

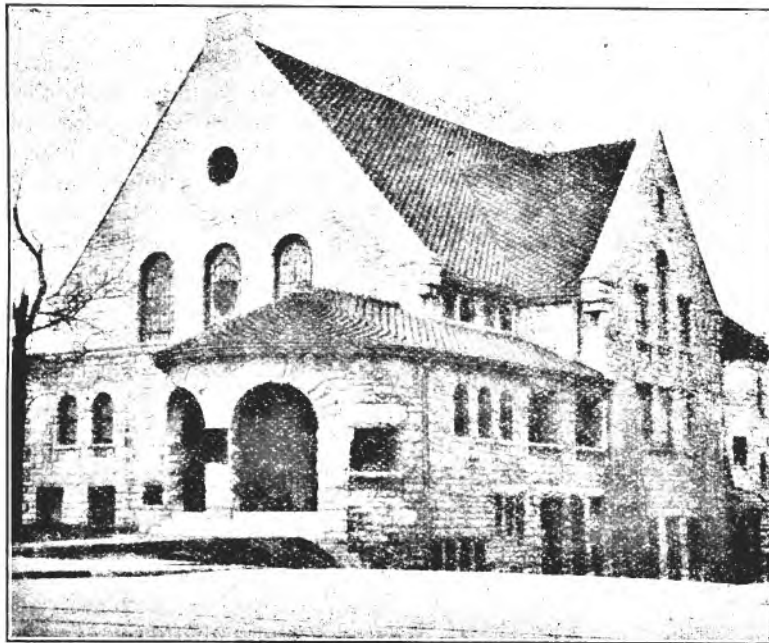
HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 43

KANSAS CITY, MO., JANUARY 15, 1930

WHOLE NO. 927



First Church of the Nazarene
Kansas City, Mo.
Rev. Geo. M. Hammond, Pastor

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

SANCTIFICATION AND THE BAPTISM WITH THE SPIRIT

THE question is sometimes asked, "What is the distinction between sanctification and the baptism with the Holy Spirit? Are these terms identical in meaning and do they represent the same experience in grace?" In the general sense of securing to the believer an experience of holiness in heart and life, they may be considered identical; but more specifically, sanctification has reference to the act by which we are made holy, while the baptism with the Holy Spirit refers to the means by which this act is accomplished. We are, therefore, sanctified by the baptism with the Holy Spirit and brought into a state of holiness—all this being accomplished through faith in the meritorious blood of Jesus.

We make the above distinction in an attempt to clear away some of the confusion which has arisen concerning the technical use of these terms. The relation of sanctification to the baptism with the Spirit is a question not only troublesome to individuals, but it marks the dividing line between certain great schools of theological thought. The holiness movement, following the Wesleyan teaching concerning entire sanctification, has ever regarded the baptism with the Spirit as purifying the heart from inbred sin and making it holy. In Wesleyan terminology, however, the term *baptism* is not given the same prominence which attaches to the word *sanctification*. What is commonly known as the Keswick teaching held in this country by the Moody schools and others of a more or less Calvinistic trend, regard the baptism with the Holy Spirit as an endowment of power for service bestowed upon Christians subsequent to their conversion, but not as eradicating the inherited depravity of the heart. This school, therefore, overlooks one important phase of the Spirit's operations, and further it confuses the minds of the people by associating the idea of power with the word "baptism," rather than with the term "anointed" as used in the Scriptures.

As a result of this confusion of terms, there has grown up a "pentecostalism" in which the term "baptism" is given special prominence, but which invariably is used to denote a gift of power, rather than a work of grace. While its general tendency is toward the

Keswick position of suppression rather than eradication of the carnal mind, there are a few who in an attempt to preserve the experience and the term "sanctification" make the "baptism" a third epoch in the experience of the believer. Where pentecostalism is associated with what is commonly called "the tongues" the baptism is sometimes regarded as a second work of grace, and sometimes as a third, but in either case, the power to speak in tongues is regarded as the evidence of the "baptism."

This confusion concerning the work of the Holy Spirit has its origin in a failure to clearly comprehend the twofold nature of the work of Christ. "He taketh away the first that he may establish the second," writes the author of the Epistle to the Hebrews concerning the work of Christ who fulfilled the old covenant that He might introduce a new and better covenant. He must atone for past sin, before He can establish a covenant of grace. To use as simple an illustration as possible, we may suppose that a man who owes a grocery bill decides to pay cash for all purchases in the future. This good resolution does not pay the previous bill. Or he may decide to pay the previous bill but finds that this will leave him without funds for future necessities. So Christ died for the remission of sins that are past, and made one offering to God forever to fully satisfy the debt that He might through His death and resurrection establish a better covenant by which He could guarantee grace for the future. Christ, therefore, performs for us a twofold work—atonement for the past, and a guaranty for the future.

To the former work we apply the term "baptism"; to the latter, "anointing." But what ground is there for this distinction? This is the point at issue, and this is the ground of our belief. *First, the significance of the terms themselves.* The word "baptism" always signifies a cleansing, a purification, or a death—all three of these terms being used in reference to the destruction of sin; while the word "anointing" or "anointed" conveys the idea, not only of authority, but of power to carry such authority into effect. It is thus specifically used by John, as "the anointing," which "teacheth you of all things," that is, the power conveying and authoritative Teacher. *Secondly, the use of these terms in the Scriptures.* In the references above mentioned, our Lord specifically uses the term "baptism" when speaking of the gift of the Spirit in reference to His atoning work, and just as specifically omits it when referring to him as a witness empowering Spirit. As John baptized with water, symbolizing the removal of actual sins flowing from an inner corrupt nature; so Jesus promised to baptize His disciples with the Holy Ghost, thus removing the sinful nature itself. The failure to attach the idea of cleansing to this teaching of Jesus concerning the "baptism with the Spirit" is to rob John's baptism of its significance in reference to the remission of sins. And further, the

term "baptism" is not applied to Jesus as indicative of the power conferred upon him by the Father. It is recorded that God anointed Him with the Holy Spirit; and Jesus declares of Himself, "that the Spirit of the Lord is upon me, because he hath anointed me to preach." Jesus was not "baptized" with the Spirit because He had no sin from which to be purified; He was anointed with the Spirit and in this power went about doing good while on earth, and in the same power offered Himself without spot to God. When, therefore, he refers to the gift of the Spirit as empowering His disciples to witness for Him, he omits the term "baptism"—a term which he uses only in relation to the sin question.

Even the casual reader can scarcely fail to notice that in our Lord's discourses with His disciples, as recorded in the first chapter of the Acts, He twice mentions the gift of the Holy Spirit—once a backward look in which He places the baptism with the Holy Spirit over against John's baptism; the other a forward look in which the Holy Spirit is viewed as empowering the disciples for authoritative witnessing. Since the work of Jesus is twofold, the work of the Holy Spirit likewise must be twofold, for the Spirit originates nothing of Himself, but carries into effect the provisions of Jesus. As Jesus made atonement for sin, so the Holy Spirit brings this atoning work to its spiritual perfection in the life of the believer; and as Jesus lived a life of obedience in the flesh, so He secures for the believer the same Holy Spirit to dwell as a Paraclete, enshrining His own life in us and enabling us to authoritatively witness to our risen Lord.

PERSONAL EVANGELISM

We are glad to note the increasing interest in personal evangelism. This should in nowise interfere with, or take the place of revival meetings which are the distinguishing feature of our church and her peculiar glory. Personal evangelism will add to the effectiveness of the soul winning church both in its regular services and in its special times of revival. We are pleased with the following communication from Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District, and pass it on for the inspiration and benefit it may bring to others. The article is entitled, "Some Personal Workers' Conventions."

During the past five years I have conducted a number of Personal Workers' Conventions, and I look back upon them as among the most interesting meetings I have ever held. This is the first time, however, that I have had the courage to speak of them, but I am encouraged over the results of two or three of these Personal Workers' Conventions, and still believe that it is the New Testament plan for evangelizing this age. I have no intention of giving up the fight because the results seem meager at first.

We had a blessed time in the Newport, Ky., church recently. Rev. W. E. Albea, the pastor, did not know that we had ever held special Personal Workers' Conventions, but having read a few articles in the Young People's Journal, decided to ask the writer to come and say some of the things to the

people that he had written for them. Brother Albea arranged for his Sunday school workers to meet in one department of the church from 6:45 to 7:45 where we lectured to classes ranging from fifty to eighty people each evening. Then we went immediately to the main auditorium and spoke from 8:00 to 9:00 to the whole church on the same subject, so that in all we were able to deliver seven or eight lectures on "Personal Work" and preach twice during the short convention of four days.

Saturday evening we sent out thirty workers from 7:00 to 8:00, then heard their reports at the church from 8:00 to 9:00. It was a most blessed time. Sunday afternoon twenty workers went out from door to door through the rain in quest of hungry souls. The twenty reported 672 homes that we visited in sixty minutes. We failed to get a report on the number of calls they made Saturday evening, but all told over a thousand homes were visited during the two working hours, and fully 1,800 to 2,000 people were personally invited to attend the Church of the Nazarene.

Sunday evening the house was filled, so much so that extra chairs had to be placed in the aisles, and three Sunday school rooms opened to care for the crowds—and this in spite of the rainy night. We had a fine altar full of seekers, and a sweep of victory. People were found and brought to the church who had not attended church anywhere for fifteen to twenty years. One hundred babies were secured for the cradle roll, and several "shut-ins" for the Home Department of the Sunday school. Several newcomers were discovered who had not selected their church home, and appreciated the invitation. Rev. Albea and the Newport people declare that they will keep the work going. They are organizing bands to try and cover the whole city. We sent no one more than five squares from the church in the two hours they worked during the convention. We all felt that there must be as interesting conditions in the next five squares as over the ones we had worked. Truly "the harvest is white and the laborers are few."

SONGS IN THE NIGHT

The songs which touch the deeper strains in human life are those crushed from the soul in times of darkness and distress. "He giveth songs in the night" and it is the melody of these night songs that bring comfort to the hearts of men. It is to the glory of our Christ, that there is no night so dark or sorrow so deep, that He cannot fill the trusting heart with song. It is said that when George Matheson the poet-preacher first realized that He was going blind, he wrote a letter to the young woman with whom he was keeping company, offering to release her from their covenant of love on account of his impending affliction. To his surprise and grief, she accepted the offer of release. It was to him a Gethsemane, but the Friend who likewise was "acquainted with grief" gave him a song—the justly celebrated hymn, "O Love That Will Not Let Me Go."

*O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

The second and third stanzas are a prayer of resignation, beautiful and touching in view of the total blindness awaiting him, but a prayer which rises into victorious triumph as he sees the divine purpose like

a rainbow shining through the clouds, and far into the beyond where the darkness of his earthly affliction will change into a tearless morn. What deep pathos there is in it all!

*O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.*

*O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.*

But it is in the last stanza that he strikes the highest note of victory, as he views the cross, "towering o'er the wrecks of time," and realizes afresh, that bane and blessing, pain and pleasure, are by this cross sanctified. It is in the cross of Christ that defeat is changed to triumph.

*O cross that lifeth up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red—
Life that shall endless be.*

EDITORIAL COMMENT

The suggestion of Dr. Chapman that the friends of Uncle Buddie Robinson remember the fiftieth anniversary of his entering the ministry with a substantial offering to enable him to take the rest so necessary to the preservation of his health, is meeting with approval and has brought some interesting communications to our desk. We have published brief comments from a number of our prominent men from week to week in the HERALD OF HOLINESS. Here is an excellent letter from Brother F. H. Hoose of Pasadena First church, where Uncle Buddie holds his membership:

I have read with great interest the articles in the HERALD OF HOLINESS referring to Uncle Buddie's Fiftieth Anniversary of entering the ministry—also his approaching seventieth birthday. How I wish it had been my privilege to have heard him when he first started to preach! It must have been inspiring if he exhibited one-half of the original wit and humor that he has today. Uncle Buddie came home to Pasadena and First church, where he holds his membership, tired out with his strenuous work on the districts, having preached many times from his favorite texts, "Holiness and the HERALD OF HOLINESS." It is always an inspiration to see him on our platform and to hear him speak and especially to pray. We always look expectantly to hear him say, "Tie us all up in a big bundle of love and check us through to a home in the skies."

It was suggested that 80,000 Nazarenes give him a postal card shower on his birthday, January 27, 1930. This would be splendid and I trust a great many will do this. I had thought, however, that it might be a very fine thing to do what Rev. Bob Shuler did recently. He is our great fighting parson in the M. E. Church, South, and is constantly on the firing line in

Los Angeles for civic righteousness. He was recently fined by a judge for contempt of court. He suggested over his radio that his friends send him one cent each to pay his \$75.00 fine. Within twenty-four hours there had come in 7,500 pennies. Within four days more than 50,000 pennies had come to this man of God who is fighting the people's battle.

Uncle Buddie is no longer young and will soon be unable to travel and preach as he has been doing for fifty years. We say of him that he is the best known and best loved man in the Nazarene movement. Now could we not do something practical as suggested? Instead of a postal why not write him a few lines and enclose in the envelope as you are able, a dime, a dollar or a check for ten dollars as suggested by Dr. Chapman? He has unstintingly given his life to our church ever since he came with us and we owe him this as a debt of love and gratitude. His address is Rev. Bud Robinson, 1169 Bresee Ave., Pasadena, California.

At our board meeting last evening we decided to put on a great mass meeting at First church, Pasadena, on Sunday afternoon, January 26, in honor of our distinguished member, Uncle Buddie, and to invite all nearby Nazarenes to join with us. We open a revival with Brother Dunaway on this day and we are anticipating a great throng of Nazarenes and other people sufficient to fill both auditoriums of our large church. I trust that this proposition will meet with your approval and that Uncle Buddie will be given the greatest "shower" he has ever had.

Your brother in Christ,

F. H. HOOSE.

STEWARDSHIP MONTH

The General Superintendents are carrying an announcement of Stewardship Month on another page of this issue of the HERALD OF HOLINESS. February has been set aside as the month for special instruction in Stewardship. Our readers will find this article entitled, "February Is Stewardship Month," interesting and helpful. As announced in last week's HERALD OF HOLINESS, it is the plan to issue four special numbers of the HERALD OF HOLINESS each year. These special editions will be issued as magazine numbers and will be devoted to the following subjects: (1) Stewardship; (2) Home Missions; (3) Institutions; (4) Foreign Missions. The Special Stewardship Number will be published February 12. The Circulation Manager will have a special announcement to make regarding orders for the papers and is preparing special advertising for the pastors. The Executive Secretary, Dr. J. G. Morrison, is preparing proper material for use during this month also. It will mean much to the local churches if the pastors will avail themselves of this opportunity of getting this important subject before their people.

HERALD OF HOLINESS CAMPAIGN

The HERALD OF HOLINESS campaign is gaining added momentum from week to week, and some of the districts are sending in larger lists than ever before. The following letter from Rev. Marvin Cooper, Superintendent of the Nebraska District, will be of interest, not only to the preachers and people of the Nebraska District, but contains much of interest to our general readers.

With a burning zeal to spread the gospel to the ends of the earth, and to thus teach all nations in obedience to the Master's urgent command, we know of no better way by which one may so serve than that of circulating holiness literature. Since God has undoubtedly blessed the Church of the Nazarene through the **HERALD OF HOLINESS**, a medium by which we may reach multitudes for Christ, it also brings upon us a very great responsibility. *First*, because the price of the **HERALD OF HOLINESS** is within reach of every Nazarene family. Then, *secondly*, it brings to us a class of religious articles that are not surpassed by any church organ. It will not only keep those who read its pages abreast of the current events of the church, but it is also an excellent means by which a pastor may introduce his local work, acquaint the public at large with the church as a whole, and tie many people to his local congregation. Realizing its value as a channel through which to build up a strong spiritual constituency, we urge our pastors to put forth a very special effort to place the **HERALD OF HOLINESS** in the homes of their people, and to encourage the subscription campaign through the Sunday school, the N. Y. P. S. and the W. F. M. S. It should be in every public library, hospital, college, railroad station, barber shop, fireman's hall, police station and prison.

A NEW WAY OF USING THE HERALD OF HOLINESS

We have had our attention drawn to a number of ways in which our people have used the **HERALD OF HOLINESS** to disseminate the truth of holiness but here is an entirely new one. A. E. and Otha Meek write as follows: "We desire to speak a word of appreciation for the **HERALD OF HOLINESS**. We have been reading it since 1912 and believe that it is getting better all the time. We enjoy every part of it and especially some of the poems of late. We would be glad to thank the authors but do not have addresses. We are always on the lookout for good special songs and have found some good ones in the **HERALD OF HOLINESS**. 'My Stewardship to God,' by H. B. Garvin, in the Stewardship Number exactly fits the tune, 'The Solid Rock.' 'Prayer Changes Things,' by Raymond Browning, in April 3rd number is a beautiful song when sung to the tune, 'The Skeptic's Daughter.' 'Teach us to Pray,' by S. Kinsey is fine when sung to the tune of 'Amazing Grace.'"

A MAN WITHOUT SIN

Sin is not an essential part of man; all the sin can be taken out of him and the entire man left as God created him. The whole of creation and redemption was to give to a God of omnipotent power, infinite wisdom, and boundless love a creature for comradeship in the government and enjoyment of a boundless universe throughout an endless eternity. The motive and end was not selfish on the part of God, but it was a love in God which must manifest itself in the blessings, the enjoyment, the love, and the glory of a high order of intelligent, immortal, Godlike beings. This is the identical motive that prompts our devoted missionaries to sacrifice themselves in toil, hunger, and self-denial—to offer God the purchase of the blood of His Son, immortal, Godlike beings, free from sin. Who will give, who will pray, who will sacrifice in the homeland, in order to have this accomplished?

FEBRUARY IS STEWARDSHIP MONTH

Our General Board last year appointed a Stewardship Committee and charged it with the duty of bringing the very important question, "What I Owe and How to Pay It," before us all. Among other good works, the committee asked that February be observed as "Stewardship Month" in all our churches. They asked that during this period our pastors preach on the general theme of "Christian Stewardship," distribute literature bearing upon the subject and seek to awaken in us all a sense of our obligation as recipients and beneficiaries of the gospel of God and also stir within us a desire to discharge the duties arising from our obligations.

From every quarter came testimonials concerning the benefits derived from the observance of "Stewardship Month," and the results were so gratifying and so general that it was decided to follow the plan this year also.

We therefore hereby proclaim and announce February as "Stewardship Month" for the year 1930 in our churches everywhere. We urge our pastors to preach on the theme of "Christian Stewardship" and make clear the privileges and obligations involved in it. And we urge our people everywhere to attend carefully to this practical, though much neglected, phase of Christian doctrine and life. We ask that special attention be given to the theme of "The Stewardship of Money," and that every effort be made to encourage our people to become systematic supporters of the work of God undertaken by the church locally and in its district and general organization.

We commend the special Stewardship Number of the **HERALD OF HOLINESS** which is to appear during the month of February, and ask that every church and pastor adopt means for the wide distribution of this issue of our people among members and friends of the church.

Statistics show that our people give a little more than fifty dollars per capita annually, which is twice the amount of the average for church members in general. But it is still fifteen dollars too low, and we feel sure this is accounted for by the fact that some are irregular in their method and plan of supporting the work of God. Let us make February the period for adding many new members to the class who bring their tithes and offerings regularly and fully into the storehouse.

In the Master's service,

THE GENERAL SUPERINTENDENTS.

