

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVIII. NO. 41

KANSAS CITY, MO., JANUARY 1, 1930

WHOLE NO. 925



Church of the Nazarene
Cleveland, Ohio
Rev. L. W. Collar, Pastor

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 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.

THE NEW YEAR

THE New Year will bring us increased fellowship with God only as we walk with Him in holy communion. The light of His countenance shining upon us will give us peace; the consciousness of His favor will bring confidence and strength. If we would enjoy fellowship with the Father and the Son in a larger, richer measure during the coming year, we should set ourselves to learn more fully those lessons which concern spiritual life.

1. *We must learn to wait upon God in prayer.* There are glimpses of His glorious perfections, insights into His marvelous truth, and secret promptings or gentle checks of His Spirit which can never be known only as we tarry long in His presence. It is in holy communion with God that faith springs forth anew, that truth grips the heart afresh and the feelings are stirred into livelier action. Here only do the horizons lift, bringing ever widening visions of truth and beauty to the soul that tarries in the sanctuary of the Most High.

2. *We must learn to be quiet before God.* The rapt Isaiah whose every page glows with a spiritual vividness born of divine inspiration, found the secret of his power in these wonderful words, "Be still and know that I am God." These words have no reference to the quiet of inertia or lethargy, but to a soul tense with attention, every other voice hushed into silence, every turbulent passion subdued, every fiber of his being bent to catch the word of God. Ceaseless activity there will be, but the soul moves in God and rests in confidence and assurance. Too often we are like children who in their nervous excitement talk so rapidly that their words are unintelligible. They must be quieted before they can be understood or their wants satisfied. How can we hold communion with God when we rush into His presence with feverish haste to present some trifling petition? Our whole being must be hushed into silence before Him—no other voice must divert our attention. We must learn that in quietness and confidence is our strength.

3. *We must possess our souls in patience.* God dwells in the eternities and will not change His perfections to conform to our finite notions. He answers the prayer of faith, but time is often required for the

providences of God to remove intervening obstacles. Daniel's prayer was heard immediately, but twenty-one days elapsed before the hindrances were removed which prevented the granting of his petition. Prayers, thoughts, opportunities and blessings, like natural fruit on the tree, must have time to ripen; and patience is required if the precious fruit is brought to perfection. Patience as well as faith is necessary to inherit the promises. We must learn to prefer God's time as well as God's plan and not allow the itch of impatience to disturb the inward calm of our souls.

4. *We must cultivate a spirit of humility.* Before we can launch out into the depths or begin to comprehend the breadths of divine love, we must ourselves be subdued by the Holy Spirit. The Spirit of God must have wrought the conquest of our own souls before He can use us in the conquest of others. It is only as our own souls are so subdued that the all-seeing eye of God can look us through and through and find only submission to His glorious purposes, that He can trust us with His counsels.

5. *Finally, we must learn to walk alone with God.* There is always the temptation to inquire, "Lord, and what shall this man do?" To us must ever come the answer, "If I will that he tarry till I come, what is that to thee? follow thou me." We must not meddle with matters that do not belong to us, we must hold our tongues when under pressure, and learn neither to discredit the works of others or to misjudge their motives.

We shall have made great progress indeed, if at the close of the year we are found walking in lowly submission to His will without stumbling over others, without religious peevishness, and bending gracefully to every plan of God for our lives.

THE GENERAL BOARD MEETING

The next meeting of the General Board will be held in Kansas City, Tuesday, January 7, 1930. Some of the Departments are arranging for an advance meeting on the Monday preceding in order to expedite business. The General Board last year launched some new enterprises and set in motion new forces which have been watched with interest during the past twelve months. This is especially true of the Stewardship Committee, which was created last year in order to disseminate information in regard to church finances. This committee has worked faithfully during the year and we believe much new ground has been gained. The Treasurer, Mr. M. Lunn, states that we have raised over \$50,000 more this year on the General Budget than during the previous year. Dr. J. G. Morrison, Executive Secretary of the Board, tells us that the literature sent out by the Stewardship Committee has reacted favorably on the missionary department also. The number of churches not subscribing to the General Budget has constantly been reduced until it might be considered normal. Many of these churches are new home missionary enterprises, and others are

churches which have suffered reverses and will, in some instances at least, be disorganized. It is proposed to make investigation along this line and render aid wherever possible. He also states that churches are adopting systematic giving more and more and to this is due our increased revenues. Our opinion is that the Stewardship Committee will render great service to the church if it can by educational propaganda eliminate "drives" and bring our churches generally to a recognition of the scriptural plan of proportional giving.

EDITORIAL CORRESPONDENCE

It was our privilege and delight to spend a few days with the preachers of the Pittsburgh District in their Annual Convention held at East Liverpool, Ohio, December 3-6, 1929. The services began on Tuesday night preceding the convention proper, and the great tabernacle church was comfortably filled with eager listeners. The choir of about sixty splendid young people under the leadership of Sister Benedum rendered excellent music and the special songs by Brother Eddie Patzsch of East Liverpool, and Rev. Arthur Gould of New Brighton were well received. There were sixty preachers in attendance, including a few visiting ministers from other denominations.

The services were all under the direction of District Superintendent C. Warren Jones. It was a pleasure to meet Brother and Sister Jones again. We first met them in Southern California where for a time Brother Jones was a member of the faculty of Pasadena College. Later while pastor at Spokane, Washington, he and his church ably supported Northwest Nazarene College, of which we were at that time president. Sister Jones seems to have recovered her health again. At this time last year she was in the hospital and friends were concerned as to her recovery. One of the first things District Superintendent Jones did during the convention was to call his preachers together by themselves for prayer. He stated that, strange as it might seem, there were some preachers who, though ministering in the pulpit, could not in the truest, deepest sense of the word be called spiritual men. A gracious season of waiting upon God followed, which without doubt gave the convention the high spiritual tone which pervaded all the services. Brother Jones is a man who has the details of his work at his finger tips. He can tell any preacher in his district just what his average Sunday school attendance for the year has been, how his church stands on District and General Budget, or almost any other information that he desires. During the nineteen months in which he has been Superintendent of the Pittsburgh District he has added nineteen new churches. They now have a total of seventy-six churches with a membership of almost six thousand on the district. During this assembly year the Superintendent has traveled 7,500

miles, written 1,500 letters and organized seven new churches. Brother and Sister Jones are held in high esteem by both preachers and people.

Excellent programs were rendered during the three days' services which would prove helpful to our readers had we space to publish synopses of papers and addresses. The program was as follows: "Preparing for the Revival," by C. J. Forcey; "Selecting the Evangelist," by C. J. Albright; "Following up the Revival," by Charles Hanks; "The Pastor and the Young People," by Warren E. Posey; "The Pastor and His Study," by H. A. Park; "Looking after the Details," by L. W. Collar; "Building Churches," by Dr. J. H. Sloan. Dr. J. F. Knapp spoke on the following subjects: "Making Friends for the Church," "Making Friends for the Truth," and "Making Men See." He also spoke in the interest of Eastern Nazarene College on the subject, "Converting Dollar Bills into Living Epistles." Brother C. B. Jernigan, who was in a revival meeting at Akron, gave an address on "Home Missions," in which he recounted the struggles in the founding of some of our more important churches. Major Russell of the Salvation Army gave an intensely interesting and helpful sermon on, "The Evidences of Experience."

We think we have never heard any better singing throughout an entire convention than we heard in this Pittsburgh gathering. A large place was given to music and our song evangelists never disappointed us once. The singing not only revealed exceptional musical talent, but the blessing of God was upon it. Those rendering special selections were Arthur Gould, Edward Patzsch, Mr. Marsh, Professor Barker, Mr. Gaar, Mrs. Benedum, Mrs. Forcey, the Cooper Trio, the Sebring Quartet, duets by Mr. and Mrs. Metcalf, and by Mrs. Dora Geil and Miss Lillian Hasselbring. The choir under the direction of Mrs. Benedum or Rev. Arthur Gould rendered a number of special selections.

The writer was privileged to meet a number of former students and friends, among them being Rev. L. W. Collar of Cleveland, Ohio, who was for a time dean of men in Northwest Nazarene College, and also Rev. Howard Park, who spent a number of years as student in the same institution. Sister Park was unable to be present on account of illness. These good people are doing excellent work on the Pittsburgh District. We were also privileged to meet Rev. B. W. Miller, a former friend of ours who is now at Pittsburgh, and according to District Superintendent Jones is doing good work in that city. Rev. Miller has written a new book which has been accepted for the Course of Study and the manuscript is now in the hands of the publishers.

The Pittsburgh District arranged for a HERALD OF HOLINESS month and plans to bring the district up to

the required number of subscriptions. Brother Jones is enthusiastic over a Home Missionary Number of the **HERALD OF HOLINESS** and offered to take 10,000 copies for use on his district. He says, "We ought to put out 100,000 copies of this edition." We were pleased with the personnel of the district, the preachers being largely men of experience as well as spirituality and culture. The evening services were given over to addresses on special subjects or to evangelistic messages. Dr. Knapp proved himself a great power in exhortation and a number of people knelt at the altar for pardon or purity.

The convention was hospitably entertained by Brother Benedum and the East Liverpool church and every attention was given to making the visitors comfortable. Our space has all been used for this week, but next week we shall have some interesting things to say about the East Liverpool church, its unique pastor and his great organization.

CLEVELAND CHURCH OF THE NAZARENE

We spent a Sunday recently with our former friends, Rev. and Mrs. L. W. Collar and the church in Cleveland, Ohio. They have, without doubt, one of the best church edifices in our movement. The building was erected during the pastorate of C. Warren Jones and represents great faith and heroism on the part of both pastor and people. The church was organized as a result of a meeting held by Dr. and Mrs. Sloan, and a tabernacle was constructed which served their purpose until the new building was erected. After the election of Rev. C. Warren Jones to the superintendency of the Pittsburgh District, the church was fortunate in securing the services of Rev. L. W. Collar as pastor. A picture of the building will be found on the front page of this number of the **HERALD OF HOLINESS**. The building has an auditorium which will seat one thousand people. It has a prayermeeting room, Sunday school auditorium, about twenty well furnished Sunday school classrooms, fine heating plant and a beautiful study for the pastor in the tower room.

We especially enjoyed the revival tide which seemed to be upon the people, and beautiful spiritual tone which pervaded the place. The average attendance in the Sunday school is about four hundred. Brother E. A. Caspell is the efficient Sunday school superintendent. The Young People's Society services are under the direction of Brother R. G. Hampe who is also District President. That he is a man of great ability will be readily seen when it is known that he could rally over twenty-six hundred young people in a district convention and keep the spiritual tide high.

Brother and Sister Collar are held in high esteem by their people and are excellent workers. In the past fifteen months they have taken in one hundred and thirteen members above all losses, making a present

membership of three hundred and thirteen. As a part of their organization they have a Fishermen's Club of over seventy members who go out two by two, every Sunday afternoon, and on Wednesday evenings before prayermeeting. They visit the sick, call upon those who need help, pray with those who want salvation and invite strangers to the church. There is a Young People's Band of fifty members which holds services regularly in the Dorcas Home. In addition there is a Home Department of twenty-one members who give time during the week to calling upon the shut-ins and others who need assistance. Another interesting feature of their work is found in the bands which sing carols during the holidays and bring much good cheer to strangers.

Brother Collar recently subscribed for one thousand copies of the Foreign Missionary Number of the **HERALD OF HOLINESS** which he circulates through the various organizations of the church and by this means reaches many strangers. He states that the **HERALD OF HOLINESS** is the best advertising he can find for his church. Sister Collar has worked out some fine plans for the primary department which have aroused great interest and are worthy of a wider circulation. The evening service closed with a number of people at the altar seeking God.

Our next meeting is at East Liverpool, Ohio, with the Preachers' Convention of the Pittsburgh District.

RAMSEY MAC DONALD'S APPRECIATION OF THE MISSIONARY

In view of the recent visit of J. Ramsey MacDonald, the prime minister of England, to this country, his glowing tribute to the work of the missionary will have special timeliness. Coming also from so high an authority, the words will have special significance for the work of missions in foreign countries.

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

FROM THE EDITOR'S CHAIR

Evangelists' Slates

In order to make the HERALD OF HOLINESS better serve our evangelists in the field, we are planning to run the home addresses of evangelists in connection with their slates. This will enable pastors and church boards to get in touch with evangelists without so much delay as formerly. Sample copies of the HERALD OF HOLINESS will be sent on request. If desired, copies will be sent to evangelists for use in meetings as scheduled in HERALD OF HOLINESS.

The News Items

The news items are greatly appreciated by our readers, yet they are fast becoming a great problem to us. We have had to cut down the amount of space which rightfully belongs to our contributors, have had to leave out the evangelists' slates and make other adjustments in order to carry the volume of news which we have received. Even at this, we have had as high as thirteen pages of news in a thirty-two page paper. We are requesting pastors, evangelists and others who report meetings to be as brief as possible. One hundred and fifty words will carry a lot of news and be read more frequently than longer, more scattering reports. We have made it a rule to clear up all the news each week, and to do this it has become necessary to condense reports, and to use the blue pencil almost heartlessly. It will save us much labor and be far more satisfactory if the writers will condense their own reports and put them in shape for publication. If one takes too much space, it crowds someone else out, and to be fair to all we must be brief. District Superintendents in reporting for many churches must have more space, but we are sure they will be as brief as is consistent with a full report of their work.

The Editorial Committee

It has been decided by the Editorial Committee to issue four special numbers of the HERALD OF HOLINESS each year, as follows:

1. February, Stewardship Number
2. May, Home Missionary Number
3. August, Institutional Number (Colleges and Publishing Interests)
4. November, Foreign Missionary Number

These quarterly numbers will be put out in magazine form with special covers and will be made as attractive as possible with the funds which are available for this purpose. The purpose of these numbers will be to furnish our churches with suitable literature for distribution in order to advance the various departments of our work. Churches or districts taking at least five thousand copies may make arrangements with the Publishing House to have the last cover page printed with material of their own choosing. These special numbers are meeting with the approval of our people. There were 61,000 copies of the Special Foreign Missionary Number. We hope to be able to

publish 100,000 copies of the Special Home Missionary Number in May, and to bring the Foreign Missionary Number of next year beyond anything we have ever done.

As To Manuscripts

The following article from the Central Christian Advocate contains much helpful advice for writers and may be studied with profit. It may readily be seen that the problems which we face in getting out the HERALD OF HOLINESS are only the problems which every editor faces in getting out denominational publications:

Writers should be particular in their preparation of manuscripts. There is a little dictionary for sale at the ten-cent stores containing about 20,000 words, which also has rules of punctuation, capitalization, and a mass of other information writers should have at their finger ends. Cloth bound, gilt title and all for ten cents.

A familiar word of advice: Write only on one side of the sheet and do not crowd the words or the lines together.

Use a typewriter if possible. The person you send your manuscript to has only twenty-four hours in a day, and verily he has something to do as well as try to decipher and unravel poor writing and congested sentences. Your time is worth no more to you than his is to him, and his time belongs to the job as a whole.

When you type your ideas, make a carbon copy. If anything happens to your manuscript, then you still have your achievement in your possession.

Be patient. The intrinsic value of your article is not all that enters into the case of its publication. A hundred factors are at play every day which changes the call for certain subjects. We have carried articles by specialists, bishops, scholars, reformers, in type for months before the opening came for their most strategic use.

Have no fear that your article will be passed by because you are comparatively unknown. Names, fame, may count for something as they ought—for people want to know what some people, out of their great experiences, think; but not so much as you imagine. A score of elements make the final decision as to present availability. The present editor of The Central does hate to return a good manuscript; he measures the cost it has been to its writer, in books, study, thought, writing, and he hopes the moment will come, and that soon, when the article can be flashed on the printed page. Hence he puts the article where he can often see it and lo, in months the number grows to be quite large.

Finally condense what you write and offer it to your local paper. Be an influence in your local community. That is a most laudable ambition. It is possible. But remember condensation is one great key that fits that lock nowadays.

DECEMBER GLEANINGS

By General Superintendent Chapman

Enthusiasts for "service" who neglect to practice personal faith and to preach personal salvation to others should think seriously on the following words by Bishop Candler: "It is of the essence of Pharisaism to start with the assumption that a man's own soul needs nothing of attention from him, but that he should give himself wholly to doing something for his neighbors."

A thoughtful writer remarks, "The middle-aged wrestle less than do young men with flesh and blood; but they must wrestle more against evil spirits in the high and invisible places of the soul, where men battle in the dark and fall without the knowledge of their nearest friends and closest kindred."

We read, "Jesus' words comport with His character. His language befits Him as a crown becomes a king," and then we stopped to give thanks that our divine Lord never confused us by making one inaccurate statement or using one un-Godlike word. Think how distressed we would be if we had to apologize as well as preach. But being thus so perfect did not make our Lord divine. He was divine and that is why He "spoke as never man spake."

There is much ado in some quarters about creeds and doctrines. The claim being apparently that a gruel of doctrine thinned down is sufficient diet for the hard worker in God's harvest field. But a contemporary says, "Great conduct grows out of great creeds, and men who wish to get away from the great creeds generally end by getting away from the commandments." Pygmies in religion may pull in the light harness of a creedless cult, but giants will require the steel cables of tested truth to stand the strain of their mighty heavings to move the load which God has made their responsibility. Men who "care little for creeds" think little about religion.

The best argument for the truth of Christianity is success in leading souls to Christ. The old-fashioned mourner's bench is a more effective "fundamentalist factory" than any lecture room. The gospel is both the power of God and the wisdom of God.

