

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO 39

KANSAS CITY, MO., DECEMBER 19, 1928

WHOLE NO. 871



"Behold I bring you good tidings of great joy"

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2228 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

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

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

DEVOTIONAL ASPECTS OF ENTIRE SANCTIFICATION

WE HAVE been concerned with the doctrinal aspects of entire sanctification in our discussions during the last few months and have received letters from interested readers asking that we continue our editorials on this vital theme. We have also received urgent requests to discuss certain phases of this doctrine in an endeavor to clear up some of the perplexities which have arisen in the minds of the people due to the manner in which this truth has been popularly presented. This we plan to do in the near future. Just now, however, we are concerned with the more devotional aspects of the experience of entire sanctification.

During the last month we have been compelled to travel much, and while enroute to our appointments, spent our time in reading the lives and testimonies of some of the great men and women in religious history. We were greatly impressed with this fact—that in the experience of these men and women there were two definite and distinct epochs, and their success invariably followed a second work of grace. Many of these would not be classed as "holiness people," nor were they at all clear on the doctrine of entire sanctification. But it must ever be remembered that the work of the Spirit is one thing, and the clear statement of this experience is quite another. Much grace does not always imply much light, and all too often, much light does not imply much grace.

Charles G. Finney

This fact is brought out very clearly in the life of President Finney of Oberlin. He was powerfully converted and passed through spiritual exercises which marked him as an obedient and reverent child of God. But he never was able to state clearly the doctrine of entire sanctification, fearing the emphasis placed upon the emotional life by the doctrinal position of the Methodists. Asa Mahan, however, after the death of President Finney, worked through his perplexities and came finally to belief in the doctrine as held by the Wesleyans. And yet with all the perplexity concerning the doctrine, President Finney experienced on October 10, 1821, a second epoch in his experience which he calls the "baptism with the Holy Ghost," and this experience was followed by such displays of revival

power as led Dr. Lyman Beecher to observe concerning one revival, that it "was the greatest work of God and the greatest revival of religion that the world has seen in so short a time, one hundred thousand being reported as having connected themselves with the churches as a result of the revival." Here is President Finney's testimony concerning this second definite experience of grace:

"I then received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was such a thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity, going through and through me. Indeed, it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' Yet I had no fear of death. . . . When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied by a gentle reproof, and the Spirit seemed to say to me, 'Will you doubt? Will you doubt?' I cried, 'No! I will not doubt; I cannot doubt.' He then cleared the subject up so much to my mind that it was impossible for me to doubt that the Spirit of God had taken possession of my soul."—"Autobiography," pp. 20, 21.

Jonathan Edwards

Jonathan Edwards, the great preacher and theologian, is another impressive example of a great intellect fully devoted to God and anointed with the Spirit. In doctrinal emphasis he represented almost the opposite extreme to that of President Finney. The revivals under the latter followed the preaching of the truth concerning Human Responsibility. The great texts of President Finney were "Make you a new heart," "Repent," and kindred themes which thrust directly at the conscience and the will. Jonathan Edwards emphasized Divine Sovereignty, and our readers generally are familiar with his great Enfield sermon, "Sinners in the Hands of an Angry God." The

displays of divine power which attended this sermon delivered in an unimpassioned manner were such that men clung to the pillars of the church before the impending terror of the Lord which he so vividly portrayed. It is well known also that this sermon was preceded by a night of agonizing prayer, but the experience of Jonathan Edwards himself is not, perhaps, so well known. His conversion was definite and clearly marked, but his diary contains the following account of this second epoch in his experience which preceded the remarkable power which attended his later ministry:

"Once as I rode out into the woods for my health in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that was for me extraordinary, of the glory of the Son of God, as Mediator between God and man, and His wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. The grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me a greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust and be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve Him; and to be perfectly sanctified and made pure with a divine and heavenly purity."—"Works," Vol. I, p. 21.

There is another interesting result of this experience. He writes that while previously he had been filled with terror in a thunderstorm, now he delighted to climb to the top of some hill amidst the roaring of the thunder and the flashings of the lightning, in order to behold the majesty of God in the storm. Others seem to be melted and subdued by the manifestation of the goodness of God, but the bold spirit of Jonathan Edwards—this "Isaiah of the Christian dispensation," as he has been called, seemed to be more powerfully affected by a vision of the majesty of God. Like Isaiah of old, he had seen a vision of God high and lifted up, and his affections kindled before the flaming fire on the altar of God's holiness.

A MERRY CHRISTMAS TO ALL

We greet our readers at this joyous season of the year with the time-honored words, "A Merry Christmas." And why should this not be a joyous season of the year? The angel who made the announcement on the first Christmas morn said, "Fear not, for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." Jesus was God's unspeakable gift to the world. Without this gift of the Redeemer, the world would have been lost

in eternal night. But from the time when the prot-evangelium was given, when God said, "The seed of the woman shall bruise the serpent's head"—a ray of light brought hope to a sinful and despairing world. God has never left Himself without a witness, and this single ray of light has continued to shine until it burst forth in the incarnation—in Jesus the light of the world. Now it is our privilege and joy to herald the tidings, on and on—until those who still sit in darkness and the shadow of death shall have heard the glad story of Jesus.

THE WORD WAS MADE FLESH AND DWELLED AMONG US

The incarnation is the greatest event in history. Toward it all history focuses, from it all history radiates. Without the incarnation there could have been no guiltless life, no vicarious sufferings and death, no triumphant resurrection, no spiritual intercession, no glorious return. That the Logos by whom all things were created, who gives unity, substantiality and intelligibility to the universe, should become man, is beyond mortal comprehension. That the Godhead and manhood should be joined together in the golden link of a single life can only be fathomed by the Spirit who searcheth all things, yea the deep things of God.

The birth of Jesus was at once His humiliation and our exaltation. His humiliation consisted not in becoming man, but in taking upon Him the likeness of *sinful* flesh. Our exaltation consists in being lifted from sin by the redemptive act of our Lord and being again joined with our creative head. By His incarnation Jesus again brought into the race, the Holy Spirit, thereby becoming redemptive man, satisfying the penalty of the law, rending the veil of His flesh that the Spirit might be freed, and by His intercession procuring for us the promise of the Holy Ghost.

But the fleshly manifestation of Christ alone was not sufficient. It must culminate in a deeper spiritual manifestation made possible to all men. "Yea, though we have known Christ after the flesh," cried the apostle Paul, "yet know we him no more." The spiritual manifestation exceeds in glory and brings to its perfection the fleshly manifestation. His earthly life fulfilled the Old Covenant; His spiritual manifestation ushers in the New Covenant.

The New Covenant could be made effective only by the death of the testator, for a covenant is of no effect while the testator liveth. By His death, therefore, He makes possible the New Covenant, and by His resurrection and intercession He becomes the executor of His own will. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near." Now we may enter the holiest by the blood of Jesus; now we may have fellowship with the spiritual Christ; the Christ of the Holy Ghost.

ANOTHER WARRIOR FALLEN

In the death of Rev. J. H. McIntyre, the church has lost one of its earliest and most able preachers. Associated with Dr. Bresee and the First church of Los Angeles in the tabernacle days, he was ever known as an enthusiastic and successful worker. We recall especially that at one time Brother and Sister McIntyre visited the Berkeley church while we were associated with Rev. E. A. Girvin in the work there and sang a song which we think we have never heard sung more effectively, "I've Sighted the Golden Gate." As we sat on the platform at the funeral service of our departed brother, we could not help but think, surely now he has not only sighted the golden gate, but has triumphantly entered in with an abundant entrance.

THE HERALD SUBSCRIPTION LIST

The circulation manager has arranged to furnish us with a list of the subscribers to the **HERALD OF HOLINESS** on each district and plans to present this to our readers in the near future. This will give the Superintendents and pastors a basis for work in securing new subscriptions and enable the circulation manager to work more intelligently in presenting the paper to the different districts. By all working together we believe that the subscription list can be steadily increased until all of our districts reach the 100 per cent basis, that is, half as many papers coming to the district as there are members on that district. Wherever this has been presented it has met with instant approval, and we believe will soon be adopted by the entire church as a proper goal toward which we should direct our efforts.

NOVEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

THERE is an undercurrent of unbelief everywhere. Subtle tenets of cults and creeds of error are being disseminated throughout the land. And besides, there is much confusion in the minds and hearts of sincere Christian people. A great amount of this chaos is the result of the "no doctrine" fad which has obsessed so many preachers and religious leaders during the last twenty years or so. When the pulpit is silent on the doctrine of hell for the finally impenitent for even a brief time, the pew begins to wonder whether there is a hell or not; for the pew reasons thus: "If there is a hell, how could the pulpit be silent about it?" And it is thus about the immortality of the soul, about the coming judgment, about the new birth, about entire sanctification, in fact, about any and every vital doctrine. And, indeed, how can a preacher be induced to keep quiet on any theme which is vital to the present and future weal and woe of men? It is time for a new crusade of doctrinal preaching. Silence now is treason, "soft pedaling"

is compromise; only the most virile emphasis will fulfill our responsibility. Mere exhortation and emotional excitement will not meet the need. Our preachers must sound out the old, time-tried truths of the Bible in syllables loud and long. Our writers must reiterate what the fathers have set down for us. Our children in the Sunday school must be indoctrinated with the essential truths of orthodox Christianity. Our schools and colleges must establish strong theological chairs and maintain doctors of theology who can ground our prospective preachers in the basic tenets of our holy faith and inspire them with the zeal to go out, as did the preachers of another period which was cursed with the skepticism of the Sadducees, and "fill Jerusalem with their doctrines." There is too much of that semi-worldly "put it over" spirit among our preachers and people. It is time to dig deep. It is time to uncover sin. It is time to preach repentance. It is time to reassert the fact of assurance. It is time to discover "the old man" to professing Christians. It is time to preach the conditions and prerequisites of entire sanctification and to sound forth again the evidences of the attainability of this glorious grace. It is time to patiently establish once more the essential ethics of holiness. Judgment and death and hell and the second coming of Christ and heaven and every truth designed to warn and woo men must have a rebirth of emphasis and importance among us. The day for doctrinal preaching is not simply drawing—it's in the zenith of its necessity and demand.

It is difficult to accurately set forth the marks which distinguish the legalist; for legalism, like fanaticism, is capable of accepting much local coloring without changing its essential character. The Pharisee was, of course, the stock legalist of his time and the typical legalist of all time. Chief among the characteristics of the Pharisee on the "good side" of his life was his devotion to proper religious forms and ceremonies and ethical practices. On his "bad side" he was predominantly spiritless and cruel and obsessed with an excessive evaluation of his own virtues. And the spiritual descendant of the Pharisee among us today is set on "protecting the cause," even if he must damn souls to do it. He will defend himself, no matter how much he must reflect on others to accomplish it. He gouges out eyes in his search for motes, apparently concluding that a blind eye is better than one that is of diminished vision. And because of his high personal evaluation, the legalist is a poor co-operator. If he is a pastor, he will give all his attention to his local church, will spend all the funds on his local enterprise, and will "tie" the people to himself so that the denomination must keep him there or lose the church itself. He is usually a knocker on his brethren in district and general positions and his conversation runs nine-tenths of the time on his own work and what he has done. In his thinking, the business of the church is to help him, and he is the first man to complain that

he is the victim of a "frame-up" when he does not get the "boost" that he wants or when he is called to time for his faults. He is usually a pretty consistent person from the standpoint of the letter of the law, and he construes his personal preferences as "convictions" and makes it miserable for those who do not agree with him. And anyone who opposes him, opposes God, and those who do not fall in with his judgments deserve to be eliminated from the church roll. About the only pleasure the average person can get out of a legalist is to be present when he meets a stronger legalist than himself.

Just as there is a "golden mean" in the choices and practices of the personal life, so there is in the worship of the church. When the worship of the church becomes too ritualistic, it loses its meaning and when it becomes too wanting in form, it suffers from irreverence. We all know something, at least by way of hearsay, about the coldness and deadness of the worship of the church which follows a written program, reads printed prayers and makes its responses in chorus. But at least some of us have seen the worship of a church degenerate until it reminded one more of a corn-husking bee than of a gathering of reverent worshipers. Undoubtedly there is a place for the ritual. Without question a certain amount of the observance of form is a great improvement over the method in which "not even the devil knows what will be done next." The "golden mean" in church worship is found along that narrow line which divides form from formality and liberty from license.

Following my mention of the singing situation in "Gleanings," issue of Nov. 21, a song evangelist wrote me as follows: "I am in hearty agreement with what you say on the singing question, and I am wondering what is the trend of the song evangelist's calling in our movement. Is there a demand for singers who will cater to the popular taste for cheap, clap-trap songs and methods of singing? Is there a place for a man who wants to give his life to the 'gospel in music' in a worthwhile way as an evangelistic singer? Why have so many of our best singers accepted pastoral or teaching work? Is it the habit of our preachers and churches generally to discriminate against the singer in the division of the evangelistic offering? Can a song evangelist get a fair living for his family in our movement without having to contend for fair treatment in a financial way? What do you really think of the future for song evangelists in our movement?"

I have answered this dear brother as follows: These are testing days for both singing and preaching evangelists. Our wonderful success in the founding of churches has made a heavy draft upon our man power and the trend everywhere is toward the pastorate. And since some of the very best evangelists of the day are pastors in our movement, the standard for the evan-

gelist is higher than ever before. In fact, the mediocre evangelist will be pretty much forced to do "home mission" work, for a church will scarcely call a man to hold a meeting who is not as good a preacher or as successful a soul winner as their own pastor. And still we are organizing more churches every week—almost every day, and we must have more pastors and better pastors. There is plenty of room for a few "extra good" evangelists among us, and such as are pretty generally assigned a place in this class will have a larger field and a better field all the time—they have nothing to fear.

But "others" will do well, according to my judgment, to become evangelistic pastors—and this is rather a promotion than otherwise, after all. There is a demand for "superior" song evangelists, and the few whose names are in this category can keep busy and can possibly secure a fair living for their services. But I fear that preachers and churches will go right on discriminating against the singer in the division of the evangelistic offering, just as they have been doing hitherto. This practice seems to be ingrained in the thinking of the people generally, and this despite the fact that many acknowledge that a first class singer is at least half the team. But the singer who is a preacher can take a pastorate and make good.

The singer who is not a preacher can accept an assistant pastorate—and indeed this is a new and growing demand with practically all our larger and stronger churches. Here he will train and lead the choir, develop and train various musical organizations among the children and young people, give special attention to the young people's work, take a leading part in the teachers' training work for the Sunday school, fill outside appointments where music is desired and in cases where this will broaden the influence of the church, share the visiting duties with the preacher, etc., etc.

I do not think any gospel singer should get discouraged and take up secular work because the field is narrowing or because it does not provide a support for him. There is a place as assistant pastor for every qualified song evangelist whose heart and soul are in the work of spreading the kingdom of God, and as our churches grow in numbers and strength there will be a corresponding growth in the demand for assistant pastors. But there is no escape from the fact that the pastorate is the principal field in our movement just now.

"Sin committed, and depravity felt are very different; the one is an action, the other a state of the affections. The regenerate believer is saved from the one, and he has grace to enable him to have victory over the other; but the disposition itself, to some extent, remains, under the control of a stronger, gracious power, implanted, but still making resistance, and indicating actual presence, and needing to be entirely sanctified."

—BISHOP FOSTER in "Christian Purity."

THE STAR OF HOPE

By Evangelist N. Edward Scott

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (Matt. 2:2).

SOME five hundred years prior to the time of this writing a prophet of the Lord had seen a vision of the coming child-king, spoken of in the text. From the time of the flood, and no doubt since the time of Adam, the progenitors of the royal line had been looking for the promised child. In every generation of Jewish lineage each expectant mother had no doubt wondered if her child would be the chosen one. Each royal father pondered this promise over in his heart and mind and anxiously awaited the arrival of his newborn babe, hoping that his would be that star of hope. Centuries passed, thousands of babes were born into the world, yet no star of hope dawned on the horizon.

On down the pathway of progress rolled the wheels of commerce and industry, until generation after generation had come and gone and no daystar of hope had arisen to cheer the weary waiters. The chosen people had dwindled to a scattering few, and the prospect for the bright star of hope and comfort had faded almost from view, and now seemingly the last great leader of the race—Simeon the Just—had left the stage of action and had gone the way of all the world, still no ray of hope to confirm their feeble, faltering anxiety.

The great conquest was raging. Rome overrunning the nations, bloodshed and carnage lay in their wake, with other nations at battle heat ready to strike the fatal blow that would put an eternal end to their fond hopes. Nation after nation fell under the power of Rome, and Israel suffered the same fate. Carried into Babylonish captivity, their years of bondage dragged slowly by, with just a few of the chosen ones left, and now their last glimpse of the promised star had vanished by the seeming defeat of a child-king through the royal line.

Years of oppression and bondage with burdens hard to bear, the race fast decreasing, brought sadness and gloom to the remaining few. Then the period of darkness had begun to settle down like a midnight pall, with no leader for the chosen people of God. No

prophet, no priest, no teacher, no leader, altars torn down, sanctuaries defiled, and no word of consolation had greeted the ears of the weary waiters to arouse hope that had almost fled during the long, wearisome struggle. One hundred, two hundred, three hundred years had passed and still no day-star had arisen.

While in this awful state of darkness and despair, the angel of the Lord, knowing that the time of fulfillment was at hand, quietly made the announcement to a virgin who was engaged to a devout and holy man. Six months before this time, this same angel had appeared to a pious and saintly couple, though past the age of progeny, that to them should be born a child, a man child, who should be as the voice of "one crying in the wilderness, saying, Repent ye for the kingdom of heaven is at hand." These two in

private conversation told each to the other, the things that had been revealed to them by the angel of the Lord, and while there Jehovah-God commanded the angel to seal the promise that the long-looked-for star of hope was soon to arise in the east, and that the babe that had been so long expected would be born in Bethlehem's manger. Just a few months elapsed, when suddenly one night while the shepherds were out on Judea's hills watching their flocks they saw a great light, and a voice from the sky said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all

THE SONG OF THE ANGELS

By D. RAND PIERCE

*Hark to the music that floats o'er the hills,
Sweeter than meadow lark singing;
How every note like a seraph song thrills,
Joy to earth's burdened ones bringing!*

REFRAIN:

*"Glory to God in the highest! and on earth
Peace, good will to men."*

*Angelic voices, that glorious song,
Sang to the shepherds, adoring,
And like sweet incense, down ages of wrong,
Those wondrous strains have been pouring!*

*There in a manger the Prince of peace lay,
Only a Babe, uncompelling,
But men and nations have bowed to His sway,
While these glad notes have been swelling!*

*Hark! for that music again through the skies
Heaven's blest message is bringing;
Oh, let earth's millions, with uplifted eyes,
Join the glad angels in singing!*

TACOMA, WASH.

people. For unto you is born *this day . . . a Saviour, which is Christ the Lord.*" And with this star arose the hope that had gone behind the western hills of their horizon, the long looked-for star had appeared, and the wise men had seen it and had come to worship Him.

With the appearing of this star, there arose the hope of the world. The bright and Morning Star, the Day-Star of Hope, the Star of Bethlehem. That Star that has guided many, both wise and unwise from a worldly point of view, to the harbor of light. That Star that shone so wondrously bright on that glad night is shining with all His brilliancy in the hearts of millions today, and is guiding them with unerring footsteps to the haven of eternal light.

His Star is the hope of the world today. We who have seen this Star have been guided to the same manger of lowliness and meekness, and while there looked upon His blessed face, receiving the same inspiration that the wise men had waited so long to see.

