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## THE SWORD AND GARMENT

**T**HEN said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." Our Lord asked of His disciples the question, "When I sent you out without purse, and scrip, and shoes, lacked ye anything? and they said, Nothing." How easy for them to infer that He was about to say to them, "Let this be a lesson to your faith. There will henceforth be no need for prolonged and intense thought or for careful preparation. The battle will be easy. Everywhere you will be kindly received, homes will be readily opened to you, and your every desire fulfilled." Too often this is our conception of the life of faith!

How different was the answer of Jesus! How sharp the contrast! Now purse and scrip must be taken and a sword must be purchased, if need be, at the expense of a garment.

This beautiful, carefree period of the Galilean ministry was a special dispensation intended to bring out in bold relief the providential care of the Father for His children. But it was the childhood period of their ministry. They are now about to enter into deeper fellowship with the Father in assuming responsibilities for others, the responsibility of maturity. Faith must now strike its roots deeper into nature and grace. The disciples must not expect to be lifted above the toil and the conflict. The wondrous care which hitherto was enjoyed must now give way to the ordinary course of human affairs and agencies. God works indirectly by means and instrumentalities. Faith must learn to see God in the use of such means and beneath all to feel the same Fatherly care.

The battle to be waged will demand the preparation, the prudential calculation, and the devotion of strong men. Only children are exempt—weaklings only will seek to avoid the conflict. The purse must be consecrated, the scrip must be carried, and a sword purchased at the expense of a garment. Victory in this warfare can be gained only by the sacrifice of comfort and appearance.

# HERALD OF HOLINESS

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## SWORD AND GARMENT

Our first page editorial this week was suggested by a book of Professor Townsend's entitled, "Sword and Garment." The book is now out of print but a copy which we prize very highly was recently presented to us by Rev. R. J. Dixon, pastor of the Altadena Church of the Nazarene. The title, drawn as it is from the words of Jesus, is very significant. Preparation for aggressive work must be made at the expense of comfort and appearance. Those who have never learned to think and plan for the work and to bear the responsibility for others are still immature. More mature men and women in the kingdom must bear the responsibility and plan for them as parents do for their children. Some have failed utterly to rise to the conception that God guides us through our judgment, and hence are swayed by a narrow range of circumstances; others must have the comforts and necessities of life supplied for them; while still others must be carefully protected from the storms of life, or they give up in despair. There is a state of maturity beyond this, where God's ministers and people enter into a deeper fellowship with Him in sharing the responsibilities of the work of the kingdom. Then and then only, in this deeper fellowship do we see the hand of God in our thinking and planning as well as in the execution of these plans for the comfort and spiritual uplift of others.

## CONCERNING DR. REYNOLDS

We have just received the following communication from General Superintendent Chapman which is self-explanatory and of great interest to Nazarenes everywhere:

*Dear Dr. Wiley:* I am sure your readers will be interested to know of the welfare of Dr. Reynolds, our senior General Superintendent. He has not been well since his trip to Billings, Montana, for the purpose of organizing the Montana-Wyoming District, in October. At that time he was found to be suffering from an overworked heart, and although he has used considerable discretion since, his full recovery has been slow.

But on December 27th he was the victim of an automobile accident, when the machine in which he was riding left the road and was wrecked in the ditch.

Dr. Reynolds suffered from a wrench in his back and has been confined to his bed and under the care of a doctor and special nurse ever since. Sister Reynolds also suffered from bruises and sprains in the accident, but is recovering in a wonderful way.

The doctor's bulletin this morning (Jan. 3) stated that Dr. Reynolds has passed the danger of pneumonia and other acute complications arising from his accident, but thinks it will be two weeks or more before he will be able to be on his feet, and a much longer time before he will be fully recovered and able to engage in any strenuous work.

This noon, in company with a few intimate friends and members of Dr. Reynolds' family, I was privileged to partake of the sacrament of the Lord's Supper at Dr. Reynolds' bedside. The doctor was bright spiritually and mentally. Gave a strong testimony to the sanctifying power of the blood of Jesus and helped by timely suggestions in the direction of the service. The Spirit of God was with us and we all came away feeling that we had seen the face and enjoyed the fellowship of a true and tried saint.

Our church needs the wisdom and service of its senior General Superintendent and I am sure we shall all unite in prayer for his speedy recovery. His heart is in the work and, according to present plans, he should visit some of our Latin American mission fields within a few months. His vision was never clearer and his devotion was never more unquestioned and questioning. Although weak and speaking with difficulty, he remarked in characteristic fashion this morning, "I have never said of my accident, 'It's too bad,' for I fully believe that 'all things work together for good to them that love the Lord and are called according to his purpose.'"

May the prayers of eighty thousand Nazarenes be heard and answered in the complete and immediate restoration to health of our greatly beloved Dr. Reynolds!—J. B. Chapman, Secretary of Board of General Superintendents.

## THE OHIO PREACHERS' CONVENTION

It was the privilege of the Editor to spend a few days with District Superintendent Gibson and the preachers of the Ohio District in their convention at Marion, Ohio. A few preachers were detained at home by the "flu" but the attendance was excellent, the presence of the Lord was felt in the service. This is our first opportunity to visit this great district, and we were favorably impressed with the aggressiveness of the people and the beautiful spirit manifested among the brethren. There are now eighty-three churches on the district, and last year twenty-one new churches were added, with an increase of membership of over eight hundred. After all, those who have the vision and who give themselves unreservedly to its fulfillment are the ones who are most joyful in the Lord. It is that class who can and don't, or who could and

won't that make the chariot wheels drag heavily. The disturbances in Israel always began with the "mixed multitude." On another page, we are giving a brief, review of the work of this convention, and mentioning also some of the plans of the district which we think may prove valuable to other districts.

On Sunday evening we preached at Columbus, Ohio, in the First Church of the Nazarene where Rev. Raymond Browning is now the pastor. There was a fine congregation present. Brother and Sister Shanks sang beautifully and with much unction, a song which they called "their testimony." Brother and Sister Leist were also present, and so were Dr. and Mrs. Heslop, friends in whom we take great pleasure. We were pleased to meet Brother and Sister Swartz also, and to learn that they were praying regularly for the people of God, and that they were making special mention of the Editor of the HERALD OF HOLINESS.

We were entertained in the home of Brother and Sister Browning. They have a beautiful family, one son and three daughters, and it was a pleasure to meet with these good people. This is Brother Browning's first pastorate, having been in the evangelistic field for over twenty years. God is blessing him in his ministry, and there is a wide range for evangelistic work in a city like Columbus. Brother Browning has promised to write for the HERALD OF HOLINESS and we are sure that our readers will enjoy his excellent articles and poems.

### THE GENERAL BOARD

**W**HEN the HERALD OF HOLINESS reaches its readers this week, the General Board of the Church of the Nazarene will be in session at headquarters in Kansas City, Missouri. With the exception of a brief meeting for the purpose of organization at the close of the General Assembly, this is the first meeting of the quadrennium. It will be an important meeting therefore, and our people everywhere should pray earnestly that God will especially bless the various members of the Board and guide them as they plan for the welfare of the church.

We have often felt that those to whom were committed important responsibilities, sometimes became so interested in their work as to substitute it for their regular times of devotion. We are sure that the truest progress will be made by those who maintain a spirit of devotion and rely upon the Holy Spirit to guide them into truth. To us especially,

*"Prayer is the Christian's vital breath,  
The Christian's native air."*

A recent writer in a book entitled "The Life of Prayer" has this to say about the need of prayer: "It is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the body demands a quickened breathing, an ampler supply of air, to meet its necessities. The application to the church is ob-

vious. She has come upon a day of almost hectic exertion. Her activities are many and varied. She is endeavoring to do things as never before. Hence, acknowledging that she is an organism, this speeding up of activity, by every known law, automatically, so to speak, calls for increased breathing. To sustain her own life she must have more prayer. Physiologically and scientifically judged, to refuse herself an increase of breathing, proportionate to her heightened exertion, must prove fatal."

### The Unified Budget and the Unsatisfied Demands

Other churches apparently, are facing some of the perplexities in the administration of church finances which have confronted the Church of the Nazarene. The following paragraph, under the above caption is found in the editorial column of the Baptist and is worthy of careful perusal on the part of our people.

The unified budget of benevolences which represents the pooling of the separate budgets of more than fifty missionary, educational and philanthropic organizations co-operating through the Northern Baptist Convention, is one of the efficient elements in the denominational program. The theory upon which the unified budget is based is as nearly perfect as a theory can be. In brief the theory is this: Make a clear distinction between administration and collection agencies; let one board of the denomination be charged with the duty of raising all funds needed to satisfy the unified budget of denominational benevolences; let all other boards, societies and conventions participating in the unified budget give themselves exclusively to the administration of the missionary, educational or philanthropic work which respectively belongs to them. For instance, let a foreign secretary of the Foreign Mission Society give his entire time and strength as an executive of his society to everything connected with his duties except the raising of money. That is exactly the theory upon which the Northern Baptist Convention functions. The Board of Missionary Co-operation of the Northern Baptist Convention is the one and only agency of the denomination which has no missionary, educational, philanthropic administration tasks. The task of that board is to provide the funds upon which all co-operating organizations can administer their particular tasks without either financial embarrassment or responsibility for the exchequer. The theory is excellent. But existing situations wreck good theories. A serious situation, for instance, in foreign missions has forced the denomination to turn back to a partial use of the worn-out plan abandoned ten years ago. Again, the Foreign Mission Society is a collecting agency with its administrative officers managing a special drive for what is known as the Judson Fund. The unified budget sponsored by the Board of Co-operation is still the big thing in the denomination. But the anachronism of specifics outside the unified budget makes the revival of the old attitude of mind difficult. It is our deliberate judgment that everything should be in the unified budget, both general and specific, and that the common-sense theory upon which the denomination functions should be maintained unbroken.

### The Value of the Budget in Regulating Expenditures

It will be noticed that the difficulty seems to be with the "specifics" or what we are pleased to term "specials." There seems to be no other alternative, either adopt the budget plan and adhere to it faithfully, or return to the old "free for all" method of raising and spending money.

The budget plan not only provides for the adjustment of the funds of the several departments in relation to each other, but carries with it the plan for expansion and development. It is common in the work of institutions to arrange the budget in three divisions, comparable to three concentric circles. The inner circle represents the amount of money necessary to carry on the work at the present level. The second circle is usually known as a "recommended budget," and contains the items arranged in serial order, for which money will be expended if the receipts exceed the amount necessary for the required budget. The outer circle represents what is usually termed the "approved budget" and contains additional items arranged in order of importance, for which money will be expended after the "required" and the "recommended" budgets have been fully met. And it goes without saying, that any properly planned budget will provide a sufficiently large "contingent" fund for emergencies.

The advantage of this arrangement which our church has adopted, lies in this, that it keeps before the people, not only the amount required to carry on the work as we now have it, but places before them also, the proposed plan of development. This, rightly understood, will furnish an inspiration for growth and development, and at the same time, preserve the proper relation between our several interests.

### Collection and Disbursing Agencies

In the article mentioned above, it will be noted that a sharp distinction is made between the agencies for promotion and collection of funds, and that of the administration of the departments. In the above instance, different Boards are provided; but whether cared for by different agencies, or by the same agencies acting in different capacities, the principle of organization remains the same. These two departments must remain separate and distinct in any successful organization.

This distinction is found in the simplest of social organizations—that of the family. It is generally recognized in civilized and progressive countries, that the duty of the husband is to provide and the duty of the wife to wisely administer these funds for the benefit of the family. It is this division of labor and merging of interests that has made the family the basic unit from which our highly developed civilizations have proceeded. It is possible for the husband to earn and spend his own money, and the wife to earn and spend hers, but this could not be called a home—it is nothing more than two individuals carrying on separate interests while living under the same roof.

It is this fundamental principle of organization that we shall be forced to recognize if we succeed to any marked degree on the budget plan. The General Board as a whole, or a Committee of Co-operation composed of representatives of the several departments should be organized and charged with the business of pro-

moting interest and the collection of funds necessary to meet the demands of all the departments as represented in the unified general budget. This will present to the church, a unified plan and a solid front in this matter of raising funds, and free the heads of the departments for exclusive administrative work.

If this is not done we shall soon witness the spectacle of an aggregation of departments, each one carrying on its own business, raising and disbursing its own funds according to its own plans—and all trying to live together under one roof. This is not an "organization" but an "aggregation." It is impossible to carry out the idea of a unified general budget under the above arrangement, and our "General Board" will soon be such in name only. But the saddest feature of such procedure would be found in the resulting confusion among the people, the awakening of divisive interests, and the development of unholy rivalries.

We believe that we have made great gains during the past quadrennium, and that now we do not need to change our plans but to perfect them in some particulars and proceed upon the same general lines. For our part we stand committed to a unified general budget arranged for expansion according to a fixed order, and containing a sufficiently large contingent fund to provide for emergencies. We believe that to properly carry out this plan we should have a central committee who shall be charged solely with the promotional interests and the collection of funds for this unified budget. This will save a multiplication of officers and a waste of promotional literature.

In fact we believe in organization instead of aggregation. We believe that the church is a body and not a group of organs each functioning for itself, and each attempting to perform the function belonging to other organs. The body is not one member but many. If the foot which upholds the body shall say to the hand which is skilful in craftsmanship, I am not the hand, therefore I am not of the body—is it not therefore of the body? We are discovering very rapidly in our church that those members which seem to be more feeble are necessary. We believe that as members of the Church of the Nazarene we should always have the entire interests of the church at heart. If any member suffers we are to turn the interest of the whole body in that direction until the wound is healed. If any member rejoices, then the whole body should take pleasure in the fair features, the sparkling eye, and the beautiful form. Let our pleasure be to keep the body beautiful and fair, and every organ functioning as the Holy Ghost designed when he set it in the body of Christ.

### Overhead and Investment

We must likewise distinguish between "overhead" and "investment." Overhead does not refer primarily to the total amount collected or expended, but is to be found in the proportional cost of the administration of such funds. If the amount so used is proportionally

greater than is needed for efficient administration, the "overhead" is too high. If the receipts from investments do not reach approved percentages, either the investment is unwise or the overhead too great.

When a college needs funds and puts a secretary into the field that secretary if he earns his salary and expenses, and in addition brings revenues into the college treasury is an asset to the institution. If the field is sufficiently large, another secretary might be put into the field with like results. The salaries of these secretaries cannot be called "overhead"—they must be classed as "investments."

There has been confusion as to "overhead" and "investment" in some of our reports, and oftentimes our administrative officers have been compelled to charge as "overhead" funds which were used to raise money, and which would not have been expended, had the money been in the treasury for proper disbursement. The consequence of this was a curtailing of "investment" in order to keep down an apparent "overhead." There can be but one final result of such procedure which cuts off the sources of supply, i. e., reduced revenues and a depleted treasury.

We believe that the General Board or a Committee of Co-operation such as suggested above, could prepare literature, place stewardship secretaries in the field, use furlough missionaries in deputation work, avail itself of the valuable assistance of the W. F. M. S. and the N. Y. P. S. and such other promotional plans or agencies as may be deemed wise. The results could then be carefully tabulated by our General Board and such plans or agencies as proved profitable could be retained, while those that did not show sufficient returns could be discarded. With this clear distinction, the "overhead" in the administration of funds can be reduced to a minimum.

Let us recall to our minds the instruction of the Holy Scriptures which is found in these words, as ye sow, so also shall ye reap. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

### **Devotion and Enlightenment**

Our giving must become a part of our religion, and must be viewed not only as a duty but as an act of worship. With this great truth firmly fixed in the minds and hearts of our people, we shall then only need "enlightenment" as to where this money can be invested for God in order to yield the greatest possible returns. The "local budget" will specify the needs for the operation of the local congregation, and a devoted and properly informed member will not shirk his duty here. The District and General Interests, and the

needs of our institutional work when presented to our people through proper promotional agencies, will appeal to the devotion and good sense of our people everywhere and yield rich returns for the work of God.

### **THE TESTIMONY OF MRS. EDWARDS**

**T**HE experience of Mrs. Edwards, wife of Jonathan Edwards, is another of the marked and outstanding experiences of a second work of grace received as the result of definite consecration at a time when the doctrine of the baptism with the Spirit was little taught in the church in which she lived. This is but another illustration of the grace of God which comes to earnest seekers and brings them to spiritual triumphs beyond and often contrary to the doctrines which they have been taught. Jonathan Edwards records the experience of "another person" also who enjoyed a high degree of religious joy and a constant, uninterrupted rest in God. After his death it was ascertained that this person was his own wife, and the account clearly shows that this experience—whether so named or not—is that which we now call the "rest of faith" or "perfect love"—other terms used to express the more controverted one of "entire sanctification." While previously she had been given to melancholy and unsteadiness, this experience obtained "near three years ago upon an extraordinary self-dedication and renunciation of the world," proved to be a perfect cure. Here is the account:

"Since that resignation spoken of before, made near three years ago, everything of that nature seems to be overcome and crushed by the power of faith and trust in God and resignation to Him. The person has remained in constant, uninterrupted rest and humble joy in God, and assurance of His favor, without one hour's melancholy or darkness from that day to this. . . . These things have been attended with a constant peace and calm, and serenity of soul, without any cloud to interrupt it; a continual rejoicing in all the works of God's hands—the works of nature and God's daily works all appearing with a sweet smile upon them; a wonderful access to God by prayer, as it were seeing Him, and sensibly and immediately conversing with Him, as much oftentimes as if Christ were here on earth, sitting on a visible throne, to be approached to and conversed with; frequent, plain, sensible and immediate answers to prayer; all tears wiped away, all former troubles and sorrows of life forgotten, and all sorrow and sighing fled away, excepting grief for past sins, and for remaining corruption, and that Christ is loved no more, and that God is no more honored in the world, and a compassionate grief toward fellow-creatures; a daily sensible doing and suffering everything for God, for a long time past, eating for God and sleeping for God, and bearing pain and trouble for God, and doing all as the services of love, and so doing it with a continual, uninterrupted cheerfulness, peace and joy."—"Edwards Works," Vol. III, pp. 302-306.

## OUR AIM FOR THE NEW YEAR

By Professor A. S. London

**W**E STAND upon the threshold of a new period of time in the cycle of the rushing years. Our minds should be sobered to seek the things that are above, to catch the higher visions, and highly resolve that in this new year, by the help of God, we will attain to the noblest and best that it is possible for us to reach. We should be lifted as never before from the gross and material to the realm of the spiritual. The new year should challenge us to nobler endeavors of the life within, rather than by the enrichment of life without.

As we stand in contemplation of the possibilities of progress in the new year, it should be our aim to seek improvement in the life itself and not so much in circumstances and conditions that surround it. What we are is of far more importance than what we have, or even what we do. The truest measure of man is found in the life itself. Success does not merely consist in reaching the goal of material endeavor. True visions are possible for the humblest and poorest, and the best progress for each of us will be found in the life within, and not by the gain of houses and lands, or personal power.

Nineteen hundred twenty-nine should find us making real progress in our mental faculties. There should be expansion in our intellectual powers. It is ours to make great strides in mental qualities and have an inflow of new tides of thought. And as we grow in mental powers, there will come an enrichment of the life that will be very precious. Through the regal power of the imagination, our minds can lead us into the deeper treasures of truth. And with the development of our memories there can come the happy fellowships of those who have gone on before, and every thrilling event of our lives can be relieved, and by our God-given power of thought, we can gain the heights of revealed glory; and as Kepler so nobly said, "Think again God's thoughts after Him." Our minds should not be abused with the cheap literature that is being poured from our printing presses today, and found at every bookstore in our cities. We must seek the best literature and feed our minds on the thoughts of good and great men who have left us their masterpieces of thought.