Jesus taught that a man's life is more than his labors, and the strongest sentiment in the hymn of consecration is, "I'll be what you want me to be."

The world is in love with the "average man" and offers him many immunities. Or perhaps we should say that the world is run by average men, and being in the majority, they take their advantages. This

world of average men crucified the two thieves because they were too bad and Jesus Christ because He was too good. But it is remarked that "no average man was ever crucified since history began to be recorded." And how often do we meet the average man in matters relating to spiritual life! Here the average man is the man who, like Herod, "does many things," but will not pay the price for full deliverance from sin. He does not want to hinder the work of God, but does very little for its promotion. When he "comes forward" he does not join either the seekers or the workers at the altar. He just kneels at the end and can be counted with either. Oh, the jeopardy of the "average man"! Publicans and sinners are easier to awaken and move than he.

But though our outward man perish, yet the inward man is renewed day by day (2 Cor. 4:16). A strong, healthy birth is no less important in the spiritual than in the natural world. But just as the strongest and best born babe will languish and perish if he is not fed and cared for and permitted to grow, so the most happy conversion and the most glorious sanctification will become but a matter of memory except there be feeding and exercise and daily renewings. Having "the dates on the devil" may even become a snare, for it may tempt one to depend upon the certainty of a right beginning and not leave sufficient incentive for driving on to a triumphant finish. And a soul which has passed many days without spiritual renewings is like the land when it dries up and parches for want of rain.

Those who are interested in making this "a better world to live in"—in other words, those who are greatly exercised over social well being—could not do better than to obtain for themselves the very best state of personal religious experience and then seek to promote this same experience and life among others. For grace in the heart is the true source of the best there is for any man and for all men. Bishop Candler said, "Prayer nourishes the sense of responsibility and invigorates the respect for duty toward oneself, one's family, one's neighbors, and one's country. It inspires a man with all those heaven-born aspirations which lead him to become a useful member of society. It quickens the moral nature and thereby exalts and strengthens the intellectual faculties. When the church induces men and women to lead lives of prayer, it stimulates all those qualities of heart and life upon which even the material welfare of mankind must depend. When it promotes piety it does also advance prosperity. If every house in the United States were a house of prayer and every soul were a soul of piety, industry would abound and iniquity would cease. Human want would be submerged with human benevolence. The earth would "yield her increase and God, even our God, would bless us."

The other day a District Superintendent inquired concerning a certain pastor whom he had thought of recommending to a church on his district. I gave the pastor a high rating as a man and as a preacher. And then the District Superintendent asked, "Is he a connectional man? does he co-operate with the district and general programs of the church? does he raise his budgets? does he faithfully attend the District Assemblies and District Conventions, even when these are not held in his own church? is he really a Nazarene or is he just a local church builder?" And it is becoming more and more common to have to answer such

questions as these. It all goes to indicate that the Church of the Nazarene is a denomination, and not merely a conglomeration of so many local churches and so many preachers. And one can see that the horizon of self-centered, local-visioned preachers in our movement is dipping more and more sharply. A good many are holding better churches now than they will hold again unless they wake up and join hands to help their brethren everywhere with the world-wide task. It is just bound to be this way—no one can help it except the preacher himself.

OUR NAZARENE MISSIONARY WORK IN CHINA

By General Superintendent Goodwin

THIS great district has been occupied by our missionaries only a few years, and now we have about three thousand native Christians. It is very encouraging to see the results of these few years' work. At all the stations visited we had large crowds in attendance. Possibly the most of these represented either real Christians or those whom the missionaries have been able to interest in this great cause. Some new people of course were always present, for which we were glad indeed.

We have a splendid property at Tamingfu with a large compound, three foreign residences, all of which are substantial and seem to be in good repair. There are several native residences, buildings for school purposes, although there is no school in operation now. The schools were closed after the passing of the laws governing education since the nationalists came into power. This step was considered wise by the missionaries. Our property here is in good condition. The hospital is located here also. Of this we shall make mention later in this letter.

I was surprised to find such good property at our other stations also. Our missionaries have been able to buy and build at remarkably low figures. We are thankful for the good judgment and the good management of those who have so efficiently represented our General Board and the church in this country. We do not wish now to go into details regarding the matter of property and missionary work. We shall do that at the proper time.

We have visited as many of the stations as possible and held all the services our Superintendent, Brother Kiehn, could arrange within the time limit we had to give to this great field. I was amazed at the crowds that came to hear the gospel. At Tamingfu the first night we had about three hundred Christians out, many of whom came by mule or ox cart, others walking for many miles. By the second day our congregation had grown to about one thousand. Our hearts were stirred to see this wonderful sight. Only a few years ago none of these people knew God and but few

had ever heard of Him. Here is a congregation of a thousand with possibly fifty preachers and Christian workers shouting the victory and magnifying the name of the Lord.

In testimony meetings many touching statements would be made. One boy said he had taken his mother to church six miles every Sunday in a wheelbarrow, hoping to get her saved. He succeeded. Others told how they had been abused by loved ones for being Christians and how they had won out and led those same loved ones to God. Examples of unusual faith were presented. Such childlike faith as many of them have! It puts some of us to shame, those of us who should have far greater faith than these could hope ever to have with their limited background of knowledge concerning the Word of God.

At every place we had large crowds. Usually the house was filled to capacity, and the people stayed until we were through and then they were always ready for another service. If we got to the place for meeting at noon, or middle of the afternoon or whenever we arrived, they were patiently waiting to greet us gladly and hungry to hear more of God and His wonderful Book. What a privilege to preach to them! They are in no hurry. If something cannot be done now, it can be done later. If they go past mealtime and get hungry, that will be no inconvenience. They are used to being hungry. They have lived here where famine after famine has come and gone. They have seen people waste away for lack of food. More important things are facing them now. They are looking for a hope that will not fade, a joy that will not pass, a life that will not end. They are asking you to give them Christ. Tell them the story of His love and they are ready to hear you till you are ready to quit. Long sermons are not usually out of order here. I have found the place for some good preachers I have heard. They can preach here till entirely satisfied that it is time to quit.

Our Chinese Nazarenes have much in common with the home church of America, Canada and the British

Isles. They sing with joy, though they do not put the life into singing that the Japanese do. I think this is partly due to the fact that the song book they have is not just what they need here. They pray with real fervor and testify with great eagerness when given an opportunity. Then there is the collection. They take collections. Brother Kiehn and our other missionaries are trying to teach them responsibility. They are taught that they must carry this message to their own people. They must not wait for the foreigner, but every native Christian is to be a missionary to his own people, and they must look forward to the time they can support their own pastors from their own collections.

One of our good ordained preachers made a stirring speech on giving during one of our services and took an offering for evangelistic campaigns. The people responded and quite a good offering, good for China, was given by them. Some did not have the cash but made pledges. In another service the women brought forward a large collection of coppers, all of which would be but a few dollars, but it represented real sacrifice for them. They brought this money to the altar and informed us that this was to bring back to the field two women missionaries, Miss Sims and Miss Vieg, who have labored here and whom they want back on the field to help them. I mention this to show their desire for help and willingness to do something in the way of getting under some responsibility.

One of the happy evidences was the large number of people that wanted holiness. In the services, in Tamingfu alone, more than eighty different seekers were forward for the blessing of a sanctified heart. Our missionaries are trying to hold up the standard here as at home. We must be born again and then we must be sanctified wholly. They can see the truth and many do so, and get sanctified really and truly. Praise God! The work here is a Nazarene work. That is, the work has on it the stamp of spirituality. This we hope shall ever be.

At this time it is not my desire to say much about the individual missionaries, but we wish to mention them and simply say that they are a company of real missionaries. Brother and Sister Kiehn, Dr. and Mrs. Fitz, Brother and Sister Osborn, Brother and Sister Deale, Sister Flagler and Sister Pannell are true and faithful and doing well. Brother and Sister Weise were with us during the most of our stay here and while not now under our Board, they have been, and have done good work here in China. God bless all of these missionaries. They certainly treated us wonderfully and are succeeding here in China.

We especially mention Brother Kiehn, our District Superintendent, who evidently has the ability to understand the Chinese characteristics and knows how to succeed with them. He has done great and successful work, supported by his good wife and the other good missionaries.

LITTLE SERMONS ON GREAT TEXTS

As thy days, so shall thy strength be.

NEW YEAR'S time, and a year in which we know not what will befall us or what battles we must fight, lies out before us. A year which will beyond doubt tax our strength to the limit as we face the hidden perils and subtle undertow of sin and worldliness about us. What a comfort the words of this great text brings to us, and how happy we are to know that no matter what the fight may be, or how much we will be taxed, strength is promised us with passing days. The journey is so much different with the Christian from the journeys we take in life. When one starts on a journey he usually endeavors to anticipate all his needs and goes well stocked with baggage and provisions to help him through; but not so with the Christian. He has laid aside the weights and superfluous things, stripping for the race as one who is a runner. We need not obtain on January first the supply of grace and strength needed for the three hundred and sixty-five days of the year, but with each recurring day we have renewed strength, new provisions, and fresh grace.

What a contrast this is to the natural life. The natural life is a life of diminishing strength, expended vitality, increased weariness, growing weaker and feebler as we grow older. Rest is needed to recuperate. Food is needed to rebuild the wasting tissues. Sleep is needed to sustain the vitality. But the strength of our Lord, which is given to us, increases with the using. The Christian task is ceaseless; the battle is endless; but the strength increases—God's strength in us is given more abundantly as the days go by. It is a strength adequate to the difficulties and perils of a day, or a year, or a life.

Christ is our strength. We have become so united with Him in the hidden springs of life that there is a ceaseless flowing of His strength into our feeble lives. The passing days should then bring to us a greater realization of our relation to Christ; a great recognition and dependence upon His all-sufficiency—a deeper drawing from His life, His love, His grace, His power and might, which will make us invincible in the conflicts of life. Why are we so weak when we might be strong? Why are we so often defeated when we might be victorious? Why have we such a fleeting knowledge of Him and His power, when we might be unconquerable? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."—D. S. C.

Buying cars that were not needed, has robbed many a poor native of all hope of salvation.

LOVE FOR THE BRETHREN

By Rev. T. M. Anderson

Beloved, if God so loved us, we ought also to love one another (1 John 4:11).

LOVE for the brethren is a result of the atonement. God so loved us that He gave His Son to die for us. This resulted in our salvation from sin, and a love for God. The apostle now shows that this salvation through God's redeeming love enjoins upon us love for the brethren. "Every one that loveth him that begat loveth him also that is begotten of him" (5:1). No state of grace exists where no love for the brethren exists. Love for the brethren proves we are the children of God; and the fact that we are the children of God is shown in our love to the brethren. Love for the brethren is not something to be acquired by the children of God. It is an essential element of the new life they have obtained. It is not a goal to be reached by zealous endeavors; it is a grace resulting from a work of grace done in the heart. If it is necessary to put forth an effort to love the children of God, then something is amiss; we are wanting in the results which prove we are the sons of God. "We ought to love one another." It is not only necessary; but it is a result to be expected if we are saved by grace. "If we love one another, God dwelleth in us, and his love is perfected in us" (4:12). The perfect love of God has been shown by His dwelling in us. Love for the brethren results from this indwelling of God. Jesus Christ was God incarnate in the human body. The love which He showed to the world, and to His own people was a proof of His divinity, and a result of His nature. In like manner does God indwell His saints, and shows forth His inbeing through their love toward the lost world and toward the children of God. This love for the brethren is then proof that God dwells within, and has perfected His love in us.

Love for the brethren, as John shows in this epistle, being a fundamental fact of Christian experience, reveals itself in several forms, and demonstrates itself by several proofs.

It has no place for hate. Love precludes hatred by the very nature it has. "If a man say, I love God, and hateth his brother, he is a liar" (4:20). It is bad enough to tell a lie; but to be a liar is worse. And he that professes love for God, then has hatred for his brother, is a demonstrated liar. He is a living falsehood. Such a profession is utterly inconsistent with all truth—it is a lie. Again says the apostle, "He that hateth his brother is a murderer" (3:15). John has cited us to the murder of Abel by his brother Cain. The very hatred which Cain possessed for his brother, of whom he was insanely jealous, resulted in murder. But he was a murderer at heart before he ever committed the deed. Thus to have hatred in the heart is to be a potential murderer in the sight of God. Jesus said that anger was forbidden under the dispensation

of grace as murder was condemned by the dispensation of law (See Matt. 5:22). To feel the surge of anger toward our brother is proof of sin in the heart; it is a form of hatred, and damnation will be our due if we cast it not from the soul. Hatred merits the sentence of death. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (3:14).

These things need a strong emphasis among us. The strife, hatred, malice and ill-will so often present in our midst among the members of the church demand that some warning note be sounded, and some cure be presented. These things arise from the same source that the conflict arose between Cain and Abel. "Wherefore slew he him? Because his own works were evil, and his brother's righteous" (3:12). The man who has not received the blessing and favor of God on his own works because of his evil, will denounce, criticize, judge, backbite and lie about those who are holy. His own failure is the sore spot in his carnal heart. He hates all others who do succeed. From this source springs up jealousy between preachers; and between members of the church. This evil thing produces a multitude of sins.

John also shows us that love for the brethren is sacrificial. "We ought to lay down our lives for the brethren" (3:16). There is no sacrifice necessary on our part to provide a redemption for others. Jesus did that by the sacrifice of His life. But there is a multitude of ways by which we can sacrifice our lives and by so doing help the brethren. It required sacrifice made in love to bring the grace of God to us; it will require a sacrifice in love to bring the grace and blessings of God to others through us.

There is a laying down of life when we bear the hatred of others. John shows the similarity between the death of Abel at the hands of his brother and the death of Christ at the hands of His brethren. He was murdered by those He came to save. He was hated without a cause. But He suffered that He might save them. How often is it the case where we are made to suffer by those we would help? Out of the blindness of their heart they would crucify us. Yet, to save them, we must lay down a life. To refuse to suffer, may mean their eternal loss. The patience and fortitude with which some saints have borne the persecutions of those they love has done much to enhance the value of Christianity. Those who suffer death in a multitude of ways are not all gone from our midst yet. But it requires a love for the brethren which only grace can impart, and does impart, to do this. To suffer injustices, falsehoods, accusations, criticisms, variance, emulations and strifes, whisperings and back-bittings, means to lay down life for the brethren.

Again: love for the brethren is that kind which loves

in deed and in truth. "Let us not love in word, neither in tongue; but in deed and in truth" (3:18). Love like this does something beside profess in word. It puts action into its profession. It sees something is to be done; and then does the job. Such love cannot see a brother have need, and then show no compassion. It cannot be satisfied with the enjoyment of its own possessions while the brethren go in want. It does something about the matter. No one is exempt from this sacrifice because he is not rich in this world's goods. We each are to do our part in proportion as God hath prospered us. It is not to be done out of that which we have in excess of our own need. It is to be a sharing with our brother of the very necessities of our life. Should this form of love for the brethren be carried out in deed and in truth it would lift the burden from every church in the connection. It would put missionaries in the field abundantly supplied with all necessary equipment for the evangelization of the world. It would educate every worthy young man and woman to become efficient ministers of the gospel. It would care for the widows and orphans, and spare us the taunts of the oath-bound secret societies. It would advance every department of the church, and insure an outpoured blessing from God that would require an enlarged heart to contain it. "We ought to love one another." To fail in this kind of love is to prove the meagerness of our impoverished souls.

Another form of brotherly love is revealed in these words: "He that loveth his brother abideth in the light,

and there is none occasion of stumbling in him" (2:10). Love for the brethren assures us that we shall abide in holiness before God. In this light we shall be able to see the needs of our brother as well as his faults, and his successes, and his worth. Love lives, and moves, and has its being in the light of holiness. Pure love sees with discriminating vision. It sees the faults and infirmities of the brother and makes allowance for them. It sees deep into the motives of the brother and judges from that rather than from the outward appearance. Such love that discriminates between mistakes and sins; between purity and maturity; between children and fathers in grace: that kind of love is a joy to behold. It worketh no ill to its neighbor. This kind of love never makes mountains out of mole-hills, nor chasms out of scratches; neither does it take the noise out of a popgun for the crack of doom. This kind of love is too big to become little; it is too low to get stuck up. There is none occasion for stumbling in such a man that has this love for his brother. He is too big a man to stumble over others' faults and failures. He neither gives offense nor takes offense. He never shows anger, neither can you anger him. He blesses them that curse him; he does good to them that hate him; he prays for them that despitefully use him and persecute him. So ought we all to love one another; for love is of God, and he that dwelleth in love dwelleth in God and God in him. This commandment have we from Him, He who loveth God must love his brother also.

SUPPRESSION OR ERADICATION

By Paul S. Hill

THE whole doctrine of holiness has as its great basis the fact that "God is holy." If it were not for the holiness of God there could be no necessity for holiness in man, but because God is holy there is the demand for holiness in man. "It is written, be ye holy, for I am holy."

Holiness as a second work of grace becomes necessary because of a form of sin, known as inbred sin and carnality, etc., and which survives regeneration. The demand for holiness in man comes from the holy nature and character of God, but the necessity for *entire sanctification* as a second work of grace comes from the sin that remains in the believer, and which makes him lacking in that "holiness without which no man shall see the Lord." If this form of sin, known as inbred sin, were destroyed at conversion then there would be no necessity of another work of grace to take care of it, but so long as it is not taken care of in conversion, then another work of grace, a second work, is necessary to bring the soul into a state of freedom from sin.