This Star brought hope to the world, and is the hope of the same today. This Star brought glad news to the world that the Christ-child had been born in

Bethlehem's manger, and that He was the Day-Star of all hope hereafter. This hope furnishes comfort for the sad, courage for the faint, strength for the weak, cheer for the lonely, cure for the sick, light for those in darkness, and life for all in the glorious life that is to come, where sickness, pain nor death shall ne'er afflict, nor sting. This Star of Hope has "brought us again unto a *lively hope* by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

THE WORLD TURNS ITS ATTENTION TO BETHLEHEM

By Evangelist G. F. Owen



ENTERING BETHLEHEM BY THE NORTH ROAD

IT WAS Christmas eve of last year; Jerusalem's populace was all astir—some had already departed for Bethlehem, others were arranging to go; the balance had their attention so focused on Bethlehem as to be only partially responsible for what went on in their immediate presence.

On arriving at the Jaffa gate we found the people making off southward—some in automobiles, some in carriages and still others on foot. The chauffeurs were in that state of hope and expectancy which comes to those on whom fortune is smiling. In three minutes' time we were comfortably seated in an American Studebaker Six, and in less time we were speeding on our way past the Valley of Hinnom and out of the suburbs of south Jerusalem. Olive groves, grain fields, vineyards and vales showed up on our right and left as we sped on southward. Many were on the road; some we overtook and passed; some went before, while others followed.

The six miles being soon covered, began to come into Bethlehem. Its people were in their holiday attire, and why not, for was it not, as one of them expressed it: "Today we are receiving the world as our guests"? This reply gave me a new and broader conception of those who resided in the beautiful and fortunate city of Bethlehem. They seemed to be think-

ing, as best they could, of Europe, Africa, Asia, and America—for they seemed to feel that the minds of millions were turned their way. And as for us who were fortunate enough to be there—well, they just appeared to feel that we had come to relive Christmas with them. Everyone seemed so kind to us, and all seemed in that happy, hopeful mood.

After spending an hour or so mingling with the people of the city, we took the road leading eastward until we came to some fertile fields and a sheepfold. Here, so we are told, is where the shepherds were "Abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to *all* people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Dr. Hart, of the Y. M. C. A., and others were supposed to have been there to sing Christmas carols, but the

damp weather prevented their coming. After a very profitable season in meditation, reading the Scriptures and a brief prayer we started on our way, "even unto Bethlehem," as did the shepherds so many centuries ago.

On arriving at Bethlehem we saw that the people were continuing to gather. Large dining rooms, in an annex to the Church of the Nativity, were all ready. Priests and other churchmen were busy bidding us partake of their bounty with them. Some were accepting, while others had previous arrangements. At nine o'clock (in the night) the Protestants began singing Christmas carols in the courtyard of the church, and by ten o'clock the Latin church was well filled and yet people continued to come. The aisles filled up, but then ever and anon they had to be cleared for when a governor, high commissioner or other men of rank arrived, it was customary for a couple of attendants to precede them with great pomp until they were in the reserved seats in the front of the building. And in this reserved section were seated ministers, statesmen and military officers from various parts of the civilized world. English soldiers in full uniform were stationed at so many parts of the building that we all felt certain that nothing unpleasant would arise.

Soon the chanting of songs began and then arrived the "patriarch" with great pomp, show and noise. Men in uniform passed before him and marked time with the heavy thud of large ornamented canes. Soldiers and officers followed, then came priests a plenty.

On being led to the thronelike chair, overlaid with gold, the patriarch gave the signal and the main service began. There were about one hundred priests and bishops, who assisted the patriarch, always respecting him as the central figure or master of ceremonies. The next two hours which followed, were highly ritualistic; the chanting of songs, the saying of prayers, and the reading of the Scriptures.

At twelve o'clock the order of the service was changed. The bishops uncovered the high altar and then the patriarch stepped to the high altar and at twelve twenty pulled a cord, which drew back a curtain, revealing a cradle, which was above and just behind the high altar.

Following this, other ceremonies were carried out which culminated in the reading of the scriptural account of the birth of Jesus Christ, and a scene which stirred the vast throng assembled there—a side door opened and then entered, in dramatic style, a priest with a life-size wax baby in his arms, reverently moved toward the high altar, where, on his arrival, he transferred the wax baby to the patriarch, who in turn placed the baby in the cradle on the high altar. After a few more spectacular moves the baby was removed to the low altar and arrangements were made for a procession. At one forty-nine, in grand array, the priests and bishops, closely followed by the patriarch, who bore in his arms the wax baby, took up their march, and hundreds joined in the procession which

marched through the aisles and corridors of the large old church until they reached the steps leading down to the manger.

Soldiers held back the vast throng that surged about the place, endeavoring to catch a glimpse of the last act of the ceremony, when the patriarch reverently laid the wax baby in the manger at just two o'clock, thus symbolizing the striking picture given by Luke in the second chapter and the seventh verse of his writings: "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."

The service being completed the multitudes turned their footsteps homeward. Some to hotels, pousseons and inns, some to convents, others to palatial mansions, while still others to the humble homes of the peasant. So ended the writer's first Christmas eve in "Bethlehem in the land of Judah."

*"O'er Judah's hills long years ago
The song rang out that all might know,
The Christ was born, the promised One,
The Father's well-beloved Son."*

COLORADO SPRINGS, COLORADO

MADE WHITE AND TRIED

By C. A. McCONNELL

To Peter, as to us, the baptism with the Holy Ghost brought the occasion as well as the strength to endure persecution. The spirit of the world is positively antagonistic to the spirit of Christ; a manifestation of the spirit of Christ is certain to meet opposition to the degree of that spirit's manifestation. "All that will live godly in Christ Jesus shall suffer persecution." The filling with the Spirit gives power for effective witnessing; effective witnessing arouses opposition—persecution. But the filling with the Spirit has given power to stand in the midst of persecution. There is a very true sense in which the disciple, as well as the Captain of his salvation, is perfected through suffering. Affliction reveals human inadequacy, and points the sufferer to the Fountain of Strength. Persecution drives its victim deeper into the shelter of the Rock. Sorrow leads the tear-blinded to the bosom of the Comforter. In order that His own may know the blessedness of the fellowship of His suffering, He leads them along the way where His own feet have left their mark upon the stones. His crown is for overcomers; for the faithful unto death. "He that hateth his life in this world, shall keep it unto life eternal."

Actions are ours; consequences belong to heaven.—
SIR P. FRANCIS.

*"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."*

—CHARLES WESLEY.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

THERE are some prerequisites to the success of every movement. Not only must the call and ultimate purpose of the efforts have a clear emphasis, but there must be, to some extent at least, a clear vision of correct relations and adjustments to the ideas and customs of the age. It must be very clear that the universal call of God has always been unto holiness of heart and life. The first and only purpose of God as revealed in the Scriptures has been to establish His people in holiness. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." It would seem very clear that the underlying purpose in all the dealings of God in the law and through the prophets, and in the final bursting forth of eternal glory in His own Son, has been his foreordained and infinite plan that His people should be established in holiness.

The objective of the Church of the Nazarene has ever been the establishment of its people in holiness. The experience of sanctification in the cleansing of the heart from all sin through the baptism of the Holy Ghost, has been our theme, our constant message, the very burden of our ministry. We have insisted that all our preachers first obtain the experience and then by precept and example deliver the God-given message to the people. With the rapid growth of the movement, problems have arisen and questions have been met, which we had not considered in the beginning of our brief history. There has been, and doubtless always will be, radical changes in the customs and habits of the people. Every generation will thus be passing through changes which will greatly influence convictions of right and wrong in public opinion. The burning question which concerns holiness and holy people must be: What adjustment if any should be made in our relationships to these changes which are so rapidly controlling the habits of the people?

A few years ago if our mothers had been seen on the street with the modern short skirts they would have been considered immodest and vulgar. Even the longer skirts which a large majority of our present modest sisters insist on wearing would have been considered strangely out of place as much too short forty years ago. There was some disturbance in all circles and no small criticism even from the secular press when this radical change took place. But now the custom and habit of short skirts does not seem to draw much attention from any quarter. We are thankful indeed that our devoted and holy women are more careful and generally wear their skirts rather long as compared with the modern method of dress. However, there has

been a constant drifting in the direction of the common ideals of dress and habits of the people of this generation. Is this in harmony with the doctrine and experience of holiness? A few believe we are drifting in the wrong direction, while others feel that we are rather narrow in our convictions of right and wrong.

While I was in England, I had the opportunity of making a brief visit to the old home and chapel of John Wesley. I was somewhat astonished to know that in those days when Wesley was insisting on plainness of dress and exact methods of living that he often wore his wig and knickerbockers with fancy stockings into the pulpit to preach. I have heard some of our holiness preachers express their desire to have John Wesley enter the pulpit of our day. His message would without question be gladly received by Nazarenes, but I feel sure he would be invited to change his mode of dress and lay aside his fancy togs before a second invitation into a Nazarene pulpit. Times have changed don't you see, and our convictions of what is becoming to holy men have advanced somewhat.

What then should be our attitude to these changes and changing methods of dress? The Bible has stated the case just right. "Modest apparel." Not in advance of customs and habits of society, and not so far behind as to be strange, but in careful sobriety dress in the fear of God. This is never a cross to holy womanhood but rather in harmony with her spirit and holy desire. Flashy and attractive colors are also generally avoided by saintly women that they may adorn the doctrine of our Lord and Savior. We also believe that our men should be just as careful to avoid attractive neckwear and the flash of pride in their clothes as our sisters. Nevertheless, while avoiding extremes on either hand, we must not become critical or think that holiness consists of some kind of dress, modes, or some prescribed garb. Real holiness is always attractive because it is modest, reserved, gentle, kind; free from the pomp and show, glitter and pride, bluster and gush of this vain world.

Holiness is never negative, full of prohibitions and "don'ts," but rather is a living state, a life; full of energy, a living, radiating force to mold and fashion a body for itself. Our very body is the temple of the Holy Spirit. Not a dead stone structure, but made of living stones. Our body then is to be molded and fashioned and dressed, kept and guarded, used and not abused, carefully preserved as the very habitat of the divine Spirit which we have from God, remembering that we are not our own but bought with a great price, no less than the precious blood of Christ. Holiness is

truly beautiful. Beautiful because reserved and pure in heart, courteous and kind. Holiness always protects itself by its own manifestations. By its fruits it can be known.

There doubtless will always be more or less expressions of personal notions, ideas, judgments, as to the right and wrong of changing conditions, habits and customs of the people. Some will think the changes are advanced and much to be desired, while others will feel that everything is going bad and that the former days are much better than at the present. In some places there may be found an unconscious tendency to phariseism in placing greater stress on the externals of holiness while manifesting a strange spirit of unjust criticism; on the other hand there may be a careless looseness on the part of some. Thus the agitation may be imperative in the building of holiness and its manifestations into Christian character. One thing is sure holiness has come to stay. Holiness is a life, a power to mold society and adjust its followers to the changing conditions. Holiness adorns the Bride of Christ with linen robes of purity, while she walks in "modesty," reserved as a virgin in holy meditation, with that far-off look of beaming hope which brightens her upward gaze. Free from worldly taint she busies herself in molding everything she touches, and beauti-

fies her surroundings with the gentle touch of a womanly hand. To try to mold holiness is to destroy it. Holiness is a life and will adjust itself as a molding force. Conditions may change but holiness is the same living, bursting, all glorious beautifying energy in Christianhood.

"The work of Jesus in the world is twofold. It is a work accomplished *for us*, destined to effect *reconciliation* between God and man; it is a work accomplished *in us*, with the object of effecting our *sanctification*. By the one, a right relation is established between God and us; by the other is the fruit of the re-established order. By the former the condemned sinner is received into a state of grace; by the latter the pardoned sinner is associated with the life of God. . . . How many express themselves as if when forgiveness, with the peace which it procures has been once obtained, all is finished, and the work of salvation complete. They seem to have no suspicion that salvation consists in the health of the soul, and that the health of the soul consists in holiness. Forgiveness is not the re-establishment of health, it is but the crisis of convalescence. If God thinks fit to declare the sinner righteous, it is in order that He may by that means restore him to holiness."—GODET.

IN LITTLE BETHLEHEM

By Rev. Walter E. Isenhour

From all the fair Judæan fields
The sun withdrew her light,
And sent the evening shadows o'er
Which deepened into night,
Where shepherds kept their flocks of sheep
Beside the rippling rills,
And led them into pastures green
Through valleys and o'er hills.

When everything in stillness lay,
And scarce a sound was heard,
Our Father sent the angels down
To bring to them the word
That Jesus Christ, our blessed Lord —
God's precious Diadem—
Was born the Savior of the world
In little Bethlehem.

The angels sang, oh, sweetly sang,
In melody and mirth,
Out in the fields that blessed night:
"Good will toward men on earth!"
The shepherds heard this sacred song
From heaven's holy band,
As in the stillness of the night
It floated o'er the land.

And soon they hastened to the town,
The town of Bethlehem,
To find the holy little babe
God promised unto them,
As a Savior and Redeemer—
The fair EMMANUEL—
To make salvation's only plan
To save the world from hell.

When they had found and worshiped Him
They happily returned
To tell the good news unto men
From hearts that in them burned.
And soon the good news spread abroad—
Oh, the wondrous story!—
That in the town of Bethlehem
Was born the "King of Glory."

And yet today we like to tell
The story of our King;
'Tis old and new and ever sweet,
And has a sacred ring,
Which thrills our hearts and stirs our souls,
And draws us nearer God,
And plants our feet within the way
The holy fathers trod.

ETICKORY, N. C.

SERVING GOD WITH A PERFECT HEART

By A. M. Hills, D. D.

And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever (1 Chron. 28:9, 10).

DAVID was a master spirit among men. He was so many-sided in his greatness that we are oppressed in contemplation of him. He was a statesman of the first rank and Israel's greatest king. He was a very successful general. He was in religious literature, the world's poet laureate. After three thousand years he is still leading the hosts of God in worship.

We have taken for our theme his farewell words to his son Solomon, who was to succeed him on the throne. His counsel ought to be committed to memory by every young man.

I. "Know thou the God of thy father." Parental piety is a priceless heritage. It is better than a vast fortune, or a great social position, or much that is called fame. Many young men are too giddy and foolish to appreciate a father's religion. They are caught in the popular undertow of fashionable vice and ungodliness and think it quite smart to sneer at mother's salvation and father's prayers and holy counsel. But if they ever survive, and are not swept out into the fatal deeps of sin, from which there is no return, some day they will remember with bitter shame their folly, and shed tears of remorse over their irreverent and unfilial past.

David had known God under all kinds of circumstances. He had known God's protection when as a young warrior he had defended the honor of God against a blaspheming giant, and still more when the jealous king with murderous hate sought his life. He had known the Almighty as a shield "from the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday." He had known Him in prosperity and in adversity; in godliness and prayer and the praises of Israel, and in his backsliding and penitence when God mercifully blotted out his sins. David had had such a wide range of experience with God, had known His smile and His frown, His encouragements and His chastening, His approbations and His compassions, His punishment and His forgiving love! His best wish for his son was that he might know the God of his father as he himself had known Him with a real heart knowledge of His grace and love.

II. He charged the young man "to serve God with a perfect heart and a willing mind." It was a difficult charge. The world was against it. The set of the current of fashion and custom of human society was decidedly against it. Men's lives were usually self-seeking and self-centered. Self-gratification and self-indulgence were the usual habits of the day. Men

sought their own, not the things of God. His own family, his *brothers* did it. The members of the court did it, the officials in the army and the cabinet of counsellors, and even the prophets and priests were rarely free from this selfward trend. And here is David with the forces of life waning and his spiritual vision clarified and time fleeting and eternity looming with all its stupendous importance, speaking an oracle of heavenly wisdom. "My son, there is only one thing worth living for. All human greatness and achievement are included in it. Serve God with a perfect heart and a willing mind." This is the supreme achievement, the climax of all greatness, the sum of all duty, to live for the glory of God.

David knew only too well that Solomon's depraved heart with its ambitions and passions and riotous desires and propensities would conspire against such goodness. He knew that his son, with boundless opportunities of self-indulgence and the hot blood of youth coursing through his veins, would be safe, and successful, only as he linked himself with God, and lost himself in His service. Hence this sententious utterance, "Serve God with a perfect heart and a willing mind."

The two works of grace, which David knew, are involved in this advice. Regeneration could put a new disposition into Solomon, and save him from the love, the practice and the dominion of sin; and the second work of grace, entire sanctification, could create in him a clean heart, free from evil propensities and inordinate desires and fill him with the empowering Spirit of God. Then he could have a perfect heart and a willing mind to be and do what God wanted of him.

III. Notice the reasons given by this wise old father to this crown prince for such a "perfect heart" — "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." In other words, we are all dealing with an omniscient Mind. We can succeed oftentimes in deceiving ourselves, and making ourselves believe we are really better than we are. "The heart is deceitful above all things, who can know it?" The student may think he is applying himself with the purest of motives, to live a life of usefulness to his fellow-men, when really he is studying for self-glorification and to sate his ambition to surpass his fellows.

The man in business may imagine that he is carrying on affairs to serve his country and his age, when really he is making money to gratify his pride of wealth, or even his miser's greed of gain. It would be quite possible for Solomon with his inherited talents and un-

rivalled opportunities to be utterly deceived about his own life. He might have thought and doubtless did, that the motives of religion were uppermost in his conduct, when really he was crushing and impoverishing his nation to gratify his kingly pride and vanity. Like Louis XIV of France, he garnished his capital to surpass all other kings in magnificence and splendor of public buildings and palaces and royal but senseless extravagance. Like Louis, he succeeded but at the same expense of a national revolution, and a debauched and ruined nation. Solomon could deceive himself with his unparalleled display of self-indulgent vices, and he could deceive other kings and make them stare and wonder; but there was One whom he could never deceive, as his godly old father reminded him. God cannot be deceived or mocked by false devotion and hollow profession. Solomon sadly needed to remember, as we all do, that we all need a genuine Christian character, *regenerated and cleansed and kept* by the sanctifying Holy Spirit.

IV. This good old father said, "If thou seek him, He will be found of thee." What an encouragement! Notice, God does not force His religion or His salvation upon any of us. Earnestly desirous as God is that we should all be saved and solicitous as He is for our eternal salvation, yet He respects the self-sovereignty He has committed to us, and He forces no grace upon us. Indeed, there is no such thing as "*irresistible efficacious, grace*." Neither is any man *passive* in regeneration. Salvation and compulsion are antagonistic and contradictory terms. No man can be saved against his will, and the will is forever a man's own, free to decide its own destiny.

Wise old David knew that a man must "ask if he would receive, must *seek* if he would find, must knock if he would have the door of grace and mercy opened unto him." So he said with profound wisdom, "If thou seek him, he will be found of thee." And with the world at his feet, and gold and silver in unheard of abundance for him to spend, as he would, and all the passions of a live man in him, and all the enticements around him in prodigal abundance, David knew that Solomon would never be a great religious leader and truly kingly soul unless he sought God "with all his heart." Indeed, God says to all of us, "Ye shall seek me and find me, when ye shall search for me with all your heart" (Jer. 29:13). A marvelous promise, "He will be found of thee," in regeneration, in sanctification, in keeping power; but all hinged on a solemn condition, "If thou seek him, with all thy heart!"

V. Notice the startling warning: "But if thou forsake him, he will cast thee off forever." Oh, the folly of the teaching, "Once in grace, always in grace, no matter how disgraceful you are!" The Scriptures teach that we are all confronted with the awful possibility of fatally falling from grace, and so God kindly warns us. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth

according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24). "If a man abide not in me, he is cast forth as a branch and is withered: and men gather them, and cast them into the fire, and they are burned" (John 15:6). "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off" (Rom. 11:22). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall *fall away*, to renew them again unto repentance" (Heb. 6:3-6; Heb. 10:26; 2 Peter 2:20-22). "Let him that thinketh he standeth take heed lest he fall." There is such a thing as fatal backsliding. "Let no man take thy crown."