It should be our aim this new year to make real progress in heart qualities. We must strive to have wider sympathies, nobler fellowships, and deeper love for God and man than we have ever had before. The ripening influences of the passing years should temper our spirits, and soften our hearts, and give us a kinder spirit toward our fellow-men. The new year should make us gentler, more patient with those about us, and give more consideration to those who are weak and have blundered along the pathway of life. It should bring to us a deeper capacity for kindness

and an ability such as we have never had before in the fine art of helping our neighbor. We should find ourselves making headway this new year in the grace that will enable us to "speak the truth in love." And after all, if we do not make progress in our heart life and those qualities that enrich the soul, we have gained but little really worth while.

The new year should mean real advancement for us in spiritual matters. The spiritual side of our lives should be marked by the greatest growth and improvement. Out of the bright experiences that have come to us in the past, and those that will come to us in the future, there must come that high resolve, that we will give unto God that which will in a true sense show our purpose to serve God out of a pure heart, and at the same time help to lift humanity by our spiritual living. The spiritual must be given the supremacy over the material during this new year.

We should learn the lesson, this new year as never before, that spiritual blessings and growth in the heart qualities come through the dark places in life, as well as in the joyful experiences. In fact, the sterner experiences teach us lessons that cannot be taught in any other way. They are really our best friends. We may not be able to recognize them, but, nevertheless, they are our best teachers. We must not be rebellious during this new year when God permits trials and troubles to come our way. One has said that it is the smooth ice upon which we slip. Christian character is built in the school of adversity, and obstacles and struggles through which we have to pass, are means through which we gain strength and power. The American poet was right when he said, "Into each life some rain must fall, some days must be dark and dreary." Quite often the very best messenger that God can send in our lives, is the messenger of sorrow. It is through sorrow and suffering that we receive the sweetest fellowship and spiritual sweetness.

God would have us learn a lesson through every experience He permits to come our way. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Many of us are hurt by grief. We want to question about certain things. It is easy to become cynical, rebellious, and go into the tomb of despair. Many permit their hearts to become bitter. But in our greatest sorrow there may be a ministering angel of cheerfulness, and great grace. "Weeping may endure for a night, but joy cometh in the morning." While in the valley of suffering and adversity, we catch a glimpse into the deeper depths of religious living. Service to our fellow-men should be our aim during the new year. Prayer on their behalf, sincere efforts to save and lift the fallen, will prove the best way to lead our individual lives to the place of highest and best living. Our aims

must be outside the circle of self. No man really lives who centers all around himself. Life is given us that we might serve. Every other definition of life is untrue, and all who accept any other viewpoint will go astray.

The king of Bohemia was slain by a lad of sixteen years of age. And while the king lay dying on the battlefield of Crecy, this lad snatched from the dying man a crest of three ostrich feathers fastened together with a band, on which was inscribed a motto, "Ich Dien" (I serve). That boy was Edward the Black Prince, the Prince of Wales; and for several hundred years the heir to the throne of England, the Prince of Wales, has borne that motto, "Ich Dien." It is a wonderful motto and should be worn by every Chris-

tian man and woman. Why are we here if not for the purpose of helping humanity to a higher plane of living? Shall we resolve in our heart life to make this new year beautiful by deeds of kindness, and be like the Master of whom it was written that He "went about doing good"? We should remember the words of Jesus, "Whosoever of you will be the chiefest, shall be servant of all." A human life attains its highest when it bows beneath the heaviest load.

The best growth will come in our lives through service—through the good that we do for God and for our fellow-men. Heaven is near for those who live to serve. Here is to be found the sweetest comfort and the truest inspiration that can come to a human soul.

## THE DEVELOPMENT OF SIN

By Rev. W. G. Bennett

### ARTICLE THREE

**T**HERE are two streams that issue from the fountain head of carnality; one is an intellectual stream and the other is a physical stream. Both of these streams issue from the same source, diverge in the beginning, but converge into one stream of corruption and self-destruction; and, finally, empty into the pit of hell.

We will first notice the intellectual stream. Note carefully the different steps in intellectualism as given by the apostle in the first chapter of Romans, "And even as they did not like to retain God in their knowledge." All men have a natural desire to worship and to pray; but the thought of a personal God is unpleasant to men whose guilty conscience tells them that this kind of a God will call them to an account. The carnal mind hates and is afraid of God. They "became vain in their imaginations." They were puffed with their pride of intellectualism. Their conceit leads them to false and unfounded reasoning. Unitarianism was born out of a desire to throw off the restraints of old-fashioned Congregationalism. Christian Science is an inflated exaltation of the human mind by which it is supposed to get rid of all human ills and disease simply by mind power. Pretending to exalt Christianity as the great healer, it dethrones Jesus and enthrones the human mind. Spiritualism is simply an effort of the human spirit to cross the boundary line of death and solve the mysteries of the future life without divine revelation. Modernism, pretending to dress old truths up in up-to-date scientific clothes, is, after all, only an effort of the carnal mind to get rid of God and divine revelation.

A professor said to a student, "Throw away your Bible and keep your microscope." Some man with sense said, "Keep your Bible and also your microscope." Use your Bible to find God and your relation to Him, and use your microscope to study nature. But the Modernist has tried to locate God with the

microscope, and test divine revelation in the laboratory of science. They forget that "the wisdom of God is wiser than men, and the weakness of God is stronger than men." Thus, "their foolish heart was darkened." The confusion and bewilderment of all this crowd of intellectuals is simply evidence of the fact that, if man finds God, he must have divine revelation. This is the crowd Paul has in mind when he says, "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies" are manifestations of carnality. All of the heresies and false isms in the land today are the inventions of a mind that wants to dispose of God in order that they may follow the inclinations of their own conceited desires. Orthodoxy is the only safety of the Church; and the only way to preserve a sound orthodoxy is to get rid of the sin principle located in the human heart.

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." It is significant that the intellectualism of our day is harking right back to heathen philosophy. We now find a study of comparative religions in the curriculum of nearly all theological seminaries and courses of study for ministers. Noted authors, like Madam Besant, are taking Christianity after the modernists have worked it over until it is denuded of everything distinctively Christian, and showing the striking similarity between these heathen philosophies and, what is now called, the Christian religion; while some, who are supposed to be strictly orthodox, are seriously attempting to harmonize the best in heathen religions with what they say is really fundamental in the religion of Jesus. The facts are, that there is no semblance of likeness between a religion based upon a divine revelation and a blood atonement for sin, and religions based upon the ravings of heathen philosophers groping their way in the darkness of heathen superstition that has

reasoned itself away from God. The unregenerate, unsanctified, human heart, the human mind unilluminated by the Holy Spirit, always heads in one direction, away from God.

Evolution, that teaches the brute origin of man, the immanence of God in nature which means that God has no distinctive person and being apart from nature, her animating force and will, is heading the race back to heathenism. Heathenism first makes its god like man, but, finally, like birds, four-footed beasts and creeping things. Evolution has already arrived. With the evolutionist, God and all things and beings are identical. This is the pantheism of India, and has been for four thousand years. Modernists are now racking their brains to try to find some standard of authoritative morals that will save the race from wreck, and make the morals of the divine revelation which they have discarded, binding upon the conscience of men. Mr. Wells suggests the making of another Bible. We suggest that they repent and come back to the Bible that they have discarded for heathen philosophy.

This intellectual stream now begins to converge toward the physical, of which we will write later. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves." "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly." Secret sin among women, and sodomy among men, is occasionally brought to light among the literati, and, doubtless, exists to a greater extent than is known.

Professors in college are teaching that there is no such thing as sacred marriage rites, and that self-expression is the highest law of our being. That, of course, means that, whatever our desires lead us to do, is perfectly lawful and right. And many of our college graduates have imbibed theories of sex that teach that there is no such thing as unlawful gratification of sex desire. "Justifiable murder" was the plea of a noted attorney in the defense of two young men, college graduates, who had brutally murdered another boy for the sake, they said, of seeing what kind of a thrill it would give them. Their philosophy had been imbibed from Nietzsche, whose theories are taught in most colleges where higher education is supposed to be obtained. What passes for higher education, is likely to prove to be the most dangerous sea upon which the human race has ever launched its barque. Now you have this stream issuing into an awful sea of corruption. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whis-

perers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Some men, when they preach on sin, go for the dance, the card party, and picture show. All right, hit them again. But here is a stream flowing out from the carnal mind that hates God, so black and awful that these things are mere twaddle beside it. Let's get after the thing itself. Let's diagnose this disease. Let's show where this poison stream flows from. Let's see to it that in dealing with manifestations we do not overlook the corrupt fountain from which they issue. Here is a stream as black as the Stygian darkness of hell. If you could rob all the apothecary shops of the world and pour their poison concoctions into the reservoir of the water system of a great city, you could not make it more poison than the moral poison of this stream. If the cities of Chicago, New York, Philadelphia, Cleveland, Detroit, St. Louis, and Denver were all to pour their sewage into the canal that flows from Lake Michigan, they could not make it more polluted than this stream that flows from the corrupt heart of the human race. And there is only one remedy. Thank God, there is one all-sufficient remedy to cleanse the fountain and purify the stream. This fountain of cleansing, "opened to the house of David for sin and uncleanness," is close at hand for every repentant sinner and every unsanctified Christian. Step in now. God is waiting. Come now.

## SPIRIT PROMPTED OBEDIENCE

By T. M. Anderson

*We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him (Acts 5:32).*

THE latter part of this passage is often quoted to support the fact that God gives the Holy Ghost to them that obey Him. We are sure that God does give the Spirit to such as obediently comply with the necessary requirements. But the truth set forth here by the apostle is, that their obedience is proof that the Holy Ghost has been given to them. Their witnessing is prompted by the Holy Ghost, and made effective by Him. "We are witnesses of these things," says the apostle, "so is also the Holy Ghost, whom God hath given to them that obey him." Not that God will give the Holy Ghost, but that He hath given Him.

There are other causes which may prompt men to witness for their religious faith other than the Holy Ghost. All false religions have their zealous witnesses, even martyrs, whose obedience was not actuated by the Holy Ghost. But Christ has no effective witnesses



except those who are moved upon by the Holy Ghost. No man is qualified to bear testimony for Christ unless he be indwelt by the Spirit. There is no power in his word or life apart from the Holy Ghost. All of God's faithful and true witnesses are Spirit-filled persons.

There are three necessary requirements for proper witnessing, viz.: First, personal experience of the things to which one witnesses before others. Second, the witness must be a living example of the things offered to others. Third, by word of mouth a witness must tell to all the glad tidings of a full redemption in Christ. Nothing must ever silence his voice so long as life remains. When indwelt by the Holy Ghost one will qualify in this respect and be a witness of these things, no matter what the sacrifice may be or the cost involved.

Let us now note certain facts relating to witnessing in full obedience to the Holy Ghost.

1. The Spirit moves us to obey God rather than man. "Peter and the other apostles answered and said, We ought to obey God rather than men" (verse 29). At this point the conflict arises. The will of man against the will of God. The Spirit prompts one to fully obey God regardless of who protests, or of what may result. Unless one is Spirit-filled, and dead to all fear of man, or favor of man, he is likely to comply with the request of men and fail to witness for God. Men loom big in the eyes of persons not filled with God. Their threats sound like a death knell. They appear to hold the necessities of life in their hand, and starvation stares one in the face. What shall be done? Shall one cater to men for bread? A thousand times, no. God is to be obeyed rather than men. It were better one starved, and see his family starve, rather than grovel at the feet of a mere man, and disobey God.

How often we see preachers, fearful of their superiors in ecclesiastical powers, compromise the truth in order to have the favor of their over-lords. They dare not witness to holiness, for fear a bishop, an elder, an officer, a somebody in power shall object seriously. Thus the people perish for want of the truth, and the preacher hurries to judgment to meet the God he has so dishonored. But a man filled with the Holy Ghost obeys God rather than men. He will suffer to be driven out; he will beg bread for his family; he will preach on a soap box; but he will not vary one fraction from the truth. Such will live and die in obedience to God. There are many who are snared by the wills of men. Evangelists who desire large offerings; popular revivals produced by popular methods; calls to large churches, and much praise, are servants to the wills of man. They dare not bear down on the necessity of holiness, and the death of the carnal mind. They know what the consequences are. The nominal church does not want this truth any more than the Jews wanted the preaching of the apostles. They want a religion made

easy. Nothing that offers a cross of death can ever be popular. It never has been acceptable to any generation. The able preachers of the past were far from being popular with the nominal church, and religious leaders. But before God they obeyed the promptings of the Holy Ghost, and witnessed despite the opposition of men. God has honored them for it. He will honor all who will in this time obey him rather than men.

2. The Spirit prompts us to witness against the sins of men. Peter charged this people with the crucifixion and rejection of Jesus. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree" (verse 30). They objected to this indictment. They protested, saying, "Ye . . . intend to bring this man's blood upon us." Indeed that is true witnessing that fearlessly charges men with sin before God. The climax of man's sin against God was in the crucifixion of Christ. It was done because of the inborn hatred in man against holiness. Every man has made his attitude felt toward Christ when he rejects Him and prefers a life of sin instead. Every man is potentially a murderer of Christ and a rejecter of God. It is in his depraved nature a work of the devil. No man can be a sinner without rejecting Christ in order to do so. Christ is holiness. Christ is death to sin. Can one excuse his sin in the light of such truth? He cannot. In order to indulge his sinful self he must get rid of Christ, whose holiness blocks the way to hell. In his heart the sinner bent on sinning says, "Away with him, let him be crucified." Even blind, pagan Pilate knew that for envy they had delivered him.

God needs men bold enough to cry against the sin of this day. In the face of light and truth the race marches on to hell maddened by sin, filled with lust and greed, drunk with pleasure. Christ is rejected as the sin Bearer. They do not object to Him as an ethical teacher. That does not precipitate a crisis in their life. But preach Him as a condemnation of sin. Demand of them repentance. Require holiness of heart, and they will protest with a vehemence. Thus in the face of opposition the Christ crucified must be preached. The Spirit will move His witness to such a ministry.

3. Christ must be exalted to His rightful place by His witnesses. Peter says, "Him hath God exalted with his right hand to be a Prince and a Saviour" (verse 31).

What if some do not believe this, shall their unbelief make the truth of God of none effect? It shall not. This place is given to Jesus. We as ministers have no apology to offer the world when we so preach Him. He fills this position with merit. We need not be ashamed of His gospel. But this is the place He must occupy in every man's heart. As a Prince, He must rule without a rival. Self must give way to Him.

Man must yield to His supreme will, and be swayed by His rule. His will is law and order in heaven, it must be law and order in earth. The prince of this world is cast out, and the Prince of peace reigns.

His Saviorhood is witnessed to us also. As a Savior he gives repentance and forgiveness of sins. Let every witness protest against the human effort to save itself. Reformation and natural morality are insults to God. Man is an impenitent sinner. His righteousness is as filthy rags. But Jesus is exalted to give repentance to the sinner. He can forgive sins on earth. Such witness-

ing will receive the seal of the Holy Ghost. It will produce results and bring forth fruit.

Obedience, therefore, which is produced by the Holy Ghost, is that which obeys God rather than man, regardless of consequences. It charges men with their sin, and appeals to the conscience; it exalts the Christ to His rightful place in the plan of redemption, and offers Him as the Prince and Savior of men. And we are His witnesses of these things, so also is the Holy Ghost whom God hath given to them that obey Him.

WILMORE, KY.

## AN INTERESTING HOME MISSION STORY

By Edith P. Long

I AM giving a somewhat detailed account of the work in Belgiumtown—for no doubt there are hundreds or perhaps thousands of similar villages and towns or sections of cities, which are just as much in need of gospel workers as is this place. Belgiumtown is only a village, and, as is suggested by its name, is practically a settlement of Belgians, with some Italian and Polish people, and perhaps two or three families of Americans. Yet the people of Belgiumtown are a very fine people indeed. No better friends and neighbors could be found anywhere.

Recently the children of the village began to demand a Sunday school. Then after a Sunday or two they began to demand evening church services. We undertook to give them both. The only place available for services was the village hall, which the village board gladly gave to us rent free, and with not even a light bill to pay. Our difficulty is that the hall is a very small building of one room, which will seat only about forty persons. In the two months of October and November we have listed on our Sunday school roll fifty-five children and young people. We have in attendance at both our morning and evening services seventy-five different young people and children. Fortunately they have practically divided themselves into two groups—the morning group and the evening group—a number of the smaller children attending only in the morning service and some of the young people attending only in the evening. Others we have in both services.

Our services are unique indeed. Of course we do not have room to divide up into classes—neither would we have teachers for classes in case we did have room for them. We overcome this difficulty by having just one class, composed of everybody from the beginners to the mothers, and all ages between. We find this arrangement very satisfactory indeed. Personally, I am the Sunday school teacher of the entire school; I am the superintendent of the Sunday school; and I am the preacher. It is not an unusual thing in the midst of a sermon to have someone rise quietly and await permission to speak—then to ask a question

which has been suggested to his mind from the sermon or talk. We always give recognition to these questions, and sometimes find our service turned into a "round table" or "open forum."

There has never been a time since I have been in service for the Lord, that I have not thoroughly enjoyed my work and my field, and I have always dearly loved my people. God has blessed us in each place where He has given us the privilege of working. But I believe now that I have the greatest privilege, the most wonderful opportunity, and the greatest responsibility that I have ever had. I have the most enthusiastic class to teach, and the most enthusiastic congregation at the preaching services that has ever been mine. The Bible to my people is a most wonderful book. The simplest and the best known Bible stories are entirely new to them. Many times as I tell some Bible incident, my hearers listen in almost breathless silence until the climax comes, when a long drawn sigh of satisfaction and wonder and amazement escapes from their lips.

I would that every preacher of ours and every teacher might taste the joy of being the first to tell the gospel story to those who have never heard it, and who know nothing about our Christ. Should such be the case, I feel sure that many pulpits would be abandoned for pioneer fields. Should such be the case no preacher would wait for a pulpit to be vacated in order that he might have a place to preach. He would want no man's pulpit. He would be a pioneer.

Perhaps someone might ask, "Where would the support come from? Who would furnish the salary in such fields?" Of course there is no money from pioneer fields, and, also, of course there is no salary connected with the work in Belgiumtown. However, in just a few hours' time each week on the side, I am able to earn what I need in finances—and it is surprising how few the needs are. I suppose I spend less time and effort in earning my necessary funds than many preachers spend in worrying about how to get their salary or how to pay their bills—and yet, I run no bills, I owe no man. God *pays wonderfully* in joy

and peace, and in perfect contentment in His service. He is wonderfully blessing us here, and we are looking for a great harvest for His kingdom.

Miss Long has been for several years a faithful student and employee of Olivet College. Her labors as a pioneer worker and preacher in the mining towns near Olivet have been greatly used and blessed of God. What she reports above is only one more chapter in a life of diligent endeavor, hard labor, and devout consecration in the salvation of precious souls. There are literally thousands of such open doors in the United States and Canada where like labors of love and works of grace await the consecrated worker who will enter them. The eager hands outstretched for the Word of Life, the multitude of hearts yearning for someone to tell them the story of infinite love, the multiplied thousands longing for something to fill the void of spiritual life, constitute the beckoning hand to the open doors of countless opportunities to do and dare for precious souls for whom Christ died. Who will say, "Here am I, send me"?

E. J. FLEMING, Secretary,  
Department of Home Missions and Church Extension.

## HE SHALL BE CALLED A NAZARENE

By N. B. HERRELL

The word *Nazarene* is from the same root word as that translated by the word *Branch* and is used by Isaiah in the following scripture: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). The meaning of the word *Nazarene* as here used, is an *offshoot* of two essential natures. To grasp the significance of the prophet's illustration more readily we may paraphrase it as follows, "And there shall be born a man child to the descendants of Jesse, and a Nazarene shall grow out of Jesse's progenitors." Isaiah the prophet thus sets forth in a single verse, the lineage of Christ, including His character name. The conception of the term *Nazarene* therefore, is that of a New Being who is to be equally an "*offshoot*" from God and an "*offshoot*" from man, beautifully blended into one personality.