We do not wish to argue for the fact of sin in a believer, sufficient to say that all the churches that we know about have made a doctrinal statement to the

effect that it does remain after conversion. It is evident in the lives of the unsanctified that it does remain, it remained in many thousands who testified to its presence after conversion, it was with the writer after his conversion, it is taught in the Bible, and church history. It seems unnecessary to argue that sin remains after conversion, the matter is too self-evident to need showing. Carnality remaining in a converted man is its proof of existence.

What we do want to say something about is whether the sin in believers is eradicated or suppressed when God's method of dealing with it is used. That is, when God deals with it does He suppress it, or does He eradicate it?

Now it would appear that the entire working of redemption is to restore man to his original moral condition from which he has fallen, and of course if redemption is big enough in its scope to thus restore man, then the full restoration of man is necessary to complete redemption. But if a complete redemption is not considered then we should find the "limit line" and secure all the redemption we can. However, here is a proposition that may help us out. First: The benevolent disposition of God toward us is a guarantee

that if there is a way of redemption, full and free, then that way will be found and secured for us. Second: either God wants to make us holy and can't, or He can and won't, or He can and will. Calvary has given the answer. The way has been found, provision has been made, full redemption is ours. Our lost inheritance is restored.

Then too we must consider the nature and character of God as it is shown through the workings of redemption. Could a holy God have power to cleanse and deliver from all sin and not do it? Could he remain holy Himself and not do it? Could a holy God, with power to destroy sin from the heart, formulate and propagate a plan of redemption that did not deal the death stroke to sin? He could not. The only kind of redemption that God could be the Author of is sin-killing. Only this kind can be harmonized with His absolute holiness.

We are all more or less acquainted with the few general theories in reference to what a man is to expect as to indwelling sin after his conversion. There is the theory that inbred sin remains until death, or that purgatory destroys it, or that he will gradually grow in grace and away from sin, or that he will be freed from it in some mysterious way about the time he is to go to heaven, etc. Now the trouble with all of these theories is that they all allow for sin to remain, at least for a while. The quickest of these methods is one that allows for time to mature in grace, or possibly end the struggle at death, but here is the question, can a holy God issue a redemption that allows sin to remain even for a little while when the earnest Christian wants to get free from it? If God can free a man from sin instantly is He not under a moral obligation to do it as soon as the candidate is willing and meets conditions?

The doctrine of entire sanctification, as a second work of grace, by which inbred sin is instantly eradicated from the heart of a believer, is the only possible doctrine that can be harmonized with the nature and character of a holy God. If eradication is a possibility then any form of suppression as a final solution is an impossibility.

"The blood of Jesus Christ, his Son, cleanseth us from all sin."

What the world needs today is more Puritanism, and not less Puritanism. It is our growing consciousness that there are in Puritanism the forces waiting at the door, touching the springs of action of the world at all times. That is the essential and eternal Puritanism; not merely the memory of the past, but the presence of the sense of duty, and the presence of God, and the everlasting presence of the ideal in the lives of men and in the lives of humanity, of which we make a part.—PHILLIPS BROOKS.

A CRISIS IN WORLD MISSIONS

IN recent years there has been a great slump in the giving to foreign missions on the part of organized Christianity. A stream that once equaled millions of dollars and that flowed toward the dark regions of the earth, has dried up to the size of a rivulet. Native churches have been closed, Sunday schools abandoned, institutions forsaken and missionaries ordered home.

In a recent article in the Sunday School Times, Dr. W. M. Turnbull, a leading official in the Christian and Missionary Alliance, has frankly discussed this calamity that has visited the American churches, and then reflected itself in retrenchment abroad. He gives figures to prove that the churches are in possession of plenty of money, so that poverty or financial adversity is not the reason. Having demonstrated that the American denominations are in possession of ample means, Dr. Turnbull gives the causes, which, in his opinion, have caused the fearful declension in missionary offerings. We summarize them as follows:

1. The prevalence of Modernism.
2. Too many institutions abroad.
3. The lack of self-support in foreign lands.
4. The lack of unity among denominations.

The good doctor alleges that modernism at home, and also abroad among the missionaries, has cut the taproot of generosity among the people. In other words, modernism has repudiated the Scriptures as the inspired Word of God, and of course does not believe in the new birth, in forgiveness of sin, in any cleansing from depravity, in holiness of heart and life, in any final accountability to God, in a heaven or hell. Modernism's idea of foreign missions is one of civilization not salvation, in sanitation not sanctification, in education not regeneration, in medicine and surgery not faith in a divine personal Savior and Redeemer. Modernism proposes not to change a Hindu worshiper into a regenerated disciple of Jesus the Master, but, as one of them has stated, "to make them better Hindus." All this being the case, as Dr. Turnbull declares, religious Americans are saying by their actions that they have less and less money to give for that purpose. That is, Modernism has in it no spiritual heroism, or sacrificial dynamic.

His second allegation is that there are too many institutions established abroad that have become an American fixture, supported by American money, and have not become an indigenous factor in the conscious life of the peoples.

His third stricture is that present day foreign mission effort does not produce self-supporting native churches.

The fourth contention is that there is lack of unity and harmony in and among the missionaries and missionary people at home who are working for the cause in foreign lands.

After carefully reading, and re-reading this striking reflection on modern missionary activities, we cannot

refrain from expressing regret that undoubtedly the greater part of the criticism is merited. However, in the midst of it all, we believe that Nazarenes can take great courage, and press their missionary program more vigorously than ever. Indeed, while disliking to appear to arrogate to the holiness people any distinction that does not belong to them, nevertheless it is at least thinkable that God has raised us up for just such a crisis as is now confronting the Christian world at home and abroad.

In the first place, we have no modernism among us, either in the home-land or in the mission fields. This part of the criticism cannot be made to apply to us. We believe the Bible. God is, as we firmly believe, a personal Creator, a loving heavenly Father, who numbers the hairs of our heads, and is cognizant of even the fall of a sparrow. We believe that Jesus Christ is God's eternal Son. He is a personal Savior, a living Master and Redeemer, whose teachings we confidently accept and believe, whose blood is the propitiation for our sins, and may be made, through the Holy Spirit's agency, efficacious for the sins of every human being the world around, if he can be induced to trust in Him. That His blood cleanses us from all sinful depravity, that His Spirit and grace make us to live holy lives, that we expect to give an account of our deeds at the judgment day, and through His grace and mercy reach a heavenly home. This is the Nazarene message to the heathen, so consequently all our people may with redoubled effort push the Nazarene missionary cause. While others recede let us advance. While others bring missionaries home let us send more out.

We have, also, very few institutions. We have started only schools enough to train our native preachers. Indeed, in this respect we are even yet considerably crippled. We need more schools. We have two hospitals and are building a third. But every effort is being put forth to make these, as far as possible, self-supporting and an indigenous factor in native life. Consequently, from this angle, we need not accept any portion of Dr. Turnbull's censure, but can press our Nazarene missionary program with satisfaction and comfort.

The third criticism is failure to develop self-supporting churches in the mission fields. At this point, no doubt, we have, in the past, not been fully on the alert. However, one of the prime reasons for our present world tour of supervision by our General Superintendents is to secure first-hand information as to the extent to which we ought to press this feature upon the leaders of our missions. We are reasonably sure that more can and will be attempted along this line, upon the return of our visiting General Superintendents. Up-to-date, except in a minor degree, we have not suffered from this defect which Dr. Turnbull declares is such a vital one among the older denominations.

The fourth stricture, that of lack of unity and harmony, does hit even us Nazarenes a bit. Not that there is division and strife among our missionaries

abroad, not at all. Nor are there any differences among the church and missionary leaders at home, none whatever; but a considerable number of our good people have not as yet fully realized the importance of supporting our own Nazarene missionary program. They seem to prefer some independent mission or independent missionary, or other independent work in the home-land. This checks, to that extent, what the Church of the Nazarene can do, and divides in a measure the strength of our holiness movement.

Can we not close up the ranks? Will not every Nazarene rally at this time of world missionary crisis, and order an advance in our own Nazarene foreign fields? Free as we are from the deadly incubus of Modernism, unhampered by too many expensive institutions, ready to put St. Paul's methods, as well as St. Paul's gospel, into effect in heathen lands, thus developing self-support, our next step is, to back our missionary program, so that we can advance this coming year another hundred thousand dollars—thrusting, by God's grace and help, the holiness cause ahead, where others are compelled to retrench. On with the Missionary Revival!

J. G. MORRISON, *Executive Secretary.*

If we are judged by what we might have done, if we had done our best, ah, who will stand in that fearful day?

THE LIFE THAT COUNTS

*The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.*

*The life that counts must hopeful be;
In the darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.*

*The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.*

*The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
This is the life that counts.*

*The life that counts is linked with God;
And turns not from the cross—the rod,
But walks with joy where Jesus trod—
This is the life that counts.*

—The Watchword.

1900 YEARS SINCE PENTECOST

By J. Glenn Gould

THE year 1930, as nearly as chronologists are able to estimate, will be the nineteen hundredth anniversary of Pentecost. This fact is arousing a great deal of interest among evangelical churchmen. It is provoking something of a scrutiny of the church's present assets—physical, personal and spiritual—and a searching of heart on the part of many earnest Christians.

Recently I attended a meeting of ministers in one of our medium-sized cities—a meeting attended entirely by evangelical clergymen. The meeting was called to consider how best to observe this nineteen hundredth anniversary of Pentecost. The chairman, a Methodist district superintendent, in his introductory remarks pointed out some of the great assets of the American church. "Never in our history," said he, "did we have such well-equipped churches as now. Never before were Christian laymen making such munificent gifts to Christian philanthropic enterprises. Never did the church number so many adherents as today. And never have we had such a well-trained and cultured ministry as at the present time. Yet in the face of it all, the church seems impotent and nerveless in its devotion to Jesus Christ, and devoid of power in its efforts to bring this world to Jesus Christ. Nineteen centuries have passed and more than one-half of mankind has never heard of Jesus Christ. Even in the United States of America there are sixty-five million persons who are identified with no church whatsoever—Protestant or Catholic. Jewish or Christian. Why this dearth?"

Thus presented, those ministers, representing a fair cross-section of Protestantism, discussed the question. There emerged from that meeting the following recommendations:

1. That our churches should seek to over-ride our denominational distinctions and forget the differences that divide; placing emphasis upon unity in the observance of Pentecost, and thus emulate that first Christian group which was "with one accord in one place."

2. That the major emphasis of the commemoration be placed upon evangelism, mass or personal.

3. That music week be observed by presenting the fine music of the church, such as the great oratorios.

4. That greater emphasis be given to the Lenten season, recognizing it as a season of inner spiritual preparation.

Let the utter impotence of this program be observed. There was no mention of the necessity for tarrying before God until there should be a fresh baptism of the Holy Ghost on the waiting church. The greatest emphasis was placed upon commemorating the first Christian Pentecost without seeking for its repetition.

And so the church, in a thoroughly pre-Pentecostal spirit, goes about to celebrate the event of its birth. An interesting and somewhat illuminating comment was made in this discussion by a minister of the Lutheran church. He rejoiced that now at last the Protestant church general was coming to an appreciation of the thing which his and other liturgical churches had all the time been doing. "For," he said, "every year we observe the historic calendar of the church, including Pentecost, or Whit-sunday." And he was right; for the program suggested for this observance is hardly more than the usual program of the liturgical church. And as to whether or not that program makes for evangelistic results, let the student of church history be the judge.

No, the heart of the matter was entirely missed in the findings of our meeting, and the question raised by our chairman remained unanswered. It is only by a mighty going down before God in humility and prayer, a "tarrying until" the Holy Ghost is come, that this anniversary can be fittingly observed. A church without the Holy Ghost is an anomaly. Without the divine Spirit it ceases to be a Christian church in the New Testament sense. Dr. Daniel Steele quotes Dr. C. H. Parkhurst, noted Presbyterian clergyman of the last generation, as follows: "It takes Christ as a law and the Holy Ghost as a passion both to make of a man a completed Christian. We must learn to realize that in this matter of the Holy Spirit we are dealing with an essential. No matter how perfect a *half* Christian a man may be, you have not secured Christianhood until you have put the other half along with it. There is matter here to be thought upon. It concerns us as Christian men and women, and it concerns us in our collective character as a Christian church. There were no completed Christians till Pentecost, and there can be no completed Christians with the cessation of Pentecost. *There was no Christian church till Pentecost, and a church without the Holy Spirit is as much a delusion as a church without Christ.*" (Italics mine).

I like that line in the Apostle's Creed which asserts: "I believe in the Holy Ghost." I believe in Him as the gift of the risen, triumphant Christ to His followers. I believe in Him as the divine agent in the work of sanctifying the hearts of believers. I believe in Him as the moving, inspiring, energizing presence in the hearts of sanctified believers individually, and in the midst of the church collectively. And I believe that when He is thus come to the church, He will "reprove the world of sin, of righteousness, and of judgment."

Oh, for an observance of this anniversary that will reveal to the church her pride, her worldliness, her indolence, her unlikeness to her divine Master! And may that revelation impel the church to humble herself

and pray and seek God's face till He comes—not in a mere celebration of Pentecost—but in a mighty duplication of Pentecost. Anything less than this will be the merest gesture.

If all the wealth and all the equipment, all the learning and all the wisdom, all the riches of human personality and human devotion that are in the church today—if all of this, plus the impassioned, empowering dynamic of the Holy Ghost, could be released on this world, no one but God himself could forecast the result. The most pertinent question which the church could ask itself on the eve of this anniversary is the question St. Paul addressed to a company of believers at Ephesus: "Have ye received the Holy Ghost since ye believed?" Has He come to us and is He abiding with us? Are we doing anything in our modern church program that could not be done without the Holy Ghost at all? There is no reason why the Acts of the Apostles should not have its modern counterpart among twentieth century Christians. The promise is clear: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:38, 39, R. V.).

May God grant that the whole church of Jesus Christ, with earnest heart and broken spirit, may unitedly pray—

"Refining fire, go through my heart;
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

SOUTH PORTLAND, ME.

WHY A PASTOR FAILED

By N. B. HERRELL

SOME years ago we were visiting churches with a District Superintendent on a certain district. The District Superintendent inquired of the pastor as to whether he had the last **HERALD OF HOLINESS** as he wanted to find the address of a certain evangelist. After blushing and humming and hawing he tried to apologize for not taking the paper. "Well," said the Superintendent, "call up some of the members who take it and ask them to give us the desired address." Again the pastor was greatly embarrassed and said that he did not know of any of the members who received the paper. By this time the District Superintendent was much embarrassed and began to inquire why no one was receiving the church paper.

The pastor began to make a list of excuses, none of which was worth the time it took to make it. On leaving the District Superintendent said with a sad tone of voice, "The young man can sell himself to the

people but nothing else. He is bound to fail unless he wakes up and sells Christ and the church to the people instead of so much of himself." The District Superintendent went on to say, "If a pastor cannot lead his people to take the official paper of his church and thus keep informed, the question is, just what kind of a church will he have should he have success?" He went on to say, "He has no interest in the general or district work and seemingly he is only interested in what he can get out of the local church with as little effort as possible. His whole effort seems to center in himself."

This young man had a good personality, a bright mind, a fine opportunity, and a good wife to help him, but he could not think apart from himself. He could not sell the general or district interests to his church. He was a good man, but in the ranks of the Church of the Nazarene he was good for nothing. He dropped out and has been gone for years. The pastor is the key man in the Church of the Nazarene and with him the church will succeed or fail.

A minister may be a pastor in the Church of the Nazarene and not take the **HERALD OF HOLINESS**, but he cannot be the pastor that he would if he would read its pages each week. A church may be a church in the Church of the Nazarene and not take the **HERALD OF HOLINESS**, but it can never hope to be the church it would be if its members read the pages of the **HERALD OF HOLINESS** each week. The best Nazarenes read the **HERALD OF HOLINESS**. Dr. Bresee, once said that his conception of a heathen was a Nazarene who did not take the **HERALD OF HOLINESS**.

Eighty thousand Nazarenes should take forty thousand copies weekly of the **HERALD OF HOLINESS**. It can be done. If one pastor could lose out by ignoring the official paper of his church, what will be the results of another pastor who tries the same thing? The acid test as to the **HERALD OF HOLINESS** is before the ministry of the church and their attitude toward it will largely measure their success or failure.

1. The **HERALD OF HOLINESS** is the pastor's greatest assistant in building up and enlightening the membership of his people in true Nazarenism.

2. The **HERALD OF HOLINESS** is the best propaganda the pastor and church can pass out to enlighten the public mind as to the work of the Church of the Nazarene.

3. There can be no substitute for the official paper of the church, either for the pastor, members, or public.

4. The **HERALD OF HOLINESS** is the greatest agency the Publishing House has in selling her full gospel literature and every subscriber to the paper is a new agent for the Publishing House.

5. We can help ourselves to help our cause more by spreading the **HERALD OF HOLINESS**, than any other one thing we can do as pastors and people.

RECEIVING THE HOLY GHOST

By Ural T. Hollenback

Have ye received the Holy Ghost since ye believed? (Acts 19:2).

THE experience of receiving the Holy Ghost, which is the same as being baptized with the Holy Ghost, is first of all to be understood as an internal experience. That the Holy Ghost was *with* the disciples previous to their spiritual baptism on the day of Pentecost, is plain from the words of Christ in John 14:17, "He dwelleth with you." But that the presence of the Holy Ghost as an internal host was a different thing is obvious from the use of the future tense in the next clause: "He shall be in you."