A MINISTERIAL DANGER

By REV. D. RAND PIERCE

There is constant danger hovering about the pathway of the preacher, and especially of the more mature and studious, that, except he guard carefully, he may drift away from the simplicity, fervor and directness of the successful soul winner. Unless he watches, he will likely become too profound and too lengthy for this restless age; and, burdened with the growing multiplicity of pastoral duties, may gradually lose that conviction, and relish, and perseverance, which are essential to the maintenance of a delightful and victorious prayer life.

The loss of this, on the part of the ministry, usually brings *dearth*, if not *death*, to the holiness work. Good intentions and broken resolutions lie scattered about the floor of many a preacher's study, like the withered leaves of "the last rose of summer." In writing this, I am picking painful spots out of personal experience. As a rule, to maintain a consistent and conquering prayer life is one of the preacher's most testing problems. Many have succeeded in turning it into their most delightful privilege.

"If we can learn aright how Christ was sealed, we shall learn how we are sealed. The sealing of Christ by the Father was the communication of the Holy Ghost in all His fulness to Him, authorizing Him unto and acting His divine power in all the acts and duties of His office, so as to evidence the presence of God unto Him and appropriation of Him. So in God's sealing of believers He owns them and gives them His Holy Spirit to fit them for their relations, to enable them unto their duties, to act their new principles, and every way to discharge the work they are called to do. He gives them the Spirit of power—of love—and of a sound mind. And hereby does God seal them."—JOHN OWEN.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Forty-six

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Readings for the Week.*
First day, Heb. 8-10. Second day, Heb. 11-13.
Third day, James 1-3. Fourth day, James 4, 5.
Fifth day, 1 Peter 1-3. Sixth day, 1 Peter 4, 5.
Seventh day, 2 Peter 1-3.

2. *A Choice Portion from the Week's Bread-Basket.*
"Now no chastening for the present seemeth to be joyous" (Heb. 12:11).

We as God's children are in a training school and frequently we do not understand all His dealings with us in the process of our moral development. In Hebrews twelve "chastening" is mentioned seven times. Chastening means literally, child-training. The word was used for all the training and education of children, all that was employed for their cultivation in mind and morals. It consisted of all the commands, reproofs, admonitions and punishments of a child by a father. The apostle uses the word for all the instructing processes that God uses which aim at the increasing of our virtue. They are for the correcting of our mistakes, the curbing of our evil tendencies, and the cultivation of our souls. When the cares of life and selfish successes that we are enjoying are deadening our spiritual senses until our loyalty to God, and even our consciousness of right and wrong is becoming blurred, a sudden severe chastisement from the loving hand of our heavenly Father is our surest rescue. A warning or misfortune may be the restoration of our moral character. The discipline of God is never cruel but a kindness. May we see it as such.

What does chastening do for us?

1. It reveals God's love. "For whom the Lord loveth he chasteneth" (Heb. 12:6).

2. It proves that we are sons. "For what son is he whom the father chasteneth not?" (Heb. 12:7).

3. It corrects our mistakes. "Furthermore we have had fathers of our flesh which corrected us, . . . shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9).

4. It makes us like God. "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10).

5. It makes us fruitful servants. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yielded the peaceable fruit of righteousness" (Heb. 12:11).

"Not a blow will be permitted to fall upon your shrinking souls but that the love of God overrules it, and works out from it depths of blessing and spiritual enrichment unseen and unthought-of by you."

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

Study Twenty-one, Acts 28

1. *Build Your Own Commentary.*

Note that the man of God escapes from one trouble to enter another. We read, "When they were escaped" from the storm (28:1), and in verse three we read again, "there came a viper out of the heat, and fastened on his [Paul's] hand." But note that God delivered him again, and very unexpectedly to the people. From verse four notice how the people misjudged Paul and God's dealings with him.

Note how Paul was encouraged in time of trial by a little friendship from his brethren (28:15).

Note how God is able to provide for His own in an emergency (28:10).

In 28:24 we see the results of true preaching.

2. *The Holy Ghost the Inspirer and Interpreter of Scripture. The Lesson Background.*

With the twenty-eighth chapter of the book of the Acts of the Apostles we reach the last page of the last chapter of the divinely inspired history of the Christian Church. We have followed Paul through the varying experiences through the missionary journeys of this great apostle to the Gentiles. As we have followed him on his journey through the storm and shipwreck we are able to see the hand of God over all until he reaches Rome. When he reached Rome he was delivered to the captain of the guard, and then he was permitted to dwell by himself with a soldier. Soon he gathered the Jews together and explained his presence in their midst and began to preach Christ and testify to them. Some believed and some believed not. "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias [Isaiah] the prophet unto our fathers."

Paul Recognizes the Holy Ghost as the Inspirer of Scripture.

Whenever Paul had a "Thus saith the Lord" he could speak with confidence for it could not be controverted. The Scripture to him was the voice of the Holy Ghost. The voice of the prophet was the voice of the Holy Ghost speaking. From the day that he heard the voice from above speaking to him on the road to Damascus the Scriptures were to him a voice from heaven, a light from God, a more sure word of prophecy. He could say with Peter, "Holy men of old spake as they were moved of the Holy Ghost."

Paul Recognizes the Holy Ghost as the Interpreter of Scripture.

The Spirit came to Paul as an illuminator of the Scriptures. He had studied the law at the feet of Gamaliel, but after the Holy Ghost came he could see

the truth that had been obscured by his spiritual blindness and prejudice. His eyes were now opened to the truth. The one who inspired the Scriptures was in his heart as a constant indweller. "When the Spirit is come he will teach you." The greatest Bible teacher is the Holy Ghost himself. What a great privilege to have the Holy Ghost, the author of the Book, to interpret the Book to you. If we have the interpreter on the inside we may find that which we could not otherwise.

F. B. Meyer tells the following story: "When Richard of England was on his way back from the Crusades he was waylaid by his enemies, and imprisoned in a remote castle of Australia, and his bereaved subjects had no clue to his whereabouts. But in his household was a French musician, Blondin, who resolved to find his master. If he used ordinary methods he would be defeated. But there was one art that he stood alone in. The king and he had spent many hours together as true troubadours, inventing lays and sonnets, with which they alone were acquainted. He went through Europe singing these beneath the windows of the frowning fortresses, he finally heard them repeated by the manly voice of the one he knew and loved, and in this repetition was assured that he had discovered the prison where his captured lord was. This led to the emancipation of Richard.

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

The Second Coming of Christ an Incentive for Holiness

Much difference of opinion has been manifested upon the doctrine of the second coming of Christ. But no one who reads the New Testament carefully can escape the fact that it teaches that our Lord will come again. Some have looked upon the various theories about it as of so little importance that they do not have a clear conviction on the subject, and others are so prejudiced by their own theories about it that they have not given the subject a very wide study. In this brief meditation it will be impossible to give the subject any detailed study but we wish to call attention to the fact that it will be a safe thing to take the truth as it is, literally, without any mysterious interpretation, unless there is good reason in the text itself to make it figurative or symbolical. The statements in the Scriptures on this subject are clear enough. What we need is an application of them to our own lives. Paul gives us two epistles wholly on the second coming of Christ and exhorts that we be holy in order to be ready to meet Him. As we do not know the time when He shall appear the most important thing that should concern us about the coming of Christ is that we be ready to greet Him. "Watch ye therefore and be ready."

THE SIN AGAINST THE HOLY GHOST

By CHARLES EVANS

THE sensitiveness of this critical age is remarkable. Considering the immense number of insignificant persons who are favored with paragraphs and biographies one might think that the great majority would regard with composure what was written about them. This patience might at least be looked for from those whose main occupation is to abuse their fellow-creatures. As a matter of fact, this equanimity is very rare, even among the greatest. It freezes the blood in moments of retirement and reflection for a man to realize that he may have so hideous a picture presented to the view of his fellow-creatures. We have been told that Dickens and Eliot could not read the criticisms of their works.

In singular contrast to this is the calm and majestic temper of Jesus Christ, summed up in that marvelous saying, "Who-soever speaketh a word against the Son of man it shall be forgiven him." One cannot but notice the assumption that the critic is always wrong for no word against the Son of Man can be justified, but the sin does not place him beyond the reach of mercy. This sentence might have been concluded as follows: "Who-soever shall speak against the Son of man shall be" answered, silenced, punished. Instead He said, "shall be forgiven." Did Christ ever assert His divinity more absolutely or more benignantly?

But while speaking against the Christ is sin, it is sin which may be pardoned. There is a sin which cannot be pardoned—"Who-soever shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." There is one sin so heinous that it closes for all ages and in all worlds every door of mercy.

This sin is no mysterious transgression at an unknown stage of the prodigal's path. It is no sudden, angry blasphemy. Whoever fears that he has committed it and prays for pardon is not yet in any danger of it. It is the sin of those who know Christ in His essence, who realize His Spirit for who He is, and deliberately call him unclean. The historical Christ may be misjudged, our teachers may misrepresent Him, we may speak a word against Him without any purpose of deliberately severing our life from His, but when His spirit, the spirit of purity and compassion is known and hated, then the endless alienation has begun.

Compassion is the first word which describes the spirit of Christ, a word which conveys something of the depths of love. Christ came to bring in a reign of righteousness. Before justice, and after it, there is always pity. Christ saw the universal misery and sin which resulted from the fangs of the serpent. He set himself therefore, not to reform but to save, even from the depths of sin, those who would believe on Him. He can save the lowest and not lower the standard of purity. This then is the spirit of Christ, a spirit of compassion, of purity and hope. To understand this and to speak against it, is the blasphemy which eternally severs the creature from the Creator. They have both seen and hated, both me and my Father, were words of Christ; but if the sinner with a broken and contrite spirit comes to Christ, all this may be forgiven. But without this broken and contrite spirit, mercy will never be sought.

Why then, is the sin against the Holy Ghost past forgiveness?—not because God is vindictive, not that He is unwilling to bestow pardon for that sin as for all others—simply because pardon will never be sought. The cynic who scoffs at the spirit of pity and purity will not change his mind when it is made clear to him that Jesus Christ is Lord. He will hate Him as the devils do in the face of the fruits of Christ's travail, in the day when He leads the captives of death captive before the throne of God.

ETNA, PA.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The bright and morning star! The desert air at the midnight hour was stifling with its intense heat. All nature had gone to sleep. The bold outlines of the mountain peaks rimming the valley of the desert stood out as sentinels awaiting another day of blistering sun and scorching sand. We tried to sleep amid the unusual surroundings of that notable Death Valley where men by the scores had lost their lives in the early days of the twentieth century. The yapping of coyotes sounded as they raced for water through this land of desolation. No vegetation was to be found anywhere—all was a waste of death. Funeral Mountain—at the base of which some forty brave Mormons had perished on their way to the sea—lifted its lofty peak as though awaiting another scene of carnage. A few clouds floated idly across the lazy moon. For hours we awaited the breaking of the dawn, the coming of a new day. Suddenly out of the blue sky a bright star, and a beauteous one shone out, bursting with a silver sheen over the hilltops. It was the morning star. There in that desert air, so rarefied that it seemed ethereal, stood the star which had been the consolation of the night-watchers of the ages. It was the star of the morning, the promise of another glorious day, a promise that the long night of suffering and sorrow had passed. Our minds raced back through the centuries until we stood with singer and prophet of old under the Syrian skies as on Palestinian mountains they watched the coming of the star of the morning. Gazing through the dim vistas of the coming ages they saw the bursting rays of another Star, as it rose over the hilltops of time, which star was the heralding of the coming day of righteousness. They cried out in glory, "He is the bright and morning star!" Of the Master they sang, they prophesied, they spoke. Christ is "the bright and morning Star!" *He is the Star which guides through the night.* Nights here are with their horrible nightmares of suffering, of pangs, of heartaches, long watching vigils over the death bed, weary hours longing for the breaking day of peace and happiness. Such nights are the portion of suffering humanity. As a bound of destruction they follow the pathways where men's feet tread. They are as the sleuth-hounds of hell tracking the weary steps of man. But thank God there is a Star of hope for the night—a Star of promise for the breaking dawn—a Star which guides one's footsteps through the darkest night, over the most declivitous chasms. Christ is the Star which shines for the soul when all else is gone out. He faileth never; He leaves one not alone; He consoles when human comfort fails; He brings the reigning calm of peace to the torn heartstrings when all human hands are too short to reach; He shines when it is night, when it is fiercely dark. *He is the Star beautiful, glamorous, glorious in the night.* There was a beauty that night to the star as it rose over the hills. None other was comparable with it. Its twinkling rays burst with a majestic grandeur. This is the story of Christ, the Star of the Morning. Naught else can compare with Him in beauty. He is the incomparable Christ. Naught else can vie with Him for glory and glamor. He is the climax of all that human life can desire. He is the satisfying portion. With Christ no hell of privation is too deep and horrible, no pit of suffering is too terrific, but there is a glory all the way along. It is Christ the beautiful for which the human heart longs. It is Christ the glamorous that will bring satisfaction when all else fails. Christ the glorious will make the roughest road to be strewn with diamonds, and to sparkle with rubies. *He is the Star which heralds the morning.* Ah, it is the morning of release—release from the burdens of sin, from the gnawing agony of a seared and burned conscience, from the heavy loads of life's highway—for which the humble breast longs. "Would it were morning," is the heart cry of the sons of Adam. Christ is the Star which heralds the coming of the morning. There is naught which the morning of life brings when it breaks that does not come for the soul when Christ, the "bright and morning Star,"

arises with healing in His wings. He heralds for the sinner the morning of redemption from sins, for the believer the morning of release from inbred sin, for the dying saint the morning of eternal bliss and glory. For the lost Christ promises the morning of a tender hand which shall guide home again. For the mariner on life's raging sea He promises the morning when never a fog bank shall darken the sky, nor a cloud shall streak the azure blue. For all Christ the Morning Star heralds the bursting dawn of eternity, of the peace unending, of the glory unfading, of the crowns untarnishing. Soul, let Christ burst as the star of the morning upon thy night, and dispel thy gloom. Let His serene rays drive back the fogs of hate and evil. Thank God for the desert and the morning star, my soul sang out when its message had been caught.

*"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."*

—Wesley's Rule.

When the heavenly organs peal forth! God has placed in man's breast a love for music. To the lullabys of the mother of the fierce days of the yesterdays the babe was cradled asleep. To its siren martial tones the army marches forth to battle. To its gladsome peals the bride trips to the altar. All nature is atune with vibrant music. There is the roar of the basso of the storms as they sweep the seas, the tenor of the swishing planets as they race and roll through the heavens, the contralto of nature's crack and crash of the thunders and the soprano of the bird orchestras. God lays the dying sun to sleep amid the gentle music of evening breezes. Music is the universal language. Melodies and arias, symphonies and orchestrations all vie with each other for the attention and love of man. But there is coming a grand day when the organs of heaven shall peal forth in glad acclaim, and never was there such music heard by mortal ear as this shall be. The crash of its thunder shall sweep through the vaulted dome of the heavens. It shall break forth in tones of holy sweetness which shall be the glory of the saints. It shall mingle its voices with the music of the River of Life as the everlasting waters rush over the opaline bed. Redeemed humanity shall stand in holy reverence and awe, and then to the accompaniment of heaven's organs they shall strike out on the strains of "the new song." The angels shall stand back with folded wings in serene adoration as the melody sweeps on the heavenly breezes with the sound of mighty rushing waters, and when the anthem is completed they shall cry out a grand Amen!

*"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."*

*"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns home again."*

*"Twilight and evening bell
And after that the dark!
And may there be no sadness of farewell,
When I embark;*

*"For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."*

—TENNYSON.

The hidden spy! During the Spanish-American War one of the famous generals made the statement that "One spy on the inside is more to be dreaded than all the Spanish fleet on the outside." How true this is of the signs of the inner life—one sin hidden in the soul, one vain ambition, one habit which eats as a canker into the very vitals of the moral life, one blighting ideal, is more to be dreaded than all the temptations which may assail from the outside. David fell because his spy, his sin, was within himself, and not because of the outward temptation. Judas betrayed Christ, not because of the temptation placed in his way by the rulers, but because of his inner spy, the love of money. So also may we be more afraid of one sin within the soul, than of a fleet of sins which may try to rush us into the grasp of temptation. The building falls because of one weak beam, the arch gives way because of one misplaced stone in its center, the bridge goes down under the load because of one untempered small rivet. So also does the character fail to mature, or fail to stand the test because of one hidden spy within. Then soul beware of your hidden spies. Look well to thy small failures, for they are the measure of thy weakness.

The reward of faithful service! She was an old, old lady, with a serene countenance, a holy mien, with hair long ago turned to silver threads. She told the story of years ago, when as a wife of a young preacher in the hills of Vermont she would gather in the little children on Saturdays and Sunday afternoons and teach them the Bible, and instill into their minds thoughts of God, and duty and greatness. The years had slipped silently away from those happy days in the hills of old Vermont; the nations had changed; great crises had arisen and passed; the hand of God—called destiny—had led America to be the mightiest among nations; the World War had passed and God had afforded victory; statesmen had come and gone; we were in an hour demanding righteousness of our nation and leadership of the highest quality; on every side the wisdom of the President was praised; and the glory of his name had been heralded afar. It seemed impossible that there should be any connection between the little Bible class in Vermont, where the young woman taught the little barefooted lad, and the old, yet beautiful lady, and the ruler of the greatest nation of the century—but there was. They were the same, the years had changed them, that was all. The lady is the wife of our Senior General Superintendent Reynolds, and that ruler is President Coolidge. Little did either think in that distant time that such results would follow from the Bible instruction. Nor can we tell what is wrapped up in that tiny mite of bone and flesh which sits before us as we preach, teach or live. Then let us preach as for eternity, teach as for ages which are undying, and live as for immortality.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm." —COWPER.

How the pearly gates are opened! The pearly gates of heaven are closed, until the door of death opens them for us. Then how welcome should death be to the soul that is ready to go. There should be no moaning of separation, for on the other side it is but the beginning of an age-long reunion. There should be no sadness of farewell, for soon we shall meet on the golden strand, where partings are unknown. Nor should the hearts of those left behind be heavy, for sudden death means instant glory. Sadness here, there it is transmuted into glory and bliss. Sorrow here, there it is eternal weights of joy unspeakable. But still we look into the open graves with heavy hearts, and tearful eyes. Death is the opener of the gates of heaven. Death is the welcomed messenger of God which is come to take us home. Death is the chariot, the whirlwind of fire, which God sends to bear us upward to the home of unending peace. PITTSBURGH, PA.

WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Three-fourths of all immigrants arriving in the United States are between 16 and 44 years of age. The percentage of immigrants above 44 is so small as to suggest that it practically marks the limit so far as voluntary change of national abode is concerned.

Act up faithfully to your convictions; and when you have been unfaithful, bear with yourself, and resume always with calm simplicity your little task. Suppress, as much as you possibly can, all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and an indifference to events.—MADAM GUYON.

It is in vain for a preacher to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.—ARON.

In the schools of Berlin are only 353,000 children as compared with 700,000 before the World War, and the birth rate is less than half that of fifteen years ago. This was the declaration of the Ober-Bürgermeister of Berlin, speaking recently in the Prussian Council of State. He attributed the decrease in the birthrate principally to the insufficient number of houses.

"Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other" (Eph. 4:31, R. V.).

Nearly 12,200,000 more gross tons of shipping were under construction throughout the world at the close of last year than at the end of 1926.

When a man assumes a public trust he should consider himself public property.—THOMAS JEFFERSON.

"The earth, O Lord, is full of thy mercy; teach me thy statutes" (Psalm 119:64).

It is a hard blow that C. W. Valentine, the eminent English psychologist, strikes at the ancient theory of woman's intuition. In a lecture at Leeds he tried to prove his case by pointing out that a woman insists "by some remarkable gift of self-deception on continuing to think her husband the fine, noble fellow who flashed across her ken early in their association, when actual experience would be expected to destroy the illusion." He denied that woman's intuition is superior to that of man, and he was of the opinion that greater intuition had been given to women of lesser intellects.