This conception of Isaiah is borne out by the historical statement of Matthew, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (1:21). The word *Jesus* means "savior," and refers to the humanity and office work of saving His people from their sins. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*" (1:23), which means "God with us" and refers to the divinity of Him who is to save His people from their sins.

The Holy Spirit has thus taken two separate and complete statements to set forth the nature of this new Being who was to be the world's Redeemer. Apparently there was no word which would convey this double meaning to the mind of man, but the Holy Spirit, in order to forestall any effort to confuse the humanity and divinity of Christ, set forth the two essential natures of Christ in an unmistakable manner in the two above mentioned verses from the Gospel

according to Matthew. And reaching on down through the story of the birth and infancy of this new Being, at once God and man, he comes to the climax in the *name* which the Spirit inspired prophets gave to Jesus—"He shall be called a Nazarene."

Down from the world of light He came,  
Jesus the Nazarene;  
Gift of the Father, bless His name,  
Jesus the Nazarene.

Angels and men told of His birth,  
Jesus the Nazarene;  
Peace and good will He brought to earth,  
Jesus the Nazarene.

Sinners in Him will find a friend,  
Jesus the Nazarene;  
One upon whom they may depend,  
Jesus the Nazarene.

Heaven and earth unite and sing,  
Jesus the Nazarene;  
Hail, thou Emmanuel, our King,  
Jesus the Nazarene.

Soon in the clouds will He appear,  
Jesus the Nazarene;  
Surely His coming draweth near,  
Jesus the Nazarene.

## FEELING

By H. O. FANNING

That the religion of our Lord Jesus Christ is a religion of feeling and emotion is unquestionably true. But the vital and enduring element in Christianity is principle. These elements should be properly balanced. When religion runs too much to feeling, there is danger of fanaticism and wild-fire. When it runs too much to principle, without corresponding feeling and action, there is danger of formalism and Phariseism. Christianity established on the eternal principles of divine truth, thrilled with the divine life endued with power from on high, panoplied with the whole armor of God, and aflame with divine love is the Christianity of the Bible.

The element of feeling in Christian experience is vastly deeper than mere emotionalism. It is the feeling of the Man of sorrows, the One acquainted with grief—the compassion of the Son of God for sinning, suffering, lost men who are wandering in darkness, and in danger of eternal doom. When our hearts are moved with compassion at the sight of men who are as sheep having no shepherd, as the heart of our Lord was moved; when our hearts go out in sympathy and love to our brethren as our Lord's heart goes out to them, then we have the feeling that marks us as followers of our Lord, and exemplars of His life and Spirit. Lord, give us more of this kind of feeling.

HAMLIN, TEXAS

## Department of Bible Studies

### Studies in the Parables of Jesus

By Prof. J. B. Galloway

#### Lesson Three

##### PART ONE. OUR DAILY BREAD FROM HEAVEN

###### *A Chapter a Day and a Thought a Day*

First Day—Matt. 15. "O woman, great is thy faith" (15:28). Even great faith must plead for mercy. "Have mercy on me, O Lord," was her cry.

Second Day—Matt. 16. "O ye of little faith, why reason ye?" (16:8). Lack of faith leads to wrong reasonings.

Third Day—Matt. 17. "Because of your unbelief" (17:20). We may climb to the mountaintop in our experience and yet come down with unbelief to a needy world.

Fourth Day—Matt. 18. "As this little child, the same is greatest in the kingdom of heaven" (18:4). Childlike faith is necessary to greatness in the kingdom of heaven.

Fifth Day—Matt. 19. "With God all things are possible" (19:26). Man's impossibilities are God's possibilities.

Sixth Day—Matt. 20. "And the multitude rebuked them, . . . but they cried the more, saying, Have mercy on us, O Lord" (20:31). True faith grows in spite of difficulties.

Seventh Day—Matt. 21. "Whatsoever ye shall ask in prayer, believing, ye shall receive" (21:22). Faith is back of every answered prayer.

Have you read your chapter today?

##### PART TWO. THE PARABLE OF THE SOWER AND THE FOUR KINDS OF SOIL

###### *The Lakeside Teacher.*

As we turn to Matt. 13 we enter a beautiful field of the flowers of paradise where seven parables of the kingdom of heaven cast their fragrance before the King. In no other place in the Scriptures do we find such a cluster of parables.

The details of this parable may have been standing out before the view of those to whom Jesus was speaking. A short time before a sower may have planted the seed near the shore of Galilee and Jesus and His followers may have just seen all the conditions indicated by the four kinds of soil as they walked down to the water's edge through the waving grain. Jesus would speak to the hungry multitude which thronged Him. It was difficult for them to hear while He was in their midst, so a few strokes of the oars in a little boat by Peter or John and they shot out a few feet away where He could be easily heard. What a scene! Row after row of eager faces. A sanctuary of the Master's own making. His pulpit was the little fishing boat rocked

by the rippling waves of the Sea of Galilee, shining like a mirror. For a roof He had the heavenly dome, lighted by the sun. For walls He had the hills that girdled the lake.

Jesus was careful to explain the meaning of this parable to His disciples. It is prophetic in character and shows how the world will receive the gospel. He shows the different conditions of heart reception of the gospel indicated by the four kinds of soil. The seed represents the gospel truth and the soils represent the human hearts who receive it.

###### *The Wayside Hearer of the Gospel.*

"When he sowed some fell by the way side." The seed were scattered alike on all the kinds of soil, but the way they fell was entirely different. This was not because of a difference of the seed or of a difference in the care of the sower. No, it all depended upon the soil itself. Note the words used describing the way the seed fell upon the soil. Some fell *by* the wayside, some fell *upon* the stony ground, and some fell *among* the thorns, but of the good ground it is said that some fell *into* it. Jesus interprets the seed that fell upon the wayside as those who hear the truth, but permit the evil one to come and steal it away before it has time to affect their lives. The wayside soil may have been as good as any, but it had been trodden down so that the seed could not grow. If this soil could be broken up it might become very fruitful. The reason many do not accept the gospel is found in the fact that there has been too much traffic across their soul. So many roads have been made across their soul that the soil is trodden down and the seed of truth only falls by the wayside and the birds come along and carry it away. They need a breaking up of the fallow ground.

###### *The Stony-ground Hearer of the Gospel.*

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched." This ground was good but too shallow to permit the seed to enlarge its roots and develop. The rock under the thin layer of earth, by the heat that it reflects stimulates the seed to germinate and they spring up quickly, even more so than the good soil. Many hear the truth and make a shallow profession more quickly than those who consider the question of their salvation carefully and in true repentance turn and accept the truth. It would seem that a great, fruitful harvest was out before them, but as soon as the scorching heat of trials come their profession is soon withered away. These also need some breaking up or blasting of the hard ground that there might be soil for the seed to grow in.

###### *The Thorny-ground Hearers of the Gospel.*

"Some fell among thorns; and the thorns sprung up, and choked them." This soil was good too but it was occupied. The very fact that thorns were growing upon it proves that it could produce a harvest. Jesus says that this represents those who hear the Word, but permit the cares of this world and the deceitfulness

of riches to choke out the truth. This is a place that we need to carefully guard. Many get too much absorbed by the things of this life. Our works, plans, religious professions, and even our service for the Lord may absorb so much of our time and thought that we may neglect our devotion to the Lord. Anything will be thorns to our soul if we let it choke out our salvation. A different process is needed here. In this case the nature of the soil is all right, but the thorns need to be cut down and rooted out.

#### *The Good-soil Hearers of the Truth.*

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." May we become the good-soil hearers of the gospel.

#### PART THREE. WHAT THIS PARABLE TEACHES ME

All my spiritual growth is dependent upon my heart attitude to the truth. I must receive the truth into my heart if I have any permanent spiritual life. The spiritual seed of truth will germinate and grow if it can reach a proper heart condition.

May we give attention to the truth, meditate upon it and obey it fully.

### THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

Recently while visiting Yale University, located at New Haven, Conn., where the wonders of the educational world are unsurpassed, and where it seemed that to leave a sufficient endowment to be noticed among such magnificence it would require the combined fortunes of a Ford and a Mellon, we were struck with the most beautiful green in the heart of the city adjacent to the university buildings. In remarking to our companion as to the size of the "green" located on such extremely valuable ground, he said, "Yes, there is no land more valuable in the city, but that plot of some sixteen acres cannot be sold. For back in the days of the founding of the city and the university, the man who donated the plot wrote in the deed that it should never be sold, but that the ground should remain until the time of the return of Christ to be the gathering place of the saints." There it stood a memorial to a man's faith, in the midst of such pagan denial of the Word of the Lord. Within a block stood the George Peabody Museum, whose explicit arrangement and selection of relics was to prove the theory that denies that man was created in the image of God, that of evolution. Silently it remained so near to that theological building in which the professors disallowed the deity of Christ and the inspiration of the Bible. I wondered what reaction must those pagan teachers have when they walked across that sacred ground. I wondered what those same men, now so stiff-necked and proud, would say could Jonathan Edwards, whose voice rang once through the halls of those corridors calling students to repentance, again return and speak with his characteristic manner in one of the chapel services. "How art the mighty fallen!" rang through my ears as I passed through building after building and walked among those trees made sacred by the prayers of godly professors in those early days. "Would that the Lord might return to Zion."

In many cases where the translation of the Bible made by Martin Luther into the German speaks of hearts zealous in love, or similar words, the German has it "burning hearts." This calls to memory the incident when Christ walked to Emmaus with the disciples and spoke to them on the way. When He had departed from them, they said, "Did not our

hearts burn within us?" Burning hearts! Fervent souls! Souls astir with flames of holy love that could burn their way into even the hardest lives. That is the need of the world. Our logic men may refute because of the suaveness of their words; they may overpersuade because of their enticing speech; they may appear to more advantage in their sins than we because of their veneer of worldly polish—but one thing remains certain they will be unable to refute, outaddress, overpersuade our hearts that burn with love divine. It was this burning heart that made Luther win. It was a heart aflame that sparkled through the eyes of a Wesley when he persuaded men to righteousness. The same burning zeal rang out across the thousands through the voice of the eloquent Whitfield, or wept through the tones of a moved Moody, or touched sympathetic cords in the souls of the lost when an Amanda Smith with her rudeness of speech addressed men. Would we succeed in stirring the lost to a realization of the need of Christ, then let our hearts flame with holy passion for them. Would we present the beauty of holiness to gainsayers, then this we can do in no better manner than through hearts that are "hot" with love.

Dean Farrar was a privileged friend of the late queen Victoria, though he seldom referred to this distinction. But once he did so. This was the occasion of the first anniversary of the accession of Edward VI to the throne of England, during the service in Canterbury Cathedral, when he related that the queen, after hearing one of her chaplains preach at Windsor on the second advent of Christ, spoke to the dean about it and said, "Oh, how I wish the Lord would come during my lifetime." "Why does your majesty feel this very earnest desire?" asked the great preacher. With her countenance aglow and illuminated with heavenly emotion the queen replied, "Because I should so love to lay my crown at His feet." Yes, there will come that glorious day when not only shall we sing, but we shall, "Bring forth the royal diadem and crown Him Lord of all." I can see them as they gather from the four ends of the earth—of all races and clans—classes and distinctions—realms of light and darkness—redeemed—ransomed by the precious blood. They rush to the scene of glory. They soar through the stars to the meeting place beyond the veil of time. Gems and diadems, sparkling with the glitter of the most valued possessions of time, are laid at the Master's feet. Crowns and thrones are to Him given as tokens of His having conquered. The chorus strikes up, led by the saintly singer David, and accompanied by the celestial orchestra, "Crown Him! Crown Him! Lord of all!"

For a Bunyan it took the testings of a Bedford jail to bring out the nobility of the matchless book, "Pilgrim's Progress." For Madam Guyon it required the dungeon, without light, and with but a little food, year in and year out, to train that soul to see the light in the days of darkness and to rejoice in glory of hope. For Livingstone it must be that his path led through waterless wastes, through fever infested sections, by villages of savages, that he might lay down his heart under the sod of Africa's soil, so that light and hope might come thereto. For Paul it was a thorn in the flesh. For Peter, crucifixion. For John, Patmos Isle. For Moses, the burning desert. And so it is. It will require the peculiar testings of God to shine the luster of your soul so that it will sparkle with an undimmed glory. It will require the desert for your life to train you for the city of multitudes, whose hearts are sick, and whose ways are lost. It must needs be that the clouds will shadow o'er you, but without the shades of nightfall, your soul will be unable to sympathize with those who are in the darkness of despair, your eyes will be as closed fountains with those who weep, and even your laughter of rejoicing with the blessed will fall back with a sad hollowness. Trouble tunes the heart for bliss; battle, for victory. The cross if borne rightly will always lead to the crown. The Patmos will be rewarded with the vista of the opened heavens; and the desert will shine with the burning bush.

## THE TALKATIVE MIND

By REV. R. PIERCE

**T**HE writer has a dear friend, who is a good Christian soul, but has one dominating trait—that of calling attention to everything she sees, and giving utterance to every thought she entertains. If she is reading, she will constantly call attention to some point that impresses her, notwithstanding the fact that others in the room may be deeply engrossed in what they are reading. She has not the rights of others to quietness in her mind, and her will is not brought into play to control her utterance. This is what I may term, "a talkative mind."

Now we cannot always control our thoughts, but we can—and ought to—control giving expression to them. We have heard it said, "It is not wise to give expression to all we think," so a wise man is he who says less than he thinks. Oh, of course, a preacher has to talk; that is his profession, but his talk should be the result of careful study and intelligent thought.

Two Christian men met one day on the street, and after salutations, one said to the other, "Well, how do you like your new preacher?"

"Oh, very well; he's a fine man," replied the other, "but he talks too much before he begins, and does not stop when he is through."

A preacher with a talkative mind seldom intelligently finishes his sermon, but generally closes with an excuse as he sees the time allotted has passed by saying, "My, I'm not through with my sermon, but must stop," and robs himself of the most important part of his discourse, that of applying the truth and drawing in of the net. Why? The reason he does not get through with his subject is because he has lost control of his mind, and has let slip in incidents foreign to his theme that have occurred to his mind, and which he thinks he must give expression to.

A "catch-as-catch-can" preacher never produces an intelligently thought out sermon. We knew a preacher who was full of enthusiasm and an entertaining speaker who would take a text—of course we must have a text—and after saying a few words about it, as an introduction to his sermon (?) would fill most of the hour with incidents in his own life and work, or those with whom he had labored.

We fear there are too many evangelists and preachers like Bud Robinson, without Bud's originality and honesty. Bud states that he "takes a text, gets away from it, and never gets back to it."

Some time ago we attended a series of evangelistic services of several weeks' duration. The evangelist was one who was well known. He was full of activity and arousement. He would take a text, or read a portion of the Word; but in the whole of that long siege he never preached a sermon with an intelligently thought out theme, but filled the time with whatever seemed to come to his mind, without any attempt to intelligently lead a soul along the Bible plan of salvation. Oh, yes, he would get people to the altar, even if he had to go and pull them out of their seats. He would have the altar full by rallying the church to pray; and the people said, "Wasn't that a great meeting?" At the close of that series of services no visible results were found in additions to the church, or souls being saved. Oh, yes, the saints had perfect liberty, and the "noisy" ones had a great time. This was called "letting the Holy Ghost have His way." Yet the gracious Spirit had none of the Word of Life given Him to use to convict men.

You are never sure of the preacher with the talkative mind; you don't know the field he is going to forage in; nor does he himself, until it occurs to his mind. The weekly prayer-meeting is a clover patch to him, who besides taking forty-five minutes for a "short message," jumps in between testimonies saying, "That reminds me—" while a score of saints are being deprived of the opportunity to witness for their Lord.

The extreme opposite to this talkative mind method is the written sermon, and this certainly keeps the preacher "well in hand;" but it is the most laborious method, and seldom used by a Nazarene preacher. I have known only one in my ministry of forty-five years who could keep the attention of his audience from commencement to the end by the written method, and that was Brother John N. Short of New England. He would write his sermon in full in shorthand and preach from the manuscript. This rather stultified his powers, for when he would address an audience on the impulse he was mighty as a speaker.

Some write and memorize their sermons, which is another most slavish system; while others preach from brief or fuller outlines, and give themselves freedom of expression, keeping their outlines well in mind, and giving place to well selected and telling illustrations. Well, I fear, the reader will think I am giving instructions in homiletics which is not the idea of this article. Nevertheless, it would be well for Nazarene preachers to put a little more homiletic style in their discourses than most of them do; it would help them to develop their sermon, and bring it to an intelligent climax, and enable the hearer to get a "thought or two."

I know that as Nazarenes we preach more to the heart and from the heart than from the head and that a slow, methodical style of delivery will not stir the people much; neither does a tedious approach to the subject of the discourse grip the mind or attention of the hearer. Perhaps the colored preacher was about right when he rose to give out his text a little late. He said, "You will find ma' text in ——— and I will divide the text into three headings: Firstly, de introduction; Secondly, de explanashun; and Thirdly, de rousement. Now brederen, yo' see the time is late; de denouncements and other things has taken de time, so we will proceed to our secondly, de explanashun. Now friends, if you will look at de text in de Bible, yo' will see that it is so plain on de face of it, that it does not need any explanashun; so we will proceed at once to our thirdly, de rousement." So he warmed up, got into the swing, and made things go as only a colored preacher can.

So beloved, don't let the devil take possession of your mind by injecting thoughts into it foreign to your theme, which compels you, because the time is up, to close your sermon unfinished, and thus rob you of the important climax and appeal to the hearts of your hearers.

Lord, save us from the talkative preachers.

LOS ANGELES, CALIF.

## SENTENCE SERMONS

Compiled by HENRY BELL

A bishop said that decay started in his church when decision day was inaugurated.

If Gabriel had to rely on tombstone inscriptions on the resurrection morning, there would be very few left for the second resurrection.

Leadership is the by-product of doing the right thing at the right time and doing it well.

Pep among preachers without purity and prayer is more dangerous than dynamite in the hands of an idiot.

Compromise is a cross-lot short-cut to the devil's dump heap.

The "old man" is full of sores and you cannot touch him anywhere without hurting his feelings.

In every revival some folks start sitting in the back seat and work forward, and some start in the front seat and work backward.

Before you can sing, "Old things have passed away," you have to put away some old things.

It is all right to love the departed, but how some holiness folks can live with the dead is more than I can understand.

## CHOICE LATE WORLD NEWS

By REV. C. E. CORNELL

Saxony is the most densely populated state of Germany, having 858.61 inhabitants to the square mile.

A powerful camera has been invented and can take pictures that show small details of objects on the ground from an airplane six miles above the earth.

Lands now unproductive in southern Tunisia are very likely to be converted into a fertile region dotted with inland canal-linked seas holding the waters of the Mediterranean. Colonial circles here are marveling at this scheme, prepared by Dwight Braman, Boston engineer of California irrigation fame, whose projects for vast irrigation works in the Sahara has been tentatively accepted by the French government.

Mr. Braman hopes to repeat his success in Southern Tunisia, which, since the time of the Romans, or some 2,000 years, has been uselessly arid. This once fruitful land covers an area of about 11,000 square miles. Its contour is featured with numerous sluggish salt lakes or chotts, the largest of which is the El-Djerib, 125 miles long and forty-five miles wide.

These the American would join by canals, the whole system connecting by a main canal with the Mediterranean. There is no estimating the enormous value of the area in question when it is transformed and made to bear crops.

"I called upon the Lord in distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me?" (Psalm 118:5, 6).

An astronomical clock constructed in Berlin has eight dials for as many purposes and is operated by 468 wheels.

There are 335 Indian tribes in the United States.

Botany Bay, N. S. W., was discovered by Captain James Cook, April 28, 1770, and derives its name from the great variety of new plants observed there.