The indwelling as well as the instant incoming of the Holy Spirit is the New Testament standard of piety, the present day ideal of God for His people. This is in one sense an incarnation of the Holy Ghost. In the Old Testament times God went before His people; He also brought up the rear on their march to Canaan; He is said to encamp around about them as a wall of fire, and underneath are His everlasting arms. But all this is only the experience of the old covenant, or of that of the pre-pentecostal discipline. There is too much distance in it all. God's will is that we shall be filled, filled internally, with the Holy Ghost. So that God will be on the throne of the heart, a constant, enthroned, yea, in-throned King.

This internal baptism with the Holy Ghost can be received by Christians only. Those to whom this text is addressed were already *certain disciples*. They were not guessing disciples, but there was certainty about their discipleship. They were so certain that Paul *found* them in a great wicked, hustling city. They had received John's baptism of repentance and believing on Christ.

Besides this, Christ plainly states (John 14:17) that "the world cannot receive" the Holy Ghost. The world of sinners for whom Jesus died cannot receive the Holy Ghost. Only after they become disciples and that with certainty, can they be recipients of this baptism.

Since this is true then this experience can truthfully be said to be a second work or installment of God's grace—a second benefit.

But while no one but Christians may receive the Holy Ghost, the hopeful thing is that *all Christians may receive Him*. This is implied by the fact that these were not the twelve apostles of Jesus, therefore others beside the apostles may receive Him. And, as far as we know, they were not preachers, so that others beside ministers may receive Him. This is further argued from the promise of God that he "is more willing to give the Holy Spirit" to His children than we are to give good gifts to ours.

There is especially, a fourfold result of this great

baptism. And this result is in addition to such temporary, visible or ecstatic manifestations as are not essential. This fourfold result is not something that can be duplicated without Him.

First, He produces heart purification. No more than the Ethiopian can change his skin, or the leopard his spots, can heart purity be produced without this great spiritual baptism. It is by "giving them the Holy Ghost," that God produces the work of "purifying their hearts by faith" (Acts 15:8, 9). It is more essential that the heart be pure than that miracles be worked or the body healed. Sin is damning; purity is saving, therefore the destruction of sin is the essential thing.

Second, this baptism thus results in peace by extermination. There are three ways of making peace: by compromise or treaty; by bribe; or by extermination of one army by the other. It is obvious that the latter is the most lasting and effective. When one nation exterminates the other peace occurs automatically, and permanently. There is a conscious war in the unsanctified heart. It is the war between the mind of Christ and the mind of the flesh, between the love of Christ and the body of sin? This war to the consciousness of many believers is painful and disastrous. But with the tyrant sin in the heart, God makes no treaties. Neither does He offer any bribes. Fasting cannot starve the "old man," neither coaxing nor prayer will soothe him to sleep. But God has a baptism that effects his destruction. This holy fire consumes the sin that dwells in us. The Holy Ghost is a consuming fire that exterminates from our affections the principle of evil. Thus in addition to the peace with God at conversion, there is a lasting peace effected when the rebellious tyrant within is destroyed and our hearts from sin set free.

Third, the baptism with the Holy Ghost gives power for aggressive action. No longer do we need to testify that though we have served God for many years we have done nothing. Everyone has some talent for service in the divine kingdom and program. Holiness does not increase our human construction, but it sets on fire with holy zeal our already possessed talents.

"Ye shall have power," said Jesus, "when the Holy Ghost is come;

Your loosened tongues shall speak His praise,
Your lips no more be dumb;
The timid, shrinking ones be brave
To lend a hand the lost to save."

Fourth, the Holy Ghost enables a life of divine direction. He will guide you into all truth, thus keeping you from heresy. He will show you things to come, thus saving you from speculation.

The baptism with the Holy Ghost is always received

suddenly. This is because he is a divine personality. It is a person who comes in. Therefore the experience is not a process, or an evolution, or a development. It is a personal incoming. The divine person comes in suddenly, and as suddenly He prepares the heart for His abiding.

This is clear from the fact the Holy Ghost is a gift. And a gift is received suddenly. This gift is also received by faith, and that is the human act of taking a gift. Taking is instant.

This is also obvious from the fact that all Bible instances are of sudden occurrence. "And suddenly

there came a sound . . . and they were all filled with the Holy Ghost," are words of import in the second of Acts. Likewise in Samaria "when they laid hands on them the Holy Ghost came on them." And "while Peter yet spake" to Cornelius and his house, "the Holy Ghost fell on all them" that heard the message.

If you are a Christian you may receive Him now. You need Him, God promised Him. Have you become a believer in Christ? Have you received the Holy Ghost since ye believed? You did not receive Him *then*, and if you have not received him *since*, then you should receive him *now*.

BEING DEAD TO SIN

By Rev. C. W. Ruth

DEATH is a finality. There is no such a thing as being more dead than dead. The Bible speaks of four kinds of death; as follows: Being "dead in trespasses and sins" (Eph. 2:1); physical death (Heb. 9:27); the "second death," (Rev. 20:14); and being "dead to sin," (Rom. 6:7-11). If there is any other kind of death, we should like to know what it is; it is certainly not mentioned in the Bible.

Recently we have been in a meeting where they taught that we must "die daily" using as a proof text the words of St. Paul, when he said, "I die daily" (1 Cor. 15:31). But we could not help feeling they were doing violence to this scripture, and grossly misinterpreting the same; for neither the verse itself, nor the context, will justify such an interpretation. Anyone who will read this passage with its context must see at once that the sin question was not in the writer's mind. No, Paul had just been speaking of the resurrection of the body, and raised the question, "If the dead rise not at all . . . why stand we in jeopardy every hour?" Thus intimating that he was facing death "daily," and "every hour" in order to fulfill his commission and do the will of God. But why should he thus expose himself to danger and death itself daily, if there is no resurrection and therefore no hereafter and no reward for faithfulness. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" I protest, against such erroneous, and false teaching. When he said, "I die daily," it was as though he had said, "I am hazarding my life daily," or "I am consenting to die, or willing to die daily, in view of the resurrection and the future rewards, rather than disobey my Lord." But he was referring only to physical death, and neither directly nor indirectly to the sin question.

In speaking of the death to sin, he said, "He that is dead is freed from sin . . . Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:7-11). When a person is "dead indeed unto sin," there can be no "dying

daily" for a thing that is "dead indeed" is "dead indeed." In such a case there is no need of a "deeper death," nor of "dying daily." Might as well talk of a man who has died the physical death dying some more the next day and the next day. It might be just a little difficult to know just when to bury him, by this process. This teaching is both illogical and unscriptural.

Christ "in that he died, he died unto sin once" (Rom. 6:10). But He did not "die daily" unto sin; and neither will anyone else. We admit that a person may linger some time in the throes of death; but this simply proves that he has not yet died. When once he has died, "dead indeed," he is no longer "dying daily," but is "dead indeed." We would insist that this death to sin takes place when a person is wholly sanctified; but it is then that "our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6) and the soul is made free from sin; for "sanctification is the act of divine grace whereby we are made holy." If we are "dead indeed" unto sin, and "free from sin" there is no need of a "deeper death," nor of "dying daily" for there is nothing else the Lord has any controversy with. We doubt not "our old man" would prefer to "die daily" rather than to be "crucified" and be "dead indeed;" for while he is "dying daily" he still lives. But when the heart is cleansed from all sin, and made pure and holy, it can never be made more pure and more holy. Henceforth we are to serve God "without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). While we know there is a growth in holiness, there is no such thing as growing into holiness nor being made more holy than holy and it is in the act of sanctification that we are made holy. It is true that he who has crossed the Jordan into Canaan does not yet possess all of Canaan, but he is nevertheless in Canaan, and need not cross Jordan "daily" in order to explore and possess yet more of Canaan.

Again, it is urged that Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Here again the context must be taken into consideration, and makes his thought clear. He was speaking of "the law," reproving the Galatians for seeking perfection by "the works of the law" (Gal. 3:1-5), and says, "I through the law am dead to the law, that I might live unto God" (2:19). He is simply telling them that it is not by "the works of the law," but by and through his identification with Christ, in the finished work of Calvary, he has obtained by faith, and is now living by faith, that which they are yet seeking by "the works of the law." He certainly did not say he was being "crucified daily."

One of these teachers declared that the "I" of Paul, of Galatians 2:20, had reference to the "self-life," and had need of crucifixion "*after the crisis of sanctification*," and thus they would differentiate between "our old man" and the "self-life." We would insist that this teaching is wholly a matter of "private interpretation," and cannot be sustained either by the context of this scripture, nor any other scripture. The "I" the "ego," the "self-life" are simply the manifestations of the carnal mind, spoken of as "our old man," who is crucified" and the "body of death," which is "destroyed" in the act of sanctification. There cannot be a crucifixion of "our old man" and then another crucifixion of the "self-life" as they term it. Why make the apostle Paul say something he did not say?

To the Colossians Paul said, "Ye are dead [not dying daily], and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). There was no intimation that they should continue to die, or "die daily." Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Taking up "his cross daily" is simply fulfilling the terms of a complete consecration by following Jesus in the way of self-denial.

Either a person is "dead to sin," or he is not "dead to sin;" he cannot be more dead than dead, and he cannot "die daily" after he is dead. True consecration implies and includes an eternal "yes" to all the will of God in all the future, as well as the past. And while it remains that the terms of this consecration must be fulfilled, and lived out in daily life, after the crisis of sanctification has taken place, there will be no need of "dying daily," seeing all this was included, though yet unknown, in the act of consecration. Indeed, this is the meaning of true consecration; for we could not consecrate the life of the past. The idea that we must make a new consecration, and "die daily" every time we meet a new trial, or temptation, and a new challenge to our faith, simply proves that we have not yet been wholly consecrated, or that our consecration was conditional, and meant nothing. Where a consecration is complete we cannot ever "reconsecrate," for if all has been given over to the Lord, we cannot come and offer

the same again; to presume to offer it again, or to "reconsecrate" would imply that we had withdrawn some of the consecration we had formerly made; in that case we would first need to repent and find forgiveness. No, when the consecration is entire and complete a person could not consecrate more, or consecrate and "reconsecrate" again and again. Impossible. However, a consecrated person might occasionally intensify his consecration by telling the Lord he meant it more intensely than ever before; and that if he had more to consecrate he would most gladly do so. But when a consecration is complete, it must, necessarily, include all: all we know and all we do not know. Otherwise we would never know when we were completely and entirely consecrated; just as in "dying daily" a person would never be dead; for how would you know but that you would have to consecrate some more the next day? The death to sin may be a present, finished and eternal fact in the experience of a true believer who is wholly sanctified.

RECALLING PIONEER DAYS

The heroic spirit of our pioneers made possible some of the best churches which we now have in our movement. The labors and sacrifices of these rugged preachers of the gospel should not be allowed to pass without notice and without proper commendation. It is this spirit of heroism that has always been the glory of the church. Here is a letter recalling some of the hardships incident to the organization of some of our strong churches. It was not written for publication but has fallen into our hands and we are glad to give it the recognition it deserves:

"I am still sleeping on the ground and boarding at the same place. I have the cutest new cook stove, one hole, and the lid just fits for I chiseled it out. It has one joint of stove pipe that joins on the rock and splices it to the stove and also holds it upright. The firebox is old-fashioned, made of burnt clay, burned by the first fire put into it. My refrigerator is a tin can set afloat in the spring near by. My kitchen has as much room as I want to use, but the roof is not frost proof, and I am sure the leaves will fall before Christmas. Have two preaching places—a concrete church consists of a store porch, the other of earth carpeted with grass and is as wide and long as my voice can be heard. We had one bench last Sunday but the rest of the people sat on the ground. For lights we use the sun and get through before the mosquitoes assemble. Of course we have worldly dress, yet otherwise they think little of clothes and look me in the eyes, get every word and seem never to tire. I have no competition and feel the responsibility of shaping the destiny of these people."

MY TESTIMONY

If I, by testifying of the Spirit's operation on my heart, am individually benefited, the whole body is advantaged, by a more healthy action being produced throughout, while if I neglect to testify, and, in consequence, suffer loss, my relation to the body will of necessity cause it to participate in that loss. It is plain, therefore, and beyond all contradiction, my duty to declare the work of God. The health of my own soul and that of the precious body of Christ, of which I am a member, demand its performance—MRS. PHOEBE PALMER.

There is not only peace in the end of religion, but peace in the way of religion.

HOW MAY WE KNOW JESUS BETTER?

By MRS. J. A. STAGGS

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

IF WE are to know our Lord and Savior Jesus Christ better we must study His Book. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). The best and most precious gift to mankind is Jesus Christ, the only begotten Son (John 3:16). The next best gift from God is the blessed Holy Spirit (Acts 2:38), and I think His next best gift is his holy Book (Psalm 68:11). We as God's children could not do without this precious book. How true are the words of the psalmist, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). If we did not have God's Word to study we could not know His laws and the terms upon which He purposes to save a sinner.

Christ and the Bible stand together, one is the counterpart of the other. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us" (John 1:1, 14).

2. If we are to know Jesus better we must take time for prayer and meditation. How much do we wait upon God, how often do we come away from our work and from others and go alone with God. And, too, we can all say prayers, but how about that fervent prayer, that intercessory prayer? "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

The highest form of prayer is intercessory prayer. O dear souls, as we draw nigh to God the glory begins to fall, and His presence banishes all darkness, our tears begin to roll, praise begins to fall from our lips, that burden is lifted, thanksgiving and praise have taken the place of petition, we are in His presence. How we need to know how to pray into the presence of God!

In our Christian life, dear souls, we need and want more of God, His love and precious Holy Spirit living in us, and His power working in us for others, and to receive this we must meet Him alone often. "Be still, and know that I am God" (Psalm 46:10). "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1).

3. If we are to know Jesus better we must wage a warfare against sin. Sin separates us from God. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). "The soul that sinneth, it shall die" (Ezek. 18:4). And dear souls only the pure in heart can see God. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Oh, that we might have power over outward and inward sin. The devil is our enemy, but, thanks be unto God, He says we shall be more than conquerors, and His grace is sufficient, so, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). Thank God.

4. If we are to know Jesus better we must have perfect faith in Him. Jesus is the author and finisher of our faith, and without faith it is impossible to please God (Heb. 11:6). We must live by the faith of the Son of God, so, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Bless His sweet name.

5. If we are to know Jesus better we must be busy for Him. As we all know, "An idle brain is the devil's workshop." God would not have us to draw a ring around ourselves and live a selfish hermit's life. Every soul is influencing another soul, and, dear ones, let us be careful how we influence them. "Am I my brother's keeper?" Jesus said, "If any man will come after me let him deny himself, and take up his cross and follow me." And if we follow Jesus we will go about doing good and winning the lost, and when the people of the world see

Jesus living in us, they will be asking us where is that Savior and what can I do to be saved? Do we die daily? Paul says, "For to me to live is Christ." O dear friends, "As ye have received the Lord Jesus, so walk ye in him," and let us strive to walk hand in hand with Him and when we have come to the end of the way and hear His sweet voice, "It's enough, come up higher," then we too can say in the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Amen. I am striving to know Jesus better.

PATIENCE IN SUFFERING

By GERTRUDE COCKERELL

SOME of you have been called upon to face a life drab, dreary, suffering, as an invalid, so you think in these early days when cut off from life's interests and pursuits in the full tide of health and power and usefulness. But whatever the conditions none need be hopeless, unhappy, or without some interest in life. Speaking on this subject Canon Scott Holland said, "It is a tremendous moment when first one is called upon to join the great army of those who suffer . . . There are things that we could never learn, or know, or see so long as we are unacquainted with trouble." May you and I, reader, learn all that God would teach us in the school of suffering, and be fruitful in the land of our affliction."

But, maybe the ills that hold you in so firm a grip are of long standing. You know what it is to have to relinquish your hold on much that has been yours in domestic, social, business or religious circles. And it is not easy, is it? to step out of the ranks of such, or be pushed aside, because of unfitness now to fulfill the role. Ah! dear tormented one of like distressing conditions, oh! let me remind you, and who of us needs not reminder? of the One who alone can minister to you perfect comfort in "bitterness of soul," with "a wounded spirit." Such conditions can only be made sweet, and healing afforded, by personal contact with Him who was, and is still "touched with a feeling of our infirmities." Who can and does help us as does He when trusted by us in our life's pains, penalties, sufferings?

But we cannot know, "what a Friend we have in Jesus" till we have come to "the place called Calvary" and there behold Him pouring out His life-blood for us. "The just for the unjust, that he might bring us to God." There, and there only, can we get to know what He has done for us; is still doing for those who take Him at His Word, and will yet do for us in that glad day when we shall be "for ever with the Lord."

Starting at Calvary how easy then it is to realize on our heavenly bank. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Many there are, however, who do not recognize their need of Calvary—of the Lord Jesus Christ as their Savior; themselves as sinners. And there is a divine etiquette in approach to God. "There is one mediator between God and man, the man Christ Jesus." Access to God is only through Him. "No man cometh to the Father but through me."

To some whose prayers have not been answered in terms of the petition we leave this helpful thought: "This is not the day of Christ's power but it is the day of His sympathy. He could avert that sickness. He could take off that pressure. He could prevent that catastrophe. He could preserve that beloved and fondly cherished object from the cold grasp of death. But instead of putting forth His power to deliver, He allows things to run their course, and pours His own sweet sympathy into the oppressed and riven heart, in such a way as to elicit the acknowledgment that he would not for worlds have missed the trial, because of the consolation."

NIAGARA FALLS

By EVANGELIST P. P. BELEW

THE writer has gazed with admiration upon the scenic wonder of America, Niagara Falls. The many pieces of imposing architecture, the magnificent bridges and other works of engineering are all of major importance, but Niagara itself is the chief interest. The quality and force of its waters, the awe-inspiring roar of the mighty cataract, its grandeur and sublimity constitute a scene never to be forgotten. To behold it is to exclaim with Henry James, "If the line of beauty had vanished from the earth elsewhere it would survive on the brow of Niagara." And being strangely moved as we contemplated this masterpiece of divine engineering, we agreed with Abraham Lincoln that, "Its power to excite reflection and emotion is its great charm."