Judging by the age of retired navy officers in France the calling of the sea leads to long life. Admiral Touchard, who lives in Paris, can be seen strolling in the Bois or along the Champs-Elysees without an overcoat in the biting winds of Paris winters. He is eighty-three. Admiral Foucaud de Fourcroy, dean of the retired officers, is ninety-six. Admiral Four-nier, at eighty-three, writes articles for the Institute.

The longest vehicular tunnel in the world is under consideration in Paris, France. Twenty-five miles of underground railway may be converted into a subterranean boulevard encircling the city with big city garages capable of taking care of most of the Paris district's 2,000,000 automobiles.

Job's wife wanted him to curse God and die. His history would not make interesting reading today if he had followed her advice.

THE YOUTH'S COMRADE

THE Youth's Comrade, as most of the readers of the *HERALD OF HOLINESS* know, is our Sunday school paper for young people. This is an eight-page paper containing wholesome stories, interesting incidents and descriptions, and sound advice along social, business, moral and spiritual lines. It has the largest circulation of any of our publications.

For the year 1929 we expect to continue the same high standard that has been maintained in the past. In addition to this we are glad to announce that which we believe will add to its interest and efficiency.

Beginning with the January issue, Rev. L. A. Reed, pastor of the church at Long Beach, California, begins a special series of Practical Talks for Young People, from the Sermon on the Mount. There will be 25 of these as follows:

1. The First Five Beatitudes.
2. The Last Four Beatitudes.
3. Young People, the Salt of the Earth.
4. "Let Your Light So Shine."
5. The Everlastingness of God's Word.
6. The Least and the Greatest.
7. Young People and Pharisaism.
8. "But I Say Unto You."
9. The New Christian Program.
10. Christ Mentions Hell.
11. Our Social Standards.
12. "Yea, Yea and Nay, Nay."
13. The Temptation to Retaliate.
14. Normal Christian Love.
15. Christian Perfection.
16. "Lord, Teach Us to Pray."
17. True Riches.
18. God or Mammon.
19. First Things First.
20. Introspection.
21. "The Gift of God."
22. The Rule That is Golden.
23. The Two Paths.
24. "By Their Fruits."
25. Foundation Builders.

We urge all of our young people to read these carefully. Rev. Reed is a young man and a great young people's worker, and knows how to write for young people.

Rev. Orval J. Nease, vice president of Pasadena College, is writing for us short daily comments on the daily readings for the Sunday school lessons, beginning April 1st. These are to be used for daily devotions, either personal or for the family altar. The lack of daily devotion in our times is weakening to character and to the spiritual life. We are eager that our young people should form habits of devotion.

Prof. J. B. Galloway, of Olivet College, has promised us a series of articles on the lives of Bible characters.

Prof. Wayne Gardner, of Eastern Nazarene College, has promised us some articles on "Facts of Science that Illustrate Moral and Religious Truth."

Rev. W. G. Schurman, pastor of First church, Chicago, and Rev. H. B. Wallin, pastor of First church, Spokane, Wash., have promised us one or more articles each.

Last, and by no means least, Rev. H. F. Schmelzenbach, superintendent of our missionary work in Africa, has promised us some articles from his own experience from that field; and Rev. and Mrs. A. H. Kauffman will be heard from occasionally from Palestine.

Is not this a good menu for 1929? We have thought that there might be some who do not get this paper through the Sunday school and would be glad to subscribe for it. The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., will be glad to send it to you. The subscription price is \$1.00 a year.

WHAT WOULD I DO IF I HAD THE MONEY?

By REV. L. S. TRACY

FIRST, I would place at the disposal of our Publishing House a sufficient sum to permit them to provide about two hundred "get acquainted" or annual subscriptions to the *HERALD OF HOLINESS* to be sent to selected persons in strategic parts of the world.

Then, I would place at the disposal of the General Board enough money for them to make a three years' contract with the most suitable preacher and the best singer that are available and I would see that definite initial steps were taken in the matter at the meeting of the Board next January.

Then, I would go to the British Isles, to Palestine, to South Africa, to India, to Australia, to China and to Japan in about the order named and, in collaboration with our Nazarenes there or with other interested persons who had been receiving my copies of the *HERALD OF HOLINESS* for several months, I would seek to arrange places and dates well in advance for holiness conventions and revival meetings in halls, churches, missions, schools, or anywhere else in each of these countries, choosing dates so the preacher and singer could spend about five months of the best part of the year in each country, keeping on the healthy side of the equator all of the time.

After completing these preliminary arrangements, I would begin again at the first country of the itinerancy and keep about two months ahead of my evangelistic party for the purpose of organizing, advertising and arranging details so that all of their thought and strength could be given to direct evangelistic work in the English language. At each new country I would meet them on landing, help them through the customs and the many other intricacies incident to foreign travel, take them to their places of entertainment, introduce them to the leaders with whom they were to labor, hang around for a few weeks to help get the campaign started, a part of the program being the perfection of arrangements to secure as much of the cost of the campaign as possible from local sources.

About the middle of the campaign in that country and after providing for passports and steamers and making other adjustments connected with their departure at the close of the meeting, I would go on to the next country to do the same pioneer behind-the-scenes drudgery for them there. In this manner we would spend about two and a half years in strenuous holiness revival campaigns in many of the strategic centers.

At the close of these campaigns, or before if it seemed the leading of the Lord, I would seek to have the contract with this party renewed and also to start out another evangelistic party, then perhaps another and another until we were "girdling the globe with salvation, with holiness unto the Lord." Wars, famines, sicknesses and deaths would intervene and retard but it could be kept up indefinitely.

I would expect that through the mighty intercession of all holiness people everywhere God would pour out His Spirit and would send revivals of old-time religion in many places. Perhaps He would raise up local evangelists and preachers to spread the holy fire or some of our good evangelists from this country would get courage to locate and evangelize on their own initiative in some of these countries. Our own people or others would conserve the results.

I would invest my money and strength in this work because as I read the meaning of current history this is the opportune time for the holiness movement to help precipitate a great world-wide revival that may continue until Jesus comes.

This is not a hare-brained scheme but is a vision that has been maturing for fifteen years and I have been over some of the fields myself. Neither is it a new thing. It has been done before by holiness evangelists but not in this systematic, organized, connected and continuous manner.

Leaving persons out of the discussion, it would be safe to challenge anyone to find a fundamental flaw in this plan—except the money. Of course, I haven't the money but this is what I would try to do if the means were in my hand with which to do it.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

The Foreign Missionary Convention at Decatur, Ill., on the Chicago Central District, reached heights of enthusiasm and determination not yet attained by any convention held. The District Superintendent, Rev. E. O. Chalfant, is enthusiastically behind the church's program of world-wide spread of holiness. He plans to bring his district splendidly into line, and place its magnificent resources of able pastors, loyal laymen and ample means under this mighty foreign missionary adventure of the Church of the Nazarene.

Recently Rev. W. G. Schurman, pastor of First church, Chicago, preached at the Decatur, Ill., Missionary Convention a very remarkable sermon on tithing. He traced the institution down through the Old Testament, and then on into the New. Closing with a powerful appeal, he alleged that Jesus Christ could be nothing short of an impostor unless He made adequate financial arrangements to forward His kingdom on earth. What were those arrangements? Unquestionably they were the "TITHE." Can a person continue to be possessed of salvation, and deliberately refuse to pay the Lord that which He alleges is unqualifiedly His? Would to God the vision of the tithe could be carried to all the Church. How it would revolutionize the financial situation in Jesus' earthly kingdom! We believe that the Nazarene movement will catch the vision. What a marvelous solution this would be to the badgered foreign missionary cause! Let the "Tenth Legion" advance against the enemy!

Two dollars a week will support a native preacher in China. It is very reasonable to suppose that he can reach and win to Jesus at least a hundred souls. Souls for whom Jesus Christ shed His blood, and one of which He declares is worth more than the wealth of the whole world, can be had for a dollar apiece! Reader, could you not put into the holy business of soul saving in China as much as you freely gave the devil when you were a sinner? Could you not forego that little gratification you had planned for yourself, and the joy of which would be over in a few hours, for the salvation of an immortal soul, the joy of whose saving will meet you at the judgment and last for all eternity? Oh, think of the sorrow you will feel, when at the bar of God you see the eternal loss to human souls, that your every gratification here on earth will have cost!

SELF-DENIAL! SELF-DENIAL! Who among us practices much of it? Christmas is coming. Useless gifts will be bought. Great feasting will be indulged, when already we are overfed. If ten thousand Nazarene families would substitute a good beef roast

for the proposed Christmas turkey, goose or chicken, and invest that small savings in the missionary cause, at least a thousand heathen souls could be reached with the saving. Think of it! Sanctified Christians in America, sacrificing A THOUSAND HEATHEN SOULS in order to additionally feed their over-fed bodies, while dying men and women pathetically extend emaciated hands of entreaty to us to send them, not material food, but the gospel of life and salvation. Hear the bells of Judgment ringing: **SELF-DENIAL! SELF-DENIAL! SELF-DENIAL!** Who practices it these days?

Our love to Jesus Christ is judged by Him to be measured by the love we have shown to "the least of these." If we have allowed ourselves to lightly pass their needs, their sufferings, their afflictions by, He declares that such has been your treatment to Him. What will the judgment day reveal?

Political interest is aroused by hearing or reading political propaganda. Missionary interest can never be generated in your own heart or in the hearts of others, unless we can hear or read missionary propaganda. Buy a missionary book. Read a missionary tract. Let us speed up.

We call the attention of the readers of the **HERALD OF HOLINESS** to the communication herein from Katharine Ward, of Evansville, Ind. To hear a person called to be a missionary exhorting her fellows to assist in sending the ones on ahead of her to the field, is indeed cheering. We trust that each of the two hundred and fifty-four applicants will respond.

But for the Nazarene women we would have no Nazarene missionary literature. Thank God for the noble band of missionary women in our beloved Zion. We trust soon to know that every Nazarene woman is a member of the W. F. M. S.

Scatter tracts. Scatter tracts. What kind? Missionary tracts. We have them. They are free. Send for them. Hand them out. Let us all get busy. All at it, and always at it. That is the missionary motto for the Nazarene movement.

If any reader of this page has a few dollars he (or she) desires to give to the missionary cause as a legacy—that is, to will it to this holy effort to spread holiness in the foreign lands, let that person communicate at once with the Secretary of this Department, and instructions will be sent you as to the process of making such a will.

Do you desire to give the Missionary cause an annuity? That is a sum of money on which you may draw an annual interest all your life, and then let it

be given to missions when you pass to your heavenly home. Let us know, we will tell you all about it.

The support of our Bible training schools in mission lands has been carried for the most part by private subscription. Can we not clear up the deficit in the General Budget, and encourage the General Board to make an appropriation for this absolutely necessary missionary work?

OUR SOUTHWESTERN DISTRICTS COMING TO THE FRONT IN FOREIGN MISSIONS

By REV. MRS. S. N. FITKIN

The writer had the privilege of attending the District Assemblies on several of our southwestern districts during September and October; also met with our W. F. M. S. in their annual meetings.

We were delighted with the beautiful spirit among our people. Special public meetings were arranged and God's blessing was upon them. Real enthusiasm was manifested in our foreign program and all seemed determined to pray and give more to carry on this great work.

God is surely stirring hearts and answering the many prayers that have been going up for a revival of foreign missionary interest in our beloved church.

Many of our dear women on these districts have caught the vision and again and again they asked, "Tell us what more we can do, we are ready and want to do our best to help get the gospel out a little faster to these who have never heard." Splendid, capable women were elected as district officers, district committees were appointed who will emphasize the different departments of our work, selling our new missionary calendars, getting new subscriptions to The Other Sheep, securing new members in the Prayer and Fasting League and stirring up new interest in our work among the Indians and the new Reynolds Hospital to be built in India, etc. The Indian day program and Sunshine Campaign and new study on Africa also received special attention.

On the six districts visited the district financial objects of the W. F. M. S. were increased over three thousand dollars, besides special pledges from individuals for two chapels in Africa and one native preacher and the donation of a new motorcycle for a missionary on one of our needy fields.

Some of the assemblies voted unanimously to pray more and ask God to show them ways to give more and to go back to their churches to boost the General Budget this coming year.

The need for more publicity was also stressed and all were delighted with the prospect of having help to put on some big district missionary conventions in the near future to enable them to go over the top in raising the General Budget.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



RAISING OUR HOME MISSION PLEDGE

GREAT tasks may be accomplished by the accumulation of small things and the co-operation of a large number of people. The great levees are built up when thousands and millions of tons of earth are piled up by steam shovels as one by one they deposit their bucket loads on the levee. Concrete roads which make auto driving and riding pleasant are made as the result of bringing together tons and tons of gravel, sand and cement. One small brick is insignificant in itself, but thousands of them build together make our business houses and office buildings. The Woolworth Building, the tallest of New York's sky-scrapers, was built with the pennies of the American people—the profits of a chain of five and ten cent stores in which the average purchase could hardly net more than one penny's profit. And by the accumulation of the pennies of Nazarene Young People and with their loyal co-operation we can easily raise our pledge to General Home Missions of One Hundred Thousand Dollars.

"A Penny a Day for Missions" Plan

"A penny a day for Missions"! Doesn't that sound small? Really it seems almost a shame to place "pennies," as small and insignificant as they are considered to be, in such close connection with "missions," the great task of the church. But if we can get only one small copper penny each day from each member of the N. Y. P. S. we can easily raise our Home Missionary Objective with a margin to spare. And surely there is no member of the N. Y. P. S. who cannot raise that amount. So by this method all can share in the accomplishment of our Home Mission task.

This "A Penny a Day for Missions" plan is a simple yet a unique plan. The accompanying cut will give some idea of its use. A large board is used on which the names of the members participating are written. Each member has pasted opposite his name each month a strip of tags, the total of which is thirty-one, or a penny for each day in the month. As he makes his contribution to the fund or deposits his money in the mission bank, he tears off a corresponding amount from his strip of tags. For example: if ten cents is deposited he tears off tags "7" and "3," or "6" and "4," or any tags the total of which is ten. As his entire amount is paid for the month his account automatically shows "Paid in Full," as these words are printed under the strip. At the beginning of a new month a new strip of tags of a different color is placed opposite the names of those "Paid in Full." While the delinquent members re-

N. Y. P. S. MISSIONARY PROGRAM
A PENNY A DAY FOR MISSIONS

HARRY JONES	DECEMBER							RODNEY McDONALD	1	2	3	4	5	6	7
MABEL HARRIS	DECEMBER							ALICE HARMON	1	2	3	4	5	6	7
THOMAS AIRD	DECEMBER							MARTHA SANGER	1	2	3	4	5	6	7
CARRIE ELLIS	DECEMBER							CLARA NELSON	1	2	3	4	5	6	7
PAID IN FULL								JOHN SAMSON	1	2	3	4	5	6	7

tain their old color and the unpaid tags remain on the board. Thus the publicity given the delinquent members serves as an incentive to keep paid up. A small pamphlet which may be obtained from headquarters will fully explain this plan. Send for it now, it is free.

Getting the Plan Started

Several things are necessary in starting this plan. Each society must have a board or several boards large enough to accommodate the names of the society members participating; a bank or some fitting receptacle in which the money can be deposited; stickers for the names of members and tags for each member for each month of the year; and the pamphlet which explains the details of the use of the plan. All of these with the exception of the board and the bank will be provided free of charge from General Headquarters, 2923 Troost Ave., Kansas City, Mo. Boards accommodating the names of twenty-five members each may be secured from headquarters for thirty-five cents each. Banks may be secured also, these range in price from ninety-five cents to one dollar fifty cents. However, a society may have its own board made with the bank built in the board or attached on the outside. Any person with some knowledge of woodwork can make this.

Now let each society immediately begin to lay plans to co-operate in this "Penny a Day for Missions" plan. You will be surprised how well it will take with the young people and how easily it can be operated. With your co-operation we can realize our objectives and pay our pledge of One Hundred Thousand Dollars to Home Missions. Without your co-operation we will fail.—D. S. C.

THE NAZARENE WORK IN ATLANTA, GEORGIA

By M. M. BUSSEY

Those who have been acquainted with the struggle do not know how to praise the Lord for His blessings on the work in Atlanta. At this writing I am nearly three thousand miles from that city and none of the saints there know of my writing these words.

Atlanta was my home city for many years. There I answered the call to preach, was sanctified there; preached my first sermon in a little red school-house on the edge of the city—preached seven minutes and told everything I knew. I attended theological seminary there, was ordained and there became assistant pastor of the largest church in Southern Methodism. I received my evangelistic call and from there launched out to convert part of the world.

Atlanta is the holiness battle center of the entire South with as fine a type of holiness people as can be found anywhere. They have fought well and suffered long. They are a patient, loyal, good people. It is befitting that every Nazarene should rejoice and praise God for His rich blessings on the labors of Rev. Oscar Hudson, District Superintendent, who has erected a splendid building and gathered together a fine membership.

The coming into the Church of the Nazarene in Atlanta of Rev. C. M. Dunaway was a source of great joy to my heart. Brother Dunaway has won thousands of souls and led multitudes into the experience of holiness in the state of Georgia alone, besides having a wide and useful ministry throughout the nation. He has always been red-hot. We lived in the same town before I was converted, and he has been a big brother to me. God bless him richly, and give him the best victories of his life.

In the summer of 1905, Jesus met me at the mourner's bench and regenerated my soul in Cedartown, Ga. Since then I have preached there many times and have some beautiful sons and daughters in the Lord. Now they have risen up and organized a Church of the Nazarene and have been worshipping almost under the stars, having only a part of a rag tent over them when first organized. I am most deeply interested in that little flock. Who could make it possible to provide that a strong band of workers go in and give them a fine meeting, or give them a lift toward a building? Oh, do it for them and I will never cease to thank you!

Yours under the precious cleansing
blood, in the battle for souls.

MONROVIA, CALIF.

"To learn never to waste our time is perhaps one of the most difficult virtues to acquire."

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

The Christmas season is again upon us, when all men, of all faiths—or no faith—whether they like to acknowledge it or not, will pay homage to the Christian faith by celebrating the time that commemorates the birth of Christ. We will read again the beautiful story, familiar to us all—old, yet ever new—of the shepherds who were watching their flocks by night when the angel of the Lord appeared unto them and told them of the birth of Jesus; of the heavenly choir that sang, "Glory to God in the Highest," and of their finding the Babe in the manger as the angel had said.

For many of us, this has become mere Bible history, I fear, and we had ceased to wonder, or to be touched by the story. Some people have gone farther still, and say that it is an impossible story, and that the idea of the virgin birth is too much of a miracle for reasonable men to accept.

His birth, miraculous as it was, is no more marvelous than the fact that for as many as four thousand years, the prophecies of His coming had been gradually unfolding like a beautiful rose, until the full splendor of its blossoming burst upon the world in the miracle of His birth.

The first prophecy is somewhat vague, and the full import of its meaning is not given. It only tells us that He will be the seed of woman: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This was given just at the time of the fall of man when because of his disobedience he was driven from the garden of Eden.

The second mention of His coming is more definite, and is found in God's promise to Abraham. Here the prophecy narrows down a little and gives us the nation out of which the Messiah is to come. He was not to come from an Egyptian family, or of any of the other nations upon the earth at that time, but from the seed of Abraham.

There was a long period of time between these two prophecies. Fully two thousand years had passed since the first mention of a coming Savior, but God had not forgotten His promise. According to our Bible, this second was given only about nineteen hundred years before its fulfillment. The birth of Jesus was scarcely less marvelous than the birth of Isaac who was to be the first in this long line of promised seed; and then the world rocks along for a little more than two hundred years before another reminder comes.

You remember that in those days people lived to a greater age than now, and when Jacob who was the son of Isaac, came to his last days and called his sons around him for his blessing, he probably himself did not understand how the great God was continuing through this ceremony to keep the prophecy before His people. Jacob even designated the family, when he called his son Judah before him and said, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come."