Latest figures indicate that world motor vehicle registration has almost reached the 30,000,000 mark.

The twenty largest cities in the world are: London, New York, Berlin, Paris, Chicago, Osaka, Tokyo, Buenos Aires, Vienna, Philadelphia, Moscow, Canton, Peking, Calcutta, Budapest, Bombay, Rio de Janeiro, Hamburg, Sydney, Cairo.

I have learned, as days have passed me,  
Fretting never lifts the load;  
And worry, much or little,  
Never smooths an irksome road;  
For do you know that somehow, always,  
Doors are opened, ways are made;  
When we work and live in patience  
Under all the cross that's laid.—UNKNOWN.

World shipping has increased by 1,716,749 tons in the last twelve months, Great Britain and Ireland leading with a 566,328 tons increase.

Germans have built a seaplane with motors of 7,200 horsepower and a cruising radius of 2,500 miles.

This year the Hawaiian Islands celebrate the one hundred and fiftieth anniversary of their discovery by Captain Cook in 1778.

In the public and private schools of the United States more than 28,000,000 pupils are enrolled. This is more than the total population of the country at the close of the Civil War.

In an effort to expedite motor transport the construction of toll highways for motor vehicles on which there will be no speed limit is planned in England.

Abandon yourself to His care and guidance, as a sheep in the care of a shepherd and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert, with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get into the green pasture. Our Shepherd will turn that very place where you are into green pastures, for He has power to make the desert rejoice and blossom as a rose.—H. W. SMITH.

London's first black building is being erected as an experiment to determine the action of dirt and soot on something of their own hue. The effect of the building will not be really black, as the surface will be highly polished and reflect the light.

What is claimed to be the largest "thermometer" in the world has been mounted on the tower of the German Museum at Munich. It is about seventy feet in length and the temperature readings are transmitted to it electrically from a thermometer of normal size inside the building.

It is reported that there are 45,000,000 savings bank accounts in the United States today. The value of such deposits has increased in the last fifty years from \$2,000,000,000 to \$23,000,000,000.

For the fiscal year ending June 30, 1929, the government of the United States has appropriated \$4,628,236,824 for national expenditures.

"Hear me now therefore, O ye children, and depart not from the words of my mouth" (Proverbs 5:7).

## A LAYMAN MAKES SOME SUGGESTIONS

By MRS. L. E. SNEEGAS

I have been an attentive listener to much preaching, good, poor and indifferent for forty or more years, and in this time I have expressed little or no criticism.

Since the layman must "sit still and act pretty" under any and all preaching, I consider that he has the God-given right to demand, good, intelligent, comprehensive preaching.

I must say that it is true that of the preachers I have heard, there were but few who spoke clearly, and not too loud or too fast to be understood. Some very precious ones have, under so-called inspiration or excitement, actually jumbled their words and pounded the air in breathless exhaustion, until their hearers, one at least, would in sympathy almost faint from exhaustion, and yet could not have told what the preacher had said.

This layman has never wanted to be a knocker, or a church boss; but many times with due consideration for the rest of the hearers, I would like to have said, "We could hear you if you would not speak so loudly," or "I would rather hear five words spoken than ten thousand jumbled."

Among the problems of the Sunday school, is that of holding the scholars for the church service. This cannot be done without intelligent and comprehensive preaching. O brethren, better take to the woods and not only pray, but practice to an audience of trees and birds until you can at least be "heard" before asking for a license to preach—otherwise why spend money for current expenses, to say nothing of the thousands of dollars invested in church buildings. I can now understand why a "trial sermon" is necessary before a man is called as the pastor of a church. We laymen who must be sheared and open not our mouths, and sheared again while the wool is short, demand that we as sheep, be fed.

LAWRENCE, KANS.



## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### JESUS AND THE CHILDREN

By H. O. FANNING

"Suffer little children, and forbid them not, to come unto me" (Matthew 19:14). This is the will of our Lord concerning children. He would have them come to Him and put their trust in Him at the earliest possible moment. At no other period in human life, is Christ needed more than He is in the period of childhood. At no other period in life is salvation so simple, so satisfactory, so successful, as it is in childhood. To suppose that Christ came into the world only to save men and women after they have lived lives of sin, is to miss much of the genius of the gospel. That He did come to save such persons is blessedly true; that He does save, even the chief of sinners, is gloriously true. But He came for even more than this. He came to save people from living lives of sin, by saving them in childhood. It is of incalculably greater value to be saved from living a life of sin, than it is to be saved after having lived such a life. While those who have committed great sins, and have lived long in sin, and are finally saved, have much to thank God for; those who have been saved from committing great sins and who have lived long in holiness because they were saved in childhood have vastly more to be thankful for. To think of forgiveness for having sinned as the paramount work of grace is to put a premium on sin and sinning. To save an old man is to save a soul minus a life, because life has been wasted in sin. To save a child is to save a soul plus a life to be lived in holiness, and in the service of God and man; a life to be developed and brought to a realization of its noblest possibilities.

To refuse Christ in childhood is to rob one's self of the very best life holds for him. Even though He is received later, the enjoyment of the best things and the accomplishment of the greatest aims in life are forever impossible. To refuse Christ in childhood is to involve one's self in consequences that are inevitable and effects that are unavoidable and ineradicable. Every hour spent in sin makes forever impossible our being what we might have been if we had not so lived. We need to have burned into our consciousness the fact that there are losses involved in sinning that are beyond recovery, effects of sin that are ineradicable and consequences of sin that are unavoidable. To withhold Christ from the child is to do him irreparable harm.

There are two sides to Christian ex-

perience—the instantaneous and the progressive. The progressive side requires time, and time lost can never be regained. Opportunities lost are lost forever. Time and opportunity wait for no man. A young man once said, "I would have been on the mission field seven years ago if my Sunday school teacher had not laughed at me when I told him my intentions. I am going now, but what of the seven years I have missed?" We can all see that the seven years could not be brought back; that the work which might have been done in those seven years will never be done; and that the effects of those seven years on the young man's character were ineradicable. We can also see that the good effects of those seven years of service which might have been this young man's were forever impossible. The good effects of seven years in the will of God were gone forever, and the evil effects of seven years out of the will of God were there to stay. Whatever of sin there was in the transaction might be forgiven and put away as far as the east is from the west. But this young man could never be what he might have if he had followed the leadings of the Spirit of God; he could never do what he might have done if he had used those seven years in the service of God.

In considering child salvation, the matter of character development must be taken into consideration, and this is one of the determining factors in salvation. One of the outstanding reasons why many are not saved in the later periods of their lives is that they have developed characters that are antagonistic to Christ and will be forever antagonistic to Him. Food once partaken, digested and assimilated becomes a part of us physically. It becomes bone of our bone, and flesh of our flesh, and cannot be withdrawn from our physical makeup. Through the mental and moral food we partake of we are building up character that is as permanent as the bodies we are building through the partaking of physical food.

Then there is the matter of worldly associations and attachments—of the imbibing of the spirit of the world and the development of a disposition to conform to its ideas and adopt its ideals. It is safe to say that many young people are not Christians because of worldly attachments and associations. The desire to be like those with whom we associate is strong—too strong for many to break. The longer these influences are yielded to the harder it will be to break away from them and the fewer will be the chances of salvation.

Then there is the matter of habit formation to be considered. This is going on constantly. Habits are being formed that will have to be broken if we are ever to be saved—habits of thought, of feeling, of disposition, as well as of outward practice. Every time an act is repeated it becomes easier. Persisted in, it becomes second nature. Every time an appeal of the Spirit is resisted it becomes easier to resist again. There are those among us in whose hearts there is little, if any response to the Spirit's pleadings. "If I felt like giving my heart to the Lord as I once did I would yield to Him," is a common expression. Or, "If I had the conviction I once had I would seek the Lord." Others say, "I have not felt deep conviction for years." These things are easily accounted for. You have refused to yield to the Spirit, your heart has been hardened by your resistance, and your attitude of antagonism to Christ is becoming confirmed. It is only a question of time until it will become fixed, and you will be lost forever. Growing indifference to the appeals of the Spirit of God is one of the most dangerous and deadly symptoms known among men. It is not outbreaching wickedness that is keeping many from Christ, but their attitude of indifference to the movings of the Spirit. There is more hope of an outbreaching sinner than there is of an indifferent moralist. Habits in every realm of life are hard to break. In no realm is this difficulty greater than it is in the spiritual realm. Every time one says no to the Spirit the easier it becomes to say it again, and the more difficult it becomes to say yes. Every repetition strengthens the habit, and weakens the will power to resist it. Persisted in, the habit of saying no to the Spirit becomes fixed and doom is forever sealed. To be saved in childhood is to avoid these perils. Antagonism has not been developed, worldly associations have not been formed, habits have not become fixed, long continued sin has not bound its victim, the heart has not been hardened by resistance and the power to respond to the appeals of the Spirit has not been lost. Salvation in children is easier than it will ever be again.

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Jesus was the first great teacher of men who showed a genuine sympathy for childhood. When He said "Of such is the kingdom of heaven," it was a revelation.—ECCLESTON.

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Children have more need of models than of critics.—JOSEPH JOUBERT.



## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you in my last letter down about Pasadena. Well, the last service we had down there was at the Bresee Ave. church where Brother James W. Short is the pastor. We were with him on

Wednesday night of December 26. We had one fine crowd and a beautiful service and met so many old friends that we hadn't seen for a year.

Thursday morning I visited my old friend and brother, the Rev. C. E. Cornell. I found him right on the borderland of heaven. We had a few minutes together and kissed each other good-by, probably not to meet again until we meet at the marriage supper of the Lamb, for I will be on the Northern California District until near the middle of March. I know of no man that I think has lived closer to Jesus than Brother C. E. Cornell. What a beautiful brother he has been to me and may heaven smile on him is my prayer.

We left on Friday morning, Brother Messer and big daughter and Miss Reubena and Brother Roscoe Carrell and when we arrived at Delano, Brother Carrell took the highway for Tulare and spent the night with an old friend, while the Messers and old Bud drove across the valley to the home of my children and grandchildren where we spent the night. Friday, the 28th of December, we had one good time at the ranch and left on Saturday morning, headed for Berkeley about six p. m. We drove to the parsonage at 2306 McKinley Ave., and in short time we were located in a nice large house with plenty of room and ready for housekeeping.

On Sunday morning, December 30, we opened the campaign to run over three Sundays, closing on January 13. Then we are to take the district with Brother Frank B. Smith and his good wife and daughter and do our best for the district. We had a great opening on the first Sunday with quite a number at the altar and a very fine crowd. On Monday night we had a great watch night service, and quite a number at the altar. A number of preachers and the Woman's Foreign Missionary Societies of the district were to open a preachers' meeting on Tuesday morning. Also the W. F. M. S. was to hold a joint meeting lasting for three days. This was one of the most beautiful conventions that I have seen for several years. It was my good fortune to get to preach to the preachers and delegates every morning at eleven o'clock and each evening. It was not hard to preach to such a crowd. We had people there from all over northern California, and our good Brother Orval J. Nease from Pasadena College was with us several days representing Pasadena College. Brother Nease is going to make

us a very fine school man. He has the work on his heart and he loves the school and carries a burden for the work.

Brother C. D. Norris had the plans all in good shape and rooms provided for nearly two hundred preachers and delegates. Brother Frank B. Smith was in charge and he is a master at a preachers' convention. He had a fine program outlined, and carried it out just about to perfection.

The preachers went back to their charges to get ready for the Home Mission Campaign, as happy a set of old Nazarene boys as you will find in the nation. It is my honest conviction that no district in the connection has a finer set of men on it than the Northern California District. They are a great bunch, and I judge that the great bulk of men on this great district are not over thirty-five years old. The most of them are young men and on fire for God and quite a number of them are from our own holiness schools and that means success.

At last, thank the Lord, we are training and educating our own teachers and college presidents and our own preachers and missionaries, so if we don't succeed it is because we are at least no good, for we have the United States open to us and if we can't make good it is because we are simply flat-footed failures, and if we fail it is because we are too trifling to knock the dog gnats off of our noses. We have the United States and Canada

wide open to us and scarcely anybody else wanting to do what we want to do; that is, put on great revivals and organize Churches of the Nazarene, and place in the towns and cities churches where holiness is preached as a definite second work of grace, and also preach the whole Bible for a whole world and a salvation from all sin for all men, provided through the shed blood and dying groans of the blessed Son of God.

At this writing, there is not a "monkey man" in our connection, and you can't find a man in a Nazarene pulpit that believes that we are evolved animals. Every man in our great church believes in a divine Creator and a divine creation. We believe that every word of the Bible is inspired from the word In in the book of Genesis to the word Amen, in the book of Revelation. We just as much believe that the whale swallowed Jonah as that he has a swallow. It is no more trouble for us to believe in the virgin birth of Christ and also in His death, burial and resurrection, than it is to sit out in the warm sunshine and breathe good fresh air. There is not one doubt in our minds as to the Bible's being inspired, and we know that it is an inspired book. Mr. Moody said that he knew that the Bible was inspired because when he read it it inspired him. So as a people we have more in our favor and less against us than any people on the earth. And as a denomination we have more to our credit than any people in the nation, if not in the world.

Nobody expects the Nazarenes to use tobacco and nobody expects the Nazarenes to join the lodges, and nobody expects the Nazarenes to hang around the race tracks and the gambling houses. And nobody expects the Nazarenes to hang around the circuses and the vaudeville and movies, and as a church. I judge that to the number of members they buy the smallest amount of jewelry of any people on earth for the number. The average church member seems to think that he can't get along without it, but the Nazarenes don't seem to want the thing at all and really have no use for it so they are about the most peculiar people that I have ever met.

We have more than twenty-five thousand young people that are so busy serving the Lord that they are completely delivered from the world and its dominion. They are the most wonderful band of young people that I have ever met in the United States, or Canada. May they increase until we will soon have a hundred thousand young people that are free from the world and worldliness. The young men at the head of our Young People's Societies are among the finest in the nation. They are world-beaters and are pure gold. May heaven smile on that band of noble young men, is my prayer.

UNCLE BUDDIE.

### ROBINSON AND MESSER ON THE NORTHERN CALIFORNIA DISTRICT

#### In Interest of Home Missions and Herald of Holiness

Oakland First .....	Jan. 16, 17
Richmond .....	Jan. 18
Palo Alto .....	Jan. 19
San Francisco .....	Jan. 20
San Jose .....	Jan. 21, 22
Livermore .....	Jan. 23
Milton .....	Jan. 24
Oakdale .....	Jan. 26, 28
Stockton .....	Jan. 27
Placerville .....	Jan. 28, 29
Roseville .....	Jan. 30
Grass Valley .....	Jan. 31
North Sacramento .....	Feb. 1
Winters .....	Feb. 2
Sacramento First .....	Feb. 3
Hallwood .....	Feb. 4
Yuba City .....	Feb. 6
Chico .....	Feb. 6, 7
Red Bluff .....	Feb. 8, 9
Corning .....	Feb. 10
Vallejo .....	Feb. 11, 12
Santa Rosa .....	Feb. 13, 14
Eureka .....	Feb. 15, 16, 17
Modesto .....	Feb. 19, 20
Merced .....	Feb. 21, 22
Fresno .....	Feb. 23, 24
Dinuba .....	Feb. 25, 26
Tulare .....	Feb. 27, 28
Waukena .....	March 1
Lindsay .....	March 2, 3
Porterville .....	March 4, 6
Wasco .....	March 6
Arvin .....	March 7, 8
Bakersfield .....	March 9, 10

## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

We predict that 1929 will see an aroused church on the great question of foreign missions. Nothing will bring a greater blessing to the cause of holiness in the homeland, than greatly to carry out the Lord's mighty commission, "*Disciple all nations.*"

The General Superintendents have promised some of their time to the Missionary Department for foreign mission conventions. These mighty men will stir the heart of the church in this holy business.

The General Board meets early in January. Let all our devout people call on God in behalf of these good men as they assist in guiding the ship of holiness on its 1929 voyage.

Rev. W. C. Morris, now pastor of Oakland City, Indiana, has recently come to our church from the Wesleyans. He and his gifted wife have spent over five years in the India mission field, and can tell the story of that great land's desperate needs with graphic effect. He has recently assisted in several conventions in Michigan, and the people heard him gladly. He and Sister Morris are a valuable asset to the Nazarene forces in Indiana.

The sad particulars of the death of Sister Esther Carson Winans have been received by the Department of Foreign Missions. She gave her life bringing a baby girl into the world. Her husband and parents are disconsolate, but with very great courage are lifting the additional loads that were so nobly and cheerfully borne by this splendid saint and remarkable missionary. In that far-away Indian country, her father and husband fashioned a crude coffin for her out of a discarded goods box, and laid her frail body away as a lonely sentinel to guard the great work to which she gave her affection and devotion. In order to finish learning the language, and suitably establish the cause of God among those aborigines, the mission there needs a young married couple, who can learn grammar where there is none, and a language without a teacher, who can *rough it*, and toil with comparatively little apparent return, and who, in turn, can themselves die, in a lonely land, and lay their bodies down beside the rough grave of this saint of the Aguarunas. It is an ancient saying that the "blood of the martyrs is the seed of the church," and while Sister Esther Carson Winans was not a martyr as a result of the persecution of men, she nevertheless was one to her own heroic love of the souls of the poor people of this far forgotten land. We trust that her death will arouse a new passion in the heart of every Nazarene for spreading the gospel of holiness among the heathen, and that that soli-

tary grave will be a beacon that will ere long light that whole country with the fires of salvation.

As John Wesley said, when first his converts to full salvation began their triumphant march toward the glory land, in the early days of Methodism, so can we now say emphatically of our promoted Nazarenes, "*Our people die well.*"

News from China states that our missionaries there are finding that the cost of food has risen, and also that of building materials. The Nationalist government is, however, protecting the missionaries, and the work is assuming some semblance of orderliness. This is China's most needful hour. Let all who have supported the cause of holiness in that land in former days redouble their prayers and gifts for it at this present crisis.

It is a very great comfort to the missionaries at home and abroad, and also to all other lovers of the holy cause of full salvation in foreign lands, to hear of the support that many of our strongest District Superintendents are giving the great work. Some of them are like Roderick Dhu in Scott's poems, whose presence on the battlefield was so helpful that "one blast upon his bugle horn was worth a thousand men." So the support of the splendid Nazarene district leaders, of the cause of world-wide missions, is worth much to this great adventure.

Dr. Howard Jerrett, pastor of the First church in Detroit, is getting the blessed cause of missionary support on his heart so wholesomely that he is planning a local missionary revival. The plan is to preach every night for a week on this blessed theme and make altar calls, and otherwise induce the people to get the passion on their hearts for spreading to the ends of the earth the faith that they themselves have. The good doctor realizes that unless the holiness tree extends its boughs to the ends of the earth, it will all go to roots and become moribund. The deeper the tree sends its roots of experience, the wider must spread its mighty branches of fruitage and achievement.

Two nights and one day were spent recently in conventioning on missions with the good people of Pontiac, Mich. There our Nazarenes are worshipping in an old Methodist church that was erected in 1868. That was back in the days when the Methodists had some flaming firebrands among them, and preached holiness with no uncertain sound. There can be no manner of doubt but that the old building now occupied by our aggressive Pontiac saints has resounded with holy shouts in days gone by. Anyhow they turned out, those Pontiac Nazarenes,

to bear the missionary team talk missions. We poured it out, as Brother E. O. Chalfant says, for breakfast, dinner and supper. What a stirring response the Michiganders made to the pull of the hungry heathen. You will hear from Pastor Fred Hosner and his noble wife on this matter later.