"Evolution is a theory that has not been proved, an hypothesis that cannot be proved, a guess, if one prefers to call it so, a mode of explaining things that may be discarded for something better."—PRESIDENT FAUNCE, Brown University.

JANUARY GLEANINGS

By General Superintendent Chapman

THE more material prosperity a people and a nation have the sounder must be their morality if they are to escape catastrophe, and there is no stable and certain basis for morality except true religion. Many good people stand in the midst of this era of unparalleled prosperity and pray for its cessation. But it were better perhaps to pray for a widespread revival of old-time religion. For prosperity is like education and every other human attainment, it is a good thing or a bad thing according as its possessors maintain their faith and integrity. Mr. Gladstone, the great English statesman of the last century said, "All this pompous detail of material triumphs is worse than idle unless the men of the two countries (England and America) shall remain or shall become greater than the things they produce and shall know how to regard these things simply as tools and materials for the attainment of the highest purposes of their being." If we can but get enough genuine religion into the hearts and lives of men their prosperity will be a great advantage to themselves and to the world.

Some preachers think they are doing a great work when they are intensifying the people's discontent. But they would be doing a more enduring work if they were encouraging their larger hopes. The times demand constructive, positive Christian leadership. Merely telling us that there is something the matter with us and with others does not help much unless we are also told about a remedy for our ills. And despite the complications of present day society there is salvation and victory and hope never failing for every one who will set his hope upon Christ through the gospel. "Christ the power of God and wisdom of God."

On the tomb of General "Chinese" Gordon in St. Paul's Cathedral, London, are written these words: "Who at all times and everywhere gave his strength to the poor, his substance to the weak, his sympathy to the suffering, and his heart to God." A great library could scarcely say more of a man than that.

Dr. John R. Scotford would remind preachers that the church is not a platform for the setting forth of abstract truth, but a laboratory in which to bring truth into contact with personality for the production of character. And this reminds me of what a saintly brother, now deceased, said to me some years ago. He complained that he seemed to be preaching sermons, rather than preaching to the people, and he concluded, "I feel like I am fishing without any bait."

And often we have heard a good sermon, full of abstract truth, and have gone away wondering just what the purpose of the sermon was anyway. At most it seemed capable only of making the people wiser, for it was plainly void of power to make them good.

Blackstone, the great writer on common law, said, "A corruption of morals usually follows profanation of the Sabbath." And Bishop Galloway says, "Nothing so readily scars the mind and blunts the edge of conscience and makes one reckless in life as a disregard of the early taught claims of the sacred day. What day is it that our police courts are most crowded with criminals and on trial for the most dreadful offenses? Monday. A very harvest of shame and outlawry is gathered in by the police on the day and night before. A prison chaplain of large experience says he does not recollect a single case of a capital offense where the offender was not a Sabbath breaker. Not only so, but the intemperance of this country, with all its attendant and consequent evils, is largely chargeable to Sabbath desecration."

This afternoon my neighbor's little eight-year-old stood by while I tried to encourage the flame which was to destroy the dead weeds and grass and leaves which I had collected. During a lull in the conversation I asked, "Which would you rather be: water or fire?" Without hesitation he answered, "I would rather be water, because fire goes out." This is the instinctive argument for immortality—no one wants to "go out." The great French atheistic scholar regretted that he was dying at fifty-five. But when asked if he would be willing to die at sixty, seventy or eighty, he thought that even then he would not be quite ready, for to him death meant annihilation. God has placed within us a capacity and desire to live forever, and we shall live forever. But whether or not life beyond death shall be a blessing or a curse depends upon whether or not we get right with God while this present period of probation lasts.

The Federal Council Bulletin has this to say on our interest in religious books: "If anyone thinks that interest in religion is on the wane, let him ask the publishers and booksellers. He will be amazed at their reply. For, according to figures furnished by the trade, new books classified under the heading 'religious' were second only to fiction in the total publications of last year in the United States. To be exact, there were 1,135 titles labeled 'fiction' and 776 'religious.' Religion was ahead of biography, ahead of juveniles, ahead of poetry and drama, ahead of sociology and economics, ahead of everything except the novel." The same article says that in 1920 there were 665 religious books published, in 1900, 448, and in 1880, 239; and that as recently as 1900 religious books stood sixth in the list. This is no time for us to sit about and mourn that people are not more

interested. Rather it is time for us to write, publish and distribute books and other printed matter bearing the message of the gospel to the ends of the earth. How many good religious books did you buy, read, sell or give away during 1929? Personally, I have set myself to read at least one good religious book each week. I have been at it now for some time and am finding much profit and joy in it. But since we cannot do much good by looking backward, let us all set in to read, buy, sell and otherwise distribute more religious books, pamphlets and papers this year than ever we have done before. Our reading menu is a fair gauge of our real interest in religious affairs, and while we rejoice that religion has second place in the number of titles that appear each year, it ought to have first place, and it would have first place if all church members would do their full share in enlarging the market. We must be a reading people if we would be a free people.

"Uncle Pete" Stewart lay dying. Calling "Aunt Amanda" to his side, he took her by the hand and said, "Amanda, I have waited too long to do what we have always planned to do, but if you will promise me that you will immediately draw a will providing that our property shall go to building a church for our people when you do not need the property any longer, I shall die happy." The wife looked him in the eyes and said, "Pete, I will do it." It was but a few days after the passing of this good man who had given much of time and money for the establishing of the work of the Church of the Nazarene in his town that his wife called a lawyer and made provision for the Church of the Nazarene to become heir of all their property upon her death. And then, unexpectedly, within a few weeks, Sister Stewart too passed on into the more excellent glory. There were no children and no close relatives. But "step-nephews" employed noted counsel and attempted to break the will. There was a legal fight three years drawn out. In the meantime the property deteriorated and legal costs consumed considerable. But the church won in every court and finally \$31,000 was found to be available for the one purpose of building a house of worship for the Church of the Nazarene, and on December 22 I dedicated to the worship of God a commodious building at Wellington, Texas. The church is free from debt and its cornerstone bears an inscription to the memory of the man and woman whose liberality made the building possible. But that building is more than a memorial to the life and love of a good man and woman, for it points the way in which many others can and should make to themselves friends by means of the mammon of unrighteousness. Of course the best and surest way is to give one's substance to the work of God during life. But in some cases this cannot very well be done, and in such cases, why should one leave his goods to become a bone of contention among relatives? Why not build a church

instead of establishing a monument in a cemetery which few will see? And if the building of a church does not just appeal, there are our foreign and home missionary work and our schools. There is surely something in the program of the Church of the Nazarene which would make it possible for everyone to do something with his money that would bring dividends in eternity. Make the church your heir.

How very difficult it is for the majority of us to accept as sincere the profession of the Christian who stands up to defend either the sale or the use of alcoholic drinks! And yet it is but a generation since Sam Jones created a sensation by saying, "Christianity and red liquor cannot both get inside the same hide." Two generations ago it was not uncommon for the preacher to take a toddy in the home of the deacon after the arduous morning service. Three generations ago pastors of evangelical churches credited "liquor" on the "quarterage" which went to making up the yearly salary of the preacher. Perhaps one could not find a church member in America who would defend the institution of human slavery now. And yet within the memory of many yet living there were several millions of people in this country, many of them devout Christians, who defended slavery with fortune and life as well as with verbal arguments and written theses. Our instances are meant to serve only as illustration. We could go on back to the time of the gladiators and show that Christian morality is progressive. History is replete with illustrations, but we forbear. At any rate, we think it must be clear that goodness is an accomplishment and not a bestowal, and that standards of conduct are wrought out in trial and not intuitively discerned without effort.

Since the days of Augustine Christian thinkers have argued over the question of faith. Some holding that it is the sovereign gift of God and others that it is the act of man. The well known text, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8), has suffered much at the hands of many expositors—some holding that it is grace which is the gift of God and others that it is faith for grace which is the gift. But as is usually the cause, the truth lies partly with one contender and partly with the other. Faith is both the gift of God and the act of man—depending upon just what phase of the subject is under consideration. Faith is a gift of God just like physical strength or intellectual power is the gift of God. And in what sense is this? Why in the potential sense. That is God has given me the environment and capacity to assimilate which properly connected and employed brought me from the estate and strength of infancy to manhood. And He also gave me capacity and desire to learn and He gave me Revelation and nature and books and human instructors—knowledge

is a gift of God. But there is also a sense in which strength and power are human attainments. For I had to eat the food, take the exercise and surrender myself to proper hours of rest and sleep in order that growth might pass from potentiality to reality. And I had to apply myself to learning the alphabet and to reading books and hearing lectures in order that knowledge might become a possession from being just a possibility. Strength did not come to me as an unconditioned bestowal and knowledge was not poured down upon me like the universal rain from heaven. And it is like that with faith. God gave me a religious capacity and a Book that is convincing, though not compelling. He gave me evidence enough to warrant belief, but not enough to make doubt impossible. He set before me proofs of His mercy, love and care, but He left me free to choose and to will. There is morality involved in doubt and in faith. Faith is

virtue. Doubt is vice. Faith brings blessings. Doubt brings darkness. Faith is commendable. Doubt is reprehensible. But perhaps some will say that this makes salvation by works after all. For if faith is the prime condition of salvation and faith is a human act, then we are saved by works. But here is a confusion of ideas. We are indeed saved by faith alone in that none are saved without faith and all who have faith are saved, but this is not arguing that faith is unconditioned and without prerequisite. I may say that money alone purchases my daily bread, but this does not mean that there is not also a visit to the market involved, or that there was no labor as a condition in possessing the necessary money. There is evidence enough to make faith possible to all and questions enough to make doubt possible to all; and therefore "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

THE BRESEE MEMORIAL HOSPITAL

By General Superintendent Williams

ONE of the pleasant features of our trip was seeing and dedicating the hospital located at Tamingfu. Dr. Goodwin dedicated it on the last day of the meetings there. The service was very impressive and I am sure you have enjoyed seeing the picture of the hospital and crowd in attendance at the dedication service. Dr. Goodwin has given a full report on the hospital to our people and for that reason I shall write only a few words, giving a fuller report together when we return home.

The hospital will accommodate about one hundred patients when full. The building has cost approximately \$60,000. The building would have cost in America, I suppose, anywhere from one hundred and fifty to two hundred thousand. It is very substantially built, as far as I could see. It looks as if unusual pains and care have been employed in its planning and construction. We could find no defects. I was impressed with the appearance and the designing of the building. It would do credit to an American city.

How the materials for the building were ever brought together at such low cost is a mystery. Not only is there a good hospital building, but the outside buildings are good too. There is a heating plant, a light plant, a laundry, nurses' homes, and in fact what is needed to carry on the work. Some of the machinery had to be purchased as far away as England. It required months to get much of the necessary equipment, bringing it on railroad, then by river boat, and then by mule or oxcart. It has been a tedious and arduous task.

The credit is due Brother C. J. Kinne for the building of this hospital. It was a joy to be with him and with his good wife, dear Sister Kinne, who is the daughter of our dear Dr. Bresee. The hospital is a memorial to Dr. Bresee, as most of our people know. Brother Kinne has worked like a slave and has gone

through many hardships here to do this work. However, the task is not yet completed. He hopes to get everything done by summer. The hospital clinic opened while we were there and the first day they had all they could do.

Multiplied thousands of people must look to this hospital for the only medical and surgical aid they can ever hope to get. Dr. R. G. Fitz is our missionary doctor here. They have two Chinese doctors also. Dr. Fitz is a real missionary and the Chinese doctors seem to be beautiful Christians.

There are problems connected with the hospital not yet solved, of course. This is the beginning. The hospital is needed. There is no argument on this. People have sacrificed to make it a possibility. Brother Kinne has given the best of his energy and brains to put here a hospital that will be a credit to the church. He has succeeded. Dr. Fitz and family are here to put their lives into this great work. But the hospital has not yet been opened long enough to reveal the problems that may arise. Will the Chinese government let us run this institution unhampered by complicating laws? We hope all will go well in this matter. We shall have to hope and pray. Then the cost of upkeep and operation we will have to learn by actual experience. The hospital may be larger just now than is actually necessary, but it may prove to be none too large even now. It is so constructed that one wing or two wings or any part of it, or all of it can be used at one time. This has been wise in the planning. When one sees the diseases here and the suffering people, he will be in favor of anything that will save life and alleviate human suffering. The hospital will serve as a means to an end. The evangelization of the people with the gospel of Jesus Christ, the salvation of their souls, is the great end in mind. We will say more later.

THINGS CONCERNING ZION

By General Superintendent Reynolds

IT was the privilege of the writer to preside at the following group of assemblies, namely: Alabama, Mississippi, Georgia, Carolina, Florida, Louisiana, Arizona and Southwestern, beginning October 23, and closing December 15.

To those who are familiar with our United States geography it can readily be seen that all of these assemblies lie in what is considered the southern belt of states, six in the southeastern section and two in the southwestern location. One, Alabama, is a regular district, and six were what is known as Home Missionary Districts, and one, Southwestern, known as the Border District, which includes the northern part of Mexico, New Mexico and the western part of Texas.

Taking the entire lot of assemblies, judging from the reports given by District Superintendents, pastors and other members of the several assemblies, the work has made encouraging advancement throughout the entire section. Three of the six Home Missionary Districts were so much encouraged, some by increase of membership, others by increase of finances as well as membership, that they decided to no longer remain Home Missionary Districts and thus relieve the Home Missionary Department from further financial responsibility.

Florida was first to set the example of heroism by action of the assembly not to continue as a Home Missionary District, and proceeded at once to elect Rev. J. E. Redmon as District Superintendent, who should give his whole time to the work of the district, and the district becomes responsible for his support.

Louisiana was next to follow this good example set by the Florida District, and they also proceeded to elect Rev. Geo. Akin District Superintendent, who also is to give his whole time in the interest of the district and they become responsible for his support.

Following the worthy example of the two mentioned, Arizona was next to take up the forward movement and they decided to elect Rev. P. R. Jarrell to succeed himself, with the understanding that he is to do the work of District Superintendent without salary further than the support given him by his local church. This action was taken expressly that they might create a Home Mission fund of sufficient size to plant a church in several good sized cities in the district in the near future.

These three assemblies felt that in taking this advance step they would not only relieve the General Home Board from the amount they had been putting into these several districts but that it would enable the Home Board to assist districts which were more needy.

The three districts remaining on the General Home

Missionary list are Mississippi, Georgia, and the Southeast Atlantic.

Georgia District has made very satisfactory progress during the last year and is considered now to be in very fine shape for an aggressive Home Missionary campaign. The churches of the entire district are heartily co-operating with the District Superintendent, Brother Hudson, and they anticipate such a prosperous year that by their next assembly they will be able to take themselves off the Home Missionary list.

The members of the Mississippi District also are quite encouraged and they are hoping that by having the entire services of the District Superintendent, Rev. R. H. M. Watson, they also will soon be able to relieve the Home Missionary Board from the assistance they have been receiving.

The Southeast Atlantic District, formerly the Carolina-Virginia District, on which Brother Harrison labored so heroically, is greatly encouraged from the fact that the General Home Missionary Board came to their assistance, making it possible for them to have Dr. Howard Sloan as their District Superintendent.

The Southwestern District, or perhaps known by some as the Border or Mexico District, introduced a new departure, in that the assembly was held in our fine church building in Juarez, Mexico. Sister Santos Elizondo, the entertaining pastor, as is her custom, succeeded admirably in entertaining the assembly. It was thought possibly we may have sacrificed somewhat in membership of the assembly by having it on the Mexico side of the border, but we were sure that the influence for the future good of our work in that city and along the border would more than overbalance the shortage of membership from the United States side of the district.

The writer wishes to express his thanks of appreciation to the many workers who made the success of these assemblies possible. Among them is Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., with whom the General Board arranged to present besides his own department the several other departments. Not only did Brother Corlett successfully represent these departments, but he was also very attentive to the writer and assisted him greatly in his traveling, also in connection with his work in the several assemblies.

Among the other very helpful workers were President Hardy, Miss Mary Cove, Rev. and Mrs. E. Y. Davis, Rev. C. A. Gibson, Revs. Dance and Smith, Rev. L. A. Reed, Rev. O. J. Nease, Mrs. Dr. Bresee, Rev. Vargas, Miss Ruth J. Lanier and many others which space will not permit me to mention.

The writer would further extend his thanks to those who have been so earnestly praying for Mrs. Reynolds and the writer's recovery.

The day before starting on this strenuous series of assemblies my physician gave me a very thorough examination with corresponding injunctions assuring me that if I would adhere to his instructions I would

be able to make my assemblies without detriment to my returning health, and after the eight weeks of strenuous work on returning home I had my physician again examine me and he found me in much better shape than when I started, with an increase of one pound in weight, and my soul filled with "the fullness of the blessing of the gospel of Christ."

SEPARATION NECESSARY IN ORDER TO HOLINESS

By C. V. Fairbairn

Come out from among them, and be ye separate (2 Cor. 6:17).

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

WE have associations for the promotion of holiness. We have need today of associations for the promotion of the doctrine of repentance also. Since repentance is necessary in order to holiness; since separation is an essential feature of repentance; therefore, separation is necessary in order to holiness. Our second text declares that holiness cannot be completed, or perfected, without separation.

WE WILL HAVE TO SEPARATE FROM OLD ASSOCIATES. Yes, they will have to go. And they will go. You will only have to settle this, that you will go with Jesus even though you have to forfeit everything else in order to do so. When you do that, He will save you. When He saves you, your old associates will themselves do the separating; for there is no fellowship between believer and unbeliever. We will still be friendly with them all, but we can no longer be chummy with them.

LOVE BONDS, DEAR AS LIFE, WILL HAVE TO BE BROKEN. You will never save that godless young man, sister, by marrying him. You will hinder your own prayers; for how can you pray consistently when you have deliberately taken a step that God has expressly forbidden? We learned of a Baptist boy, accustomed to family prayers, marrying an unbelieving girl. In their own new home he took down the Book to read; she sat and sneered. He then knelt to pray; she sat bolt upright. It was then that he learned what it meant to be yoked with an unbeliever. We know personally a young woman who knelt three times in prayer, begging strength and courage to finish a letter dismissing her young friend: but she walked in the light; she got the victory; she is in soul-saving work today; single, but happy with Jesus, the Bridegroom of her soul.

IT MEANS SEPARATION IN THE FAMILY. No, not separate quarters and table; but it does mean taking an uncompromising stand for faith and conviction. We know a brother who toned down, just a little, to please an unsaved wife. He lost God's favor. When he inquired of the Lord as to why His favor was gone,

God gave him, three times in succession, this scripture, "Set thy house in order." He informed his wife. Wise woman that she was, she said, "C——, if that is what it means for you, then go ahead and obey God." He did so. God's favor was restored. The wife and two daughters were saved later; two of them are today in heaven. We venture the suggestion that the whole family had been lost had he not taken his stand. "Be separate" means *be separate*.

"Be separate" touches **BUSINESS PARTNERSHIPS.** Yes, the Christian must transact business under different rules from what the world uses. God cannot bless you in that business partnership without blessing that unsaved partner. God may have to give him a backset to get him thinking about his soul's salvation, then you have to share the reverse with him. Then again, your unsaved partner may put through a "shrewd" deal. The unfairness of its shrewdness will be discovered later. He did it, but the firm must get the blame; you share it since he is your partner; then, since you are a member of some church, the church finally gets "the black eye" and religion is put in a bad light, and possibly even the Lord Jesus, whose teaching was "Defraud not," becomes discredited in the eyes of all those who learn of your partner's little game.

