had started the night before but Brother Tony, the District Superintendent, had to leave on Thursday morning before we arrived, to meet the church boards at Yuma and Somerton, and make the plans for their next pastors, as it was almost time for their District Assembly. We opened with the Glendale church on Thursday night and put up at the parsonage and made our home for the eleven days with Brother and Sister N. D. Essley, our good pastors.

In love,  
UNCLE BUDDIE.

### Sunday School Lesson

For December 16, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul and His Friends

LESSON TEXT: Philemon 8-21

GOLDEN TEXT: *A friend loveth at all times* (Prov. 17:17).

PAUL knew what it is that constitutes true friendship; it is to love unselfishly. "He said, I seek not yours but you." "I will most gladly spend and be spent for you." He loved men for their own sakes, not for what they could be to him selfishly, though he rejoiced when they in return felt a deep and lasting regard for him. Friendship, to be genuine, must be of the sort that can be trusted under all kinds of circumstances. Such friends are hard to find for not everyone who claims to be your friend will be found worthy when tested by our Golden Text. Indeed they are rare. If, however, we desire friends we must show ourselves friendly, and if we want valuable friends, we must possess such merit as will commend us to them. Cheap friendship is a common commodity.

Three friends are mentioned in a list of thirty recorded in the book of Romans who it seems were particular friends of Paul. The first of these was Phoebe of Cenchrea, no doubt pastor of the church at that place; and the others were Priscilla and Aquila. These, it seems, had endangered their lives to serve him.

Philemon is spoken of as one in whom Paul had much interest and who was very dear to him. Epaphroditus proved himself a loyal friend of Paul and worthy in every way of the confidence of the church, sparing not his strength that he might do service for the church and also attend to give Paul all the comforts he could in his imprisonment. Under the strain of his many arduous labors his health gave way and as soon as he could travel he was sent to Philippi, where he would be cared for properly, for he was esteemed highly by the church there.

Among Paul's friends, there were not so many rich people, but it is thought that Philemon was a man of considerable wealth. He was an ardent believer in Jesus and gave liberally to the support of the church beside contributing to the necessities of the saints. He was a citizen of Colosse, and a slave owner, we judge, for one of his servants who had run away became a convert to Christianity under the preaching of Paul, who sent him back to Philemon.

Our lesson opens with Paul's intercession for this runaway slave of Philemon, whom he is sending back to his master, he having given satisfactory evidence of a change of heart and life. Let us note here Paul's method of approaching Philemon on this delicate subject. Paul first reminds him that he might with Christ's authority speak very freely and order him to do what was fitting, but "for love's sake"—Paul's love for Philemon and Philemon's love for Paul, also Philemon's love which he should have for Onesimus—he would beseech him to receive him—"my son . . . whom I have begotten in my bonds." Paul here gives Philemon three reasons for taking him back, though he admits that in the past he had been a sort of trifling and useless fellow. One is, do it "for love's sake;" another is Paul's age and the third is the fact he—Paul—was a prisoner and Onesimus was his spiritual child in bonds.

The main business of this epistle was to plead with Philemon on behalf of Onesimus that he might be reconciled to him. Paul had good reason for thinking that his appeal would be granted, for the reports Paul had received of this man were very excellent, and he does not hesitate to use the splendid deeds of the man, to press him to render service on his behalf, for it is clear that Paul felt that Onesimus was in every way worthy. He says that he would gladly have retained him as a sort of assistant or helper but would not without knowing Philemon's mind regarding this slave. He pleads for this reconciliation not just as though Philemon was to receive a servant back, but "a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord." Paul called this poor, converted slave his "brother beloved."

We must love, as God does, all of the saints, regardless of mere external differences. There is a spiritual brotherhood between all true believers, whatever the difference in outward respects. All are children of the same heavenly Father and have a right to the same spiritual privi-

leges and benefits. Christianity does not annul civil duties but strengthens and directs to a right discharge of them.

We are taught in this lesson that Christian servants are more than mere ordinary servants; they have grace in their hearts and have found grace in God's sight and should in the sight of Christian masters. Previous to this slave's conversion, he was the property of Philemon according to civil law; now by virtue of his conversion he has become his brother in Christ. Thus a double tie binds master and servant for both are partakers of a common faith.

Paul does not pass over lightly the wrong of Onesimus in departing from his master as he did, but since the man had nothing to pay with, Paul goes security for him. However, Paul reminds Philemon how much he owes. Philemon was more in debt to Paul than this man's debt amounted to. That he knew and loved Jesus and enjoyed spiritual relationship was due to the faithful ministry of this aged prisoner of Jesus Christ.

Some would say that Paul was going beyond the written word in going surety for Onesimus, according to Prov. 11:15. But that is not the case. Read it again: "*Be not surety for a stranger.*" Know the person and the case, and do not go beyond your ability; help your friend as far as will agree with justice and prudence.

Paul believed sincerely in Philemon and he had faith in Onesimus but to bring these two together was indeed an undesirable task, knowing human nature as Paul did. Then he knew that as a servant he had not been profitable and it is quite probable that Onesimus had to confess to theft or embezzlement or some other serious charge when he ran away from his master. Philemon, as a successful business man, quite naturally would find it difficult to restore him to a place in his household, and give him the confidence belonging to a Christian brother. Paul himself at one time had a bit of altercation over John Mark and had it not been for Barnabas, Mark would not have had the opportunity to make good for many years, for it was a long time after that Paul wrote "bring Mark with you for he is profitable to me in the ministry." The pleading tone and delicate suggestions here, are indicative of the appreciation Paul had for Philemon's position, but he concludes his letter with the expectation what this good man will heed his request. In fact he could scarcely deny it and remain a Christian for Onesimus had turned to God and desired to make good and it would be unchristian not to give him his opportunity.

#### ARKANSAS DISTRICT

The twenty-first session of the Arkansas District Assembly is now history. It was in many ways the best assembly I have ever attended in the state. The reports were all good, considering the usual difficulties. Pastors' reports showed a gain in salaries of over \$2,500 over the previous year; and over \$3,500 increase in local expenses.

With no home missionary money there had been four new churches organized; a little less than five hundred members received, but in trimming the rolls, a net loss of 18. Our membership rolls should be gone over and kept alive, but if we are not careful we will find ourselves cutting off the names of those who do not pay, which might be equivalent to making money a test of membership.

Our pastors must know that their success does not depend on keeping the same baker's dozen, but they must increase the membership, and hold it. I am afraid we lose too many of our good people. Let us keep our eye on them.

For the fifth time the writer was elected to the District Superintendency on the nominating ballot. We feel unworthy the honor. We feel we are too small for the job. In these five years we have served as best we could, we have taken in more members than we had at the beginning, but yet, we are not making the showing we would like to make. We should have 3,000 members actively engaged in the work of the Lord and the Church of the Nazarene in Arkansas.

Dr. Goodwin certainly rendered efficient service. He grows on us. His sermons and exhortations were right to the point, and our people did appreciate them so much.

The district work is now starting off in good shape. Dr. Borders is closing a good revival with Rev. Agnes Diffie. They are both doing some fine preaching, and we believe there will be much fruit for the church as a result.

Rev. L. L. Gaines begins a revival with C. C. Cluck right away to run over three Sundays. Brother Cluck is one of our old friends of the long ago.

The writer will begin a revival with our Pulaski Heights people the first Sunday in December to continue for three Sundays. Many of our pastors are making arrangements for their meetings, and are promising to make the coming year the best in all their history. We should come up to the next District Assembly with an increase of 500 members. Shall we try it?

Rev. C. C. Sellards is doing well at Morrilton. He is a new man among us, but God is blessing his labors. Rev. G. J. Downing is coming fine at Heber Springs, the health resort town. He is a new man among us. Rev. Vergil Paul is coming fine with his new work at West Helena. This is a new church and a new pastor. Rev. Landers is taking Brother Adam's place with the church at Mount Zion, another new church and new man.

Rev. T. M. Anderson and Rev. C. B. Fugett, and Professor B. D. and Mrs. Sutton are the engaged workers for the state campmeeting the coming summer, the last Sunday in July and the first in August. This is a great team, and we are expecting hundreds to get help from the Lord. Begin now to make your preparations to come and camp.

Dr. J. G. Morrison has promised us some missionary meetings and we are looking forward with great anticipation.

The moment our people lose the missionary spirit, the vision is gone and we perish. We are planning several very important things this year. Let us all work together for the glory of God. Look out over the fields ripe unto harvest. You will have to lift your head up to look, and you can't look out as long as you look at yourself. Come on, let's make this the banner year.

JOHN W. OLIVER, *District Superintendent.*

### DALLAS DISTRICT

The surprise of our life came when we received the telegram, while in a fine revival meeting with our pastor, Rev. A. B. Johnson, and the church at Whiting, Indiana, notifying us that we had been unanimously elected District Superintendent of the Dallas District of Texas. We were having a gracious outpouring of the Spirit in the revival and a goodly number were praying through. Crowds were large, the church being filled almost every night to its capacity. We were fortunate to be able to secure Rev. Holland London, who was just closing a great revival at Ft. Wayne, to continue the revival. Later word from Brother Johnson states they were having the best revival in the history of the church.

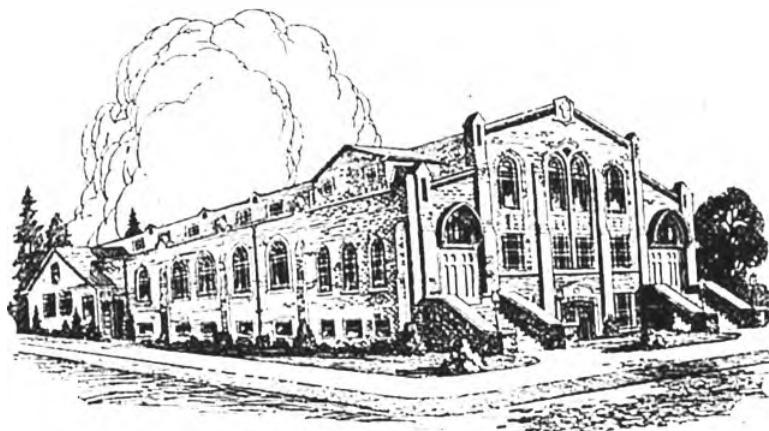
We have gotten moved on the district, locating our family in Dallas, and have entered upon our duties as Superintendent with faith in God and the people of the Dallas District for a year of continuous victory. Upon our arrival the two Dallas churches gave us a warm reception and a nice pounding, rendering a nice program, along with many encouraging words, assuring us that we have been located among real friends. With the many good words spoken and letters received from the pastors and laity of the district since arriving, these pledging their loyal support and co-operation, make us feel confident that God will give us a great year on the Dallas District.

If our plans for the district can be perfected, we will launch an aggressive Home Missionary Campaign in the near future, which we hope will result in the strengthening of our weaker churches and the organizing of new ones.

We wish to announce to the pastors and churches on the Dallas District that we plan to visit you and give you a boost, and help you in planning your work just as soon as we can make the rounds. Let us go in for a great year on the Dallas District. With perfect co-operation and the blessing of the Lord, I am sure we can accomplish a little of what ought to be done.

We are at this writing with Pastor B. F. Nowlin and the church at Tyler, assisted by Rev. Johnnie J. and Jackie Douglas, in a short campaign to give them a spiritual boost and to help them lift some financial burdens that are oppressing them. Brother and Sister Douglas are singing the glory down and the crowds are increasing each evening. We have prospects of a good revival. Brother Nowlin is a fine pastor. He has the burden of the church on his heart, and the people have confidence in him and

## CENTRAL TABERNACLE, SEATTLE, WASH



The new Central Tabernacle in Seattle, Washington, opened with an attractive program on Nov. 9 and 11, three months after the date of ground breaking, and a year and one-half from the date of organization.