Extending some distance up the stream is a series of miniature cataracts over which the rapidly flowing waters of the Niagara River tumble in laughing splendor at the rate of six thousand tons a second. Upon reaching the falls they leap with a majestic roar one hundred and sixty feet down the rocky precipice and rush to the whirlpool rapids, which are sixty acres in expanse and two hundred feet deep. It was here that Captain Webb, a famous British swimmer who conquered the English Channel, lost his life in a futile effort to swim the mad waters of the whirlpool. The water tosses, dashes, surges, whirls and rolls as if it were troubled by ten thousand demons of unrest; then suddenly it seems to dart beneath itself and hurries on in its beauty and glee down the deep gorge, cut by centuries of incessant waterflow, toward Lake Ontario.

When the water starts over the falls it is a greenish blue. As it descends it changes to resemble snow-white crystals or fleecy clouds which stream in the most graceful manner to the great basin below. Up from the descent of waters rises a beautiful mist which falls round about with velvetlike softness, while across its kindly face play perpetual rainbows of the most gorgeous hues.

And what shall I say of Niagara under illumination? When the sun with its blazing glory has dropped behind the hills of the West and the rainbow has disappeared from the spray; after the shadows of darkness have covered the earth and the pilgrim to Niagara sits with impatient expectancy suddenly there falls across the face of the mighty cataract a flood of multicolored light, generated by Niagara's own power. Now all the colors of prismatic beauty play in variegated splendor on the majestic brow of Niagara until it resembles a huge flow of the most artistically designed candy. One is even made to think of the sea of glass mingled with fire that flows by the throne of Jehovah.

Reluctantly we turned from this scene of beauty, feeling that, aside from heaven itself, no grander sight could be found in all God's creation than beautiful, beautiful Niagara.

OLIVET, ILL.

MYSTERIOUS PYRAMIDS

By MISS Z. I. DAVIS

ALONG the banks of the Smoky Hill River, in the southeast corner of Cove County, Kansas, are miles of bottom land, covered with buffalo grass. For a long distance there is nothing to relieve the monotony of the scene. But there is a decided change where the river crosses the state line, and the interest of the traveler leaps forth at white heat.

The newcomer thinks he has discovered the ruins of some ancient city, but after closer observation, a range of huge rocks and stony ridges are seen towering high above the surrounding country. According to the natives, these are "The Pyramids or Monument Rocks."

Although they are as unlike the Egyptian pyramids as could be imagined, in order to attain the summit, the traveler has to take the same lengthy steps necessary to climbing the

real pyramids. Many of their stony projections seem inaccessible, but adventuresome youths have reached the peaks by means of a rope.

A golden eagle chose one of the highest points for its nest for years, it is said.

Who has not read Hawthorne's "Stone Face," called "The Old Man of the Mountain," located in the White Range of New England? Now it appears, that among the "Pyramids" of Kansas, rises one lone column which, looked at from a distance, presents the profile of a human face, and is known as the "Sphinx."

This startling group of high rocks is composed chiefly of magnesium and limestone. All of the rocks reveal in their formation the natural strata that clearly indicate the level of the surrounding country must at some time have been at least as high as these conspicuous remains.

Ambitious climbers have reported finding on the flat tops immense shells, large enough to place a shotgun lengthwise in, petrified seaweed and the fossils of a large, extinct species of the lizard, of fish and of other creatures. This would tend to show that at an early day this part of the country was the bed of the sea.

It was not unusual, twenty years ago, to find in the banks of the river and along other streams of this county, bones of animals now extinct.

A few years ago, to the west of the Pyramids, one could see the ruins of old Fort Monument, which in the early frontier days was used as a guard against the approach of the red man. Leading from the northwest toward the fort, the ruts of an old government trail were plainly visible. All about there, buttons from army clothes, bullets, cannon balls and other relics of those early pioneer days have been picked up.

Long ago, an early settler homesteaded the land upon which the pyramids stand, using the wall of one as a side to his little cabin. He failed to prove up on it and it reverted to the government. As the surrounding soil is of yellow substance and practically devoid of vegetation, it has offered no inducement to other settlers and remains today in the hands of the government.

The sides of the rocks are almost covered with names that have been carved upon them, since these pyramids for years have been a favorite spot of picnickers. Similar formations may be seen some two miles from Arkansas City, Kansas.

ARE YOU SURE?

By E. COOLING

God has given me soul food out of Romans 15:29, "I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." When I retire at night I am sure I do so in the fullness of the blessing of the gospel of Christ. In the morning, on awakening, I am sure of the same. As I go to the duties of the day, I go in the fullness of the blessing of the gospel of Christ.

When I enter that neighbor's home, across the street, I am sure I enter it in the fullness of the blessing of the gospel of Christ.

But I must so live in my own home, that when walking down the street, people will say, that person is walking in the fullness of the blessing of the gospel of Christ.

When attending prayermeeting, I am perfectly sure I am filled with the fullness of the blessing of the gospel of Christ.

And oh! when that pastor stands behind the sacred desk in the house of God, the saints should offer up a prayer in behalf of that pastor who is filled with the fullness of the blessing of the gospel of Christ.

But above all, when that pastor and congregation stand before the judgment seat of Christ at the great white throne may they hear the welcome plaudit, "Well done, enter thou into the joy of the Lord," "in the fullness of the blessing of the gospel of Christ." Hallelujah!

The finished sacrificial work of Jesus has made it possible. Amen!

SANTA ANA, CALIF.



Foreign Missions

TITHING AWAKENED JIM

But one day a preacher came to the church who tried to show the good people a more excellent way than the old way of financing God's work, and emphasized Christian Stewardship, suggesting the Storehouse Plan. The truth of God's ownership and our trusteeship, the bringing of God's tithe, which really belonged to no one else, regularly to God's house, awakened in Jim new interest, and the thought of an actual partnership with God appealed to him. After talking it over with their pastor, husband and wife signed the storehouse covenant card and became members of the association, receiving their envelopes from the storehouse treasurer.

When Saturday came, the pay envelope was taken home and opened. Four dollars of the forty-dollar-a-week wage was taken out and laid on the table between them. The wife reached for the carton of church envelopes, took out the first, and put the four dollars therein. After it was sealed they looked at each other for a moment, and then the wife said: "Jim, we have been married seven years, and church members over ten years, and we never did the right thing by God before. We have been so cheap with God, and He has been so good to us, that I am ashamed." He said, "Emma, I feel the same way." They were standing side by side. He slipped his arm around her shoulder, and before they knew it they were on their knees. "Pray Jim," she said, "pray!" and he opened his lips and prayed as he had not done for many a long day. When he ended with a heartfelt, "Amen," she broke out in prayer, and heaven came down their souls to greet, at this new throne of the heavenly grace. They rose from their knees and, by mutual impulse, kissed each other in a way they had not done for many years. A new Christian experience had begun for them. "God was so near to me as we both prayed," Jim said to a friend afterward, "that it seemed as though I had only to put out my hand to touch Him."

The family altar was set up anew, and blessed were the times they spent, as they read the Word and prayed together there. They never missed the prayer-meetings now, and their prayers and testimonies became an inspiration to all who attended. They induced others to attend too, and the midweek service became more popular in that church.

Jim said to his pastor once, "Pastor, you give us such good messages, they always do us good, but the part of the service that makes me feel in closest touch with God is when you say 'The tithes and offerings will now be received,' and I have the joy of placing God's tithe

PRAYER REQUESTED

For several weeks Sister S. N. Fitkin, the president of the General W. F. M. S., has been very ill. This elect servant of the church has depleted her vitality in unusual labors for the cause of missions. Please remember her in daily prayer at our Nazarene altars. Her achievements have been many, but there is much waiting to be done that only one, with a gifted mind and tireless soul, like Sister Fitkin can accomplish. Let all who hold the Church of the Nazarene and its great future dear, unite in praying for Sister Fitkin's recovery.

DEPARTMENT OF
FOREIGN MISSIONS.

on the offering plate. Beyond this, it is an additional joy to place our 'offerings' on God's altar, as well as the tithe, for the tithe is God's, and I only really give to Him when I make Him an 'offering.' For my wife's recovery from a long sickness we gave God a special thank offering, and we were never happier than in the giving it."

The crowning joy came to Jim when they made him storehouse treasurer when the former treasurer had to leave town. He loves the work. "Isn't it a great privilege," he exclaims, "as well as personal joy, to handle God's own personal money?" Becoming a Christian steward, a member of the association, and later treasurer, was indeed an adventure in Christian happiness, for it made of Jim and his wife happier folks, gave them a happier home, made them happier church members, and every day in every way diffusers of happiness to all around.

True, he was prospered financially, beyond what he would have asked or thought, but Jim calls that only a by-product of Christian stewardship, and is not to be emphasized, he says, lest per-adventure in thinking of it men might miss the essential truth of stewardship itself and the blessedness it brings into human lives.—JOHN RICHARDS, in *The Spokesman*.

JAPAN NEEDS HELP

"Rural Japan, with its thirty millions of people, is virtually untouched territory . . . The laboring and industrial classes are still beyond the bounds of Christian evangelism . . . A million and a half fishermen scattered over Japan's seas, are uncivilized . . . Japan's working women, the grand total of whom is more than nine millions, constitute fifty

per cent of the nation's laborers. Here especially, is the Christian evangel needed."

You know Hambone? He's that imaginary colored philosopher in the out-of-the-way corner of so many southern dailies. Well he said not long ago: "The trouble wif the mish'nary cause is, that we're all willin' for the mish'naries to do it, but we don't give 'em much to do it wif." Nuf sed.

THE INESCAPABLE CHRIST

"Christ in life is inescapable. It was Henry George who said, 'I love the people and was led to Christ as their best friend.' It was Cardinal Manning who replied, 'I loved Christ and was led to love the people for whom Christ died.' It was a Hindu who said, 'No one but Christ is seriously bidding for the heart of the world. There is no one else in the field.' The modern man knows that he must be religious after the mind of Christ or not be religious at all."

"ONE MILLION SOULS CAMPAIGN" IN JAPAN

Toyohiko Kagawa, Japan's modern prophet, is projecting a "One Million Souls Movement," to bring the gospel to the multitudes, with an appeal for decision. He has become convinced by his efforts for social reconstruction that unless some such great mass movement be organized now, the swiftly advancing tide of socialism will overwhelm the Christian enterprise in Japan and will spell disaster for spirituality and salvation. Mr. Kagawa is on fire with passion to make society Christian and he is able to reach and command audiences of enormous size. His hearers at any one meeting frequently number thousands and hundreds register decision for the Christian life.

Tithing to become effectual must be brought to the storehouse or treasury. The tithe is the Lord's, and no one is a steward over the tithe. Tithing is the touchstone to stewardship. No one is a good steward and a poor tither. To be a good steward one must be a faithful tither. To be a faithful tither one must put the tithe where it truly belongs, namely, to the benefit of God's cause, or in the treasury of His Church. No good steward has a right to hold the tithe and do as he pleases with it. God has told us it should be brought to the "storehouse" or treasury.

According to the apostles, missionary service is the highest expression of Christian life.

**LESSON FOR JANUARY 12, 1930**

By M. EMILY ELLYSON

LESSON SUBJECT: Baptism and Temptation of Jesus.

LESSON TEXT: Matthew 3:13-4:11.

GOLDEN TEXT: *This is my beloved Son, in whom I am well pleased* (Matt. 3:17).

THE "silent years" of Jesus' life have passed away since our last lesson, and we behold Him in this lesson a fully developed man, just entering upon His great life work. During those "silent years" His preparation was going on. We infer from His statements, and from what we know of the customs of the Jews regarding child nurture, and the education and training of youth, in what His preparation consisted.

We know from the record of His visit to Jerusalem at the age of twelve years that He was an excellent student. His deep interest in the discussions of the learned rabbis was an astonishment to them all. But His education was also practical, for He was an artisan, following His father's trade as a carpenter, and just as thorough in His study of carpentry as He was in acquiring a knowledge of letters. We cannot feature Jesus being contented to *just get by* in any of His preparation for life's responsibilities.

We know from His teaching that He was a close observer of all about Him; nothing escaped His attention. We also know what His environment was from the matter of His discourses. He was country reared. He talked of fields, harvests, seeds, birds, yokes, sheep, goats, vines, husbandmen, gathering into barns, etc. Mountains and lakesides were His places of meditation. He dwelt close to nature and these things filled His everyday life.

THE BAPTISM OF JESUS. Our lesson opens with the baptism of our Lord by His cousin John, who was His forerunner. While they were related John seems not to have known Jesus until at the time of His baptism (John 1:29-34).

The baptism of John was for remission of sins, but since Jesus had no personal sins to be remitted, that could not have been the purpose of His baptism. From Jesus' answer to John's remonstrance we gather that the purpose of His baptism was twofold. He would identify Himself with John's ministry ere it came to a close, giving His sanction to his work and methods. Also He said they—John and Jesus—"ought to fulfil every religious duty." John felt he was not worthy to baptize One so superior to himself, but this rite ushered in the public ministry of Jesus, and introduced Him into His sacred offices of Prophet, Priest and King. Thirty years was the age when priests entered upon their holy office, and as John was a priest this was a part of his mission in

preparing the way before Jesus. The "voice from heaven" bore witness to the deity of Christ, attesting to His authority. This is the first one of three occasions when this "voice" was heard in attestation.

THE TEMPTATION OF CHRIST. We now pass from a scene of elation and dignity to one of trial. The same Spirit that came upon Him at the waters of Jordan, now led Him into the bleak wilderness of temptation. Some have thought that because Christ was very God His temptation was different from ours. But we read, "He was tempted in all points as we are," also that He "suffered" under temptation. To be tempted is not a proof of a fallen nature, but it is a proof that there is in the tempted one power of choosing, and a nature having the ability to be entreated. Jesus was a divine human being. He had the power of choice, but in the exercise of His power we cannot conceive of His choosing wrongly in any matter.

The Spirit led Him into this desolate place in order to be "tempted of the devil," and after a long fast of forty days the tempter began his solicitations. The "voice" had said "my beloved Son;" the tempter said "if thou be the Son of God," show your deity and satisfy your hunger. There are many things not sinful in the doing under proper conditions, that become sinful when done at the suggestion of Satan.

In Christ's threefold temptation there is ever the appeal to put on exhibition His divinity and exercise His power in a wrong way. This miracle working Christ would not use the smallest particle of His wonder-working power to make His own way easier. He who began to be our sin-bearer at the waters of Jordan, when He took upon Himself the role of sinner for the purpose of baptism, refused every easy path suggested by Satan to accomplish the purpose of His coming into the world. The rugged path of substitution must be followed to Calvary.

The climax to this period of dark temptation is reached when Jesus utters the sentence that ever since, as it did then, makes a tempted one a conqueror, "Get thee hence, Satan." With these words the scene again changes and the adversary of all good shrinks away and instead of darkness and gloom, all is bright and glorious while angels hover around Him and tenderly minister to His need. Jesus has won and we can win.

MISSISSIPPI AND LOUISIANA DISTRICTS

In making my final report for Mississippi and Louisiana as District Superintendent, I am glad to say, it has been one of the most successful years of my life.

That is not to say, that I have done any great things myself, but I have had the honor and pleasure of serving a great people, and in answer to their earnest prayers and efforts, God has done great things for us, whereof we are glad.

In Mississippi the Lord gave us one new church, at Columbia. Columbia has about six thousand people, and at least many people there appreciate our church and are very kind toward us. One good man gave us a lot to build the church on, and they expect to have a tabernacle on it in the near future. Brother J. M. Brown is pastor there, and everybody there seems to love him, and the indications all point to a good strong church. All the other churches in the district are making progress now, and are taking on new life. We had a profitable revival in Jackson in the summer, but it was thought best to defer the organization of a church until next summer, and have Rev. C. M. Dunaway for a meeting just previous to the organization. We have him secured for a meeting in June, at which time, we will organize a good church in Mississippi's capital.

We brought in five new churches in the Louisiana District during the year. Three of them are in good cities. Baton Rouge church, which was organized in May, is doing fine. They have bought the second Methodist church in that city, which is well located, and we have some wonderful people there who will not fail to put the thing over for God. In organizing that church, I was assisted by Brothers Igitt and Knippers, and Brother Knippers' two sons, who are very fine singers. Another good church was organized in Monroe in July. There they took over the Community church property, and about twelve hundred dollars cash was given on the property. They have a nice property there, one hundred foot frontage, with a good tabernacle on it and well heated with gas. That church had the pleasure of entertaining the recent assembly, which was the largest Louisiana has had and it was a most wonderful assembly. In the organization of that church I was assisted by Miss Ruth Lanier, as singer, and it is no exaggeration to say, she is one of the best. She also helped me in the Columbia and Jackson, Miss., meetings. A good organization was effected in Nacadosch, a nice little city, and the outlook is bright there for a strong church. That organization was effected through the efforts of Brother Akin and Brother Knippers, also Brother Knippers brought in two country churches. Louisiana has had the greatest year's progress in many years, and with Brother G. M. Akin as District Superintendent we may expect the progress to continue and increase.

We want to most earnestly request the prayers of our brethren for a greater Mississippi District, a stronger and larger church. I think we are all encouraged, and we will do our best to make this a reality.