These ancient people around whom our Bible history is woven were a little later divided into twelve tribes, taking the names and following the line of descendants of the sons of Jacob, or Israel, and in this verse we have narrowed down a little more on the prophecy to find that Jesus is to come from the tribe of Judah. Yet we do not know what He will be like, or what His mission will be upon the earth. About five hundred years later among the laws of Moses we find, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Heretofore hazy ideas are beginning now to take form as Moses says that he shall be a Prophet—foretell events—that He shall come from among the brethren, and that like unto Moses, He shall be a leader, and a deliverer.

At this time the people were beginning to realize that they were indeed in need of a deliverer. The children of Israel had become dissatisfied with the leadership that God had chosen for them and had clamored for a king like other nations. As a result, their government had begun to crumble, and the future would have been desperate indeed but for the Promised One who would deliver them. They didn't know what it would mean, but it was a promise of something better, and the old prophets kept it before the people.

We will be unable to mention every scripture that points to the coming of

Jesus, but each time the prophecy was given it became more definite. In Isaiah we find, "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek."

It has now been seven hundred years approximately, since Moses spoke of the coming prophet, and yet the line of prophecy has kept within the tribe of Judah. Jeremiah goes beyond Jesse, and takes in his son David as the time draws nearer for fulfillment, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch"; and in Micah the place of the birth of the Messiah is given, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

These prophecies continue to unfold, and according to Daniel's statement of the weeks which were to be determined upon the children of Israel before the prophecy should be fulfilled, the devout Jews who were studying these things recognized the time was near at hand. The wise men of the East had studied the prophecies and were eagerly watching the stars for the one that was promised as a sign that Christ had been born.

There was at that time also, a devout Jew named Simeon who was even waiting in Jerusalem because it had been revealed to him by the Holy Ghost that he should not die until his eyes had beheld the Christ.

When the fulness of time had come, in the little town of Nazareth an angel appeared to Mary with the wonderful announcement that she should bear a son whose name should be called Jesus.

The rest of the story is familiar to every Sunday school student of today; how that Joseph and Mary, being of the house and lineage of David, went up to Bethlehem to be taxed; how that the baby Jesus was born there and placed in the manger as the prophecies had foretold because there was no place for them in the inn; of the star that had been promised as a sign, that had led the wise men to find Him. There was no doubt in the minds of the wise men, or of the shepherds, that this was the Christ, because it had all taken place as had been prophesied throughout the centuries. There was no doubt either in the mind of Simeon, when his parents brought Jesus to the temple to sacrifice according to the law, as the Holy Ghost revealed to him that his eyes had beheld the salvation of the Lord, and the "light to lighten the Gentiles."

*For all the joy that has come my way,
For the happiness of this glad Christmas day,
For the gift of Thy Son, whose lowly birth
Is remembered this day throughout the earth,
For forgiveness of sin, and the cleansing flood,
For robes washed white in Jesus' blood,
For all Thy goodness to the children of men,
Our Father, we thank Thee, this day,
Amen.*

—M. C. H.

As we have studied these prophecies we have been overwhelmed by the majesty, the wisdom, the power, the greatness and the compassion of the great God who ordained the whole redemptive plan before the foundation of the world, and whose prophecies, even for four thousand years before the birth of Jesus, failed not in the one jot or tittle of their fulfillment.

I pray that as you read this sketch, for we could scarcely make it more in the space allotted us, you may be inspired to search the Scriptures and trace this beautiful fulfillment of prophecy for yourself, and that as you do, it may grip your heart as it has mine. I pray also that it may make Christmas mean more to you than it has ever meant before, and that this beautiful plan for our redemption may have not been given in vain in our own individual lives.

Sunday School Lesson

For December 30, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Review.

GOLDEN TEXT: *For to me to live is Christ* (Phil. 1:21).

WE have come to the close of another quarter and also with it we close another year's study of the Word of God. This fourth quarter our studies selected from the final years of the life of St. Paul have been most valuable for they have given to us an example of "a life hid with Christ in God." Paul was always a brilliant man, but before his conversion he was narrow, intolerant and cruel. His heart was full of legalism and prejudice. But his entire life was changed and it became his passion to lay down his life for the cause he so persecuted before his conversion. Indeed, his was a life completely surrendered to God, a holy life, but human and shrewd as well as holy.

The first lesson of the fourth quarter shows us Paul beginning his work in Ephesus with a little crowd of twelve believers who were converted under the ministry of Apollos. Two years of service in Ephesus made great changes in that city religiously. A great revival and a great upheaval, but the triumph of the cross of Christ over the heathen goddess, Diana.

We are next given a lesson in "Spiritual Gifts." Abuses of these gifts are corrected, especially the gift of tongues. We are here taught the value of all, but the grace of love is superior to all. Gifts will come to an end but the graces of the Spirit abide forever.

Following this we are taught the principles of Christian stewardship. The liberality of Christ is the Christian's pattern. We are here cited to the Macedonian church as an example of giving, and the order they followed. They first gave themselves to the Lord, and then from their deep poverty and affliction they gave of their substance. Paul says, even be-

CHURCH DEBT OFFERING

We are not able to state the final results as remittances are being received daily. If your church has not yet reported, we urge you to send it to your district treasurer or direct to 2923 Troost Ave., Kansas City, Mo. M. LUNN, General Treasurer.

yond their ability. We are taught in this lesson that poverty does not excuse us from giving. The widow of history gave two mites, all her living.

In lesson four we are introduced to Paul as a great pastor. His pastoral duties were large, having the oversight of all the churches. The true gospel minister, like his Master, gives his life for the sheep.

We study next Paul's ideas of law enforcement. Christians should be the ideal citizens of any community. Law is of God and those who fail to treat the laws of the land right in sustaining them are treating God's great principles of law and order lightly.

We have next a message and program of world peace. There can be no world peace apart from the spread of personal righteousness. "The fruit of righteousness is peace." First, there must be peace with God, then we must be at peace with our brethren, then by a proper adjustment of ourselves to the rights of others, leaving vengeance in the hands of God we may be at peace with our enemies.

Next we have a lesson on religious prejudice and fanaticism. Satan uses every possible means, both inside and outside of the church, to hinder the work of God. But nothing so retards spiritual progress as misunderstandings and strife among brethren. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We have in the eighth lesson a glimpse into Paul's life. After studying his statements about prayer, and his prayer habits, we conclude that he lived in an atmosphere of prayer.

"Satan trembles when he sees
The weakest saint upon his knees."

The ninth lesson is Paul's defense of his life work. Prison walls cannot dim the luster of character God-possessed. His royal judges could find no reason for condemnation in the man, but rather, his clear defense condemned their sinful practices.

THE JUNIOR JOURNAL

A New Publication for Use in
Junior N. Y. P. Societies

It contains the best material available for use among Nazarene Juniors. A correlated Missionary Program with the W. F. M. S. supplied by Edith Cove. Other Lessons provided by Minnie E. Ludwig, Dell Aycock, and others.

Published quarterly at Fifty Cents a year. Ten Cents per copy when five or more are sent to one address.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Lesson ten is a wonderful lesson on "Divine Leadership in Paul's Life." All things work together for good to them who love God.

In the next lesson we study the great apostle's life from the standpoint of friendship and its place in the Christian life. He is revealed to us as a great and true friend and possessing a host of friends who would stand by him in any trial. His noble qualities drew noble men to him.

Lesson twelve on the Birth of Jesus brings before us again the same sweet old story of the "Gift of God to men." Again we hear the herald angels sing, "Glory to God in the highest and on earth peace among men in whom he is well pleased." With holy rapture we fain would join that heavenly choir glorifying and praising God for the Christ-child in Bethlehem's manger, our Savior and King.

"Joy to the world the Lord is come.
Let earth receive her King.

Let every heart prepare Him room
And heaven and nature sing.

"Joy to the world the Savior reigns.

Let men their songs employ.

While fields and floods, rocks, hills and plains
Repeat their sounding joy.

"No more let sin and sorrow grow,
Or thorns infest the ground.

He comes to make His blessings flow
Far as the curse is found.

"He rules the world with truth and grace
And makes the nations prove
The glories of His righteousness
And wonders of His love."

NORTHERN INDIANA DISTRICT

These are wonderful days on the Northern Indiana District. During the month of October many of our churches held prayermeetings from one to three hours each evening, and at a few places old-time revivals broke out as a result. All who took part in this program reported gratifying results from same. Prayer still changes folks.

We have never known our smaller churches to do so well this far into the winter as they are doing at present. Most of them are really getting their feet down in good shape, and making some real progress. On the whole the smaller churches are keeping pace with the larger ones this year. Seventy-five per cent of them have notified us that they will pay every dime of their General and District Budgets this time, and many of them never did anything before. There is a general spirit of co-operation, and an expression of concern about the work of the whole church that is indeed gratifying.

The two missionary conventions on the district recently in which Dr. Morrison, Sister Fitkin, Miss Cove and Brother Arthur Anderson were special workers proved a great blessing to our people, and enlarged our vision. We look forward to their return in the future.

We have planned many new buildings for this year, and a few churches are

planning to enlarge the old ones so as to enable them to care for fast growing Sabbath schools. We have never known our people to sacrifice more as a whole for the cause of God than they are doing these days. At the rate they are now going they will give many thousand dollars more this year than they did last year. Everywhere we are trying to impress upon the minds of our hearers the fact that the souls of multitudes depend upon our willingness to sacrifice for their salvation.

At this time we are planning a program for the Preachers' and Young People's Convention which will convene with the Frankfort church, Feb. 26 to March 1, Dr. R. T. Williams and Mr. and Mrs. Lillenas special workers. The young people will gather for a great rally Monday night, and be in session all day Tuesday. The opening service for the preachers' meeting will be Tuesday night, and the closing service Friday night. By arranging it thus we hope to have every pastor and evangelist present from the first service to the close. The W. M. S. will hold a separate convention, which will convene some time in April. This department of our church is making splendid progress on the district, and we hope that by the close of this assembly year every church will have a live, wide awake society. We have not had a full report on the general debt offering, but all are determined to do the job before we stop.

J. W. MONTGOMERY,
District Superintendent.

CHICAGO CENTRAL DISTRICT TWO DEDICATIONS

Quite recently Dr. J. B. Chapman, T. W. Willingham, and your humble servant Chalfant spent a week end in Peoria with the Revs. J. O. and Edna Wells Hoke in the formal dedication of our new church.

This is the culmination of an effort of about five years to have a permanent place of worship in the second city in size in Illinois, of more than one hundred thousand. There was a good preliminary work done in missions and in tents. Then some three years ago Brother and Sister Hoke took charge of the work there. They have provided a good lot in the central portion of the city and have erected a good, substantial building. We now have a property there worth possibly around \$7,000. We have a good substantial, clean membership, a good Sunday school, and have the foundation laid for a great church in Peoria. Dr. Chapman was wonderfully appreciated there. He preached some great sermons for us. We enjoy Dr. Chapman very much on Chicago Central District.

On Sunday, November 18, President T. W. Willingham of Olivet College, with Brother Perry of Coshocton and Brother R. B. Frederick of Metcalf, dedicated the church at Metcalf, which is located a few miles from Olivet. The Metcalf church was organized about three years ago. The people worshiped there in a temporary building. Now we have bought a desirable lot up there, right in town, and have built a good, substantial church. They report that they had good services on Sunday. There we have proved again

that not only can we have Nazarene churches in the cities of 40,000, 60,000 and 100,000 or more, but we can have good churches in the country places and in the smaller cities. The people in the country and villages need our message just as much as do the people in the great cities. Thus the good work goes on, organizing churches, renting halls, building temporary tabernacles, putting in basements, buying churches that have been vacated by other denominations and then building some great buildings of our own.

Chicago Central District is going up toward the \$1,000,000 mark in church property. It is our experience that where we can find the following we have no trouble in securing the building for a place of worship.

E. O. CHALFANT,
District Superintendent.

NEBRASKA DISTRICT CONVENTION

The 5th Annual Ministerial and Christian Workers' Convention of the Nebraska District was held at Curtis, November 13-16.

Curtis is a prosperous little city located among the beautiful canyons of South-western Nebraska.

Rev. George Vogt, pastor of the local church, extended a hearty welcome to the delegates and visitors, and we realized we were being entertained by a generous hearted people. The housing of the convention was also characteristic of western generosity—always room for one more.

A very profitable and fitting service in charge of Rev. Marvin S. Cooper, was held on Monday evening, preceding the convention.

The convention proper opened Tuesday morning with District Superintendent Marvin S. Cooper, in charge. The day services were divided equally among the

four departments, i. e., W. F. M. S., Sunday School, N. Y. P. S., and Ministerial.

Mrs. Frank Bohlke, District President of the W. F. M. S., was present and conducted that part of the program. It was a time of blessing and inspiration. Interesting papers were read and lively discussions followed. The men on the Nebraska District as well as the women, are interested in missions.

As we listened to the paper on "How We Can Make Our Society Successful," we wondered if we really had caught the vision of our possibilities as a W. F. M. S. Brother and Sister Ingram and Sister Neva Lane arrived on Thursday, and that afternoon told us many interesting things concerning their work in Guatemala. We are so glad for the personal contact with our missionaries.

The papers and discussions on subjects pertaining to the Sunday school work were interesting and profitable. After listening to the paper on "The Value and the Building of the Cradle Roll," one pastor remarked that he had not known there was so much to the Cradle Roll Department. Our hearts cry out for a bigger and better Sunday school.

Rev. H. C. Miller, District President of the N. Y. P. S., was delayed at home on account of the illness of his wife and did not reach the convention until Thursday, but the N. Y. P. S. program was well carried out. Our young people are showing interest in the work and are willing to shoulder their part of the responsibility.

The ministers discussed such subjects as "The Pastor and His Study"; "Essential Factors in a Holy Ghost Revival"; "The Pastor and His Work"; "Pastoral Visiting—Its Value to the Pastor and Its Value to the Church"; "How to Deal with Worldliness in the Church"; "What Kind of Laymen Does the Church of the Nazarene Need"; "Finance, Its Place, Plan and Importance in Our Work." These subjects were not treated lightly, but by men and women who realized they must give an account of their stewardship to God.

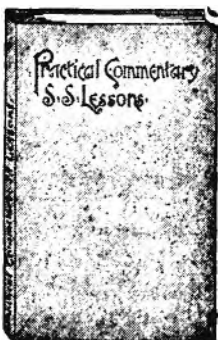
The night services were evangelistic. The preaching was done by our own pastors except the Thursday night service, which was conducted by Rev. A. F. Balsmeier, District Superintendent of the Kansas District. The Lord set His seal upon every service and souls wept their way to Christ.

The singing was in charge of Rev. Kirby Fields and wife, but many others helped with special singing. The Lord blessed them all and we had a wonderful time.

We may forget a number of things we had at this convention, but we shall never forget the hallowed presence of the Holy Spirit as He settled down upon us and melted our hearts together till we felt like saying with the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." Many times we heard the remark, "This is truly a wonderful convention." We ascribe to Him all the glory.

Mrs. H. J. BEAVER, Secretary.

ARNOLD'S PRACTICAL COMMENTARY



A commentary on the Sunday School Lessons for 1929. Contains Lesson Introductions, Teaching Outlines, Practical Applications, Side-lights from Science, Blackboard Exercises, Questions and Maps, One Minute Mission Talks; also suggestions for different age-groups of the Sunday School. 236 pages.

Price, \$1.00, prepaid

PHILIPS ATLAS OF THE NEW TESTAMENT

A complete atlas of the Life of Christ and the Acts of the Apostles. Traces the journeys of our Lord with explanatory notes and brief descriptions of countries and sections visited. Also visualizes travels of Paul and other apostles. 45 colored maps in all. Bound in cloth. Of inestimable value to preacher, teacher and for Bible study classes. Price 75c

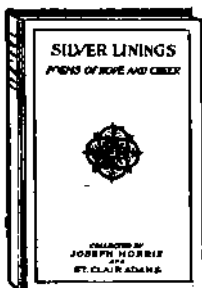
NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

GEORGIA DISTRICT ASSEMBLY

The Fourteenth Georgia District Assembly was held at Atlanta October 17-21, with Dr. J. B. Chapman, our newly elected General Superintendent, presiding. In many respects this was the greatest assembly the Georgia District has ever known. We are getting established in the larger cities and are making progress along other lines. A nice brick veneer church and parsonage were being completed in Atlanta while the assembly was in progress. Columbus is also building a brick veneer structure with modern Sunday school conveniences. We are expecting to have a good work established in Savannah, Thomasville, Macon and other cities before the next annual assembly. A sum of four hundred dollars was subscribed toward this work. Much of our success is due to the efficient leadership of District Superintendent, Rev. Oscar Hudson, and the help we have received from our General Board.

A beautiful evangelistic spirit prevailed throughout the assembly. Dr. Chapman gave us very inspiring messages each morning at eleven o'clock. Rev. Chas. M. Dunaway was conducting a revival meeting at the Atlanta church which continued through the assembly. Rev. Dunaway is truly the servant of the Lord and God honored His preached Word. A number knelt in the altar seeking God in each service and some found victory through the blood of Jesus. Dr. C. E. Hardy, president of our school at Nashville, Tennessee, brought the message Saturday evening which stirred our hearts to do more for God.

Our W. F. M. S. took on new life

Books of Inspiration

In this series are four books of poems by such authors as Henry Walter Foss, Strickland Gillilan, Eugene Field, James Whitcomb Riley, Joel Chandler Harris, Margaret E. Sangster, Ella Wheeler Wilcox, Edwin Markham and others. Nothing could be more suitable for gift purposes than one of these attractive volumes. Each book comes in two styles of binding.

Durable cloth board binding with gold title
\$1.50 per volume

Art Craft Leather binding, thin paper, boxed
\$3.00 per volume

SILVER LININGS

Poems of Hope and Cheer

THE LIGHT OF THE WORLD

Poems of Faith and Consolation

FACING FORWARD

Poems of Courage

IT CAN BE DONE

Poems of Inspiration

NAZARENE PUBLISHING HOUSE

2923 Troost Avenue
Kansas City, Mo.

CABLEGRAM

CHICALAYO, PERU

Esther Winans dead.

McHenry

The above cablegram came just as we were going to press. We have no further particulars as yet. In her death, the church loses one of its truest and most successful missionaries.

and strength by the help received from the labors of Miss Mary E. Cove among the women and pastors.

The old-fashioned southern hospitality was evidenced in the splendid entertainment provided by the local church and friends.

Reporter.

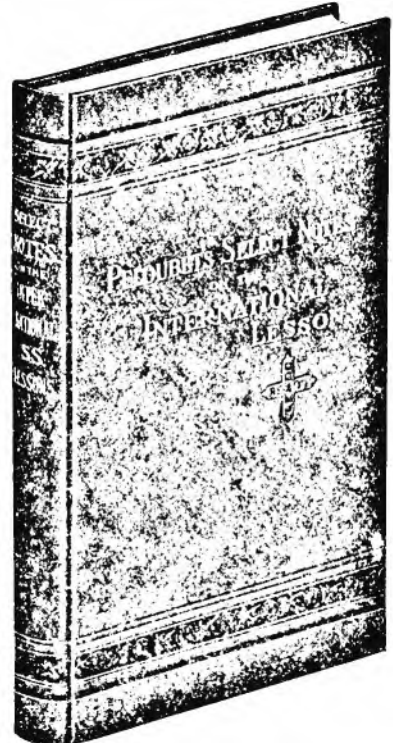
THE INDIANA DISTRICT

The Indianapolis District is pressing steadily ahead. We have begun to possess the land and it shall become ours by virtue of conquest. It is our purpose to preach the good news from every hilltop and in every valley, every city, every town, village, and community until every family and individual has heard the gospel and has had an opportunity to be saved and sanctified, and at the same time co-operate with the whole church in preaching the gospel to every creature. We have not reached the limit of our ability or means as yet, but we are gathering more momentum as the days go by and are on the stretch to do even greater things than we have heretofore.

