

HERALD of HOLINESS

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WHOLE NO. 868

ANOTHER APOSTOLIC PRAYER

THE second recorded prayer of the apostle Paul for the Ephesian church is found in the third chapter of the epistle (3:14-21). In this remarkable prayer he seems to traverse his own experience, and to present his petitions in order like steps of an inward way for the church to follow. And the goal of this prayer is, "That ye might be filled with all the fulness of God." Here are the steps which we must tread if we would come to the measure of the fulness of the stature of Christ. How simple the way—how hard to follow!

1. Prayer must rest upon the foundation of an awakened sense of the possibilities in grace, and the responsibilities of grace. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." This is the beginning of all true prayer.

2. The fading of the boundary lines—"of whom the whole family in heaven and in earth is named." The spiritual horizons must widen to include the whole family of God in heaven and on earth. The spiritual man like his Master must for a time live in two worlds, but his affections drawn from the earth are fixed on things above.

3. Every advance must be made through grace—"that he would grant you, . . . to be strengthened with might by his Spirit in the inner man." How significant the words, "that he would grant you"! Forced growth is always unnatural and its results abnormal. We must accept from Him the conditions of growth, and by faith appropriate them as benevolent gifts through the Spirit.

4. An abiding consciousness of the presence of Christ—"that Christ may dwell in your hearts by faith." Faith is not content to live in the absence of Christ—faith brings the abiding consciousness of His presence. It is this consciousness of the presence of Christ dwelling in us, that furnishes the basis of true communion and intercessory prayer. How easy to pray, when in the conscious presence of the Christ!

5. An increase of divine love—"breadth and length and depth and height" of divine love. Love is the highest thing in religious experience and those who seek for something other than love, stray from the narrow path. And the supreme goal is, "that ye might be filled with all the fulness of God."

HERALD OF HOLINESS

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SCRIPTURAL HOLINESS

IN LAST week's number of the *HERALD OF HOLINESS* we quoted from a sermon on "Scriptural Holiness" by Bishop Newman, dealing more especially with the nature of holiness. This article will be a continuation of the previous one, in which, after having defined scriptural holiness, he discusses the question of its attainability in this life.

"But is not such a state rather a lofty ideal to awaken holier aspirations never to be realized? a goal of renown to excite heroic struggles never to be triumphant? than one of the grand possibilities of Christian faith? God never commands what He does not require. He never requires where there is not ability to perform. He is ever consistent with Himself. Through all the ages, under all dispensations, He has made requisition for this one thing. He foreshadowed His will in the shoeless feet of Moses on the Mount; in the spotless garments of the priests in the sanctuary; in the blemishless sacrifices on the altar of atonement, and transcending all these in glory, in the sinless life of His Son. This requirement rests upon a necessity, and the necessity rises to a privilege. Privilege is the correlate of duty. As where there is a wing there is air; as where there is a fin there is water; as where there is an eye there is light; so where there is a demand there is grace to comply. God cannot demand less; He does not require more. As worship is companionship, there is a manifest fitness in this ordination. If a soldier be brave, a teacher learned, a friend true, man should be pure.

"It is the belief of the Christian Church that Christ is a Savior; that His mission was twofold; objectively to readjust our relations with the divine government, so that God could 'be just, and the justifier of him which believeth in Jesus,' and subjectively to re-create us in His own image. But by a laxity of faith this recreation is held to be partial at most. Nevertheless, He is esteemed a Savior from some depravity, from some besetting sin, from some downward tendency; that He so renews us that the outline of His image is seen, and that He imparts to us some love, some hope, some faith. This is the comfortable profession of the catholic Church of Jesus Christ. But it is not sufficient. It is an inception without a consummation. Either it is not His plan to complete the work prior

to death, or He has not the ability or the believer does not exercise the faith equal to the end. Accepting the latter as the underlying cause of the deficiency in the common experience of the church, let a nobler faith measure the possibility of His power, and find in Christ one who saveth to the uttermost. Scripture and experience are in accord that man may be holy and live. The exhortation is, 'Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God' (R. V.). Over against this apostolic injunction let us place one declarative promise which shall be the measure of His ability and our privilege, 'If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin.' This is more than pardon of actual transgression; more than subjugation of inherited depravity; more than deliverance from the dominion of sin. It is the completion of regeneration, it is entire sanctification."

In the next section of this remarkable sermon, the author points out clearly the limitations of the experience due to the infirmities incident to an imperfect body. Some teachers in their effort to raise the standard, have exceeded the mark and done great damage to the cause of holiness. We give the section entire.

"But this exalted state of grace is not immunity from the infirmities incident to an imperfect body; or from the mistakes inevitable to a weak understanding; or from the liability to sin; or from the necessity and possibility of growth in grace. Structural imperfections, disease and death imply man's fall, and because of which he cannot respond fully to that primal law under which he was created a perfect being. These are defects not to be remedied by entire sanctification; but by the resurrection of the just: 'He knoweth our frame, he remembereth that we are dust.' Yet to the pure is given the grace of patience and resignation to endure the ills of a body which is the temple of the Holy Ghost. And it is a fact that, by the sobriety it demands, by the restfulness it imparts, by the joy it creates, holiness tends to health and length of days: 'With long life will I satisfy him, and show him my salvation.'

"Nor is this entire consecration to Christ inconsistent with possible errors which arise from an enfeebled intellect, or from limited knowledge. Such may not be inseparable from the purest intention and the holiest life; yet liability to such will be largely diminished by the presence of an informing and guiding spirit. And it is a matter of experience that with holiness there comes an intellectual elevation, a sharpening and quickening of all the mental powers, whereby the 'perfect man in Christ' discerns more readily between right and wrong. And the heavenly calm that reigns in all his being, and the 'perfect peace' wherein he is ever kept, conduce to tranquility of the intellect, correctness of taste, candor of intention, carefulness of

judgment, and impartiality of decision. Perfect knowledge and perfect love may be separable, yet in this higher state of grace even the thought life of the soul is subject to the sway of the Lord, 'bringing into captivity every thought to the obedience of Christ.' What thought is we may not define; how thoughts originate we may not explain; but whether thoughts come from original perceptions, or from the combined action of the memory and the imagination, or are projected by satanic influence, the mind may be master of itself, and evil thoughts may become ours by retention, or be dismissed at will. Thought is a mental act, and, like the 'idle word,' or the 'deeds done in the body,' has a moral character. 'Out of the heart proceed evil thoughts.' The imagination acts directly on the moral character, and by its abuse the will is weakened, the mental energy is dissipated, and the whole life is polluted. Hence the prayer of the Church: 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.'

"Nor is there any warrant in the Scripture, or any proof in experience, that holiness is freedom from temptation or liability to sin. Temptation is the appointed test of virtue, and liability to sin belongs to probation. The tendencies to sin may be arrested, and will diminish as the believer abides in Christ. But the terrible struggles against the tempter will continue to the dying hour. Many will be the fierce conflicts, and in unguarded moments, and under powerful satanic influence, there may be a blind impulse to yield to some attractive object of solicitation; but the pure spirit will recoil therefrom as from the breath of pestilence. All solicitations to disobedience are harmless till the soul is conscious of a disposition to comply therewith. In the heat of the desperate strife, the mind may realize intense excitement, but when there is no surrender, the tempter is never hurtful. Of the Savior it is said, 'Who was in all points tempted like as we are, yet without sin.' 'Nay, in all these things we are more than conquerors through him that loved us.'

"And it is no part of our belief in the doctrine of 'Christian perfection' that growth in grace is not a duty and a possibility. There may be an end of conscious sinning and impurity, but under the law of spiritual development the heavenly virtues expand forever. The maturity of graces possessed is that of exclusion of their opposite vices. Beyond that there is an infinite hereafter. There is no height of purity beyond which a redeemed spirit may not attain a higher ascension. Heaven will be an eternal approach to God."

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable.—F. P. COBBE.

TAKING ADVANTAGE OF OPPORTUNITIES

Rev. C. H. Strong, our efficient pastor at Anderson, Indiana, sends us a copy of the Anderson Herald, a daily newspaper of that city, in which he has a half-column article on the editorial page. In his letter to us he states that he is taking advantage of every opportunity afforded along this line. This suggests to us that perhaps a number of our preachers might avail themselves of like opportunities where the editors are kind enough to open the columns of their papers for religious articles. The article is entitled, "The Changing Power of Prayer." We wish that it might be possible for us to print the article in full, but here is a paragraph which will indicate the excellence of the material Rev. Strong is furnishing the paper.

"Prayer changes things. Yes, it does more than change things. It changes men. It changes nations. It changes destiny. It is the greatest power, used or unused, within the reach of humanity today; it is the battlement of defense for the home, the school, the church and the nation. Prayer is not the weapon of the weak and inoffensive as we are sometimes led to believe that it is, but prayer has engaged the greatest minds and hearts that have ever graced the world. Moses, the great jurist of the desert, knew the power of prayer, and with this mighty weapon divided the sea, discomfited King Amalek, and even challenged the Almighty to either change His plan or blot him out, and God heard and respected the heart-throbbing prayer of this man, and Israel lived on. Jacob wrestled in prayer and was counted a prince because of his importunity. Nehemiah prayed and a king's heart was touched. Elisha prayed and the young man's eyes were opened to the cavalry of God in the hills and the mountains. The church gave itself to prayer and Peter walked out of the prison free."

TITHING LITERATURE

The Layman Company does an excellent work in printing and circulating literature on tithing. They make a generous offer to individuals and churches desiring to circulate good literature on this important subject. For fifty cents, the Layman Company (Incorporated not for profit), 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 50 pages by more than thirty authors of various denominations. The price is less than the cost of production. Without extra charge, they will include enough copies of the pamphlet, "Winning Financial Freedom," to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing. In writing to them please mention the HERALD OF HOLINESS and state your denomination.

"Turn it as thou wilt, thou must give, thou must give thyself to suffer what is appointed thee. But if we did that, God would bear us up at all times in all our sorrows and troubles, and God would lay His shoulder under our burdens, and help us bear them. For if, with a cheerful courage, we submitted ourselves to God, no suffering would be unbearable."—J. TAULER.

EDITORIAL MISCELLANY

Six Thousand Pulpits Fail to Win One Convert in a Year

The above was the startling headline of a New York newspaper some time ago in reporting a meeting held at the Madison Square Hotel by the Men's Church League, according to Our Hope. "Dr. J. Campbell White, General Secretary of the League said that 3,268 of the 9,299 Presbyterian churches in the United States did not add any converts in profession of their faith. Of 8,765 Baptist churches, 3,474 did not gain any converts and of 16,581 Methodist churches, 6,652 had none. Smaller denominations were also cited." We can easily understand, that many causes may enter in to prevent an increase of membership, but nevertheless, there is an astounding dearth of real soul winning among the churches. The Church of the Nazarene must never lose sight of its supreme purpose of evangelism.

Doctor Fenn Analyzes the Situation

According to the same exchange, Dr. Fenn, a returned missionary, was one of the speakers and gave a unique reply to the question as to what were the causes of this stagnation. The reply was evidently given in a humorous strain according to his own account in one of the popular magazines, and he wrote a rather extended article defining his position. Here is his reply:

"Churches are afflicted with fatty degeneration of the heart (wealth, luxury and ease); pernicious anæmia (lack of blood in their theology and in the fight with sin); cerebro-spinal meningitis (destruction of the backbone and brain center); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule and criticism).

The Census Report on Health Conditions

If the census reports are to be relied on, Americans are growing healthier year by year. According to this report there were 60,000 fewer deaths in 1926 than in 1920, a decrease of 35 per cent in seven years, and 30,000 fewer deaths from pneumonia, a decrease of 30 per cent. There are two significant features of this report, (1) deaths from alcoholism are less by an average of 1,500 or 30 per cent, and from liver diseases, 6,600 or a decrease of 40 per cent. (2) Deaths of children under five years of age are 43 per cent less than seven years ago. Typhoid cases are less by 50 per cent and Bright's disease by 12 per cent. The death totals less by an average of 300,000 a year.

Facts About Tobacco Using

The following facts are selected from an article by Dr. Roman, quoted in the Way of Faith.

Clark College honors were granted in athletics and

scholarship to smokers and nonsmokers in the ratio of 16 to 58.

At Columbia University ten per cent of the smokers failed to pass an examination in which four per cent of the nonsmokers failed.

During nine years' study of students at Yale, it was found that the lung capacity of nonsmokers developed 77 per cent more than that of smokers.

The death rate from tuberculosis is higher among employees of the tobacco industry than in any other five hundred occupations except stone cutting.

Preacher's Ten Commandments

Newton Theological Seminary has prepared the following "Ten Commandments for Preachers" which contain much wholesome advice presented in a condensed and pointed manner.

PREACHER'S TEN COMMANDMENTS

1. Thou shalt not seek to monopolize the local limelight.
2. Thou shalt not secure a new church through politics and call it Providence.
3. Remember thy debts to pay them, for the community will not hold him guiltless whose bills cannot be collected.
4. Thou shalt not trespass on the premises of other shepherds.
5. Do not bear false witness with statistics.
6. In thy old age thou shalt not be a retired parasite nor a self-appointed boss.
7. When thou borrowest thought, thou shalt not steal its garments.
8. Honor thy brother pastors that thy days may be respected in the parish which the Lord has given thee.
9. Thou shalt not return to perform the services which belong to thy successor.
10. Thou shalt not covet attention or service for thyself, remembering that the servant should be as his Lord, who came not to be ministered unto but to minister.

The Steady Subscriber

The commercial world knows the value of a mailing list and the necessity of permanent subscribers. The following rhyme is taken from the Hardware World:

"How dear to our heart is the steady subscriber,
 Who pays in advance at the birth of the year—
 Who lays down the money, and does it quite gladly,
 And casts round the office a halo of cheer.
 He never says: 'Stop it; I cannot afford it;
 I'm getting more papers than now I can read;'
 But always says, 'Send it; our people all like it;
 In fact we all think it a help and a need.'
 How welcome his check when it reaches our sanctum!
 How it makes our pulse throb! How it makes our
 hearts dance!
 We outwardly thank him; we inwardly bless him—
 The steady subscriber who pays in advance."

THE BACKGROUND OF SPIRITUAL SPONTANEITY

By General Superintendent Chapman

WHILE a large element of will enters into the attainment of a state of true spirituality, yet one cannot immediately become spiritually minded by simply deciding to do so. Edgar Guest reminds us that "It takes a lot of living to make a house a home;" and likewise it takes a lot of application to the "means of grace" to make a Christian really devout. Those who attempt to become "spiritual" by force of will usually become noisy and shallow and find difficulty in forcing acceptance of their demonstrations.

On the other hand, worship, to be pleasing to God, must be reverent and genuine and joyful. For this reason the repeating of book prayers and the pronouncement of formal amens and the reciting of set ejaculations of praise have little or no force as elements of true worship and praise. In fact, the practice of these things in the absence of soul sentiment and heart emotion is likely to add to one's deadness and dryness and to invite the substitution of formality for reality.

We remarked to a brother yesterday that it is no trouble for a Christian to be honest and truthful and sober and clean, but that it is a fight for him to be truly spiritual.

We have heard that a person was placed on an insulated wooden stool and then made to form a portion of an electric circuit. The body of this person was charged by the electric current until sparks would shoot out to meet a finger that was held within a short distance of it. But while the body was thus charged, a wire was laid across the lap and its ends were allowed to come in contact with the earth. Then immediately the charge was reduced until no sparks were observed and all the other evidences of a charged state were reduced or entirely dissipated.

And it is much like this with one who is really charged with the power of the Holy Spirit. In order to attain such a state it is necessary for one to become insulated. Then when contacts with just the common secular life (not with wickedness) are re-established, the power of the Spirit is largely dissipated or entirely lost. Many a useful Christian has suffered a woeful sense of emptiness and has sought for the cause only to find it in neglect of prayer, neglect of Bible reading, neglect of meditation, or indulgence in too frequent or too long extended conversations, even on religious subjects. As a preacher we have sometimes come to the pulpit with a sort of sense of "secularity" clinging to us and upon examination have discovered that it arose from too long continued service of a religious nature to the neglect of secret prayer and meditation. It was a case of the good becoming the enemy of the best.

We have observed with pain the effort of one who has been known to "set the meeting on fire" with

shouts of victory, but who on this occasion attempted to shake himself like Samson, only to find that he was weak and common as other men. The shout was forced and the demonstration was not contagious and the shorn one became critical and blamed his brethren for the deadness of the atmosphere. But the fact was that secret prayer and spiritual meditation had been neglected and proper background for spiritual spontaneity did not exist in the individual himself.

Exhorting people to "smile" or to "shout" is to lay undue emphasis upon results without proper regard for causes. The real exhortation is to fasting and prayer and meditation and Bible reading and to the humbling of the heart before the Lord. Those who try to "smile" without this background and preparation only "grin," and those who attempt to "shout" without it merely "holler."