The building is large and remarkably attractive and cheerful, outside and inside, and is located near the city center, on a corner 120x128 feet. The total seating capacity is 750. On the main floor there are the auditorium, prayermeeting room, study and choir room. There is a full basement 56x100 feet, which will be equipped for Sunday school departments. On the front, third floor there is a room seating ninety. The auditorium is seated

with leather upholstered opera chairs, and is heated with steam.

The outside construction is rustic siding and later will be brick veneer which will give us a property valued at \$40,000.

C. W. Carlson of Pasadena was superintendent of construction, and he is a wonderful builder. This is the eighth church he has built.

In the opening program, District Superintendent J. E. Bates, Rev. Donnell Smith and other Nazarene pastors and representative ministers of Seattle participated.

We are now in the beginning of revival services with Evangelist Charles H. Babcock.

A. M. BOWEN, *Pastor.*

love and respect him. "On with the battle" in the name of the Lord.

I. M. ELLIS, *District Superintendent*  
4208 Victor St., Dallas, Texas.

### CHICAGO CENTRAL DISTRICT Wisconsin

We have been making one general report of the different sections of our district since our Superintendency on Chicago Central District. We are now starting in to tell some of the things that are going on in Wisconsin. Here is a great state with three million people, and one of the finest citizenships of any state in the Union. About one-fourth of the people are Catholic, one-eighth are Lutheran, and one-eighth are members of other Protestant churches, leaving about fifty per cent of Wisconsin's population unidentified with any denomination. It is not as easy to start Churches of the Nazarene in Wisconsin as it is in central Illinois or Central Indiana, but when you get a church there you have a church that will stay. In the last few years we have more than doubled the number of Nazarenes, trebled the number of organizations, and are making slow substantial progress.

One of the outstanding centers in that section of our district is Racine. We have two good churches in that city, well organized. They are back of all the activities of our denomination. Brother Wisler, our good pastor at First church, is well received by his people. He is

the president of the Racine Campmeeting Association. They are planning a great campmeeting there next summer. Brother Geeding, our pastor of the Central church, is making fine progress and if they keep on the way they are now going, they are going to have to enlarge the church to take care of the people that are coming, especially in the Sunday school. We have no finer crowd of Nazarenes than are those found at Racine. They pay their budget. They support Olivet College. They have their group conventions.

Another place where we have entered in the last few months has been the great city of Milwaukee, with its about six hundred thousand population, and an industrial situation that is hard to beat at any place in the Middle West, and with people coming in from every section, we are bound to have a strong church there. Our people there, with Brother Morgan as pastor, have been worshipping in a tabernacle. They have been contemplating buying a better place of worship in the near future, and going in for bigger and better things.

At Oshkosh we have opened up a mission with Sister Adams in charge. They report a good start. This is our first entrance into a group of cities in east central Wisconsin. We have a number of towns around there such as, Fondulac, Menah, Menasha, Appleton, Green Bay, and are hoping to push into that section. Farther north in Wisconsin we have Brother Gough and the Mattoon church. They have a membership. I

think, of around seventy-five, a Sunday school of one hundred. They pay the preacher a good living salary. They have two or three revivals a year, and have one of the finest crowds of Nazarenes to be found at any place. They have opened up a mission at a little place called Whitcomb where we have a Sunday school.

In northwestern Wisconsin Rev. P. A. Dean is doing a sacrificing work in a very hard and difficult field. He has been working faithfully for the past few years in that great section. We have a good and growing church at Ashland. Brother Dean is in labors abundant, trying to push out. He is the head of the Campmeeting Association at St. Croix. Last year we raised upward of \$1,000 to push the work of full salvation in that great section. We have a small church in that section at Clam Falls where Brother A. J. Doke is faithfully serving. Other places are being opened with Sunday schools and Home Missionary activities as Brother Dean has time and opportunity to carry out such plans.

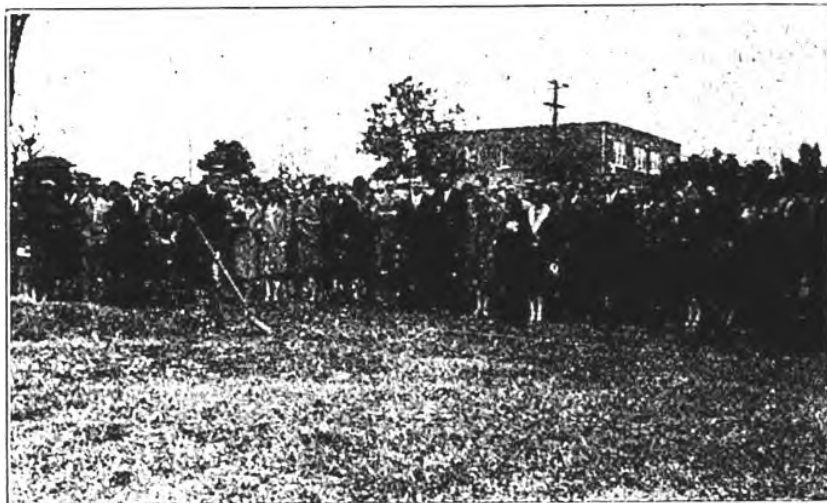
Down in the section of west central Wisconsin is our tried and true little country church at Forest Center, where Brother Earl Stevens and his family are the pastors. This is one of the most faithful Wisconsin crowds that we have. They are right out in the country, but they have good crowds and fine services and they are true blue Nazarenes. A little farther south is Durand, another one of the older Nazarene churches of Wisconsin. Brother J. S. Leggett is the pastor there. He is faithfully serving and reports progress along all lines.

One of the most remarkable new churches in Wisconsin is at Richland Center, where Rev. Ralph Rice is the pastor. There we have a good membership and a fine, growing Sunday school. They have lately built a fine, new modern parsonage. Their services are generally crowded. They are contemplating buying a tent of their own in which to push Home Missionary work in that section of the country during next summer. Along with Brother Rice's activities and his aggressive pastorate, he is finishing up his high school work, which is a very commendable thing for a preacher to do. Brother Rice is one of the coming young men of our denomination.

At Beloit, Wisconsin, Brother William Smith and wife are doing a fine work in a new church there. They are well organized having a good Sunday school and are contemplating buying property. They are making plans to start another new church at Evansville, Wisconsin. This is one of our latest new churches in Wisconsin. Rev. Andrew DeSmidt of Stockton, Rev. O. Sunday of Freeport, and Rev. L. L. Goodwin of Martintown are in a good Home Missionary meeting at Monroe, Wisconsin.

Another one of our tried and true crowds is at our Martintown church in Southwestern Wisconsin, where Rev. L. L. Goodwin is the pastor. These people

## SOD BREAKING AT BETHANY-PENIEL COLLEGE



Tuesday, November 6, 1928, was another of those high days in Bethany—days which emphatically mark God's hand of blessing over us. At the chapel hour the faculty and student body gathered upon the campus to engage in the ceremony of dirt-breaking for the erection of the new Campmeeting Tabernacle and Physical Education building. President White, after prayer, made a short address, recalling the fact that we Nazarenes are not alone in some of our ideals. While he was in Drew University, the great manufacturing chemist, Scott, in making a million dollar gift to the university for a gymnasium, stipulated that it should never be used for intercollegiate matched games. Speaking for the management of Bethany-Peniel, the president declared that the same restriction would forever be upon this building, and pledged that all things under its roof should be

conducted in accord with the ideals of the Church of the Nazarene. He further said it was fitting that the one among us most deserving of honor—our pastor and business manager, Rev. A. L. Parrott—should be the one to break the sod for the new building.

Brother Parrott then spoke briefly of the marvelous way that God had led us out as a school and church and community, and called attention to the fact that this will be the sixth substantial building to be erected upon the campus during the last four years. The building will lend itself admirably to the double service for which it is being built—an immense auditorium for the district campmeeting, ultimately seating 5,000 persons, and between times a place for the physical education, under competent teachers, of the pupils of Bethany-Peniel. Rejoice with us.

C. A. McCONNELL.

are always loyal to every line of our denomination. Brother Goodwin is being well received.

At Madison, Brother and Sister Chas. Lallier are holding cottage prayermeetings which are being held in their lovely home. They are doing a world of good in these Nazarene cottage prayermeetings. Quite recently Brother Willingham and I were there. They took us to pray with a woman in a hospital who was suffering with an awful disease. There is a world of good that we can all do if we avail ourselves of all the opportunities that come to us in spreading the gospel of Jesus Christ.

We are making plans to organize a number of churches this assembly year in northern Wisconsin. We have had enough success in the last few years to keep us wonderfully encouraged. If present plans carry we will have at least three new tents in Wisconsin next year and that would mean ten new churches if we have finances sufficient to put on a program. Pray for the District Superintendent.

E. O. CHALFANT.

## NEW YORK DISTRICT N. Y. P. S.

The N. Y. P. S. of the New York District held its annual business session in connection with the District Preachers' Convention on October 12, at the Bedford church, Brooklyn. On the nominating ballot, Rev. Chas. F. Bingler, who has served as District President so efficiently, was given almost a unanimous vote; but, for personal reasons, he declined, and the writer was elected to this responsible place.

Five weeks have passed since the convention, and, while the pastoral duties of the President preclude his devoting much personal attention to the work of the district, it is pleasing to note that a number of societies are showing considerable activity. A good rally was held at the Springfield church in connection with a revival conducted by the writer. The Societies of East Rockaway and Richmond Hill turned out strong to the rally, and the house was almost filled. One soul was sanctified. Next week we shall be in a rally with the East Rockaway church on Tuesday night, and with the Beacon church on Friday night. The largest undertaking by any society to date has been the launching of a revival

effort by the John Wesley Society, which is to begin next Sunday, Nov. 25. Rev. Chas. Binger and Rev. Clifton Matthews will do the preaching. We are expecting this to be a fruitful meeting.

We are hoping to see the spirit of enthusiasm among our young people become district-wide. It will if each local society will push its own interests in a lively way, and then co-operate with the other societies nearby in all of their undertakings. The various committees will soon be outlining something for the societies of the district to do jointly; and let us rally around their enterprises hilariously. But in every way push your own local work, and revive your own society. Plan for a revival, or a short zone convention, or a local rally. *Anything is better than nothing.* If we undertake something worthy of the name of Jesus, He will bless it, and add to our numbers. *"For God's sake do something!"*

Any service we render to other societies, must of necessity be of short duration, owing to our duties as pastor; but as the way may open, I shall be glad to run out for short periods, and give you any service I can. Yours for victory,

ROY L. HOLLENBACK, *District President.*

### BRESEE COLLEGE NEWS

The opening of the school year 1928-1929 has brought with it some interesting developments. Our enrollment figures point out that while our high school students are about the same in number as last year, our Theological class has increased two hundred per cent. Mrs. Elliott J. Sheeks, who has charge of our theological work, is rendering efficient service and is gathering about her a group of earnest young men and women who are eagerly preparing themselves for work in the Master's kingdom.

We are continuing our leadership training class in the school and expect to graduate a number in the spring from the three years' course prescribed by our General Sunday School Committee. Considerable interest has been created along this line and by the help of God we expect to offer adequate courses in Sunday school training and thus give our students opportunity to prepare thoroughly for this great work.

We have recently closed a revival in the school and church with Rev. Joseph W. Peters of Olivet, Ill., as the evangelist. The evening services were held at the church and the morning services at the college chapel. God greatly blessed these services. Brother Peters did some of the greatest preaching which it has been my privilege to hear. He brought the plain, rugged truth under the anointing of the Holy Spirit. A goodly number bowed at the altar of prayer and found definite victory. The first Wednesday morning service in the chapel was indeed a remarkable service. God came on us in an unusual way. Souls were saved in our regular classes previous to the service and when we met in the chapel, students began coming to the altar without preaching or singing. Such praying and shout-

### IMPORTANT NOTICE

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

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

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

E. J. FLEMING, *Secretary*  
*The General Board.*

ing I have scarcely witnessed. Early in the meeting the students and faculty organized a prayer band so that each thirty minutes' period during the day from six o'clock in the morning till six in the evening a continuous chain of prayer ascended to the throne of God. This proved to be a great spiritual uplift to those participating as well as to bring conviction upon the unsaved.