R. H. M. WATSON,
District Superintendent.

CHICAGO CENTRAL DISTRICT Sunday School Work

We are glad to report that we are making very substantial gains in our District Sunday school work on the Chicago Central District, under the very efficient leadership of our pastor, Rev. W. S. Purinton, at Danville, Illinois. We are getting the district organized and putting on a district program that is really functioning and bringing us good, substantial results.

Quite recently Brother Purinton has put on zone conventions in our six district zones. He reports good representation from the churches and in general these zone meetings have renewed interest and enlarged the vision along Sunday school lines. The meetings were not difficult to finance.

Brother Purinton has also instituted a co-operative bulletin that he sends to each Sunday school, showing the attendance with a comparative percentage. Also, the Sunday schools are going in for a twenty-five per cent increase on the District in our attendance. They are hoping to start two new mission Sunday schools in each zone.

Pray for this great and good work, for Brother Purinton, and our great Sunday school work on the Chicago Central District.

E. O. CHALFANT,
District Superintendent

N. Y. P. S. ZONE RALLY, MISSOURI DISTRICT

Thanksgiving day, November 28, 1929, proved to be a day of real feasting in spiritual things to the people who assembled for the rally of Zone No. 1, of the Missouri District, held at the Iberia, Mo., church.

The rally opened at 10:30 a.m., with a rousing "Thanksgiving" song and praise service, led by Zone President O. R. Hendricks, which was followed by prayer around the altar with all young people being invited to take part. It was indeed a prayer service of thanksgiving and God poured out His blessings upon the young people.

At 11 o'clock Rev. Carlton, pastor of our church at Eldon, Mo., brought a stirring message on "Thanksgiving," and when he had finished everyone present had a much clearer and deeper understanding and appreciation of Thanksgiving than ever before, especially in a spiritual way. The general theme carried out throughout the day was "Thanksgiving."

The afternoon was spent in reading papers on various subjects along Thanksgiving lines. These papers were full of helpful suggestions and God's blessing was upon the young people as they were given. One young lady concluded her paper with an old-fashioned shouting "spell." One hour of the afternoon was

(Continued on page 23)

NEWS AND NOTES FROM NEW ENGLAND

OXFORD, NOVA SCOTIA

Dear coworkers in the great harvest fields of our New England District; greetings. "They that sow in tears shall reap in joy." We are truly realizing the blessed fulfillment of these precious words. God is wonderfully blessing us these days and helping us to overcome difficulties and obstacles that seemed impassable. A few months ago we had with us our precious District Superintendent, Brother Gould, and his wife, who brought blessing to our people by their gospel and missionary messages. A service long to be remembered by the people of Oxford District was the baptismal service in the River Philip, which runs through the main part of the town, where nine precious souls were baptized in the name of the Father, Son and Holy Ghost. Amen. Shortly after this we put on a two weeks' revival campaign with our beloved evangelist the Rev. Thomas Greene of West Somerville, Mass. Brother Greene visited all our churches giving powerful, practical, old-time gospel messages. God gave us a few souls at the altar for pardon and purity and the saints were edified and strengthened. We would recommend Brother Greene to any church needing real spiritual help and uplifting. We have just finished our Sunday school and missionary convention in Springhill and a blessed and beautiful God-glorifying time we had. We had splendid representation from our churches on the Island and God truly honored our labors and faith. A report of the convention will appear shortly giving main details. Beloved, pray much for us over here. "The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Come over and help us.—S. Dixon, Pastor.

BATH, MAINE

Just a few words from the Bath church, for we love God and are endeavoring to keep His name and grace before men and women and boys and girls in this city. God is helping us and we are making some progress by His grace. How good He is and how unsearchable are His riches! In November we had revival services with Rev. E. H. Stillion as preacher and Ernest Marsh as singer. God blessed these men of God to us and we all are in a better place with God who have walked in His light as it came to us through them. Brother Stillion did good preaching and won his way with his message into the hearts of both the church and of the many strangers who kept coming to the services. The attendance throughout was unusually good, many nights giving us a full house with close to two hundred present. God was there in power and there were over forty seeking God, counting them as they came. One of the chief benefits to us and the work of the meetings was a boost the workers gave us in our Sunday school work. We were having sixty-five and

seventy each Sunday previous to the meetings, an "On Time" rally was put on for the last Sunday of the meetings and 105 were there on the dot at ten o'clock with 132 in attendance. Since the rally we have had an average of eighty, which shows a good increase in the regular attendance. For all this we thank God and look ahead to still greater things for our God. We would just like to add that Brother Ernest Marsh knows how to boost and work for the Sunday school. May God bless his labors abundantly for the Master. We can report victory here and good prospects for one of the best works of God in this eastern country here in the city of Bath. We have several looking our way for membership and they are of good, substantial character. Pray for us.—Howard P. Jett, Pastor.

FRANKLIN, N. H.

We are glad to report victory through the precious blood of Christ. God has been blessing the church here in an unusual manner. Recently we took in a fine class of members and other splendid folks are looking our way. The finances come easily because our people are tithers. We believe our people are the most loyal and faithful group to be found anywhere in the entire movement. They have worked and sacrificed tremendously for the establishment of our church, which is only fifteen months old. We are looking forward to a mighty old-fashioned revival next January, with Sister Mabel R. Manning as evangelist. We solicit your prayers that God will meet with us in an unusual way.—E. Jewell Imhoff, Pastor.

NORTH ATTLEBORO, MASS.

On October 27 we were blessed at our hall by the presence and ministry of Dr. John Knapp and five of the students of Eastern Nazarene College. The singing of the quartet and drawings of Mr. Woodward were splendidly good, and Dr. Knapp stirred us all with his zeal and passion for the school and its future. Our small company of Nazarenes gladly subscribed nearly seven hundred dollars toward the College Building Campaign, and are praying for its success daily. Thank God for our colleges and their faithful faculties and supporters. Amen. On November 24 we were blessed in singing, "Give the Flowers to the Living," and in preaching on "Thanksgiving and Thanksgiving," in the morning service. At night we enjoyed greatly the presence of our outgoing missionaries, Rev. and Mrs. L. S. Tracy, whom we have known many years and for whom we have offered many prayers. We were all blessed by their messages relating to missions in foreign lands, and bid them Godspeed as they return soon to their chosen field, Western India. Blessings on the children also who remain for a time in New England.—Pastors Arthur and Lura Ingler.

N. Y. P. S. ZONE RALLY, MISSOURI DISTRICT

(Continued from page 22)

given over entirely to the W. F. M. S. This service was attended by all our young people and proved to be a time of real enjoyment.

We were especially favored in having with us our District Superintendent, Rev. J. W. Roach. His very presence added inspiration to the service.

Zone No. 1 will never forget this Thanksgiving day, for it will mean more to them from now on than ever before. Interest is increasing in our zone work and we are praying and planning to make them more helpful in the future.

Reporter.

EASTERN OKLAHOMA N. Y. P. S. ZONE RALLY

Zone Number Five spent one of the greatest days in its history on Thanksgiving day at Tishomingo, where some three hundred or more met. Our good zone president, Mrs. Delter Martin, had a very beautiful program outlined. It was a day of blessings from the Lord. The program consisted of solos, duets, quartets, chorus singing, and many good readings, also an old-fashioned love feast was enjoyed, which was led by our District Superintendent, Brother S. H. Owens. Our District President of Sunday schools, Brother F. R. McConnell, was present and brought us a wonderful lecture on Sunday school work. At noon we had a basket dinner and the folks at Tishomingo surely know how to entertain. We had a number of visitors from Ardmore, Durant, Caddo and Hugo, and all took part on the program. The evening service was given over to the Kingston Society, which gave a special program using as their theme, "The Crimson Stream." This was a wonderful program, the Lord blessed from the first song throughout the entire service. Folks laughed, some cried while some shouted for joy, and at the close one man who had backslidden over the call to the ministry knelt, while several gave their hands for prayer, thus closing the rally.

GLENN WILKINS, Reporter.

OKLAHOMA N. Y. P. S. ZONE RALLY

The N. Y. P. S. Zone Rally convened at Okmulgee, Oklahoma, November 28, with Sister McConnell presiding. The rally was favored with a rousing song by the Oklahoma Juniors directed by the pastor, Brother Charles Smith. We were delighted to have our District Superintendent, Brother Mark Whitney, present. There were several interesting numbers enjoyed from the young people of Muskogee, Sapulpa, Henryetta and Okmulgee, and at the conclusion of the morning service we were blessed by a Sunday school lecture from our District President, Brother F. R. McConnell of Sapulpa, after which we retired to the dining hall and words can't describe the lovely tables that were set before us. There was no occasion for anyone to go away unsatisfied, thanks to Brother and Sister Smith and their good people. The afternoon session was filled with inter-

CABLEGRAM

Calcutta, India.
Christmas Greetings, both well.
Goodwin, Williams.

esting numbers and the blessings of God were so richly manifest all through the day that our lives were enriched by our having been there. There was a short business session for the purpose of electing a zone leader and assistant. Sister McConnell was unanimously re-elected and Sister Bessie Smith was elected assistant. Our zone certainly does appreciate our faithful and efficient zone leader. The afternoon session adjourned to meet at the Ham revival for the evening service.

ANNIE DICKERSON, Reporter.

NAZARENE MISSIONARY SANI- TARIUM AND INSTITUTE, NAMPA, IDAHO

Home again. Must say I am glad to be home. Words cannot express the joy I had in attending eighteen different Nazarene District Assemblies in the past year, representing the Nazarene Missionary Sanitarium and Institute.

It is impossible to write a personal letter to all the good people whom I met, but I assure you I will not forget the friendly reception given me at each assembly.

On arriving home we immediately started a campaign to complete the hospital building. Sunday, December 8, was set for the day to start the campaign at the local Church of the Nazarene. God came in on the scene, people were moved by the Holy Ghost and volunteered to underwrite \$18,000 strong; \$2,000 was pledged toward the missionary homes. Our policy is to let God direct.

Plans are to tour the Idaho-Oregon

District immediately and as soon as we can get to it, we will accept invitations to churches and districts as far as we can. We covet your prayers. No question at all in our minds but that God is helping us to do the greater work along these lines.

I feel the fire burning in my soul just now. To Him be all the glory.

CLIVE WILLIAMS,
Field Representative.

NEWS IN BRIEF

"We have just learned with a sad heart of the homegoing of our precious brother and colaboree, Rev. C. C. Cluck. What a shock his death was to us. For twenty-five years we have been friends, and for three years were in the evangelistic work together. Brother Cluck was one of our great preachers, humble and conscientious. It was our happy privilege to conduct revival services for him two years ago at Bentonville, Arkansas. How we enjoyed his fellowship. May the Lord comfort and sustain his good wife and loved ones."—Lee L. Hamric.

We have a letter from Mrs. Edith MacLachlan of Canada who is now visiting her home in England, called there by the illness of her mother. She states that she has many opportunities of witnessing to the truth, and that she and a friend have been around singing some of the Canadian songs of full salvation and hearts have been touched. She also writes that she has had the privilege of addressing the Sunday school where she attended when a child.

Rev. T. M. Brown writes us that "We are almost up to our quota of one subscription for every two members, besides

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a club of ten copies for distribution. We certainly read the paper with enjoyment and profit, and appreciate your labors for its continual improvement."

A letter from Dr. J. A. Huffman, dean of the Winona Lake School of Theology, states that the summer school last year was in every way a success. The Winona Lake School of Theology is interdenominational and functions during the summer months only. It aspires to supplement the work of other theological schools, and cares for those students who cannot attend regular sessions during the year, but who can devote six weeks during the summer to theological study.

Rev. Fred Williams writes us that he is holding a meeting at the Pacific National Military Home for Disabled Volunteer Soldiers, Sawtelle, Calif., where there are now over four thousand men. The services are under the direction of Rev. E. G. Bloomquist, who has charge of the mission. Rev. Fred C. Lincoln, another veteran, is leader of the song service. Prayer is requested that God will give a gracious time of salvation.

We have just received a copy of the N. Y. P. S. Booster published by the Southern California Young People, edited very ably by Rev. Joseph Gray of Monrovia, California. The paper contains a message from District Superintendent J. T. Little and another from the District President, Rev. John Mandtler, and is filled with good reports from the local societies of the district.

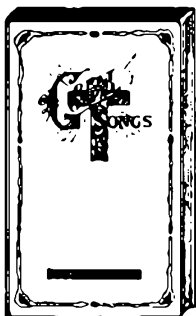
CHURCH NEWS

PASTOR B. H. POCKOCK—"One of the best revival meetings ever held in the First Church of the Nazarene, Wellsville, Ohio, it is said, closed a few nights ago. The crowds were excellent, and the spirit was unusual. Between forty-five and fifty, counting them as they came, either sought God for pardon or purity during the campaign. Thirteen united with the church on the closing Sunday morning of the revival. The pastor did his own preaching, while the Cooper Trio, of Portsmouth, Ohio, had charge of the special singing. To say that the Coopers did their part well, would be putting it very mildly. They are fine singers and good workers. This was their second time in the Wellsville church. Rev. C. Warren Jones, District Superintendent, was with us on the closing Sunday of the campaign. His morning message was wonderful indeed. Also Rev. O. L. Benedum of East Liverpool, Ohio, and Rev. Robert Andrews of Chester, W. Va., both preached once during the meeting. On the closing night of the revival the church was crowded to the doors, with some on the platform, and nine seekers at the altar. The Sunday school, under the supervision of Mr. Fred Morrow, is on the increase and new interest is being taken. Miss Lillie David, the new president of the N. Y. P. S. has taken charge of the society and we are forging ahead. The Junior Society with Mrs. Fred Morrow as superintendent was just recently organized, and we are predicting a good future for them. Our next revival meeting is scheduled for April 15-27, with Rev. C. B. Fugett as the evangelist. We are expecting greater things in the future. Pray for us."

BURBANK, CALIF.—"Sunday, December 8, we closed one of the best revivals in the history of our church. Both pastor and church had been praying and making preparation and looking to God for an old-fashioned revival and God did not disappoint us. From the very first service to the last the old-fashioned swing of victory and glory was on. Just how many were happy finders I am not able to say but there were seekers and finders at almost every service and at some of the services there were fifteen or twenty at the altar praying through and shouting uproariously. The entire church was greatly blessed and faith inspired to go forth and accomplish greater achievements. Rev. W. H. Minor of Bethany, Okla., the evangelist, was greatly blessed and favored in preaching with the anointing of the Holy Ghost which always brings things to pass. The evangelist endeared himself to our people and perhaps will return for another campaign next fall. Professor J. Ransom of Pasadena College rendered excellent service, both as a choir leader and special singing, was simply great and enjoyed by all. We consider they are among the best evangelistic teams of today and as pastor enjoyed their fellowship and efficient service rendered, and hope to have them back again for another campaign."—W. C. Frazier

JAMESTOWN, N. DAK.—"The revival campaign with Rev. Theodore and Minnie E. Ludwig closed Sunday night with twelve at the altar. All of these seekers were under twenty years of age. Closed the Sunday school in the morning with an altar service by Mrs. Ludwig bringing a message on salvation. Twenty-seven came at the call for seekers, mostly children, a few mothers. The Lord blessed and soon some of the seekers were finding God. To God be all the glory! The meeting lasted just two weeks. The Ludwigs brought the truth to the people fearlessly and with the anointing of the Lord upon them. The result was a number of seekers, also finders for both experiences of pardon and purity. We thank God and give Him all the glory for all that was accomplished during this revival. We look up. Take courage. And sing, 'I Feel Like Traveling On.'"—H. N. Haas, Pastor.

LANSING, MICH.—"To the Nazarene family, greetings in the Lord. We want you to know that we are still in the fight. The Lansing church is still 'contending for the faith,' and doing business for God. We have been busy this fall putting over a church school and building program in the interest of our church school work. We have added nine splendid separate rooms to our equipment at an expense of about eleven hundred dollars. This improvement has added much to the appearance of the auditorium, as well as to the seating capacity of the church. Spiritually, we are working at the job, and while we are not seeing the results that we would like to see, the dear Lord is smiling on us and the glory breaks through occasionally to encourage our faith. We had a profitable service Sunday night, with twelve seekers at the altar, part of them for the first time in



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our church. This city has been hard hit industrially this fall. The automobile business went into reverse, and to all appearance hit the stock market in New York and stalled. Now they are trying to get into low with the prospect of getting into high by spring. We hope they succeed. While this has affected us financially, it has not damaged us spiritually. Praise the Lord, we are going on."
—F. W. Domina, Pastor.

TULSA, OKLA., FIRST CHURCH—"On November 24 we closed our revival which ran over three Sundays. This was one of the best revivals it has been my privilege to attend for some time. In fact it was an old-fashioned holiness meeting with seekers praying through in almost every service. There were 21 definite professions. Rev. E. D. Simpson and wife had charge of the revival. Rev. Simpson did most of the preaching. Brother Leo Upton, a local preacher in our church, assisted some in the preaching. Brother Simpson led the singing, and he and his wife did the special singing. It certainly is food for the soul to see the shine of heaven on the faces of these two young workers while they sing. Of course this is the result of keeping humble and prayed up. The glory of the Lord came upon us from time to time and old-fashioned shouts of victory were heard in the camp. There have been sixteen additions to the church since the meeting closed. The W. F. M. S. District President, Mrs. Adams, paid the local society a visit recently and organized a Prayer and Fasting League; and at present we have 16 members and others coming in. We give God all the glory, take new courage and press on."
—Duffey Mapes, Reporter.