And there is no occasion for anyone to complain that he is not emotional, for natural emotionalism is not spirituality. And if the person whose nature is undemonstrative will attend properly and continuously to the means of grace he may make up in depth what he may seem to want in length and breadth. And the person who is naturally of high emotional tendencies must be forever on guard lest he be content with tears and triumphs which are human rather than divine.

But there is a proper background for true spiritual spontaneity and there is no more important occupation than that of preparing and maintaining it. There are no substitutes for the principles and practices involved. Euclid is said to have answered the king's request for an easier way to the understanding of geometry by saying, "There is no royal road to geometry." And we would answer all faddists and hobbyists and distributors of magic relics and propounders of miracle working names and formulas by saying, "There is no easy, shallow way to become or remain genuinely devout and spiritual." Calloused knees, tear-stained Bible leaves and voices modulated to prayer by long practice are the concomitants of the faith and love and praise and victory and old-time, holy demonstration which sincere followers of Jesus Christ long so much to possess and reveal. And if the background or source is well taken care of, spontaneous spirituality will follow as naturally as flowers and fruitage follow the advent of spring.

"Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God, we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them, and as obedience due to Him."—H. E. MANNING.

THE SELF-CONFESSED EVILS OF MODERNISM

By A. M. Hills, D. D., LL. D.

Beloved, . . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints (Jude 3).

THE men who believe in an inspired Bible with an authoritative body of truth, which was delivered by God to the saints, have been greatly ridiculed by the modernists. The latter class claim all scholarship and a monopoly of all learning. They comprise "all real thinkers." They are the "up-to-date" men of the day who hate all creeds, and despise all doctrines as the foes of the church, and the impediments to religious progress. If only the old conservative "mossback" theologians would cut loose from the Bible teaching about the creation of the world and the universe by a personal God, and the fall of man, and the incarnation of the Son of God, and all miracles and everything supernatural including the resurrection of Christ from the dead, His ascension, and Pentecost—and reduce all the progress of this earth from fire-mist to man, as the result of *mechanical, materialistic evolution*, as the noble, intellectual modernists are doing, how soon this desert world would evolve into a paradise and wicked men and women would become angels with full grown wings! Nothing but that outgrown Bible and its gloomy doctrines, and the stupid, old-school theologians stand in the way of the on-sweeping millennium! So teach the shining galaxy of modernists, "and no doubt, when they die, wisdom will die with them"!

But one of their number seems to have partially awakened from this delusive dream. A Rev. Dr. Wm. Henry Spence, of Dartmouth, though still ranking himself as a modernist, has, like a young kitten, gotten his eyes open to see, what some of the old heroes of the cross have been seeing and saying for forty years, that this much vaunted "new light" is nothing but an *ignis fatuus*—a false light, hanging over a dismal swamp of errors, leading the unthinking into moral darkness and death. But we will let Dr. Spence tell his own story about the follies of his own crowd:

1. The modernists have lost something of the old reverence which characterizes the orthodox; they have stirred up harmful religious controversy; they have taken so much pride in their intellectualism as to lose spirituality. A cold reverence for the facts (guesses) of science has cooled their religious ardor. They are missing from the altar. Dr. Spence would have his fellow-liberals regain "the lost radiance of Christianity, and the reverential spirit and mystic faith which animated our orthodox fathers by divesting themselves of intellectual pride and learning in communion with all believers."

2. He now castigates orthodox preachers for their "rigid refusal to readjust doctrine to *new discovery*."

"It has reacted disastrously on the minds of multitudes of thinking people! Yet only part of the blame can be assigned to the *malignant conservatism* of the Church." "The *new discovery*," which Dr. Spence refers to, is of course the wonderful *discovery* that the human race evolved from the monkey tribe—which is not a *scientific fact* at all, but only an unproved scientific speculation or "guess," which Bible-rejecting scientists for sixty years have failed to prove. Dr. R. A. Millikan, the eminent physicist, addressing the American Chemical Society recently, made this declaration: "The pathetic thing about it is, that many scientists are trying to prove the truth of evolution, which no scientist can do."

Yet Dr. Spence is terribly put out, and charges the thoughtful and judicious theologians of the world with "malignant conservatism" because we do not turn away from the Bible and God, and the foundation doctrines of the Christian religion, and accept the atheistical fad of Charles Darwin!

3. Then Dr. Spence feels compelled in the interest of truth to make the following amazing admission: "Those churches and denominations which have been most sympathetic toward the liberalizing movement have suffered, with here and there an exception, the severest losses, and are hardly bestead to hold their own. . . . The acquisition of the liberal viewpoint has meant, for great numbers of them, a lessening of loyalty to the Church, and the forsaking of its altars." Their liberalism has chilled their religious enthusiasm, and caused them to abandon the house of prayer. Religious controversy has been stirred up. The trouble is that the conservative temper tends to become stubborn and combative, and the liberal, supercilious and proud. A change, too, has occurred in the sphere of religious experience, the cooling of religious ardor, the loosening of the grasp on spiritual realities, the progressive and easy-going tolerance of unethical practices, the increasing neglect of "the means of grace," and the blurring of conviction through pride of intellect, in one after another of his parishoners, his intimate friends, and his fellow-clergyman, till he is tempted to adapt the words of Festus: "Much learning hath made thee apostate."

4. After making such a crushing arraignment of liberalism and modernism, then Dr. Spence's distracted heart relents, and he takes out a bottle of soothing syrup to quiet their wounded sensibilities, though it contradicts all he has hitherto said: "There is no doubt that most liberals have gained much through their frank acceptance of the vastly enlarged universe, which modern science has opened to their gaze. They find it impossible to hold the tight little views of God men once cherished. The expanded universe means an expanded view of God. They have felt their reverence

and adoration grow as each new scientific discovery has widened their understanding of creation."

We suppose this great gain of reverence and "increase of adoration," is what has caused them to "lose the radiance of Christianity," and "forsake the sanctuary," and "the altars of prayer," etc., etc. The fact is, Dr. Spence is riding a horse, and it is certainly going some, but whether he is facing its head or its tail he does not know. He is like the dying Irishman crying continually, "Good Lord! Good devil! For faith and sure, he'd got to die, and he didn't know whose hands he would fall into!"

But Dr. Spence soon catches his breath and goes on again with a good degree of moral sanity much of the time. "But others," he says, "with the advance of scientific knowledge have lost their awareness of God. They have been unable to carry over from the crass (?) idea of direct creation their faith in a personal God, and have surrendered to the dreary philosophy of materialistic mechanism. If the loss thus entailed could end with a few unbelieving educated persons it would not be so bad, but the influence of such persons on the unthinking man of the street, and the unsophisticated youth in our schools is *terribly damaging*."

As a philosophy, mechanism appears to be passing, but outside the academic world it is still producing its characteristic bitter fruits, chief of which is a paralyzing cynicism."

"In the recent controversy between the modernist and the fundamentalist over the question of evolution, there is a soul of truth in the error (?) of the fundamentalist. He discerns that in many the espousal of the theory of evolution has dried the springs of spirituality: and, therefore, without making careful discrimination, he comes to the conclusion that evolution is an enemy of the Christian religion. And of course he is right, in so far as one's theory of evolution is atheistic. You can't have religion after you have bowed God out of the universe.

"Furthermore, the fundamentalist has a profound conviction of the divine worth of human nature. He believes profoundly that there is a truth in biblical declaration that man was made in the image of God. He may have crude, unscientific (?) ideas of how it came about, but he knows himself as the offspring of a heavenly Father. Now, to tell him that he is wholly descended from the anthropoid ape, or any other lower order of animal life which the latest theory of evolu-

SHUT THE DOOR

By D. Rand Pierce

When you go to prayer, my brother,
Shut the door!
If you would prevail for others,
Shut the door!
Oh, this world is so disturbing,
And the tempter so perturbing—
If you want to hear from heaven,
Shut the door!

Shut the door! Shut the door!
Jesus said it, long ago,
To His followers, we know—
"When you enter in your closet,
Shut the door!"
Shut it tight, don't let the noise
Of this world drown Jesus' voice;
If you'd catch His faintest whisper,
Shut the door!

If your wandering thoughts you'd gather,
Shut the door!
If the Lord delays His answer,
Shut the door!
You're, perchance, in such a hurry,
And your soul in such a flurry,
That the enemy may foil you—
Shut the door!

Prayer is sweeter when we firmly
Shut the door!
Jesus' face becomes more lovely
Than before!
But sometimes His children grieve Him,
When, unblessed, they quickly leave
Him—
Would you taste the joys of heaven?
Shut the door!

Child of God, the world is calling —
Shut the door!
At His feet, in secret, all your
Heart outpour!
Tell Him troubles, great and small,
He will gladly share them all;
Earth will turn to heaven, when you
Shut the door!

TACOMA, WASH.

tion may designate, is like telling an Adams of Quincy, or a Cabot of Boston, or an Endicott of Salem that his ancestors were Hooligans. He resents it indignantly and pugnaciously. . . . Certainly the fundamentalist with his faith in the divine kinship of man is nearer right than those liberals who, influenced by certain evolutionary theories, reduce him to a mere automaton, produced by reaction to environment."

5. Dr. Spence tells us that "The historical study of the Bible has delivered us from the necessity of defending the indefensible, and from believing the unbelievable." But some treasure has been lost which we should recover if we can. "The destruction of the Bible's infallibility has ruined its authority for multitudes. In reaction from the doctrine of literal inspiration the liberals have thrown over all dependence upon it as a spiritual guide book." Yet when one thinks of what the old faith in the Bible did for our fathers, and the kind of family life it inspired them to create, one feels less and less inclined to swagger over the fruits of the so-called modern views of the Bible. It is necessary then to find something to give us what the Bible gave them—the feeling of security in a trouble-ridden world, clearness and definiteness of convictions, the accent of authority in our testimony of our religious experience and a firm, sure hold of faith in Christ, or else *liberalism will yet become the great apostasy*.

6. Liberalism has also lost something of the real conception of Jesus. It has made too many concessions to rationalism, until Jesus has become a *faint and wavering shadow*. So when liberalism goes so far in blind acceptance of the findings of the critics that it is content to explain that the religious experience depicted in the New Testament and perpetuated in the Christian Church, had its origin in a person who, after all, was a rather ordinary but neurotic Galilean peasant, then I say in the slang of American youth, liberalism has become a *total loss*.

7. Other perils of liberalism are its tendencies to indifference and license. Freedom of thought tends to become absence of thought, and an utter absence of "passion for souls." How often do you find a modernist preacher claiming the good news of salvation that really makes bad men good? Are not modernist preachers usually laboring to get men to change their ways of thinking rather than their ways of living? And are not liberal laymen more concerned to see the propagation of ideas rather than to win men from the service of Satan to the service of Christ?

"Protestant liberalism tends for the most part to make its churches centers where people gather to hear somebody talk *about religion*." But what they need is to hear how to be born again and to be saved from a life of sin into a life of holiness.

Thanks to Dr. Spence for his message! He evidently once knew and believed the orthodox gospel. But he turned away from it to liberalism, and now the lingering memories and influences of his past make

him manifestly ashamed of his new crowd. Thank God for that. There is a little hope for him yet!

But these remarkable confessions and criticisms of modernists and modernism by one of their own number make us conservative theologians very happy that we are not one of them. We are quite content to walk with the prophets and apostles and martyrs and saints "who ask for the old paths," and "walk with God" and "follow the Lamb whithersoever he goeth."

What do we want of a modernism that "causes a loss of reverence" for God and everything sacred and holy? Which "cools religious ardor"? Which "turn its votaries from the altar"? Which causes the loss of "Christian radiance and faith"? Which substitutes for faith in the Word of God, a blind acceptance of the unproved suppositions of Charles Darwin, that wrecked his religion, and has wrecked the usefulness of more preachers than any other heresy of human thought for a thousand years? Which has brought about "an easy-going tolerance of unethical practices"? Which brings an "increasing neglect of the means of grace"? And "a blurring of conviction through pride of intellect"? Which "makes preachers apostate"? Which causes men "to lose their awareness of God"? Which makes men "unable to retain faith in a personal God"? Which is "terribly damaging to the youth of our schools"? Which "bows God out of the universe"? Which supplants the elevating idea that "we are the offspring of God, by the degrading notion that we are descended from monkeys"? Which "robs us of faith in an inspired Bible"? Which "robs preachers of their passion for souls"? and their "power to win men"? Which degrades the "Only begotten Son of God who created the universe, into an ordinary neurotic Galilean bastard peasant"? These are the charges of this self-confessed modernist against this conceited vaunting modernism! Thank God, there are a multitude of old-time preachers who still love the old-time gospel and prefer to preach it with the old-time Holy Spirit power sent down from heaven! They would rather die than accept this conceited, intellectual and moral rot called modernism, which is cursing so many preachers with barrenness and filling hell with so many lost souls!

WAYSIDE FRIENDS

By J. W. MONTGOMERY

Ephesians 4:32, *And be ye kind one to another*

ONE may be tempted at times to feel that most people in this age are living for that which will bring increase of wealth in material things alone. In the case of millions such is doubtless true. On the other hand, one who is in constant touch with the soul of humanity must admit that there are yet millions who highly prize the friendship of fellow-travelers through this world; and that these are often found in places by the way where one least expects to find a real treasure.

Recently, while driving across the country in com-

pany with a friend, we found ourselves three miles from a filling station with an empty gas tank. Darkness would soon overtake us, and we had some fear of being late for an appointment.

Stepping on the fender of a car driven by a friendly stranger who seemed delighted to give us a little lift, I rode a few hundred yards back in the same direction from which we came, to a farmhouse, where I hoped to obtain fuel with which to get the car to the station ahead.

When I rapped at the door no one responded. Realizing that on the farm each member of the household is likely to be doing outside work in the evening, I made my way around to the back, where I met a friendly looking old lady, coming from a small chicken ranch, with a basket on her arm.

I explained to her that we were unable to continue our journey for lack of gasoline. "We have no car, but we always keep a little gas in order to help folks out of just such fix as you are in," she replied. Stepping inside the house she soon returned with a large bottle, containing one-half gallon of gasoline. "Don't waste your gas now turning around to return the bottle, just place it under the tree by the side of the road where your car is, and we will get it tomorrow," said she, as she handed the bottle to me.

Taking my purse from my pocket I asked "How much?" It seemed that such things as money had not entered her mind. "Oh, that small bit of gasoline doesn't matter," she replied. "It is a pleasure to us to give folks a little lift along the way."

As I handed her a twenty-five cent piece which she tried to refuse, I said, "May the Lord bless and reward you for your kindness to strangers."

Her face lighted up with joy, and her eyes sparkled with the light of heaven as she answered with the Scripture, "'It is more blessed to give than to receive' you know."

This is only one case out of many where the pathway has been made brighter, and our soul richer through contact with wayside friends. Seldom does a day pass but that one finds a new treasure where he does not expect an increase in wealth.

Material gain does not increase wealth unless it brings greater happiness to humanity in some way, and it does not always do that. The discovery of a friend by the way never fails to enrich one's soul and increase his happiness in life.

Surely the poet had discovered some of the better things of life before he wrote, "Let me live by the side of the road, and be the friend of man."

FT. WAYNE, INDIANA

"AFTER THAT THE HOLY GHOST IS COME"

By Roy L. Hollenback

WHEN Calvary's bitter ordeal was over, and the disciples saw Jesus carried as a stiffened corpse to Joseph's new tomb, the last glimmer of hope faded from their sky. They said to themselves, "He was not the Christ; He was either a deceiver or was deceived; the prophets have been misread; Israel will never be emancipated from the tyranny of the 'dogs'; or at least not in our day." Like impenetrable fog, sadness and despair settled down upon them. This lasted full three days. But on Sunday morning the fog lifted, and the sun once more broke in upon them. When the disciples knew that their Lord had arisen, light and joy came to them, and hope revived. After forty days of waiting for the Lord to reveal His plans to them, they ventured to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" His answer in part was, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He was then taken from them, and commissioned two angels to announce to the disciples that He would some day return to the earth as He had gone.

Now their duty was plain. A great task lay before them. They were not to fight, but to preach; not to

organize armies, but churches; not to conquer nations, but to disciple them. As they then were they could not begin to perform this great labor; but Jesus had commanded them to tarry in Jerusalem until His promise of the Holy Ghost to them should be fulfilled. Then they should go forth with power, and their labors would be crowned with success.