We are glad, however, that God's blessings have not been confined to special revival services, but in our regular chapel meetings students have prayed through for pardon or purity. In fact our spiritual condition this year is much better than any of the three years I have been connected with this institution. We praise God for His visitation and intend to maintain an atmosphere of prayer and faith so that His smile of approval may continue to rest upon us.

We have made three valuable additions to our faculty for this year. Mrs. Elizabeth Hodges, formerly a teacher in this institution, is again with us and is loved by her students. She is a great Sunday school worker and thoroughly capable to teach in her department. Miss Ruth Murray of Hastings, Nebr., is our dean of women. She has also served with us in this capacity before and is thoroughly qualified to assume this work. In addition to her spiritual qualifications she is a graduate nurse and has been eminently successful in that profession for a number of years. She is rendering most excellent service and in my judgment is the best possible one we could have se-

cured for this position. In our piano department we have secured the services of Mr. Earl E. Yust of this city. He is not only a thorough teacher, but is widely known as a concert musician. It is interesting to note that with the exception of one, every member of the faculty has taught in the institution before this year. In fact, there is an air of permanence, stability and co-operation present in our faculty which I deeply appreciate and shall eagerly endeavor to foster.

At present we are interested in securing funds to make certain additions to our library. During the last year our Academy was accredited with the state and we are endeavoring to place some much needed books in our library. If there are those who desire to assist us, your contributions will be greatly appreciated.

Our second semester will open January 21, and we are looking for a number of new students to enroll. At the present time we could place from twenty-five to fifty girls in good homes where they could earn their board and room and attend school. Anyone desiring further information may address us Bresee College, Hutchinson, Kansas.

We earnestly covet the prayers of our people that we may faithfully serve the Church in this hour of opportunity and prepare our quota of leaders for Christ and the Church.

S. T. LUDWIG.

### LOUISIANA DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Louisiana District, which convened in Alexandria, La., Nov. 7-11, and royally entertained by S. D. Slocum and his people, has passed into history. It was generally conceded to be the largest and best that Louisiana has ever enjoyed. General Superintendent Goodwin presided, and in his unique manner conducted the round of business sessions with rare ability and a magnanimous spirit. Dr. Goodwin filled the pulpit on several occasions to the delight and satisfaction of all, but reached the climax on the last Sunday night in a mighty, masterful discourse on the text, "Almost thou persuadest me to be a Christian," which proved anew that our General Superintendents are not only commissioned to lead the hosts of Israel, but to feed the flock over which they preside with the Bread of Life. These messages will long be remembered by those present.

Another special treat was accorded the assembly, and especially the women of Louisiana in the presence and ministry of Miss Mary E. Cove of Lowell, Mass., General Superintendent of Study in the Council of W. M. S. Her happy, inspirational testimonies, talks and addresses gave an uplift to the assembly that nothing else could have done. She conducted the regular W. M. S. business sessions and gave helpful advice to the members of the Society present, giving one inspirational address on the general

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subject of Missions that will not soon be forgotten.

The assembly was also blessed with a visit from Dr. S. S. White, President of Bethany-Peniel College, Bethany, Oklahoma. He gave the assembly a most powerful and appealing address one afternoon on the need of Christian education for the youths of our country. He clearly revealed the great importance of the Nazarenes, especially, supporting our God-given institutions of learning. Dr. White, together with his band of noble coworkers is to be highly appreciated for the great work they are doing in this Southern Zone.

Another delightful guest was Rev. R. H. M. Watson, Superintendent of Mississippi District who also received the appointment of Superintendent of Louisiana District, in conjunction with his other work. Rev. Watson is a rare character, quiet, unassuming and Spirit-filled, ready to sacrifice and serve in any way that God leads. The Louisiana District is indeed fortunate in having this man of God to spend a part of his time in our midst and out of his long years of experience direct the work of Louisiana District. We bespeak for him the hearty co-operation and loyalty of the entire district, and for the district the best year in her history.

Practically all of the pastors were in attendance with encouraging reports. In some respects this has been a hard year on the district, but they have gone forward with undaunted courage, suffering gladly for His cause. Several neighbor pastors from the Methodist Protestant church visited the assembly and blessed us with their presence and prayers. The district seems to be taking on new life, and through much prayer and waiting upon God, together with labors more abundant, we feel the light is shining. God is leading and we can sing anew with the writer, "Never Give Up." With a few good tents and some more consecrated workers, new places can be opened up and the membership doubled with progress along all lines. Do not fail to pray for the Louisiana District.

JOHNNIE DANCE, Reporter.

### COLORADO DISTRICT CONVENTION

Those who attended the Annual Mid-year Convention of the Colorado District held in the First Church of the Nazarene of Denver, November 12 to 16, will not soon forget it. From the opening service on Monday night until ten o'clock Friday night the program was simply packed full of good things. If anybody failed to get his share of inspiration and spiritual blessing he evidently must have been a "tough customer." The District Advisory Board and the District Church School Board planned jointly for the convention and had secured Dr. H. O. Wiley and Dr. and Mrs. E. P. Ellyson as the special workers. Rev. C. W. Davis, the District Superintendent, presided.

Dr. Wiley and Dr. Ellyson alternated, speaking in the evening services and then Dr. Wiley spoke each morning from the subject, "Ambassadors for Christ," giving a masterful exposition of Paul's sec-

ond epistle to the Corinthians. Some of the truths brought out were, the sacredness of the calling, the greatness of the task, the inevitableness of the difficulties, and the glorious truth of partnership with God. His messages were rich and unctuous. Some of the subjects used by Dr. Ellyson were, "Why we are Here," "Protestantism's Greatest Weakness," "Building the Sunday School" and "The Real Task." Mrs. Ellyson gave some very practical talks on "The Teacher Who Succeeds," "The Ideal Sunday School," and "The Cradle Roll." Dr. and Mrs. Ellyson have a vision of the Sunday school work if put into realization, would double the membership of the Church of the Nazarene in the next few years. Oh, what a wonderfully fruitful field of Christian service!

There was a missionary rally on Thursday afternoon in charge of Rev. Mrs. Florence Davis, District President of the W. F. M. S. Dr. Wiley gave a very unusual missionary address, telling of the struggles of some of the missionaries in preparation for their work and also some of the peculiar native qualifications in some cases.

The program Friday afternoon was given over to the N. Y. P. S. interests and Rev. T. P. Dunn, the District President, was in charge. Rev. D. S. Corlett, the General N. Y. P. S. Secretary, was present in the convention a while on Thursday and outlined the plans of the General N. Y. P. S.

In fact, it seemed as each department was represented that its work was just

a little more important than any other and as each address was given it seemed as though it was just a little bit better than the one that preceded it. In other words, we had a good convention. We went home feeling that the task was so great and the opportunities so tremendous that there was no time for anyone to grumble or quibble or find fault but that every ounce of energy and all the grace we could get from God should be pressed into service to do the work God has called us to do.

The good people of Denver First church entertained the convention royally and this in spite of the fact that their pastor, Rev. D. I. Vanderpool was called to the bedside of his wife in the hospital at Nampa just before the convention was to begin. We surely missed Brother Vanderpool with his big-hearted welcome but we marveled at the efficient way the entertainment was cared for in his absence.

FLETCHER GALLOWAY, Reporter.

### OUR VISIT TO THE BRITISH ISLES DISTRICT

When we learned that it would be necessary to wait in Scotland and England a few days before we could get a boat from England to India we were quite disappointed—not because we did not want to visit our British Isles brethren; for we did—but because the time for the touring season in India was drawing near and we were anxious to reach the field at the earliest moment possible. But as we look back we feel that God was in our visit; for we felt God's leading and presence from the first to the last. And we certainly enjoyed every minute of our stay.

First of all, we had the privilege of meeting Brother and Sister Sharpe and their daughter, Isabel. Brother Sharpe, while Missionary Superintendent was in our home in India twice and Sister Sharpe was there once. Brother and Sister Sharpe were like a father and mother to us and we learned to love them greatly. And we had met Miss Sharpe when in Scotland on our way home from India nearly two years ago. So it seemed like meeting home folks to see them and be in their home again. They certainly entertained us royally as did every one in whose home we visited while on the district. And they did everything they could to make our stay pleasant. And Miss Sharpe took us to most of our meetings in their car. This was a real and much appreciated service indeed.

I started to mention each pastor and each church by name. But I found that would make this article too long. But we wish to say that we found a hearty welcome in every place and we enjoyed meeting each and every pastor and member where we had meetings. The people listened well and seemed to be glad and anxious to know more about our work in India. We found that they are very much interested in missions, as manifested, not only by their attendance of the services and by their giving and prayers, but in a special way by the fact that three of their number, Dr. and Mrs. Hynd and Miss Munro, are now on the field in Africa.



### Christmas Post Cards

2452. The out-of-doors in winter delicately portrayed against a background of Christmas foliage decorate this series of four cards. Attractively printed in colors on white stock. The Christmas and New Year wish appears on each card as well as a suitable verse from the Scripture.

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There is one meeting, however, which I wish to mention in particular as being typical of some of the work in Scotland and England: That was a meeting held in Edinburgh, the capital of Scotland. Brother Sharpe, together with his co-laborers, is endeavoring to reopen the work in this important place. The plan which is being followed there is one of the plans which are successfully used in that country. In addition to having services as often as possible on Sundays, an afternoon and evening service is held once each month on a Saturday, in a hall which has been rented for that purpose. All places of business are closed on Saturday afternoon so this gives people the opportunity to attend such services. The meeting had been well advertised and quite a few outside people were in attendance. Besides these a number of our own people had come from nearby places to assist in the meetings.

The afternoon service is strictly a holiness meeting at which time a holiness message is given. The writer had the privilege of giving the message on this particular afternoon and at the close, at Brother Sharpe's request, a short missionary message was given. The people listened well and we believe God was putting a hunger for holiness into the hearts of some who were present. After this service a light lunch, consisting of tea, cakes and sandwiches was served to all.

Following the lunch we all gathered for a season of prayer. Then we all went outside and falling in line with Brother Sharpe and Brother M'Ritchie, the Editor of The Holiness Herald, the British Isles District paper, in the lead, we marched two and two down the middle of the street for several blocks singing as we went. Between verses someone would quote scripture verses to the people who lined the streets as we passed by. Then the company drew up in a semi-circle and a rousing street meeting was held. And I wish to say here that their street meetings are rousing. Not an idle moment. And rain or shine the workers come. Every church has street meetings regularly week in and week out not only on Sundays but on Saturday nights as well. On Saturday evenings groups of workers known as "deputations" visit other nearby churches and they not only hold street meetings but have testimony and exhortation meetings in the churches afterward. Neither are they content with one or two meetings during the week but judging from the announcements while we were there, they have services of some kind or other almost every night in the week. Then too they have regular home and foreign missionary weeks. At these times they have services the entire week pushing home missions or foreign missions as the case may be. And the people come too. It blesses me whenever I think of their loyalty to their churches and to God.

But to get back to the Edinburgh meeting. After the street meeting was over and the invitation to the meeting was given we again marched back singing as we went. As the missionaries were there the evening service was given over

to the missionaries, and Miss Mellies, Mrs. Beals and Miss Muse gave their testimonies and brought interesting messages concerning the work in India. After the evening service while going home on a train crowded with week-end excursionists the young people played and sang all of the way showing they were not afraid to witness for their Master wherever they are. Thus closed a day of blessing and lessons learned. Sunday, too, so we were told, was a day of blessing. And we hope and pray that not only in Edinburgh but in many other needy places in Scotland and England the cause of holiness may be advanced and the churches built up.