Sister Dorothea Hayter, the President of the Michigan District W. F. M. S., and her good husband, were present at the Pontiac missionary convention, and lent enthusiastic aid. She enrolled a goodly company of people to join the Prayer and Fasting League, and otherwise shouted the battle on. For missionary flavor we had Brother W. C. Morris, recently from India, with us. On the arrival of the middle of the week, Brother and Sister Hayter loaded the rest of the party into their Chevrolet and made for Caro, up toward the "thumb" of Michigan. We stopped enroute at the hospitable home of Pastor Frank Hough-taling of Vassar, Mich., and had a fine dinner with him and his wife, praying and counseling together in their parsonage. At night we all reached Caro, and Pastor Hugh Putnam and Sister Putnam met us and harbored the whole party in the preacher's home. What a merry time we had praying around and fellowshiping that fine family. Brother Putnam was once the deputy sheriff in that town, and still at another time he was the "big policeman." But the High Sheriff of heaven arrested Policeman Hugh one day, threshed the sin out of him, called him to preach, and now he and his good wife are the pastors of the same little city where once he was the terror of evil doers, while himself a sinner. At the church that night and through the next day we all unloaded our heaviest missionary guns, and stormed the hearts of those splendid "thumb" Nazarenes in behalf of the world-wide program of the church. How they cheered our hearts with their support of this holy business. They also urged us all to return and spend a week talking to them about the victories of Jesus in the land of the red, black and yellow peoples. Caro is marching to the front, led by our splendid policeman-preacher.

After the Caro convention, our missionary party broke up. Partly on account of the flu, which had taken a firm hold of Brothers Hayter and Morris, and it was deemed better for them to seek the comforts of their homes. This writer hurried on to Grand Rapids, Mich., and assisted the successful pastor there, Brother Oscar J. Finch, in raising his portion of the trust fund debt. His fine laity responded and in a very few minutes oversubscribed generously their share of that never-to-be-forgotten obligation. Brother Finch preaches weekly to an unusually intelligent and earnest company of sanctified people.

## OHIO DISTRICT NEWS

The Ohio District is considered one of the larger districts of the church, the membership being at the present time over four thousand. Two years ago, when District Superintendent Chas. A. Gibson took charge, the membership was about 2,200 and in this short time, under his able administration, has reached the 4,000 mark. Last year, 21 new churches were organized, and the membership increased over 800 in number.

### THE CAMPMEETING

The Ohio District owns a beautiful campmeeting site at Columbus, Ohio, with an excellent tabernacle and other equipment necessary to a well appointed camp. During the last three years over \$15,000 has been invested in this camp and the property is now valued at \$25,000. The date of the camp covers the last two Sundays in July each year. The workers for the camp in 1929 are Rev. Raymond Browning and Dr. W. G. Heslop.

### MISSIONARY CONVENTIONS

District Superintendent and Mrs. Gibson, and Dr. and Mrs. Heslop are planning to tour the district together during the months of January and February in the interest of both home and foreign missions. District Superintendent Gibson is now having collection boxes made which are very unique. The boxes for the foreign missions are in the shape of trunks, and those for the home missions in the form of suitcases. Both interests will be presented, and the funds kept separately in "trunks" and "suitcases." Dr. and Mrs. Heslop were formerly missionaries in Korea and have a great missionary message for the people. Perhaps no one in our church can present the great interests of foreign missions in a more masterly and inspiring manner than Dr. Heslop.

### THE HERALD OF HOLINESS

The plan of bringing each district up to "normal" in the matter of subscriptions to the HERALD OF HOLINESS was well received by the Ohio District and at once put into operation. District Superintendent Gibson presented the matter to the convention and the pastors present agreed to secure in their several congregations a total of 420 subscriptions within the next thirty days. This action was appreciated by the Editor and will be a great encouragement to the circulation manager.

### INTERESTING PLANS

District Superintendent Gibson presented an interesting device intended to show the relation between the amounts paid for General and District Budgets. The device consists of a clock dial with two hands or indicators, one showing the amount paid on the District Budget and the other the amount paid on the General Budget. Instead of numbers on the dial, the months of the year are printed. The plan

is known as the "balanced budget" plan and is intended to keep before each local church the exact status of the district and general funds on the district. These devices will be manufactured by a novelty company and will cost about twenty-five cents each. The Ohio District generously extends the privilege of their use to other districts or churches and will furnish them at a nominal sum.

### MEMBERSHIP CARDS

The district also uses a "membership card" of its own design in receiving members into the local churches. The "card" is a four-page folder with the name of the district and the church printed on the first page. On the two inside pages are the General Rules and Special Rules as found in the Manual printed entire. On the last page are the Covenant Vows, the questions asked of candidates for church membership as found in the Manual, also being printed entire. There is a place for the signature of the applicant, and this card when properly signed is filed for reference. This not only serves to give more attention to the conditions of church membership but is also a protection for the pastor.

### INTERESTING DISCUSSIONS

A number of interesting papers were presented and the discussions were helpful. Rev. Gilley of Dayton, Ohio, pointed out and commented on the changes in the Manual, much to the edification of the convention. District Superintendent J. W. Montgomery of the Northern Indiana District presented a paper on "Little Things that Matter Much," which was intensely interesting and edifying. Rev. Miller, the new pastor of the Marion church, presented a very helpful paper on "The Scriptural Way to Finance the Church," and Rev. Fitch an instructive paper on "Unifying the Budget." Rev. Raymond Browning presented a masterly paper on "The Place of the Evangelist in the Nazarene Program," which will be published in the HERALD OF HOLINESS. District Superintendent Quinn of the Indianapolis District was present, also spoke several times to the edification of the people. The special music was excellent. Miss Barnard from New England was present through the entire convention and brought messages in song which proved a great blessing to our own hearts. Rev. and Mrs. R. A. Shanks were present one day and brought a beautiful message in song. Rev. and Mrs. Campbell were in attendance during one day's sessions, bringing a message in song, and after the sermon, singing by request, "Don't You Hear the Bells Now Ringing." It was a time of great blessing.

### COLLEGE INTERESTS

Rev. Bracken of Olivet College was present and spoke on the work of education and brought a brief report of the work in Olivet. The daily paper of

Marion gave considerable space to the report of his address. It was a very great personal pleasure to us to have a friendly visit with this excellent school man, and to talk over things of common interest in the educational department of our church.

Miss Millicent Klee, an elder of the Ohio District, and formerly a student of Olivet College, was married on December tenth to Mr. C. M. McLaughlin of Columbus, Ohio. Mr. McLaughlin is greatly interested in the work of the Church of the Nazarene, and it was from him that the grounds now used by the campmeeting were purchased.

### AKRON, OHIO, ZONE N. Y. P. S. CONVENTION

About 350 young people spent New Year's day at the N. Y. P. S. Convention held at Barberton, Ohio. It was a day not soon to be forgotten. The blessing of God was upon the program from the opening song until the benediction. Among the interesting things of the day were papers on the following subjects: "Qualifications of a Successful President," "Specifications of a Progressive Member," "Our Obligation to the Local Church" and "The Pastor's Relation to the Y. P. S." A discussion on, "Things to Be Stressed in Every Y. P. S." proved helpful as well as interesting. Special music, both vocal and instrumental, was an important feature of the day's program.

It was a great privilege to have Rev. L. W. Collar, of Cleveland, speak in the afternoon, the central thought of his message being "Youth Is the Time for Action." He brought before us biblical and historical characters who, having a vision, had made their way to the top regardless of difficulties. After telling of the lives of the founders of our church, we were brought face to face with the question, "Will we finish the job?" It was answered by a great number of young people kneeling at the altar, re-consecrating their lives to the Lord for the work of the church. The wave of glory coming over the congregation was proof that God accepted the offering.

At the business session, Miss Pearl Ford was unanimously elected zone chairman. The Zone N. Y. P. S. voted to hold at least one home missionary campaign during the year.

The convention closed with the evening evangelistic service, Rev. Collar delivering the message which was followed by a great altar service.

ESTELLE MAE KINSEY, Reporter.

"Reputation is what people think you are, character is what you really are."

"Behind every deed of devotion is an unrecorded experience."

### Sunday School Lesson

For January 27, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Holy Spirit

LESSON TEXT: John 16:7-11; Rom. 8:12-17, 26, 27

GOLDEN TEXT: *For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).*

THE lesson under consideration teaches us some plain truths concerning the Holy Spirit, which, though they have long stood out just as prominently as they do now, yet men, in the face of these clear statements will question the fact of a personal Holy Spirit.

Centuries before Pentecost God through His holy prophets foretold the coming of this Third Person of the Trinity and ascribed to Him personal traits and divine attributes (Joel 2:28, 29). The great psalmist, David, in the 139th psalm, sings of the omnipresence of the Holy Spirit, and Job gives evidence of His omnipotence (Job 33:4). Paul writes of His eternity in Hebrews 9:14 and recognized His omniscience (1 Cor. 2:10, 11). All of this evidence points to the real personality of the Holy Spirit. In fact, everywhere in the Word personal qualities and personal acts are ascribed to Him.

The opening verse of the lesson teaches us that the work of Christ for and in the world could not go on until after the coming of the Holy Spirit and Christ would have to return to the Father, the atonement complete, in order for the Holy Spirit to come and carry forward His work for the extending of the kingdom.

We are not left in the dark as to the offices of the Spirit. He is the reprover of a sinful world, the illuminator of men as to their spiritual needs and their moral condition. Except the Holy Spirit work first upon a man all human influence will fail to bring him to salvation. Thus we see how ineffective our work would be but for the fact that the Spirit uses our service and puts power and life into our words and acts.

The Spirit will keep ever before us the great fact of a judgment day but not that alone, He is the revealer of a righteous standard of judgment. The world's standards are all wrong because they are the standards of Satan, the "prince of this world," who is judged and sentenced as a deceiver and destroyer. Part of his sentence is already executed, for he was cast out of the bodies of many in the name of Christ, and his power has been broken in the souls of many by the grace of God working through the gospel of Christ. This great master of misrule is judged and expelled. The power of Him who made all the mischief is broken by the One who brought in a new and better dispensation of things.

Because of that which God has done in making possible our salvation and holy

living—the atonement of Christ and the gift of the Holy Spirit—we are debtors. But this debt is not to the flesh, to our own now fallen human nature, to live after its direction. To follow this leadership means death. To fallen nature righteous life is not possible without divine grace. This debt is to God who has made this life possible. We owe it to God to take advantage of these privileges. The meeting of this debt calls for us to mortify, to make to die and then cast off, the deeds of the body—some of them are named in Gal. 5:19-21—and to place the Holy Spirit in the place of leadership. Those whose lives are under the power and leadership of the flesh are not the children of God. It is those who are led by the Spirit that are the sons of God. Here is a truth to be deeply pondered. There is something supernatural about the Christian life. It is first a supernatural birth and then the supernatural in the natural helping it to live a normal life. Being a Christian and living a Christian life requires two—a man and the Holy Spirit—God and man together.

The Holy Spirit not only is the author of that birth which brings one into the divine family, but He brings into the personal consciousness of the one thus born the fact of this birth and the family relationship and something as to what it means in heirship. The son is an heir of the father and a joint-heir to any other son. The Father is God, and the Son is Christ. A wonderful heritage is that of the Christian which the Holy Spirit brings him into and makes known to him.

The Christian is a child of God but he is still human, hence has his human infirmities and weaknesses and is ignorant. It is the work of the Holy Spirit to help in respect to these infirmities. He knoweth our frame, He remembereth that we are dust, He understands all about our weaknesses and gives us the help we need. Especially does He beget within us the desire for the things we should pray for. As Jesus is at the right hand of the Father interceding for us, so the Holy Spirit intercedes within us. The Holy Spirit searches our hearts, knows what is in them, and knows what we need. He also knows the will of God and He makes intercession for us accordingly.

We may sum up this work of the Holy Spirit for us as follows: He convicts of sin (John 16:8), regenerates (John 3:5), sanctifies (1 Cor. 6:11), witnesses to our acceptance (Rom. 8:16) and is the guide and helper (Rom. 8:14, 16, 26). Hudson Taylor, that great and successful missionary tells us in his autobiography that "God said to me, 'I am going to evangelize inland China, and if you will walk with me, I will do it through you.'" What is it God is going to do now and might use you? What do we know about the voice of and the leading of the Holy Spirit? Is He not largely neglected in much of our work? God's gift of His Spirit into the world was not a mere joke. A great secret of the Church's weakness and small success is the neglect of the Holy Spirit. No pro-

fession of hollness by individual or church can make up for the absence of the Holy Spirit. His presence is essential.

### FROM MISS LEONA BELLEW

On our way home from our tour of the Northern California District, we stopped off at Los Angeles for a little visit with Sister Paul Bresee. We had always appreciated this earnest worker in our church and W. F. M. S., and since it was our privilege to be in Africa when she and Sister Fitkin were there, we almost felt that we were with one of our African missionaries and were very bappy to be with her again for this short time. We counted it a privilege indeed to spend the Sabbath there and worship in the Mother Church. Our heart was stirred as we thought of the work begun here which had spread North, South, East, and West, until Africa, India, China, Japan, Central and South America, Mexico, and the islands of the sea had felt its mighty power, and that on that day in these, and in our own fair land, thousands were worshipping God out of pure hearts because dear old Doctor Bresee had obeyed God in Los Angeles. We were almost ashamed to attempt to bring a missionary message to these people who had listened to our best missionaries from every field, but we are loath to miss one opportunity to speak on Africa, so we agreed to talk to the children in the Sunday school and to the young people in the evening. And they all seemed just as attentive and appreciative of our message as if it had been their first time to hear a missionary. This encouraged us to keep telling the story, for we feel that if the First church could feel that way, few of our people in other places are in danger of being satiated with missionary information.

On Tuesday Sister Bresee took us out to Pasadena College for the chapel service. We were happy beyond words to visit this institution which has for so long been sending out its godly young men and women to bless a needy world, and how we did enjoy speaking to that fine faculty and student body about Africa's need and the Lord's work there. Of course, we could never feel ourself a stranger in a holiness school after spending five years as a student and one year as teacher in our school but we even found friends here whom we had met in other days in other schools, and the fellowship with all was sweet. When the newly elected vice-president, Rev. O. J. Nease who was acting in the absence of Doctor Wiley and who, we were soon led to feel, is the right man in the right place, asked us to take the service the second day, we could not resist the temptation, and the Lord blessed our own heart as He always does and we believe many of our hearers were blessed and encouraged to trust God for greater things at home and abroad, as we told them of the first great revival in our work in Africa and of its lasting results there. We were delighted with the spiritual atmosphere in our college, and also glad to hear the reports and comments on all sides, that the outlook for Pasadena is better than it has been for a long time, and we were led to expect even greater

things from our school there in coming days.

In the evening we spoke in Bresee Avenue church to a very attentive and appreciative audience, telling them of the prayer life of those who have been redeemed from Africa's deep darkness. As we spoke the burden of prayer came on the pastor and people, until it seemed we could have spent the night at the altar, pouring out our hearts to God in behalf of those in heathen lands and for our missionaries laboring there. Our hearts were encouraged indeed as we heard their agonized cries. There was a time when we were stirred and thrilled when some young person approached us and told of his call to the mission field; but not so now, for when he tells us this today, invariably there comes the vision of two hundred young people knocking at the doors of our church, begging that they be allowed to obey God's call and spend their lives in winning souls from heathen darkness, and we wonder and wonder how it is all going to work out. But when we see our preachers and pastors and laity agonizing at an altar of prayer pouring out their hearts in behalf of those who perish in regions beyond, our faith begins to rise, then it soars and we see the day when the church can answer its own prayer to the Lord of the harvest that He send forth laborers into His harvest, and thus answer the Macedonian cry of the heathen and of our missionaries who pour out their life's blood that these may have the gospel. We were sorry we could not tarry longer with the friends there, but we wanted to visit our assembly which was in session at Tucson, Arizona, so we left Los Angeles Thursday afternoon, hoping that the Lord in His good providence might let us come that way again.

We found the assembly in full swing, and we had a good day and night there meeting our people from that district and listened to the reports and good messages.

We spend Sunday with our American church in El Paso. We heard the complaint that so few of our people stop off there as they pass through, and we want to tell such passersby that they are missing a real treat. We spoke to the Sunday school in the morning and to the church in the evening, and can only say that we never stood before a more appreciative audience. And we never enjoyed kinder hospitality nor sweeter fellowship than we did in the two homes we visited there. We are sure that the Lord has some choice souls there who love His servants and who are anxious to see others brought into the kingdom. Through the kindness of some of our young people there, we were privileged to visit Sister Elizondo and her work in Juarez. We had roomed with her at Columbus and learned to love her and her work, and were so happy to see her again and to see some of her spiritual children. She is doing a wonderful work and surely needs our prayers that God may continue to bless her and make her a blessing in that needy place.

We are now home for a few days, to spend Christmas with our dear ones for the first time in five years. We enjoyed

our visit among the Western churches so much we felt like we could enjoy such work as long as it was the Lord's will for us to remain in the homeland. But when we arrived home and found our African mail waiting for us, our homesickness which is never far away, increased until it seemed we could wait no longer in America, especially since we realize how fully the Lord has restored us to health. But He giveth more grace and helps us to wait the action of our Board in January and to trust the Lord to open the way for us to return in His own time.

### OHIO DISTRICT

We have just closed two of the finest missionary conventions it has ever been our privilege to attend. The first one was held in the Warren Avenue Church of the Nazarene, Columbus, Ohio, and the other one at the Park View church in Dayton. Rev. L. E. Elford is the pastor of the first and Rev. W. R. Gilley is the pastor of the second. These two brethren with their congregations and the assistance of the other churches of the cities had everything in readiness for the gathering.

The workers in each place were Miss Cove representing the W. M. S. work, and Rev. F. Arthur Anderson and our Brother J. G. Morrison, General Secretary of the Foreign Missionary Board. All of these came in the fulness of the blessing and filled with their message. The crowds were good and the inspiration and light the workers gave to our people was a source of real blessing that we believe will last, and add materially to the prayer life and the giving of our people to all the interests of the church.

We are sorry not to be able to have had these good workers for at least three more conventions and have asked for their dates for the same.

We want every Nazarene of the Ohio District to hear Dr. Morrison's great message on Missions and the Judgment. It is one of the great messages of this day, on this vital subject. Then Mrs. Fitkin has a message that is second to none on Africa, and Brother Anderson can stir the hearts of the people regarding dark India. Miss Cove seems to fit in anywhere and have her heart full of the whole missionary program. In all they make a great group of workers.

We are planning now for the next missionary move on the district, a tour throughout the district with the Heslops, beginning the last of January and running throughout February. Let every one pray and plan for this tour so that we may touch thousands with this great missionary appeal. Don't forget that an unpaid budget means unpaid missionaries and locked up home missionary efforts.

Truly the field is white to harvest and the laborers are so few. We could plant twenty-five more churches in Ohio this year if we had a little money and then to think of the appeal of the foreign field it is appalling. Church of the Nazarene of the Ohio District, let us arise to the occasion. Watch for the honor list in the *HERALD OF HOLINESS* and get your church in it.

CHAS. A. GIBSON,  
District Superintendent.

### NORTH PACIFIC DISTRICT

That portion of the states of Oregon and Washington west of the Cascade Mountains with the counties of Lake and Kalamath, east of the Cascades, and all that portion of British Columbia, Canada, west of the Rocky Mountains, compose the territory known as the North Pacific District. The Manual makes no allotment of Alaska, so since it is in our neighborhood I presume it belongs to us also, however, nothing has been done there as yet to possess the land. But a real effort has been put forth in the past by those men who have labored on the territory to fully occupy this land, but you can, at once see that a territory so large cannot be covered in just a few years. It will require time.

I came on the district August 20th, by appointment of Dr. Williams. Having not been at the assembly or any other public meeting at which I could meet the preachers in a body, I have labored at some disadvantage, but I have labored continuously since getting here, meeting with the churches, in an effort to encourage the brethren and render whatever service to them was possible.