One hundred and twenty of the disciples obeyed Christ's words, and went into the upper room. The eleven were present as leaders, and a few women were in the company. Mary, the mother of Jesus, is especially named. Perhaps the names of those present were enrolled in a register, and a church was formally organized. A successor to Judas' apostleship was chosen. Then with one heart and one accord they began to besiege the citadel of heaven, each taking the promise, "Ye shall be baptized with the Holy Ghost not many days hence." The prayermeeting lasted at least one full week. The morning of the second Sunday dawned. It was Pentecost, the Feast of Weeks, the anniversary of the giving of the law at Mt. Sinai. It was the fiftieth day after Easter, when they had seen Christ carried and sealed into a tomb. It was a day that the great Head of the Church was going to make memorable by sending the Holy Ghost down into the hearts of His people to be their abiding Comforter forever.

The disciples were in the act and attitude of impotent and believing prayer, as on the other days, when

the place was filled with a mysterious sound like that of a rushing mighty wind. At the same moment something resembling forked tongues of fire appeared upon each of them, and "they were all filled with the Holy Ghost." Their prayers were answered. Jesus' promise was fulfilled. They were girded with power and armed for the conquest of the world. They instantly took up the work of preaching the gospel to every creature; and before the sun went down the small company of disciples was enlarged by the conversion of three thousand souls.

The phenomenal success which crowned their ministry was evidence of the truth of Christ's promise made to them, "Ye shall receive power after that the Holy Ghost is come upon you." This wonderful event was a real epoch in their lives, for while they were in a measure successful before the Holy Ghost came, this mighty baptism completely changed their spirits within and their ministry without. Though they were unmistakably converted before this, they were very weak and infantile.

Previous to this pentecostal epoch they were worldly minded. While Jesus said of them in His prayer, "They are not of the world, even as I am not of the world," He often reproved them because they manifested a worldly spirit. Their minds were carnal. They had low and selfish ambitions to earthly honor and pecuniary profit. They twice disputed as to who should have the highest place in the kingdom. They were dull of moral comprehension. But after Pentecost they were intensely spiritual. They took high and unselfish views of things. All desire and thought of earthly honor and riches vanished from their minds, and they were seized with an overmastering passion to save lost souls, and if need be, die in the attempt.

Before Pentecost they were unstable. One day they were filled with zeal and devotion, and vowed they would die for their Master. The next day they were ready to turn their backs upon Him to save their own lives. When they were threatened with losses and persecutions they were ready to forsake Him and flee. If they had had a Methodist hymnal, they would often have been heard to sing:

"Prone to wander, Lord, I feel it;
Prone to leave the God I love."

After they received the Holy Ghost they were filled with zeal every day. They carried "the sentence of death in themselves" continually, and were ready at any moment to witness or to die. Their spiritual pathway was a straight line—there was no wavering, no zigzag, no faltering.

Before Pentecost they were doubting. They had a little faith, but they had much unbelief. The slightest dangers and difficulties filled them with dismay. With Jesus asleep by their side, they feared the storm at sea. Frequently they were confronted with the well-deserved rebuke of Jesus, "O ye of little faith!" After Pentecost they doubted nothing. They had a faith

that shined most bright and clear in the deepest darkness. This faith carried them over mountains and seas, and through blood, and fire, and death.

Before the Spirit came they were timid and fearful. In times of danger, they were like a flock of sheep assailed by wolves. Peter, the boldest of them all, at the arrest in the Garden brandished a sword and declared he would go with Him both to prison and to death. But when the pinch came, fear overcame him, and he told an infamous lie to save his life; and then swore to the lie. His purpose to be true to Jesus was sincere, but carnal fear deceived him. After the Holy Ghost came upon them, the disciples did not know what fear was. When forbidden to preach they would not make any such promises, but continued to preach as before. When the judges adjured them to desist, they turned to the court and to the judges and began to preach Christ to them. When they were imprisoned the vaulted cells rang with shouts of joy and songs of praise. Someone has said, "They were so filled with holy courage that if their Captain had sent them to the empire of hell to preach to Satan and his confederate devils, they would have gone without a moment's hesitation or the twitching of a nerve."

Before Pentecost they were weak. Their faith was small, and of course their lives were feeble to accomplish anything for God. But after Pentecost they seemed to be possessed with almost unlimited power. When they prayed collectively, "the place was shaken where they were assembled." When they preached, it never failed to stir men's hearts, either to repent or resent. They healed the sick as though it were a small passing incident, and a few times raised the dead. And, so long as the church retained the fulness of the Holy Ghost, the gospel spread from heart to heart as a prairie fire driven with the wind.

The change wrought within them by the coming of the Holy Ghost was marvelous. Before He came they were as weak as infants, as timid as sheep, as wavering as the sea, as changeable as the wind, and as sluggish as snails. After that memorable day they were as strong as giants, as bold as lions, as swift as eagles, as firm as the Rock to which they were moored, and as steady as the flowing of a river. The baptism with the Holy Ghost filled them with courage, with love, with joy, with holiness and with power.

Permit me to urge upon you that this is the greatest need that any Christian has today. To save you from stumbling, from stupidity, from fear, from weakness, from pride, from anger, from yourself, from your enemies, from your friends, from your relatives, from the sins that surround you—well, there is nothing else that will meet your need but the Holy Ghost. Nothing but the experience of Pentecost will put you where you want to be. Human exertions will not do it. Changing locations will not do it. Your supreme need, O troubled soul, is the Holy Ghost!

RICHMOND HILL, NEW YORK

THE PRODIGAL SON

By EVANGELIST LON R. WOODRUM

THE parable of the prodigal is a most familiar one. Hardly could we think on the parables of our Lord without remembering it. First, is mentioned two sons. Both of these boys were brought up about the family altar. They had been Christians since their earliest recollections. But on the threshold of manhood the younger of the twain backslid. In him the story centers. There are three conspicuous points in his career:

I. HIS PRODIGALITY

He wasted everything. First, he wasted his *finance*. He spent it in riotous living, when he should have spent it for missions! Before the almighty God we shall all give an account of our stewardship. Besides, in this life we must suffer want if we are wasteful. If we sow prodigality, we shall reap the harvest of poverty.

He was *physically* prodigal. Riotous living will wreck any physique. Legion are the strong ones whom dissipation has slain early in life! Rome's vaunted warriors fell before the crude barbarians because they wasted their strength in vicious living. "If any man defile the temple of God [or the body], him shall God destroy!"

He wasted his *mentality*. To harm our bodies is to hurt our minds. The young man who smokes cigarettes and keeps late hours at night can never hope to think as rapidly and as clearly as the young man who takes care of his God-given faculties. Surely the mind of this Jewish boy was affected by sin, else he would never have become a swineherd! Many a man is lowered in position by a sin-afflicted mind!

Naturally he threw away his *morality*. He soiled his character; and as the poet said, "Character is the measure of a man." Holy living produces Abrahams and Pauls and Wesleys, but sinful living produces Belshazzars and Borgias and Hickmans. Wrong living put the prodigal among the hogs! A man is known by the company he keeps.

Worst of all he was *spiritually* prodigal. He played when he should have prayed. He feasted when he should have fasted. Now, he was chewing dry husks! "No man gave unto him." He had forsaken the green pastures of his Father, and wasted his spiritual life among the devil's goats! Every moment spent for the devil is eternal loss; but every moment spent for God is eternal gain. There is no reckoning what a backslider loses while he's away from God!

II. HIS AWAKENING

"He came to himself!" Memory was a great aid to this young man. He remembered his father's plentitude. Parents, rear your children around the old family altar. They may depart from your roof some day, they may backslide, but they'll never forget the feasts they had at God's table, when you prayed the

glory down! Remembrances of your righteous life, and the prayers you prayed for them will create a hunger for Christ in their bosom, until they reap the cry of the prodigal: "I will arise and go to my father!"

"He came to himself!" He came to realize his deplorable condition. In one of Sam Jones' meetings a man ran to the altar, wailing, "My God, my God, I'm lost!" Sam shouted: "Thank God, thank God, you found it out!" "I have sinned!" cried the prodigal boy. Those were the words of David, when God spoke to his backslidden soul through Nathan. Down he went in sackcloth and ashes. There are ten thousand roads that lead away from God but there is only one way back—confession and repentance!

III. HIS RESTORATION

"And he arose and came to his father!" Of course the father saw him from afar off. God saw him when he first crawled from the pig-sty and started home. Not only did He see him, but compassion stirred in His mighty heart. And not only that but He *ran* to meet the approaching lad. The backslider may *walk* toward God, when he returns; but God will *run* toward the backslider. For "God is not willing that any should perish."

The prodigal found pardon when God kissed away his tears and sins. But that was not all! The wandering boy had come home to stay this time. "Bring forth the best robe and put it on him; and put a ring on his finger!"

He was sanctified and admitted into the Bridehood. Notice, he received the robe and the ring subsequent to the pardoning kiss. Was that all? No. "Put shoes on his feet!" A reclaimed and sanctified backslider was called into the ministry.

"Bring hither the fatted calf, and kill it!" commands the father. Ah, how merciful and good is our God. He gives the best robe and the fattest calf on the place to him that returns repenting. From the devil's hog-pen the prodigal came to God's dining room. He left dry husks and sat down to veal cutlets! The squealing and grunting of hungry pigs was replaced with beautiful, wonderful music! No wonder David sobbed, "O God, thou art very great!"

Let us observe one morning. The elder brother heard the singing and shouting of that old campmeeting jubilee, and it made him angry. The "root of bitterness" that caused the younger boy to backslide was still in the bosom of the older boy! The father came out and entreated him—"The promise is unto you and as many as the Lord our God shall call!"—"Come, son and get the blessing!" But the son stubbornly declared, "I'm all right! I've been a Christian all my life. Just because this young waster has returned is no sign there should be such a celebration."

The Bible narrative leaves the poor fellow outside, but we hope he eventually went in and got the blessing of sanctification!

SLAVERY

By R. H. M. WATSON

WHILE there is and has ever been much talk about freedom, very few of us are really free. Free America is filled with American slaves, just as other nations are filled with slaves.

Jesus, in addressing some believing Jews, as recorded in John 8:31-36, said, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free;" but the Jews thought they were already free, so they questioned His statement. "We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Jesus makes it very clear in that statement that no sinner is free. Every sinner is in bondage to Satan. Only in Christ are we free, and nothing but His power can make us free.

Some men are slaves to drunkenness; many drunkards have been heard to say, "I wish I could quit," but they cannot, they are slaves to it. We hear cigarette fiends say, "I wish I had never smoked them, I wish I could quit." What are they saying? They are saying, "We are slaves to cigarettes."

Some are slaves to society. They wear themselves out entertaining and being entertained, with more or less dissipation, but they are helpless to free themselves from its bondage.

Most of us are afraid to express ourselves, or to think for ourselves. We let others do our thinking for us, and try to see things through the eyes of others; we are so afraid we will be found on the unpopular side of the subject.

Many men, and more especially women, are in bondage to fashion. It does not make any difference how uncomfortable, nor how ridiculous; the one question is, is it popular? The Israelites of long ago demanded a king to reign over them rather than God, in order that they might be like other nations. Almost the whole world is in bondage to public opinion, hence men and women with more light than they are willing to admit, try to satisfy themselves with a popular religion for salvation, and hush the cry of their own conscience. When the world laughs at salvation, they laugh too, for fear they might be classed on the smaller side of the question. Some are in bondage to their temper, and some are in bondage even to the practice of lying, and others to stealing. Some are in bondage to lust, and are absolutely without honor. Many are in bondage to pride, when we cannot see anything they possess to be proud of.

Almost the whole world is in slavery. It is most pitiful. Those of us who are free, can remember when we too were Satan's slaves. How dark and dreary

were those days compared to now, as we walk with the Savior and hear His sweet voice day by day. Oh, that we might take the things of Jesus, and show them to a lost world, that they might see, and understand; for not only are the mighty masses in dark slavery, but they do not know it. They do not think there is anything better. That is why so many take their own lives. The burden of life becomes heavier than they can bear, and the poor, helpless slaves do not realize there is anything better in life.

One glimpse of the face of the Son of God would make the world cry out for deliverance from their bondage, and one touch of His presence, would make them sing, "I had rather be the least of them, who are the Lord's alone, than wear a royal diadem and sit upon a throne."

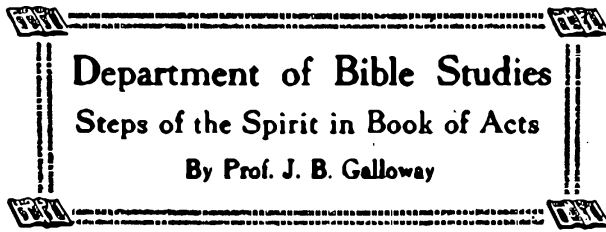
Some ministers are slaves; that is why they hold the truth of God in unrighteousness. A pastor sometimes will see the failure of his ministry, and the desire comes into his heart to preach the truth, but a few of the leaders in his flock will overcome him until his conscience is seared. The poor slave stands in the pulpit every Sabbath, faces a starving congregation and caters to a few characters as black as midnight, who happen to be leaders in his church.

There is only one thing that the religious slave will fight. He will not fight sin; he will not fight law violation; he will not even defend his own home against the ravages of Satan; his own children are swept on by the tide of lust and pride, while he looks on a helpless slave. There is one thing that he will fight, and only one, and that is salvation. It is all that his master calls upon him to oppose. When salvation is preached in its fullness and power, the poor fellow will crawl out then in ridicule. He can be heard then on the street corner loudly condemning the preacher of righteousness, but who ever heard him on the streets magnifying Jesus, or urging anyone to be righteous? No, "you do not gather grapes from thorns, nor figs from thistles."

We pity the poor, suffering slave of the state, who is suffering for violating the laws of the land. We look upon him in chains, and our heart is touched with pity, but sadder still is that slavery in sin, under the cruel dominion of Satan, who delights only in the destruction of those he has deceived. Thank God, there is a remedy; a sure remedy. Jesus said, "Be of good cheer for I have overcome the world." Thank God then, in Christ, we are overcomers. We are free men and free women. Amen.

MERIDIAN, MISS.

What flows in must get an outlet or stagnate. God gives: it is His very life. Jesus served: it was the God-spirit within that must serve others. Not for return, nor for advantage of any sort; not for appreciation, nor thanks, but in the absence of these, even when misunderstood and criticized, it must serve, with exquisite tact, for their sake only. This is the characteristic of God and of true service.—S. D. GORDON.



Lesson Forty-three

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, 2 Cor. 1-3. Second day, 2 Cor. 4-7.

Third day, 2 Cor. 8-11. Fourth day, 2 Cor. 12, 13.

Fifth day, Gal. 1-4. Sixth day, Gal. 5-Eph. 3.

Seventh day, Eph. 4-6.

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

"Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

In this verse we have a duty and its danger mentioned. The exercising of our liberty is a sacred duty, yet there is danger that it may be abused. Here is a call to us, yet it may be perverted. The work of our enemy is first to rob us of this sacred call and privilege, and if he is not able to do this he will try to pervert our liberty into illegitimate channels. The exercising of Christian liberty is for the glory of God and the benefit of the soul, and not for the gratifying of the flesh. Freedom in Christ enlarges the soul and exalts the spirit, but its perversion dwarfs and enslaves. The abuse of freedom becomes a vantage ground upon which Satan wages a warfare through our flesh to enslave us to our own ideas and notions. Perverted liberty is the worst kind of bondage. To be free in Christ is to be free indeed, yet it knows the slavery of love. "By love serve one another," is the last of the verse. The apostle mentions an example of the abuse of liberty where the idea of liberty is so degraded that one Christian may think that he has a right to fight another brother. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). This is not Christian liberty, but spiritual cannibalism. By this method the spiritual life of both are destroyed. As Chrysostom says, "Dissension and strife are corrupting of both the offender and aggressor, and eats out everything worse than a mouth." Like ferocious beasts, having tasted blood, not satisfied until all are consumed together. Liberty divorced from love is not Christian liberty. Perfect love and Christian liberty are sisters walking hand in hand. Have you met them?

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

Study Nineteen, Acts 24, 25

2. *Build Your Own Commentary.*

What accusations were brought against Paul by his enemies (Acts 24:5)? Note, his enemies knew that

he was doing something. They say he was "a mover." Also, they knew that he was a leader of those who followed the Nazarene. They knew where he stood.

Note, he had a different viewpoint from that of his enemies. They say he was a mover of sedition. He says, "I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers" (24:14). Concerning their charge that he had done anything wrong (24:6), he denies that they can prove anything that they charge against him (24:13).

Note what kind of preaching made Felix tremble (24:25).