The territory that composes the Indianapolis District lies between a line running east and west through the state of Indiana beginning at the Ohio line about fifteen miles north of Richmond, Indiana on the east and ending at the Illinois line about fifteen miles south of Danville, Ill., on the west, and running south to the Ohio river or the Kentucky line on the south.

We now have sixty-one churches and all supplied with pastors and a total membership of 3,069. There are only five cities with a population of over five thousand within the bounds of our district where we do not have a Church of the Nazarene, and only thirteen other cities with a population of over two thousand where we do not have a church. The total population of the above eighteen cities is ninety-two thousand. We have already held Home Mission meetings in eight of these cities with a reasonable degree of success. We are now in the third year of our history and we begin this assembly year with the best equipment to evangelize and do Home Mission work on a much larger scale than we have yet. While we are pushing out into new fields we are also establishing the work as we go, buying church buildings and parsonages, and where we cannot buy them we are building them. We are preaching and laboring just as though we expected Jesus to return any moment and we are building, just as though we would be here doing business for God a thousand years from now. In face of the fact that we have passed through one of the most severe financial years in the history

of our church in these parts, yet the district paid a total of \$53,360 for pastors' support, and a total of \$10,739 for general interests. A total of \$9,438 for District Budget, and a grand total of \$149,961 for all purposes. We cannot hope to ever become a great outstanding district as some may because we do not have the large centers of population, but we do purpose to do our share of the world's work and in the fullest of our human measure to co-operate with the program of the whole church. The district is now divided into five zones for the purpose of closer co-operation and helpfulness. Each zone has a group meeting or gathering every two months for one all day meeting and two night meetings. At these group gatherings which are organized with a president, vice president, treasurer and secretary, our people talk on subjects that have to do with the efficient carrying out of the whole program of the whole church. These gatherings bring our preachers and people together and are a great blessing to all. We hope eventually to carry the zone and group idea into our Sunday school, N. Y. P. S. and W. F. M. S. departments.

For S. S. Teachers**PELOUBET'S SELECT NOTES**

The world's greatest commentary on the International Sunday School Lessons. Its suggestions to teachers, its maps and pictures, are comprehensive and thorough. All this matter is presented in a form which can be easily and profitably utilized. No teacher can afford to be without the information given in this volume.

It is helpfully illustrated by over 150 pictures, several maps and colored full page illustrations.

Price, \$2.00, prepaid

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

We will hold our Annual District Convention with our church at Richmond on March 5 to 10, with General Superintendent Williams as special worker. We trust every pastor and church will plan to have representatives from the local W. M. S. and S. S. and N. Y. P. S.

We have just held two very inspiring and helpful Missionary Conventions on the district. One of these conventions was held at First church, Indianapolis and the other was held at Evansville. Dr. J. G. Morrison, Rev. Arthur Anderson, Rev. S. N. Fitkin and Rev. C. W. Morris, and Sister Cove, our General Superintendent of Study, were the special workers. We believe we can truthfully say that these were the greatest and most helpful missionary conventions we ever attended, they were full of instruction, edification and inspiration; a few more conventions like these among our people would create a great revival in missionary activities. Many of our churches are reporting good revivals with many seeking the Lord and many substantial additions to their membership. On with the revivals. We must keep old-fashioned, Holy Ghost revival fires burning continually. Old-fashioned, Holy Ghost revivals and efficient spiritual Sunday schools are the greatest means of adding to the growth of our church. We are in the greatest day in our history to do good and reach the masses with the full gospel, and may we continue in the same paths and in the same Spirit we had when we began.

C. J. QUINN, District Superintendent.

CHURCH NEWS

EVANGELIST J. V. COOK—"We have just closed a revival with Rev. Jesse Towns, Second Church of the Nazarene, Indianapolis, Indiana. I can say of a truth that he is one of the finest men I have ever worked with, and stood by me when the battle was hot. When the smoke cleared away we could still hear him say; 'Amen, brother, go on, we like the truth.' He has a great church and his people love him. If they keep him a few years here, we believe this church will be one of the greatest in the state. There were about seventy-five people at the altar, and if half of them stay true, we shall call this a good meeting."

IMPORTANT NOTICE

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

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

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

E. J. FLEMING, Secretary
The General Board.

SARATOGA SPRINGS, N. Y.—"The beautiful little city of Saratoga Springs, N. Y., situated near the field where one of the world's decisive battles was won by the determined heroes of a new nation, has long been the scene of a fierce battle between the arch foe of righteousness and the Nazarene forces. Many times it has seemed that the flag must come down but help has always been at hand. We have labored with these loyal people for about seventeen months and have found them ready to stand by in every emergency and God is giving us the victory. We recently held a week of prayer which proved a season of refreshing. This was followed by a week of special meetings with our District Superintendent, Rev. J. A. Ward, who preached the old-fashioned gospel in a very clear and forceful way. We believe that much real good was accomplished. It has been a number of years since any reduction has been made in the mortgage on our property but the people have been getting interested in clearing off this debt and on December 1, they made a good start by paying \$400 on the principal. So we thank the Lord and take courage. Pray for Saratoga Springs."—L. O. Tillotson, Pastor.

SEATTLE, WASH., CENTRAL CHURCH—"Our first revival in the new building closed with a blessed scene of sixteen earnest seekers in the midst of a large company of praying and rejoicing saints. It was wonderful to us, who had labored and prayed so earnestly for a church building, to see the beautiful, attractive tabernacle being filled over and over with large audiences of interested people. During the revival there were one hundred twenty seekers counting as they came, and the total offerings, counting the amount added to our building subscriptions, were about \$1,400. Looking back over the past year, we have had the two great meetings in the Eagles' auditorium with Earle Wilde and Bud Robinson, Harding and Messer, the summer revival in the tent with I. C. Mathis, and this series of meetings with Dr. Babcock, Carlton Booth and C. P. Culver. In the auditorium revivals we had as high as 2,200 people in attendance and received \$6,000 in subscriptions toward the new building. Within the year we have paid close to \$15,000, and have had something like three hundred seekers at our altars. Dr. Babcock expressed himself as completely surprised that we had so large attendance and the large, attractive building in the fine central location, in such a short time. This has been a great revival for our work, and all appreciated the earnest, eloquent sermons which Brother Babcock gave, and the stirring songs of Professor Booth and his quartet, and Chas. P. Culver. We are just getting a good start now and look for progress and growth for 1929. And we wish a happy Christmas and prosperous New Year to all the HERALD OF HOLINESS family."—A. M. Bowes, Pastor.

BAY CITY, MICH.—"We are enjoying the fourth year of our pastorate here in Bay City and the Lord is blessing and leading on to victory. From Oct. 21 until Nov. 4, we were blessed in having with us for our fall revival campaign, Prof. C. C. and Margaret Crammond of Lansing, Mich. Brother and Sister Crammond preached and sang the rugged gospel with no uncertain sound and as a result quite a number sought the Lord both for pardon and purity, and a nice class was received into church fellowship. The messages and methods of these godly workers are sane and wholesome and evidences of real revival power are increasing and instead of 'reaction' there is 'more action.' Truly the end is not yet. We covet the prayers of all the Nazarene family."—Alva W. Eastman, Pastor.

The New Manuals Are Ready

Orders are being filled promptly. 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 discount 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.

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

PASTOR WESLEY MARTIN, WORTHINGTON, IND.—"This is my first report to the HERALD OF HOLINESS since we accepted the pastorate of the church at Worthington, Indiana. I am now serving my second year at this place. Since our return from the assembly the Lord has been blessing and some souls are being saved in our regular services. We called Rev. Carrie Barbier of Indianapolis, Indiana, for a revival beginning Oct. 28, continuing three weeks. The meeting was a great blessing to the church and several prayed through, and many friends were made

through the ministry of this faithful woman of God. This was her second meeting with us. Sister Barbier is a good preacher and revivalist and we heartily recommend her to any church in need of a good evangelist. We had good attendance throughout the meeting and seed was sown which will bring forth fruit in days to come. We took in some new members and others are looking our way."

PASTOR J. N. TINSLEY, COLORADO SPRINGS, COLO.—"Just closed a wonderful revival in our church here. More than two hundred seekers, counting them as they came. The London family were the human instruments the Holy Ghost used in this revival and they surely did their part well. Their singing is a wonderful drawing card. We had the largest average congregations in the history of the church, despite the fact that the evangelist was two days late and the largest snow of the season fell during the meetings. The people came in great numbers filling the house almost every night. There was not a single barren altar service. On the closing Sunday night there were fifty bowed at the altar, almost all of whom found the desire of their heart. Holland London's messages are able and powerful. Holland is developing into one of the very best evangelists in the field. Professor London's lectures are great. They grip the heart of his audiences. A very nice class was received into the church."

PASTOR A. LEROY TAYLOR, EDMOND, OKLA.—"We recently closed a good revival with Rev. W. H. Minor of Bethany, Oklahoma. The revival was on when Brother Minor arrived and the first day closed with nine praying through. Bad weather during the last part of the meeting caused the crowds to be very small, but some real lasting work was done for the Master, we believe. This is a college town—the home of the Central State Teachers' College. A number of college students prayed through for justification or sanctification. We feel that this is worth a great deal to the church in general as these young people who are going out over the country as teachers will be friends, if not members, of our church and will be helpful in other communities. The song service was in charge of Brother O. W. Lewis, a young man who is attending college here. He has been engaged in evangelistic singing and is very capable. Special music was furnished at each service by our young people. Our N. Y. P. S. is doing good work with Sister Lavinia Lewis, a returned missionary from Egypt, as president. Pray for the church at Edmond, as there is a great work to be done here."

PASTOR Y. D. WHITEHURST, BATESVILLE, ARK.—"We have been here a little more than a month, accepting the work after the Arkansas District Assembly. We found everything in excellent condition. Our predecessor, Brother J. W. Henry, is a man of God and worked hard with his people to build a nice stucco church which is appreciated by the people of Batesville. The first night the good people gave us a nice pounding in which

about forty took part and loaded our table with good things to eat which was highly appreciated. Our congregations are good, four people bowed at our altar last Sunday night and prayed through to victory. The Lord is blessing our services. The good people here know how to pray the glory down while the pastor preaches, thank God. We have a nice Sunday school—our highest number was 92. We hope to reach the hundred mark soon. Our Thursday evening prayer-meetings are well attended and blessed by the presence of the Lord. The young people's prayermeeting is on Friday night. There was one conversion in their prayer-meeting recently. We have a wonderful band of young people here. The N. Y. P. S. is growing and is well attended. We plan on organizing a Junior Society next Sunday evening. The W. M. S. has met once since we have been here and now they plan to meet once a week instead of once a month. We are looking forward to a great revival in Batesville."

EVANGELIST S. W. MAINORD—"I came to Poplar Bluff, Missouri, when the election campaign was at its highest tide to enter a revival with the pastor of the Church of the Nazarene, Rev. F. B. Moore, and his wife. We entered the battle with Jesus Christ as our captain and faith in God. Thank God we had victory in every service. Backsliders were reinstated and penitent sinners were converted and justified believers were sanctified by the baptism with the Holy Ghost. Old grudges were settled, some confessions made between members and wrongs were righted. The glory of God

overshadowed and the church was revived and stirred. Glory! Rev. Moore and wife are fine folks. They stand by the work and the evangelist. I am open for calls for revival work. My address is: Rev. S. W. Mainord, Box No. 32, Bloomfield, Mo."

PASTOR A. P. GILLIAM, ST. MARIES, IDAHO—"We have just closed one of the best revival meetings ever held in St. Maries. Rev. and Mrs. Earl F. Wilde were the workers and Mrs. H. B. Wallin of Spokane, Wash., assisted in playing the piano which was done in an extraordinary way that pleased everyone. Brother and Sister Wilde are the best—their beautiful duets and solos captured the hearts of the people. Brother Wilde's preaching was unusual with the Lord's seal upon it, and caused sinners to be saved, backsliders to be reclaimed and believers to be sanctified. There were more than seventy seekers. Seven united with the church and others are to come in soon. The evangelists are to return next summer and hold us a tent meeting."

MACOMB, ILL.—"We closed on December 2, one of the most successful revival campaigns in which it has been our privilege to have a part. On coming to the Macomb pastorate in September, we found a field that indeed is 'ripe unto harvest.' The church was organized something like three years ago with a small but spiritual membership. This band of loyal Nazarenes has plodded onward and upward through almost indescribable difficulties. Though many would have given up, they were still believing

Beginning January, 1929 The Young People's Journal

In a New Dress—Larger and Better

The name of the official organ of the N. Y. P. S. will be changed from "The N. Y. P. S. Journal" to "The Young People's Journal." The page size will be increased to the size of "The Other Sheep." It will be bound in an art cover with an attractive cover page design.

Some special features will be contributed articles by the following: Donnell J. Smith, General N. Y. P. S. President; Prof. J. B. Galloway of Olivet College; J. Proctor Knott, L. A. Reed, Prof. C. A. McConnell, U. E. Harding, and others. Also a Missions Department and one on Methods; Daily Bible Readings; Topic Lessons provided by J. Glenn Gould, Donnell J. Smith, Jarrette E. Aycock and D. Shelby Corlett.

The Young People's Journal will be edited by D. Shelby Corlett, General N. Y. P. S. Secretary.

A splendid magazine for all Christian Young People.

Subscription rates: Single subscription \$1.00; ten or more annual subscriptions to one address, when accompanied by cash, 75c each; ten or more to one address, by the month, 7c each, per month.

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

God for victory in establishing a substantial holiness church in this little college city of ten thousand population. As we become acquainted with the situation, we realized more and more the need of and opportunity for an old-fashioned revival. God laid on our heart Rev. Charles B. Cox, a splendid young evangelist and former fellow-student at God's Bible School at Cincinnati. Although Brother Cox had a full slate, God so completely took charge of the situation that his plans were changed, enabling him to give us November 18 to December 2. We were doubly fortunate in securing Brothers Ralph D. Schurman and Ernest B. Marsh, musicians and singers. To say that these young men are truly great gospel workers and revivalists is to state the case mildly. Brother Cox, a boy of only twenty-three years, preached with such fervency and sincerity as to cause the hardest sinner to see the error of his way. His plain, tender preaching, together with Brother Schurman's playing and Brother Marsh's efficient song leading brought out more people than our tabernacle would seat. Each night we carried chairs from the orphanage across the street, and even then many had to stand. These meetings meant much to us, not only because of the number who were converted and sanctified, but it spread the Nazarene message of full salvation throughout the town, thus acquainting the general public with our doctrine. Numbers expressed appreciation for a church that still stands for this old-time religion. They are coming to us from other churches because they are hungry for the unvarnished gos-

pel. We would that all who read this report will pray earnestly to the end that the blessing of heaven might be poured out upon our ministry here, that God will give us a substantial body of sanctified men and women, thereby enabling us to erect a nice place of worship within the next few months."—Alta E. Fisher, Pastor; Grace L. Blaylock, Assistant.

PASTORS J. L. AND CHERISTENA BATES, RYAN, OKLA.—"We are starting off fine in our work here. The members of the church seem to be catching the vision and are going in for great things in the Lord. We have our plans made for our revivals and are praying for a great awakening in Ryan. Our regular services have been times of refreshing from the presence of the Lord—ten having prayed through in our regular services. We have a loyal band of Nazarenes who know how to stand by their pastor and help him carry the load. Our budget is paid in full and our salary is paid each week, which we appreciate very much. When passing through Ryan, stop over with us."

PASTOR H. N. MORRIS, CHERRYVALE, KANS.—"As I have not reported for some time, will say now to all interested in us that we have not been idle but very busy in labors abundant, 'Abounding in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord.' Our good people have a mind to work, pray and travail for lost souls till God answers by fire. Miss Eva Carpenter, one of our inspired and God-called missionaries, came to us some weeks after the

assembly and gave us three good services which were inspiring, uplifting and instructive to all and especially to our W. F. M. S. Our hearts are made to weep for the foreign missionary cause when so many of our Spirit-filled returned missionaries who want to die on the battlefield of their God-chosen country say, 'We can't go back because there is no money.' And now we have enjoyed one of the best revivals in the history of this church with Evangelist L. A. Windsor of Cold Springs, Mo. Many souls bowed at the altar and a goodly number prayed clear through to victory. The old gospel plow went deep. Brother Windsor certainly is God's own messenger who spends much time in prayer and has a passion for lost souls. Finances came easy for the evangelist and we gave him a generous offering but he solicited a nice pounding for the pastor and raised our apportionment of \$50 for the general church debt. Some good folks are contemplating uniting with the church as true followers of the meek and lowly Nazarene. To God be all the glory. We are going on 'Climbing, climbing.' Not so much by leaps and bounds, but we are gaining and holding what we gain. We pay all our bills at home and abroad. All departments of the church are in good working order. We owe no man anything but to love him for the salvation of his soul, and that we surely crave."

PASTOR L. D. MEGGERS, ONTARIO, ORE.—"We are glad to report that God is still leading us on to victory. We came to Ontario last May. Surely God's choice people are living in this place. We just closed a very successful revival with Will H. and Lillie B. Nerry as evangelists. To express a heartfelt appreciation in a few words for the privilege of working with the Nerrys, will say, any church that can at all secure them will surely have a revival if God can find the conditions met on the part of the church. They preach earnestly, pray much, fast often and work hard and faithfully from the beginning to the close of the meeting. Souls were found at the altar every night but two. In all about seventy. Ten were received into the church the last Sunday night of the meeting with five more to follow. Since coming to Ontario, we have received twenty into the church to help us spread scriptural holiness over this land. We have a splendid band of young people here who are always on the job. Their value to this church is not to be estimated. We also have a fine primary department. Every department of the Sunday school and church is on the stretch for better things. Since May, Mrs. Meggers has built the Junior League from six or eight members to the present enrollment of sixty. We are enjoying the presence of God's boundless grace in our souls and shall praise Him all along the line."

FT. SMITH, ARK.—"We have not reported much in the last two years, because we have not had much to report. In our revival with Brother Hamric, in the summer of 1927, we had a few professions, and then in our revival last summer with Brother Tapley we had a few professions, and we had a few at Van-

THE GRAND OLD BOOK



Just off the press! A new book by Jarrette E. Aycock. This is his masterpiece, a sermon-lecture on the Bible. Replete with inspirational thoughts, devotional comments, quotations from great men and interesting inci-

dents from the author's own experience and observation. No matter how many sermons you may have heard nor how many books you have read on the Bible, this one will interest and charm you as well as inspire you to a greater love of the Book of books.

We have spared no effort to make it attractive and pleasing from the mechanical standpoint. Beautifully printed and bound in attractive imitation leather covers. An appropriate gift book.

Price, 25 cents

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

Buren, and with the help of W. F. Eagan of Bethany, we built a new parsonage. With those exceptions, all we have had in two years has been about three professions in our regular services, but we have never been discouraged; we have always believed God, and now He is blessing our services. We have had some professions every Sunday since the assembly. We have had fourteen seekers and nine professions in the four Sundays; six of them in the altar last Sunday night, four praying through to victory. There is perfect harmony in our church here, could not be better. Our local church debt paid up to date, paid our one dollar per member on the general debt; paid 10 per cent of our General Budget; 10 per cent of our District Budget, and \$10 pledged on the District Superintendent's back salary has been paid; and I say glory to God for His goodness to us. Hallelujah! Believing God for greater things."—J. K. Davidson, Pastor.