I am glad to say that I find a loyal body of preachers, whose soul passion is to spread the gospel of holiness everywhere. Our churches are not large, and some of them are struggling under financial loads, and our pastors are not paid very large salaries, and if we were to look about us we could find many other things to discourage us, but we are not looking to surroundings nor to the past or present but to God and the future.

The territory is here, the resources are here and God certainly is with us. There is lumber enough in this country to build a church on every corner. There are people enough to fill every one we can build. There are individuals who have the money with which to do the building. There are preachers enough in the Church of the Nazarene to pastor the churches. If we were to run short there are enough in the other churches wanting to come to us to make up the shortage, and God is on the throne and to us is given that promise, "Every foot of land your foot shall tread upon I will give it you." With these facts before us we are turning our faces into the year 1929, expecting progress upon every line. We are not downhearted, discouraged or blue.

The district is divided into two large groups, one known as the Columbia River Nazarene Council, and the other known as the Puget Sound Nazarene Council. The Columbia River Council takes in all the churches around Portland and reaching to the south end of Oregon. The Puget Sound Council gets all the churches surrounding Seattle and as far south as Centralia and north, taking in our churches in British Columbia. Each of these organizations is having monthly all day meetings. The Columbia River Council is now giving a program each Tuesday evening from 8:30 to 9:30 over Station KXL, which is being well received. We are planning two conventions, one in each of these stated groups. Dr. Chapman is to be the called worker. The first will be in Seattle, January 23-

27 and the other in Portland, January 29 to February 3. Following that, we are planning a visit to every church giving one night in each church to raise home missionary money that we may be able to start our four tents just as soon as the weather will permit of tent meetings. We purpose to put on an intensive drive for souls next summer.

Many of our churches have had revivals this fall and some are in meetings now. Among those in the future are Centralia church, beginning December 31, with Evangelist J. B. McBride. Salem church beginning December 30, with Evangelist Earle F. Wilde, and Tillamook church with Evangelists Will H. Nerry and wife. Other evangelists, such as Fred Suffield, I. G. Martin, C. H. Babcock, Harry Elliott and I. C. Mathis, have given us good service on the district recently.

We trust you will pray for us that we may keep step with the great Commanders

J. E. BATES.

### CHICAGO CENTRAL DISTRICT— WESTERN ILLINOIS

At Rock Island, Illinois, we have one of the finest works in the process of making of any place on our district. Brother Larrabee, the pastor, and our good people there have provided a fine building site with a fine good parsonage on it, right down near the place where we came across from Davenport to Rock Island across the Mississippi River. Here in this great metropolitan center are possibly 175,000 people, Davenport with possibly 75,000; Rock Island with 40,000; Moline with 40,000; then two or three smaller cities with from five to ten thousand. Our church is really getting hold and we are going to build a fine new tabernacle over there. Over at Ottawa, Brother J. Y. Jones, our good pastor, is serving faithfully a very fine people. Ottawa has one of the finest crowds of people of any place on the district. Brother Jones is one of the loyal and true. Here Dr. Williams will hold a two weeks' meeting in the month of February. North of Ottawa we have one of our newer churches at Sheridan, where we have provided a good building. Sister Rosa Hurst is serving as pastor at this place. South of Ottawa Brother LeRoy Held is holding the fort at Streator. At Streator they have bought property and report progress along every line. Below Streator we have a fine crowd of country people in the little town of Cornell, where Brother Shaw is serving as pastor. I have good reports from this place. At Pontiac, Brother Charles Bauerle has been well received in his new pastorate. Our church here is fast taking care of its indebtedness.

Over at Peoria Brother and Sister Hoke report a good, steady advance along all lines. God has smiled upon that church in a temporal way and they have been receiving some special gifts of money. There are no truer or better people in our movement than are Brother and Sister Hoke. They believe in the good, old-fashioned, red-hot way. Down below Peoria is Pekin, one of our newer

churches. The people there are beginning to take on Nazarene ways. They have raised money for the old debt, and are arranging to pay their debt. We are getting a good nucleus in that place. At Kewanee, Brother Brown is taking care of his church debt in a good, substantial way. Here we have one of the most beautiful little parsonages and churches on all the district worth possibly \$20,000. Down at Galesburg they are struggling away in one of the most difficult fields on our district. This is a good town. We have some fine people there. I could not tell, if you were to ask me, why we do not get on down there—I simply do not know why. Down south of Galesburg is our little church at Lomax, where we have some fine people. They report victory and are working at the job.

Quite recently Brother Williams and I were over at Macomb where Sister Alta Fisher is the pastor. Here is a fine city with a growing, promising Church of the Nazarene. God is certainly smiling upon Macomb. Over around Canton, we come to the place in the community where we first organized a Church of the Nazarene on Chicago Central District some twenty-five years ago. That place is Maples Mills, where Dr. Bresee held a meeting under a tent and at the close of his meeting organized the church. A few months ago I was on the ground of the original building. We now have a beautiful stucco church there, and a good parsonage, right out in the country. Thank God that Dr. Bresee ever came to the great state of Illinois and started the Church of the Nazarene. Near this original church is St. David with a nice crowd, and with a good pastor, Brother Charles Wilcoxen. Near St. David is Dumfriesline, where we have a Sunday school and preaching service on Sunday afternoons. There is something great about this community. This is the home of Rev. George Bernard, who wrote the song, "The Old Rugged Cross." Any community that can produce a preacher that can write a song like that deserves tremendous notice. At Canton, David and Grace Milby, our pastors there, report good, substantial progress with the blessing of the Lord upon them.

E. O. CHALFANT.

### COLORADO DISTRICT

Our assembly year is now half gone, and while we have not done much reporting, we have all been very busy over the district. We have not been going by leaps and bounds, yet there has been a steady growth and constant victories have been won for God and holiness. Our

hearts are full of praise to the God of our salvation.

October was observed as a special month of prayer for our district, during which time, every hour day and night found some of our people upon their knees in prayer. I hardly need to say that our people were blessed and good victories won as a result of the month of prayer. We hope to have another such time for prayer before long.

The Lord gave us a very gracious and profitable District Convention in November, with Dr. H. Orton Wiley and Dr. and Mrs. E. P. Ellyson for our special workers. This was one of the best conventions that we have had at any time.

Rev. J. B. McBride held the Olivet Camp this year. He also conducted a revival with Lamar church in the fall. Dr. J. B. Chapman held the Rocky Mountain Camp at Florence. Dr. R. T. Williams with Professor and Mrs. Shank held the fall revival for Brother Vanderpool at Denver First church. The Edwards Evangelistic Party held four revivals for us during the fall months. Evangelist Hepburn was on the district for two meetings recently. These workers, with some of our own evangelists such as Wm. Roper, H. L. Volk, and the John Wesley Trio, have been used of the Lord in winning souls on the district. Mrs. Davis has been kept busy in conducting revivals and traveling among the churches with the District Superintendent.

Dr. Reynolds was with us at Haxtun in October for the week end and dedication of the church. He proved a great blessing to the people there. We are to dedicate Lowell Boulevard church (Denver) next Sunday and have one or two other churches ready for dedication at once. We have organized only one church since our assembly, though we have some others in the making. Then as soon as spring opens we are planning to enter some of our best towns, put on siege campaigns and establish new churches.

Evangelists Allie and Emma Irick are opening the battle with our Montrose church Jan. 13th, and many of our churches are planning revivals for the near future.

There is deep interest shown in every department of our church work over the district. Our pastors are faithful and are pressing the battle. A beautiful spirit prevails among our people.

We humbly thank God for the victories won, but we enter the new year determined to live closer to Him, and work, pray and believe for greater things than we have yet seen.

C. W. DAVIS, District Superintendent.

### ZONE RALLY OF ZONE FIVE, EASTERN OKLAHOMA DISTRICT

A N. Y. P. S. Rally on Zone Number Five of the Eastern Oklahoma District was held at Hugo, Okla., Dec. 1 and 2. The rally was opened at 7:00 p. m. Saturday, with a great song service, and our pastor from Albany, Okla., Rev. L. H. George, brought a beautiful gospel message, and all day Sunday the tide ran high.

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Mrs. A. L. James, our zone leader, had a fine inspirational program prepared consisting of devotional readings and talks, sandwiched in with special songs by societies, quartets, duets and other music, though we were somewhat disappointed that some who were to take part on the program were unable to be with us and it was necessary to substitute others. Everyone seemed to have a mind to work, and so the program went across in a wonderful way.

We were very fortunate in having with us Rev. S. H. Owens, our District Superintendent, and our District President of N. Y. P. S., B. J. Wilkins. Sunday at 11:00 a. m. Brother Owens brought a very inspirational message on the "Three Things a Church Must Have." Sunday was truly a high day in Zion; the shekinah of the Lord was upon us from the first till the last. Not only did the young people receive good from these services, but those who have been in the grand march to the New Jerusalem longer enjoyed it as well and manifested their joy by shouts and praises to the Lord. Time after time the meeting was broken up by the melting power of the Holy Spirit manifested in the old-time pentecostal way. Hallelujah!

Realizing we should give and help others to be happy as well as receive blessings ourselves, we had a March offering Sunday afternoon and laid on the altar about one hundred packages of cereals valued at about \$18.00 for the Orphans' Home at Peniel, Texas, and a cash offering of \$15.50 for the cause of District Ministerial Relief. At present our District Ministerial relief fund is not as large as we feel it should be, but we are going to stand by this worthy cause and push until it is more sufficient.

Sunday evening was a great service. Rev. L. H. George brought the message of the hour at 7:30 p. m., from the text, "Thou art weighed in the balances, and art found wanting." Five came to the altar and four prayed through.

Our church at Hugo gave the rally the best of entertainment, and we all certainly enjoyed their kind hospitality, and fellowship of the children of God, and the presence of the Holy Spirit. When we went back to our individual posts of duty we felt stronger and more determined to push the fight for God and holiness than ever before.

Reporter.

### OHIO DISTRICT PREACHERS' CONVENTION

The Annual Preachers' Convention of the Ohio District was held in First Church of the Nazarene, Marion, Ohio, from December 26 to 29, 1928. More than fifty pastors from all sections of Ohio and adjoining states were present at the opening session and many more arrived the following day. Rev. D. E. Miller, former pastor of the Mt. Vernon church, and coming as pastor of the Marion church, gave the welcome address. This was responded to by Rev. Chas. A. Gibson, District Superintendent, who introduced Dr. H. Orton Wiley, Editor of the *HERALD OF HOLINESS*. Dr. Wiley was the principal speaker of the convention and his deep

messages taken from Second Corinthians stirred the hearts of all hearers. The keynote of the convention rang true to the teachings of the Word of God, that of heart holiness backed by a holy life that would stand the test of the criticism of the world, the modernist and the devil.

Dr. Wiley is an outstanding educator in the country today and is exceptional in his ability in showing us how to get into the Bible and get things out of the Bible and get the truth to the people. Among other good things Dr. Wiley said, "You preachers: If you can't transform this experience into life, you'll never succeed. What we want is a consciousness of a cleanness in our lives and a realization of the Holy Ghost in our lives that we may magnify the truth of God that men and women may be saved and sanctified." Another statement: "I'd rather go down with the truth of God than to build on the shallow thinking of men." Another beautiful thought, "Our Lord has come to save us one by one. If He saves us one by one will He give us the reception of triumph in a mass? No. I expect Him to ring those golden bells for just me."

Pastor W. R. Gilley gave a very instructive review of the changes made in the new Manual. District Superintendent J. W. Montgomery, Northern Indiana District, brought us a much needed message on "Little Things that Matter Much." It was brought out how slight mistakes sometimes bring disastrous results. Let us be diligent in the small things as well as the large. Pastor D. E. Miller gave us a fine paper on "The Scriptural Way to Finance the Church," showing there is only one way mentioned in the Word of God—tithes and offerings.

Pastor W. H. Parker discussed the District Sunday school program and a few points were cleared up and revised. We believe our program will bring many more young people under the preaching of the Word of God, leading to their salvation.

Evangelist Wm. Heslop brought us a message on the ten names of the seven

thousand years of sacred history found in the fifth chapter of Genesis. Through the meaning of these names Dr. Heslop brought forth their relation to Christ, the substitute for our sins, His dying; His resurrection, the pouring out of the Holy Spirit; the rapture of the saints at the close of this dispensation; the long-suffering of God, the coming King and the eternal rest which is to follow.

Pastor Raymond Browning gave a splendid paper on "The Place of the Evangelist in the Nazarene Program." He said "The Church of the Nazarene needs good evangelists." He brought out very clearly the need of evangelists who preach the Word, are full of the Holy Ghost, obedient to the Spirit, tactful in their approach, familiar with the Word of God and have no sidelines to push.

Pastor M. R. Fitch gave an excellent paper on "Unifying the Budget."

Among the visitors who arrived and were introduced to the convention were C. J. Quinn, Superintendent of the Indianapolis District; J. W. Montgomery, Superintendent of the Northern Indiana District; Vice President A. K. Bracken, of Olivet College; Dr. and Mrs. Wm. Heslop, evangelists; Rev. and Mrs. R. A. Shank, singing evangelists, who brought special messages in song; Miss Barnard; S. A. Cox; Rev. and Mrs. J. E. Campbell, pastors of Salem Evangelical church, and C. T. Moore also sang special songs.

The Spirit of almighty God, manifest in the Holy Ghost, was prevalent throughout the convention. Our hearts were blessed, our souls were stirred, our spiritual vision was increased and we departed to our various fields of labor with renewed strength and courage, determined, by the grace of God, to fight the battle for God and holiness as we never have before. Let us be faithful to the calling of God, go forth prayerfully in the Spirit of the Holy Ghost, and expect God to bring the victory.

CLARENCE W. PERRY, Reporter.

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### TWO GREAT MISSIONARY CONVENTIONS CHRISTMAS WEEK ON THE MICHIGAN DISTRICT

The most unique Christmas ever witnessed by the writer was witnessed this year when the quaint old city of Pontiac, which takes her historical name from Chief Pontiac, and in the old church where the saints worshiped in the earlier days of her history, which is now owned and worshiped in by the Church of the Nazarene, we spent Christmas eve and all day Christmas in a great missionary convention. The people laid aside the usual Christmas activities, and the Lord richly blessed them in return. It was indeed a profitable Christmas day and Missionary Convention.

From there we went up in the thumb of Michigan to Caro, we began a zone Missionary Convention there, the evening of the 26th and continued all day the 27th. Caro is surrounded by a number of other Churches of the Nazarene, whose pastors and people joined in with us, coming in the morning and staying the entire day. There was a good attendance throughout, and the spirit of Christ prevailed.

Dr. J. G. Morrison and Rev. Morris were the principal speakers in these conventions. Dr. Morrison representing the general missionary department, stating startling facts and figures, and stirring our hearts to greater activities on missionary lines. He also brought us some of his great messages on achieving faith.

Rev. Morris of Oakland City, Indiana, returned missionary from India, spoke on medical missions in India, stressing the need of a hospital in India and also of sending Dr. Julia Gibson to that needy field. His messages were enjoyed by all who heard him.

The report of the W. F. M. S. President showed a marked advance along every line, five new societies have been organized in the last three months. The financial report for the quarter just closed, far exceeds any former report of any quarter. Michigan W. F. M. S. is advancing with a rapid stride. The blessing of God is upon us in a very visible way. We believe these missionary conventions are a means of great blessing and inspiration to the missionary activities of the district.

We give God all the glory for all that has been accomplished. May the good work continue is our earnest prayer.

REV. DOROTHA M. HAYTER,  
District W. F. M. S. President.

## CHURCH NEWS

EVANGELIST JOSEPH W. PETERS—"I labored with my sister, Helen Peters, who is pastor at Mason City, Ill., for one month. It was in some respects a hard fought battle, but God honored His truth and the break came. Confessions were made, old differences put away, wrongs were made right and victory was ours and theirs. The closing service was the best service of my ministry. Mason City Church of the Nazarene is just a little over two years old. The pastor has labored faithfully here during the life of this church, pastoring both Mason City, and Lincoln, Ill., churches. God is blessing and the work in both churches is gaining in members and spiritual strength. It was interesting how God helped the pastor and people to secure finances. Besides the good offering, they gave the evangelist a good new suit of clothes which he needed very much. Thanks to the pastor and church at Mason City. I am engaged to hold the revival at Lincoln, Ill., a little later in the year. My next meeting will be at Havana, Ill., January 16 to February 3, 1929."

EVANGELIST C. A. CONDON—"This is our first report since our assembly which closed September 2. Our first meeting was at Fithian, Ill., which was a tent meeting. God gave us a good meeting in spite of the fact that the nights were cold. The crowds came, God gave some definite cases of conversion. Brother John Willingham is the good pastor and a fine fellow to work with. From there we went to Herrin, Ill. This is a new church, the writer having organized it last spring. Here we spent five Sundays and the Lord gave us real pentecostal victory. From Herrin we went to Mus-

catine, Iowa. Rev. R. J. Richards is the good pastor. He is one of the finest fellows to work with that I have ever met and one who has the work at heart. Here we had another good meeting, twelve folks praying through. From there we came to Lyons, Ill., where we had a hard-fought battle with only six in all praying through. The folks say this was the best meeting they have ever had in this place. Thank the dear Lord for that. Our next meeting is at Paris, Ill., Jan. 6-20. I have an open date from January 20 to February 3, that I would like to give some church. Anyone who would like my service write me at Olivet, Ill."

MT. VERNON, ILL.—"Just closed the greatest revival ever held in the history of this church, Rev. L. G. Milby and wife, evangelists. Largest crowds ever attended, seven dozen extra chairs placed in the church to accommodate the people, then at times many were turned away. Brother Milby is a fearless, radical preacher, and the altar was filled with seekers many times. Wrongs were made right, restitutions made and old sores healed. A financial drive was put on which resulted in the evangelists being paid well, back bills paid up, lot deeded to the church and the church left in a fine financial condition. Sister Milby proved to be a great blessing in her per-

sonal work and building up of the Sunday school. Brother Milby has been a successful pastor, and is a great blessing to the young preachers, in helping them over the hard problems."—Elmer Nelson, Pastor.

DUBOIS, PA.—"We are glad to report that a short but very successful meeting has just closed in our new church building. Rev. B. H. Pocock was the evangelist. He came for one week, but the meeting was so promising that he stayed a week longer. We were very much hindered the second week as the flu had arrived in our city. It was refreshing to listen to the evangelist preach the old-time gospel in such a forceful manner, under the anointing of the Holy Spirit. God honored his messages and blessed His own Word. More than thirty responded to the altar calls and six united with the church. We have a very promising Sabbath school, and a real live Young People's Society. Rev. Wm. P. Sloan, of East Liverpool, Ohio, is our pastor and the work is prospering under his leadership."—Jas. M. Davidson.

PASTOR H. S. CLARK, PINEVILLE, KY.—"We have recently closed a revival with Rev. Elwood Taylor of Lexington, Ky. The Lord was with us and honored His servant's messages. The church was revived and refreshed. Many outsiders brought in and backsliders were brought back into good victory through the fearless and pointed preaching of Brother Taylor. We received five new members and though our church had not given as much as \$15.00 the entire preceding month, they raised \$57.79 for Brother Taylor. And then the Sunday following the revival the church gave us the largest offering we have ever received of them. Brother Taylor knows how to preach the truth and also how to leave the church in better financial condition than he found it."