2. *In Prison with a Holy Ghost Vision.*

Paul constantly had before him a vision of service that God had given him. His call was ever onward to new regions. From the very first God had revealed to him that he was to be a witness to the Gentiles. In his moments of trial the vision did not become dim. No, he could see beyond his bonds to other fields of service and sacrifice. The Holy Ghost said, "To Rome also." Five days after Paul was taken from Jerusalem by the Roman soldiers and led away to Cæsarea for safety Ananias, the high priest, came up with a shrewd, brilliant orator, Tertullus, with charges against him. The fact that an old man like Ananias would travel about seventy miles proves that they were intent upon Paul's ruin. The first thing they say about Paul was intended to prejudice the mind of the Roman governor against him. "A pestilent fellow," "a mover of sedition," insurrections, "a ringleader of the sect of the Nazarenes." And lastly they falsely charge him of polluting the temple. But Paul's enemies did not know his resources. He was as well acquainted with the law as they were and again they did not seem to know that the hand of God was upon Paul. Paul was too well acquainted with the Roman law for them to impose upon him by using its technicalities. He courteously denies their charges and demands proof for their charges, and then proceeds to tell them the story of God's dealings with him and preaches Jesus boldly. His enemies are defeated, but Paul still lies in prison here for two years. How Paul's faith must have been tried at this time. Slowly the time passes by. Felix, the vacillating, and corrupt judge had often had a talk with Paul, hoping to obtain a bribe from him, and all this time he had apparently done nothing to give Paul any hope that he would be released. How would a man act under the circumstances? He had nothing but the promise of God. The vision was before him, but seemingly no way to realize it. Hear him write later in one of his epistles. "Shut up unto the faith which should afterwards be revealed." He was literally shut up with nothing but the vision that had been revealed unto him. How we act when we are shut up with nothing but faith determines how we will realize the vision. It seemed that God's plan was defeated, but God was only working it out in the dark. Paul had been so active in his service for his Master,

always going from one place to another with unceasing rapidity, and engaged in tireless activity that he needed a rest. The stress and strain of the life of labors and persecution had beat upon him for years. These two years of imprisonment were days of comparative ease. He was free from the toil and strife of the battle. Also he had a quiet fellowship with his friends, Luke, Aristarchus and Philip who visited him. When Festus came down and would send him back to Jerusalem where he could not get any justice, the day of opportunity suddenly appeared before Paul. He would use his rights as a Roman citizen and appeal to Cæsar for a just trial. He cries out, "Cæsarem appello!" and then no law or evil plot of the enemy could keep him from Rome. Even the cruel, wicked king is compelled to say, "To Cæsar thou hast appealed, to Cæsar thou shalt go."

Have you had the vision given you by the Holy Ghost? Is the way closed? Do years pass by without any means of fulfilling the plan of God in your life? Are you shut up with only the plan and faith in it? Be not discouraged. God is able.

HOW THE CHURCH PAPER HELPED A SOUL

By M. C. WOODBURY

IN A previous article, we have called attention to the importance of religious literature as a means of spreading holiness. It is a great means also of encouraging the workers in the field. Allow a practical illustration from life, in order to make clear this thought concerning the helpfulness of a holiness paper, our own paper, for example. The illustration is taken from an incident in the life of a minister who has the blessing of entire sanctification. As I recall it, I am led to exclaim, "How much of the human is left in sanctified humanity!" Perhaps if—but no, I will not plunge into metaphysical speculation, but this I know, that the absolute and persistent abandonment of conscious sinning, and the annihilation of the sin-principle, coupled with the upbuilding of strong, stalwart Christian character, here in this life, is God's great thought for every individual person.

But to the illustration—a lone, self-sacrificing toiler, in a desolate, barren field, almost isolated from Christian sympathy and fellowship, seeing little returns for all his toil and sacrifice, was attacked by the adversary with heavy broadsides of fiery assaults. The weary toiler mentally surveyed his little corner of the field, and in his discouraged heart was almost ready to give assent to the enemy's assertion, that this little plot in God's great vineyard was incapable of producing anything but thorns and briars, despite the weary days and nights of prayer, and toil and tears.

What wonder if sometimes, under the terrific stress of these assaults, with perhaps unfriendly and harsh criticism, we forget for the moment, the "refuge from the storm." Pitiful is it not, yet alas, pitifully true sometimes. Oh, if we would only lift up our "eyes unto the hills from whence cometh our help!"

Heedlessly, aimlessly, the disheartened preacher picked up a holiness paper. His indifferent gaze fell upon "The Work and the Workers" Department. Suddenly there shone from his eyes a gleam of interest, he became more intent, and his face lightened. He began to feel that this was God's message, sent to him personally, and he eagerly read until his sluggish soul leaped into rapid pace and his heart bounded with new hope.

Ah, how those reports of toils and victories, under the guiding power of the Holy Spirit lifted the flood-gates of heaven

and poured into his soul streams of holy fire, awakening anew faith and hope, and grasping afresh God's willingness to aid him, his co-worker, in overcoming seeming impossibilities. As a result he fell upon his knees, and soon was bathed in tears of joy and gratitude, that God should give such victory and thanked God for such a church paper as the *HERALD OF HOLINESS*. Rising from this sweet season of communion with God, he went forth undaunted and unafraid to plunge into greater, more daring, and more aggressive work for God and souls. Hope had taken her harp from off the willows, and within his soul sings sweetly and triumphantly of "exploits for God," while faith shouted with exultation in his heart of hearts, "All things are possible with God," and "all things are possible to him that believeth." His soul had caught anew the swing of victory, and he went forth eager for the battle.

If a holiness paper, our church paper, it may be, means so much of help, hope and courage to the pulpit, is not its help and blessing needed just as much by the men and women in the pew? How do I know it means all this? Because both in the pulpit and the pew I have sometimes been along this road. If one issue of our paper can mean so much to one reader, what of its coming fifty-two times a year? What of a whole Publishing House sending out varied streams of holy instruction and encouragement to the thousands? And what shall its influence be as it goes onward from generation to generation until Jesus comes?

DULL TIMES IN HEAVEN

By REV. R. PIERCE

OH FOR a mighty wave of soul-saving evangelism to sweep over the church that the coffers of the Holy Ghost might be full of redeemed souls for Him to lead on into the fulness of the blessing!

The angels will have a dull time in heaven unless we give them newborn souls over which to rejoice. The Word says that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Are we producing much material for the angels to rejoice over?

There could never have been a Church of the Nazarene were it not that a body of sinners had been so thoroughly converted that they hungered and thirsted after righteousness and obtained the experience of entire sanctification. The Church of the Nazarene must continue to have sinners saved at her altars in order to maintain her existence. A home in which no children are born soon becomes extinct; but the home in which the happy voices of children are heard has the promise of future generations. Mere reception by letter from other churches will build up our work.

Now I make this plain statement, with which perhaps many of my brethren will not agree. It is this. I believe that it is a greater work to get men saved from sin and hell, thereby preparing them for the kingdom, than it is to instruct the saints in the times and seasons of the coming of the Lord.

The Church of the Nazarene must not lose her evangelistic spirit. We may then still hold special meetings but we shall have no revivals. Many of the special meetings are announced and then changed in date according to the state of the evangelist, the announcement being made that "our revival" will be postponed one week or one month, as if the evangelist carried several with him in his grip. It will be a woeful day when the Church of the Nazarene makes the plans of men of more importance than the presence and power of the Holy Ghost.

Revivals are much hindered also by the pessimistic statement that "We cannot have great revivals any more." Many people are beginning to believe it, and in proportion as they do believe it, they let down in their zeal, lose the spirit of prayer, and soon settle down into a condition which God condemns as "being at ease in Zion." They state that we are

"in the last days" and that there is to be a great "falling away," and seem to rejoice in the fact, and so continue to fall as if it were a virtue. It is an insult to the Holy Ghost, to the Word of God and to the precious blood of Christ, which shall never lose its power.

The absence of the sinner from our churches should stir our hearts and bring us to our knees in prayer. O brethren, let us not look at the discouraging complaints of men, but at the provisions and possibilities of God! Oh, for a revival of evangelism in our churches! Let us give the angels something to shout over.

LOS ANGELES, CALIF.

THE PRESENCE OF THE LORD

By EVANGELIST THEO. ELSNER

THE supreme message of the New Testament is, "God with us and in us, even unto the end." The angels proclaimed, "God with us," the Christ purchased and promised, "God in us," and the apostles professed, "It is God which worketh in us." Truly it is the main objective of the Godhead, the sole reality of biblical Christianity, the experiential manifestation of the religion of the Christ, and the pentecostal demonstration of this dispensation.

For this purpose was the Son of God manifested, that we might be temples of the Holy Ghost. Briefly it is the dominion of sin dethroned and destroyed, and the possession of the Spirit enthroned and established.

Therefore, wherever this truth is accepted we should expect to find His presence and we are disappointed if it is not an actual reality.

In these last days of confusion, commotion and conglomeration of religious notions, problems are abundant. One cannot run away from them. Every Christian worker is called to face them daily. Now then, how shall we meet them? There is only one answer for permanent aid. The presence of the Lord in the church, camp or committee.

A recent occurrence again confirmed our conviction, that the presence of Christ is our predominant need, if we are to continue to move as a movement.

For the past thirty-one years a certain campmeeting has been functioning. For ten years things have been below par. During this period we have been engaged as workers four times, last year being our third engagement. Frankly, we were tempted not to return this year. It looked as if the camp was scheduled for failure. Fortunately the board recognized the condition and placed a sanctified Christian gentleman as leader of affairs and he in turn placed the presence of God in control of all affairs. Due to his personal invitation we accepted and returned for the fourth time this year. Oh, what a change! People who dared to challenge, murmur, find fault, unduly criticize and hinder, were either absent, or only came for a day. Why? The presence of God was too powerful. They disappeared about as soon as they appeared. Audiences doubled and trebled. Saints rallied and rejoiced in the Lord. Nearly one hundred seekers sought one day. People lost their strength under the power of God. Preachers fell in the straw (as in the days of yore) overwhelmed, praising God. Sometimes, we could not preach at all, other times in the middle of the message people would start for the altar. One night without any preaching a regular pentecostal shower, climaxing with about forty seeking God.

It wasn't merely noise, but glory. Saints were blessed! Not just racket, but power. Sinners were struck with conviction and converted! In substance, a Christian had to take up his cross to go to bed at midnight. Folks went to bed singing, praying and shouting. Naturally we left the meeting (as Philip did) refreshed and reassured that our greatest need of this age is the presence of the Lord.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

Seeing the fountain become a rushing river! I have sought in the literature of the world a definition of faith. Paul cries out that it is "the substance . . . the evidence." And the original Greek word means the "title deed." A famous preacher said it was the power of seeing the impossible achieved. The old colored minister wanted his listeners to know that "Faith am dat somethin' dat keeps the man agoin' in spite of circumstances." In a musty old volume somewhere in some language we found it thus, "Faith is that mysterious power which sees the fountain on the hillside become the rushing mighty river." Could it be better said? Stand in the far-off high Andes and a little trickle begins to pour forth from a hillside. It can be damned by one's little finger; farther on one can scoop it dry with the hand. But watch it grow as it rages on and on in its wild course to the sea. Mile after mile it flows past until when it reaches the Atlantic it is nearly two hundred miles across it, and the fresh water that it carries is found nearly as far out in the salt water of the sea. Faith is this capacity of seeing the trickle rush on until it courses as a mighty river on its way to the sea. Faith can look at the small beginning and see the tremendous end. Faith can see the small group and from it measure the Roman empire conquered by the new faith of Christianity. Faith can see the "Holy Club" at Oxford, a handful of praying men, and from it view the millions of the earth who are blessed with the gospel of holiness as spread through the Methodist church. Faith can look upon a lone Bresee in California, a Jernigan in Texas, a Reynolds in the East, and from it see the Church of the Nazarene with its thousands of members and its thousands of faithful ministers and missionaries. Faith can meet with seven men—college men—under a haystack during a rain storm and from it see the modern missionary movement as it has its beginning. Faith, yes, stands by the fountain of small things and looks into the future until the rushing river of accomplishments and achievements sweep through the centuries. Then every effect of a holy man is a small fountain which will be transmuted into a river of achievement if he will trust and believe. Every prayer is a lever which will move the universe if one will trust and not doubt. Faith changes the fountain of small things into the stream of achievement. Faith sweeps the weakness of man into the omnipotence of God. Faith seizes the trinklet of work and rushes it into the River of God, a flowing tide of beneficence and blessing. Despise not the fountain of small things, for it is the tool which faith uses to form the river.

The thorny roses, and the rosy thorns! It seems a paradox that every rose must carry a thorn, that every pleasure must carry a pain, that every joy must carry a sorrow, that every thrill must carry a chill, that every blessing must carry a bane. It is one of the unsolved mysteries of life. Odd it is that one today may be amused by a pleasure, but tomorrow the thrilling capacity of that enjoyment is dead. This is one of life's grand unraveled secrets. When youth dreams of the future it is a land painted in rose and sunsets of the most majestic type; but when age paints the past or present, for each sunset it throws across the sky clouds which tonight or tomorrow will be lowering, and for every rosy day it throws in night of wild storm. For age has experienced the fact that roses bring thorns, and glories add enthrallments to the soul and to the mind. Should one draw the scene of life he would magnify the roses, paint in brilliant colors the enjoyments, but to be truthful he would be forced to picture somewhere a few thorns and a few sorrows. Roses are made to carry thorns, and roses make thorns endurable; thorns likewise add zest to the plucking of roses. Pain makes pleasure more enjoyable; and pleasure makes it possible to endure the pain. Without trouble life would be one endless round of amusements, thrills,

elations, which would be entirely meaningless. It takes death to afford a new interest in every new birth. Why is it that babies are so loved and sought after the world around? They are but the roses which come along with the thorns of death. *But had you noticed that every thorn must carry its roses too?* If the thorn brings a tinge to the glory of the roses, likewise the rose adds a glory to the enduring of the thorn. Pluck a thorn, and somewhere you will locate a rose to offset it. Be thrown into the night and out of the heavens will shine the stars of hope. Be downcast, amid a bed of thorns, and you will nearby locate the strong arm of the Almighty to raise thee up. Let there come into the heart a sorrow, a burden, a trial, and out of them will come the roses of God's consolation. Let the heart be cut with the thorn of anguish, and in the comfort of the gospel there will be the roses of healing balm. Let death enter as a thorn to cut and tear and rend asunder the soul, but at the tomb of death there will beam the shining light of immortality as a fragrant rose of hope. This is the paradox beyond man's finite comprehension—that for every rose there must be the thorn—but also for every thorn there will be the most fragrant roses! The grander the rose the sharper the thorn, but indeed the more piercing the thorn the sweeter and more bewitching will be the perfume of the roses. Then friend bid not that the thorns be torn from their roses; for when the roses lose their thorns, likewise the thorns lose their roses. Better to have sorrow with the consolation of the gospel, than that the heart should bleed without hope. Life is God's garden of roses, here and there He plants the rose trees with their flaming and fragrant beauty. Pluck them at will. Draw not back when the prick of the thorn strikes you. For it is the thorn which heralds the rose.

CHOICE WORLD NEWS NOTES AND COMMENTS

By REV. C. E. CORNELL

Go forth to meet the solemnities and to conquer the trials of existence, believing in a Shepherd of your souls. Then faith in Him will support you in duty, and duty firmly done will strengthen faith.—STOPFORD A. BROOKE.

The movement from the land to the cities in Russia brought 5,000,000 new urban inhabitants since 1923, the towns and cities growing twice as fast as had been expected, the census tabulations reveal. The average growth of towns last year showed a 6 per cent increase, the reports indicate. The Soviet Union has a population of 144,500,000 people, according to the census figures, of whom 25,500,000 live in cities and towns and 118,500,000 live on the land.

Within fifteen years Berlin's population may surpass that of New York, according to the estimates of experts, published in the Berlin Zeitung am Mittag. Compared to New York's approximate 6,000,000 inhabitants, Berlin now has 4,000,000. It is suggested that in fifteen to twenty years, Berlin will have a population close to 8,000,000. On the same basis, it is computed that in 100 years Berlin's population will have reached 125,000,000—more than the total population of the United States today. These figures assume a growth of population of about 4 per cent annually.

That spirit which suffices quiet hearts, which seems to come forth to such from every dry knoll of sere grass, from every pine-stump, and half-embedded stone, on which the dull March sun shines, comes forth to the poor and hungry, and to such as are of simple taste. If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine-woods.—EMERSON.

The oldest woman in London is 105 years of age. She is Mrs. Martha Taylor, an inmate of St. John's Hospital, Wandsworth. Mrs. Taylor remembers coming to London in a stage coach from Norwich 83 years ago. "We traveled all through the night and it snowed all the time, but I would not go inside," she says. She has pink cheeks, a clear voice, a lively interest in everything that is going on, and all her faculties except sight. She likes tea at any hour of the day or night, young folks to gossip with, and porridge. She dislikes bobbing and shingling. It is her pet aversion. "Bobbing! Bah!" She gives the modern girl a word of comfort, however. To Miss Twentieth Century Mrs. Taylor says, "I dare say you are just as bad as the girls of my young days."