The separated man will flee from that taint of worldliness, **COVETOUSNESS.** "Let it not once be named among you, as becometh saints," says the apostle. We have to make money to help us live: but we must not live merely to make money. "The life is more than meat, and the body is more than raiment; for a man's life consisteth not in the abundance of the things which he possesseth." Once again, "*Be separate.*"

The pilgrim, who is separated from the world, is **DEAD TO CHANGES IN FASHION AND STYLE.** He will dress with simplicity, good taste, sobriety and modesty. He may be painstaking and particular about his appearance (and God grant that he is), but he will be dead as dead can be to the varying whims of Paris and New York. Gold he doesn't wear. Ornament he does not want. Attractive perfumes the sweet sisters have no call for. All of us are out to advertise Jesus, not to call attention to ourselves. Amen, and amen!

NOR WILL HE FIND ENJOYMENT IN THE PLEAS-

URES OF THE WORLD. County Fair, Chautauqua, oh, how many things we might name or suggest, our new, Spirit-born nature is so far from enjoying these things, and they are so foreign to our renewed nature that we feel "like a fish out of water" in any such element. Therefore, we avoid these and seek a congenial atmosphere. In that other we cannot feel at home; it chills and dampens our spirit. Let us shun these, and anything and everything like them, which tend to take the keen edge off our experience. Amen!

"Be separate" TOUCHES YOUR LODGE. I cannot "Brother, brother" the worldling, and "Brother, brother" the pilgrim Christian at one and the same time, and be consistent in so doing. I do not want to go anywhere that I would have to leave Jesus outside; and they will not let me take His precious name in there, much less introduce Himself. If I deny Him, He will deny me some day. Then I will deny my lodge, yes, vow and all; for I went into it in blindness; but, deny my Christ? I cannot do so; He's my only Savior.

"Be separate" touches SOME CHURCHES also. If they are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof," God says, "from such turn away." The cause of Bible holiness needs my full sympathy, my prayers, my support. Shall I then give my countenance, money and influence to some institution which does not preach holiness, is full of worldlings and pleasure-seekers, and possibly even opposes holiness? Well, "Choose you this day, . . . but as for me," I choose to obey God, espouse the cause of holiness, and from its opposers turn away, thus "coming out from among them, being separate, and touching not the unclean thing."

"Be separate" touches YOUR OLD PARTY POLITICS also. You are no longer, Brother Canadian, a dyed-in-the-wool Grit, Tory, or Progressive; no longer, Brother American, a Republican, or a Democrat; you are above all, and before all, *a Christian*. Glory to God! A Christian is wedded not to the world, lodge, church, or party, but to Jesus Christ, and therefore a Christian principle. Some will persist in professing holiness and meanwhile follow their old party up-hill and down-dale, out of the muck and into the mire. My brethren, we cannot do that. Principle is at stake; we must, every time, take our stand on principle. Yes, we must do so even though it means "Good-by" to father's, grandfather's, and even great-grandfather's party to do so. Oh, no! Do not sit at home and say, "Well, if I cannot vote with my party, I will not vote at all." Be a man! Be a real man! Take your stand, a pronounced stand. Die out to the world, to the whole spirit of it. Vote on principle against the wrong. Let former cronies and bosom friends champion the wrong if they will, but, as for you, "Come out from among them; be ye separate; touch not the unclean thing."

When Mary Queen of Scots, a few days after the murder of her husband, Lord Darnley, eloped with Earl Bothwell, reputed to be the leader of the gang of mur-

derers, the Scottish nobles declared, "If you, Mary Queen of Scots, run away with the murderer of your husband, we believe you to be a party to the deed."

Brother, sister, the inscription over Jesus' head was in Latin, the language of law, Greek, the language of scholarship and philosophy, and Hebrew, the language of formal and dead, worldly religion. The whole world spirit was represented in that inscription. The whole world spirit was back of and had a hand in his crucifixion. When we see you, professor of religion, hobnobbing with the world which crucified the Lord, whom you profess to love; to say the least you are very, very inconsistent; but we feel, from observing your attitude, that you are making yourself a party to his crucifixion. Nor is our opinion altered, but rather confirmed, when we read, "If any man love the world, the love of the Father is not in him" (1 John 2:15) and "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Your heart and mine is far too small to love equally well the Lord Jesus Christ and the sinful, old world. He himself is "holy, harmless, undefiled, separate from sinners," and if we will love Him, we must take our stand with Him, separate from sinners.

We notice that God says, "If you separate, I will receive you." Separation, then, is the condition of salvation. Yes, and the way we get the victory is the way we keep the victory. Therefore, "Come out;" "be separate;" and stay separate. Amen, and amen!

Are the earth-strings all cut? Do you feel the pull of nothing but God's cable-tow of love? O brother, "Launch out into the deep; O let the shore lines go; launch out, launch out in the ocean divine, out where the full tides flow."

GOD'S KIND OF MINISTERS

THE outstanding, crying need for these times is a ministry that is wholly saved from the love or influence of money and from the fear of men. The need is for gospel preachers who can hear the Master's voice directing them, no matter how loudly finances may thunder in their ears or lay their glittering temptations before their eyes. The need is for men who, like John Knox of old, are "afraid of nothing but sin;" who can "hew to the line, let the chips fall where they will." No man is fit to preach Christ's gospel who trembles before church dignitaries, or covets the possessions of the rich.

We need men who will preach greatly, who will deliver strong, terrific denunciations of sin—personal sin, private sin, public sin, collective sin, inherited sin. They must be men who are themselves of spotless character and with hearts tender and loving because of the presence and fulness of the Holy Ghost.

The times demand preachers who, with fulness of faith and the Spirit's power, will become a terror to those who hate God's government and who trample

His divine laws underfoot. We must have men who will comfort the broken-hearted and contrite believer, but who will set up God's standards of righteousness with certainty and conviction. Tame, molly-coddle preaching will never do it. God's men must blaze and burn with the divine Spirit, and reassert the rights of Jehovah, which this age has scoffed at and trampled upon.

Sinners must be made to quake and quail. Only a preacher with a baptism of God's Spirit and fire can accomplish this. The Bible tells His ministers to preach His Word, "*whether they will hear, or whether they will forbear.*" He declares that His messengers must never fear men's faces. If the preacher is sure that his motive is pure and his spirit warm and loving, he need have no hesitation, but he must "cry aloud and spare not."

A fire-baptized ministry can master the modern situation if it will. There are countless thousands who still love to hear the truth and will sustain a fearless messenger sent from God. God's truth, the gospel truth—the deity and Sonship of Jesus, the cleansing from all sin through His blood, His resurrection, the judgment day, the immortality and accountability of the soul, the certainty of the punishment of impenitent sinners—will be blessed of the Spirit, if fearlessly and lovingly preached. It will accomplish His pleasure and prosper in the thing whereunto He sent it. Such preaching wins human hearts. It convicts souls like a hammer breaks rocks. It fascinates men, and enables them to break with sin and turn to a loving Redeemer.

If your community is not stirred with genuine revival; if men are not finding God, it is not the fault of the gospel, nor of the plan of salvation, nor of God the Father, Son or Holy Ghost. The fault is with the preacher. Either he is not dead to the world, the flesh and the devil, and consecrated and abandoned to the Spirit and the holy ministry, or else he proceeds in his pulpit efforts so softly, and in such a milk-and-water fashion, as to stir no one.

O minister, is your heart dry and cold? Are your eyes destitute of tears, as you proclaim the gospel of a weeping, dying Lord? Remember a judgment day cometh when face to face with that Lord, you will render your account.

J. G. MORRISON, *Executive Secretary.*

You must not believe that the Presence of God is imaginary, when it does not give you the light and power to say fine things. This Presence is never more real or more beneficial than when it teaches us to be silent, to humble ourselves, and to remain with lowliness and fidelity in the obscurity of faith. This taste of self-renunciation and lowliness is much more profitable than bright ideas and lively sentiments.—FENELON'S LETTERS.

LITTLE SERMONS ON GREAT TEXTS

Christ, who is our life

LIFE is a mysterious something without which man is but an inanimate object, and with which he is capable of carrying on the functions of human existence. It is invisible, intangible, and indescribable; but its manifestations picture to us its might and power. What life is to human existence, so Christ is to spiritual existence. With Christ the individual performs the functions of a normal Christian, without Him he is not a Christian, he is spiritually dead. Life is the vitalizing and energizing element which finds its outlet in all actions and conduct of the creature; Christ is the vitalizing and energizing principle within the heart of the Christian which finds its outlet in those Christian activities which would not otherwise exist.

Life is subject to discipline—governed by the laws which rule that particular realm of its existence. Physical life if brought under rigid discipline brings greater efficiency in its normal functions. Through careful application of the laws of health many times diseases and hereditary tendencies are overcome, so that life may be lived in normalcy. Failure to apply diligently the rules which govern life is sure to end in death. The Christ-life is also subject to the discipline which governs spiritual existence. By definite seeking and appropriating faith in Christ, the enemy to the normal functioning of this life within is driven from the heart. By the careful application of the rules which govern spiritual life, such as prayer, Bible reading, confident trust and meditation this Christ-life is lived in normalcy. Failure to apply these principles ends in forfeiture of this life.

Life is without conscious effort. We live and the manifestations of life are apparent without a studied or conscious effort on our part. In the Christ-life this same unconscious effort exists. We have the manifestations and product of the life of Christ, because he is our life. Our Christian life is not trying, struggling, endeavoring, but rather it is resting, and letting Christ manifest His life through us to the world.—D. SHELBY CORLETT.

GOD REQUIRES HOLINESS

In the nature of things God wants man to be holy, cleansed from sin and from selfishness, delivered from all forms of superstition and idolatry. He wants to raise up in our church a manhood and womanhood who, in their faith and love, will embrace, evangelize, illuminate and bring into righteousness and true holiness all peoples in all the wide circles on the globe. Let us spread holiness to every unreached region in Britain, in Canada, in America, and then to the uttermost regions. All at it and always at it.

LET US REASON TOGETHER

The following message was given over the radio by Rev. W. G. Schurman, of Chicago.

THERE is a very common statement made by unbelievers that the Christian must shut his eyes and take the Bible on faith wholly against reason, but Isaiah 1:18 says, "Come now, and let us reason together, saith the Lord." Surely that is fair enough, even to the skeptical mind, and it would appear to be a fair proposition. The question arises, how much does the Bible stake on its prophecies and how certain is the Bible itself that its predictions are true? I answer, it bases its authenticity on the truth of its prophecies. 1 Thessalonians 5:20, 21, "Despise not prophesyings. Prove all things; hold fast that which is good." Isaiah 46:9, 10 says, "I am God, and there is none like me, *declaring the end from the beginning.*" The Bible here plainly claims to be the only record of genuine prophecy in the world. No other book in the world has been able to stand the test of specific prophesying. You ask, what do you mean by specific prophesying? I illustrate by making the statement that President Hoover is going to die. This will take no great knowledge of the future, for we know that all must die, but the moment I begin to give specifications in connection with his death, that moment I endanger my reputation as a true prophet. Suppose I say that President Hoover will die in 1931, on December 25, at 9:51 p. m., stricken down by a Cadillac automobile of 1928 model. You can readily see that Mr. Hoover might die; he might die in 1931; he might even die on December 25, and might even pass out at fifty-one minutes past nine, having been struck by a Cadillac, but if the Cadillac is anything but a 1928 model, I become a false prophet.

In reading the scriptures I am almost dumbfounded and overwhelmed at the scores, even hundreds, of minute prophesyings reaching not a few years, but hundreds, yea, thousands of years into the future. The Bible speaks more certainly of the future than any historian ever spoke of the past, with all his records before him. I read in the books of Isaiah, Jeremiah and Ezekiel relative to every known country from their day to the end of history. The daring of these prophets who, in a few brief sentences, declare that the mighty empire of Babylon, then in the height of its glory, would cease to exist, would not be inhabited from generation to generation, and be desolate forever. Isaiah 13:19-22 says that Babylon, the glory of the Chaldees' excellency, should be as when God overthrew Sodom and Gomorrah, it should never be inhabited, neither shall it be dwelt in from generation to generation, but the wild beasts will dwell in desolate houses, and the Arab will not pitch his tent there. God says, "I will sweep it with the besom of destruction."

It might interest the reader to know something of the size of Babylon. We think Chicago is a great city.

It is, but it is not over one-half the size of New York, and New York, as wonderful a city as it is, is a little over one-half the population of London, but Babylon was ten times the size of London. Imagine the daring of any man who would declare that such a city would be destroyed, and never be rebuilt. This is all the more improbable when we consider that when the great Chicago fire took place, it is authentically stated that before the ashes were cold, the prominent men of Chicago had met to draw blue-prints for a bigger and busier Chicago. But Babylon, surrounded by its walls nearly 200 feet high and over 50 feet wide, capable of standing a siege for twenty years, humanly speaking impregnable and invincible, yet the Bible dared to state that Babylon would be destroyed. Read Isaiah 13:19-22 and 14:23.

Moreover the Bible not only declared that Babylon would be destroyed, but speaks the name of the man who would bring it about. In the 45th chapter of Isaiah, 1st verse, the man whom God was to use to fulfil His prophecies is mentioned by name, and that 145 years before he was born, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and *I will loose the loins of kings*, to open before him the two leaved gates; and the gates shall not be shut." In the early days, when new in the Christian way, I have been asked to explain the apparent foolish twaddle contained in this verse. I could not do so at that time, but I have been a great lover of history, and anyone can get the information that I have, that the city of Babylon, with its great walls aforementioned, was supplied with water by the River Euphrates which ran under one wall through the city, and under the wall on the other side. On each side of this river were great brazen bars, and the two leaved gates being made in the form of leaves.

It was a well known fact by the Medo-Persian authorities who desired to subdue Babylon that there was no way of entrance into the city except as a man might swim under water sixty feet, the width of the wall, and come to the surface inside the city enclosure. The people of Babylon also were aware of this; hence their defiant attitude toward any nation. History tells us that Cyrus, with the desire to encourage him in his project, would consult the Hebrew rabbis, and ask them what their God had said about him, and they would read this portion of the Old Testament for his benefit. The engineers in Cyrus' army discovered that they could turn the course of the river from the outside of the city, and then march their men up the bed of the river into the city under the walls. His military officers agreed that that was possible, but said, even when we get inside the city we shall not be able to do anything, for we cannot overcome the great brazen bars, and the locked gates, but Cyrus reminded them

that Jehovah had said that "the gates would not be shut, and he would open before him the two leaved gates."

Anyone familiar with history will recall the defiant attitude of Belshazzar, the acting king of Babylon when Cyrus, with his Persian horde, walked up the bed of the river into the city. He had made a feast and had a regular drunken orgy for his courtiers and statesmen and defiantly or carelessly left the gates open that night. He had taken out the vessels of the Lord which his grandfather Nebuchadnezzar had seized from the temple in Jerusalem when he laid it waste and as the unclean hands of his wives and concubines, lords and great men drank from those sacred vessels, there was seen a form of a man's hand writing on the plaster of the wall, and the record says, "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Isaiah had said that this would occur 150 years before it really happened.

Hear now again what the Lord said of Cyrus, "I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness and hidden treasures of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Talk about minute details—the Bible dared to say that Babylon would never be rebuilt.

History states that Napoleon Bonaparte, in the heyday of his glory, made the statement that some day he expected to make his headquarters at Babylon and rule the world. It was nothing to Napoleon that God had declared that it should never be rebuilt, but is it not a remarkable thing that from that day Napoleon's star began to wane until his soul passed out to meet his maker from the dreary Isle of St. Helena where he was held a prisoner by his conqueror.

This is an age in which the deity of Jesus Christ is being attacked, and the authenticity and truth of the Scripture is being questioned, but Jesus Christ based His deity on the correctness of His prophesyings. In John's Gospel, 13:19, we read, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." Hear what He said about Jerusalem, "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." Note the specifications—it does not say that the city would be destroyed but it does say that thy enemies shall cast a trench about thee and keep thee in on every side. This was exactly the procedure of warfare

as conducted by the Romans, as many historians will confirm, but how did this young peasant preacher of Palestine dare to make such an assertion? Jerusalem was practically impregnable. The natural and man-made fortifications made the city invincible except by pestilence, famine or internal discord.

The temple, the Jewish place of worship, covered 19 acres. It was rich in architecture and furnishings. Great foundation stones 60 feet long and 10 feet wide and 8 feet thick were part of this great building. The dome was covered with gold to the extent of 20 tons. Jesus said that they would lay it even to the ground and not leave one stone upon another. We note the picture of the Jew's love for the house of worship in the 137th Psalm, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." This certainly was one great prediction. The other was the Romans' reputation for the protection of architecture. They did not destroy the buildings of the people they conquered, but preserved them. Yet this Son of Mary made the apparently daring statement that they would literally pull the stones up and leave not even the semblance of a building. What occasion would there be for the Romans, even after they set the temple on fire, to pull down these great stones? What occasion for such seeming savagery? Ah! the Christ had said that it would be pulled down, "and not one stone left upon another," and here was the occasion. The gold which melted under the intense heat of the conflagration, ran out between the foundation stones, and to recover this precious metal, they literally pulled down stones 60x10x8 feet.

Who but He would dare to say that His words would live forever? "Heaven and earth shall pass away, but my word shall not pass away." All His recorded utterances can be read in one hour. Faith languishes and creeds change, but His word abides. My hope of the future is based on His promises and is built on His prophecies that have been fulfilled. Had they not come true, I would be wise indeed to question the promises relating to the future, but there has not failed one word of all His good promises.

Recently a mausoleum has been unearthed in the ruins of ancient Ephesus by the Austrian Archaeological Exposition which may prove to be the tomb of Timothy, St. Paul's son in the gospel. Legend has it that Timothy like Paul suffered a violent death and that his followers secured his body and gave it proper burial.

The largest collection of books in the Western Hemisphere is the Library of Congress with more than 3,500,000 printed books and pamphlets. The British Museum contains more than 3,000,000 books and occupies forty-six miles of shelves.

STATESMANSHIP, STRATEGY AND SALVATION

By JOHN F. KNAPP, D. D.

The apostle Paul is called the *statesman* of the early Christian Church. This significant title is granted to him by Bible students and sacred biographers because in particular as he says of himself (1 Cor. 3:6), "I have planted," while he further says that he sought purposely to pioneer in regions where Christ had not been before named.

The *strategic* quality in Paul's statesmanship is exhibited in his choice of communities for the founding of the New Testament societies of the Nazarene. Laboring in Antioch, Philippi, Athens, Corinth and Ephesus, he established the infant church in historic centers of government and learning and in the midst of a cosmopolitan population. It was through such centers that the Word of the Lord was heard in all Achaia, in Greece and in all (the province of) Asia in Asia Minor, within a very few months or years of the first evangel.

Church history affords many striking examples of such Spirit-directed strategy. It was from the Old Foundry in London, the commercial and financial metropolis of this planet, that the Wesleyan revival emanated to the entire English speaking world. It was from New York and Philadelphia, centers of trade and patriotism, that early Methodism sent forth holy fires until they were seen and felt even to the remotest confines of the Western frontiers. The cities need salvation; without its leaven they degenerate into hotbeds of moral and political corruption and yet it is from these outstanding centers of population that the influence of the gospel reaches out to girdle the globe.