MINNEAPOLIS, MINN.—"The Minneapolis Church of the Nazarene was founded by Dr. Goodwin in 1921, on faith under extremely trying circumstances. He arranged the purchase of a church property on a convenient basis, put on a revival campaign and preached to a handful of people and empty seats for five weeks. He then installed Rev. E. E. Wordsworth as pastor. Brother Wordsworth left the superintendency of Ohio District to accept the work here. He burned all the bridges behind him, stepped out on faith and with the help of God put on a constructive program for five years and built up the membership to nearly two hundred. The district then elected him as Superintendent to succeed Dr. J. G. Morrison. After being shepherdless for about four months, God answered our prayers and sent Rev. J. W. Henry to us. He gave us about two years of excellent ministry. Brother Henry is one of the best preachers in the nation. However, being a southerner, our exhilarating northern climate put him 'hors de combat,' so we reluctantly bade him Godspeed and good luck in his new church in San Francisco. Again we were three months pastorless. We had a day

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of prayer and fasting and God graciously heard us and sent along Rev. D. V. Johnstone. He is proving himself a fine pastor. Inside of a month he knew practically the entire constituency by name and has the situation well in hand. He also has a constructive program mapped out by which nearly everyone is given something to do. His theory apparently is that people take more interest where they have something invested. During our pastorless seasons some 'floaters' left, but the 'back-bone' of our membership kept coming and praying. We were sorry to lose one of our very best members, Brother B. A. Carlson, recently. He moved to Mastinque, Mich. We are convinced, after considering the results in Minneapolis and St. Paul, that Dr. Goodwin's method of starting a new church is to get a suitable building, a pastor, put on a siege campaign and start. This is New Year's day and in behalf of the Minneapolis church, we extend greetings and best wishes to our sister churches and missionaries for a year of mighty revivals and seasons of refreshing from the hand of God."—S. S. Bright, Reporter.

SPRING VALLEY, N. Y.—"God has been blessing us all through the year and especially so when he sent us our beloved pastor and his wife, Brother and Sister Greene. The last year has been a good one, and we are looking to our heavenly Father for a great ingathering of souls during the year 1929. Had two souls reclaimed a week ago Sunday night. The services are fairly well attended and a wonderful spirit prevails. Our Christmas entertainment was fine and the little church was well filled. There were four prizes awarded for faithful attendance and one for the Golden Text. We have an hour and fifteen minutes for our young people's meeting, from 6:45 to 7:00, is spent in prayer, then we open the service with song, after which the leader reads two or three questions taken from the Bible and gives the answers, also scripture references, everyone there copies them down and then takes them home and studies. After twenty questions have been given then we are to have a home quiz, the pastor will ask about ten or twelve of these questions, the one who answers them will receive a lovely prize. This plan was presented at our last business meeting by our pastor. It's a fine way to get the young folks to search the Scriptures and get them to the early service. After the questions we still have time to praise God in song and testimony. The ladies are still holding their Thursday afternoon prayer meetings. As a church we are all looking to God for great things in the future."—Mildred B. Smith, Reporter.

PASTOR EUGENE W. MOORE, ALBUQUERQUE, NEW MEXICO—"Just recently closed a revival with Rev. R. C. Gunstream, pastor of our church at Portales, New Mexico, as evangelist. Rev. Gunstream is a fine, spiritual young man, an excellent singer and a good preacher. There were eight who made profession, some of whom really found the rock. The revival was not what we expected,

but great good was accomplished. The church was greatly helped and the people encouraged, for which we are thankful. Our courage is good and our spiritual skies are clear, and we feel like traveling on. Finances came easy, a nice pounding and love offering for the pastor was given. We arrived in Albuquerque May 19th and found a very warm welcome. We have never labored with a more appreciative people. They are ready to pray, pay, and do all they can to make things count for God. Our budget is paid up, General Budget overpaid. Our church is not without problems—but we are determined to be true to God, loyal to the program of our church and a sticker for the Manual. In this age of deception, apostasy and compromise the pentecostal fire still burns on the altar of our souls. To God be all the glory."

TOKKAWA, OKLAHOMA—"The revival with Rev. R. E. Dunham of Hutchinson, Kansas, as evangelist closed Sunday night at the Church of the Nazarene. We had several seekers, some prayed through, some confessions and restitutions were made and many located as to their real spiritual condition. It was a very hard battle as conditions were very peculiar and the devil did not want to give up this splendid location for a real live and aggressive Church of the Nazarene. The general verdict was that the preaching was the most logical and plain they had ever heard, and was delivered in a sweet spirit with unction and power. His burden for souls in fasting and prayer seemed to know no bounds but human endurance. I was told by those who knew him, I would make no mistake if we could get him, and we found it so. Though he knew we were a small young class and poor, yet he gave us his much needed rest and vacation, and threw his best into every device to build a safe and sane foundation for a lasting holiness church and people capable of bearing much fruit. Our people responded liberally according to their ability for the expense of the meeting.

Brother Dunham's long experience as an educator, college president, professor of theology, evangelistic and campmeeting work with his spirituality make him capable and he is worthy of wide and continuous service among us. Pray for us and this young church."—E. V. Potter, Pastor.

LYNN, INDIANA—"We have been witnessing some glorious scenes of divine visitation in our recent revival and regular services. Personally, we have made up our mind to keep the glory prayed down and march straight up the King's highway. Just recently we closed a most successful meeting with D. M. Peffley of the Ohio District. God came with unction and power and between forty and fifty different persons were at the altar. The saints were strengthened and blessed and three new members were added to the church. Evangelist Peffley's successful work speaks so favorably for him, that we do not need to add any comment. We do wish to say, however, that he prays more than any worker we have ever engaged for a meeting. A short time ago one of our charter members, Sister Wes Kennedy, was stricken in death. Her funeral (the first ever held in our Nazarene hall) was preached by Rev. Leo C. Davis, Winchester pastor, assisted by myself. The substance of her dying testimony was that heaven was far grander than we had ever imagined. A few Sundays ago, her husband, a man seventy-two years of age, fell at the altar of prayer, and found God. Praise the Lord! Last Sabbath morning, God's presence was so manifest that there was no room for preaching while two knelt at the altar and prayed through and eight joined the church. At night Rev. Floyd Cole of Winchester, brought us a good message. Our hearts are encouraged to press on and be used of God in any and all ways to push the battle. I am a local preacher of the Winchester church, but I aim to be found doing my utmost to improve myself, that I might bless others."—Roy V. Beachler, Pastor.

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The great

REVELATION, 13

red dragon.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and

knoweth that he hath but a short time.

13 And when the dragon saw

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AUBURN, ILL.—"We came here last September from the assembly, and found a fine bunch of people. We believe we have some of the salt of the earth here. We love one another, and God's blessings are on every service. Every department of the church has been moving up. We have a great God, One who hears and answers prayer. We have had fourteen people at our altar in our regular services. Twelve prayed through to old-time victory, and the end is not yet, praise the Lord. We are looking ahead for greater things from God. We have resolved to work harder, pray more and do more for God than ever before. We are to begin our meeting January 27, with Rev. and Mrs. L. G. Milby. We covet the prayers of the HERALD OF HOLINESS readers that we may have scores of souls at our altar during our meeting."—G. W. Cornelius, Pastor.

GASTON, INDIANA—"An interesting and profitable watchnight service was held in the Gaston Church of the Nazarene. The services began at 7:30 and lasted until midnight, with a number of interesting addresses, testimonies and special songs. Among the speakers who spoke with interest and profit were Frank Huber, Eugene Thomas, Herman Fights, Ruth Huber, Joe Davis, Fred Case, Steven Fights and Clarence Thomas. Rev. W. P. Schmelzer of the Methodist Protestant church was present and gave a helpful address as did also Rev. Fox, pastor of one of our sister churches. The Huber family favored the people with a special song. The pastor brought the closing message from Exodus 12:2 and called the people around the altar for prayer as the old year was closing. God gave us a gracious service around the altar. We ask the saints everywhere to pray for our work in Gaston."—T. F. Rahrar, Pastor.

PAUL AND DORA GEIL, FRANKFORT, IND.—"We held a meeting with Brother Chas. Harrison, District Superintendent of Carolina-Virginia District as evangelist at Roanoke, Va., and had a most enjoyable meeting with Brother Harrison. He is surely a man of God and God's blessing was on him as he preached. I believe God will give us a great church at

Roanoke. We next went to Toledo, Ohio, with Brother J. R. Edwards as evangelist and Brother Walker the dear pastor certainly put his approval on the old-time gospel as it was preached by Brother Edwards. We were there October 4 to 21, and the first week of the meeting there were 125 bowed at the altar and the meeting was broken up several times with the shouts of the saints and the crying of sinners at repentance and when the smoke had cleared away at the close of the meeting there were a total of 171 seekers at the altar. The glory of God was on the service and we closed with great victory. We then went to Portland, Maine, with Brother E. H. Stillion of Oil City, Pa., as evangelist and Brother Lanpher the pastor. God gave us the best meeting Portland ever had. Brother Stillion is a fine evangelist and will give any church a good meeting. The glory of the Lord was on the meeting and 120 were at the altar and twenty-two new members joined the church. Brother Stillion and ourselves were recalled for 1929. We then gave Dryden, Maine, a two weeks' meeting and sixty prayed through in the old-fashioned way. Brother Stillion was the evangelist. Then the party went to Bath, Maine, with the good pastor, Brother H. P. Jett for eleven days and God gave us a wonderful meeting, 45 praying through in the old-fashioned way. The church gave us a recall for November, 1929. We are now in a meeting at Columbus, 3rd St. Mission. Will report it later. Yours for souls."

RED BLUFF, CALIF.—"We accepted a call to the Red Bluff church about a year and a half ago and came here from the Colorado District. At that time our people here were worshipping in an old church building which had formerly been occupied by the M. E. Church, South. Since that time we have erected a substantial and commodious building of our own. We now have a much better location and greater Sunday school conveniences. Not long after entering our new church building we held our first regular revival, with Brother and Sister E. M. Graves as our evangelists. We enjoyed the splendid labors of Brother and Sister Graves and the meeting proved an uplift to the church. During the meeting a number

of persons received special help. Recently we have had a meeting with Dr. and Mrs. A. O. Henricks. This meeting was hindered by sickness and some bad weather but we believe it resulted in the greatest forward movement for the church of any single effort which has been made since we came to this place. Strangers who had never been to our services before were attracted by this meeting. Doubts and perplexities were cleared up in the minds of a number of persons and almost everyone received new light through the clear preaching of Brother Henricks. We believe that the foundation for our work here has been greatly strengthened by this meeting. During the last two weeks we have received seven additions to the church. We believe that this town needs a strong, aggressive Church of the Nazarene and by the mighty strength of our God we expect to undertake to build that kind of church."—J. H. Thompson, Pastor.

PASTOR J. E. SMITH, DECHERD, TENN.—"These have been busy days but God has been with us and given the victory, for which we praise Him. We endeavored to have a revival with the Cowan church during the summer, but while our efforts fell short of our desire, yet our faith held on to God for a revival. The people in these parts are inclined to feel that one cannot have a revival except in summer, but our faith apprehended our great God on the throne at all times and doing business in all seasons, so we continued to labor and pray until He heard and answered. On December 6, Rev. C. B. Jernigan came to us from his campaign in Buffalo, N. Y., and from the first service it was evident that God was with us. The people came, Brother Jernigan preached as only Brother Jernigan can, God convicted the people and they came for prayer until some twenty-five or thirty were wonderfully saved or sanctified. The service continued from the 6th until the 23rd with the blessing of God with us all the way through. Many felt that it was the best revival that the town of Cowan has had in several years. We were blessed with the presence and message of Rev. P. C. Ramsey the last Sunday afternoon and at the close of his sermon five adults came for prayer. Four were sanctified and one converted. It was our happy privilege to receive fourteen bright, shining followers of the Nazarene into membership with the church, the youngest being about sixteen and the oldest nearly fifty. In this meeting God gave us some of the most promising young people that it has ever been my pleasure to receive into membership. We are organizing a N. Y. P. S. and moving on for God. Thank God, the days of revivals are not over and God can and will give a revival in these parts in the winter months when we meet the conditions. There is no need for me to speak of the qualities of dear Brother Jernigan as he is known the United States over, but I must say that he is a faithful, untiring and sincere laborer in God's kingdom and preaches the old-fashioned gospel until sinners tremble and feel their need of God. This 'war horse' of the old faith should be kept busy the year round.

## THE CHURCH MANUAL

The new Manual is larger than any previous edition, containing 280 pages. The price will be 50c a single copy and \$5.00 a dozen, postpaid. (No discounts to pastors or agents). A special de luxe edition with gold edged top, genuine leather binding and with name stamped in gold will retail at \$1.25 a copy. With the exception of this de luxe edition all the Manuals will be bound in imitation leather board covers. They will be attractive and durable and a credit to the church and the publishers. A paper bound edition could be sold for only about 5c less.

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God bless him and add to his tribe is our sincere prayer. The work at Decherd is moving on nicely. We are having our battles but our God is able and is giving us the victory through His grace. I truly believe that we have some of the best people there are on the face of the earth. In our work at Cowan and Decherd, Tenn. We never labored with a people we loved better. God bless them every one. The flu is raging here so pray for us that God will heal and bless and lead on to victory. I have never seen the day when I loved God, the Bible, the way of holiness, the Church of the Nazarene and a lost world better. As the days go by I love the work of the pastorate better and my whole ambition is to be a real pastor and feed the flock of God. On with this great gospel until the whole world shall hear of our Christ and know His power to save."

**BATESVILLE, ARKANSAS**—"We are pleased to report blessings from the Father on the work at this place. It is wonderful what God hath wrought. We are comfortably located in our new building, which is large and roomy, and God is graciously blessing. We have for our pastor this year Rev. Y. D. Whitehurst. He is a man of God and has the work on his heart and a burden for lost souls, and is bringing some soul-stirring messages from the Word of God. Souls are weeping their way to Christ in our regular services. There have been twenty-nine knelt at our altar who have prayed through to God since we entered our new building October 27; six on last Thursday night at our regular prayer-meeting. To Him be all the glory. We have as fine a group of young people as there is on the district. They love God and want to do His will, willing and anxious to do personal work, pray and sing. We are looking forward to our winter meeting which will be here the last week of February. We are expecting greater things from God. We are glad to be a unit in the great body called the Church of the Nazarene and make it a business to exalt the doctrine of full salvation as a second definite work of grace. We covet the prayers of our people everywhere that the hand of God may rest mightily upon our services during our meeting, and that old-time conviction will settle down upon us in a manner that will cause hearts to be broken up on account of sin."—Ernest Jobe, Reporter.

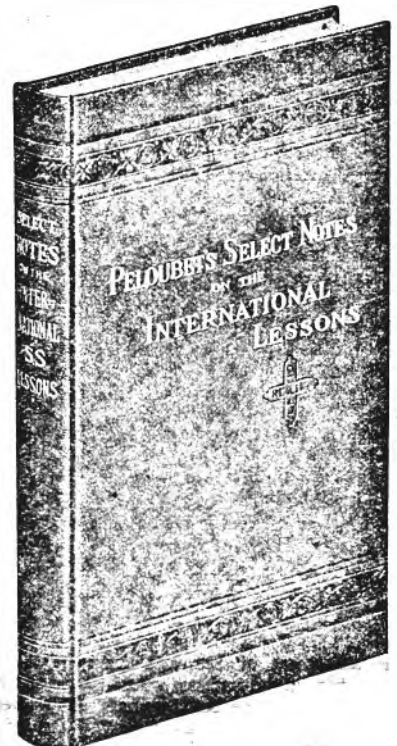
**EVANGELIST D. J. WAGGONER**—"In the last few months Sister Waggoner and I have held revival meetings in California, New Mexico and Texas. We have seen many precious souls bow at the altar and pray through to a real definite experience of grace. Our work through the summer has been on the Dallas District, with the district tent. While thus engaged we had good crowds and souls saved in the old-time way. Since we closed that work in October, we have been on the go continually. Just recently closed a meeting with Pastor Henry at Avenue church, Flint, Texas. Just came to the break in the meeting where souls began to pray through and had to close to begin a meeting at Lufkin, Texas, with our good pas-

tor, M. W. Burgess. We are now in a real battle but souls are praying through, the church is stirred and burdened for souls and we are expecting a great time. I am buying a tent and trying to organize an evangelistic party, to continue our evangelistic labors. Expect to work for souls until death calls us, or Jesus translates us. We need your prayers."

**PASTOR C. D. TAYLOR, HIGHWAY AND ALBANY, KY.**—"We are glad to report definite victory. Since we came into the work in September God has wonderfully blessed us. We have a newly organized church at Albany with some very fine members who know how to stand by the pastor. They had just purchased a nice building when we arrived which is located in the growing part of town. God has helped us to paint and partly furnish the church and we are still working at the job and are expecting to have a church here which will be an honor to the cause of holiness. Praise God! We have had an excellent revival with Rev. E. C. Tarvin as evangelist. A goodly number got saved and sanctified and took a class of eight fine folks into the church. Best revival the town has had for years. The Highway church is still on the map, is one of the oldest on the district. God is blessing the work and things are looking fine for a great year. We began a revival there for the Christmas holidays, pastor as evangelist, but was compelled to close after about five days' services on account of the flu."

**LACONA, IOWA**—"Our work in Missouri Valley, Ia., closed with victory, regardless of many grave hindrances. The pastor was called out the last night to render services to a friend of the church whose son had been shot that day, while hunting. We are finding many hungry hearts. On Monday after closing a victorious altar service, we went into Omaha to preach the funeral service of a woman who in her younger days had come in contact with holiness people and had heard the shouts and seen the lives of the saints, but had married and never been privileged to mingle with God's people again. Her girlhood husband turned out to be a drunkard, leaving her with five children, all too young to support themselves. Her life of sacrifice and care had left its mark. The responsibility of earning a living had fallen on two girls, fifteen and nineteen years old, who turned to the theater to make a living for the sick mother. She traveled with them until a cancer had weakened her too much for such a life. Then she stayed in Omaha and for months tried to get a preacher who could tell her how to prepare to die. A friend who had called eight different preachers was advised by a Catholic woman to call the Nazarene pastor, who she had heard would go to anyone. Thus we answered one rainy, cold, drizzly day this dying woman's call for help. She wanted to be saved and healed. Never did we find God more willing to answer. So much did He manifest His divine presence that He saved the sick woman, and also the lady who had called us. One morning about two o'clock the soul of the

## For S. S. Teachers



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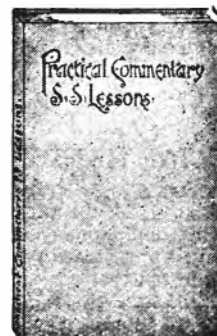
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woman winged its flight to the only One who deals justice. So much was the presence of God manifested that her children hadd her good-by and promised by God's help to meet her in heaven. The eldest of these girls had for days told her mother that she was sick of the show life, and the morning after her mother's death came to the parsonage, where we were packing, to pray and as we prayed God heard her prayer and changed her tears and cries to joy and gladness. The precious woman who was saved at the mother's bedside saw her need of a clean heart, and was also rejoicing in the power of the Holy Ghost. I praise God for His love that keeps me at His work through the trials of moving and changed plans. 'If God be for us who can be against us?' We are nearly to the close of a battle in Lacona, several miles from the highway. Roads impassable for two weeks of meeting. Christmas festivities on, school closed on account of flu, yet we look higher. We must not stop; we are the 'Sunflower State' crowd. All mail address to Rev. and Mrs. B. H. Edwards, 1608 E. Central, Wichita, Kansas."