*When the powers of hell prevail
O'er our weakness and unfitness,
Could we lift the fleshly veil,
Could we for a moment witness
Those unnumbered hosts that stand
Calm and bright on either hand;*

*Oh, what joyful hope would cheer,
Oh, what faith serene would guide us!
Great may be the danger near,
Greater are the friends beside us.*

—ANON.

"There is vital need for educational institutions in Mexico. No state in the Union will reap greater benefits from the development of Mexico than California and other border states, which should be most deeply interested in maintaining friendly relations with that country.

"A group of earnest Christian men, headed by Hubert Her-ring, secretary of the Congregational Missions, says Dr. Munnhall, went recently to Mexico to investigate actual conditions. They make a remarkable report of unquestionable facts like these: President Calles has discharged 700 unnecessary generals and 14,000 unneeded government officials; reduced government expenses \$100,000,000 in his first year; established a national bank, a national farmers' credit bank and a labor college; opens eight new schools every 14 hours; spends more money on education than on military establishments; has government presses print the four Gospels for universal distribution in Mexico; exacts promise from landtakers to raise nothing for alcoholic liquor; denies all connection with Russian Soviets; has sent 40 students to the United States to study for the government, and has a Christian for Minister of Education. What other government on earth can show such results in two years? Mexico sending her students to the United States to learn agriculture shows a friendly spirit existing between these two countries and that is exactly the feeling that should prevail throughout these sister republics."—WILEY J. PHILLIPS.

"Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living. God . . . knoweth the place thereof" (Job 28:20, 21, 23).

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—PHILLIPS BROOKS.

After five years of preparation, the coal mine of Lord Londonderry, at Seaham Harbor, Scotland, is expected to soon start operations with 3,000 employees. The mine, which is costing approximately \$5,000,000, is expected to produce 1,000,000 tons of coal a year. In celebration of having reached pit bottom at 2,000 feet, the workers were entertained recently.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

Did we hear you say that "We are top heavy on foreign missions?" Scarcely that, dear friend, when out of every dollar donated to our beloved Church of the Nazarene, by its faithful and devout members, the homeland with its demand of pastors' salaries, support of District Superintendents, erection of churches, revivals, home missions, and other expenses, retains 95 cents, while foreign missions with its demand for support of missionaries, native workers, purchase of land, erection of buildings, schools, evangelism, etc., etc., only receives 5 cents! The Moravian church boasts that it sends 30c out of every Moravian dollar to the foreign field, retaining only 70c for all homeland expenses. Could not our sanctified Nazarenes increase their foreign mission offerings at least to 10 cents out of each Nazarene dollar, and yet not be "top heavy" on world-wide spread of holiness?

Remember that only 20c a week from 50,000 Nazarenes would mean a half million a year for the hallowed business of spreading holiness world-wide. Twenty cents is *two dimes!* Twenty cents is *four nickels!* Each week—four nickels! *On with the revival!*

No, world-wide spread of holiness never gets tiresome, when it gets on one's heart.

There are over two hundred Nazarene applicants ready and waiting to preach holiness in foreign lands. We have no dearth of man power; our lack is in intercessory prayer and consecrated giving. If our people at home would respond as enthusiastically with offers of cold, bloodless, unsentimental cash, as our young men and women do with quivering flesh that can suffer; blood that can go white with undernourishment or fever; nerves that can twitch and tingle until they go "flat"; with educated brains that can grow faint and dizzy from excess labor; then the sacrifice of our youth so freely offered in exchange for souls, could be placed on the altar of foreign service. When will our good people catch the vision?

How few intercessors there are! Closet pleadings offer the greatest field for Christian service that can be found, yet few apply. Its rewards, according to scripture, are abundant, certain, and will be manifested "openly." Do you covet ripened sainthood? Interceding prayer will confer it on you, as you plead for others. Do you long to move the hand that rules the world? It can be done only with tear-wet, anguish intercession. Do you desire spiritual influence? Office will not accord it, place and position will not impart it, sharpened wits and burished personality will not confer it on

you, youth doesn't necessarily have it, old age doesn't always bring it. Intercession, with desperate and heartbroken cries, alone can impart it. "When we cease to bleed, we cease to bless."

How little Christians weep these days! The world laughs, the world chuckles, the world jokes the whole day through. Surely the times call for a company of serious people. Where shall they be found, if not among the holiness people? True, there is, according to Holy Writ, "a time to laugh," but the world says that the time to laugh is all the time. If it cannot make a jest out of everything it is discontented and "not having a bit of a good time." The Bible also states "there is a time to weep." It informs us when that time is, viz., when anyone "goeth forth bearing precious seed, weeping," then it declares that he can change his mourning to joy when he returns with gathered sheaves. But these times would, if they could, keep us rollicking, jesting and guffawing whether we pray, or sing, or preach, or vote, or what we do. This is not right. Life is no jest. Salvation is not couched in the humorous. The gospel is not wit and humor. Eternal life isn't a joke. Eternal retribution is no quip. The heathen perishing in darkness are not a laughing matter. Deficits in the General Budget, when souls can be had, in some fields for a dollar a piece is not a humorous situation. Paul says that "jesting is not convenient." Just what that means we do not know, but it sounds like he disapproved of it. We are sure that this laughing, frolicsome, light-hearted, jesting age has robbed us all of many an opportunity for prayer. You can't pray and joke, too. You can't pray and laugh, unless it's spiritual laughter. How many ever walk arm in arm with the Master, in pleading, tearful prayer, across our beloved America, with its millions marching to perdition, and cry and weep for a great awakening. How often do you take an intercessory journey to India, Japan, Africa, China, or South America? We can laugh and jest, but we can hardly pray! We can buy what we have little need of, but we can't intercede much for doomed America, or heathen stricken foreign lands. Still stands God's ancient truth, "if we sow in tears we shall reap in joy."

CHANGING THE CLIMATE OF SIN

Bishop McConnell points out the fact that, at one time, strange and monstrous animals denized this western world. He points out that, in order to exterminate them, God might have created a race of giants and armed them with mighty weapons. But He did not do that. He simply *changed the climate, and they all died.*

A GREAT YEAR IN SOUTH AFRICA

By L. C. FERREE

We praise God for the victory in our soul and the wonderful blessings which God bestows upon us. He is with us and aids us in the great battle which He has called us to fight against heathen darkness and superstition. We praise God that the battle is being won in spite of the satanic power about us.

I believe this year has been our best in Africa. The revival spirit seemed to come among us about the beginning of the year and seems to be growing on our hands, for which we praise God. After just a simple message given we have seen from two to thirty men and boys on their knees before God either for pardon or the baptism of the Holy Ghost. The last few Sundays have been days of seeking after God and times of refreshing, when precious souls have by prayer and faith gone through into the holy of holies, into the presence of Christ and have received that which they desired of Him, praise the Lord.

A week ago the light of holiness seemed to enlighten the heart of one of our leaders and he went down before the Lord, seeking the destruction of the old man. After a time of prayer he stiffened out with clenched fists and choking, as one swallowing his tongue when electrified. But in a few minutes he was praising God, saying that great light had come into his soul and the old man was dead. Praise the Lord! That same day I sent him to another compound to start a service before we would arrive, as we had a short time to catch the last train for home, which was thirteen miles from that place. When we arrived the presence of the Lord was there. We did not have to tell the Christians to sing, pray, or testify, for the fire of God was burning in their hearts. We felt we dared not close. We missed our last train and after a short message was given about fifteen sought after God as though it was their last chance, and fought in prayer for deliverance from their sins, darkness, and superstition. Three were so desperate they had to be held by Christians to keep them from injuring themselves and others as they agonized in prayer. When these souls got through they confessed their sins and gave up the gods which they had bought from the witch doctor for nearly five dollars each.

My dear reader, if you were as deeply rooted in demon worship and superstition as these men you would lay aside some of your refined ways in seeking after God and get desperate. If every Nazarene who is not rid of the old man will seek as earnestly as these precious souls sought after God there would be nothing left of the old man by the time they finished praying.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

Our talks together before the election were upon the subject of the Eighteenth Amendment. I had hoped to write a third article before voting time came around but was prevented by illness. Perhaps it is just as well: we can spend that much time considering some results of the splendid victory of November the sixth.

Mr. Hoover in his acceptance speech called prohibition a "noble experiment." Many have found fault with the words, saying they were neither strong nor convincing. Upon first thought this may seem to be true, but let your mind dwell upon them and you will begin to see a very wide, and a very deep meaning in Mr. Hoover's phraseology.

It has been said over and over again that no living man knows world conditions as does our newly elected President. That being the case, it is very likely that Mr. Hoover was speaking in world terms when he used the words, "a noble experiment." For as we read articles, speeches and comments from foreign newspapers, statesmen and visitors, we must realize that the eyes of the world are upon us and the law we have written into our Constitution. It was an amazing piece of legislation. Never before had any country taken just the step that America had dared to take. Would it be a success or a failure? The world has been, and still is watching us closely to see how it will turn out. It looks upon America as that member of the group of nations which has had the courage and conviction to put Prohibition to the test, to give it a trial. The world regards us then as a people engaged in a tremendous, a far-reaching experiment, the results of which, whatever they may be, will of necessity influence the course of every other nation as to what it shall do with its drink question.

It seems to me, therefore, that Mr. Hoover's words, "a noble experiment," are very forcible, very apt, the words of a man who has a broad and comprehensive vision. Foreign countries have watched our presidential campaign, have waited eagerly for the outcome of our election, for they knew that at this time America would speak to the world upon the subject of her prohibition laws. Should Governor Smith be elected, it meant that we confessed our "noble experiment" had not been a success; that we were disappointed in the results, and had decided to cast about us for some other solution, or at least some modification of it.

But if Mr. Hoover should be elected that meant that we are still a dry people in our convictions; that we have faith in our law and are determined to see it through. Well, on November the sixth the American people went to their voting places and *spoke*. The vote was record-breaking, but before night had fallen, the mighty voice of a great nation was lifted up.

Along telegraph wires, broadcast over radios, coming from great cities and distant country hamlets the sound rose, and swelled until it was like nothing we had ever heard before.

At the very outset, before the polls were closed on the western coast, a voice, sweet, clear, unflinching, was heard from sunny Florida away down in the extreme southern tip of the country. And Maine to the far north, that good old state which has set the rest of us the example these many years, joined in, others quickly followed, Kansas, Iowa, Ohio, Kentucky, and her sister state, Tennessee. We held our breath when new tones broke upon our ears, from Virginia, the Old Dominion state, and South Carolina and Pennsylvania and Connecticut. A deep rumble to the southwest announced that Texas, the great Lone Star state was adding her big voice, and we recognized another to the northeast as that of New York. Faster than we could keep count of them, states in the far west, the middle west, the lake region, oh, from every section of our broad land, were doing their part to swell the mighty volume of sound.

And the nation, and the world, "listening in," knew that America was speaking, speaking in no uncertain tones. Never before has a nation declared itself more decisively, or with a more overwhelming majority upon a moral issue. And today the world knows just where America stands: knows that she believes in the righteousness and ultimate success of her "noble experiment," and is prepared to "carry on" until it becomes the full and glorious reality she has faith it will prove to be. That is what America has to say to the world. What will be the effect of this great message, so clearly spoken that none may misunderstand?

It will hasten forward the movements already stirring in many other lands, to banish the liquor traffic from their borders. It will give a mighty impetus to the forces which are working slowly but steadily toward world-wide prohibition.

Just suppose America had failed at this time. The effect would have been disastrous, not only in our own country, but to the whole world. Thank God we did not fail.

SOME EFFECTS OF AMERICA'S NOBLE EXPERIMENT UPON THE WORLD

Statesmen of European countries have declared that if prohibition continues to be increasingly successful in America, it will force similar legislation upon them. "No country whose workmen drink up a large part of their wages and lose one to three days a week because of alcoholic physical unfitness, can hope to compete in industry with a country whose workers are sober, steady and competent," they say.

Soon after our prohibition law was passed, Miss Eva Carpenter was returning from India. A number of Englishmen were on board the ship, who felt positively bitter against the United States, she told me. Some of them said to her that if America should stick to her dry laws, it meant that sooner or later, England for economic reasons alone must also go dry, a thing they were much opposed to.

Well, we are glad that all Englishmen do not feel this way. There are many strong Prohibitionists in England who sincerely desire to see their fellow-countrymen delivered from the curse of the liquor traffic. Are they working against heavy odds? That is what we did in America for many years. But they will keep steadily at their job, for that is the sort of stuff prohibitionists are made of, until England will pass prohibition laws of her own.

Does this sound visionary? Listen to Ernest J. Distler former brewer of Brooklyn in an interview published in the Brooklyn Eagle of June 20. When the reporter touched upon the subject of prohibition, Mr. Distler said, "Prohibition? All Europe will have it in ten years. Europe sees the good effects of the savings bank deposits in this country and they will follow. During my fifty-seven years in this country, I have traveled back to Germany nine times and I have had an opportunity to observe conditions. While I don't favor prohibition myself, I believe it is here to stay and that Germany and the rest of Europe, seeing the desirability of putting grain into bread instead of beer, will come around to it. Forty per cent of Germany's food now comes in from other countries. Certainly, they will soon come to the conclusion they can't use any of this for beer."

WORLD NEWS ABOUT PROHIBITION

Amendments to the prohibition law of Finland, making it very much stricter, have been passed by a large majority

of the diet, according to a dispatch to the New York World dated February 28.

The state of New South Wales, Australia, will hold a referendum on prohibition, to be decided by a simple majority of votes.

One of the first things that Turkey did when she became free four years ago was to enact a prohibition law. This she put into effect at once in that part of Turkey that she controlled. But, outside "Christian" powers controlled the trusteeship of the Turkish public debt. To this trusteeship the Turkish liquor revenue had been pledged. These outside powers thereupon raised trouble, and compelled Turkey to restore the drink traffic. Since then the Turks have been seeking to re-arrange their public debt so as to be able to re-enact the prohibition law.

Four years ago, nearly, the Egyptian government adopted the policy of refusing to issue any new liquor licenses and of refusing to renew any old licenses except in the "Christian" quarters of the four principal cities, Alexandria, Cairo, Port Said and Suez. Already half of these licenses have been extinguished. Soon there will be no liquor licenses in Egypt except in the distinctly "Christian" quarters of these four municipalities. The drink-sellers feel secure under the protection of the "capitulations" with foreign powers, but the Moslems are now preparing to contest this "Christian" privilege when the issue can be raised.

"The Japanese emperor is an absolute teetotaler. Not one drop of alcoholic beverage is served on his tables on any occasion. He is also a nonsmoker. The emperor's example is giving the spreading temperance movement in Japan a tremendous impetus." — *North China Herald*.

Sunday School Lesson

For December 9, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul Goes to Rome.

LESSON TEXT: Acts 28:11-24, 30, 31.

GOLDEN TEXT: *I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth (Rom. 1:16).*

IN our last lesson we saw Paul a prisoner at Cæsarea and giving his defense before three different judges. Two years have elapsed and though a prisoner they have not been years of idleness, but years of splendid achievement in the work which was dearer to him than life. God was leading this hero of the cross and they whom God leads are sure to follow a clear path to victory. In his trip to Rome Paul was just as surely in divine order as at any other time in his history, though the ship was wrecked. It is difficult sometimes for us to feel when in the midst of storm, and when facing such tremendous issues, that

God is still leading on. We often think, "Surely I have missed the way at some point, else I would not be under such pressure." But difficulties do not argue that we are out of divine order. If those in charge of the voyage had heeded Paul's warning and remained in Fair Havens for the winter, they would have escaped the terrible experience of the shipwreck. But God can and does turn apparent disaster into marvelous opportunities for manifesting His power. So in this case a strange thing occurs; a prisoner in chains becomes the officer in charge and the man of affairs. All seemed willing to accede to him the authority and under his capable management all lives on board were saved but the ship was a total loss. A winter in Malta was a golden opportunity for Paul, who preached extensively and ministered to the needs of the people, healing their sick, among whom was the governor's father, and Rome paid all the expenses of that missionary enterprise. No straining of his poor weak eyes sewing tent cloth to meet expenditures. He was for the time being free to come and go, and at first they were suspicious of him, but the experience with the viper completely changed their opinion of him. He was the great benefactor instead of a villain. This period of suspended activity was to Paul a new opportunity for service and not a time for depression or inaction. Paul believed in a divine program for the world and though in bonds, the Word of God was not bound. Then he should make the most of his circumstances which he did, and with excellent results. A letter to the Philippians of this period states his interpretation of his condition. "The things that have befallen me have turned out for the furtherance of the gospel." How many a life in far more favorable circumstances than Paul was placed in, will spend the time protesting against their limitations and unhappy condition, when they might become blessed and radiant in blessing those who would daily come in contact with them.