EDMONTON, ALTA., CANADA—"The morning of November 14 I boarded a mixed train and began my trip to Ellscoff. At about two p. m. we came to the remains of the thriving little town of Thorhill. The evening before a high wind had brought the forest fire from about five miles north and wiped out most of the town. It was a sad sight to see the town in ashes, grain burning where the elevator had been destroyed, and more sad to look upon the poor, homeless people whose faces bore the marks of heat, smoke and tears. We learned there that the fire had burned the bridges and so the conductor took us back to Edmonton where we arrived about eight p. m. There were no auto roads and so it was impossible to get the 35 miles that would have landed us at Ellscoff. There was much disappointment among the passengers as there are only two trains a week. There were two mothers with tiny babies just out of the hospital. So I took my instrument and began to play and sing the good old songs of Zion. The folks gathered around and soon we had a young Nazarene meeting. The following day, I took the car and drove to Ellscoff. The meetings were held in the country schoolhouse where Brother O. G. Brooks is the teacher and preacher. Some were definitely converted and others were helped and interested. I preached the last Saturday night in the Granville school north of Brother Brook's school and Sunday night in the Anglican church in Boyle. Both seemed very profit-

able. I think there will soon be a church built and work organized. I am now beginning with Rev. S. Kaechele, our pastor at Medicine Hat. The meeting has opened very well, but it is a long road to victory. My next meeting is at Delburne, December 27 to January 19, then to Clarsholm. All for Jesus and this needy field."
—Ernest S. Mathews.

EVANGELISTS A. J. KINDRED AND WIFE—"As we have not reported since leaving the pastorate and entering the evangelistic field, will say, God has been blessing our labors. We left Missouri Valley, Iowa, in August and went to Adelphi, Iowa, held a meeting in a union church. Souls found the Lord, for which we praise God. From there we went to the Iowa District Assembly at Cedar Rapids, Iowa, and it was a great assembly, and a time of refreshing. Leaving there with a greater vision and passion for souls, we went to Runnels, Ia., in a Congregational church, and for three weeks we preached to as hungry a people as I ever preached to. There had been no one to pastor the work for months, but a few faithful souls had held on to God and kept a Sunday school for the young people. God helped us to preach twice a day and then honored His blessed Word by giving us souls. I did not keep any count, but I am sure that the Lord knows. Some had been church members for years and discovered they were not even saved. Many dug down and plowed through and got the victory.

One dear old mother 79 years old was gloriously sanctified. God is still on the throne, bless His holy name. We went from there to a hard home mission campaign at Newton, Ia. We had no co-operation, but plenty to oppose. We put up our tent and the cold weather set in, then the fall rains started, but through it all God helped us to preach to the few who came. No one saved—no one at the altar. Folks who never heard of the Church of the Nazarene there know that we stand for old-time salvation. I believe that God is going to give us a work there yet. Pray for that city of 10,000 people. We came to Des Moines, Ia., with plans made to go to North Dakota, but God had other plans for us. We found the young people of our church here with a revival spirit. They gave us a call and for four weeks we have been in the battle in the Des Moines church. From the first altar call, which was on the first Monday night, we had seekers at every service except two, and sometimes the altar was lined. God manifested Himself in a marvelous way. Souls died hard but came up shouting—some left the altar and the church, walked or ran several blocks to make some confessions that needed to be made then returned to pray through. Glory to God! Some of the Nazarenes, who had never had a clear witness to their experience, prayed through and found peace. One sister fasted and prayed an entire week; many others fasted one and two meals a day dur-

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ing the entire revival. God has certainly visited the Des Moines church. The revival is still on, even though the evangelist has ceased his preaching. We visited the Tuesday night prayermeeting; souls were at the altar praying through. The Thursday night prayermeeting found souls at the altar, and again on Sunday night others getting right with God. It is indeed a pleasure to work with Sister Short, the District Superintendent's wife, who is acting as supply pastor. She is a woman of prayer and has the Des Moines church on her heart. God bless her in her work here. Pray for us that we may be used of God in the salvation of precious souls."

YORK, NEBRASKA—"Our work here is progressing nicely, especially among the young folks. The attendance is excellent and, best of all, the Holy Spirit is with us in blessing. I believe I am safe in saying that we have one of the sweetest whole-souled saints in our Church of the Nazarene at York that can be found anywhere, Sister Stoll. She is a real inspiration and is loved by everyone. She has the testimony that she pleases God, a joy unspeakable and full of glory. Christ is her all in all and her prayer night and day is a closer walk with her blessed Savior and that precious souls may be gathered into the fold of Jesus Christ. We certainly appreciate the generosity of our dear Sister Stoll. It was she who donated the fine new pews to our church. They are elegant and a wonderful improvement. Words cannot express our love and gratitude for this sister's kindness. Her light is such that others can see

the way to walk. God bless her, she is always cheerful and keeps victory in her heart."—Reporter.

PASADENA, CALIF.—"Pasadena First church has enjoyed another gracious season of revival in a series of special services which closed Sunday, November 24. During the first ten days the services were conducted by the pastor, Rev. H. B. Macrory, who addressed his messages especially to the church in preparation for the later services in which Mrs. Carrie Crow Sloan was the evangelist. In her own sincere, kindly and inimitable manner, Sister Sloan presented the gospel, to the delight and blessing of the saints and to the interest and conviction of sinners. While it cannot be said that the series was one of glorious victory throughout, yet the presence of God was easily discernible in every service, there were seasons of unusual blessing and an almost constant stream of seekers and happy finders. Also, there were more strangers attracted to these services than to any similar series in recent years, there being evenings when one-third of the congregation was composed of outsiders. Sister Sloan was originally called for two weeks but at the end of that time it was widely felt that the services should be continued another week. The approbation of God attended the decision to do this, for on the last Friday evening old-fashioned conviction settled down on the people, a genuine break came, and the altar was lined. As a church we are grateful to God for the ministry of both the pastor and the evangelist. They gave unstintingly of their energy and effort. Neither of these consecrated messengers

could have done more, either by precept or example. We feel that this campaign has been one of enduring profit for the church and thank God for it."—Reporter.

BATESVILLE, ARK.—"We have just closed one of the greatest revival meetings in the history of the Batesville Church of the Nazarene. Our beloved Brother John W. Oliver, District Superintendent, Sister Oliver and Rev. J. W. Lowman and wife were our workers. Brother Oliver preached in the morning services and gave us real soul-stirring messages on holiness. Brother and Sister Lowman preached in the evening services. There were something like a hundred souls bowed at the altar and most of them found definite victory. A number were sanctified. We had three beautiful healing services in which about fifteen were anointed and prayed for. Forty joined the tithing band. Praise the Lord! Many from the Methodist and Baptist churches came to our altars, and were sanctified and came into the church and on the last night of the meeting eight were baptized. Finances came easily. Five dollars a week was raised on the pastor's salary. The church was greatly blessed; we are going on expecting greater things from the Lord. God is still on the throne, praise His name forever. In passing through Batesville you are welcome to come to our church. We will be glad to see you. Pray for us."—Myrtle Richardson, Reporter.

EVANGELIST RAY DAVIS—"We had a very fine meeting with the church at Shawnee, Okla., Rev. W. A. Carter is the good pastor and he stood by us in every way. He has the situation well in hand and is doing a great work for the Master in that thriving city. There was some old-fashioned praying through, both in regeneration and sanctification, and we might add the fact that they became Nazarenes."

EVANGELIST J. CLARENCE ANDERSON—"I have derived much inspiration and encouragement from the reports generally, but I have never written a report of my work, though it has been over twenty-three years since I joined the Church of the Nazarene, and for more than half of that time I have been in the ministry of the church. However, some of the brethren have recently convinced me it is my duty to write an occasional report for publication. After a dozen years spent in the pastoral office, I entered the evangelistic ministry six months ago. For the first four meetings I was engaged with Harry Joseph Elliott at Weiser, Idaho; La Grande, Oregon; Enterprise, Oregon, and Meridian, Idaho. Three of the meetings were tent campaigns, though all of them were with organized churches. Brother Elliott and I enjoyed the fellowship and co-operation of these pastors. And I found my association with this veteran evangelist both enjoyable and profitable. I was alone in the next meeting, which was at Wallowa, Oregon. Here I was more of an arbiter than an evangelist. However, the arbitration was, I believe only temporarily successful. I prefer to be an evangelist. But God answered the prayers of His true children there and gave a few souls. Kennewick,

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Washington, was the scene of the next campaign. The pastor and his wife, Rev. and Mrs. E. H. Edwards, provided attractive music for the meeting. They are very spiritual young people, wholly devoted to the Lord's work. Sickness and other uncontrollable conditions militated against the meeting, greatly affecting the attendance. But there were about a score of definite seekers, mostly young people, and the meeting was a positive aid in the progress of this thriving church. I am now in Pasco, Washington, where our church is in the mission stage of its development. Last night (the first Sunday night of the meeting, and a very rainy one) we had 25 per cent of the congregation in the altar and they received definite blessing. But the altar would have accommodated ten times as many more, for the congregation only numbered eight. But our percentage of seekers was really good. There are prospects for a fair measure of success here."

KINGSTON, OKLAHOMA—"The church at Kingston, Oklahoma, has very much to be thankful for; first, because the Lord has not forgotten us but is smiling upon us in the work here. Next for our good pastor, Brother Joe Stevens. We feel that God has sent this dear man to us. He is not only loved and appreciated by our own people but by the town and community. We have doubled our enrollment in Sunday school since the assembly at Sapulpa, and the end is not yet. We believe that the keynote in any work is to build the Sunday school and all the rest will follow. Our pastor is having large crowds to preach to and our N. Y. P. S. is doing fine. We have everything paid up to the first of the year; have had four saved, and one sanctified directly from the Sunday school and eight have joined the church since the assembly, with no special revival services. We are going over the top with His help. Pray for us."—B. J. Wilkins, Reporter.

EVANGELISTS L. G. AND BERTHA MILBY—"Since our last report we have held five meetings, including this one we are now in. Our meeting in Canton was a great one with Brother and Sister David Milby. The church was packed from night to night; many times folks turned away. Brother and Sister Dave Milby are doing a great work, and they have the hearts of the folks; some of the finest people in the world. There were a goodly number at the altar, some new members taken into the church. From there we went to Rantoul, Ill., with Brother John H. Drake. Brother Drake and little son lived together, his wife leaving him a few years ago to be with Jesus; left him to do housework and keep the little son. We were entertained in his home and he did the cooking. I must say he is one of the finest cooks I ever saw. About eighty at the altar seeking God, house packed full every night, one of the best little churches in the movement and we think Brother Drake is among the best pastors and men we ever met. We took a flying trip to Trenton, Missouri, held only a ten days' meeting with Brother and Sister Askins. Such sacrificing people I never met before. Brother Askins is trying to

get a work started there. He is true blue, sticks on the job and seems to have no defeat. If anyone on earth will make it go surely he will. The more we see such folks as Brother and Sister Askins and two daughters and the sacrifices they are making, the more we feel like rubbing up closer to God and getting a better experience. Trenton is a hard field and our meeting was too short, but we got there and got away and I hope the devil got a little whipping anyway. From there we went to Villa Grove, Illinois. Brother H. L. Hiatt being the pastor. He got sick

on the job and was only at church one time. Another ten days' meeting, too short to put the job over in a new field like that, but we had a very fine meeting. The hall was packed full till the weather froze us out. Brother Hiatt is a fine man, has some fine people. They couldn't have treated us better. I am sure it won't be long until Villa Grove will be a strong church."

MERCED, CALIFORNIA—"God has wonderfully visited this church during the revival campaign with Brother and Sister

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Nerry, which closed last Sunday. From the beginning the presence of the Holy Spirit was manifested in saving and sanctifying power. Brother and Sister Nerry proved to be God's chosen instruments at this time. Brother and Sister Nerry manifested a sweet spirit of humility, love and kindness which completely won the hearts of the people. Evangelists like these should be kept busy. No church will make a mistake by calling them for special meetings. They are tireless workers who preach and sing without fear or favor. Many hungry hearts prayed through to definite victory. Some of them never heard of a Church of the Nazarene before, but the preaching was so convincing and full of unction that these dear ones came forward at the first message they ever heard. The children's meeting conducted by Sister Nerry was blessed of God. Twenty-six precious little boys and girls from ages four to thirteen knelt at the altar at the close of the service. Twelve testified that Jesus saved them. At the Sunday morning service our pastor, Brother C. U. Fowler, took in seven new members. Spirit-filled and shouting the victory. More are looking our way. Finances came easily. After the expenses of the meeting and evangelists were met, Brother Nerry took up a love offering of \$40 for Brother Fowler, our beloved pastor. This meeting with Brother and Sister Nerry has done much to encourage our hearts. Two years ago when Brother Fowler came here the

church was about to close its doors in utter defeat, but through Brother Fowler's past experiences in other places, he took hold of things like a real veteran, sacrificed for and with us, encouraged our hearts, and proved to be a real shepherd to this once scattered flock. God is rewarding his efforts by giving him souls, sending people here who unite with us and help in the battle. The church has a steady increase of membership in all departments. The spiritual condition is better than ever and we are all determined to keep the revival fires burning in our souls and do all we can, with God's help, to bring the lost in Merced to Jesus. The N. Y. F. S. is also increasing and we believe that it is going to be one of the best in the district. Chas. L. Fowler is the president. Please remember this church in your prayers."—Kathryn R. George, Reporter.

MAKSHALL, INDIANA—"We have just closed a very successful revival meeting. We had Evangelist E. C. Dees of Nashville, Tennessee, for two weeks. We think we were very fortunate in securing his services and fully believe that God directed him to this place in answer to our prayers. Prejudices were broken down and opposers convinced of the gospel truth. We had good altar services and praise God for all that was accomplished. Our needs were wonderfully supplied and God has blessed us in a finan-

cial way. We have Rev. Earl Myers a graduate from Olivet College, with us this year. He has revised our membership roll. The Lord is with us, in every service and we have victory. Brother Myers is on fire for God and preaches the Bible. He enlarges every department of the church. Since he came to us, we have paid off our church indebtedness and plans are made for some church improvements this year. We have a fine orchestra newly organized, consisting of saxophones, melophone, cornet and trumpets under the leadership of Sister Myers who is an accomplished musician. We had no idea we had such talent in the church until she brought it to light. God has blessed our people in a wonderful way, the work is moving forward with two prayermeetings a week. We love the Church of the Nazarene."—Mrs. Wm. Harshbarger, Reporter.

CARUTHERSVILLE, MISSOURI—"The Church of the Nazarene here has just closed a two weeks' revival. Our good pastor, J. R. Francis, did the preaching. We had nine souls saved and three sanctified. The church is greatly encouraged to press on to greater things. God is wonderfully blessing us in all lines. We have our budgets all paid up to date, pastor paid up in full, Sunday school is building up, a good attendance at church, and we are looking to God for greater things. Brother Kilgore from Little Rock was here for one week and was a great help to us. Last Wednesday night at prayermeeting Brother Bell from Morehouse was with us and gave a very interesting talk which was enjoyed by all. We have a wonderful pastor who believes in doing things for God. He has preached some great sermons on holiness and God is blessing the people. We organized a Prayer and Fasting League with twelve members and are having great results. We are looking for a great year with many souls saved, and believers sanctified."—Jane Lafferty, Reporter.

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EVANGELISTS NINA DEAN AND JENNIE WHITAKER—"In the month of September we left Hudson, Michigan, where we closed a revival in the Free Methodist church and driving on to Thomson, Georgia, held a tent meeting. Then we came on to Lambert, Arkansas, held a meeting in the Church of the Nazarene. Then on to Phoenix, Arizona, where we had a meeting in the Pilgrim Holiness church, where Brother Paul Nearing is pastor. God wonderfully blessed. The fire fell in the old-fashioned way and the shouts of the saints were as of old. Several were saved and sanctified. The church is on fire for God and Brother Nearing is a man filled with the Holy Ghost and the Lord is making him a great blessing in the work in the city of Phoenix. We came on to Rialto, California. God is blessing here in the meeting with the Pilgrims. We desire to praise the Lord for the way He has led us. He gave us a wonderful trip, not even any car or tire trouble from Michigan to Phoenix, Arizona. We go from here to Long Beach, California, with Rev. Roper, pastor of the Pilgrim Church."

EVANGELIST D. M. PEFFLEY—"Since reporting last I have been in Stringtown, Ind., where God gave us the best revival they say they have had for years. We found some of God's choicest saints here, the pastor was Rev. Cowan, who had just been on the field for a few weeks. God helped us to dig and Brother Cowan sit on the beam and God located them till the altar was lined from night to night. Our next meeting was with Rev. C. E. Pendry at New Castle, Ind. This church has had some battles to fight but with a man like Brother Pendry at the helm, it is sure to go. The large church was full nearly every night and on Sunday nights we couldn't take care of the crowd. The last Sunday we had a rally in the Sunday school, with 514 out. The writer gave his experience and there were twenty-five at the altar. But best of all the altars were lined every night. The next meeting was at Springfield, Ohio, with Rev. D. L. Brandenburg. This church bought a building which they were not able to finance but the new pastors disposed of it and built a fine little church which they can finance. God encouraged their hearts when they saw the altars lined. There are great things ahead for Springfield, Ohio. Our next meeting was at Muncie, Indiana, First church with Rev. Shaffer as pastor. He loved the truth. The first week was hard but the last week broke through in fine shape, the altars were lined every night and old Muncie First church will be heard from one of these days in a mighty way. One of the greatest days of our life was Thanksgiving when the boys at the jail in Muncie asked us to come and preach to them, which we did. We preached on the 'Love of God,' and saw fourteen of the boys bow just inside the bars and cry and weep their way through to Calvary. What a time we had. God bless the boys. I'm convinced what the world needs is love and more love. In each meeting we received a fine class into the church and more to follow, also a number of subscriptions to the HERALD OF HOLINESS. We are in a battle at Newark, Ohio, now with quite a number at the altar already. Pray for us here that God will give us a downpour and keep me true."