The *statesmanship* of our own religious leaders is shown in their eager demand for educational facilities that will meet the requirements of a sophisticated and skeptical age. Holiness, the central truth of Christianity, must be propagated and conserved through intelligence which has been set aflame in the fires of pentecost. To expect recruits for a full gospel ministry from our modern paganized colleges, universities and seminaries is the same as though Hannah had taken her baby to the temple of Baal, thinking that Jehovah would make a Samuel out of him. Better for Jesus to be nurtured in the carpenter shop of the godly Joseph than in the luxurious groves of Diana or the temple of Isis. A factory producing caskets will not turn out baby-buggies with the same machinery; nor will a college where faith is dead and doubt is dominant make a likely cradle for the incipient ambassadors of Christ. It is *statesmanship*, therefore, of a high order, to foresee the necessity of trained leadership and to establish institutions of learning, producing men and women who are there confirmed in the experiences we know and the doctrines we preach.

But *strategic statesmanship* goes a step farther. It not only recognizes and acts upon the obvious need for holiness colleges but it secures for those colleges the location in the populated sections of the country and in the midst of such historic, industrial and educational correlatives as at once produce the conviction—here is a holiness college in the place where a holiness college ought to be—as it is surrounded by the ideal environment and furnished with the cultural incentives essential to the largest progress both of the school and its students.

General Superintendent Reynolds' recent article concerning the Eastern Nazarene College Forward Movement Campaign calls attention to the cultural, geographical and population advantages of that institution, surrounded as it is by the greatest number of schools and colleges, amid the largest area of any zone, impinging upon both the old and the new world, within a day's run by automobile of the greatest congestion of inhabitants this side the Atlantic Ocean, with two million people actually in air-view here in Greater Boston—there is simply no such strategic location for a Nazarene college anywhere else on earth.

That this worthy institution should continue to be handicapped by lack of adequate physical equipment and necessary state recognition is simply unthinkable. As Nazarenes, we will not stand for such foolish and inexcusable neglect. Our children and the children of our supporters and our devoted young men and women preparing for various fields of service, have a right to the same facilities and acknowledgment that are enjoyed by Catholics, Unitarians and infidels in this "land of the free and home of the brave." We seem somehow to fear an erased bank account or an empty pocket book more than our courageous forefathers feared the stake and torture rack. They died by thousands on these inhospitable shores that we might have complete liberty to erect and maintain just such strategic outposts of the faith as our Wollaston school, the responsibility as well as the mecca of our whole Eastern Educational Zone.

It is physically impossible for the writer and his helpers to reach every interested individual in our field within the next few months; but will not our people who cannot attend the rallies and programs put on by the representatives of the college, respond to this appeal and send in their pledges voluntarily so that the Fowler Memorial Administration Building may go up without fail and at once, and the state accreditation be secured for the class of 1930?

SAVING A LIFE

By JOSEPH M. PIERCE

A few months ago 12-year old Reeford Chaney was just an ordinary boy, running up and down the streets of Loudon, like dozens of other little fellows. Loudon has so many boys she may well be pardoned for not paying particular attention to one. But God sees diamonds where others see only clay.

Reeford was early in life drawn to Sunday school and became a regular attendant. He frequently stayed for church services. One day something the preacher said touched his young heart. When invited he left his seat, came down to the altar, and gave his heart to God. Again he came to the altar for a complete consecration. Since that day God has blessed him and his life in an unusual way.

Most boys would have been satisfied to wait for mature years before attempting church work. Not so with Reeford. He immediately joined the church and asked for a job. The only job then open was the secretaryship of our Sunday school. In this capacity he has served well, so well indeed that when (just recently) we organized our Nazarene Young People's Society, we could think of no one who would make us a better secretary of this organization. We gave him that job, and he is doing it with characteristic efficiency and faithfulness.

But the best of our story is yet to come. At the time Reeford was saved there was not a Christian in his home. His mother and stepfather had known God at one time but for years had been backslidden, wandering farther and farther in sin. We heard the mother's contrite confession that she was farther from God than she had ever been before. Today this mother, with her husband and a daughter are happy in their Savior's love. A year ago there were no Christians in this home; now there are four.

Parents, learn a lesson from Reeford Chaney, and do all you can to bring your children to Jesus while they are young and impressionable. "Remember now thy Creator in the days of thy youth," is a scripture that needs to be stressed in this day of abounding wickedness. The devil has his traps set for our young people; let us do our utmost to save them before they are caught, remembering that when we bring the young to the Savior, we are not only saving souls for heaven, we are saving lives to shine on earth.

LOUDON, TENN.

Kindness is kingly, silence is golden, salvation is beautifying, and holiness is becoming. I am sure that it would help the looks of some people to get what the Nazarenes preach. Amen.



Foreign Missions

THE GIRLS' HOME IN SWAZILAND

By MISS FAIRY CHISM

It was cold. The rain had been coming down for days, not in drizzles and sprinkles but in showers and downpours. A call came from a sick woman in her kraal. I donned a raincoat and hat, and a native girl and I set out. Along the road, down one mountain and up another we walked, descended and climbed until we reached the group of little huts where the sick woman lived. After crawling through a small opening two feet square we found ourselves inside the hut which, although windowless, was not dark and uninviting as one might think. Instead it was fairly light and very attractive, for in the center there was a crackling, cheery fire. Cold and wet, we seated ourselves near the fire. It seemed to me that I never enjoyed or appreciated a fire more in my life. Even after the sick woman was cared for we still lingered—not only to enjoy the cheer and warmth of the snapping, blazing logs, but also to enjoy that comfortable home feeling which one experiences when he is snugly housed at home at a fireside with a howling storm outside. Lo, I felt that same identical feeling there in a little old grass, blacked-with-smoke, not-too-clean, windowless and doorless hut, with more than a half dozen black people, two dogs, a cat, and the dripping chickens which were driven out from time to time as they ventured within. Although loath to leave that comfortable hovel, we did, nevertheless, bid them good-by, and crawled out through that tiny hole in the grass wall into the storm again. We started homeward.

Yes, homeward and yet not homeward altogether. As I thought of the place to which we were going it seemed so big, so cold, so damp and so uninviting that I could hardly associate it with the memories that cluster around "home" in my mind. I was not thinking of myself but of the black girl with me. She had come to Jesus from heathenism. What had she left to become a follower of Him? Fears, witchcraft, darkness and sins—and a warm home. She had chosen, along with many others just like herself, to walk with Jesus, to train for His service, and to accept the best that can be offered her in the girls' home in Swaziland. Here they never find a warm place where they may gather when the violent African winds nearly blow things to pieces and when the tropical storms burst in all their fury upon us. And yet they are delighted with their "home." When they suffer any discomfort or pain they suffer in silence. They often praise God for this wonderful "home" in which to live—never a hint

of any unpleasantness. However, the missionaries feel very keenly the conditions under which these precious girls live.

We walked on home. As we approached the mud-straw-and-tile building its appearance seemed suddenly to change. It looked like a sweet place of rest, warmth, light and comfort in the dark, sin-ridden land, for Jesus lived there. He made it home. Ah, yes, a thousand times home. Therein lay the secret of its appeal and charm to the oppressed young womanhood of Africa. Girls from all over Swaziland, and sometimes from Transvaal, flee to this station as a place where they find light, love and protection. It is home, such a sweet home to them. Here their lives are safe from wicked men who wish to buy them for wives—slaves. Here their souls are blessed with the peace that passeth all understanding. What matter if their bodies are sometimes cold and wet, and if they have to be packed together as close as possible to sleep at night because there are too many girls for the room space?

The next day still the rain was pouring, yet firewood must be gathered. They always go to carry it on a sunshiny day if possible, but if no sunshiny days come then they must go in the rain. And so, at the close of school, they marched off like an army of brave soldiers. They scanned mountain, dale and valley for a distance of five to seven miles to find pieces of dead trees and brush. At dusk they returned home carrying a great load of firewood piled on their heads with water dripping and running from the wood and from their dresses. For hours they had been soaking wet. They took the wet clothes off their wet bodies and put on dry garments, but there was no fire except the one which was kept slowly burning with difficulty out under the trees where the cook-girls were cooking their supper in two big iron pots. After they had eaten a dish of hot cornmeal mush the bell called them into their damp rooms to study for the evening.

Sometimes the rooms are not only damp but wet. One evening several months ago (I had then just arrived here) there came a terrible storm. I stood at the window and watched the magnificent display of lightning until the worst of the storm was over, then I went into the girls' room. I found the girls huddled in groups screeching at each other, trying to make themselves heard above the sound of the almost deafening peals of thunder and the pelting torrents on the tin roof. I was horrified beyond all expression at what I saw. The mud floors were damp, and in some rooms (remember "room" in that "girls' home" means a cubicle eight feet square, for eight or

ten girls and their belongings) water stood in puddles. In one room I found a girl scooping up the water in her hands and putting it into a three gallon bucket. She emptied three buckets full just after I arrived. I began to screech too. I said, "Why, girls, what do you do in the night when such a storm comes?" One said, "We wake up." "Well, I'm sure that you do that, but what else do you do?" Another replied, "We get up and stand in the street." I did not wonder that she called the hallway between the rooms on either side a "street," since it is a hard, well-beaten earth surface, kept smooth by a weekly application of cow manure and water. Of course the floor in their rooms is of the same kind. There are seven rooms. Four are 8 x 8 feet, and three are 8 x 12. Nearly sixty girls live in them—and stand in the "street" during storms.

On this stormy night I went in to see them after they were asleep. I found that they had put their sleeping mats down on the driest part of the ground and were lying, all facing the same direction, just as close together as they could. An indescribable feeling swept over me as I gazed upon their motionless forms—wrapped in sleep, cuddled so close together, unconscious of the hard, damp earth beneath them. There they lay, some of the Lord's choicest souls on earth, some who have paid such a price for the salvation of their souls that I bow my head in shame that I have suffered so little for my Savior. I awakened them, and asked if they were not wet. Those in two rooms were quite damp and the others were slightly so. I went to Miss Robinson, who has so bravely borne the burden of the girls' work and who has done so much for them. She felt the situation keenly as she has for a long time. But the longer I talked to her the worse I felt, for she told me how intensely the girls have suffered every winter from cold and exposure. I listened until I felt that I could hear no more. Oh, these dear girls! Abruptly I said, "But is there no place where we can put them for tonight and keep them dry?" "Not unless you take them out to the dining room." It is an outbuilding, and we do not like to have girls out of the home, which is kept locked at night, for some of them have heathen parents who would steal them away if they could. I went out and found puddles of water there also, but I found a dry space large enough for fourteen of them to crowd into. I brought four of them down to my room, none too dry itself, where they spread down their mats, pulled their blankets over them, and again went to sleep. Thus eighteen girls were kept dry one stormy night in the girls' home in Swaziland.

NEWS AND NOTES FROM NEBRASKA DISTRICT

Comparing what little we have accomplished during the past twelve months with the great amount that should have been done, we feel that we have accomplished but little, however, someone has said, "little is much if God is in it," and we can look back as the year 1929 draws to a close and see where God has fought for us. The battles have not been few or easy, but His grace has been sufficient at all times.

Most of the churches on the district are making splendid progress. We had a good visit with our Guide Rock church and found them with their budgets paid in full. We spent a week with our Kearney church, and feel that the Lord made our visit a blessing to that people. Kearney has been passing through some deep trials, and has experienced some very keen disappointments however they have a class of most excellent people and there is a future for them.

Our Maxwell church is doing fine work under the faithful leadership of their new pastor, Rev. George Robinson. He has received into the church seven very fine members with others to unite later. His budgets are paid up to date and souls are being saved at their altars. Sister Robinson is making a full hand in all of the church activities.

Our new people at North Platte have done some most excellent work. While we have not had a pastor to lead them on, yet the Lord has seen to it that their services have been times of rejoicing and soul saving. Evangelist R. R. Sharp and wife will conduct a month's revival during January, at the close of which we contemplate a Zone Convention, with an all day meeting thrown in.

We were with our Grand Island church last Sunday night, and our heart rejoiced in the report of the pastor who said that their General Budget had been paid in full. Their apportionment was heavy and yet they paid it within six months, and are going right on paying just as though they had not paid a cent of it. Then too their District Budget is paid up to date, if not a little in advance. May the Lord give us more such people, and pastors. No wonder there is a spirit of rejoicing in their midst.

It is our desire to visit each church and give them at least an all day meeting. We are giving conventions to some churches that are in need of special help. With the constant prayers of our faithful people and the co-operation of the pastors, we contemplate one of the best years our district has seen.

At this time we desire in behalf of the Nebraska District to extend to our many friends, both in the homeland and on the foreign field, a word of appreciation for their prayerful interest in our work and to send to you cordial New Year's greetings for the happiest and best from our Father's bountiful storehouse during the

coming year. As the old year drew to a close and its events passed before us like an army in review, we lifted our hearts in grateful praise to God for His loving kindness and tender mercies that have followed us all along the way. Bless His name! Truly, we are in harmony with the poet, John Newton, who sings:

*"Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home."*

*"The Lord has spoken good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."*

The tears, the trials, the heartaches, the sorrows, the fastings, the lonely night vigils, the malicious attacks of the enemy and also the joys, the shouting and rejoicing in hours of triumph have all passed into history, a seal has been set upon them until the final day of reckoning when the books will be opened. We cannot change the record but we can profit by our mistakes and failures, thus making them stepping stones toward the goal. May each humiliating defeat reveal to us our own utter helplessness and our dependence upon the almighty arm of God. May our victories not cause us to be lifted up in pride for then they would be of less value to make possible our having a part in the crowning day than our defeats, but may they give us occasion to praise the Captain of our salvation who never lost a battle. Let us therefore follow the example of the apostle to the Gentiles and insist upon "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What may be said of the opportunities of the year that lies before us with its untrodden pathways? Dear friends, we face not the gloom of midnight but the glorious sunrise of opportunity for there are open doors on every side, beckoning hands, and eager, upturned faces. To quote the words of Judson, the great pioneer to Burma, who when asked concerning the prospects for the salvation of that land replied, "They are as bright as the promises of God." Just so, in this fair state of ours. The question comes to each wholly consecrated heart, "What is the measure of my responsibility? How can I fulfill it?"

*Yours to serve,
MARVIN S. COOPER,
District Superintendent.*

YORK, NEBRASKA

God is helping us along all lines in York, and we give Him the praise. We see added interest in the Sunday school and other services. The financial bur-

dens have been heavy but God has marvelously answered prayer and helped us out. One of our members recently purchased new pews for the church which surely adds to the appearance of the church as well as comfort. We expect to begin a revival February 2 with Rev. M. E. and Nina DeVoll as evangelists. Remember York in your prayers. We are determined by the grace of God to have victory here.—C. B. Johnson, Pastor.

FIRST CHURCH, OMAHA, NEBRASKA

The Lord has in this church some of His choice saints. We find it a pleasure and blessing to serve them. Though our budgets require almost two dollars a member each week, we have thus far been able to meet them. Since the District Assembly we have been blessed with two revival meetings, one with Rev. Mabel Vaage, pastor of our church at Newman Grove, and Miss Ruth Anderson as her assistant. This meeting was held in our tabernacle in the northwest part of the city. Her ministry among us proved a blessing and won friends to the church. The second, with Rev. Harvey C. Miller, pastor of our church at Fairbury, as evangelist. This was a good meeting in many respects. Several prayed through to victory. These were exchange meetings. In October we held a very good meeting in our church at Newman Grove where Rev. Mabel Vaage is the much loved pastor of this growing church. The attendance was good from the beginning and several prayed through. In November we helped Rev. Harvey C. Miller, pastor of our Fairbury church in a revival meeting. Brother Miller is held in high esteem by his people and is doing a splendid work. This was a very good meeting with several praying through. Thanksgiving was a good day with three services and a fine dinner. We are in love with all the interests of our church. Bless the Lord!—H. J. Beaver, Pastor.

LINCOLN, NEBR., FIRST CHURCH

The Lincoln church is making splendid progress these days. This is only because the people are obeying God, keeping in the center of His divine will, and letting Him have His way. Our services are well attended and are blessed with times of refreshing from the presence of the Lord. We are having two midweek services each week. The prayermeeting Wednesday evening, followed by a rehearsal of the men's chorus, which is giving us splendid music each Sunday night. Then our Friday night service given over to Bible study. Our folks are taking real interest in this, and are getting a better grasp on His precious Word. Following this service the large chorus choir meets for choir rehearsal, and have recently purchased new Volunteer Choir books, for special

(Continued on page eighteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

Here I am still out on the western front and everything is moving nicely on the banks of the big blue hole that we call the Pacific Ocean. Superintendent John Little is doing the job in a great shape on the Southern California District and at this writing there are quite a number of good revivals in progress. Professor L. C. Messer and wife and Reubena and Mother and Father Messer have arrived and at this writing they are in a revival at Colston where Rev. Haley Messer is the fine young pastor. This is the first trip for the Rev. J. M. Messer and wife to visit the summer land or the country where the sunshine comes to spend the winter.

It was my pleasure to be at Colston on Sunday morning and afternoon and hear Brother J. M. Messer preach and hear my old tune lifter sing the gospel as he can do it. We had a fine day at Colston and then at the closing of the afternoon service my chum out here, Doctor McCullough, and old Bud rolled into his new Auburn and made a run to Alhambra and had a fine service at night with that prince of pastors, Melza Brown. He had the service well advertised and a fine crowd and we came back up on the hill with our pocket full of subscriptions for the *HERALD OF HOLINESS*. The Lord helped us to preach to his fine people and then gave us a beautiful altar service with quite a number at the altar. Brother Brown has enlarged his church and made it almost twice as large as it was before and the end is not yet.

On the 12th of January Rev. W. E. Ellis and Professor L. C. Messer begin a revival with Pastor Brown and on January 15 Pastor D. I. Vanderpool of the Bresee Ave. church opens his revival; doing the preaching himself and he is to run for four or five weeks. At this writing Pastor U. E. Harding of Santa Ana and Professor Earl Wilde are in the sixth week of their revival and they are having the greatest revival that has ever been held at Santa Ana. Dr. U. E. Harding is doing his own preaching and his testimony is that he has gone down to the bottom in his own experience and got his old-time life and fire back in his soul until he is cleaning up the devil's patch. On January 26, Dr. H. B. Macrory, pastor of the First church of Pasadena opens his revival with Rev. Charles Dunaway from Georgia, to run, I think, three Sundays with us. At this writing Brother Sam Lehman of Redland and our beloved Brother Siefarth are in a good revival, and as I haven't seen Superintendent John Little, I don't know just how many revivals will be held in Southern California during the next few weeks, but I would judge that fifteen or twenty at least will be going on this district. At

this writing Brother J. B. McBride is at home for the holidays. Dr. A. O. Henricks has just left for a revival at Mukilteo, Washington.

Also Brother and Sister Aycock and their beautiful daughter are in Southern California and have been here several days. He is to be at Pasadena College at the opening on Thursday morning, January 2, and speak at the opening of the school. In the afternoon they start on the long trip up over the mountains and through the lovely valleys from Los Angeles to Salem, Oregon, where they open their revival next Sunday, the first Sunday of the New Year. They will hold some four or five meetings up in the Northwest and then back to Southern California for a few meetings and he tells me that they have only one open date and that is the two last Sundays of May. But as soon as it is known that date will be taken, so as soon as some California preacher reads this sketch, wire him at once. You can find his slate in the *HERALD OF HOLINESS*. Be sure to keep him here for that last two Sundays of May in Southern California, for when it comes to doing the job and getting people saved and sanctified and taken into the church and then getting subscriptions for the *HERALD OF HOLINESS*, the Aycocks are the best in the Church of the Nazarene.