The great service Paul had rendered on that perilous journey to Rome doubtless secured for him the liberal treatment he received from Roman officials. Instead of languishing in a dungeon he was allowed to live in his own hired lodging with his guard. Here he received his friends and gave instruction to the little band of believers and others who were reaching out after truth. We judge many a troubled soul would come to him for counsel. Many a depressed minister would seek him out for advice, and then go back to his field of labor with his spirit stirred, and preach to his people as he had never preached before. Paul wrote,

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

In all of Paul's writings of his prison career he never speaks of being a prisoner of Rome but always describes himself as the prisoner of Jesus Christ. In the conference which he had with the Jews in this lesson he talks to them thus: "Because that for the hope of Israel I am bound with this chain." Believing that his care was in the hands of God, every soldier chained to him as well as everyone else with whom he came in contact was a soul to be won for Christ. This was Paul's idea of his ministry, whether bound or free. All must be influenced for Christ.

Paul was warmly welcomed to Rome by the little band of Christians, which was a great comfort to him. But there was another class of people he must meet and in carrying forward his service for the Master he always approached them first; these people were the Jews whom he found everywhere. Here in Rome he must meet them and since he was not free to go to them he called the leading Jews to him.

No doubt but that Paul felt this was going to be a difficult task, but it must be done. Many came to him desiring to know about this sect and this was an opportunity to hear from Paul's own lips the doctrines of this odious sect. After telling them the history of his arrest and appeal to Cæsar, he appoints a time when he would explain to them the doctrines he held. He refers to the nation as his and calls them brethren.

The appointed day came and "many came to hear him." All day he continued preaching to them the truth as it is in Jesus. He spoke to them as his fellow-countrymen and made known to them the spiritual nature of the kingdom of God. Paul taught them from the prophets "that Jesus Christ was the Messiah, the hope of Israel." Some were convicted but others disbelieved. Such has always been the result of preaching. Jesus taught in the parable of the sower that only one out of four who heard the word would come to fruitage. We should not be discouraged then and think we have failed utterly because our altars are not lined with seekers, for some will believe and many will not.

Two years previous to Paul's visiting Rome he had expressed a desire to visit the church there. He greatly desired to go as a gospel minister. Rome was the center of things and he had prayed earnestly, little thinking how his prayers would be answered, but for anything we can gather he was just as pleased to be there as a prisoner as he would have been to be there without bonds. Paul had learned the very profitable lesson of being content in whatsoever state he might be placed. He knew how to turn adverse circumstances into a time of rejoicing. How much better off we all would be if we would only master our surroundings and see in all of life's unlooked for emergencies the possibility of realizing anew the power of God! For Paul to live was Christ and to die was gain. So living or dying he was the Lord's.

DEVOTIONAL BOOKS

By Rev. Jarrette E. Aycock
 "The Nightingale of the
 Psalms"

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25c each, postpaid
 Five for \$1.00

NAZARENE PUBLISHING HOUSE
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HOME MISSIONS AND EVANGELISM

HOME MISSIONS FOR THIS QUADRENNIUM

By REV. N. B. HERRELL,
Chairman of Department

"This is the essential background and foundation of the entire church. Unless the work of home missions expands, every interest of the church will soon reach its climax and retrogression will immediately set in. We recommend that the General Assembly inaugurate a far-seeing, aggressive program that is within the bounds of possibility. The world is open to us as never before; the large denominations are considering consolidation. As this comes, churches will be abandoned in all the cities of this and other lands. Moreover, there will be many dissatisfied with the effort of union and this condition will offer to us great opportunities for full salvation. The hope of the world is in revivals, in a full gospel, and there was never a time when there was so little competition in this field, it seems to us, as there is today. We are an evangelistic movement. We were born in a revival and we can live only in a revival spirit and atmosphere. God has called us not merely to convince the people and get them interested in religion, but He has called us to hold Holy Ghost mass revival meetings where people can be brought under conviction from sin and be led to holiness. Revivals, and old-time evangelism, are our hope. We will gladly follow this cloud by day and the fire by night. If we do not avail ourselves of the opportunity of building in this generation we will miss the greatest opportunities that have been given to any people since the days of John Wesley. We want more revivals, more tent meetings, more local churches and now is the time for us to push to every corner of the earth. God is calling us and the doors are swinging wide open. Let us enter!" (From the address of the Board of General Superintendents of 1928).

THE MASTER APPEAL

The address of the Board of General Superintendents was a masterful, statesmenlike *appeal* to the Church of the Nazarene for the coming four years. While it is general in its aim, it has in it that appeal which champions the best that is in the membership of the church. This appeal has in it the spirit of the great commission given by our Lord to His Church. It commits the Church of the Nazarene to the vision, purpose, and task given to the early Church. It is all that a church could hope or expect from an efficient leadership. If the church will follow the Board of General Superintendents as they follow the Lord in their effort to carry into effect this, their greatest appeal and undertaking, it is impossible to predict what a report we shall have at our next General Assembly.

THE DEPARTMENT OF HOME MISSIONS

The Department of Home Missions and Evangelism heartily falls into line with the plan and spirit of this masterful appeal of our Board of General Superintendents. It is true that we cannot accomplish the whole of our vision in the short space of four years but we can so lay the foundation principles and set in motion the forces which will carry us on until our evangelistic message shall at least be heard in all the nations of the earth. Just as the Lord has helped us thus far so will He continue to bless us as we plan and work together with Him for the evangelization of the world. We are not to despise the day of small things. This department of our work has been held in leash for the past four years while other interests have been getting on their feet and now the time has come to unleash it for the task and opportunity that are out before us as a church. The appeal has been made, the battle cry sounded and now plans are being made to launch the work of Home Missions and Evangelism with renewed vision, faith and courage.

THE N. Y. P. S. SLOGAN

The N. Y. P. S. have championed the cause of Home Missions and Evangelism in the sum of twenty-five thousand dollars a year for the next four years. They are making and working their plans to do this job that will really mean from forty to fifty thousand members in the N. Y. P. S. by our next General Assembly. There has never been such a host of young people committed to such a cause in the history of the holiness movement. The torches of a thousand new revival centers are afire and will be carried into the midst of a thousand new cities now ready and waiting for the good news of a full salvation. Any cause with twenty-five thousand young people in and behind it, will go when boosted by fifty thousand coworkers and a hundred thousand

friends. In fact, the sun of our Home Missionary work has just begun to rise and shine.

OUR OPPORTUNITY

The open door of opportunity for aggressive Home Missionary evangelism was never better than it is today. The many centers of population are made easy of access by our modern means of transportation. We have but little competition and opposition. There are thousands of vacant church buildings over the land and the number is constantly increasing. We have many friends, who in one way or another do much toward the support of our cause. The very drift away from the gospel of full salvation makes the work of Home Missions a greater necessity. The call of God comes ringing to us as a people and the open doors are golden opportunities to kindle new centers of revival fire. Oh, brethren of the Church of the Nazarene, let us go forward into our new day of a larger opportunity. We be well able to enter and possess the land for our God leads the way. Pray—pray—pray, for the department of Home Missions and Evangelism. We are praying, planning and working.

The Home Missionary evangelists are the pioneer trail blazers of the church. They make it possible for the constructive work of the pastors. If the church continues to turn out more pastors from her colleges she must keep her trail blazers pushing out and on into new centers.

Home Missionary work begins with a vision, interest—passion to do something for the other fellow in the homeland that he too may know Christ as his personal Savior.

Home Missionary work has more of the romantic spirit, changing scenes, and thrills of new adventure, than any other department of the church aside from Foreign Missions. There are no dull moments, it is all interesting and challenges the best that is in us for God and souls.

GENERAL HOME MISSIONARY CAMPAIGN IN SALT LAKE CITY, UTAH

Put on by

The Department of Home Missions and Evangelism
December 2nd to December 16th
With Evangelist C. W. Ruth as Worker

Salt Lake City is the capital of the state of Utah, with a population of about 125,000. The location of this city makes it important that we establish a strong church as a center of evangelism. Co-operation in faith, prayer, and effort of seventy thousand Nazarenes and friends will net us a good revival and a strong growing church. Anyone having friends in this city and desire them to be visited may write the pastor, Rev. J. E. Kiemel. Please pray and boost for this Evangelistic Campaign.

N. B. HERRELL, *Chairman*
E. O. CHALPANT, *Recording Secretary.*

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

OUR LOYAL YOUNG PEOPLE

By GENERAL SUPERINTENDENT GOODWIN

OUR young people have always been most loyal. They have been ready to undertake great things for the advancement of the church. Like all young men and women, they are filled with enthusiasm, anxious to be active, doing something worth while.

They readily took up the challenge of Dr. Williams at the General Assembly and began to make plans to raise the \$25,000 for Home Missions. This may seem a large sum to many, but I believe our N. Y. P. S. will make their promise good.

We are now entering upon a new era of Nazarene advance in all departments. The fields are white and ready for harvest. A great door and effectual is open to us, both at home and in other lands. Many towns and cities are now calling for our church. There has never been a time in our short history of twenty-five years when there were so many wide open doors as today. In fact, the open doors are off their hinges, for Christ himself has opened the doors, and no man can shut them.

The cry comes anew for young men who will sacrifice home and comforts and become heroic pioneers and take our gospel into new fields. There will be some sacrifice, but this will be as nothing compared with the hardships of those who have planted the work in other years. Some of us were younger twenty-five or thirty years ago. If our coming young men are only to fill places already established we can not have a great future. We have a few young preachers who are doing a great work in establishing new and strong churches, but this noble band must have new recruits. Some of our strong men must hear the cry to enter our great cities and build tabernacles and gather the hungry multitudes.

Our possibilities of aggressive evangelism are with the young people. Our cities and towns are filled with unchurched young people. It will require young preachers with ability to reach them. With sufficient funds campaigns can be put on which will result in many new churches and the ingathering of thousands of perishing souls. If all our young people's societies will begin to pray and give their small sums we shall soon have funds. Already I can see our great body of noble young people arise in unity and come forth in willing service. Our young people need leadership and with the proper guiding hand they will gloriously succeed.

N. Y. P. S. AND HOME MISSIONS

At the last General Assembly the Nazarene Young People's Society was challenged to foster the work of General Home Missions in our church. The General N. Y. P. S. Executive Board, the

representatives of the great body of Nazarene youth, accepted this challenge and pledged to the General Assembly that the N. Y. P. S. would raise at least ONE HUNDRED THOUSAND Dollars during this quadrennium for this cause. That means we are pledged to raise Twenty-five Thousand Dollars each year for the next four years. This places before the young people a definite and specific objective. It is the first program of its kind ever presented to the N. Y. P. S.

It is proper that we should take some advance steps. During the last quadrennium our membership was more than doubled and it would indeed be disastrous for twenty-five thousand Nazarene young people to be content to do no more, nor to undertake no greater program than twelve thousand did four years ago. It is only natural for young people to accept a challenge for larger activities. So we are sure our young people will rally to this challenge and reach our objective in such a way that will be a credit to this great body of young people.

WHO ADMINISTERS THESE FUNDS?

It will be well to state that these funds are not to be handled or administered by the General N. Y. P. S. Executive Board. The General Treasurer Mr. M. Lunn will handle these funds as part of the General Budget of our church. As your society raises any money for this fund it should be sent direct to him through your local church treasurer, stating that it is to be credited to the N. Y. P. S. Home Mission Project. Your local church will receive credit on the Home Missionary portion of the General Budget for all funds sent through this channel. The Department of Home Missions of the General Board together with the Board of General Superintendents will have charge of administering these funds. They are studying the needs of the field. They know the most needful centers and the places most opportune in which to start Nazarene work. Their judgment is sound and they can be depended upon to use wisely the funds which we will provide them.

HOW TO RAISE THIS PLEDGE

We have all found out that it is one thing to make a pledge and an entirely different thing to raise the money to pay it. As a means for raising this Home Mission pledge the General N. Y. P. S. Executive Board has perfected "A Penny A Day For Missions" plan which will assist our local societies to easily raise their amount toward this fund. Send to headquarters for details of this plan. It is unique and offers something novel and interesting for the raising of money.

To raise the amount necessary is not an impossible undertaking. But if it is ever accomplished we must have the cooperation of each local society throughout the church. It is a pledge that

challenges the loyal support of each member of the N. Y. P. S. The eyes of the church are upon this body of young people and we must not disappoint them by failing to reach this goal, the first great general undertaking of the N. Y. P. S. Now let's all lift together and put it across with a vim and enthusiasm that will surprise the leaders of the church. —D. S. C.

CHICAGO CENTRAL GROUP CONVENTION

The Decatur-Springfield Group Convention for the Sunday school and N. Y. P. S. was held at Decatur West Side church November 7 and 8. Brother and Sister Jensen, the successful and much loved pastor and wife had everything in readiness, and they and their good people royally entertained the delegates and visitors from the seventeen churches represented in the group.

Decatur West Side has one of the finest churches in our denomination, and under the able leadership of Brother Jensen, is making rapid strides along all lines.

The convention began with a lively song service, after which words of greeting were extended by the pastor, and the response was made by District Superintendent E. O. Chalfant. General Superintendent Chapman then brought an earnest message from Jer. 6:16, "Ask for the old paths."

Thursday forenoon of the convention was given to the N. Y. P. S. The devotional service was in charge of Mrs. Bertha Ashbroök, after which our president, Rev. G. Edw. Gallup of Springfield, brought an excellent message showing us what elements were necessary for success in our movement, some of which were: in our leaders, strong personality, quality of spirit, and native ability; good organization and deep spirituality on the part of our young people, with all using their God-given talents in the great objective—the salvation of souls. Some excellent papers were read and the open forum was ably conducted by District Superintendent E. O. Chalfant. At 11 o'clock, Dr. Chapman, convention speaker, brought a powerful message to the young people, his subject being, "Youth's Contribution to the Church." He spoke of the contribution of childhood and of age, but showed the dependence of the church on her youth for power—physically, socially, spiritually and intellectually. He said in part, "Youth is the period of development and action so necessary in carrying forward the program of the church. The prophet Joel said, 'Young men shall see visions.' Strength depends on vision and young people see visions, and link us to the past. The vision, strength and optimism of our young people when fully saved and endued with the power of the Holy Ghost constitute the backbone of the church. While age is

to contribute wisdom and admonition the youth with vision and enthusiasm must carry forward the standards and get the gospel to the people at home and abroad." He also showed that while youth is the time of preparation, they are also achieving, learning to do, by doing.

This strong address was instructive and encouraging and showed the young people the responsibility resting upon them, of their debt and contribution to the church and to the generation in which they are living.

The afternoon session was given to Sunday school work, with its many problems. Some interesting papers were read and discussed, after which Rev. T. W. Willingham, president of Olivet College, gave a

splendid address on the needs of Christian education for our young people.

Thursday evening Dr. Chapman brought the closing message of the convention, choosing for his text 1 John 3:1-3, or "God's Program for the Church." At the close of this wonderful message, the long altar rail was filled with seekers,

As the delegates and visitors from the seventeen churches composing this group departed for their homes, many remarked that it was one of the best conventions they had ever attended. The power of God was manifested from the beginning to the close.—*MARTHA HOWE, Reporter.*

N. Y. P. S. REVIVAL, INDEPENDENCE, KANSAS

The first annual revival meeting held under the auspices of the N. Y. P. S., Independence, Kansas, from October 31 to November 11, was a great success from start to finish.

Would like to give these few remarks in regard to our church, before giving the rest of our report. Our N. Y. P. S. was just organized in July with fifteen members and out of the fifteen we had only nine that were faithful and helped to push the battle. At this time we were worshipping in a small store building which was very small and undesirable as a church building. But we began to pray that God would give us a new church building and open up other young people's homes to us, so that we might open up the way for God to give us a revival and bless God He did it.

He wonderfully answered prayer by giving us a lease on the Church of Christ building for a year and the prospects of our buying it within six months' time. God also blessed us by giving us Rev. J. A. Breece as our evangelist, who is a wonderful man of God and full of faith, would like to say that Brother Breece is just a little over four years old in the service of God and there is none greater considering his age, and if he stays true to God will be one of our leading evangelists in the future.

The power of God was greatly felt in every service and everyone who attended was richly blessed and built up in the most holy faith. We saw thirty-three souls converted, several sanctified, nine new members taken into the church, eight new members taken into our N. Y. P. S.

and with these eight we got one preacher and one deaconess.

Every department of our church has increased, our finances are paid up in full. A good offering was taken for our evangelist and we also gave him as a present a nice Bible, valued at \$22.50.

And we love our dear pastor, Brother Wright. May God richly bless him and his family. We raised his salary: five dollars a week, gave him a new suit of clothes and gave them a good "pounding."