I should like very much to tell about every service, not only in Scotland, but also with our precious people in Morley and Gildersome in England. But we do wish to mention the farewell service given the four of us at Morley on Monday evening before we left for Liverpool preparatory to sailing on Oct. 24. I mention this because we felt they were expressing the feelings of the entire district as they feelingly bade us good-by and told us that their prayers would go with us and that they should never forget to pray for the work in India. Truly we appreciate the farewell they gave us. It means much to know that the prayers of people in the homelands are with us.

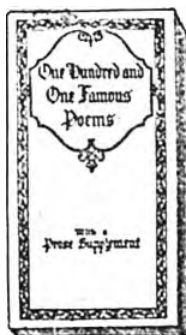
Truly we were blessed by being with these loyal Nazarenes of the British Isles District. For we have found out long ago that Nazarenes are the same the world over. And when they get the blessing their one desire and purpose is

to glorify God and work for the spread of a full gospel in every land. May God bless these, our brethren, is our most earnest prayer.

PRESCOTT L. BEALS.

## CHURCH NEWS

BRADFORD, PA.—"We are glad to report progress in the work of the Lord here. The Kell Evangelistic Party held a campaign here in the summer and early fall in the interest of our work, and a new church edifice is now being erected. Much good was accomplished. We were favored in having with us many of God's choice preachers and singers among them being Uncle Buddie and Messer, Sister Kell, Brother Stillion, Brother Johnson, the Schurmans, Albrights, and Basil Miller for a week. Many souls sought and found God during these meetings, and we are reaping great results already. Rev. Byron Maybury, of Richmond, Va., came to us as evangelist during the last five weeks of the campaign and God certainly worked through him in a marvelous way. No one but God will ever fully realize the great spiritual results of his powerful, sincere preaching under the power of the Spirit. Rev. Martha Skuce, our pastor until now, has been in failing health for some time past, but during the last few months has completely broken down in body, and at the close of the special meetings in October, she was compelled to resign as pastor and take a complete rest. As God had worked so mysteriously and marvelously during Brother



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The new Young People's Journal will contain devotional articles, helps to Bible study and other features besides the topics for the Sunday services.

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Maybury's efforts here, we all felt, both pastor and people, that no one could take up the work of the church in its hour of great need better than he. We therefore gave him a hearty unanimous call and as a result, God endorsed it by giving him the burden for the work here, and finally led him to accept the call. We are thankful indeed that the Lord ever sent Brother Maybury this way, and we look forward to the future with expectancy. God used Sister Skuce in a wonderful way during these last three years of her pastorate here, and eternity alone will reveal the good accomplished through her abundant labors on our behalf. Bradford needs your prayers at this time with a strenuous building program now on with its attendant problems."—Mrs. James Frost, Reporter.

**FIRST CHURCH, HUTCHINSON, KANS.—**"God is still leading and we are glad to follow. The various departments of the church are at work. Last June Mrs. R. E. Woodward, with a splendid corps of helpers, conducted a well ordered daily vacation Bible school for three weeks with over ninety children enrolled. The results were worth while. Two teacher training classes have recently been organized in the Sunday school with Professor Hodges and Professor Ludwig as teachers. The Young People's Society is doing good work under the faithful leadership of Brother E. E. Kunkel. The W. M. S. has charge of a missionary prayer-meeting the first Sunday in each month and we are depending on them to keep us stirred on missions. Rev. J. G. Morrison was with us on Sunday, Nov. 4, and helped us over the top on our share of the Emancipation Debt, and the check has been mailed to Headquarters. Over \$70 was also given to help send Miss

Lane back to the field. Finances have been met along every line since the assembly, but better still, we have seen seventeen people at the altar during our regular services. Incidentally we have made almost two hundred pastoral calls. Yesterday was a good day, with seventeen people uniting with the church in the morning and a good crowd in the evening despite a threatening snowstorm. Just a word regarding Bresce College. Our student body is not as large as we might wish but is of splendid quality. The members of our faculty are an asset to the church and we have them at work. We are praying and believing that this may be the best year of our lives in the salvation of souls, the progress of the church, and glorifying God.—A. L. and Elsa Hipple, Pastors.

**EVANGELIST W. W. LOVELESS—**"In September we held a revival with the Church of the Nazarene in Bowling Green, Ky. This young church has some of the salt of the earth in it. Rev. Frank Potts, a fine young Christian, was their pastor at that time but was planning to go to Bible school. God's presence was with us in every service, and the revival ended with a great altar service, souls finding God, and one fine Christian woman joining the church. Our next engagement was in McDonald, Pa. Rev. Ella Boger, the good pastor, and her loyal people stood by us nobly with their prayers and help. God gave us some good cases of salvation in McDonald. This was our second revival with these good folks this year. As long as we live, the memory of our fellowship with these holy people will be a sweet remembrance to us. Next we went to Coraopolis, Pa. Here we found a little band of holiness folks who were some-

what discouraged, but loyal to God. Rev. Benjamin Trunick is their good pastor. Our crowds were small to begin with, but gradually grew, until the last night we had the church nearly full. We did not see folks crowd the altar to find God, but we did have a number of good cases of salvation. We are now just in the beginning of what looks like a great revival with the Sunshine Mission in Columbus, Ohio. The saints are praying, the fire is falling, and seekers are finding God. We have not had a barren altar service since we began, and conviction is heavy."

**EVANGELIST C. A. STRAIT—**"It has been a long time since we have reported through the HERALD OF HOLINESS. However, we have been busy most of the time. We recently closed a meeting at Michigan Heights, Lansing. This is a new division which has not yet been added to the city, consisting of about two hundred and fifty homes a few grocery stores and oil stations. Dr. Lawrason, a dentist in Lansing, started a Sunday school there and last fall about Christmas time built a nice little tabernacle in which we preached for about four weeks. The dear people there are very indifferent to religious activities, however, a few have been converted since the work was opened, mostly among the young people. We had a great deal of rain during the meeting and as no sidewalks are laid yet, it was very difficult to get the people out, although we had a number of faithful attenders, and some were reclaimed or converted and the Christians were encouraged. We are now at Ridgeway, Michigan, with Rev. Lloyd Wilson. The meeting is starting off good in attendance, have already had the altar filled several times with earnest, seeking souls. We find Brother Wilson is a very fine coworker. We will go from here to Tecumseh, where Brother Wilson has been instrumental in starting a new class. God is helping us to preach the message of salvation to precious lost souls and the way of holiness to the unsanctified. We covet your prayers. We are enjoying the presence of God's boundless grace in our souls."

**PASTOR A. B. JOHNSON, WHITING, INDIANA—**"Our church here was brought into existence in July, 1927. After a tent meeting held by Brother Fred Bouse we were organized with 16 members. We have grown now to thirty-six members and will have another class to take in next Sunday as it looks now. We have just closed a three weeks' meeting. Brother I. M. Ellis was with us for ten days. We were then successful in securing the service of Brother Holland London to finish out the meeting, which closed Sunday night with fifty seekers at the altar. In all we had about 275 seekers. Just how many really came into vital contact with Jesus we cannot tell but we really had an old-fashioned, Holy Ghost revival, real praying, shouting and victory. This meeting was preceded with much prayer. For weeks we gathered at the church and would stay on our knees for one hour and all prayed; some prayed through in these meetings. Glory

## The New Church Manual

We are receiving a number of inquiries concerning the new Manual and are happy to announce that it will be ready by December 10th. Revision of the Manual has been a stupendous task, final copy being delivered to the Publishing House by the General Secretary on October 22nd. Since that time we have been making every possible effort to hurry the Manuals to the press and get them ready for distribution. We would suggest that pastors and others who contemplate using a quantity of the new Manuals send their orders in at once so that shipment can be made promptly. This edition will comprise 280 pages, 42 pages more than the previous Manual. The price will be 50c a single copy and \$5.00 in dozen lots, postpaid. A special de luxe edition with gold edged top, genuine leather binding and with name stamped in gold will retail at \$1.00 a copy. With the exception of this de luxe edition all the Manuals will be bound in imitation leather board covers. They will be attractive and durable and a credit to the church and the publishers. A paper bound edition could be sold for only about 5c less.

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to God! Our Sunday school is growing nicely with 126 in attendance last Sunday. We have a N. Y. P. S. organized, going under good headway. Pray for us that we will keep in the center of God's will, keep the fire prayed down, keep clear of fanaticism and away from formalism."

EVANGELIST A. D. ASHBY, FLORIAN, LOUISIANA—"I have pastored one church one-fourth of the time and besides assisting in my own revival have done the preaching in ten other meetings in three states. Our last meeting was a two weeks' meeting at Lilbert, Texas, which was my seventh meeting at this place. I tried to sound the Sinai gospel in their ears, and picture Calvary before their eyes. Sinners were saved in the old-fashioned way, backsliders were reclaimed and a few were sanctified. Confession was made to each other and quite a number reconsecrated their lives to God. Thirty professed to getting a definite blessing during the meeting, and a class of twelve came into the church, eleven receiving baptism. I am now home after attending the Louisiana Assembly which was a great blessing to all."

PASTOR W. F. KIEMEL, LYONS, KANSAS—"We have just closed a good revival with Rev. and Mrs. E. J. Lord of Dundee, Oregon. Miss Norris was with us for part of the meeting and was a great help in prayer and with the young people. God wonderfully helped His servant preach His word with great unction and power. The church got under the burden and fasted and prayed until God answered. A beautiful spirit prevailed throughout the meeting and in almost every service seekers were found at the altar. The church was wonderfully strengthened and helped under Brother Lord's ministry. Miss Edith Carter and Miss Roma Boldt had charge of the music and special singing. The Lord wonderfully helped them to sing and made them a great blessing in the meetings. We thank God for these good workers and the great blessing they were to us. We are in our fourth year as pastor of this splendid people and God is giving us victory all along the line, for which we praise Him."

OKLAHOMA CITY, FIRST CHURCH—"Rev. Jarrette Aycock and wife just closed successful two weeks' revival. Happy finders, fifteen added to church. Four hundred twenty-four on time 9:30 a. m. at Sunday school rainy morning. Outlook brighter than ever before."—F. H. Bugh, Pastor.

GRAND RAPIDS, MICHIGAN, FIRST CHURCH—"We just closed a two weeks' revival campaign with Evangelist J. C. Mathis and Professor and Mrs. Kenneth Wells. Many said it was the best meeting we ever had in the church's history. Had over 415 in Sunday school November 18. Many sought and found the Savior precious to their hearts. A class of fourteen joined the church Sunday night. Our pastor, Rev. Oscar J. Finch, is a good shepherd for the sheep and lambs. He feeds them the finest of the

wheat. Finances are easily met."—Geo. E. Gretzinger, Reporter.

EVANGELISTS, J. E. AND ADA REDMON—"Our first meeting of this Assembly year was with Rev. J. H. Drake, Rantoul, Ill., where we had a splendid revival. Fourteen adult members uniting with the church at the conclusion. Rev. Drake is a splendid pastor, having served the Rantoul church for five years, with a steady growth. They have moved from a tabernacle to a church building. The church has no other plans only to keep Brother Drake as the future pastor. Our next meeting was with Rev. Grover Wright with the Ray St. church, Indianapolis, Indiana. Here we had a good revival from the very beginning, no great break, but only two services without seekers, a fine spirit. Brother Wright has a fine crowd, a growing church and is a splendid pastor. Nothing was said about finances only to pass the offering plates. Evangelists were overpaid and a crowded house practically every night. We then joined Rev. Leo C. Davis at Winchester, Indiana. Here we had a fine revival spirit all the way through. Splendid altar services, at times could not accommodate the crowds. A new building is to be erected this coming spring. The spiritual tide was high, some splendid cases of salvation. A nice class was taken into the church the last Sunday morning. Brother Davis is a fine man and a splendid pastor."