I have just learned that at this writing Brother C. W. Ruth is starting a revival tonight at the 5th Street Mission in Los Angeles and as it may be some time before this Chat is published I had better say that he begins tonight, the first day of the New Year, January 1, 1930.

Well, last night we had a fine watch night meeting in this part of the country. I went for a part of the evening to the Bresee Ave. church, of which Brother D. I. Vanderpool is the fine pastor, and I talked from about eight-thirty until nine and then I was driven down to First church, of which Dr. H. B. Macrory is the pastor, and when I arrived Brother J. B. McBride was leading a fine praise meeting and at ten o'clock Brother C. W. Ruth brought a great message on the "Second Work of Divine Grace," as only Brother Ruth can do it, for he is a master of the job of preaching and proving that holiness is a second work of grace. To my way of thinking he is the clearest teacher on the doctrine and experience of entire sanctification in the United States of any denomination.

As I understand the doctrine of scriptural holiness, it is given to man as an eternal necessity to cleanse and purify his heart and to prepare him to be at his best in this world and then to get him into heaven at his death. First, sin is twofold, inbred and outbroken. If a man gets drunk and shoots a man, we call that outbroken sin but the thing could not have broken out if it had not first gotten up, and the thing could not

have gotten up if it had not been down there. As sin is a double tragedy, God is so good and so loving that He has provided a double remedy: pardon for outbroken sin and cleansing for inbred sin; pardon for the thing that you did, and cleansing for the thing in you that caused you to do the thing.

No state can pass a law against inbred sin. The laws of the nation cannot touch you until sin breaks out, and you become a lawbreaker, then the officer can put his hand on you and lead you to the county jail. But God can go down to the bottom of your soul and find the motive that was hidden down in your heart that none but God could see and He can so cleanse and purify your heart until your motives will be good and in perfect harmony with God's will and plan and purpose in life for you, for we all will have to admit that man is no better on the outside than he is on the inside.

Man looketh on the outward man but God looketh on the heart and there are plenty of people that, if it were left to us, might go sweeping through the gates and others might be left out. But when God takes a fellow through, it is because the fellow is worthy and when God keeps a fellow out, it is because he is unworthy. There is no Christianity apart from the new birth. Christ said to a perfect, cultured gentleman, "Ye must be born again," and it was a surprise to the gentleman. The least blessing that God can give a man is regeneration. The largest blessing that God can give man is the baptism with the Holy Ghost and fire.

May heaven smile on the Samaritans.
UNCLE BUDDIE.

NEWS FROM NEBRASKA DISTRICT

(Continued from page seventeen)

music, and under the leadership and training of Brother H. F. Miles, who has recently come to us from Colorado, is doing some fine special singing. Too much credit cannot be given to Brother and Sister Miles for the way that they are leading the men's chorus and the chorus of mixed voices on to splendid achievements in the musical line. This is an attraction for the Sunday services. Our Sunday school and other auxiliaries are progressing splendidly under capable leadership. And "how about the budget?" you ask. Well, our General Budget is nearly \$100 overpaid to date, our District Budget is up and a month in advance and our local budget is up in full, with a nice surplus, so God is blessing, as we practice tithing. Amen. We begin a meeting in a few weeks with those good workers, Evangelists Richard and Dorothea Sharp of Oshkosh, Nebraska. We are delighted with God's blessing and leadership here. On with the battle.—V. W. Littrell, Pastor.

**LESSON FOR JANUARY 26, 1930**

By M. EMILY ELLYSON

LESSON SUBJECT: Standards of the Kingdom**LESSON TEXT:** Matthew 5:3-9, 17-20, 43-48.**GOLDEN TEXT:** *Blessed are the pure in heart for they shall see God* (Matt. 5:8).

OUR lesson this week is a study in Christian ideals giving us a view of the life and the principles that govern the inhabitants of the kingdom of Christ. We have in this lesson a spiritual interpretation of the law, which the people had failed to see, because of the blindness of the rabbis whose interpretations and teaching were confined to giving explanations concerning the "letter" of the law, and not its spiritual significance. Jesus gave to the people in His teaching a view of the kingdom which He would establish and rule over. This fifth chapter of Matthew is spoken of as the Sermon on the Mount, but in reality it is the presentation of truths, in the form of lessons, concerning the kingdom of God on earth, and taught by the Master to His disciples.

THE BLESSED CONDITION OF A CHRISTIAN. Jesus had some lessons He would teach to His disciples alone. When the multitudes thronged Him, He withdrew to a mountain followed by a little company of disciples, and there He taught this little class in the great out-of-doors the truths concerning ideal Christian living. He first teaches them how far removed from worldly standards are the standards of the kingdom of God. Blessedness is infinitely higher and better than mere happiness. People who are blessed may outwardly be much to be pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated and imitated.

The blessed ones are those, first, who are "poor in spirit," or beggars in spirit, for they are rich, owners of a kingdom that will never pass away, the "kingdom of the heavens." Mourners are among the blessed. Not mourners for any temporal loss, but godly sorrow for wrong doing that "worketh repentance." Such shall receive comfort, the assurance that they are forgiven, and enrolled as citizens of God's kingdom. Then there are the meek, those gentle, mild, patient ones, who are not everlastingly standing up for their rights; often imposed on, and have little thought for their own standing among the men of the world. They are blessed for they have an inheritance, and as heirs they shall obtain possession of the earth.

Another group mentioned by our Lord are those who tamish for righteousness. These He says are blessed for they shall be completely satisfied or filled. When a vessel is filled it cannot be more full. Another class mentioned enter into the distresses of others, and whether they are friends or foes, will endeavor to give, and these are most blessed for they shall be remembered in great mercy. The exercise of compassion brings a compassionate reward.

The "pure in heart" are blessed "for they shall see God," not just after this life is ended, but here and now. These are the only ones who do see God, for their spiritual eyesight is correct. The peacemaker is numbered among the blessed, for he is peaceable himself, and seeks to promote peace at all times and under all circumstances. These seek to emulate the "Author of peace" who is the "Prince of peace" the Son of the God of peace. Those who "follow peace with all men" are recognized as the children of God.

THE BLESSED INFLUENCE OF CHRISTIANS. Those who measure up to the above standards are not only blessed themselves, but their influence in the world is as salt in arresting moral decay, and as light which drives out darkness. Darkness retards growth and shelters crime. It is the lurking place of vermin and destructive agencies.

JESUS A FULFILLER AND INTERPRETER OF LAW. Jesus did not come to repeat the Mosaic law "but to give them their completion" (Weymouth). Two things were needed to be done in order for the people to understand the law. It needed a true spiritual interpretation, and it needed to be demonstrated. Jesus came to do all of this. He did not deal so much with externalities, He went down to the root of things. An inward life that is right will bear unblemished fruit. So Christ deals with foundational conditions.

Not just neighbors are to be loved but enemies, and this can be true if the heart is made perfect in love. Of course "salute your brethren" but salute the stranger as well. The righteousness of an inhabitant of God's kingdom must exceed the righteousness of scribes and Pharisees, for the standard of His kingdom is perfect love and moral purity, and this heart condition cannot exist where there is a clannish spirit, and class distinction is practiced. Then let our conduct be truly Christian according to Christ's interpretation and demonstration.

GENERAL SUNDAY SCHOOL CONFERENCE

A general conference of Sunday school workers was called in Kansas City by the Department of Church Schools preceding the General Board meeting. There was a very fine response to the call. Seventeen states, and twenty districts were represented and five college presidents were in attendance. The opening session on Friday night, January 3, was a time of great inspiration and blessing. The general subject for the evening was "What shall be the objective of the Sunday schools of the Church of the Nazarene?" President S. T. Ludwig of Bresee College and General Superintendent J. B. Chapman were the speakers. President Ludwig emphasized the objective from the standpoint of personal salvation, an adapted curriculum, and the child. He said the Sunday school rests upon a tripod, the church, the individual, and Christ. He warned the workers of the modern tendency in religious education, the danger of losing the emphasis on the crisis of salvation. Dr. Chapman gave the objective of the Sunday school as the reaching of the goal of evangelization through the teaching method. He explained that evangelization meant more than just conversion and sanctification. To be evangelized he said is to be in-Christed and no one can be said to be fully in-Christed. A part of the work of the Sunday school in its program of the evangelization of the individual is to adapt him in holy doctrine and life. He said Sunday school workers did their best work when they recognized that man was wicked and fallen as well as weak and ignorant. A committee composed of Dr. C. B. Widmeyer, Rev. C. W. Jones, Rev. D. S. Corlett and Rev. Fletcher Gallo-way was appointed to draw up a brief statement of the objectives of the Sunday school of the Church of the Nazarene. The following statement was adopted by the conference:

OBJECTIVES OF THE SUNDAY SCHOOL

The object of the Sunday school is to teach the Bible in a manner that is adapted to the pupil's needs:

First, in order to accomplish his salvation;

Second, to give him a knowledge of the Bible and to establish him in the fundamental doctrines of the church;

Third, to develop a Christlike character;

Fourth, to offer vocational guidance and opportunity for service;

Fifth, to encourage Christian ideals in his relation to his fellows;

Sixth, to emphasize the responsibility of the church to the world at large.

On Saturday the subjects presented were, "Correlating the Educational Program of the Church," "The Sunday School Curriculum and Lesson Helps," "What is the Debt of the Colleges of the Church of the Nazarene to the Church Schools in Furnish Writers and Leaders?" and "Making the Leadership Training Work a Success." The speakers were Rev. D. S. Corlett, Rev. E. E. Russell, President S. S. White, Dr. H. O. Wiley, Rev. W. W. Clay and S. W. True. In discussing the matter of curriculum the conference voted as its sentiment that the Department of Church Schools provide graded lessons for the Sunday schools just as soon as it is feasible. Also it was voted that the Department prepare supplemental lessons in cases where the International Uniform Series do not fully provide for our denominational needs. President White gave three points in the debt of the Nazarene colleges to the church schools: First, train workers for Sunday school leadership, second, emphasize the training of religious education directors, third, train pastors who are church school minded.

Dr. Wiley gave a wonderful address Saturday night on "A Study of Adolescence."

Sunday afternoon Rev. F. R. McConnell and Dr. C. B. Widmeyer were the speakers, and gave wonderful inspirational addresses.

Many of those who attended the conference said they felt that it had done more to give the workers a real vision of the possibilities in Sunday school work than anything that had ever been undertaken before and it was voted that the Department of Church Schools plan a like conference for next year.

MISSISSIPPI DISTRICT

Since our assembly I have visited most of the churches in our district, held a few days' meeting at each church, and held two board meetings. The outlook for the church in Mississippi is very bright, as I see it. Since the assembly there has been considerable progress made, of which I will mention the following:

Sisters Smith and Dance have held a revival for Brother N. O. Nabors at Gulfport, with good results. They have just completed their church inside, and it is real pretty. They have built a concrete elevated floor, have finished the walls inside with good fiber, and added two nice Sunday school rooms.

At McComb, where Brother V. L. Nabors has just succeeded Brother H. F. Tate as pastor, they have changed the tabernacle into a church by putting down a nice floor.

At Davis Chapel, where Brother H. L. Golden is now pastor, they have just built a nice little parsonage on the wide church lot, where he and his family are now residing. (Davis Chapel is near Cleveland). There have been several accessions since the assembly at Laurel and at Gulfport. Brother Nabors is in a meeting now in McComb, and the interest is increasing.

The new church at Columbia, which was organized just before the assembly was held, is progressing nicely under the

pastorate of Brother J. M. Brown. Brother Wesley Foxworth, a Methodist, gave us a nice lot to build a church on, 75x175, and Brother Brown and his little church and their friends are going right ahead to build upon it. They are making cement blocks to build their church, and have about one thousand already made. It will be a thirty-five by fifty building, with concrete floors and metal roof, which will make the building practically fire-proof.

We are planning larger campaigns than ever undertaken in Mississippi before, and it is our purpose to double the strength of the church in Mississippi this year.

Brother Redford, our pastor at Hattiesburg, is laboring under some difficulty, but victory there is sure. Brother Gardner has resigned the pastorate at Columbus, but we will soon have another supply for that little church. Brother Gore is making splendid progress at Rosebloom, which is one of our smallest churches. We found the attendance and interest better there this time than any time we have ever visited that little church.

If we just had help to put on some real good campaigns in some of our larger cities and towns, Mississippi would soon be paying back by helping other weak districts.

R. H. M. WATSON,
District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT

In the good providence of God we have come to the close of another year, and here we would raise our Ebenezer and praise God that we are still enjoying the blessings of the Lord in the land of the living. We are closing out the year confined to our home, and for the past week to our bed, with the flu and an abscess in the ear, but we are feeling better and hope to be out again in a few days. We find it takes more grace to hold still than it does to keep going.

We are now half-way across our assembly year and while we take a brief retrospect we want to thank God for the victories He has given us. We would have liked to be able to look back to a year of greater victories, yet we thank God for what has been accomplished. Revivals have been held several places over the district which have resulted in some souls added to the Redeemer's kingdom.

Mantario enjoyed a good revival with the Turners, and the church has been flourishing under the ministry of our good pastor, Rev. H. Tromburg.

Morse is getting on splendidly under Brother Geo. L. Dech's ministry. They are planning for a revival this winter.

Regina is going ahead by leaps and bounds since they have gotten into their new church. In fact, wherever we have our own church buildings our work is getting on. Where we have to worship in halls it is an uphill job and the future is not safe.

In Moose Jaw where we began a year ago this last August we are having a hard fight for existence, but we have decided that we must take steps immediately to

build. The membership here is small and with two families moving away we found it impossible to keep up the pastor's support, so Brother H. Vogt was compelled to resign. He has taken the evangelistic field and is open for calls. He lately held a good revival with the Donneybrook church. He will be holding some meetings in Montana, beginning the first Sunday of the month in Fairview, Mont.

Winnipeg is going ahead in victory; they have opened the Second church and Sunday school in the Elmwood district, that bids fair for an established church. In this great city of a quarter of a million we should have several strong churches. In fact, there are many large towns and cities where we should be, and right now is our best opportunity.

The new Hudson Bay line is an accomplished fact, which brings our great seaport as close to us as Fort William on Lake Superior. The town called The Pass on this line, which is also the junction town to the Flin Flon, the great mining town of the North, has grown in the past year from 1,800 to over 5,000. We should get into these new towns, but it will take men of the rugged, pioneer type and also money.

Our District Workers' Convention will be held in the Regina church, January 29 to February 2. Dr. H. Orton Wiley will be with us. We invited all of our people who possibly can to attend this feast of good things. There will be many interesting papers given and Dr. Wiley will lecture and preach every day and night, so don't miss it. If you cannot be with us remember us in prayer for a rich outpouring of God's Holy Spirit upon us.

GEO. BEIRNES,
District Superintendent.

CHICAGO CENTRAL DISTRICT

YOUNG PEOPLE'S WORK

We are glad to report that we are receiving good and encouraging news from all over our district concerning the new life and interest that is being taken in our District N. Y. P. S. organization. Under the efficient leadership of Rev. J. W. Brown, our District President, a good aggressive program, both in the district organization and the local societies, is being put on.

Quite recently six zone rallies or conventions were held in the interest of the N. Y. P. S. work. We are so sorry that Brother Brown could not be at the zone conventions but he was very efficiently represented by our Vice President, Rev. G. B. Williamson, in this good work. Brother Williamson brought many fine addresses and assisted in putting on a good aggressive program. He was greatly appreciated by our churches and young people.

The Chicago Central District has literally hundreds of young people in our churches. Let every pastor and layman co-operate in helping Brother Brown and his coworkers do the greatest work that has ever been done in any year in the history of our district.

I am pretty sure it is the general plan of the District N. Y. P. S. to have three outstanding rallies some time in the new year, possibly the first half of January.

I think it is their intention to have one in Olivet, and one in central Illinois. Let us remember to pray for Brother Brown and our great young people's work on Chicago Central District.

E. O. CHALFANT,
District Superintendent.

NORTHERN INDIANA DISTRICT (Western Part)

The western portion of the Northern Indiana District has not been developed by our church as have other sections. However, we are beginning to get on our feet, and some day we will have some strong churches here.

Frankfort church, under the leadership of Harold Bottemiller, is getting ahead in good shape. The Sunday school attendance has well-nigh doubled since the assembly, fifteen or twenty church members received and a fine Young People's Society organized. This church has the best general church spirit I have ever known it to have. They plan to do something substantial for the work in general this year.

Crawfordsville has had a struggle. It is not through struggling yet. However, we have bright hopes for the future of this work now. Rev. Minglehoff, our pastor here, has secured Holland London and B. D. Sutton and wife for a meeting, and the people are expecting a great revival. Minglehoff is completing his education this year. He expects to have his Ph. D. in June. He is not yet thirty years of age. There is a bright future for this splendid young preacher in our church.

Kokomo church has been on a standstill from the standpoint of numbers, but Brother Baughman and his people have purchased a good lot, and we hope to have a nice place of worship by the next District Assembly. We are trying to create a general church spirit here, and feel somewhat encouraged. The good women raised about one hundred dollars for the General Budget last year, and they will do even more this year I think. During the past three years we have been unable to arouse interest among the other departments sufficient to raise anything for either budget, but we are expecting a good showing along that line this year, and we feel encouraged.

Logansport church, under the leadership of Miss Marie Cecil, has done fine work. They have had a struggle in Logansport, being few in number having a heavy debt, but they are coming through fine. Recently Brother and Sister Turner held a good meeting there, and the church is looking up. They are faithful to every department of the work, and back of the general and district program to the extent of their ability.

Miss Martha Linn has done fine work in Lafayette. She has a fine class of people who want to do something worth while for that good city. Miss Linn really should be in Africa. She feels definitely called to that field, and is well qualified. However, she waits her day to go in a manner that appeals to me. She works with all her might for the heathen of America while she prays for opportunity to go to Africa.

Rev. T. J. Beam has gotten on great in Veedersburg. There is something going on there about all the time. Beam is a hard worker, and his people appreciate him and co-operate with him in putting his program across. He has built up a good work out of almost nothing.

Brother Botteron is doing well I hear at Hillsboro. He cannot give his full time to the work there, as he is in Olivet in school work, but he spends his summers with them, and works hard and well when he is there.

Rev. Herbert Thomas is pastor of Attica church, and is also attending Olivet College. We are getting a good start in Attica, and will have a fine work there within a few more years.

I am hearing some good things about the Cattersons who went to Cates after the assembly. They are having a good sweep of victory I understand.

Rev. C. C. Burton conducted a great meeting at Yeddo, near Cates, in a small town where there was no church of any kind. There is an old church building in the town, and they decided that to us in order to have church in the town. It looks like we will have a nice work there.

Rev. Walter Rees of Elwood conducted a meeting in Tipton and we got a nice little church organized. Brother and Sister Pittenger are pastors, and it is going good.

I feel greatly encouraged over our Western Zone, but we have much land ahead of us in this field. Frankfort and Crawfordsville have fine bands of personal workers in active service, and others in this section are talking it. They will finally develop the field.