We have other members who will soon follow. God is richly blessing and we are walking in the light. We also received eight subscriptions to the HERALD OF HOLINESS. *MRS. L. W. HALL, President.*

KANSAS CITY DISTRICT

Revivals are being conducted in many of our churches. The Lord is blessing and souls are praying through. Joplin just closed a good meeting with Rev. L. A. Windsor as evangelist, after which District Superintendent Herrell gave them three good services indoctrinating the church which proved quite helpful.

Webb City has quite recently closed a campaign in which the pastor was the evangelist. A church has been organized in the northeast part of Kansas City of which Gordon Blystone has been appointed supply pastor. They have had a revival since organizing.

At Springfield Rev. W. A. Menneke and J. S. Moir, having secured a good Presbyterian church in a fine location, conducted a three weeks' meeting, which resulted in an organization.

We conducted a meeting at St. Joseph over two Sundays which was beneficial in the rebuilding and encouraging of the church. We organized a W. F. M. S. on the last Sunday afternoon of eighteen members.

Rev. and Mrs. Mack Anderson have given our church at Iola a splendid meeting, closing November 11. We had the privilege of being there for some of the closing services. Almost \$300 was raised as payment on the church, altars were filled afternoon and night.

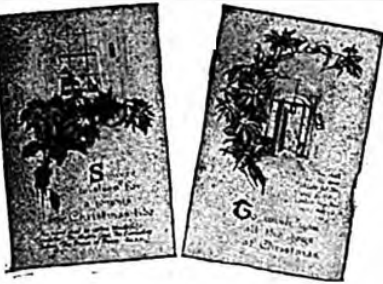
At Neodesha Brother and Sister Anderson are starting a meeting with our church. We were with them two weeks ago. Our people are looking forward for a great revival.

Mt. Zion is in a revival with Rev. and Mrs. E. E. Turner as the evangelists. Our people in their regular services have been in quite a revival and we trust there will be a great tide.

Rev. Tabor, our pastor at Drexel, has just closed a good meeting there, pastor served as evangelist.

Lafontaine has been in a campaign with Pastor Cox conducting his meeting.

We were with our church at Ottawa for a few nights. Pastor Garrett and his people are pushing the battle there. Miss Carpenter closed her campaign on our district here. We have met up with quite a few of our churches and she was greatly appreciated by our people. We regret that she had to leave quite so soon as some of our churches were deprived of her beautiful service. God bless her as she goes to others districts, is our prayer. —*Reporter.*



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.

2453. The four cards in this series all bear the gorgeous poinsettia in natural colors and in four different settings of fireplace, doorway and windows. The cards are printed on white stock. Appropriate Scripture verse and Christmas greetings appear on each card.

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Our Holiday Catalog

A copy of our Holiday Catalog has been mailed to every subscriber of the Herald of Holiness. If your copy does not arrive please drop us a line and we shall send another. We especially desire that every subscriber give careful consideration to the many attractive items listed in this sixty-four page catalog. Order Bibles, Testaments, mottoes, good books, calendars, etc., for Christmas gifts.

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CHURCH NEWS

SAGENAW, MICHIGAN—"Rev. W. O. Nease of Columbus, Ohio, closed a great revival here October 7. His straight, stirring messages, backed by much prayer, were good for saint as well as sinner. Over eighty adults bowed at the altar, some to be sanctified, others to be justified and still others for renewing their vows and seeking a deeper experience in God. Twelve new members were added to the church and the work built up in general. About fourteen subscriptions were taken for the **HERALD OF HOLINESS**, nearly half of which go to our public institutions, such as the jails and hospitals. The people gave liberally and spontaneously. Brother Nease received \$135, while our much beloved pastor, Rev. Chas. A. Hare, was given a love offering of \$125. The evangelist is now gone but the good work is steadily going on. Souls are seeking pardon and purity and God's anointing is upon us. Seven asked for prayer one afternoon in our jail service and one praying through, while the same night six raised their hands for prayer and one sought purity at the church. At our jail service in September three foreigners prayed through testifying to His saving power in their own language. While we did not understand the language, there was no mistaking their shining faces and smiles as they told of their salvation. How grateful we are to almighty God for His rich promises. Plans are under way for the buying of a church and in such favorable circumstances as only God's favor can bring about. God is certainly overshadowing us. Our missionary work is steadily gaining force. Fourteen new members have joined the prayer and fasting league beside having gained seven new members in the society itself. The teacher's training class under the able leadership of our Sunday school superintendent, Ernest Craft, is proving most helpful and a great blessing."—Mrs. Jessie Snow, Sec'y of Church Board.

WINCHESTER, INDIANA—"Extra large crowds attend revival here. Redmons preach and sing with unction. Meeting continues this week. Seekers, members, offerings, come easy. Our part debt-raising campaign money, \$162.50, raised November 11. We praise God."—Leo C. Davis.

LAMAR, COLORADO—"We closed a great revival with Rev. J. B. McBride as evangelist. At every altar call we had seekers and happy finders. There were about forty-four that prayed through good at the altar. Our crowds were good all the way through. We thank God for evangelists like Rev. J. B. McBride. His sweet spirit throughout the meeting won the hearts of the people. Sister Bertha Pultz, our song evangelist, is a good singer and a wonderful worker in a revival. Our people certainly will never forget the good singing she did. Our church is growing in every department. Our Sunday school with Brother Dennis Walker as superintendent is prospering. The attendance Sunday was 146. The

missionary society is growing rapidly. We are looking up for greater victories."—Thomas Hayes, Pastor.

EVANGELIST STEUBEN D. COX—"We just closed a very good meeting at Brazil, Ind., with Rev. T. W. Stofer. The first week of the meeting we faced one of the stiffest conditions that I think I ever met, but things began to loosen up when some confessions were made and the last week was a real time of victory, especially the last night. The Lord has some salt in Brazil and I predict for the pastor and people great success the remainder of the year. Some splendid people united with church the last night. They were received into the church with a great time of rejoicing. I like to see folks get enough victory to line up with the church to help fight sin and the devil. Home address, 1249 N. Holmes Ave., Indianapolis, Indiana."

SEATTLE, WASHINGTON—"Wonderful closing tonight. Fourth Sunday with Evangelist I. Guy Martin in First church. Altar crowded with seekers and finders. Martin begins in Everett Tuesday."—Mrs. Delance Wallace, Pastor.

FREDERICK, OKLA.—"We are starting off since the assembly with good success. This is a baby church but it is growing nicely. God is blessing in the old-time way and there are seekers at almost all of our services. Last Sunday night nine came to the altar and five prayed through to victory. Fourteen have prayed through since we have been here, and twelve have been taken into the church. There are others looking this way. God surely is undertaking. The saints get blessed as the seekers pray through. Our Sunday school is growing and the N. Y.

P. S. is doing fine with Rev. Beverly Lewis as our president. He and his wife are doing excellent work in the church in every way. We have a revival with Rev. Allie and Emma Irick as evangelists, Dec. 12-24. We desire the prayers of the **HERALD OF HOLINESS** family that God will give us a great revival."—Arthur Green and Wife, Pastors.

CLEVELAND, OKLA.—"God is blessing Souls are getting to God in the old-fashioned way. Prentice-Ashford party fine. Announced the call of General Board today, and the fire fell and the people began to give their money. We will be here the 25th with our part paid in full. On with the fight."—I. D. Farmer, Pastor.

MORRILTON, ARKANSAS—"We closed the meeting at Heber Springs on October 28, in a blaze of glory. I think there were at least one hundred precious souls bowed at the altar either for pardon or purity. I don't know just how many of this number got victory but a goodly number prayed through and some professed both works of grace. This was indeed a great meeting. We bow our heads in humility

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.

Missionary Program, "Here Am I, Send Me," composed especially for N. Y. P. S. Requires five leading parts and as many foreign countries as desired. Also lithing program, "Aunt Tillie's Lesson." Both have been given with much success. Price 10c each; 3 for 25c. Miss Matt Morrill, 221 E. Padon, Blackwell, Okla.

MY LIFE'S STORY
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This is the book for which thousands have been waiting. It is years since "Uncle Buddy" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that characterizes all of Bud Robinson's writings. Just as there is only one Bud Robinson so

this is the only volume giving the complete story of his life up to the present. 217 pages; full page portrait of author; attractive cloth binding.

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and give our blessed Lord and Savior all the praise and glory. The good people at Heber Springs treated us fine. We went from Heber Springs to the Arkansas District Assembly and had a great time with the good folks of this district. We came from the assembly here to take charge of the work. God is with us and we believe we are in divine order. We have some fine people here and a nice brick church and parsonage all free from debt. We are looking to God for a great year with these people. District Superintendent Oliver and wife were with us yesterday and were well pleased with the work. Remember us at the throne of grace."—C. C. Sellards and Wife.

PORTLAND, MAINE—"Closed tonight one of best meetings in history of the church. Evangelist Earl Stillion with Paul and Dora Geil greatly used in ministry of sermon and song. Twenty-one joined the church today. Meetings continued two nights beyond schedule."—C. P. Lanpher.

GRAND RAPIDS, MICH.—"Closed meeting with Rev. I. C. Mathis and Professor and Mrs. Kenneth Wells. 514 in Sunday school. Large number of seekers. Fourteen new members in church. Thirty-seven subscriptions to the HERALD OF HOLINESS. Delighted with workers."—Oscar J. Finch, Pastor.

WOOSTER, OHIO—"We have recently closed a series of revival services that were outstanding for some very definite conversions. Men who have spent the greater part of their lives serving the devil, became faithful followers of Jesus Christ. Rev. Eugene Erny of Chicago was with us for two weeks. His plain gospel truth, together with his splendid, earnest presentation, touched the hearts of both saint and sinner, leading many to Christ. Upon Rev. Erny leaving for another meeting, Rev. Chas. A. Gibson, Superintendent of the Ohio District, came for the last three days of the meeting. His powerful, plain, heart-searching messages touched the hearts of men and

women and brought a fitting climax to our revival. The last week of the meeting, Misses Young and Cornell, the 'Mocking Birds' from Columbus, had charge of the singing. Their exceptionally fine voices, together with their Spirit-filled singing, blessed the hearts of the people. They stand in the ranks of the best evangelistic singers. God's Spirit was manifested in a marvelous way all through the revival. People came from miles around and the house was packed nearly every night. Fifty-four seekers bowed at the altar for prayers. We saw some of the clearest cases of conversion I have ever seen. Thirteen were taken into the church the last Sunday of the meeting and more are coming soon. The church in Wooster, Ohio, is a young but growing church. We organized last February with eighteen members. Since that time we have increased until at the present time we have a membership of forty-eight. We began in a barber shop and two months later purchased exceptional property. God is blessing and we are gaining ground. Besides paying our workers well, on the last Sunday we raised \$670 on our church debt. I am convinced that men are still hungry for the old-fashioned gospel which is ever new. If we are sincere, revivals can be had, if the saints of God will prevail in prayer."—Clarence W. Perry, Pastor.

PASTOR IRA F. STEVENS, JOPLIN, MO.—"We came here about three months ago from Pittsburg, Kansas, and found a fine class of people, though small. The first thing to do was to arrange for the annual assembly, which we did with the help of the good people and Rev. F. C. Savage, and we had one of the best assemblies I ever attended. After a few weeks of rest and planning, we sent for Evangelist L. A. Windsor from Cold Springs, Mo., to hold us a four weeks' meeting, which resulted in about fifteen seekers, and the reconciliation of our people and the people who withdrew some years ago. However, no steps were taken toward their coming back to our church. Many of them attended the meeting and their pastor, Rev. and Mrs. Beltz, stood by us, singing several special songs. Brother Windsor worked hard, praying, fasting and preaching. However, the visible results that we expected did not come, owing to the coming election and minds not being religiously inclined. However, the future looks bright for the church in Joplin. We have received fifteen into the church since coming here and there are more expected soon. The people and pastor here love one another and they have a way of showing it. They have brought in four poundings since we came here and peace and harmony reign supreme. Last Wednesday, Thursday and Friday our District Superintendent was with us and preached to us three great sermons on 'Stewardship,' and the following Sunday we started to underwrite the combined budget. To date we have underwritten \$1,784. Our General Budget is overpledged for the year. Praise God from whom all blessings flow. If any of our pastors on the Kansas City District have a hard time raising their budgets I advise you to send for Brother Herrell and his chart on 'Stewardship.'"

There has just come from the press a publication that every member and friend of the Church of the Nazarene should read. In the five hundred pages of this volume is told the complete story of the seventh General Assembly of the Church of the Nazarene, held at Columbus, Ohio, June 14 to 26, 1928.

The Journal of the Seventh General Assembly of the Church of the Nazarene

gives a detailed account of the business sessions and the evening evangelistic services of the General Assembly; it has reports of the various departments and officers of the church; roster of delegates and alternates; membership of General Assembly committees, etc., etc., to the extent of just about five hundred pages.

Every person, delegate and visitor, who attended the General Assembly will be interested in this Journal. It will help you to live over again the seasons of blessing and inspiration and will acquaint you with the interesting occurrences that took place in sessions and services which you did not attend.

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

500 pages; durably bound in heavy paper covers.

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Name

Address

PASTOR H. W. CORNELIUS, AUBURN, IND.—"We are still alive here and moving on. Each department of the church is making some progress. We have just recently closed a profitable meeting in which a number found the Lord and the church was blessed. Rev. and Mrs. Rice were the evangelists. Our next meeting is in February with the Redmons. We solicit your prayers."

PASTOR R. F. WILSON, MONTGOMERY, MICH.—"This is my first report to the church paper since I have become a pastor in the Church of the Nazarene. The church here is coming along fine. Immediately upon my coming to the field from the assembly we began planning on doing something for God and souls in this needy section. Our church is the only holiness church for miles around, so you see we have a big job and a splendid opportunity. I do not believe I ever saw a more united and loyal band of pilgrims than we have here. There seems to be nothing but a spirit of sacrifice and love among us. Just recently we closed a revival meeting which ran through four Sundays. Rev. F. E. Cole, a young evangelist from Winchester, Ind., did the preaching. The meeting was a great blessing to pastor and church and there were some seekers at the altar. God came on the scene, and there was deep conviction on several. Brother Cole is a splendid preacher of straight Bible truth. He will without a doubt develop into one of the leading preachers in the movement. Pray for us."

MORRISTOWN, INDIANA—"Just closed the best revival meeting our church has ever seen. Dr. and Mrs. Heslop stirred the interest of the whole town. Largest crowd ever seen here. Finances came easily. Church has taken on new life. All are encouraged."—Enos Haggard.

EVANGELIST W. R. DONALDSON, CULLMAN, ALA.—"This has been the greatest year with the Cullman work in every respect. We came on this work three years ago, finding a few faithful, loyal Nazarenes holding on to the Lord, with hopes for brighter days ahead. We began to visit the homes of all in or out of the church, praying with them; inviting them out to Sunday school and for preaching services. Soon the Lord began to bless. We located in Cullman last January and began to work for a church in Cullman, as our work was at a nearby village and about four miles from town, I found a number of hungry hearts for a Church of the Nazarene in Cullman. This being a city with a large Catholic and Lutheran population, some said we need not try; but I said God is still on the throne. We secured Brother and Sister Hacker for a revival meeting beginning July 1, 1928 under a large tent on the public school grounds, running for twenty-three days. The result is a new Church of the Nazarene; being housed in a good temporary headquarters until a building program is put on. We have a good Sunday school with over sixty enrolled. We finished our three years' work in October and turned in our resignation as pastor, after a unanimous call for another year. We

have re-entered the evangelistic work, and would be glad to correspond with anyone who might desire our service. Our present address will be Paden, Mississippi. Write or wire us at this place."

ANSEL, KENTUCKY—"Well, here we are again with another victory. In our last report we requested prayer for our meeting at King Bee. We asked the good Lord for at least twenty-five souls; and bless God we got them. Nineteen were saved and six sanctified. Praise God. We would not consider that a great victory if we had had plenty of help, but we had hardly any help except from God. Some of the good people from Mt. Hope went

over and helped out quite a bit. Had eleven added to the church which makes us twenty in all. King Bee is at present as promising a young church as is possible to find anywhere in the mountains of Kentucky. We organized a W. M. S. with six charter members, also a N. Y. P. S. with seven charter members. Praises to the matchless name of Jesus. Our Mt. Hope church is still on top of the hill. This church reminds me of a little church I attended last year, always shouting the victory. We have learned to love these good people down here in these mountains, and again we may say glory."—Rev. and Mrs. Alva L. Hudnall, Pastors of Mt. Hope and King Bee.

"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.