CHICAGO HEIGHTS, ILL.—"Valparaiso, Ind., just closed the greatest meeting ever held in this church. L. G. Milby and wife evangelists. Fifty at altar; evangelists paid well; money came easily. Fifty dollar suit given to pastor. Unanimous call back for another meeting: Milby,

a great preacher, Mrs. Milby a great Sunday school builder."—A. W. Carter, Pastor.

DEWEY, OKLA.—"We have just closed a meeting here with Rev. Mrs. Alpha Akers of Bethany, Okla. We did not see the visible results we would like to have seen, but we believe there was some seed sown that will bring results later. The people here know how to pray and they sacrifice and bring the tithes into the storehouse. Dewey is located on U. S. highway No. 75, and we would be glad to see any of the Nazarenes who may be traveling through."—Chas. E. Smith, Pastor.

JASPER, TEXAS—"We opened here three days ago and God has wonderfully blessed. We rented a lot in the center of town and before we could get the tent up, several citizens tried to force us to move away, but the Holy Spirit softened the mayor's heart, who permitted us to remain. We are pressing the battle in a backslidden holiness community, and despite cold, rainy nights, crowds continue to come, but the fight is severe. We are doing Home Mission work on the Dallas District this year. Home address, Goose Creek."—Jim Knott and Irma MackRell.

PASTOR J. H. JAMISON, MARYSVILLE, CALIF.—"We are located here in the Hub City of the Sacramento valley and God is blessing wonderfully in our labors for Him. Sister Marie Johnson, of Sacramento, was with us for two weeks a few weeks ago and God blessed her ministry among us. We have been worshipping in a tent since last February but a wind-storm ripped it to pieces so we were out of a place to worship, but the Methodist

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people opened their doors and told us we were welcome to use their little church until we could do better. God bless them for this kindness. They are truly some of the "salt of the earth." We are now buying a lot and planning to build a tabernacle 40x50 feet, which will take care of our needs for some time. It will cost us about \$2,000 and there are only a few of us to do the job, but we have a great God who is leading us on to victory. We are now in our fourth year here and during the past three years there have been so many moved away until it looked as though we would never have a work here; but we went on our knees and asked God to send laborers into this needy field and He laid His

great and loving hand upon our dear Brother and Sister John A. Dolson at Sacramento and moved them here, so we feel encouraged to go on. We are still asking Him to send other workers to us and we believe He is going to do it. This is one of the greatest parts of California. It is known as the 'Peach Bowl of the World,' one-third of the world's canning peaches being grown here. Our work is growing so fast on this great district under the efficient leadership of Rev. Frank B. Smith, our beloved District Superintendent that the Home Missionary Treasury is empty nearly all the time, so there are no funds for us to draw on to erect our tabernacle. Please join us in prayer that our problems may

soon be solved. At present we are holding our Bible school in a small house on the back of the lot where we are going to build the tabernacle and then go to the little M. E. church for the morning service. Under this arrangement we cannot have any night services which greatly handicaps us."

TOLEDO, OHIO—"Just closed a wonderful revival with one hundred fifty seekers. Evangelist J. R. Edwards and wife of Elmore, Ohio, as preachers: Paul and Dora Giel as singers. Their work was satisfactory. They make a great revival team. This was Brother Edwards' second time. The church and pastor can highly recommend the Edwards and Giels for revival work. Sixteen new members, and a number of subscriptions to the **HERALD OF HOLINESS**. Nice love offering for the pastor. Come again!"—J. C. Walker.

PASTOR A. M. MASON, CHILDRRESS, TEXAS—"We are entering now upon our fourteenth month as pastor here, and our church is in better harmony every way than ever. Our services are blessed with the presence of God. Our young people here are praying for a great time. Our Sunday school is growing in interest and every way, and we are having the greatest times ever. Souls are praying through and many are looking our way. We took one good, substantial man into the church, since the assembly. Two were sanctified last week. We are having three prayermeetings each week, and best of all God is with us. God is giving us the hearts of the people. We are starting this year to stand by the general program of the church and do our best in every way."

PASTOR D. C. PALMORE, BRIDGEPORT, OKLA.—"God is leading so gently, by His Spirit and enabling us in His own good way to have victory in this new field. All departments are organized; not only organized but functioning properly with leaders in each department with a vision, burden, courage and energy, assisted by a spirit of self-denial and do it at any cost. Therefore we have the victory. We have just closed a revival meeting at Hinton, Okla., under the auspices of the W. M. S. God gave us souls in this new field and the respect and co-operation of some of the best people in Hinton. Rev. Hershel Murphy was our much loved assistant at Hinton. We are planning on planting a Church of the Nazarene in every available place in this surrounding community. Why not? "Go up and possess the land." The group meeting for the churches of the twelfth zone will convene with us, December 4, and on the last Saturday of January, 1929, the Young People's Rally of zone eleven will be with us. Victory for our King."

ROYALTON, ILL.—"Just closed a four weeks' revival campaign at the Royalton Church of the Nazarene, with possibly sixty seekers. There were forty-eight definite professions. Eight adults united with the church and we expect five more to line up soon. Our people seem greatly encouraged and God is leading on. Leo

## "Bible Gems" Missionary Calendar for 1929



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

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Johnston, of Murphysboro, directed the music and had charge of the children's booster band the first three weeks. He gave us fine work. It has never been our privilege to work with a more loyal and sacrificing little band than the Nazarenes at Royalton in southern Illinois. They certainly stood by us nobly while the pastor did his own preaching."—L. E. and Eva Smiddy, Pastors.

KYLESTOWN, PA.—"Sunday night we closed a three weeks' revival campaign here. Evangelist Oscar Ring of New Brighton, Pa., preached the Word every night, with the Holy Ghost sent down from heaven applying the truth to the hearers. God was faithful and true to His promise and conviction deep and pungent gripped hearts. One lady nearing the three score and ten mark, confessed she was getting her last call, but failed to obey God. Twelve bowed at the altar of prayer. One Christian woman was sanctified. We expect to reap results of this meeting in the future. Brother Ring is a genuine second blessing preacher, and is faithful to the small as well as to the large crowd. Members from other churches helped with special music and songs. Attendance and interest were good throughout the meeting. Our hearts are encouraged to labor on and trust God. Bless His name."—Mrs. Roy Dick.

COFFEYVILLE, KANSAS — "Last night closed a most intensive and beneficial ten days' meeting. Had twenty-two services. Bible readings excellent. Evangelist C. W. Ruth a great blessing to our church. Many souls definitely blessed. All day meeting Sunday with splendid attendance. Twenty-two at altar Sunday night. We are greatly encouraged."—M. T. and Lida Brandyberry, Pastors.

EVANGELIST JOHN T. HATFIELD—"We have just closed a very good meeting at Riverside, California, with Brother Hunt, pastor of the Church of the Nazarene. The membership is small, hence our congregations were small, but a fine class of people and are loyal to their pastor. They have a good church house and a nice parsonage, all on the same lot. The meeting began with a good spirit and continued in its interest all the way through. We had from one to ten seekers at nearly every service, there were a few that prayed through to real victory. We felt that we left the church in a good state spiritually. It was at the time of the presidential election and it was more difficult to get the people interested but the church stood by us and we came out ahead. Brother Hunt will be a good pastor to shepherd the flock."

PASTOR K. HAWLEY JACKSON, MALDEN, MASS.—"We are praising God for His goodness to us in this section of His vineyard. The Malden church is still in the fight and at times is making some definite inroads into the ranks of the enemy. Last Sunday was a good day. Attendance was fine all day and a real revival spirit was on, both morning and night. Three seekers came out Sunday night and all earnestly sought and gloriously found the Lord. One was a man who years before had been a member and class leader and another was a wandering husband of one of our good women. It was good to see these two prodigals come home. The third seeker was a dear sister who felt she had gotten somewhat on back ground. We have recently broken our record again in Sunday school attendance. The Young People's Society is making a good showing and our midweek services are times of real victory. At present, I am at

Burlington, Vt., for twelve days of revival work with Miss Mabel Manning. God has given us victory in this good little church. The prospects for Burlington are bright and we believe they will have a strong work here in the future. Mrs. Jackson and I feel that God would have us launch out into the evangelistic field, hold some missionary meetings and plan toward our return to India. I have therefore handed my resignation to the Church at Malden, Mass., to be effective January first, and we are now making up our slate and will enter the evangelistic field the first of the year. Tentative calls are in from places east and west and we will accept calls from anywhere if we can possibly arrange to make the dates. We want to renew old acquaintances and make new friends before returning to India. Brethren, pray for us. Until January 1, address us at 8 High St., Malden, Mass. After January 1, mail sent to General Headquarters, 2923 Troost Ave., Kansas City, Missouri, will be forwarded immediately."

CASPER, WYO.—"God has been wonderfully blessing the Casper church in the last few months. We have had three revivals this summer and fall, and have gained twenty new members. We have just closed a most successful revival with Rev. Florence Davis of Colorado. Several were saved and at the close nine joined the church. The church bought the pastor a new suit during the revival, which was greatly appreciated. Also they 'pounded' us clear through the meeting. United in love we are expecting great things from God for the future."—Paul Dodds, Pastor.

HAMMOND, IND. — "Great crowds and services yesterday. Two hundred dollars

## "BIBLE GEMS" SCRIPTURE TEXT CALENDAR



The 1929 edition of the Bible Gems Scripture Text calendar is characterized by a high standard of artistic beauty. The frontispiece shows an interesting and beautiful picture of "Christ and the Children." Many will want to frame it or mount it on cardboard. This cover page is printed in seven colors, producing one of the most exquisite shadings and color-tones that the present highly developed printing art makes possible.

The Twelve Calendar pages, one for each month of the year, are sure to please the most critical. The pictures have been carefully selected and each one is appropriate for a calendar of this kind. A distinctive feature of the "Bible Gems" calendar is the mounting. The pages are

attached to a gilded stick in a patented manner so that they will not pull off.

Small quantities may be purchased for gift purposes at the following prices: One copy, 30c; 12 at \$3.00; 25 at \$5.75; 50 at \$9.00. These prices include forwarding charges.

Agents Wanted! Responsible persons can secure calendars to be paid for after they are sold. Write for particulars and quantity prices.

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.



raised for General Debt. Twenty persons joined church. Saints cried and shouted for joy. Impossible to preach. For the last eight Sundays in our regular services eighty-two different people have been at our altars. Over two hundred out to mid-week prayer and praise service. Great blessing on the W. M. S. Financial condition of church was never better. Special revival services begin New Year's Eve and continue for six weeks with pastor preaching. We thank God for the Church of the Nazarene and her leaders. Amen! Best of all the end is not yet."—Frank H. Watkin, Pastor.

PASTOR R. S. RUSHING, SELMA, ALA.—"Three years ago, we gave up this church in order to accept the pastorate at Fairfax, Alabama, and after three successful years with that big-hearted, aggressive

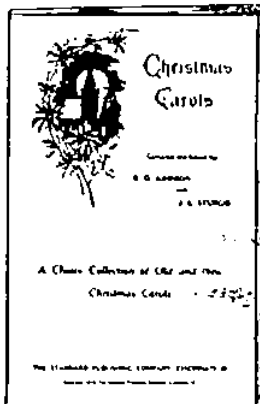
church, and in answer to a unanimous call I am back again in Selma as pastor of this big-hearted people. During my former pastorate of three years with this people, I learned to love them, and have never lost interest in them, so I am glad to be back in their midst again to shoulder the responsibilities and burdens of the pastorate. The church here is yet small, but a more loyal, self-sacrificing people never lived. And with their loyal support and co-operation, I see nothing but victory ahead. We have a good corner lot on one of the main streets, with a good five-room parsonage, and a frame store building which we are using as a temporary place of worship, and which we plan to remodel into a tabernacle to be used until we gather enough funds to erect a beautiful, modern brick church. This we hope to do in the near future. We have a great opportunity for our

work in this beautiful little city of 25,000 people. There is no other holiness work in the city, and our people are highly respected, and I see no reason why we should not grow by leaps and bounds. We are planning some revival campaigns for the coming year, that will put our work before the whole city. Pray for us as we march forward at His commands. When in the city, look us up."