TUCUMCARI, NEW MEXICO—"We have just recently closed a most gracious revival with Rev. D. C. Palmore as evangelist. While visible results were not so great as we had desired and prayed for, yet some fifteen prayed at the altar or in their homes and claimed reclamation, conversion or sanctification. Brother Palmore prays, fasts, visits, digs deeply, preaches the Bible, without fear or favor in perfect love and with ability and simplicity. He insists upon deep and thorough altar services, thank God. Churches desiring the services of a good evangelist will make no mistake by calling this man of God to assist in revival campaigns."—Winifred Kelton, Pastor.

PASTOR JOHN F. ROBERTS—"Just closed a gracious revival at First church, St. Louis. It seemed to have been in the minds of the young people and the

church to have a meeting now and to have our son Geren hold it. The meeting ran three weeks. At times the Spirit of the Lord would sweep over the people and there would be shouting and times of rejoicing. There were about fifty seekers and nearly every one seemed to pray through good. One young boy prayed through one night, saying when he did he had to fix some things up. He had staged two hold-ups a few days before and took the purses from two young ladies. So as he went about to make things right the police found it out and took him and put him in jail. But he is standing true and we are trusting God to bring him out. So the days of old-time restitution are not over. This gave us much free publicity through the papers of our city. We found a well organized church when we began our service here November 10. The Sunday school with Charles Jacob as superintendent moves forward harmoniously and victoriously. Had 300 last Sunday, but oh, we need more room. The Young People's Society with Stanley Whitcanack as president and its 85 members is a blaze of fire for God. With the splendid constituency which we have here and the great opportunity that St. Louis offers our church, we, by the Lord's help, must put on a great program. Our District Superintendent, Rev. J. W. Roach, who served this church six years, had everything well in hand. We are reaping the fruits of his labors."

NEW ALBANY, INDIANA—"The church at New Albany, Indiana, was dedicated to the Lord December 8. Rev. C. J. Quinn of the Indianapolis District was in charge. The church has undergone extensive improvements, including new pews and new furnace. The church was started three years ago with about twenty charter members in a tent meeting, held by Rev. Floyd Honchell assisted by Rev. Fred Bouse of Alexandria, Indiana. Rev. Fred Carby of Louisville, Ky., was called as pastor and for a year we worshiped in a hall and part time in a tent. Finally

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we secured a lot and began our building. When the present pastor, Rev. Ira M. Ison, came to us we did not have the present building finished. In two months after he came he had secured enough money to finish the inside and outside. Since then the church has undergone extensive improvements. Rev. Ison is a splendid young man, filled with the Spirit and he has a vision for the lost. He has won the hearts of the people of New Albany and we are looking forward to a greater day of victory. This is a city of practically 30,000 and we are located on the main street of the city. We are expecting a revival in February. Pray for us."—Roy C. Long, Reporter.

GRAND SALINE, TEXAS—"We came here to the Coleman church about the first of November, 1929. We have reorgan-

ized the Sunday school and have about forty members on the roll. God is leading us on to victory. When we took charge of the work the doors of the church had been closed for some time but God is sending the people our way. Pray for us."—L. E. and Ellen Cellan.

LUBBOCK, TEXAS—"Since the District Assembly God has been wonderfully blessing our hearts and lives in His glad service. We have had a number of earnest seekers and happy finders. There is a revival spirit among our people. About half a dozen prayer circles have been organized and our people are praying and believing God for a great year. Prayer changes things. We have decided to follow one of Dr. Goodwin's suggestions and have a number of prayer circles praying for the local, district and general interests

of our great church. We are seeing results. We had Brother and Sister C. C. Robinson with us for a short meeting. God blessed them as they sang, testified and preached His Word. Then Sister Eva Carpenter was with us for three services. She was blessed of God in presenting the missionary interest of our church. Most of the budget was pledged and several joined the Prayer and Fasting League. We are determined to do our best for the souls of men and every interest of our great church. God is blessing and we feel encouraged to go forward."—S. H. Erwin and Wife.

The Master says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Will the Master be compelled to look around, when your name is called, and inquire of the angels, "Where is the measure that he sent his gifts up here in?" And will the angels be able to find nothing bigger than a thimble in which your offerings came? And then will the Master say, "Well, fill his thimble with good things and return it to him"? Or will it happen, when He inquires for your measure, that four strong angels will stagger into His presence lugging a great hoghead? And then will the Lord Christ say, "Fill the hoghead with good things and return them to this generous follower of mine"? Which will it be, reader?

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DEATHS

Hannons—Elmina Louvica Stroud, daughter of Oliver and Elvira Stroud, was born August 27, 1849, Fair Haven, Rutland County, Vermont, and died December 4, 1929, age 80 years 3 months 7 days. She was married to Earl Hodges on December 16, 1865 in Omaha, Nebr. Eleven children were born to this union; one daughter, Mrs. Jennie Erwin, preceded her in death. The living children are: Mrs. Carrie Harold, Council Bluffs, Iowa; Mrs. Hattie Roland, Long Pine, Nebr.; Mrs. Pearl Harold, Logan, Iowa; Mrs. Eva Zently, Council Bluffs, Iowa; Mrs. Maud Worthem, Emerson, Nebr.; Earl W. Hodges, Logan, Iowa; Arthur C. Hodges, Mrs. Mable Farrington, Mrs. Addie Martin, each of Glenwood, Iowa, and Chas. R. Hodges, Logan, Iowa. She also leaves fifty-one grandchildren and fifty-six great-grandchildren; also two brothers and one sister; L. H. Stroud, Oshkosh, Nebraska; F. J. Stroud, Los Angeles, California; and Mrs. Carrie Jackson, Roy, Wash. At the age of ten years, with her parents, she moved to Old Lowden, Iowa, and, with the exception of a few years, spent her entire life in Mills County. At the age of eight years she was converted and lived a consistent life from early childhood. She was a member of the Church of the Nazarene, Glenwood, at the time of her death. The funeral service was held on December 7, conducted by Rev. D. W. Dobson, assisted by Rev. J. M. Zook, of Tabor, Iowa. Out of this family of 128 members her death is the twelfth.—Rev. D. W. Dobson.

SHELTON—December 10, 1929, marked the passing of another one of God's faithful followers from this life to a life of eternal rest with Jesus, when Mrs. Clara H. Shelton, wife of Rev. O. E. Shelton, of the Kentucky District

Church of the Nazarene, answered to the call to "Come up higher." Several years ago Sister Shelton was definitely saved from her sins and later she came to Christ for a clean heart and He sanctified her wholly. Wherever she has lived since that time her life has counted for God and righteousness. She was not only a godly mother who taught her children right and holy living, but she was also a devoted wife and companion to her husband, proving a great help to him in his ministerial work. Her prayers, labors and sacrifices have meant much to the churches where she has been such a faithful helper to her pastor husband. When she was too ill to converse with her visiting friends she would try to tell them that she loved and trusted God. Her uppermost thought and plan of life was to get well and work for her beloved Savior and win precious souls for Him and the kingdom. However, when the last hours came and broken-hearted loved ones stood around her bed, the pain seemed to leave her body, and for sixteen hours she shouted the praises of our God and glorified His name until the end came. Being always perfectly conscious of everything in the room, she looked up and cried, "There is Jesus, He is so sweet, oh! everything is so sweet," closed her eyes and slipped away to be with Him forever. Mrs. Shelton was born in Pendleton County, Ky., April 25, 1889, was laid to rest in Evergreen Cemetery, Newport, Ky., Rev. L. T. Wells, District Superintendent of Kentucky District, Church of the Nazarene, officiating, being assisted by Rev. J. W. Montgomery, District Superintendent of Northern Indiana District, Rev. R. L. Ihrig, pastor Augusta, Kentucky, and Rev. W. E. Albee, pastor Newport, Kentucky. Singing rendered by God's Bible School Quartet with services at both Augusta, and Newport, Kentucky, churches—Mrs. R. L. Ihrig.

LONGTEIG—Chris G. Longteig was born in Bala, Norway, December 10, 1845, and passed from this life September 26, 1929. Thus he had rounded out a full life of nearly eighty-four years. Coming to America in 1885, he settled near Moscow, Idaho, and some twenty years ago moved to Boise, where he has lived since. He passed away at his home surrounded by his wife and nine living children, seven boys and two girls. He was converted at 62 and was sanctified eight years later. Both of the experiences were marvelous works and wrought great changes in his life. In his life he demonstrated the power of God to save to the uttermost. Eighteen hours before he died he sang his favorite song, "On the Cross of Calvary." His last words were praises to God. Often he repeated the words, "Bless God," and "Thank God it is wonderful." All through his last hours of intense pain and suffering he continually praised God that it was all fixed up and he was ready to go. The funeral service was held at the Boise Church of the Nazarene of which he had been a member for a long time, conducted by the pastor. At the request of the children the sermon was preached from the text, "Blessed are the dead that die in the Lord."—A. C. Tunnell, Pastor.

LONGTEIG—Harriet Virginia Berreman was born at Tipton, Iowa, October 28, 1854, and departed this life at Boise, Idaho, December 1, 1929, at the age of 75 years one month and five days. With her family she moved at an early age to Worth County, Missouri, and lived there until 1882, when she crossed the plains to Idaho. This trip was made in a covered wagon drawn by mules and many dangers were encountered on the way, among them the swimming of the Platte River and the constant danger of Indian massacre. They settled in the northern part of the state of Idaho, where in August, 1889, she was married to Chris G. Longteig. About twenty-three years ago they came to Boise Valley and have resided here since that time. She was converted at the age of

twenty-one and lived a consistent Christian life after that time. Under the preaching of Mrs. DeLance Wallace and Brother J. B. Creighton, Brother and Sister Longteig were sanctified about twenty-five years ago, at Troy, Idaho. Soon after that they united with the Church of the Nazarene and remained faithful members until their deaths. In the midst of the intense suffering of the last day she gave her testimony saying, "Jesus is right here. I have such peace. Peace, peace, perfect peace." The funeral was held in the Church of the Nazarene at Boise, Idaho, with Rev. A. C. Tunnell, the pastor, in charge. Mrs. R. V. DeLong, wife of President DeLong, of Nampa, did the singing—A. C. Tunnell, Pastor.

BROWNE—Mrs. Lena Roskopf Browne 66, wife of Frederic T. Browne, New Bedford druggist, died at 3 p. m., Sunday, December 8, at her home, Slocum Road, North Dartmouth, Mass. She had been ill for a short time with pneumonia. Mrs. Browne was born in Germany, and came to this city 35 years ago from Jersey City, N. J. In 1884 she was married to Mr. Browne. In addition to her husband, Mrs. Browne is survived by two sons, Frederic T., Jr., and Harry H. Browne; two sisters in Jersey City also survive her. Sister Browne loved the Church of the Nazarene and its people, although never having taken the steps that made her a member of the church; she was as loyal a Nazarene at heart as any who worshiped with us. Tuesday night preceding the Sunday she died her testimony was given with joy, and she told her listeners, "This may be my last time to testify." Sister Browne was a real Bible Dorcas, always anxious about the welfare of the poor, giving liberally of her means to procure food, clothing and money, sometimes providing shoes for a large family, sending fruit, eggs and little delicacies for the invalids. She had found it was more blessed to give than to receive. We miss her in her usual place in prayermeeting. May this be a comforting thought to those in her immediate family that although she can never return to them, they can go to her.—W. W. Atwood, Secretary.

WOODS—Mrs. Ellen M. Woods was born December 2, 1861, in Kansas; departed this life November 4, 1929, at her home in Pasadena, California, age 67 years 11 months and 28 days. She was united in marriage January 1, 1888, to William E. E. Woods, who preceded her ten years ago. To this union four children were born: Mrs. Jessie J. Workman, San Francisco, Calif.; Robert A. Woods, Hemet, Calif.; Lee and Mary Woods, Pasadena, Calif. Mrs. Woods lived a constant, devoted Christian life, joining the church in early childhood. She was first a member of the Methodist church, later joined the Church of the Nazarene of Plainville, Kansas. She transferred her membership to First Church of the Nazarene, Pasadena, Calif., where she remained a loyal member until called home. The funeral services were conducted by her pastor, Brother H. B. Macrury, from the undertaker parlors of Dwight and Burnham. The floral offerings were many and beautiful. She was laid to rest by the side of her husband in Mountain View Cemetery, Pasadena, California.—Mrs. Jessie Workman.

ANNOUNCEMENTS

NOTICE—I have open dates as song evangelist and guitar player. Will go anywhere the Lord may need. Can give reference if needed. Wire me at this address: Prof. Blish R. Shaw, 2202 Kenwood Ave., Indianapolis, Indiana.

CORRECTION—In reporting the Central Northwest District Assembly, we stated that a "Union Church at Winona had voted to come over to us as a body." Having found since we were misin-

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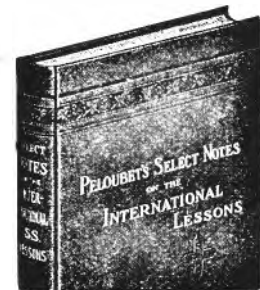
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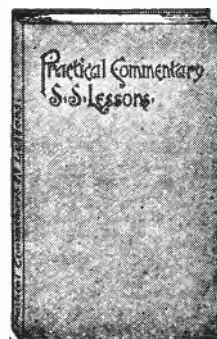
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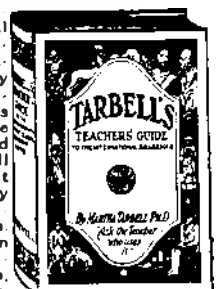


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formed we wish to correct this error. They have however called Rev. Julius Miller, one of our district elders, as pastor and he is now laboring on this new field.—S. S. Bright.

NOTICE—To the Michigan District: Our Annual Preachers' Meeting will be held in the Grand Rapids church where Rev. Oscar J. Finch is pastor. Dr. H. Orton Wiley has been secured as the special speaker for the occasion. The date is April 22-27. April 27 will mark the twentieth anniversary of the organization of the church at Grand Rapids, which was the first in the state of Michigan. An appropriate anniversary service will be arranged as a special feature of the convention. Preachers, let us keep this date open and plan for a record attendance.—H. V. Starr, District Superintendent.

NOTICE—Beginning on December 22, 1929, and continuing for at least two months, the First Church of the Nazarenes of Grand Rapids, Mich., will broadcast each Sunday afternoon between 6:15 and 6:30, Central Standard time. We will use Station WOOD, Grand Rapids, operating on 1270 kilocycles and 235 meters. Let us hear from you at 2052 Horton Ave. S. E., Grand Rapids.—Oscar J. Finch, Pastor.

NOTICE—We are now slating meetings for winter and spring. We have some time open in January, February, March and part of April. Any one desiring our services may write or wire us at Hamlin, Texas. All we ask is a free will offering.—Lee L. Hamric, Evangelist.

NOTICE—Rev. Geo. B. Kulp, who for sixteen years was General Superintendent of the Pilgrim Holiness Church, will conduct a revival meeting in the Pilgrim Holiness church at Mattoon, Illinois, from February 2 to 16 inclusive.—Geo. A. Smith, 3225 Moultrie Ave., Mattoon, Illinois.

CHANGE OF ADDRESS—My address will be Bethany, Oklahoma, instead of Nampa, Idaho, after January 1st.—J. C. Henson.

WANTS

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The Exalted Name

A Study of the Name "Lord Jesus Christ"

By Lucy P. Knott

This new book will be ready just in time to be delivered for Christmas. And it should have an especial appeal at this season when we commemorate the birth of Him to whom the Old Testament seers and prophets gave various names, each one pregnant with meaning.

A fairly good idea of the purpose and contents of this volume can be gotten from the following excerpts taken from the Introduction which is written by Dr. George A. McLaughlin, M. A., Editor of the Christian Witness and former president of John Fletcher College:

This book is unique. The author has put sound doctrine in attractive form without casting it in dogmatic formula; it especially seeks to bring before our young people the fundamental doctrines of Christianity without following the beaten paths of discussion. It makes such doctrines simple and attractive to them. Usually, works on theology have been too abstruse for younger minds. It is an effort to show, by scriptural authority, fundamental doctrines in an age in which many are being taught emasculated doctrines.

The book is unique in the development of its theme; and in the remarkable quotation of Scriptures. This is overwhelming. It gives light on many passages which are calculated to inspire every devout reader, and to give him new insight into the Word of God.

A perusal of these pages will astonish the reader by the ramification of the "name which is above every name," and this extends all through the doctrines of Jesus Christ.

The book is unique in its subject. Those who have never studied the significance of Scripture names may think much of it is mystical. But why are so many titles and names given to Jesus if they do not express different attributes and offices of our Infinite Lord?

Unless we keep in mind the significance of Bible names we will fail to note the deep significance of the names of Deity. It should be taken into consideration that the Son was named "Jesus" because He should save His people from their sins. Since this is the reason He is called "Jesus" there must be sufficient reasons why other names and titles are given Him.

Our author has brought out an amazing array of the names and titles of Jesus; the meanings of which are all included in "The Exalted Name." This name includes and embraces His attributes, offices, acts, and His relations to humanity.

TESTIMONIALS

"We are peculiarly impressed with the unique line of thought which Mrs. Knott has developed—a line of thought which will richly reward any earnest student of the Bible."—H. Orton Wiley, D. D.

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