J. W. MONTGOMERY,
District Superintendent.

ROCKY MOUNTAIN DISTRICT

Beloved HERALD OF HOLINESS readers:

Greetings in our Savior's glorious name! Jeremiah was inspired to pen the following concerning our Jesus: "Their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause" (Jer. 50:34). Amen! That is just what He has been doing for us, even if we have not reported every other month since Dr. J. W. Goodwin appointed me to superintend the Rocky Mountain District. Suffice it to say we have been on the job, and a job it is; I don't mean maybe, either.

I recall what Brother J. N. Speakes said in his retiring from the district work: "If things are put over any place, it is the local pastor who gets the credit; if things go wrong, the District Superintendent is blamed." Brother A. E. Sanner, welcomed me into the order of "scape-goats." The apostle Paul said, "The care of all the churches."

I have zigzagged over this vast part of the country via auto and train, from north to south and east to west. Most of the churches have been visited twice or more times, and also many new fields have been visited. We did have pastors for all the "to be supplied" places, but not many could stay on the job, support being too meager. We were sorry to see them move on again, as all were God's good messengers. The various supplied

places are holding their own, and some are forging ahead. The precious brethren are "making full proof of their ministry." For lack of space I do not mention each one separately. God bless them! It takes real stuff to put it over in this western country. The old frontier spirit still holds many in sway. As one brother said, "When I went to Thermopolis, Wyo., some years ago, the most disreputable thing a man could do, was to go to church."

Some of the evangelists having done pioneer work on the field, are C. T. Corbett and wife; A. McNaughton and wife; L. G. Nees and Geran C. Roberts. The workers all did "the work of an evangelist, [and made] full proof of their ministry." The Corbetts held a good meeting at Livingston, Montana, but no organized class resulted out of same. The McNaughtons have labored at various places in both states. Their Lovell meeting was well attended, but mostly by the Mormons; some good was done. The Powell meeting resulted in some substantial leavings, which will be organized soon. Rev. A. B. Campbell, now an elder, and member of the Rocky Mountain District, lives in the Powell territory, is now the appointed pastor at large of said situation. Brother Campbell served the Powell M. E. church some years ago; that was before his "theology was out of date." Has rented the Seventh Day Adventist church for one year and is paying the first six months out of his own earnings; he also chiefly bore the burden of tent meeting held by the McNaughtons. The McNaughtons are now in a few weeks' meetings with our Sheridan folks, but they are the appointed and called pastors of our new class at Buffalo, Wyo. The Lord was pleased to help us organize a fine small group into a Church of the Nazarene at Buffalo. Miss Marguerite Emmelle, formerly a Wesleyan Methodist school teacher and gospel messenger as well, had much to do with getting the organization perfected in Buffalo, she holding regular preaching services and also a Sunday school.

The work of Geran C. Roberts at Ridge, Montana, a country place some 75 miles from the railroad, will finally result in a fine class. Brother Nees and I visited them some weeks ago. We had a gracious service with them. Brother L. G. Nees worked some in the upper part of Montana, and also did some real effective work while with our Brother and Sister Waterman at Nashua, Mont.

Mrs. Schaap and I conducted meetings at Missoula, and Laurel, Montana. I also helped Brother R. E. Swim for a few weeks at Douglas, Wyo. Thank the Lord! The Douglas class is staging a comeback under the sacrificial labors of Brothers Swim and Scott. Brother R. E. Swim turned the Douglas situation over to Brother L. W. Scott, who recently came from the Iowa District to us. The Swims are now in Kansas, but expect to be back on the Rocky Mountain District again soon.

At present writing I am with our class in Cheyenne, Wyo., began Watch-night service. Some few days ago Brother E. J. Fleming, Secretary of the Department of Home Missions and Church Extension,

wrote me that they would have some money with which to help us plant some new churches on our great district. That being true, we will need some good pioneer workers to help spend the money, and stay on after the Extension aid fails to aid. What say? "God is still on the throne." Hallelujah!

Cannot most of you readers who have friends or relatives living in Montana and Wyoming send them the *HERALD OF HOLINESS* for a while, that will greatly help us in getting into the various needy fields. Further, if any of you know people in Great Falls, Helena, Butte, Anaconda, Miles City, and Lewistown, Montana; Rock Springs, Rawlins, Thermopolis, Cody, Laramie, and Powell, Wyo., please send their names to me.

J. O. SCHAAP, District Superintendent.

PITTSBURGH ZONE N. Y. P. S. RALLY

First Church of the Nazarene, Pittsburgh, Pennsylvania, of which Dr. B. W. Miller is pastor, was host to the Pittsburgh Zone N. Y. P. S. meeting New Year's day. We had a very good crowd and a splendid program. There were eight churches represented.

Rev. T. H. Arnott, pastor at Lincoln Place, Pa., had charge of the devotionals. Miss Garnet Yost discussed "System in N. Y. P. S. Programs and Activities." Rev. C. L. Hunt spoke on "The Pastor and His Young People." Mrs. B. W. Miller gave a wonderful chart talk and object lesson to the Sunday school and Young People's Society. "Spirituality in the N. Y. P. S." was discussed by Rev. Paul Andre of Monongahela, Pa., also Mr. Spickenberg of Tarentum, Pa. Rev. S. R. Howell, Terrace, Pa., talked on "Training for Future Leadership in N. Y. P. S." Rev. Baker of Tarentum, Pa., told us in his address that what we needed in the N. Y. P. S. was a special visitation of Pentecost. His message was very inspirational and uplifting.

During the day we had several vocal and instrumental numbers by different young people. Jack Wheatley, who is home on a vacation from Eastern Nazarene College, sang several specials which were enjoyed by all. He is one of the coming singers of the Nazarene movement.

We were very fortunate in having as our honored and appreciated guest Rev. C. Warren Jones, our beloved District Superintendent. Brother Jones preached at night on "Be Ye an Example."

We all felt we had begun the New Year with a greater vision and that the young people of today will be the future Church of the Nazarene.

REV. S. R. HOWELL,
Zone Chairman.

NEW MEXICO DISTRICT

We bring you our first report from the New Mexico District. We have been on the field only a little over two months, but have visited most of the churches, and find the work in good, growing condition; a revival spirit sweeping this way.

Surely God is blessing at Clovis where for years we have felt the need of a great church; this is the gate city of

Texas. Rev. C. C. Montandon is building a nice new church and the congregations are on the increase; expect to move in on the 17th of January.

La Lande under the leadership of Rev. D. A. Davis is coming fine. Rev. Young of El Paso is doing things for God down on the south end of the district, enlarging the church and building parsonage.

Rev. White at Lordsburg is doing a good work and has a fine future. They have the confidence of the city.

Tatum and Highway under the wonderful leadership of Rev. Hall is forging ahead.

Hagerman under the wise and efficient efforts of Mrs. Mary I. Hartline is coming back to her own.

Hollene and Charity under the leadership of Rev. Hutchinson are coming along nicely with increased interest.

Mountainair is to have a revival soon. They are without a pastor at present.

Albuquerque with Brother Bell as pastor is having the blessings of God upon them with salvation times.

Moriarty under the ministry of Rev. Shockey is planning a revival soon.

Brother Short is leading our people on to victory at Capitan with interest on the increase.

Rev. Mrs. Benson at Tularosa is forging ahead and God is blessing.

Rev. Mrs. J. B. Odell is holding on to God for victory at Balmorhea, Texas, and surely God will reward her efforts at this place.

Chavis is coming on fine and the church is growing in numbers and spiritual life under the leadership of Rev. Rahe.

St. Vrain is still looking unto God for victory under the leadership of Rev. Mrs. Paul Drake.

Portales church is growing under the wonderful ministry of Rev. R. C. Gunstream; their altars are often full of hungry hearts and their roll shows a good increase.

Roswell has had the greatest increase in the history of the church under the leadership of W. A. Huffman. We are really looking for things to move for God at this place.

Artesia is just as dependable as ever and Rev. Henry and wife are doing the job for God and the church. They will soon be in a building program that, when finished, will give us another good commodious church building. It can be done. We have had several zone N. Y. P. S. rallies that were very profitable.

We plan a Preacher's Meeting for February 25 to 27, when we expect another spiritual feast. Come and go with us and we will do thee good.

Rev. Mrs. Kelton has just closed a good meeting at Tucumcari with Rev. Palmore. Our work is growing here.

Rev. Twyeffort of Cedarvale is planning on a decorating and improving job for the church there and surely God will bless this good man.

We have a wonderful line of pastors and God is blessing with souls over the entire district. Plans are being made for the spring revival work. Pray for us.

February has been set for the month we expect to raise our quota for the *HERALD OF HOLINESS*. We have the endorsement of each pastor on the district,

and surely with this team we will go over the top. In fact they are already working. Move over and let us have room on top. "Every interest of our great church to the front."

A. K. SCOTT, District Superintendent.

CHURCH NEWS

OTTAWA, KANS.—"We have just closed a good revival with Evangelist C. M. Dunaway of Atlanta, Georgia. This meeting was a blessing to many of our people. He is a preacher of the old faith, Bible and facts and quits when he gets through; lays stress on praying clear through to definite victory and demands reverence in the house of God. He says but little about money, except as it comes in a Bible message. He can shear the sheep, feed the lambs, skin the goats, and make them like it. Our District Superintendent N. B. Herrell came in for the last five days and was a great help in special talks on prayer and then insisted on our practicing it. There was great need for prayer with over sixty homes in the city under quarantine for diphtheria." —C. J. Garrett.

HUGO, OKLA.—"We are in the beginning of a revival here. Had a great day yesterday, several in altar service; burden on the church and the pastor, Rev. Archer, has the work going fine. There were 102 in Sunday school. Looking for a great revival. I will be in the evangelistic work this year and will get my mail at Hugo, Oklahoma." —S. B. Dameron.

EVANGELIST D. C. REYNOLDS—"Our first meeting of this season was at Meade, Kansas, with Rev. D. Paul White and his good people. This was a hard fought battle but in spite of bad weather God broke in upon the scene and about twenty-five were at the altar. The Shull sisters, former students of Bethany-Peniel College, had charge of the music in the meeting and contributed very largely to the meeting's success. The church stood by the workers nobly, and we are hoping for them good success in the next year. Our next meeting was at the Caney church in Cale, Arkansas, with Rev. W. L. Glaze and his good people. This was a Christmas holiday meeting and we had another hard fight. It was believed by many of the folks that it was not the thing to do for fear that the Christmas spirit would largely interfere, but while the meeting was small in the way of visible or tangible results, yet it was highly satisfactory to the pastor and people. We are now headed toward our next meeting, shouting on with the battle for the lost of our country."

STKESTON, MISSOURI—"As we now enter into a new year of 1930, with our aim high for the Lord, we feel that we have accomplished a few things. Subsequent to the last assembly we have taken in twenty new members, also finished work enough on the church basement to make room for three classes and have paid most of the church debt. We thank

God for our dear pastor and his wife, who are so devoted to the great work that the Lord has called them into. Brother and Sister J. A. Duncan, our pastors, are willing to carry the burdens of our church even though the sacrifice is great."—Mrs. Dick Humes, Reporter.

THOMASVILLE, GA.—"We came to our new field of labor about the middle of November and preached our first sermon the morning of the 17th. We have never known a pastor to receive a more royal welcome than was given us on our arrival. The members of the Thomasville church are fine people and we are enjoying the work among them immensely. God has wrought wonderful things in this place during the past year under Rev. D. W. Simpson, in the organizing and building of a church, and our hope and prayer for the new year is that God may so bless the work that hundreds will bow at the altar of prayer and find the Christ whom we preach. It has been our privilege to see a number of souls bow at the altar and pray through to victory, some at services other than those regularly held in the church. Of that number, three young ladies, whom God has wonderfully blessed have cast their lot with us in church membership. The outlook for the coming year is gratifying, and with the band of praying people, linked as they are with one purpose, that of pushing the work of the kingdom for the salvation of the lost, we anticipate great things under God for our church."—Bruce B. Hall, Pastor.

CANTON, OHIO—"Watch night was observed here in the Church of the Nazarene from nine to twelve o'clock. A goodly number were assembled and singing led by the pastor's wife was a beautiful introduction. Then followed prayer led by three brothers and sisters at the altar. Singing again, then the visiting pastors gave us some splendid talks. Brother Edwards from Mineral City spoke earnestly on the adding spoken of by Paul; surely it was needed and should be heeded by all present. Then Sister Jordan gave a wonderful inspirational talk that lifted us nearer and nearer to Him who has saved and kept us in His service. Sister Jordan is the pastor of the Greentown, Ohio, Church of the Nazarene. Sister Jones of Alliance, Ohio, entertained with music and singing. Oh, it was a glorious and uplifting service. Then followed a testimony meeting led by Brother Hammond of the home church. An earnest appeal and lesson on the Beatitudes gave an introduction which was followed by many earnest testimonies in the congregation. Sisters Marks and Collins sang and exhorted in their earnest and encouraging way and surely we were sitting in heavenly places in Christ Jesus. Brother Forcey, our beloved pastor, then introduced Brother Jones, District Superintendent, who forcibly and earnestly delivered a sermon from Revelation, 'Behold, I have set before thee an open door and no man can shut it.' This discourse made a profound impression and was stressed as a door of

opportunity, first to be saved, then to work in the cause of our Lord and Master. Surely we all were glad to be in the house of the Lord. Following the sermon the communion service followed while the church bells were tolling out 1929 and honoring the incoming new year, 1930. The benediction followed and all heartily greeted one another in the spirit of good fellowship. May God's blessing follow the pastor and workers in all the departments of the Church of the Nazarene."—H. P. Brinkworth.

MINNEAPOLIS, MINN.—"We have been reading the reports of others but have not taken time to write. The year going into history has been a busy one. We are closing with the glory of God on us. In our outdoor meeting in the heart of the city we reached 10,000 a month, with an indoor service every night now for over fifteen years. When we are absent others fill the place as wife and myself conduct meetings in other places. The open air meetings have been a battle all summer with mockers and scoffers and mobs of I. W. W. and communists. We had to have the police and gun squad scores of times to quell the angry mobs, and we went right on. God saved the lost and healed the sick and sanctified believers. We both have a divine call to the ministry. This is my forty-third year and wife's forty-fifth. We have never made a penny outside of the ministry or sought employment. God has provided, in answer to prayer, thousands of dollars to meet all our needs. We own the cattle on a thousand hills and the gold and silver are His. We have seldom missed a night out of a service in thirty-five years. God is saving the lost, healing the sick and sanctifying the believers. We have proved without a reasonable doubt that a man preaching holiness will never starve to death. He may have empty seats but God will not let the pocket book stay empty. The city is now covered with ice and snow and the streets are decorated for miles. We had two services Christmas and at these services we gave out 250 pounds of candy and apples and cookies to saints and sinners. Wife and myself are in excellent health. Both were sanctified under the preaching of Evangelist Carradine thirty-three years ago and still have the experience; the blood cleanseth from all sin; God heals all our diseases. We solicit the prayers of the reader that God will keep us in the hollow of His hand in the highway of holiness."—Mr. and Mrs. John A. Dooley, Evangelists.

EVANGELIST J. G. DEMORET—"I have just closed a very good meeting with our church at Hemingford, Nebr. Rev. Frank Mayhew is the pastor, and he stood loyally by me, and worked hard, God bless him. Our fellowship was blessed. From the beginning God was with us, though the battle was hard God gave us the victory, and there were quite a number at the altar who claimed to pray through, and the church was greatly blessed. We trust much good was done. The last Sunday was the crowning day with three good services and souls praying through

at each service. We closed with a shout of victory and left the church with a good spirit and a determination to fight on, and do more for God. They gave me a good offering, for which I thank God, and they also gave a good love offering for the pastor. May God bless the good people at Hemingford, I shall not soon forget them. I enjoyed my labors on the Nebraska District very much. We have some fine people up in this great state. Rev. Marvin S. Cooper is the District Superintendent, and he has a fine band of preachers, and they are pushing the battle for God and holiness. I trust and pray that this district shall soon become one of our leading districts. I am home at present, but I am anxious to get out in the battle again. I have some open dates that I would like to give to some church that needs a revival. I will go anywhere that God opens the door. If you need help write or wire me at 519 So. 5th Street, Arkansas City, Kansas. Brethren let us keep the revival fires burning. Amen."

DURANT, OKLA.—"We closed the greatest revival we have had for years just before the holidays. We were somewhat disappointed in the beginning of the meeting, because our called evangelist, Rev. I. M. Ellis, was not able to come on account of an infected eye. By the prayers of the faithful members, and earnest effort of the pastor, S. H. Owens, the meeting was carried on the first week. Then the church called Evangelist J. M. Messer, a member of our local church, to continue the meeting for ten days. We can truthfully say both preachers did their best in preaching straight, clean messages but with such tenderness and love that it reached the hearts of the people. There were some thirty souls prayed through to blessed victory. At the close of the revival we received eleven new members into the church with more to follow, for which we praise God. Our people as a whole have a greater vision and more courage than ever before. Under the leadership of our beloved pastor, we are expecting greater things."—Janie Akin, Reporter.

AUBURN, IND.—"After a long, long time we will make another report. God has been blessing in every department of the church. We have had since last report about four meetings in which the power and presence of God has been manifested. We have just closed one with P. P. Belew of Olivet, Ill., in which many were blessed and a number of professions, also several uniting with the church. There was good attendance throughout the meeting and Brother Belew's messages were enlightening, inspirational and spiritual. The entire church has taken on new life and vigor."—H. W. Cornelius, Pastor.

LAWRENCE, MASS.—"We are here in Lawrence, with the precious pastor and saints of the Church of the Nazarene. The devil seemed determined to overthrow our work here but has at last been defeated. God has given us a great victory

and the church is ready to go on in triumph. Sinners and backsliders are getting under deep conviction. Two prayed through last night. God has vindicated and graciously favored our precious Brother Swarth, the godly pastor here. He has stood firm without compromise; and now, in victory shows the real Christian gentleman he is by a beautiful spirit of confidence toward all. It has been a blessed privilege and pleasure to labor with such a pastor. We are praying and believing for great victories in the remaining few services. Sunday is our closing day. Then I go home to Beacon, New York, for Christmas and to wait marching orders of our blessed Lord."—Paul F. Moore, Evangelist.

PASTOR EUGENE WOOD, CHILDRESS, TEXAS—"The pastor and members of the Childress Church of the Nazarene, feeling that they must have some help from the outside to put over the program God would have put over here, called Evangelist Ralph C. Gray and singers Jack

and Ruby Carter for a twelve days' meeting beginning December 10. The evangelist and singers came and did everything they could to encourage the church and reach outsiders. Those who came were so helped by Brother Gray's strong, interesting and constructive messages and the beautiful, inspiring singing of Brother and Sister Carter that they went away to tell others of the meeting. Our crowd increased until the auditorium was almost filled and we were thinking we would soon need to open the Sunday school rooms when a west Texas norther struck us and our crowd reduced and the good work was hindered. But God gave us some seekers and happy finders and the church was greatly encouraged. This writer has spent many years around our centers like Bethany, Okla., and Pasadena, California, where the great men of our church come and go, and has heard our strongest preachers and in his opinion Ralph C. Gray ranks among the best as an evangelist. His messages are forceful, convicting, constructive and deeply spiritual. More than that, Brother Gray carries a burden for the work. He works with the pastor, gets beneath the pastor's burdens and seeks to build up every department of the church. Calling him is like calling an efficiency expert. The Carters also help in many ways outside of their singing. They pray and pull when the battle goes hard and their sweet spirits and beautiful lives endear them to the people. The twelve days' meeting just closed is only an introduction to what we plan for the coming year. We are planning another meeting about Easter time and then the latter part of June and the early part of July we plan for a great open air campaign with Brother Gray as evangelist. Wife and I would like to request prayer of our friends scattered over the country and of the HERALD OF HOLINESS family for us and the work here in Childress. This is a very needy field."