Single copy 30c, postpaid

Quantity prices

100 at 17c each; 500 at 15c each, 1,000 at 13c each
(Forwarding charges extra)

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EVANGELIST A. O. HENRICKS—"This is our first report since we re-entered the evangelistic field and we are glad to say that God is blessing our ministry. Our first meeting was with Rev. M. F. Grose and his faithful people at Decatur, Ill. There were not so many seekers the first part of the meeting, but a beautiful spirit throughout and the closing Sunday God gave us a real break and many prayed through to real victory. Our second meeting was with our beloved Brother W. M. Tidwell and his great revival church of Chattanooga, Tenn. This was only a short eleven days' meeting and yet we believe that we are safe in saying that over two hundred bowed at the altar and most of them prayed through to real victory. Several testified to having been healed as well as saved and sanctified. This church, seating something over eleven hundred people, was well filled the very first night of the revival, and every night thereafter. On the first Sunday night they turned away about two hundred that could not get in and the last Sunday night the church was packed at six-thirty and hundreds were turned away before the service opened. There were over forty in the altar the first Sunday and over sixty the last Sunday. Words fail us to describe this church and her services under the direction of her godly and able pastor, Rev. W. M. Tidwell. We are commencing our meetings in California with our people at Livermore. This is a new work, but we believe God will bless us and give us the victory in spite of the flu and other hindrances."

EVANGELIST E. E. TAYLOR AND FAMILY—"We left Pasadena June 1 with our two sons and one daughter. Throughout the summer we gave our message of salvation and healing in song, testimony and

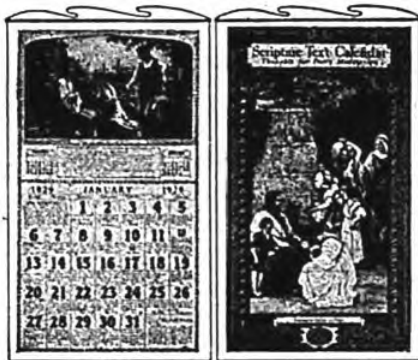
sermon at different points in California, Oregon and Idaho. Most of these were in Nazarene churches, but we also had services in Methodist, Baptist, Swedish Baptist, Friends, and interdenominational churches. We held two revival meetings. The first was at a little church on Scappoose Mountain, about twenty miles from Portland. This is a real little 'church in the wildwood' as far as location is concerned, but there had been no open door or ringing bell to call the children of the community to 'Come, Come,' for a number of years. But God had a very few praying people there who longed for a revival of the work in that place, and this meeting was the answer. A Sunday school was reorganized before we left. The other revival was at Wallowa, Oregon, where Brother and Sister Warfield are pastors. We were treated royally by the people in that place, and while we did not see the general break that pastor and people longed for, all felt that the meeting was owned and blessed of the Lord, and that much good was done. Several sought and found the Lord. People came for miles to attend the meeting, some who had not been in church for years. Husband continues in evangelistic work while the children and I are living near Nampa, getting the benefit of the fine school and church here. As wife and mother of our party, I would like to testify to those who may feel a call, but whom the enemy would tempt to feel fearful and afraid, that the Lord has beautifully fulfilled to us the promise found in Mark 10:29, 30, which reads: 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal

life.' We have this summer proved it all to be true, literally, as far as the good things for this life are concerned; the persecutions, if any, have been slight, and the promise of eternal life lures us on to continued faithfulness."—(Mrs.) Luzena Taylor.

EVANGELIST J. D. SAXON, MEMPHIS, TENN.—"I have just been in a battle against Satan, with Pastor Morsch of Knoxville, Tenn. For part of the time the battle was very hard fought, but the saints kept up a barrage of prayer and soon we had the devil defeated and souls praying through in the old-fashioned way. I preached the last message on Tuesday night and slipped away to catch a train, leaving five seekers at the altar calling on God. The pastor will continue on through this, the third week. We have a splendid pioneer pastor there and God has given him a band of people, who though small in number, would compare favorably with the personnel of any church in the country. I predict a great future for this church. I have just accepted a position as field agent for Trevecca College, but have the privilege to hold some revival meetings along with my work. My permanent address is Greenbriar, Tenn."

WURLAND, KENTUCKY—"November 4 marked the close of a very successful revival campaign here, under the able leadership of Evangelist E. C. Oney of Rush, Kentucky. The services were well attended all the way through and twenty-eight bowed at the altar for salvation or sanctification. The male quartet from the Ashland church, C. C. Childers, also Rev. R. J. Kiefer and wife from Ashland, Ky., assisted in the special singing. We were delighted also to have District Superintendent L. T. Wells visit us one night.

"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.

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We received six members into the church as a result of the meeting. Wurtland church is on the upgrade and we have adopted the slogan 'On with the Battle.' We give God the glory"—J. F. Simpson, Pastor.

ADILENE, TEXAS—"The last Sabbath was the opening day of the new assembly year for our church here, and the beginning of our third year's pastorate with this excellent people. It was a high day in every department of our work with an increase in both attendance and interest. The evening service closed with an old-time altar scene, souls in the fountain, and shouts of victory among the saints. Our vision is larger, our determination stronger to fill our place in the program of the Church of the Nazarene than ever before. Our day is before us, our responsibility upon us, our Christ within us and our goal is to win for God and

the church. All departments of our church work are enjoying an increase, and with the experience of full salvation, holy zeal and daring courage that possesses the hearts of our department leaders we are expecting to meet the enemy bravely, and fight trustingly until the spoil is gained for our God. We have a fine little city and community in which to push this holy campaign, and we covet your prayers that we under God may fill His purpose here. If there are any who have relatives or friends located here that you would like to have brought in touch with the program of our church we will be glad to do our best for them if you will send us their names and street addresses."

—V. B. Atteberry and Wife, Pastors.

EVANGELISTS T. C. AND R. E. GRIGSBY—"Eighteen months ago our District Superintendent sent us as a supply to El Dorado, Ark., to fill out the remaining

six months of the assembly year. We were called as pastors last year and were able to increase the membership about one-third. We also finished the church and painted it, leaving an indebtedness on the property of only about eighty dollars. They gave us a call for another year, but we did not accept. We are entering the evangelistic field, and are at this writing in a meeting at Gad's Hill, Mo. We are open for dates, and will go wherever we are called, for free will offerings. Anyone desiring our assistance please write us at the following address, 614 Garland Ave., Hot Springs, Arkansas."

EVANGELIST C. B. JERNIGAN—"I am now engaged in evangelistic and Home Mission work, since our Tennessee Assembly, and God has given us some fine meetings. First at our home church, Grace church, Nashville, where we were with Rev. W. F. Collier, our pastor, for

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.

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two weeks, and there were forty-five people who prayed through at the altar. The last night was one of old-time power—twenty-four at the altar and nineteen of them prayed through to victory. It was indeed a great scene. Our next meeting was with Rev. L. S. Redwine at Denison, Texas, where we had a good meeting, but the assembly coming on, we were compelled to close after one week. Just got well started. From there we attended the Dallas Assembly for a few days. From Dallas we went to Davis Chapel, near Howe, Texas, and was in a meeting there one week, but the rains and Texas black mud hindered much. Now we are at Buffalo, New York, in a city of about half a million people with a Church of the Nazarene with seven members, but they have a bold leader, Rev. R. J. Kunze, who has launched out by faith in God and purchased a splendid tabernacle, at Delaware Avenue and Hertle street, well located, and well arranged. While congregations at present are small, there is deep interest. Will all the saints join us in prayer for this city? If you have friends in this city send us their addresses and we will visit them and get them interested. Our address is 167 Roebing Ave., Buffalo, N. Y."

EVANGELIST SAMUEL THOMAS AND WIFE—"We organized a Church of the Nazarene at Villa Grove, Ill., Nov. 11, with a good class of members and more to follow soon. God has blessed and many have been saved and sanctified in the

meeting here. Villa Grove has been considered a hard place, but our intentions were to stay until we obtained results. God honored faith and after a siege meeting of several weeks, victory came. The church here was born in a battle, so we believe they will keep the 'full armour' on and keep the devil on the run. We started our meeting here July 15, and we are still holding meetings every night. We enjoy Home Missionary work and would be glad to labor along that line anywhere. Our next meeting will also be Home Missionary work at Leroy, Ill. Please remember our meetings in prayer. Home address, 117 Eagle Drive, Indianapolis, Ind."

PASTOR EARL W. BUSH, HECLA, S. D.—"The church here is the best we have ever pastored and the people are truly splendid. The church does not owe one cent, and although only about ten in number, yet they have not permitted us to want for anything needful. With a great faith in God they have engaged a converted Jew, a Nazarene, by the name of Maurice F. Gordon, as a church evangelist for this assembly year. They are buying a tent and purpose to keep Brother Gordon busy with meetings all through northern South Dakota, opening up new fields and organizing churches wherever possible. The future of our work depends upon strengthening the home base and we cannot reach out until we do. This is a small town of less than seven hundred, yet it is filled with false doctrines

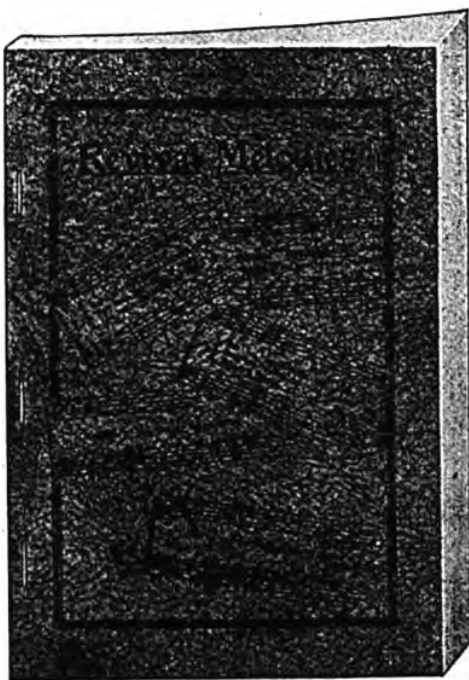
and we are waging a terrific battle for souls. We are now in the sixth week of a revival and have seen no real break yet. A few have been saved and sanctified, but we must see a break. We appeal to every Nazarene to pray for us. We must have victory. Please do not fail us."

WICHITA, KANS.—"Closed revival Sunday night with Rev. C. B. Fugett as evangelist. Greater meeting than one held year ago. Good class will come into church. Over three hundred at altar."—B. F. Griffith.

PASTOR E. O. TAPLEY, ANTLERS, OKLAHOMA—"We landed on our new field of labor October 24. It was hard to turn our back on old Arkansas, having been there all of our lives and having spent fifteen years of our work in the church on the Arkansas District. We find some true Nazarenes here in Antlers and a good town with about 2,500 people. Uncle Buddie and Professor Messer came by on their way to California and gave us one service. This is the home of Brother Messer and his wife and baby have been here on a visit some time. Uncle Bud preached a good sermon on 'Holiness' and he and Brother Messer sang, 'Holiness Every Day.' We all got blessed and wish for them to come back soon. We have a church building but no parsonage. Pray God to let me leave one for the next pastor."

REVIVAL MELODIES

Either Round or Shaped Notes



Any fair-minded person who will carefully look through the list of songs contained in Revival Melodies will agree that it is as good an assortment of evangelistic songs as can be found in any small book. Of course, no book can be made large enough to include all the good songs but we do claim that this book contains usable, singable songs and that the assortment has been selected with fine discrimination and with the particular needs of holiness people in mind.

This new edition is printed on high grade white paper. The covers are unusually attractive. Printing in blue on burnt orange, imitation leather stock.

When ordered in quantities of 200 or more we will furnish the books with a special advertisement on the back cover page, no additional charge being made for this special feature.

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ANNOUNCEMENTS

NOTICE—I am now engaged in evangelistic work, and will appreciate an invitation to an organized church or a new field. References: any of the General Superintendents, or any District Superintendent of the Southwest.—P. L. Pierce, 1001 East Baltimore St., Ft. Worth, Texas.

NOTICE—For twenty years I have been regularly engaged in pastoral and evangelistic work. The middle of August I finished a three years' term as District Superintendent and am now giving my entire time to the evangelistic work. Some seemingly are at a loss to know where I am located. My address is 1249 N. Holmes Ave., Indianapolis.

Ind. I have a few open dates for 1929.—S. D. Cox.

NOTICE—In my previous recommendation of Rev. and Mrs. G. W. Surbrook for missionary conventions, revival meetings, etc., I failed to give their address in the States, which is 225 Ferris Ave., Highland Park, Mich. Ill health is the cause of their leaving the West Indies Islands mission field where they have done very efficient work for our church the last year. They will bless any church, camp or convention.—J. I. Hill.

RECOMMENDATION—Miss Della Smith and Miss Johnnie Dance, who for the last year, have been pastors of the Church of the Nazarene in Lake Charles, La., are entering the evangelistic field. They hold evangelistic commissions from

the Louisiana District, and I wish to recommend them to any pastor desiring a revival. They are strong preachers and sane workers, and are successful. Address them at 6206 Tulso St., Shreveport, La.—R. H. M. Watson, Superintendent Louisiana and Mississippi Districts.

RECOMMENDATION—We desire to recommend Rev. W. J. Bell of 1622 North Kentucky St., Roswell, N. Mexico, to our district and our neighbor districts for work as evangelist. He is District N. Y. P. S. President, is near thirty years of age and a strong and pleasing preacher, yet uncompromising and forceful. He should be kept busy amongst our churches and N. Y. P. Societies.—Edwin E. Hale, Superintendent New Mexico District.

INEXPENSIVE BOOKLETS

In this list are a number of our inexpensive booklets retailing from five to twenty-five cents each. There are thirty titles in the entire list at a total retail price of \$2.90. Order the entire set at the very special price of \$1.50. We pay the postage.

Chundra, Lela. A marvelous story of an Indian fakir in her search for the way of salvation. .05

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Entire Sanctification. By C. B. Jernigan. Bible readings on holiness. Remarkably clear and convincing. .10

False Guide, The. By T. E. Verner. It pictures the sure and awful results of rejecting or opposing holiness. .10

From Sinking Sands. By H. J. Hilliott. A brief life-story of the author that will touch your heart and put conviction upon the unsaved. .10

Future Punishment. By P. P. Belew. The Ground of it, The Certainty of it, False Theories of it, the True Doctrine of it. .05

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How to Keep Sanctified. By J. O. McClurkan. .10

Jesus the Way. A book for personal workers and for seekers, showing the way to repentance and to holiness and victory.

Single copy 5c; 12 for 50c; 100 for \$3.50

A Method for Memorizing Scripture Verses. A fifty-two page pamphlet by I. H. Murray. 10c each; \$5.00 per hundred

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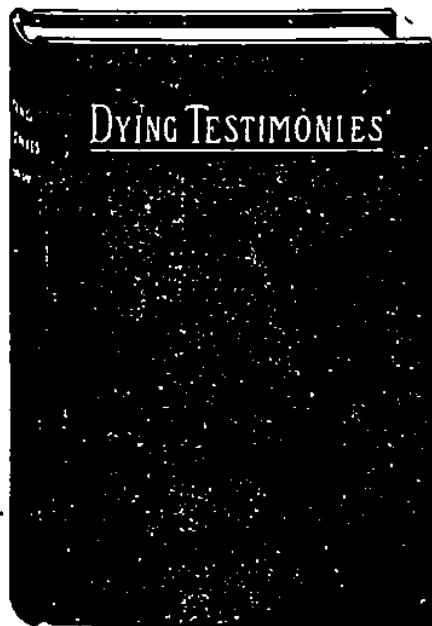
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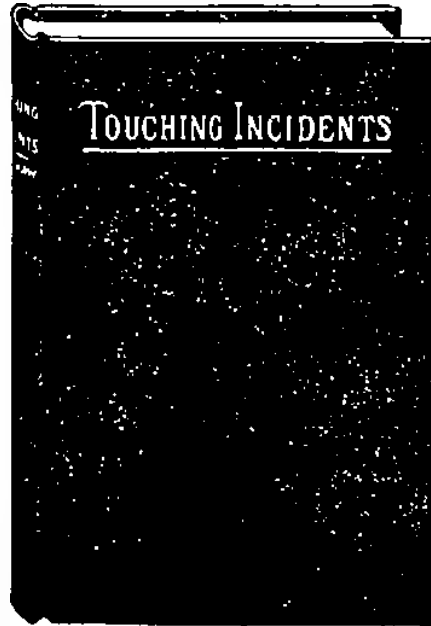
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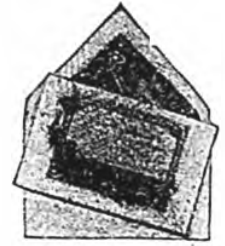
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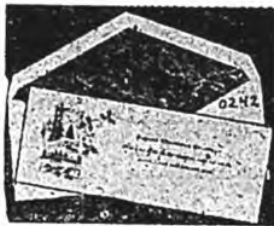
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