McPHERSON—"Sunday closed best revival in years with Rev. Adeline Kirk of Chautauqua, Kansas, and Rev. Otto Schwab of Ada, Oklahoma. They are fine preachers and singers with winning personalities. Church in good spiritual condition; new additions; more to follow and good love offering for pastor. Call these evangelists for successful meetings."—D. R. Gish.

## Christmas Services

The following are new programs advertised for the first time:



**CHRISTMAS JOY.** Eleven songs and a good assortment of recitations and exercises. Not too difficult. 8c each; 85c a dozen; fifty for \$3.25; 100 for \$6.00.

**HAIL THE KING.** A beautiful Christmas service for the Sunday school. Ten songs and six recitations and exercises. This music is not difficult. 8c each; 85c a dozen; fifty for \$3.25; 100 for \$6.00.



**CHRISTMAS TREASURY.** Thirty pages of recitations, exercises, dialogs, drills, etc., arranged for different ages from Primary to Senior departments. All of the material may not be usable but there is offered in this pamphlet a variety of suggestions to supplement any program. Price 25c a copy.

**CHRISTMAS CAROLS.** This is not a complete service. It contains no recitations or exercises but it has words and music for eighteen old and new Christmas carols. Just the thing to use as a supplement to your regular service. 8c each; 85c a dozen; fifty for \$3.25.

The following are programs that we advertised last year and which we now offer at considerably reduced prices:

**Hope of the World.** A very high grade service with exceptionally good music; besides songs for Sunday school and choir there are recitations, exercises, etc. Regular price 10c each. Special prices, while they last: 7c each; a dozen 75c; fifty for \$2.50.

**Like the Wise Men.** The story of Christmas interspersed with appropriate songs. A complete and somewhat different service. Regular price 25c a copy. Now offered at 15c a copy; \$1.20 a dozen.

**The Celestial Song.** A very fine 16 page service of songs and recitations. Regular price 7c each. The following special prices are subject to prior sale: each 4c; fifty for \$1.50.

**The Wonderful Song.** Another high grade service of 32 pages with songs, recitations, etc. Prices same as on Hope of the World (above).

**The Great Confessions.** A sixteen page program that sold at 8c a copy. A few in stock that we offer at 5c each; fifty for \$2.00.

**NAZARENE PUBLISHING HOUSE**  
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# Our Own Publications

- Achieving Faith.** Morrison  
A stirring challenge to undertake great things for God. \$1.00
- The Beauty of Holiness.** Haynes  
A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. .25
- Best Things in the Bible.** Christman  
Outlines of Bible Readings on different subjects—Prayer, Faith, Holiness, etc., etc. .50
- Bees in Clover.** Robinson. Sermons and brief articles on various themes by "Uncle Buddy." 1.00
- Behold He Cometh.** Miller and Owen  
Inspirational messages on the second Coming. .50
- The Bible Christian.** John Short  
The Bible standard of Christian experience outlined. .75
- The Bible versus the Tongues Theory.** Neely. Logical, convincing, fair. Nothing better on this subject. .25
- The Book's Own Story.** McConnell  
In two volumes. The Bible narrative divided into separate units. Excellent for study purposes, for reading at family altar or for reading aloud to children. Each volume 1.50  
Both volumes for 2.50
- The Bride of Christ.** Hollenback  
Messages on the Second Coming. .25
- Burden for Souls.** Summers  
How to get it and maintain it. .15
- Caleb of the Hill Country.** McConnell  
An interesting religious story with its setting in the Southwest during the days of pioneer holiness work (paper covers) .90
- Catechism.**  
Compiled by Dr. J. B. Chapman. 2 for .05; 12 for .25
- Children of Israel.** Adams  
The Old Testament for small children. Illustrated. .75
- Chundra Lela**  
A touching story of a Hindoo girl in her search for God. .05
- Bible Doctrine of Punishment and Reward.** Messenger. Where are the dead? The justice of God. .10
- The Coming Superman.** Messenger  
The Anti-Christ in the light of Bible prophecy. .80
- The Crimson Stream.** Aycock. A sermon on the Blood of Christ. .25
- Crossing the Dead Line.** Hudson. .10
- Cunningly Devised Fables.** Miller and Harding. Modernism refuted and exposed. .75
- Effectual Prayer.** Herrell. .25
- Emmanuel.** Bresee  
Two sermons on Jesus. .25
- Entire Sanctification.** Jernigan  
Questions and answers with Scripture quotations. Unexcelled for inquirers. .10
- Evangelistic Comments on Acts.** Christman. A text book for individual or class use. Thorough and orthodox on Holiness. .75
- The False Guide.** Verner  
Picturing the awful results of rejecting or opposing holiness. .10
- Five Hundred Bible Questions.** Widmeyer. With answers. For Sunday school or Bible drill work. .25
- From Prairie Schooner to City Flat.** Jernigan. The interesting life story of a pioneer holiness preacher. 1.00
- Future Punishment.** Below. .05
- Gleams of Glory.** Miller. Inspirational messages on Gospel themes. .15
- Gospel Dynamite.** Hudson  
Dynamic evangelistic sermons. 1.00
- Happy Day.** McConnell  
A religious story, involving conversion, a call to the mission field, holiness. Not a dull page. .50
- The Grand Old Book.** Aycock  
Sermons on the Bible. .25
- He Faith Not.** Hoke. Autobiography of Mrs. Edna Wells Hoke. 1.00
- He Giveth More Grace.** Chapman  
Selected editorials by Dr. Chapman. .50
- History of the Church of the Nazarene.** Chapman. .50
- Hoosier Happenings.** Wines  
Reminiscences of the life and labors of J. M. Wines. .50
- Hot Shot.** Hudson  
Pointed, convicting messages on present day evils. .10
- How to Keep Sanctified.** McClurken .10
- Impressions.** Knapp  
One of the most helpful books for Christians ever published. Paper covers .35; Cloth covers .75
- An Invisible Partnership.** Chambers  
A scriptural discussion of the will, the affections, the intellect. .50
- Jesus the Way**  
A pamphlet for Christian workers or for inquirers after salvation or holiness. 2 for .05; 12 for .25
- Keeping Faith With the Past.** Corlett  
A plea to stand for the faith of our fathers. .15
- The Last Voyage of Two Souls.** Flower. Relating a dream depicting the destiny of a saved and an unsaved soul. .25
- Lectures to Professing Christians** (Abridged) Shelhamer  
An abridgment of Finney's well known book. Paper .50; Cloth .75
- Life and Works of Mary Lee Cagle.** (An Autobiography) 1.00
- Living for Jesus.** Ludwig  
Heart-to-heart talks to children on the plan of salvation. .50
- Living Signs and Wonders.** Goodwin 1.00
- The Lost Frontier.** McConnell  
A religious story of frontier days in the Dakotas. 1.00
- Love Never Fails.** Bennett. An exposition of 1 Corinthians 13. .15
- Mental and Spiritual Lifting Jacks.** Hoffman. Quotations from various sources on topics of interest to every thoughtful person. 1.00
- A Message to Men.** Shelhamer  
Paper .25; Cloth .50
- The Miracle of Pentecost.** Goodwin  
A discussion of the gift of tongues. .05
- A Mother's Problems.** Wiess  
Nothing else just like it. Every Christian mother should read this book. .50
- Must We Sin? Sweeten**  
An unanswerable argument to the "sinning religion" theory. 1.00
- My Life's Story.** Robinson  
Bud Robinson's autobiography. Just off the press. 1.00
- A Neglected Theme (Temptation).** Williams .50
- Object Sermons.** Dell Aycock. .50
- Listen Girls.** Dell Aycock  
Helpful talks with girls. .50
- The New Pastor.** Lum Jones. .25
- The Old Pastor.** Lum Jones. .50
- The Parson of Cow Creek.** Cowan  
An intensely interesting religious story which young and old will enjoy. 1.00
- Modernism With the Mask Off.** Bennett. .25
- Pioneer Days of the Holiness Movement in the Southwest.** Jernigan. .50
- The Queen Esther Circle.** Bennett  
A series of devotional articles. .25
- Radio and the Spirit Filled Life.** Goodwin. Interesting and helpful parallels. .25
- A Prince in Israel.** Girvin. A complete biography of Dr. P. F. Bresee. 2.50
- Samuel Morris.** The touching story of a converted Kaffir boy. .10
- Sanctification—The Experience and the Ethics.** Williams. 1.00
- The Sanctified Heart.** Isaacs. .10
- Satan's Subtle Attack on Woman.** Morrison. .05
- The Scriptural Sabbath.** Cowan. .50
- Scriptural Stewardship.** Herrell. .05
- The Second Man.** Reed. A devotional, inspirational book on Jesus. .50
- The Secret Place of Prayer.** Goodwin  
In which communion with God is urged and explained. 1.00
- Sermons on Isaiah.** Bresee  
Twenty sermons arranged by C. J. Kinne from Dr. Bresee's sermon notes and outlines. 1.00
- Sermons That Search the Soul.** Shelhamer. 1.00
- Shall I Live Again?** Taylor  
Immortality and other subjects. .50
- Signs of the Times.** Rodgers. .10
- Sowing and Reaping.** Hope Darling  
A worthwhile religious story. Emphasizes the truth that a life of Christian service is necessary to success. .75
- Tithing the Touchstone of Stewardship.** Goodwin. .10
- Truths That Are Vital.** Chapman. .15
- The Time of the End.** Messenger  
Messages from the Book of Revelation. 1.00
- The Uttermost Salvation.** Hills  
Sermons and articles on holiness by Dr. Hills. 1.00
- The Way of Holiness.** Phoebe Palmer  
The practical side of holiness. .20
- Wesley's Sermons (Ten of them)** .50
- A Whisper to Women.** Shelhamer. .50
- The Whole Bible for the Whole Year.** Galloway. Fifty-two Bible studies suitable for individual or class use. 1.00
- Wholly Sanctified.** McClurken  
What sanctification is and how it may be obtained. .35
- Words of Cheer.** Cornell  
A Scripture verse and a brief comment for every day in the year. .80

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## ANNOUNCEMENTS

**NOTICE**—I am a commissioned evangelist from the Arkansas District, and am ready to state meetings for 1929. I am ready to go anywhere in the state or adjoining states. Anyone needing a revival, give me an opportunity to help you and your work.—W. M. Lusk, Box 473, Beebe, Ark.

**NOTICE**—The Chicago Central District Preachers' Meeting will be held at Decatur, Ill., March 12 to 17, 1929. Dr. R. T. Williams, Rev. W. G. Schurman, President T. W. Willingham, Vice President A. K. Brucken of Olivet College, pastors of Chicago Central District, Sunday school and N. Y. P. S. workers will be present and take an active part. Everyone cordially invited. For particulars write E. O. Chaffant, District Superintendent, Danville, Ill.

**RECOMMENDATION**—Rev. Chas. J. Lee, who is a graduate of Asbury College, also Garrett Biblical Institute, and a licensed minister of the Ohio District, is now engaged in missionary evangelistic work. Brother Lee is a Korean by birth and has had experience in this field for the last ten years. Brother Lee speaks with an excellent command of English. I have known him for some time and heartily recommend him. He has some open dates. Use him. For further particulars address him at 433 So. Harris Ave., Columbus, Ohio.—Chas. A. Gibson, Superintendent Ohio District.