PASTOR G. N. MITCHELL, MURPHYSBORO, ILL.—"After receiving a unanimous call to pastor our church here, we arrived on the field September 8. A finer and a more loyal band of Nazarenes to labor with cannot be found anywhere. They seem to love each other and stand nobly by their pastor, for which we are glad. Our crowds are good and are increasing. All departments of the work are steadily progressing. The Sunday school has more than doubled, the W. F. M. S. is taking care of the General Budget and is doing a great work, and a finer band of young people cannot be found anywhere, which adds much inspiration to the church at large. Finances to meet all local expenses are coming easily. We have also just installed a furnace in the church which will add much to the comfort of our people during the winter months. Murphysboro is a beautiful little city of about 12,500 population. With beautiful paved roads leading to almost all of our nearby cities and towns and only ninety miles from St. Louis, Mo., any of our Nazarenes traveling through this section of the country, have a cordial invitation to attend the Church of the Nazarene, 7th and Walnut

Sts. We have never had better victory than we now have, never loved the Lord any more and we are still in love with the Church of the Nazarene. We covet the prayers of the HERALD OF HOLINESS readers, that the Lord will keep us hot and sweet and bless our labors in this needy field."

HUTCHINSON, KANSAS—"We want to report victory all along the line for Hutchinson First church. We conducted a ten days' revival in December with Bona Fleming as our worker and God was with us in a remarkable way. Counting as they came there were between 350 and 400 seekers, and many remarkable cases of salvation. We have never worked with a better evangelist than Brother Fleming. He was kind, tender and unctuous and constantly informed the congregation that he was not trying to preach their experience away, but was laboring to build them up in the faith. Many of our people said it was the best revival they had ever seen in the church, and though this was Brother Fleming's second meeting with the church, they want him back. A large class of members were received into the church and we will receive another class Sunday. Our Sunday school is making a fine growth. During December, with the vacation period when all of the students of Bresce College were away, our average each Sunday was 338. Our N. Y. P. S. and W. F. M. S. are doing fine work. Our budgets are all paid up to date, and we have not had a pull for money during the year. We are preaching storehouse tithing and the people are walking in the light, and as pastor we have never enjoyed our work with any people like we do the good folks of Hutchinson First church. It was our privilege to preach the sermon at the Union Thanksgiving service that was held in the First M. E. church under the auspices of the Hutchinson Ministerial Alliance. On December 31 we conducted a watch-night service at which time the president of the Ministerial Alliance, Rev. A. F. Balsmeier, our good District Superintendent, and Professor S. T. Ludwig were the special speakers. God was with us and gave us a glorious time. We face the new year with anticipation and faith in the God of battles."—I. C. Mathis, Pastor.

BRAZIL, INDIANA—"The church has just closed a very successful campaign with J. A. Rodgers evangelist and Frank Lehman and Master James as song leaders. The attendance was great from the beginning, the church being well filled every night. Brother Rodgers is a very interesting and inspiring preacher and safe for any pastor to call for a meeting. Counting them as they came, there were about fifty at the altar. Brother Lehman won the hearts of the people and Master James thrilled the crowds with his special singing. The Sabbath school has broken all previous records and the N. Y. P. S. is moving on fine. Brother Perkins, the pastor, is liked by the church and doing great work."—Charles Brush, Reporter.

DORAN'S MINISTERS MANUAL

This is the fifth annual volume of a book which has established itself completely as a handbook of first importance in the life and work of the American pastor. Each year its sale has been larger than before and each year the criticism directed against it has become less and less articulate. It contains a sermon outline with seed thoughts and illustrations for every service of the entire church year and offers in addition to these, quotable poetry, children sermons, prayermeeting, interpretations of the Sunday school lesson, bulletin board suggestions and a vast wealth of other material of a lasting value to the minister. This volume is designed and prepared particularly for the year of 1930 and is carefully adapted to the special days occasions of that year.

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COUNCIL BLUFFS, IOWA—"The church here closed the fall revival December 15. Professor L. C. Messer, Uncle Buddha's singer, as song evangelist and Professor Edson Crosby, with his wonderful bells and other instruments were a blessing to all; two workers that we feel we cannot recommend to highly. Our pastor, Brother L. W. Dodson, gave us some of the most searching messages of the Scriptures. The District Superintendent, Brother J. W. Short, was with us the last few days and helped out in his very able way. About forty souls bowed at the altar and testified to definite victory, for which we are praising Him but we feel there is much yet to be done. We feel we have much to thank the Lord for in many ways. There were nine different preachers in attendance at the various services and we feel that many are better informed as to our doctrine than ever before. Would like to add a request to remember our pastor in prayer as he has been sick since the close of the meeting."—Joyce J. Fisher, Secretary.

MASON CITY, NEBR—"Evangelist M. E. DeVoll and wife have just closed a two weeks' meeting in the Community church at Cumro. Great conviction was upon the people while Jeremiah, the weeping prophet, poured on the truth with tears coursing down his cheeks. He mightily convinced the people of death, hell and the judgment. The two brought messages in praise and song each evening. A goodly number came to the altar seeking pardon. I would like to say to our churches, keep these people busy, they are in a class by themselves."—H. E. Hollenback, Pastor.

EVANGELIST MEEKLY P. SMITH, DOVER, OKLA—"These are good days. We went to Vining, Oklahoma, from Sharon with Brother C. K. Pugh as pastor. There were over forty who prayed through in this meeting and lots of old-time restitution made. From here we went to Jet, Oklahoma, and held a two weeks' meeting for the Mennonite and Methodist folks. We had a gracious meeting here; over eighty were saved or sanctified. Brothers Myers and Glass are the good pastors here and are loved by their people. We are now in a meeting East of Hennessey, Oklahoma, the fire is falling, the house is full and we are expecting great things. We have some open dates for the new year; anyone desiring our services address us at Dover, Oklahoma, Box 183."

RICHLAND CENTER, WIS—"We have not reported the work here for about two years, but it is not that advancement has ceased, for progress is evident in all departments of the church. Our General and District Budgets are overpaid to date. We have about thirty out of a membership of fifty-two that belong to the Prayer and Fasting League, about one-half of this number are young people between the ages of fifteen and twenty-five. We have a splendid number of young people that are on fire for God.

We closed a revival December 22, with Rev. L. G. and Bertha Milby, which proved to be a great blessing to the church. Several sought and found God. I consider the ministry of Brother and Sister Milby among the best and most needed in our movement. He is a sane, sensible preacher, crying out for the old paths that as a church we profess to believe in and love. Sister Milby gave us a splendid message each Sunday morning. The evangelists received a good offering and the pastor received \$93 for a Christmas love offering. Personally, I never felt more like living at the feet of Jesus and pouring out my life for Him than now. He is the fairest of ten thousand to my soul. Praise His name forever."—Ralph Rice, Pastor.

SAN BENITO, TEXAS—"We came here after the assembly, finding a very faithful, enthusiastic band of Nazarenes, although the spiritual tide was at a low ebb, that is, speaking of the church as a whole. They had the courage, willingness and a mind to work, so sensing the greatest need to be that of a spiritual awakening, we set in to work and pray with this need in view. Knowing that God is not a God of circumstances, neither is He confined to certain localities, we began laying the matter before Him. He gave us some of His most precious promises. We are putting Him to the test and he is verifying every promise and proving to us that He is still our God and answers the cries of His people. Our people are in perfect harmony and are praying while their pastor preaches the unadulterated gospel truth, which is 'The power of God unto salvation to every one who believes.' The humble efforts of pastor and people combined get the attention of God and He sends the Holy Ghost and convicts the people, some are

regenerated, reclaimed or sanctified while the saints shout the praises of Jehovah. We use the old-fashioned methods, including the altar. As a pastor we feel unworthy and incapable, but God is

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blessing and in some of our services preaching would be entirely out of place, so we just let God have the right-of-way and we open the altar, giving the hungry people a chance to pray, and they come and pray until God hears and answers by fire, and their souls are satisfied and the saints are blessed. Our Sunday school, under the leadership of Brother E. A. Herron, who is a young man and full of prayer and faith, has increased in attendance since the assembly. The W. F. M. S. is very active and is doing things worth while for God. The N. Y. P. S. which has been organized since assembly has now twenty-two members and a more enthusiastic society could hardly be found. No 'pulls' are made for finances as the people bring in the tithes and offerings, which are sufficient to meet the needs of our current expenses and that includes everything except our building fund. They are taking care of the needs of their pastor and I am indeed grateful. I deem it a privilege to work for the Lord in the midst of such congenial surroundings. I am not soured on the job, but delighted in God's dealings with me. Our housing facilities are very inadequate for our present needs and as we are enjoying a steady growth, I feel that God is going to help us to secure larger quarters. Beloved, pray for us down here in the lower Rio Grande Valley. Without doubt this is the garden spot of the world and with ideal climate, virgin delta soil, growing almost every known vegetable all the year round, also producing thousands of acres of the wonderful Texas citrus fruits, it is destined (if Jesus tarries a few years) to be a densely populated section. It now needs evangelizing and we are sending out the Macedonian cry, 'Come over and help us.' The call is to both preacher and layman

alike. Pray for us and stop with us when in the Valley. Notice to my correspondents, my address has been changed from Sulphur Springs, Texas, to 223 S. Dick Dowling Ave., San Benito, Texas."—J. E. Williamson, Pastor.

J. L. AND CHRISTINA BATES, RYAN, OKLA.—"We closed the year 1929 with a watch night service. The service began at 7:30 with 45 minutes spent in devotional, then each department of the church was represented by the leader, assisted by others. Brother J. F. Shelton, our much esteemed Sunday school superintendent, stirred our hearts in the interest of the Sunday school work. Then our very efficient W. F. M. S. president, Mrs. Nellie J. Barrett, gave us a survey of our different mission fields and the need for sending the many young men and women who are pleading with our General Board to the field to which they are called. The N. Y. P. S. was represented by its president, Miss Rebekah Bates (the pastor's daughter) with the vice president and others assisting, also the Junior Society was represented by Mrs. S. W. Ryan. This was a very interesting program enjoyed by all who attended. We then closed with a sermon by the pastor, the text was Phil. 3:13, 14. A number asked for the prayers of those who love God, then what a time we had around the altar as the New Year, 1930, was ushered in. Old-time shouting was heard, and we all promised our blessed Christ, if possible, we would do more in the new year than in the one just past. March 7 we are to have Evangelist Lum Jones, and E. D. and Winnie Simpson for a revival. Please pray that we may have a real revival with many souls in the fountain."

CHICAGO, ILLINOIS—"The thirteen thousand dollar mortgage on First church, Chicago, was burned at midnight December 31, 1929."—W. G. Schurman.

NORTH EAST, MD.—"The saints at North East are enjoying some high times in Zion. Finances are all paid up to date. We are praying for a real old-fashioned ingathering of souls between now and assembly. The church at Oxford begins a revival on the 5th of January. We have our church building well lighted now. The Sunday school and church attendance is very gratifying. The pastor recently held a revival at Port Elizabeth, N. J. God blessed throughout the meeting and closed with an altar full of seekers. There are some real saints at Port Elizabeth and they love their good and energetic pastors. I found Brother Donaldson to be a real old-fashioned, hallelujah preacher. They are getting scarce these days. May God raise up some more."—Geo. W. Andrews.

PASTORS C. E. AND LILLIE LING, HIGHLAND, MICH.—"It has been so long since we have written to the HERALD OF HOLINESS family, that some of our dear friends may think that we ceased to exist. However, we are still in the work of the kingdom. The dear Lord has used us in part, at least, in the organization of two new churches and the securing of property in four places aggregating around twenty thousand dollars and we have seen many souls saved, backsliders reclaimed and others sanctified wholly, all inside of five years. We are now located at Highland, Michigan, where we have just erected a new parsonage, worth four thousand dollars in a town of about two hundred and fifty to three hundred people. We have just passed through a gracious revival period in which the church was aroused and great good done. This meeting has been already mentioned in a recent issue of the HERALD OF HOLINESS by Rev. Aug. N. Nilson, who was our evangelist. We thank God that the same God is rich unto all who call upon Him, and that 'He is able to make all grace abound.' We ask the prayers of the HERALD OF HOLINESS family for the organization of a church and establishing of the same in Howell, about three thousand population, seventeen miles from Highland, with no holiness church. On with the revival."

LA JUNTA, COLO.—"The past year has truly been the best year of my life. Of course it has been a year of battle but thank God for the victories. In the year of 1929 there have been 220 who have found God in our altars for pardon or purity, and some in the homes. We have received a goodly number of fine folks into the church. Our Sunday school reached the goal of 227 and for some time averaged 150. We have just closed a fine revival with Evangelist Rev. Homer Land of Oklahoma City, and W. W. Swann, song evangelist of Dallas, Texas. They surely make a great team and were a great blessing to us in many ways.

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They are on fire for God. There were 82 saved or sanctified and we will receive a nice class into membership next Sunday. Brother Land put it up to the church to buy the pastor a nice suit for Christmas and it went over in three minutes. Truly we have the best church along these lines in the Nazarene movement. I never felt more settled in my ministry to stay at a place than I do at La Junta and by the help of the good church build a great church at this good railroad town. Pray for us. We are going in for this year to be the best year of our lives and of our pastoral work of 17 years without a break. I must say this year of 1930 began at 12 p. m. with souls in the altar, and one of them was my precious daughter who was saved at one o'clock, which closed the New Year's watch meeting. No need to tell you the pastor's heart was happy. On we go with the battle."—F. C. Savage, Pastor.

BROOKLYN, NEW YORK, HOOPLE MEMORIAL CHURCH—"This church (formerly John Wesley church) formally dedicated their new place of worship on December 1, 1929. The dedication service was presided over by our District Superintendent, H. V. Miller. It was indeed a great day. Where the folks all came from we do not know, but they came. The church was filled, main floor and balcony. Our pastor, Rev. A. G. Crockett, read letters from all parts of the country, from General and District Superintendents, C. W. Ruth, S. Parkes Cadman, A. E. Fitkin, prominent New York financier, and others who knew of Brother Hoople's labors of love and sacrifice. God has most signally blessed and crowned our efforts of the past four years. The battle has been a hard one but through the leadership of a pastor with faith and vision and the will to see things accomplished, and the co-operation of a loyal and faithful membership the victory, through grace, is ours. We now occupy one of the most beautiful edifices and most modernly equipped church buildings in the entire Nazarene movement, with apparently no facility lacking to enable us to do a great work. The climax came at the close of our dedication day, when, in the closing service, God placed His seal on our efforts by filling our altars with seekers and finders. It was an especial delight to have with us Mrs. Victoria I. Hoople, wife of the great leader of our church, for whom we have named this local work in its new setting, and her several friends."—R. W. Davidson, Secretary Board of Trustees.

EVANGELIST A. O. HENRICKS—"Since we last reported to the **HERALD OF HOLINESS** we have held revivals with our Calvary church, Pittsburgh, Pa.; First church, East Palestine, Ohio; Central church, Seattle, Washington; and Community church, Inglewood, Calif. In all of these places the pastors and people stood by us nobly and God gave us precious souls in the fountain for conversion, reclamation or sanctification, and quite a few united with the church. We also received a nice list of subscriptions

for the **HERALD OF HOLINESS**. This closes one of the best years of our ministry. The nineteen battles, from Christmas to Christmas, have often been hard and the enemy stubborn, but God has never failed to honor His Word, and that encourages us to push on as never before, believing that there are still greater things ahead. Our health was never better, and our faith in God and the Nazarene movement never stronger. Truly, this is our day of opportunity, and we will not fail to improve it. We opened our meetings here in Mukilteo, Washington, yesterday with seekers both morning and evening and every indication of a spirit of revival. We are slated up here on the Coast till Easter, when we start East, commencing our work for the spring and summer months, with our First church, Chicago. We love God and lost humanity more than ever, and ask an interest in the prayers of our beloved Nazarenes everywhere for the greatest year along full salvation lines that we have yet known."

EVANGELIST W. P. JAY—"Our meeting for Rev. G. W. Dorris, Pastor at Harrah, Okla., is starting off fine. Good crowds, fine singing, old-time shouting, souls praying through, others convicted. Miss Bertha Pults is doing fine work at the piano and in singing specials. The writer is leading the singing and doing the preaching. We plan to hold other meetings in Oklahoma."

BEAUMONT, TEXAS—"The church here is making some progress in all departments. Sunday, December 8, we spoke to the children, and in answer to the many prayers that had been offered during the week preceding the service, God came and brought real Holy Ghost conviction to their hearts. About forty of them came to the altar, and a scene that will long be remembered followed, as they wept their way to the cross. Twenty-three of them united with the church and were baptized. All but two or three of that number were the children of our members. Our church received new impetus while the assembly was being held here. The good missionary addresses of Miss Carpenter just preceding the assembly, and the masterful addresses and sermons of dear Doctor Chapman during the

assembly were means of blessings and grace to us. We came to the assembly with all apportionments paid in full, and with an increase on all lines over the previous year. Since the assembly our regular services are unctuous, and we have many strangers attending, especially Sunday nights. Our new Sunday school superintendent, P. A. Kracke, is taking hold of the work of the Sunday school like an old veteran, and interest in this department is holding up despite so much cold, wet weather. So far we have been

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able to raise our budgets, local, district and general and hope to pay all these monthly during the year. The W. F. M. S. is a spiritual group of women. They know how to pray, and they are at it continually. They had a remarkable financial report last year and they are starting out well again this year. The N. Y. P. S. has good interest in its programs and services. This church is favored with some of as talented and spiritual young people as can be found anywhere. We have one of the widest awake, most enthusiastic Junior Societies that I have seen. No pastor ever served a more loyal band of true Nazarenes than we have at Beaumont. Recently they met at the parsonage with a surprise pounding consisting of such things as are needed every day in a pastor's home. Our District Superintendent, Rev. I. M. Ellis, is to conduct a revival meeting for us beginning about the middle of January. We are expecting a great time of victory. Please pray for us, and especially for this revival."—W. D. McGraw, Pastor.

DURANT, OKLA.—"We have been at Durant as pastor almost three months and have not reported our work as yet. We were a little discouraged at first but God has visited us and given us a good revival so we venture to give a report. Beginning on Thanksgiving day we had a seventeen days' meeting. The pastor did the preaching for the first week, then Brother J. M. Messer, who lives here and who is an old-time, full salvation preacher, took the services for another ten days and how God did honor his ministry! The saints fasted and prayed and held on to God until the fire fell and we had a real revival with about thirty-five praying through at the altar.

Eleven have already joined the church and two others have been recommended who could not be present when we received the others into the church. Our Sunday school and church attendance has increased considerably. The prayer meetings are well attended, and we are encouraged to push ahead. All who think of us, please pray for us at Durant."—S. H. Owens, Pastor.