EVANGELIST AUG. N. NILSON—"It has been several months since we last wrote anything about what we are doing for the Lord in this beautiful eastern New England country. Our first meeting was at Norwalk, Conn. That meeting has been very kindly reported by the fine secretary of that church. It was a glorious meeting. From there we were called by Rev. Philip Geiter to assist him and his church at West Chester, Pa. They had erected a large tent at Upland, Pa., where Brother Geiter has been digging out a fine church. Here God gave us a real old-fashioned revival, that that country never will forget. Such scenes we seldom ever see these days. The power of God was manifested. Marvelous conversions took place. A number of high school students were gloriously converted, and some of them sanctified wholly. One would-be suicide, a cigarette fiend and drunkard, was marvelously converted and delivered from the nicotine habit of long standing. His wife also got gloriously converted. So did another young man and wife. Confessions and restitutions were made, old scores settled, and it was glorious to behold. Quite a number united with the church, and a number of HERALD OF HOLINESS subscriptions taken. Then we went to Reading, Pa., where Rev. J. T. Maybury had just organized a band of holiness people into a Church of the Nazarene. Here, too, God was present, souls were brought to God, and the last night's altar service beggars description. Here we did what we could to indoctrinate the people into Nazareneism, as they were all new to our church and Manual. Then we went to Norristown, Pa., with Brother E. E. Grosse and his fine church for a meeting. Here again, God was gracious, and visited us with salvation. Brother Grosse has very graciously given a full report of this meeting. God bless him and his fine people. Then from there we went down to Laurel, Del. But here we could not have a revival. The folks did not want one. The pastor, Brother W. Cheesman, did all he could to urge the folks to come along, but they simply wouldn't come, so we had to leave disappointed by only having had a protracted meeting. How-

ever, a few souls were at the altar. Sin is an awful thing. Then we went to Gouverneur, N. Y., for a meeting with Rev. W. S. McPherson and his church. Here we had a real good little meeting. The folks got blessed, got converted and some of them sanctified wholly, and a number united with the church. At this time we are in the beginning of a meeting with Rev. C. R. Mateer at Park Ave. Church of the Nazarene, Clarendon, Va., and God is blessing. From here we go to Lansdale, Pa., to assist Rev. C. E. Ryder and his church in a siege meeting Dec. 31 to Jan. 27. Brother Clarence Haas will be with us in this meeting in charge of the music and singing. Then from there we go to Deepwater, N. J., with our church Feb. 1 to 11. Well, for all this we gratefully bow before our heavenly Father and give thanks and glory and praise. We intend to go on and 'explore the land.' For quick reply, address me 269-93rd St., Brooklyn, N. Y., in care of E. Nelson."

TERRACE, PA.—"Great revival, one of the best in history of church. About eighty seekers, counting them as they came. W. F. Miller, former missionary to Japan and Korea, was the evangelist. He captured the hearts of the people. Weather was against us, but we had great victory. Eight fine members received into the church, more coming. 210 in Sunday school the last Sunday. This breaks all previous records. Church encouraged. We are moving up the road, spiritually, financially and numerically. Next spring we are planning on enlarging our church,

if Jesus tarries. It is now too small to hold the crowds. Seekers almost every Sunday night at regular services. Good love offering taken for pastor. Some of the finest people on earth at Terrace. God is still on the throne. We give Him all the glory."—S. R. Howell and Wife, Pastors.

EVANGELIST LEE L. HAMRIC—"Our last campaign was with Rev. A. F. Daniel and his church at Sweetwater, Texas. The Lord gave us a good meeting; at times the altar was almost full of seekers, several getting through. We stayed three Sundays and Brother Daniel carried the meeting on a week longer, with good results. We are now at home (Hamlin, Texas) attending Dr. Chapman's lectures at our college, and he is bringing to us some very timely messages. Our next campaign will be with our First church at Tulsa, Okla."

TAYLORVILLE, ILL.—"Fine meeting, great interest. Largest crowds in history of church. Meeting continues another week. Goodly number at the altar. Evangelist C. C. Burton going strong. Pastor and wife in charge of music and singing. New location nearer up town with new church building almost completed. Proving great success."—C. E. Fritsch, Pastor.

CUMBERLAND, MD.—"We are glad for this opportunity of reporting victory for the Nazarenes here, and letting the world know we are still doing business for God. Since our tent meeting with Brother C. B. Fugett last September the work has

Mrs. Ludwig's New Book AT THE CROSSROADS



An interesting, decidedly wholesome story with a definite religious motif running throughout the entire narrative. Old and young alike will be thrilled by the story and the moral is inescapable. It sounds a solemn warning to the young to embrace the earliest opportunity to seek God; it points out the folly of indulging in World amusements—the theater, the dance, the card table; it emphasizes the fact that though enslaved by sinful habits, the Christ of Calvary is able to break the shackles that bind; it points out to parents and others the blessedness of befriending the homeless orphan and of giving a cup of cold water in the Master's name. Mrs. Ludwig understands life and human nature. The results of years of travel in evangelistic work and of contact with thousands of people, saints and sinners are woven into this story.

Cloth binding; price \$1.00

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

been moving steadily onward. Although the meeting was short in duration, its influence can still be felt. We have also enjoyed some good services recently. In November we had a one day revival with Evangelists Lewis J. Rice and wife. They were passing through and we invited them to stay over Sunday with us, which they did. They are both fine preachers. We also enjoyed a visit from our District Superintendent, Brother J. T. Maybury, in November. Since our last report the church here has bought two lots on which we hope to build a new church in the future. We made a good payment on them and have easy terms to pay the balance. We had a Thanksgiving offering to help pay off the debt on our present place of worship and received \$143. On the Tuesday night before Thanksgiving they gave us a 'pounding,' consisting of almost everything from cash to chickens. Personally, we never felt more like going through with God or preaching His Word stronger, than at this present time."—H. I. Basham, Pastor.

FIRST CHURCH, KANSAS CITY, MO.—"We have just recently closed the most successful eight days' evangelistic campaign that we have had in Kansas City,

since our coming here a little over two years ago. Rev. D. Shelby Corlett was the evangelist. Rev. Corlett did some of the best preaching to which our people have ever had the privilege of listening. He reached our young people as no other evangelist has ever done here. Both old and young thoroughly enjoyed every message. In the eight days of the campaign there were approximately eighty seekers at the altar with about fifty professions of salvation, sanctification or reclamation."—Geo. M. Hammond, Pastor.

DARBY, PA.—"We are glad to report some progress being made here in Darby. We just closed a good meeting with Evangelist Howard Sweeten. We did not have the altar lined night after night but we do believe that some good work was accomplished. We are expecting to receive five new members next Sunday. The congregations were good for us and we were pleased with the faithfulness of our own people in supporting the revival. The church was also greatly edified and strengthened by the messages of Brother Sweeten. Needless to say that he also made new friends for the church by his clear, logical sermons. I just closed a revival meeting which I conducted in a Methodist church in Camden, N. J., last

night, and we trust much good was accomplished. We had about sixty people forward for prayers and a number seemed to get through. Of course a large number of the church members were at the altar and this is a good thing, when needed. But, how much better, where full salvation is preached all the year round and every effort is made to strengthen and establish your people in perfect love and they do not need to be continually making trips to the altar for repairs. We enjoyed working with the pastor, whose name is also Sweeten, for he stood nobly by the truth and earnestly worked for a real revival. We are encouraged to press the battle and we are pushing forward with renewed effort. Pray for us that we may accomplish a little in the Master's vineyard."—J. N. Nielson, Pastor.

NEWS IN BRIEF

Evangelist B. H. Edwards writes that he is planning to take up evangelistic work again and would prefer to work in Kansas if there are any openings. He has open dates during January and February.

Evangelists Allie and Emma Irick write that it would be a fine thing at this Christmas time to remember Rest Cottage at Pilot Point, Texas, Rev. J. P. Roberts, Superintendent. They suggest that boxes of fruit, clothing and the like, might be sent by the districts in the supporting territory, and that this would be a fine opportunity for Young People's Societies and Sunday school classes to bring good cheer to those in the home. Take this up and give them a lift at this joyous time of the year.

Mrs. Cleghorn wires us that she is receiving many letters about her husband's death, but that he is not dead and is now able to sit up. She states that he is improving and asks that the church continue to remember him in prayer.

Evangelist N. J. Hepburn of Kansas City, recently closed a good revival with Rev. I. E. Gossett and the church in Canon City, Colorado. Quite a goodly number were saved and sanctified and the church greatly strengthened.

Evangelist Ray Davis, assisted by local help from the Quindaro Boulevard Church of the Nazarene, Kansas City, Kansas, is now conducting a meeting at Armourdale Nazarene Tabernacle, a mission station of the Quindaro church. The meeting will continue until Dec. 23.

Rev. J. H. Vance, 627 S. Glenn St., Wichita, Kansas, writes that his health has greatly improved since coming to Wichita and that he will be able again to take up the work. He is open for a call to some church. Sister Vance is an excellent singer and his daughter a good pianist. Brother Vance has had considerable work both as a pastor and an evangelist. Any of our churches needing a good pastor will do well to correspond with Brother Vance at the above address.



Listen, Girls

By Dell Aycock

Just Published!

A beautiful gift book for girls; beautiful in appearance, beautiful in its helpful, sympathetic, friendly messages. It isn't "preachy" but in every little message the lesson, the admonition, the warning, is inescapable. This book is not written from the point-of-view of an onlooker—a disinterested spectator—a critical observer but with a glow of friendly understanding; a warmth of tender sympathy and a simplicity of style that the author's many friends will recognize as part of her charming personality.

Postpaid price 50 cents

Note. This book has been incorrectly priced in our holiday catalog at 25c. The correct price is 50c and it is worth more.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

We have just received the wedding announcement of Mr. William Harvey Coats and Miss Eugenia Phillips, at Coban, Central America. We extend to them through the *HERALD OF HOLINESS* heartiest congratulations and best wishes for a long and prosperous life. Miss Phillips recently completed her Master's work in the University of Southern California and her thesis attracted wide attention. We understand that the thesis will be published as a valuable contribution to Central American history.

DEATHS

YOUNG—Robert Young was born in Ireland, in 1851, and came to this country when about eighteen years of age, settling in Kansas. In 1881 he was married to Prudence Davit and in 1888 removed to Pasadena, Calif., where he remained until his death. Brother Young and his wife came into the Church of the Nazarene about six months after its organization. He had a clear, victorious testimony to holiness and was an enthusiastic worker, using his team and commodious rig to bring people from South Pasadena on Sunday mornings to Los Angeles, to church. In 1915, while grading a street, a blast of powder failed to go off, and after waiting until he supposed the fuse had gone out, he went to the place to examine it and it exploded, putting out both of his eyes. However, his faith remained strong in God and he was resigned, happy and cheerful, bearing his affliction without a murmur, a most beautiful testimony to the saving, sanctifying grace of God, that speaks louder than words. The life he lived won for him the love and confidence of all who knew him. On Sept.

5, 1928, he passed to his reward, leaving a wife, two sons and three daughters to mourn their loss.—J. A. Jaynes.

LOWMAN—Brother Elbert Lowman was born at Elthian, Ill., April 18, 1910, and died Sept. 18, 1928, at Plano, S. D., after a short illness. The community was shocked on Sunday morning when the news went out over the telephone that Elbert was gone. The pastor hurried to the home and found the home in sorrow; and Elbert would look upon this world no more, but had gone to be with Jesus. There seemed to settle down on the community the great loss, for to know him was to love him. He was an ideal young man and a beautiful Christian. He joined the Plano Church of the Nazarene on Feb. 15, 1925. He was sanctified at the Riverside campmeeting. He was president of our Young People's Society, and was leading them on to a deeper sense of responsibility. How we miss him! He was always at church, Sunday school, and prayermeeting, and was Sunday school secretary. He leaves to mourn his death a father and mother, three sisters, and one brother, also a host of friends. The funeral was held from the Plano Church of the Nazarene. The pastor conducted the service, assisted by Winnie Crouch of Mitchell, S. D. The community gathered to pay their last respects to one that will be greatly missed. The Plano high school, of which he was a graduate, came in a body and reverently stood while the casket was conveyed to the front of the church. God seemed to settle down on the audience while the pastor brought the message from the words "It is finished." Our loss is heaven's gain. We can't bring him back but we can go to him.—Rev. R. A. Cunningham, Pastor.

MCINTYRE—Rev. Joseph H. McIntyre was born April 4, 1858, in St. Clair County, Michigan. He was united in

marriage to Miss Etta S. Cook, Sept. 21, 1881. Three years later they moved to Eagle Grove, Iowa, where they remained eight years, moving from there to Salt Lake City, where they remained for two years. In 1895 they moved to Southern California. In 1896 they found the Church of the Nazarene, where they were reclaimed and sanctified and became members of this church, which relationship they have maintained ever since. Soon after uniting with the church, at the earnest request of Dr. Breesee, Rev. McIntyre took charge of the Elysian Heights Church of the Nazarene where he remained for eight years. At that time he was licensed and ordained to preach the gospel by Dr. Breesee. During this time many were saved and sanctified, the most of whom have gone to their reward. From Elysian Heights Rev. McIntyre went to Oregon and then east to Michigan holding meetings on the way. Later he went to Oklahoma and while there organized a Church of the Nazarene at Ponca City and became its pastor, which pastorate he held for several years. At this time Rev. McIntyre returned to Southern California, being later called to the pastorate of the church at Whittier, Calif., where he remained some three years and did a splendid work. About seven years ago his health failed and especially the last six months his health has been failing rapidly and on Sunday morning, November 18, at 6 o'clock he quietly and peacefully fell asleep in the triumphs of the Christian faith and went to his reward and to the long looked-for meeting at the Eastern Gate. The funeral services were held at First church, Los Angeles, Calif., on Tuesday afternoon. District Superintendent Little presided; Prof. Moore and Mrs. Ennor each sang a solo. The following ministers spoke: Rev. Harding, Rev. Proctor Knott, Rev. Frank Stevens, Rev. Griffen, Rev. L. A. Reed, Dr. Wiley, Rev. Robert Pierce and Rev. E. A. Girvin, after which the congregation sang hymn 154. Interment was in Hollywood Cemetery.

Great Gathering of the Saints STUDIES IN PROPHECY

By Rev. F. M. Messenger

PARKVIEW CHURCH, Watervliet and Riverview Aves., Dayton, Ohio

December 28, 1928, to January 1, 1929, inclusive

Come and bring your Bibles

REV. W. R. GILLEY, Pastor

Friday evening, Dec. 28, 1928, "God's Called Out People"

Saturday evening, Dec. 29, 1928, "Satan's Host"

Sunday a. m., Dec. 30, 1928, "Who Are The Bride"

Sunday p. m., Dec. 30, 1928, "The Rapture of the Bride"

Sunday evening, Dec. 30, 1928, "The Antichrist"

Monday evening, Dec. 31, 1928, "The Great Apostasy"

Tuesday a. m., Jan. 1, 1929, "The Second Coming of Christ"

Tuesday p. m., Jan. 1, 1929, "God's Splemn Warning"

Tuesday evening, Jan. 1, 1929, "The General Judgment"

Morning Services 10:30 a. m.; Afternoon 2:30 p. m.; Evenings 7:30

Keene—Miss Sadie Keene was born near Redlich, La., Acadia Parish, February 7, 1912, the daughter of Mr. and Mrs. H. L. Keene, and died in the Methodist Hospital, Oklahoma City, Oklahoma, October 31, 1928. She was 16 years 8 months and 24 days old, when she died at the end of an illness of three weeks with typhoid fever which was contracted while she was in attendance at Bethany-Peniel College, Bethany, Oklahoma. Miss Keene had entered Bethany-Peniel College in her freshman year last September at the opening of the fall term of school and was making excellent grades in all of her studies and was highly esteemed by both faculty and student-body for her high Christian ideals and beautiful spirit. At the last college prayermeeting she at-

tended she gave a most beautiful and triumphant testimony of her Christian experience in God's saving grace and His sanctifying power. She was converted early in life and was sanctified and united with the Ellis Church of the Nazarene during our church meeting at the Ellis tabernacle last August. She lived a beautiful Christian life and left a bright testimony, before she departed this world, that she was ready to go to her eternal home. She leaves her father and mother, a younger sister, Mamie Opal, two little brothers, Henry Leland, Jr., and Roy William, together with a host of relatives and friends, to mourn her absence from this world—Her pastor, Rev. Ed. N. LeJeune.

PASTORAL ARRANGEMENTS

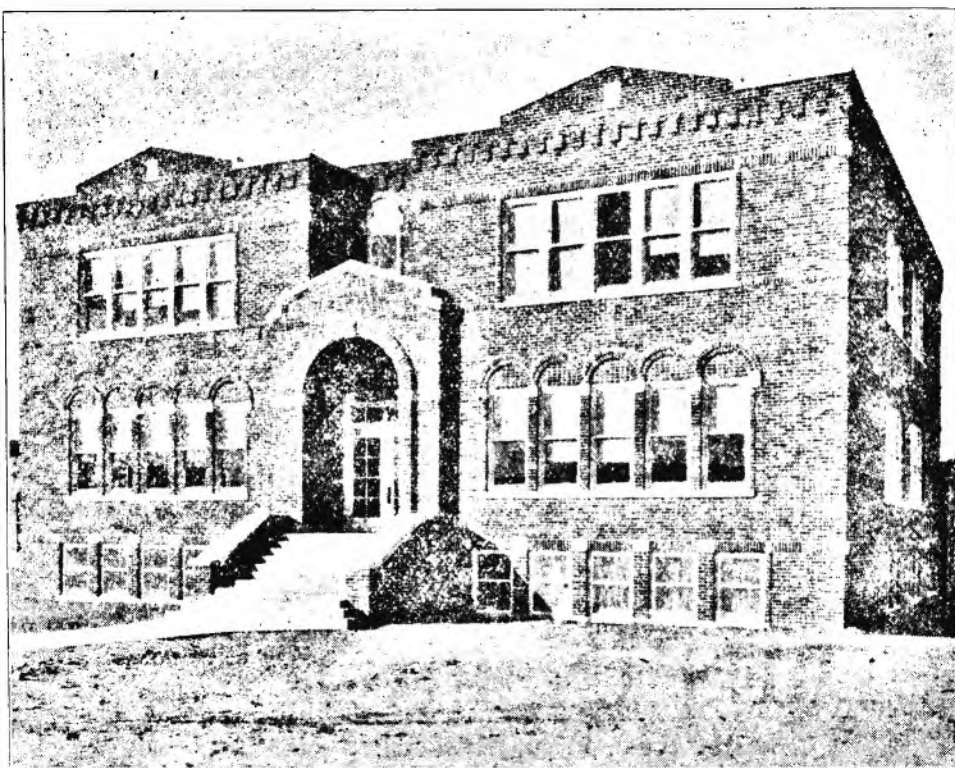
San Antonio District

District Superintendent—Rev. W. H. Phillips, Hamlin, Texas.

District Secretary—Rev. W. F. Ruth-erford, 1220 S. 12th, McAllen, Texas.

District Treasurer—Rev. W. O. Fisher, Lytton Springs, Texas.

Pastors—Austin, J. E. Threadgill; Ballinger, W. Lawson Brown; Bethel, to be supplied; Brookessmith, Cross Roads, Whon, to be supplied; Brown-wood, to be supplied; Cedar Grove, H. L. Crawford; Coleman, J. H. Dillard; Concho, Crews, Nellie A. Hill; El Jar-din, J. H. Dennis; Goldthwaite, W. H. Lynn; Gonzales, Thompsonville, Red Rock, Audrey Braswell; Live Oak, County Line, Buckhorn, Alonzo Mc-



A WHOLE YEAR LOST!

By not entering school with us in September? Oh, no! You may register for the Second Semester, January 18, and

Save Half a Year At Bethany-Peniel College

The months and years are slipping by; redeem this much of the time; do a Half Year's Work. You will enjoy, too, the great Mid-winter's Meeting, conducted by Rev. L. A. Reed, of Long Beach, California.

CONSIDER: Expenses Moderate, Big New Physical Education Building, High School and College Accredited, Standard Work in Every Department, University Trained Instructors, Fellowship in the Largest Nazarene Church.