**NOTICE**—After having been pastor at Albany, Okla., for more than two years, I was given a unanimous call for another year, but feeling God's call to the evangelistic work, I did not accept. I am open for meetings at any time and anywhere. Reference: Rev. S. H. Owens, Superintendent of Eastern Oklahoma District.—C. M. Whitley, 413 East Cleveland, Electra, Texas.

**SPECIAL NOTICE**—The Preachers' Convention of the Dallas, Hamlin, New

## WANTS

**NEW MUSIC**—"That Wonderful Face" and "He Will Answer Prayer." Two copies of each and one 1929 Illustrated Scripture Text Wall Calendar, regular price 30c; both postpaid for 30c. W. J. King, 2029 N. Lafayette St., Ft. Wayne, Indiana.

**WANTED**—Evangelists and gospel singers to write for copies of "I'm Glad I Heard Him Call" and "It Is Jesus," two new songs by Mr. and Mrs. Paul White, evangelistic singers and musicians. These songs are being sung in thirteen different states. They were first printed in October and the demand seems to be growing. Have you ordered your copies yet? Sing the newest. Both songs on one folder. Price 25c; two for 40c. No stamps. Address: The Musical Whites, Box 201, Highland Park, Ill.

**WANTED**—Books in first year's course of study for local preachers. Write giving prices to Mrs. J. A. Stagg, Lubbock, Texas, P. O. Box 1791.

Mexico and San Antonio Districts will be held at the Central Nazarene Academy, Hamlin, Texas, December 5-16. This is a rare treat for the preachers and Christian workers of this part of the country. General Superintendent Chapman will speak at least twice each day. He plans to give his lectures on Nazarenism as one of the leading features of the course. He is expected to deliver evangelistic sermons at night unless the convention should see fit to have him lecture instead. Dr. L. P. McCrary, M. D., eye, ear, nose and throat specialist, will give lectures illustrated by stereopticon slides on the conservation of sight and hearing. This is a very interesting and profitable discussion. Dr. J. W. McCrary, D. D. S., will give two lectures on oral hygiene or a man's responsibility to and for his mouth. Rev. H. O. Fanning, A. B., our Bible teacher, will deliver some interesting lectures during the convention. Attendants at the convention will get board at the dining hall for four dollars a week; for less than a week at twenty-five cents a meal. Rooms will be furnished free by the people of Hamlin. The expenses of the course will be taken care of by a freewill offering; no set amount will be charged to anyone. We much prefer one coming and getting the good that is to be derived, even if he cannot give any assistance on the expenses. Let us know when you will get here.—B. F. Neely.

**SPECIAL NOTICE**—Rev. H. Hiesby Lee, an elder of the Kentucky District, is entering the evangelistic field and is available for revivals. He is a fine musician and a good preacher, and has had a wide experience in the holiness movement. Being known to so many he should have all the calls he can fill. He can be reached at 642 South Warren Ave., Columbus, Ohio, care Rev. L. E. Elford.—Chas. A. Gibson, Superintendent Ohio District.

**NOTICE**—Rev. George Kidd, who has been pastor at Grand Saline and Alba, Texas, for the last two years, has gone into the evangelistic work this assembly year and anyone desiring an evangelist will do well to secure him. Brother Kidd is a straight, second blessing holiness preacher. Address him at Grand Saline, Texas.—F. E. Wiese.

**SPECIAL NOTICE**—Let all the District Superintendents of the districts composing the Southern Educational Zone; and all the members of the old Board of Peniel, Texas, Orphanage, and all others interested, take notice that a meeting is called for December 10, 1928, at 10:00 o'clock a. m., in the Orphanage, Peniel, Texas. This is a very important meeting and will mean much to the future of our orphanage work.—John W. Oliver, Chairman.

**NOTICE**—The District Assembly voted us a month's vacation, so we are choosing the month of January. I would be glad to hold a meeting for anyone needing an evangelist anywhere in the states of Indiana, Ohio, Illinois, or Kentucky. If you need an evangelist, pray over this and if called I will come for a free-

will offering and will do my best for the church and pastor whom I shall serve. Address me 1724 Spring Garden St., Greensboro, N. C.—Chas. M. Harrison.

**RECOMMENDATION**—Rev. B. H. Pocock, Ellet, Ohio, who has been constantly engaged for the last fifteen years in pastoral work, is entering the evangelistic field. Brother Pocock is wide awake, aggressive and has a good revival swing. He has already held some good meetings since entering this new field of labor and will give you a good meeting. Give him a call.—I. C. Mathis.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### H. F. REYNOLDS

Office, 2023 Troost Ave., Kansas City, Mo.  
Mexico (Mexico, D. F.) ..... Dec. 13 to 16

#### J. W. GOODWIN

Office, 2023 Troost Ave., Kansas City, Mo.

#### R. T. WILLIAMS

Office, 2023 Troost Ave., Kansas City, Mo.  
Arizona (Tucson) ..... Dec. 5 to 9

#### J. B. CHAPMAN

Office, 2023 Troost Ave., Kansas City, Mo.

## EVANGELISTS' SLATES

#### REV. MACK AND ETHEL ANDERSON

Meridian, Idaho ..... Dec. 2 to 18

#### T. M. ANDERSON

Ossining, N. Y. .... Dec. 3 to 9  
Jackson, Mich. .... Dec. 12 to 23  
New Brighton, Pa. .... Jan. 6 to 20  
Ollret, Ill. .... Jan. 24 to Feb. 3  
Wilmore, Ky. (Methodist Church) Feb. 4 to 17  
Seattle, Wash. .... Feb. 24 to March 10  
Portland, Oregon ..... March 12 to 21

#### ERNEST ARMSTRONG

Calumet, Okla. (Ollret Church) ..... Nov. 22 to Dec. 9  
Holdenville, Okla. .... Dec. 14 to 23  
Denison, Texas ..... Jan. 17 to Feb. 3

#### JARRETTE E. AYCOCK

Ada, Okla. .... Dec. 5 to 16  
Bethany, Okla. .... Dec. 17 to Jan. 5  
Blackwell, Okla. .... Jan. 6 to 20  
Dallas, Texas (First Church) ..... Jan. 27 to Feb. 10  
Denver, Colo. (First Church) ..... Feb. 13 to 21  
Baltimore, Maryland ..... March 3 to 17

#### P. P. BELEW

Georgetown, Ill. (P. O. Ollret, Ill.) ..... Nov. 13 to Dec. 9  
Sidney, Ill. (P. O. Ollret, Ill.) Dec. 10 to 23

#### W. G. BENNETT

Hopkins, Mich. .... Nov. 20 to Dec. 16

#### ROWMAN EVANGELISTIC PARTY

Cuba, Ill. .... Dec. 2 to Jan. 1

#### MR. AND MRS. R. E. BRIDGEWATER

Hopewell, Kans. .... Nov. 25 to Dec. 9

#### A. B. CAREY

Everett, Mass. .... Nov. 27 to Dec. 9  
Lynn, Mass. .... Dec. 10  
Flushing, N. Y. .... Dec. 11 to 16

#### H. C. CARRELL, PIANIST

Brea, Calif. .... Nov. 23 to Dec. 9

#### JACK AND RUDY CARTER

Post City, Texas ..... Nov. 26 to Dec. 9

#### F. P. CASSIDY

Mitchell, Ind. .... Jan. 17 to Feb. 3

#### HARVEY AND MARIE CHRYSLER

Malden, Mo. .... Dec. 9 to 30

#### C. T. CORRETT AND WIFE

Hewitt, Minn. .... Nov. 21 to Dec. 9

#### CHAS. H. COX

Greensboro, N. C. .... Dec. 5 to 30  
Roanoke, Va. .... Jan. 3 to 21  
Richmond, Va. .... Jan. 28 to Feb. 17  
Norfolk, Va. .... Feb. 20 to March 17

## Modernism With the Mask Off

By W. G. Bennett

A scathing indictment of modernism; a brief statement of the claims of the evolutionists and a strong refutation of their arguments. In spite of the publicity given to the ridiculous and untenable teachings of the modernists many still fail to realize the danger that threatens especially the youth of our land. This is a most worthwhile presentation of the subject. Fifty-two pages.

Price, 25 cents

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2923 Troost Ave., Kansas City, Mo.