GRANDVIEW, WASH.—"We have recently been in one of the best little meetings that has come this way in a long time. Many of us had been much distressed over the cold condition of the church, and had been much in prayer for a revival for many months. The latter part of November we secured our line District Superintendent, R. J. Plumb, for a week end. He greatly endeared himself to our people by his timely, tender and heart-searching messages. Following him Sister Mae Budd, our pastor in The Dalles, Ore., gave us two weeks. Her intense earnestness and definite preaching stirred people deeply. A goodly number of our members that had been long in a lukewarm condition prayed back to God. How it gladdened my heart to see them coming home again, and all the members that attended the meetings taking on new life. The church is now in better shape than for some time. Both pastor and people are very grateful to Brother Plumb and Sister Budd for their good work among us. We are going forward as fast as conditions will permit with our building program. New pews will be installed next week—in time for Christmas is is hoped. The winter months are hard on the church, for then there is little work for anyone. But in spite of this adverse situation we plan to begin after the holidays making concrete blocks for

the new building. Intend to keep something doing until something is done. We have another revival planned for the spring. Would have had it sooner, but the entire months of January and February will be taken up in revival meetings among the other churches, or in union meetings. We will follow up the union meeting with an intense campaign to reach those that get under conviction in the union effort."—Jos. N. Speakes, Pastor.

GADDIS-MOSER EVANGELISTIC PARTY—"1929 closed with two good campaigns, the first at Wichita, Kansas, with the Calvary M. E. church, our fourth time in the Air Capital, and the best. The building recently enlarged was filled. On the first night 32 sought the Lord, response good to the close, over two hundred different people claiming victory. Station KFH gave us some time on the air which brought fine response. Rev. W. E. McCoy, the pastor, and his good wife are such lovable souls and so burdened for their people that it is a blessing to labor with them. They treated us royally and sent us away refreshed. Then at Portland, Ind., Friends church, Rev. L. E. McCarger pastor. The attendance problem was solved by singing and playing in factories, schools, other churches, and the press until by the second Sunday people were turned away. God's seal was on the campaign and the church greatly helped. By invitation we engaged in a chapel service at Taylor University, Upland, Ind., and were warmly received. The year just closed was our best by far with more actual results and a greater spiritual blessing on the services. We conducted 24 campaigns in 12 states with 10 different religious organizations. Facing 1930 we have a full slate, larger fields and greater opportunities."

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ANDERSON, IND.—"The good Book says, 'Declare his doings among the people; make mention that his name is exalted.' I am neither too big, too modest nor too religious to follow this divine injunction. God is moving in our midst. Yesterday was an unusual day. We reached the peak in Sunday school attendance to date, 603. This week we begin reconstructing our building that we may have eight more classrooms and a downstairs auditorium. With two superintendents and two assembly rooms and the additional classrooms we will be able to do business for some time to come. There has been but one thing to regret during this onward drive in our Sunday school and that is we have been slowed up in meeting our District and General Budget claims by reason of financing the Sunday school program. Had the industrial conditions been normal in the city this condition would not have prevailed. For a month we have been looking forward to Christmas Sunday as the logical time to bring up this line of battle. We spoke on 'Proving the Sincerity of Your Love,' taken from the text, 'He was rich, but for our sakes he became poor, that we through his poverty might be made rich.' At the close of the service nearly every

wage earner in the congregation pledged himself to give in addition to his regular weekly offering one-half of one week's pay before Feb. 1, to bring up our district and general claims and by so doing continue our regular Sunday school program as we have been doing the last four months. God was in the place in a great way, and while the people were rejoicing, three people that have been in attendance in our services for some months came forward and knocked for admittance into the church. This stirred up more hilarity. The church remembered the pastor and wife with a good Christmas present at night, thus bringing to a close the end of a perfect day."—C. H. Strong, Pastor.

DES MOINES, IOWA—"The N. Y. P. S. here has recently closed a four weeks' revival with Austin J. Kindred, as evangelist. Brother Kindred is a young man with a message, an excellent preacher of the Word and wins his way into the hearts of the people. He is one evangelist who seems to feel his work is not done at the close of a sermon but remains until late at night, if necessary, to help pray people through at the altar. By actual count forty-eight different people came to the altar as definite seekers; many were finders. Much conviction was on the people and God was working. There was a great desire on the part of many of God's people for the outpouring of the Holy Ghost. People sought God at home as well as at church. At one time there were four people confessing their lack and seeking the sanctifying baptism at the district parsonage. Mother Crozier, a Nazarene preacher and member of the Des Moines church, fasted for one solid week that the supernatural might be manifested. As a result a dear woman near death's door was brought back to life. God is still in our midst and the saints are holding on for a greater outpouring of revival power. After the assembly the church called us to supply here until the arrival of the new pastor expected in November. Finding himself unable to come to us, I am still supplying for the present. A great door of opportunity lies before us in this beautiful capital city of the tall corn state. We are believing God for a great church here in the future and a Spirit-filled man to lead us on to victory."—Frances Short.

WANTS

Solo or Quartet: "Far Away On the Hill Sides of Gold" and "Jesus Rescued Me." Four page folder, words and music 15c each or two for 25c. Rev. Mrs. Alpha Akers, Bethany, Okla.

Would like to get in touch with young woman preacher who sings, plays guitar and piano and who is interested in evangelistic work. I have good proposition to offer. Rev. Mrs. Alpha Akers, Bethany, Okla.

ANNOUNCEMENTS

NOTICE—Iowa District: Our Annual Ministerial Convention, including all departments of our church, will be held with Pastor C. P. Roberts and his good people at Oskaloosa, Iowa, March 18 to 23. Special workers: General Superintendent Dr. J. B. Chapman, and Rev. W. G. Schurman, pastor Chicago First church, also General Secretary Dr. J. G. Morrison will be with us for part time; and several adjoining District Superintendents, ministers and workers of the district. An instructive and inspiring program has been arranged. Let every pastor be represented from all departments of his church. Lodging and breakfast free. A feast of good things is assured those who come.—J. W. Short, District Superintendent.

NOTICE—We have an open date or two, namely: February 2 to 16, also March 18 to 30. Any church desiring us for these dates please write us at our home address: J. R. Edwards and wife, Elmore, Ohio.

NOTICE—Because of cancellation of meetings I will be available for meetings after January 26. All communications will reach me promptly through our Nazarene Publishing House, 2929 Troost Ave., Kansas City, Missouri.—J. B. McBride

NOTICE—Manitoba-Saskatchewan District: Workers' Convention is to be held in Regina, Saskatchewan, January 29 to February 2. There will be sessions given to the interests of the W. F. M. S., N. Y. P. S. and Sunday school as well as preachers. Rev. H. Orton Wiley, editor of HERALD OF HOLINESS, will be with us to lecture and preach. We are expecting this to be a great time of blessing, inspiration and instruction to our people, and we would urge upon all of our pastors, presidents of W. F. M. S., N. Y. P. S. and also the Sunday school superintendents and as many of our people as possible from over the district to attend. If you are planning to be there drop a line to Rev. A. C. Metcalf, pastor, 4027 Victory Ave., Regina, Saskatchewan.—Geo. Beirnes, District Superintendent.

NOTICE—Northwest District: General Superintendent Chapman has been engaged for two group meetings for preachers. The southern group will meet at Walla Walla, Wash., for three days, February 11, 12, 13, and the northern group will meet at Spokane for a like length of time, February 18, 19, 20. Dr. Chapman will speak on the evenings just preceding the conventions.—R. J. Plumb, District Superintendent.

NOTICE—The Chicago Central District Preachers' Meeting: Our Annual Preachers' Meeting will be held on our district March 11 to 16, 1930, at Danville, Ill., with Dr. J. B. Chapman and Rev. W. G. Schurman, and many other workers of our church in the Middle West. Everyone is cordially invited to come and be with us.—E. O. Chaifant, District Superintendent.

RECOMMENDATION—Without any solicitation from him we take this opportunity of recommending Rev. Chas. Brand, R. F. D. No. 1, Ashley, Ind., who just recently united with our local church. He comes from the Radical United Brethren church. He has about twenty years' experience as evangelist, and we feel any church would do well in giving him a call for a meeting.—H. W. Cornelius, Pastor.

REQUEST FOR PRAYER—A sister earnestly requests the prayers of the people for her two unsaved sons. Also for her own bodily healing.

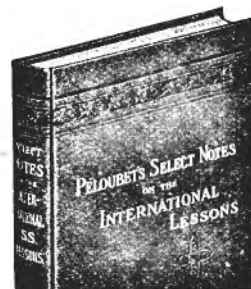
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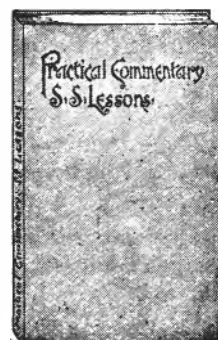
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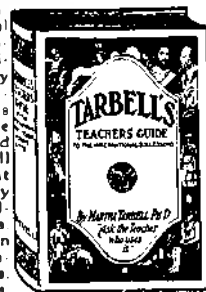


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DEATHS

REES—Sister Irene Rees, nee Rosan, was born May 1, 1902, and died Dec. 23, 1929. Her death was caused by a clot of blood which formed on her heart or brain, causing instant death. On December 31, 1919, she was united in marriage to Ardell Rees. To this happy, and afterward Christian home, were born four children, three of whom are left with their father to mourn the loss of the hand they so badly needed to guide them through the tender years of childhood. They are Lorene, age eight years, Esther June two, and Betty Lou Irene eleven days at the time of her mother's passing. Sister Rees was converted in the summer of 1924 in a revival meeting held by Brother John Wallace here in Tilden, Illinois, the place of her birth and death. Although as she often mentioned, she failed God once and lost Him from her heart, she was soon reclaimed through humble confession to Him and thereafter continued to be a constant and uncomplaining worker in His kingdom and in the Church of the Nazarene, with which she had cast her lot shortly after her conversion. She carried a burden for souls, loved the truth and was always ready to do anything in the advancement of God's cause; was an active member in the Woman's Foreign Missionary Society and Sunday school, having just closed a year as president of the W. F. M. S. She gave a testimony to the fact that the grace of God, which kept

her so long, still availed and that she was happy in Him and so glad she had paid the price and received a salvation that satisfied, just a few minutes before her passing, which came without a moment's warning. Her funeral, the first of any of our members since the organization about eight years ago, was held on December 26. Rev. Clarence Hester, now at Mt. Vernon, Illinois, who was her pastor the two years preceding her death, brought a beautiful message of comfort, bringing out the fact that death is a conquered foe. Rev. Archie Wilson, now of Roxana, Illinois, who was her first Nazarene pastor, was also present and assisted in the funeral service. She leaves to mourn their loss, besides her husband and children, a father and mother, Mr. and Mrs. Jas. Rosan of Tilden, Illinois, two sisters, Mrs. Stella Murphy and Mrs. Lucretia Ulrich also of Tilden, and a host of other relatives and friends. It was a sad Christmas and yet we rejoice that the blood of Jesus, whose birth we celebrate on the day which Sister Rees loved so well, is able to cleanse us from all sin and cause us to say with the apostle, "O death, where is thy sting?"—Robert G. Jones.

GALLUP—George William Gallup, 68, of Hutchinson, Kansas, an invalid for the past four years, died at midnight, October 7, 1929. He was born April 6, 1861, in Shelby County, Illinois. He suffered a great deal during the last year of his illness. Mr. Gallup was converted

28 years ago in Cherokee County, Kansas, on the 4th day of July and in the following September was sanctified in a campmeeting held by Uncle Bud Robinson at Mound Valley, Kansas. He was a member of the First Church of the Nazarene at Springfield, Illinois, of which his son was former pastor. He was a fine Christian gentleman and a kind and loving husband and father. The funeral service was preached by his pastor, Rev. I. C. Mathis, and the body was laid to rest in Memorial Park Cemetery, Hutchinson, Kansas. Mr. Gallup was united in marriage to Miss Frances House in 1888. He leaves to mourn their loss his faithful Christian wife, four daughters, one son and seven grandchildren, Mrs. Pearl Major, Fullerton, Nebr.; Rev. G. Edward Gallup, Akron, Ohio; Mrs. Merl Major, Gary, Ind.; Miss Eva Gallup and Mrs. Juanita Bohlke of Hutchinson, Kansas. The family's consolation is a happy reunion on the resurrection morning—Mrs. P. W. Bohlke.

PITTS—Mattie Fae Leckie, daughter of Rev. and Mrs. T. C. Leckie, was born at Jonesboro, Louisiana, December 31, 1906. She was converted in early childhood and at the age of five joined the Church of the Nazarene with her parents in the beginning of the Nazarene movement in Louisiana. She was united in wedlock to Rev. J. B. Pitts on November 6, 1927. To this union was born Dorothy Wiline October 15, 1928. Rev. and Mrs. Pitts were in the pastorate and had charge of the Hooker Church of the Nazarene, Western Oklahoma District. On account of poor health the removal of her tonsils and adenoids was advised. After the operation she contracted ether pneumonia and on December 27, 1929 at 9:15 o'clock in the evening at the Epworth Hospital, Liberal, Kansas, Mrs. Mattie Fae Pitts passed triumphantly to her reward, at the age of 22 years 11 months and 27 days. So impressive was her beautiful Christian spirit that when the end came the attending nurse said, "I have seen many die but I have never seen anything like this. From henceforth I shall live a changed life." "Mattie Fae," as her old acquaintances called her, was a beautiful, obedient child, an accomplished young woman and an ideal pastor's wife. She leaves to mourn her departure the husband and baby daughter, her father and mother, two brothers and five sisters besides other relatives and a host of friends. The funeral was held in West Side Church of the Nazarene, Oklahoma City, conducted by the writer. Those assisting were Revs. S. S. White, J. Walter Hall, A. L. Parrott and F. H. Bugh. Interment was made at Bethany. God bless and sustain the precious man of God and baby who are bereft of their wife and mother, also our heart-broken old friends, Brother and Sister Leckie. May the grace of our Lord and Savior Jesus Christ be with each of them till they meet their loved one just inside the Eastern Gate.—E. G. Theus.

LATHAM—Susie Josephine Gifford was born at Indianapolis, Warren Co., Iowa, December 24, 1852, and died at their home near Ingersol, Oklahoma, December 26, 1929, age 77 years and two days. She was united in marriage to Homer C. Latham, September 25, 1870. To this union were born eight children, four of which survive and were present at their mother's funeral. She was converted when nineteen years of age and united with the Methodist Protestant church. Down through the many years of her life she remained loyal to God's cause and the church. They came to Oklahoma in pioneer days and settled on a claim near Ingersol, which remained her home until her death. When, some twelve or fifteen years ago, the Peniel Church of the

JANUARY SPECIAL

January Special

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JANUARY SPECIAL

Nazarene was organized and located just one mile from their home. Brother and Sister Latham united as charter members and have been loyal to the church through its entire existence. Mother Latham was one of those non-assuming characters whose Spirit-filled life has blessed so many hearts in time of need. And no doubt there will be among those who read this a number who will pause to thank God for her life. Her funeral was held Sunday afternoon in the church with almost twice as many present as could be seated. Rev. E. A. Green, their former pastor, now pastor at Woodward, preached the sermon, using for a text, Paul's triumphant testimony (2 Tim. 4:7), finding in it a ready application to Mother Latham's life. The many beautiful flowers were but an attempt on the part of friends to show their appreciation and esteem for her. Father Latham, in his 81st year testified that he had faith to believe God's grace which had been their support through the long journey of life would be sufficient for the short time he would be left to mourn. Her body was laid to rest with the feeling that a true saint had gone to her reward—C. C. Grunewald, Pastor.

MOVIVUS—William R. Movivus was born in Germany November 1, 1850, migrated to America when a boy and died very triumphantly in Santa Barbara, Calif., December 7, 1929. He was converted in the old-fashioned mourner's bench way in his twenty-fifth year. Later he was wonderfully sanctified, during the spread of the holiness movement in the Dakotas, and filled with the Holy Ghost. His entire life, thereafter was a beautiful commentary on the doctrine of entire sanctification, and to the spread of this truth he constantly supported campmeetings, revivals and holiness evangelism. His presence and appearance carried a gracious spiritual contagion. His death was very triumphant, and seemed more like a translation than a visitation of the "last enemy." He affiliated during his late years with the Christian and Missionary Alliance, there being no Church of the Nazarene near his home. His son, Dr. Arthur J. Movivus, is a leading member of our church at Billings, Mont., and one of the outstanding surgeons of the United States. Brother William R. Movivus was the beloved brother of every holiness preacher; his home was their home; his ample means were devoted to their comfort, and his unctuous prayers and gracious fellowship were their constant encouragement and solace. During the pioneer days of the holiness movement in Minnesota and Dakota he spent time, money and much prayer in support of these holy things. He was an ardent lover of the second appearing of our adorable Lord and Master and "fell on sleep" in the happy confidence that "they that sleep in Jesus will God bring with him," when "he shall descend from heaven with a shout, with the voice of the archangel and the trump of God." His memory is as "ointment poured forth." His children may all rise up and call him blessed—J. G. Morrison.

SNOWBARGER—Mary Hofen Snowbarger was born in Germany, July 25, 1843, and departed this life at Sylvia, Kans., August 12, 1929, age 86 years and 18 days. At the age of thirteen she came with her parents to America and settled near Kahoka, in Clark County, Mo. She was married to Samuel Snowbarger June 23, 1865, and moved to a farm near Downing in Schuyler County, Mo. To this union were born six daughters and five sons; a son and daughter died in infancy. Her husband died August 9, 1902. In 1907 she moved near Sylvia, Kansas, in which vicinity she resided until her death. She was converted at the age of thirteen and joined the German M. E. church. In 1910 she became a charter member of the Pleasant Hill Church of the Nazarene at Sylvia, Kan-

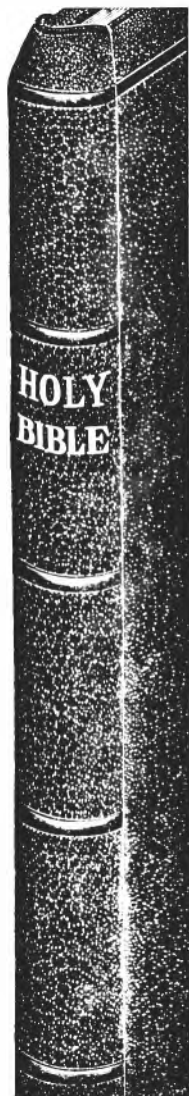
sas. She remained a loyal and faithful member of this church until the end of her earthly career. Of her nine children who grew to maturity, three preceded her in death: Katie Slightom, March 16, 1916; George L. Snowbarger, September 3, 1924; Christena Schupbach, December 30, 1924. Those remaining are: Elizabeth Miller, Anthony, Kans.; Fred F. Snowbarger, Trinidad, Colo.; Anna Cox, Richland, Iowa; Samuel and Paul Snowbarger and Amelia Vigil of Sylvia, Kansas. She leaves 53 grandchildren,

52 great-grandchildren, and a host of other relatives and friends to mourn her departure. Funeral services were held from the Church of the Nazarene, conducted by Rev. E. W. Klemel. The body was shipped to Queen City, Missouri, for burial at the side of her husband. Funeral services were also held at Queen City in the Lutheran church, conducted by the Lutheran and Methodist ministers. Sam Snowbarger and his sister, Mrs. Andrew Miller, accompanied the body to Missouri.

Preachers, Teachers and Bible Students

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N EB-U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	B. C. 570.
2 ² I thought it good to shew the signs and wonders that the high God hath wrought toward me.	2 ¹ Chald. <i>It was seemingly before me.</i>

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