PASTORS J. O. AND EDNA WELLS MORE, PEORIA, ILL.—"Since the beginning of the assembly year, we have taken into the church ten adults, half of them men, one a teacher in high school and one a business agent for one of the best furniture houses in the city. While we know that the souls of such men are worth no more than any other, yet we surely do need

men who can help us with the business end of the work. We are up with our budget, paid \$50 on the debt offering for the General Church, put in new pews and inside heaters for the building, paid off the balance on lumber bill, and have a very comfortable little church now with a little debt on it and that will soon be paid. Some time ago a man attended our services several times. We were told that he did not like the preaching—it was too straight, some said. We heard that he gave a \$100 check to another pastor and immediately Satan told us we were too straight to ever get a church started in a wicked city like Peoria. We had moved five times then in about two years and it made us think. But we decided we must obey God and let Him give the church. A few weeks ago this man sent us a check for \$1,000 after he had gone to another city. We began our building March first last year just nine months ago. We had less than \$700 in building fund treasury and owed \$930 on the lot. Now we have property worth about \$8,000 and have less than \$900 debt on it. We have had with us since assembly for one or more services, District Superintendent Chalfant, Dr. C. E. West, Rev. Eva Carpenter, General Superintendent Chapman, Rev. T. W. Willingham, president of Olivet College, other pastors attending the convention we had November 11-28. Beside these we had Rev. H. W. Welch of Olivet, Ill., and Rev. Agnes Urschel of Benton for a two weeks' revival. Brother Welch preached the real

gospel and Sister Urschel sang with power and preached at two services with profit. With the great God we have and the good District Superintendent and all the help we have had, we should accomplish more on many lines. Please pray for us."

PASTOR JAMES H. STURGIS, BAKERSFIELD, CALIF.—"We have just finished a six weeks' siege revival meeting with Brother O. B. Ong, 'the tender hearted prophet.' This was the most unusual revival we ever attended. It was anything but a surface revival. 'The plow rode deep, and the sword pierced true.' There were over fifty seekers at the altar, and all seemed to pray through to definite victory. With but one or two exceptions, every reclaimed soul came back and was sanctified holy. There were a number of outstanding victories. One whole family of seven were reclaimed, saved and sanctified. A number who had professed the blessing of holiness were convicted of carnality, and prayed through to the experience of a clean heart. Some were saved as from the very jaws of hell. One feature that characterized the revival from the start was the unremitting opposition of the enemy, and complete victory over his opposition in every service. Even in the homes when at prayer, God came down in mighty power, and manifested His glory to our hearts. The meeting was characterized by a fluctuating attendance, caused by an epidemic of flu, and in some instances, by carnality being aroused and not confessed. Brother Ong is a thorough worker, faithful to the Holy Ghost, and evidences a gift of discernment to a remarkable degree. He is a man of great faith and prayer. And is untiring in his labors, faithful to the souls of men. He insists that seekers keep digging until they strike bottom, and then look up and believe God. He is a man who, when led to start a revival meeting, will not leave until God says it's time. He stayed with our church six weeks when the plan was for twelve days. He had to postpone, and probably lost two other meetings to do so, but he stayed and worked all the harder."

TAMPA, FLA.—"I have not sent in any personal word since coming to Tampa, after our District Assembly. This is certainly a most needy field and we are constantly finding hungry hearts, and in our visiting see endless possibilities for a precious work for the Master here. Tampa is a city of over 160,000 people, and as we are the only recognized Nazarene work in the city, we aim to sound forth the battly cry of 'Holiness unto the Lord' with all our ransomed powers. We are beginning a revival with the Redmons from the Indiana District and covet the prayers of the readers of the **HERALD OF HOLINESS** for an outpouring of the Holy Spirit in the salvation of souls, the sanctification of believers and the upbuilding of the work here."—Hazel Mason, Pastor.

SPRINGFIELD, OHIO—"We arrived in Springfield after the Ohio District Assembly, and received a most hearty welcome, by a warm-hearted people. The blessing of the Lord is upon us in many ways, and these are good days for us here, and a great field of opportunities.

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<p><i>Majesty of God.</i> earth, from the riches of His sin and the going down thereof. 2 Out of Zion, the perfection of beauty, God hath shined. 3 Our God shall come, and shall</p>	<p><i>PSALM 61.</i> that I was altogether such an one as thyself: but I will remove thee, and set them in order before thine eyes. 22 Now consider this, ye that for-</p>	<p><i>in the church</i></p>
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<p><i>Five Kings war</i> saying, We are very far from you: when ye dwell among us! 21 Now therefore ye are cursed: and there shall none of you be freed</p>	<p><i>JOSHUA, 10.</i> against Gibeon. 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of</p>
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We recently closed a good meeting with Rev. G. H. Rowe of Brooklyn, New York, as evangelist. The meeting was a success because of the wonderful messages of full salvation delivered by him. He is truly a wonderful evangelist and we shall never forget his stirring messages that God enabled him to bring to the people. A number of seekers knelt at the altar, several praying through to victory. The church was greatly revived, and we thank God for sending Brother Rowe our way. Delegations from Columbus, Dayton and Franklin added much to the success of the meeting. Never have we labored with a people that have sacrificed more for the Church of the Nazarene than these dear people. Our financial burdens are extremely heavy each week, but they give and give and then give more, in order to maintain the Church of the Nazarene in Springfield. We have a splendid band of young people who are a great asset to the church. Shortly after our arrival they gave us a splendid donation of groceries, fruits and money, and to our surprise on Dec. 4 they presented to us a beautiful walnut desk. To know the Springfield Nazarenes means to love them, and while the battle is hard yet with this noble people we are expecting a great future."—D. L. and Lena Brandenburg, Pastors.

CLINTON, ILLINOIS — "December 16 marked the close of a successful campaign conducted by our pastor, Rev. D. C. Brown. We sure thank God for real consecrated Christians like Brother and Sister Brown. We believe the Lord sent them to Clinton. The church has advanced under his godly administration. Sinners have wept their way through to Calvary. Also a number of believers have claimed the blessing of holiness. It has been a hard fought battle but God has helped and blessed in a marvelous way. Brother Brown has brought us some wonderful messages. We feel he is one of the Lord's anointed. Pray for us."—Winona Ellington Woosley.

Rev. Perry Rood, our efficient pastor at Middleport, Ohio, writes that many of the mines are shutting down, and men working at other labor have been laid off, until it seems impossible to continue the work there. Rev. Rood has had a number of years' experience in evangelistic work. He is now engaged for a meeting in Logan, Ohio, January 7-20. Those who may desire his services can reach him at Middleport, Ohio.

EVANGELIST SAMUEL THOMAS AND WIFE — "We are in a meeting at Lawrenceburg, Tenn., with the Church of the Nazarene and the Vaughn school of music. The Vaughn Radio Quartet are in charge of the music. The services begin at six thirty p. m. and are broadcast over WOAN. The students here are as nice a crowd of young folks as one would meet anywhere. Brother Vaughan is doing a great work in preparing scores of young people annually to sing the gospel. The Vaughn school of music is a safe place for our young folks to attend. We earnestly request the Nazarenes everywhere to pray for this meeting that many souls

will be saved and sanctified and that a strong Church of the Nazarene will be built up in Lawrenceburg. As a converted Jew we seem to be a 'curiosity' as I am the first converted Jew that they've had here, and folks wonder if I am like other Christians. I thank God that holiness makes us one great family in Him. We go from here to the Free Methodist church in Tuscola, Ill. We have an open date in April and May that we would like to give to some church in Kentucky. Our home address is 117 Eagle Drive, Indianapolis, Ind."

PAUL AND DORA GEIL, FRANKFORT, IND. — "It has been some time since we last reported but God has wonderfully blessed

us and given us many souls for our hire. When we last reported we were in a meeting at Goshen, Ind., a missionary campaign from June 1 to 24, with Brother Charles Dye as the evangelist. God gave us a wonderful time there and the meeting was going so well when we left that another set of workers was put there to follow us up. As a result of the meetings a Church of the Nazarene was organized and is still going. Amen. We then went to Sidney, Ohio, for a meeting with Brother Dye as the evangelist there also, and preached the truth and God gave us a good meeting. Not many sinners saved but the church was encouraged and thirty people prayed through in the old-fashioned way. We had a great

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baptismal service and fifteen were baptized. We then went to our home town, Frankfort, Ind., for a meeting and were there from July 23 to August 14, with the dear pastor doing his own preaching. Brother Fortress did lay the truth on and God blessed and gave us forty souls there. This was our fourth meeting at Frankfort. We then went to Old Carthage Camp at California, Ky., and Brother Howard Rowe of Brooklyn, N. Y., was the evangelist and he preached the truth good and hot and Brother and Sister Redmon also were our coworkers. God wonderfully blessed Carthage camp with great crowds and some gracious altar services. We will never forget Carthage Camp. We next went to Richmond, Va., with First church to labor with the dear pastor, Brother A. L. Ford, and we had the best meeting there they have had for some time. The meetings were held under a big tent. We did not need to worry about crowds; the worry was where to put the people when they came. God gave us a profitable meeting and in the two weeks we were there the souls at the altar numbered about forty. Brother Ford is surely a man of God and believes in doing things for God."

PASTOR PHILIP GEITER, WEST CHESTER, PA.—"It is more than eight months since we reported through the columns of the *HERALD OF HOLINESS* and many of our friends are wondering where we are and what we are doing. In our last report we reported the organization of a new Church of the Nazarene in this lovely little city, the direct outgrowth of a number of revivals we conducted in and about West Chester the last four years. Though

we felt physically unable to assume the pastorate of this new church, we did so upon the urgent request of Rev. J. T. Maybury, the District Superintendent, and Rev. R. T. Williams, our beloved General Superintendent, and we moved our family to this city the 14th of June. The district loaned us a large new tent which was pitched on a fine corner lot, five blocks from the heart of the city, the lot having previously been purchased for \$2,200. Three days after we had moved here we started a tent campaign with Rev. J. Hunt. Brother Hunt is a great preacher and did us much good. He stayed with us two weeks and following him for the next two weeks we had our pastor from Plattsburg, N. Y., Rev. W. J. Tompkins. Brother Tompkins is a good man and a good preacher. The meetings thus far were rather sparsely attended. Prejudice against the new church was very strong. We were not wanted in the city, especially by the church people, and they were not backward in saying so, and some were openly hostile. However, when on August the 5th we started a one week's campaign with fourteen-year-old Gloria Cherry, a girl preacher of Philadelphia, curiosity broke down the wall of prejudice and after a few days the crowds began to fill the large tent. We did not see any great move toward God among the unsaved, but prejudice was broken down and people became more friendly. We now started a three weeks' campaign in Upland, twelve miles from here where we have some good members and preached every Sunday afternoon in a little chapel. The evangelist for this meeting was August Nilson from Oakland, California. He was just the right man for the place. Brother Nilson is a fearless preacher of

a straight gospel. Many were made glad and we had a real revival. We thoroughly enjoyed his ministry. We could not follow up the result of this meeting as we wanted to, for we had announced another two weeks' meeting for this city with our good pastor, Rev. J. Parker of First church, Washington, D. C., as the evangelist. This meeting, though conducted in much cold rainy weather, was a real success."

## DEATHS

**SNYDER**—Amos E. Snyder was born near Celina, Ohio, July 18, 1860; died October 25, 1928, after an illness of almost two years. Mr. Snyder was married to Sarah J. Clutter in 1886; to them were born nine children; Mrs. Rev. A. G. Swanson of Nebraska; Ralph of Jetmer, Paul, Neal and Ross all reside in Nampa, Idaho; Lloyd lives in Boise, and Mary is with her mother in Nampa. The parents moved to Nampa, in 1922, to be near their children. Mr. Snyder was a member of the Church of the Nazarene and lived a consistent Christian life. He was confined to his bed for many months but was a most patient sufferer. Those who went to visit him always went away with a new blessing for the glory of God was so manifest in the room, oftentimes he would shout and his face beam with the light of heaven. His loss is felt keenly by a large number of friends but we rejoice in the fact that he made the landing and will be waiting at the eastern gate. His wife is a devout Christian and cared for him to the end.—Lida Chiam.

**CULBERTSON**—Thomas Alexander Culbertson was born in Sheridan County, Missouri, March 24, 1859, and departed this life Friday evening, December 7, 1928, age 69 years 8 months and 14 days. He came to Oregon with the family in 1871 and was united in marriage with

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Mamie Wiley in 1895, and has been a resident of Ashland since 1903. Brother Culbertson was converted at the age of twenty-six years and entered into an active Christian life in the Methodist Episcopal church. He was sanctified under the leadership of Dr. Carradine in 1911, and became a member of the Church of the Nazarene, Ashland, Ore., of which he was a faithful member until the time of his death. He is survived by his wife and three children: Mrs. Ruth Warren and Paul of Berkeley, Calif., and Homer of this city. Also two sisters and one brother: Mrs. Docia Shattuck, Klamath Falls, Ore., Mrs. Mary Loosley of Fort Kalamath, Ore., and James Culbertson of Central Point, Ore. This man of God is greatly missed by the church and pastor who share with the bereft family in their loss. Yet we remember that our loss is his gain and that we shall meet him once more in the city of God, where partings shall never come. Amen.—Wm. M. Irwin, Pastor.

### WANTS

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Arkansas ..... October 8 to 13  
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HAMLIN—H. C. Cagle ..... Buffalo Gap, Texas  
IDAHO-OREGON—Rev. A. E. Sanner, 103 Juniper St., Nampa, Idaho.  
INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.  
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### A Verse A Day

By  
Mrs. Jack Linn



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 MICHIGAN—Rev. R. V. Starr, 818 W. Saginaw St., Lansing, Mich.  
 MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.  
 MISSOURI DISTRICT—E. C. Deas, 8728 Vernon Ave., St. Louis, Mo.  
 NEBRASKA—Rev. Marvin B. Cooper, 1407 N. Denver Ave., Hastings, Nebr.  
 NEW ENGLAND—Howard V. Miller, Brooktondale, N. Y.  
 NEW MEXICO—E. E. Hale, Arden, N. M.  
 NEW YORK—Rev. J. A. Ward, 165 North St., Stamford, Conn.  
 NORTHERN CALIFORNIA—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.  
 NORTHERN INDIANA—J. W. Montgomery, 3510 W. W. Park Ave., Ft. Wayne, Ind.  
 NORTH DAKOTA—H. J. Hart, 405 1/2-4th St. N. W., Mandan, N. Dakota.  
 NORTH PACIFIC—J. E. Bates, 441 Main St., Portland, Oregon.  
 NORTHWEST—Jos. N. Sneaker, W. 1224 Spofford Ave., Spokane, Wash.  
 OHIO—Chas. A. Gibson, 1483 Meadmo Rd., Columbus, Ohio.  
 PITTSBURGH—C. Warren Jones, 728 So. Linden Ave., Alliance, Ohio.  
 ROCKY MOUNTAIN—W. D. Belor, 304 N. 33 St., Billings, Mont.  
 SAN ANTONIO—W. J. Phillips, Hamlin, Texas.  
 SOUTHERN CALIFORNIA—J. T. Little, 1558 Alchison, Pasadena, Calif.  
 SOUTHWEST—(Mexican)—E. Y. Davis, 1715 Montana St., El Paso, Texas.  
 TENNESSEE—S. W. Strickland, 947 McClurhan, Nashville, Tenn.  
 WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.  
 WESTERN OKLAHOMA—J. Walter Hall, Balduay, Okla.

## ANNOUNCEMENTS

NOTICE—Louisiana District Sunday School and N. Y. P. S. Rally will be held at Lake Charles, February 15, 16 and 17. We are looking for the Lord to give us a great time during these three days in our southern rally, and we hope that every school and district will be represented. We are trusting God for better days in the future and hope to see the Louisiana District come to the front in their Sunday school and N. Y. P. S. work.—J. J. Thompson, Chairman of the District Sunday School Committee.

SPECIAL NOTICE—Dr. W. W. McCord of Sale City, Georgia, is a commissioned evangelist of the Alabama District, of our church, and good reports are coming to us of his work in the field. He is available for revival and campmeeting engagements in any part of the country.—J. B. Chapman, Gen. Supt.

Word has just been received of Mr. W. T. Roney's death. Mr. Roney was one of the prominent laymen of the Kansas City District and for a number of years has served on the District Advisory Board. His home was in Carl Junction, Mo.

NOTICE—We have arrangements made with Rev. Bud Robinson and Prof. L. C. Messer for a tour of the Dallas District beginning about the middle of April. In the interest of Home Missions, we would like to put them in several of the cities and good sized towns where we have no Church of the Nazarene, such places as Galveston, Palestine, Marshall, Jacksonville and some other places on the district, if we can get in touch with anyone through whom we can make the arrangements. If you would like to have us bring Uncle Biddle and the party to your place, write us at our home address, 4208 Victor St., Dallas, Texas.

Los Angeles, Calif., Jan. 10, 1929  
 Rev. E. J. Fleming  
 Kansas City, Mo.

Rev. C. E. Cornell passed away at ten thirty today.—Mrs. C. E. Cornell.

We received the above telegram just as the paper was going to press.

and we will be glad to correspond with you with reference to it.—I. M. Ellis, District Superintendent.

NOTICE—This is to certify that Rev. S. C. Lansdowne and Rev. J. H. Vance, both of Wichita, Kansas, are ready to yoke up together, or will come separately for evangelistic campaigns with any pastor or church that is in need of a revival. Rev. Lansdowne is a good preacher, also a fine song leader, and has been used of God to hold some very successful revivals. The writer has had over thirty years' experience as a pastor and evangelist. Brother Lansdowne and myself are ready to go any place that a revival is needed. Our terms are a place to hold the meeting, board and room while at the job. We will come to stay until we have a revival, or God says it is enough. We will work with any people that is in need of a full salvation revival. We, of course, would prefer calls from pastors or churches on the Kansas City or Kansas Districts, but stand ready to go anywhere the Lord may lead and open a door. Write or wire.—Rev. J. H. Vance, 727 S. Glenn St., Wichita, Kansas.

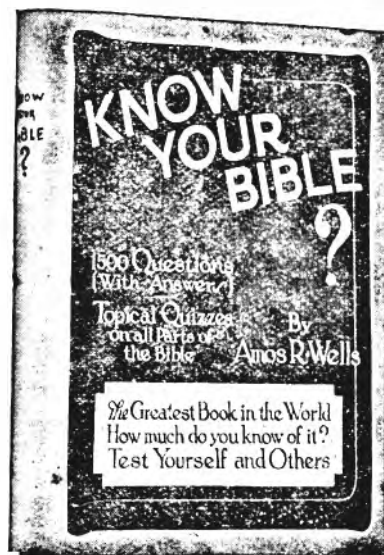
NOTICE—Eastern Oklahoma District: There will be two short missionary conventions held on the district, Jan. 27 to Feb. 1. The first one will be held with the West Tulsa church (Rev. F. R. Morgan, pastor), Jan. 27, 28, and 29. The next one at Durant, Okla. (Rev. J. F. Babb, pastor), Jan. 30, 31, and Feb. 1. There will be representatives of the Department of Foreign Missions, of the W. F. M. S., and other special workers. There will likely be one or more missionaries from the field. The program will run continuously through the days mentioned, and every pastor and active layman is urged to attend at least one of these conventions. Lodging, and as far as possible, breakfast, will be provided by the entertaining pastors, for all who will come.—S. H. Owens, Supt.

NOTICE—I would like to get in touch with a young lady or young man who plays some instrument and sings who will be free to go with an evangelist all the time. We need someone who is spiritual and knows how to pray things to pass and tackle hard places. Write at once, if interested.—Rev. Nancy Galbreath, Box 374, Cumberland, Ky.

NOTICE—Idaho-Oregon District: Ministers' and W. M. S. Joint Convention February 5 to 8 with General Superintendent Chapman speaker, Nampa, the place. February 5 to be observed as day of fasting and prayer.—A. E. Santer, Superintendent.

RADIO PROGRAM—The time for broadcasting our program on Sunday morning over station WLEB has been changed from 8:45 a. m. to 1:00 p. m. for the months of January, February and March.—Elmer D. Russell, Pastor Quindaro Blvd. Church of the Nazarene, Kansas City, Kansas.

RECOMMENDATION—Rev. Perry Rood, who has served our church as pastor at Middleport for nearly two years, has resigned and is entering the evangelistic field. He is a tried and true Nazarene and a sweet-spirited brother, a good preacher and is ready to go anywhere. Address him for the present, Rev. Perry Rood, Middleport, Ohio—Chas. A. Gibson, Superintendent Ohio District.



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