- STEVEN D. COX**  
Hibla, Mich. ....Dec. 5 to 16  
Copersville, Ind. ....Jan. 6 to 20  
Winchester, Ind. ....Feb. 15 to March 3
- C. T. CORBETT AND WIFE**  
Mandan, N. Dak. ....Dec. 12 to Jan. 1
- PROF. C. C. AND MARGARET CHAMMOND**  
Vassar, Mich. ....Nov. 22 to Dec. 9  
Sturgis, Mich. ....Dec. 11 to 23
- STELLA B. CROOKS**  
Home—Chicago ....Dec. 9 to 23  
Cambridge, Mass. ....Dec. 30 to Jan. 13
- RAY DAVIS**  
Buffalo, Kans. ....Nov. 21 to Dec. 12
- WILLARD B. DAVIS**  
Newton, Kans. ....Dec. 3 to 23  
Walla Walla, Wash. ....Jan. 13 to Feb. 3
- J. E. DAVIDSON**  
Smaria, Mich. ....Jan. 4 to 20  
Lulu, Mich. ....Feb. 17 to March 3
- C. I. AND IRENE DEHOARD**  
St. Louis, Mo. (Mt. Zion church) ....Nov. 14 to Dec. 9
- H. N. DICKERSON**  
Hastings, Nebr. ....Dec. 2 to 16  
Ashland, Ky. ....Dec. 17 to 29
- R. E. DUNHAM**  
Tonkawa, Okla. ....Nov. 27 to Dec. 9
- CHARLES DYE**  
Harris Corner, Ohio (Christian Union Church) ....Dec. 2 to 16  
Columbus, Ohio (3rd St. Mission) ....Dec. 30 to Jan. 13  
Lithopolis, Ohio (Church of the Nazarene) ....Jan. 20 to Feb. 3
- J. R. EDWARDS AND WIFE**  
Rio Grande, New Jersey ....Nov. 26 to Dec. 9  
Dickling Creek, N. J. (M. E. Church) ....Dec. 10 to 21  
Cambridge, Ohio (Independent Church) ....Jan. 6 to 20  
Tipton, Ind. (P. H. Church) ....Jan. 24 to Feb. 10  
Open date ....Feb. 17 to March 3  
Greentown, Ohio (Nazarene Church) ....March 10 to 21
- EDWARDS EVANGELISTIC LADIES' QUARTET**  
Riverside, Calif. ....February
- I. M. ELLIS**  
East Liverpool, Ohio ....Jan. 1 to 20
- THEO. ELSNER AND WIFE**  
West Chester, Pa. ....Dec. 2 to 16  
Alhambra, Calif. ....Jan. 27 to Feb. 10  
Pasadena, Calif. ....Feb. 17 to March 10  
Ontario, Calif. ....March 17 to 31
- KIRBY AND JUANITA FIELDS, Song Evangelists**  
Fremont, Nebr. ....Dec. 2 to 19  
Newport, Ky. ....Jan. 13 to Feb. 3
- BOA FLEMING**  
Oskaloosa, Iowa ....Dec. 2 to 16  
Kenmore, Ohio ....Dec. 29 to Jan. 6  
Muncie, Ind. ....Jan. 10 to 20  
Connell Bluffs, Iowa ....Jan. 27 to Feb. 10  
Sioux City, Iowa ....Feb. 11 to 24  
New Castle, Ind. ....March 3 to 17  
Hombly, Okla. ....March 21 to 31  
Holdenville, Okla. ....April 2 to 14
- C. B. FUGETT**  
Fairbury, Nebr. ....Dec. 3 to 16  
Akron, Ohio (1st church) ....Jan. 6 to 20  
Pasadena, Calif. (Bressee Church) ....Jan. 27 to Feb. 10  
Troy, Ohio ....Feb. 17 to March 3  
Harterton, Ohio ....March 5 to 17  
St. Louis, Mo. ....March 21 to April 7
- PAUL AND DORA GEIL**  
Bath, Me. ....Nov. 21 to Dec. 9  
Columbus, Ohio (Third St. Mission) ....Dec. 30 to Jan. 13  
Kurtz, Ind. ....Jan. 10 to Feb. 3  
Chandusco, Ind. ....Feb. 10 to 20
- H. A. GREGORY**  
McKinney, Texas ....Dec. 9 to 23
- H. H. GEORGIUS**  
Lamberton, S. Dak. ....Dec. 5 to 15
- CLARENCE J. HAAS**  
Danbury, Conn. ....Dec. 3 to 16  
Lansdale, Pa. ....Dec. 31 to Jan. 27
- ERNEST J. HAERII**  
Bellevue, Ohio ....Dec. 2 to 16
- J. C. HAFLEY**  
Urea, Calif. ....Nov. 23 to Dec. 9
- B. H. HAYNIE**  
Jackson, Me. ....Nov. 21 to Dec. 16  
Detroit, Mich. ....Dec. 30 to Jan. 13  
Atlanta, Ga. ....Jan. 20 to Feb. 3
- A. O. HENRICKS**  
Red Bluff, Calif. ....Dec. 3 to 23  
Pasadena, Calif. ....Dec. 21 to 28  
Los Angeles, Calif. (Emmanuel) ....Dec. 29 to Jan. 13  
Lindsay, Calif. ....Jan. 16 to Feb. 3  
Porterville, Calif. ....Feb. 20 to March 10  
Venice, Calif. ....March 15 to 31
- WM. AND NORAH HESLOP**  
Cocheton, Ohio ....Nov. 25 to Dec. 10  
Columbus, Ohio ....Dec. 23 to Jan. 5  
Frankfort, Ind. ....Jan. 6 to 27  
Hoscoe, Ohio ....Feb. 3 to 21  
Indian Head, Md. ....March 3 to 17
- LEE HILL**  
Cheney, Wash. ....Dec. 9 to 23  
Grandview, Wash. ....Dec. 30 to Jan. 31
- U. T. HOLLENBACK**  
Murphysboro, Ill. ....Nov. 30 to Dec. 16
- J. E. HUGHES**  
Shelbyville, Ill. ....Dec. 6 to 23
- ALLIE AND EMMA HUCK**  
West Tulsa, Okla. ....Nov. 25 to Dec. 9  
Frederick, Okla. ....Dec. 12 to 24  
Garden City, Kans. ....Dec. 30 to Jan. 13  
Montrose, Colo. ....Jan. 13 to 27
- W. P. JAY**  
Northern California District ....November and December
- LVM JONES**  
San Diego, Calif. (First Church) Dec. 9 to 23
- CHAS. KIGGANS**  
Big Bend, W. Va. ....Dec. 12 to 21
- ADELINE KIRK**  
Newton, Kans. (State N. Y. P. S. Convention) ....Nov. 28 to 30  
Grinnell, Kans. ....Dec. 2 to 20
- FRANK AND HELEN LEHMAN**  
East Palestine, Ohio ....Nov. 27 to Dec. 9  
Derry, N. H. ....Feb. 17 to March 3  
Lincoln Park, N. H. ....March 5 to 17
- JACK LINN AND WIFE**  
Lafayette, Ind. ....Nov. 23 to Dec. 9  
Oregon, Wis. ....Nov. 28 to Dec. 23  
Dothan, Ala. (Klusey Winter Camp) ....Dec. 30 to Jan. 6
- W. W. LOVELESS**  
Columbus, Ohio, Gen. Del. (Third St. Mission) ....Dec. 8 to Dec. 23  
Pittsburgh, Pa., Gen. Del. ....Jan. 5 to 20
- A. McNAUGHTON**  
Brent, N. Dak. (Gen. Del.) ....Dec. 2 to 16
- THEO. AND MINNIE E. LUTWIG**  
Bloomsburg, Pa. ....Jan. 6 to 20  
Lawrence, Mass. ....Jan. 23 to Feb. 10  
Everett, Mass. ....Feb. 11 to March 3
- L. C. MATHEIS**  
Newton, Kans. ....Dec. 4 to 16  
E. San Diego, Calif. ....Dec. 20 to 30
- J. B. McHURD**  
Connell, Wash. (Nazarene church) Dec. 3 to 16
- L. G. AND BERTHA MILBY**  
Mt. Vernon, Ill. (Gen. Del.) ....Dec. 2 to 23  
Hull, Ill. (Gen. Del.) ....Jan. 6 to 20  
Auburn, Ill. ....Jan. 27 to Feb. 17  
Bloomington, Ill. (Gen. Del.) ....March 31 to April 14  
Lozinsport, Ind. (Gen. Del.) ....April 21 to May 12
- JAS. MILLER**  
Oklahoma City, Okla. (Capitol Hill) ....Nov. 29 to Dec. 10  
Guthrie, Okla. ....Dec. 20 to Jan. 13  
Oklahoma City, Okla. (West Side Church) ....Jan. 16 to Feb. 3
- W. H. MINOR**  
Bartlesville, Okla. ....Nov. 23 to Dec. 9
- WILL H. AND LILLIE H. MERRY**  
Burns, Oregon ....Dec. 2 to 16  
Tillamook, Oregon ....Dec. 30 to Jan. 13
- WILLIAM O. NEASE**  
Cleveland, Ohio (care Pastor 2nd Nazarene Church) ....Nov. 25 to Dec. 9  
Salem, Ohio (Rev. Sam Young) Dec. 11 to 23
- AUG. S. NELSON**  
Cherndon, Va. (Park Lane church, 303 H. R. Terrace) ....Dec. 4 to 16  
Lansdale, Pa. ....January
- EDWARD C. ONEY**  
Evanston, Ind. ....Dec. 2 to 16  
Princeton, Ind. ....Jan. 6 to 20  
Newell, W. Va. ....Feb. 3 to 17  
Syracuse, N. Y. ....Feb. 24 to March 10
- FANNIE PAYNE PARTY**  
Osborne, Kans. (Gen. Del.) Nov. 7 to Dec. 9
- D. M. PEEFLEY**  
Fayette, Ohio ....Dec. 7 to 23  
Lancaster, Ohio ....Dec. 30 to Jan. 14  
St. Bernice, Ind. ....Jan. 21 to Feb. 4  
Columbus, Ohio (Sunshine Mission) ....Feb. 11 to 25
- B. H. POCOCK**  
Siloam, Pa. ....Dec. 1 to 21
- J. E. REDMON**  
Indianapolis, Ind. (1231 N. Holmes Ave.) ....Dec. 4 to 23  
Tampa, Fla. (Gen. Del.) Dec. 30 to Jan. 13  
Florida District, Tampa, Fla. (Gen. Del.) ....Jan. 20 to Feb. 3  
Anahm, Ind. (care H. W. Connelius, 316 W. 4th St.) ....Feb. 5 to 24
- O. F. RING**  
Springboro, Pa. ....Nov. 22 to Dec. 9
- J. A. RODGERS**  
Worcester, Mass. ....Nov. 28 to Dec. 16  
Mamington, W. Va. ....Jan. 6 to 20  
Portsmouth, Ohio ....Jan. 27 to Feb. 10  
Derry, N. H. ....Feb. 17 to March 3  
Lincoln Park, N. H. ....March 4 to 17  
Somerville, Mass. ....March 21 to April 7  
Terrace, Pa. ....April 14 to 28
- G. HOWARD ROWE**  
Tarentum, Pa. ....Dec. 2 to 16  
Brooklyn, N. Y. ....Dec. 17 to 31
- MISS DOIS ROGERS**  
Indianapolis, Ind. ....Nov. 29 to Dec. 16  
Lancaster, Ohio ....Dec. 30 to Jan. 13
- MAE RUSSELL, Song Evangelist**  
Cushing, Okla. ....Nov. 23 to Dec. 9
- J. O. SCHAAP**  
Van Nuys, Calif. ....Nov. 18 to Dec. 9
- RALPH AND RUBY SCHERMAN**  
Cincinnati, Ohio (Norwood) ....November and December
- E. E. SHEEHANER**  
Topeka, Kans. ....Nov. 25 to Dec. 9  
Tabor, Iowa ....Dec. 13 to 23  
Linton, Ky. ....Jan. 6 to 20
- E. D. AND WINNIE SIMPSON**  
Elkhart, Kans. ....Nov. 25 to Dec. 9  
Guthrie, Okla. ....Dec. 20 to Jan. 13
- MILTON SMITH**  
Elkhart, Kans. ....Nov. 25 to Dec. 9
- RUEL SPARKS**  
Indianapolis, Ind. ....Dec. 1 to 16  
Mamington, W. Va. ....Jan. 6 to 20
- E. H. STILLION**  
Bath, Maine ....Nov. 21 to Dec. 9
- CHAS. A. STRAIT**  
Tecumseh, Mich. ....Dec. 5 to 16
- H. D. AND MARGUERITE SUTTON**  
Detroit, Mich. ....Dec. 30 to Jan. 13  
Toledo, Ohio ....Jan. 13 to 17  
Atlanta, Ga. ....Jan. 23 to Feb. 10
- HOWARD W. SWETEN**  
New Philadelphia, Ohio ....Nov. 12 to 20  
Indianapolis, Ind. ....Dec. 1 to 17
- T. L. AND GERTRUDE TERRY**  
Rosedale, Ind. ....Dec. 5 to 20  
Brazil, Ind. ....Dec. 30 to Jan. 13
- SAMUEL THOMAS AND WIFE**  
Leroy, Ill. ....Nov. 25 to Dec. 16  
Frankfort, Ind. ....Dec. 2 to 17  
Villa Grove, Ill. ....Dec. 16 to 23  
Lawrenceburg, Tenn. ....Dec. 31 to Feb. 15
- E. E. AND OIRA J. TURNER**  
Durand, Mich. (Gen. Del.) ....Dec. 2 to 16
- N. B. VANDALL**  
Parsons, Kans. ....Nov. 25 to Dec. 10
- HAROLD L. VOLK**  
Rocky Ford, Colo. ....Nov. 21 to Dec. 12
- H. W. WELSH**  
Macomb, Ill. ....Dec. 2 to 16
- PEARL WILCOX, Song Evangelist**  
Watertown, Ohio (M. E. Church) ....Nov. 25 to Dec. 9
- EARL F. WILDE AND WIFE**  
Kennewick, Wash. ....Nov. 22 to Dec. 9
- B. E. WOOD**  
Clarksville, Mich. ....Jan. 8 to 31
- LOLA YOUNG AND LOUISE CORNELL**  
Carthage, Ohio ....Nov. 29 to Dec. 9

## Christmas Cards with Scripture Texts



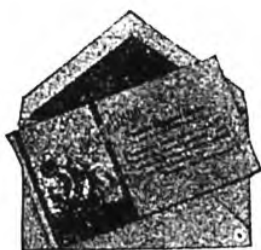
No. 529 5c

Each in fancy, tissue lined envelope.  
Appropriate holiday greeting and selected  
Scripture text on every card.  
The illustrations cannot do justice to this group  
of superb cards.  
The designs are unusually artistic and are  
printed in pleasing and harmonious  
color effects.

All 5c cards, 55c a dozen  
All 10c cards, \$1.10 a dozen



No. 537 5c



No. 538 10c



No. 540 10c



No. 541 10c



No. 543 10c



No. 525 5c



Five cents each



Five cents each



Five cents each



Five cents each



Five cents each



Five cents each



Five cents each



Ten cents each



Ten cents each



Ten cents each



Ten cents each

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