For further information address, Rev. S. S. White, M. A., B. D., President, Bethany, Oklahoma

Queen; Lytton Springs, W. O. Fisher; Mason, Placid, Robert Hubbard; McAllen, W. F. Rutherford; Meridian, Cranfills Gap, C. Ward Millen; Pearl, Myrtle Campbell; San Angelo, Joseph Bishop; San Antonio (First), O. F. and Lela Hatfield; San Antonio (Grace), J. F. and Grace Roberts; San Benito, R. E. Cummings; Temple, G. R. Dosler; Waco, to be supplied.

ANNOUNCEMENTS

NOTICE—Kentucky District: The Kentucky District Christian Workers' Convention will convene at Richmond, Ky., March 4 to 8. General Superintendent Chapman will be the special worker. Dr. J. G. Morrison and others will also be present to boost the work of Missions as well as be a great blessing to the convention. All who know Dr. Chapman know his great messages to preachers and Christian workers to be unexcelled. Let all pastors, evangelists, and other Christian workers plan to be present and make this the greatest meeting we have ever had.—L. T. Wells, Superintendent Kentucky District.

RECOMMENDATION—Rev. J. W. Henry, who has so faithfully served us in Arkansas, has moved to California. Any church would do well to have him as pastor. He is loyal and a splendid Christian gentleman. He built a fine church for our people at Batesville.—John W. Oliver, District Superintendent.

NOTICE—I have open dates as song evangelist and guitar player. Please write or wire me at this address, 2411 Kenwood Ave., Indianapolis, Ind.—Bilah R. Shaw.

NOTICE—The Barnett Sisters of Ellet, Ohio, who sang at the Pittsburgh District Assembly, and are now engaged for Young People's Convention of the same district, are to be with me in revival campaign next summer, after June 1. The four Barnett Sisters range from eight to sixteen years of age, forming a quartet. Anyone desiring to engage us for your summer revival will do well to drop us a line, so that we can save a date for you.—B. H. Pocock, Evangelist, Box 465, Ellet, Ohio.

NOTICE—On account of the influenza epidemic meetings changed. I have open dates, Jan. 1 to Feb. 10. Wire me at Monrovia, California.—M. M. Bussey, Evangelist.

NOTICE—I will be at home for the holidays, Dec. 18 to Jan. 1. Anyone desiring our services may reach us at 104 2nd St., No. St. Paul, Minn.—A. McNaughton and Wife, Evangelists.

PRAYER IS REQUESTED by a brother in Willows, Calif., that a work may be started at that place; by a sister in Texas for healing for herself and husband; by a brother in Oklahoma who is suffering from stomach trouble that he may be healed.

RECOMMENDATION—Rev. C. M. Dunaway, of Decatur, Georgia, has lately come into the Church of the Nazarene. Having known Brother Dunaway for some twenty years, and having kept close tab on his work for about that length of time, I can say wholeheartedly that we have not received in recent years a more valuable asset to our denomination than is Brother Dunaway. Brother Dunaway is an A No. 1 evangelist of the old order. He is true blue, red-hot and sane. His work is constructive. He has a great message. We have never received any evangelist into our movement who will do us greater good than will C. M. Dunaway. I wish every

preacher who reads this would send up a prayer for Brother Dunaway. Also let the good laymen pray for him. Also let us use him. Address him: Rev. C. M. Dunaway, 216 North Chandler St., Decatur, Georgia.—E. O. Chalfant, Superintendent Chicago Central District.

WANTS

WANTED—Christian primary teacher for small school. Great remuneration for the right person. Address, President Mt. Hebron Collegiate Bible Institute, Old Fort, N. C.

DIRECTORIES GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

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

R. Y. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.

SCHOOLS AND COLLEGES

Alberta School of Evangelism, Chas. E. Thomson, Director, Red Deer, Alta., Canada.

Bethany-Peniel College, Stephen B. White, President, Bethany, Okla.

Bresee Theological College, Sylvester Ludwig, President, Hutchinson, Kans.

Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.

Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.

Northwest Nazarene College, Russel DeLong, President, Nampa, Idaho.

Olivet College, T. W. Willingham, President, Olivet, Illinois.

Pasadena College, H. Orton Wiley, President, Pasadena, Calif.

Trevesca College, C. E. Hardy, President, Nashville, Tenn.

DISTRICT SUPERINTENDENTS

ALABAMA—J. E. Gaar Jasper, Ala.

ALBERTA—Chas. E. Thomson Red Deer, Alta.

ARIZONA—Rev. C. E. Toney, 119 Highland Ave., Tucson, Arizona.

ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.

BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tollcross, Scotland.

BRITISH WEST INDIES—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.

CAROLINA DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.

CENTRAL NORTHWEST—S. C. Taylor, P. O. Box 584, St. Paul, Minn.

CHICAGO CENTRAL—E. O. Chalfant, Gen. Del., Danville, Ill.

COLORADO-WYOMING—C. W. Daris, 926 E. W. Blumette, Colorado Springs, Colo.

DALLAS—I. M. Ellis, 4208 Victor St., Dallas, Texas.

EASTERN OKLAHOMA—S. H. Owens, 610 W. 9th St., Ada, Okla.

FLORIDA—Howard Estel, 525 N. W. Eighth St., Miami, Fla.

GEORGIA—Rev. Oscar Hudson, 125 Moreland Ave. S. E., Atlanta, Ga.

ILLINOIS—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.

IOWA—Rev. J. W. Short, 1308 W. 8th St., Des Moines, Iowa.

KANSAS—A. F. Balmeler, 29 W. 16th, Hutchinson, Kans.

KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.

KENTUCKY—L. T. Wells, Box 137, Science Hill, Kentucky.

LOUISIANA—W. M. Nelson, 313 E. 69 St., Shreveport, La.

MANITOBA-SASKATCHEWAN—George Belmes, 928 Caribou W., Moose Jaw, Sask.

MICHIGAN—Rev. R. V. Starr, 918 W. Saginaw St., Lansing, Mich.

MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.

MISSOURI DISTRICT—E. C. Dees, 5726 Vernoo Ave., St. Louis, Mo.

NEBRASKA—Rev. Marvin S. Coor, 1407 N. Denver Ave., Hastings, Nebr.

NEW ENGLAND—Howard V. Miller, Brooktondale, N. Y.

NEW MEXICO—E. E. Hale Artesia, N. M.

NEW YORK—Rev. J. A. Ward, 165 North St., Stamford, Conn.

NORTHERN CALIFORNIA—Frank B. Smith, 3306 McKinley Ave., Berkeley, Calif.

NORTHERN INDIANA—J. W. Montgomery, 8610 Welser 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. Speakes, W. 1234 Spofford Ave., Spokane, Wash.

OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.

PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.

ROCKY MOUNTAIN—W. D. Sbelor, 304 N. 33 St., Billings, Mont.

SAN ANTONIO—Rev. O. F. Hatfield, 614 S. 13th St., Waco, Texas.

SOUTHERN CALIFORNIA—J. T. Little, 1558 Atchison, Pasadena, Calif.

SOUTHWEST (Mexican)—E. Y. Daris, 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, Bethany, Okla.

EVANGELISTS' SLATES

T. M. ANDERSON
Jackson, Mich. Dec. 12 to 23
New Brighton, Pa. Jan. 6 to 20
Olivet, Ill. Jan. 23 to Feb. 3
Wilmore, Ky. (Methodist Church) Feb. 4 to 17
Seattle, Wash. Feb. 24 to March 10
Portland, Oregon March 12 to 24

ERNEST ARMSTRONG
Holdenville, Okla. Dec. 14 to 23
Denison, Texas Jan. 17 to Feb. 3

JARRETTE E. AYCOCK
Bethany, Okla. Dec. 17 to Jan. 5
Blackwell, Okla. Jan. 6 to 20
Dallas, Texas (First Church)
..... Jan. 27 to Feb. 10
Denver, Colo. (First Church) .. Feb. 13 to 24
Baltimore, Maryland March 3 to 17

P. P. BELEW
Sidney, Ill. (P. O. Olivet, Ill.) Dec. 10 to 23
Racine, Wis. (1223 Racine St.) Feb. 4 to 24

BOWMAN EVANGELISTIC PARTY
Cuba, Ill. Dec. 2 to Jan. 1

CLON C. BROWN
Norwood, N. C. Dec. 14 to 31

W. R. CAIN
Nemberg, Ore. Jan. 6 to 20
Portland, Ore. Jan. 27 to Feb. 10

A. B. CAREY
Everett, Mass. Dec. 31 to Jan. 4
Fall River, Mass. Jan. 6 to 20
Flushing, N. Y. Jan. 23 to Feb. 3

JACK AND RUBY CARTER
Hagerman, N. M. Dec. 10 to 23

- F. P. CASSIDY**
Mitchell, Ind. Jan. 17 to Feb. 3
- HARVEY AND MARIE CHRYSLER**
Malden, Mo. Dec. 9 to 30
Dexter, Mo. Jan. 6 to 30
- F. E. COLE**
Mullington, Mich. Jan. 1 to 20
- C. T. CORBETT AND WIFE**
Ogilvie, Minn. Dec. 11 to 23
Mandan, N. D. (Gen. Del.) Dec. 30 to Jan. 20
- CHAS. B. COX**
Greensboro, N. C. Dec. 5 to 30
Roanoke, Va. Jan. 3 to 27
Richmond, Va. Jan. 29 to Feb. 17
Norfolk, Va. Feb. 20 to March 17
- STEBEN D. COX**
Connersville, Ind. Jan. 6 to 20
Winchester, Ind. Feb. 15 to March 8
- PROF. C. C. AND MARGARET CRAMMOND**
Sturgis, Mich. Dec. 11 to 23
- STELLA B. CROOKS**
Home—Chicago Dec. 9 to 28
Cambridge, Mass. Dec. 30 to Jan. 18
- RAY DAVIS**
Kansas City, Kans. Dec. 9 to 23
Otemun, Oila. Dec. 28 to Jan. 13
Prague, Oila. Jan. 17 to Feb. 3
Caney, Kans. Feb. 7 to 24
- WILLARD B. DAVIS**
Newton, Kans. Dec. 3 to 23
Wallis Wallis, Wash. Jan. 13 to Feb. 3
- J. E. DAVIDSON**
Samaris, Mich. Jan. 4 to 20
Lulu, Mich. Feb. 17 to March 3
- H. N. DICKERSON**
Ashtand, Ky. Dec. 17 to 29
- CHARLES DYE**
Columbus, Ohio (3rd St. Mission) Dec. 30 to Jan. 13
Libopolis, Ohio (Church of the Nazarene) Jan. 20 to Feb. 3
- J. B. EDWARDS AND WIFE**
Dividing Creek, N. J. (M. E. Church) Dec. 10 to 21
Cambridge, Ohio (Independent Church) Jan. 6 to 20
Tipton, Ind. (P. H. Church) Jan. 24 to Feb. 10
Open date Feb. 17 to March 8
Greentown, Ohio (Nazarene Church) March 10 to 24
- EDWARDS EVANGELISTIC LADIES' QUARTET**
Biverside, Calif. February
- I. M. ELLIS**
East Liverpool, Ohio Jan. 1 to 30
- THEO. ELBNER AND WIFE**
Albamina, Calif. Jan. 27 to Feb. 10
Pasadena, Calif. Feb. 17 to March 10
Ontario, Calif. March 17 to 31
- KIRBY AND JUANITA FIELDS, Song Evangelists**
Newport, Ky. Jan. 13 to Feb. 8
- BONA FLEMING**
Kenmore, Ohio Dec. 28 to Jan. 8
Muncie, Ind. Jan. 10 to 20
Council Bluffs, Iowa Jan. 27 to Feb. 10
Bloux City, Iowa Feb. 11 to 24
New Castle, Ind. March 3 to 17
Homing, Oila. March 21 to 31
Holdenville, Oila. April 2 to 14
- C. B. FUGETT**
Akron, Ohio (1st church) Jan. 6 to 20
Pasadena, Calif. (Breeze Church) Jan. 27 to Feb. 10
Troy, Ohio Feb. 17 to March 3
Burlington, Ohio March 5 to 17
St. Louis, Mo. March 24 to April 7
- PAUL AND DORA OEIL**
Columbus, Ohio (Third St. Mission) Dec. 30 to Jan. 13
Kurtz, Ind. Jan. 18 to Feb. 3
Chunabasco, Ind. Feb. 10 to 20
- J. B. GLASCOCK**
Fort Recovery, Ohio (Gen. Del.) Dec. 2 to 18
- H. A. GREGORY**
McKinney, Texas Dec. 9 to 23
- CLARENCE J. HAAS**
Lansdale, Pa. Dec. 31 to Jan. 37
- LEE L. HAMRIC**
Tulsa, Oila (First Church) Jan. 6 to 20
- B. B. HAYNIE**
Detroit, Mich. Dec. 30 to Jan. 13
Atlanta, Ga. Jan. 20 to Feb. 3
- A. O. HENRICKS**
Red Bluff, Calif. Dec. 3 to 23
Pasadena, Calif. Dec. 24 to 28
Los Angeles, Calif. (Emmanuel) Dec. 29 to Jan. 13
Lindsay, Calif. Jan. 18 to Feb. 3
Porterville, Calif. Feb. 20 to March 10
Venice, Calif. March 15 to 31
- N. J. HEPBURN**
Longmont, Colo. Dec. 9 to 23
- WM. AND NORAH HESLOP**
Columbus, Ohio Dec. 23 to Jan. 5
Frankfort, Ind. Jan. 6 to 27
Roscoe, Ohio Feb. 3 to 24
Indian Head, Md. March 3 to 17
- LEE HILL**
Cheney, Wash. Dec. 9 to 27
Grandview, Wash. Dec. 30 to Jan. 31
- J. E. HUGHES**
Shelbyville, Ill. Dec. 6 to 23
- ALLIE AND EMMA IRICK**
Frederick, Oila. Dec. 12 to 24
Garden City, Kans. Dec. 30 to Jan. 13
Montrose, Colo. Jan. 13 to 27
- W. P. JAY**
Northern California District November and December
- LUM JONES**
San Diego, Calif. (First Church) Dec. 9 to 23
Cedar Hill, Texas Dec. 30 to Jan. 13
- CHAS. KIGGANS**
Big Bend, W. Va. Dec. 12 to 24
- ADELINE KIRK**
Orinell, Kans. Dec. 2 to 20
- FRANK AND HELEN LERMAN**
Derry, N. H. Feb. 17 to March 3
Lincoln Park, N. H. March 5 to 17
- JACK LINN AND WIFE**
Oregon, Wis. Nov. 28 to Dec. 23
Coconut Grove, Fla. (Gen. Del.) Jan. 1 to March 1
- W. W. LOVELESS**
Columbus, Ohio (Gen. Del.) Dec. 8 to 23
Pittsburgh, Pa. Jan. 5 to 20
Celina, Ohio Jan. 24 to Feb. 10
- THEO. AND MINNIE E. LUKWIO**
Bloomsburg, Pa. Jan. 6 to 20
Lawrence, Mass. Jan. 23 to Feb. 10
Dorset, Mass. Feb. 14 to March 3
- I. C. MATHIS**
E. San Diego, Calif. Dec. 20 to 30
- J. B. McBRIDE**
Belah, Wash. Dec. 17 to 29
- L. C. AND BERTHA MILBY**
Mt. Vernon, Ill. (Gen. Del.) Dec. 2 to 23
Hull, Ill. (Gen. Del.) Jan. 6 to 20
Auburn, Ill. Jan. 27 to Feb. 17
Bloomington, Ill. (Gen. Del.) March 31 to April 14
Logansport, Ind. (Gen. Del.) April 21 to May 19
- JAS. MILLER**
Outhrie, Oila. Dec. 20 to Jan. 13
Oklahoma City, Oila. (West Side Church) Jan. 18 to Feb. 3
- W. H. MINOR**
Wister, Oila. Dec. 10 to 24
- HERSCHEL MURPHY AND WIFE**
Bridgeport, Oila. Dec. 9 to 23
Hobart, Oila. Dec. 24 to Jan. 6
Franklin, Oila. Jan. 8 to 20
- WILL B. AND LILLIE B. NERRY**
Tillamook, Oregon Dec. 30 to Jan. 13
- WILLIAM O. NEASE**
Salem, Ohio (Rev. Sam Young) Dec. 11 to 28
- AUG. N. NILSON**
Lansdale, Pa. January
- EDWARD C. ONEY**
Princeton, Ind. Jan. 6 to 20
Newell, W. Va. Feb. 3 to 17
Syracuse, N. Y. Feb. 24 to March 10
- D. M. PATTLEY**
Fayette, Ohio Dec. 7 to 23
Laocaster, Ohio Dec. 30 to Jan. 14
St. Bernice, Ind. Jan. 21 to Feb. 4
Columbus, Ohio (Sunshine Mission) Feb. 11 to 28
- B. H. POCKOCK**
Sligo, Pa. Dec. 1 to 24
- J. E. REDMON**
Indianapolis, Ind. (1231 N. Holmes Ave.) Dec. 4 to 23
Tampa, Fla. (Gen. Del.) Dec. 30 to Jan. 13
Florida District, Tampa, Fla. (Gen. Del.) Jan. 20 to Feb. 8
Auburn, Ind. (care H. W. Cornelius, 318 W. 4th St.) Feb. 8 to 24
- LEWIS AND EDDIE RICE**
Pittsburgh, Pa. Dec. 20 to 30
- J. A. RODGERS**
Manuington, W. Va. Jan. 6 to 20
Portsmouth, Ohio Jan. 27 to Feb. 10
Derry, N. H. Feb. 17 to March 3
Lincoln Park, N. H. March 4 to 17
Somerville, Mass. March 24 to April 7
Terrace, Pa. April 14 to 28
- W. M. ROPER**
Vona, Colo. Dec. 9 to Jan. 6
- G. HOWARD ROWE**
Brooklyn, N. Y. Dec. 17 to 31
- MISS DORIS ROGERS**
Lancaster, Ohio Dec. 30 to Jan. 13
- RALPH AND RUBY SCHURMAN**
Cincinnati, Ohio (Norwood) November and December
- E. E. SHILHAMER**
Tabor, Iowa Dec. 18 to 28
Latonia, Ky. Jan. 6 to 20
- E. D. AND WINNIE SIMPSON**
Outhrie, Oila. Dec. 20 to Jan. 13
- MILTON SMITH**
Duncan, Oila. Dec. 14 to 28
- BURL SPARKS**
Mannington, W. Va. Jan. 6 to 20
- FRED W. SUFFIELD**
Oak Harbor, Wash. Dec. 9 to 23
Kelama, Wash. Dec. 30 to Jan. 20
Portland, Ore. (8515-87th St., S. E.) Jan. 27 to Feb. 10
- B. D. AND MARGUERITE SUTTON**
Detroit, Mich. Dec. 30 to Jan. 13
Toledo, Ohio Jan. 18 to 17
Atlanta, Ga. Jan. 23 to Feb. 10
- T. L. TERRY**
Roachdale, Ind. Dec. 6 to 29
Brazil, Ind. Dec. 30 to Jan. 13
Indianapolis District February
Eather, Mo. March 3 to 24
Babula, Mo. March 31 to April 21
- SAMUEL THOMAS AND WIFE**
Villa Grove, Ill. Dec. 16 to 29
Lawrenceburg, Tenn. Dec. 31 to Feb. 15
- E. E. AND ORA J. TURNER**
Portland, Ind. (125 W. 3rd St.) Dec. 30 to Jan. 13
Milawaka, Ind. (533 W. 4th) Feb. 2 to 17
- HAROLD L. VOLK**
Kutch, Colo. Dec. 12 to 23
- ALLEN WAGNER (Saxophonist)**
Wadd, Ky. Dec. 7 to 23
Troy, Ohio Dec. 24 to Jan. 3
- MUSICAL WHITES**
Buffalo, N. Y. Dec. 2 to 23
Chicago, Ill. Feb. 3 to 17
Oil City, Pa. Feb. 24 to March 17
- E. E. WOOD**
Clarksville, Mich. Jan. 8 to 31
- LOUISE CORNELL AND LOLA YOUNG**
Colton, Ohio Feb. 10 to 24