



HERALD of HOLINESS

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WHOLE NO. 917

TEACH US TO PRAY

By S. Kinsey

For all the blessings Thou dost send,
Wherever we may be,
Dear Lord, in gratitude this day
We come to worship Thee.
As Thou didst teach the saints of old,
Dear Lord, teach us today,
To show our thankfulness to Thee
By teaching us to pray.

For life and love, for joy and peace,
Which Thou dost give each day,
Dear Lord, on bended knees we bow,
O Christ, what shall we say?
As Thou didst teach the saints of old,
Dear Lord, teach us today,
To offer prayers sincere and true,
By teaching us to pray.

When we are by temptation led,
Afar from Thee to stray,
Dear Savior, in Thy goodness show
Thy children how to pray.
As Thou didst teach the saints of old,
Dear Lord, teach us today,
To guard our thoughts, our words, our deeds,
By teaching us to pray.

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EDITORIAL CORRESPONDENCE

FOLLOWING the New England Preachers' Convention at Lynn, Mass., we visited Eastern Nazarene College at Wollaston. This was our first visit to this institution and we are giving to our readers, therefore, our first impression of this college, which without doubt has been one of the greatest, if not the greatest, single factor in the holiness work of the East during the past thirty years. From its halls have gone forth ministers, evangelists, missionaries, pastors, deaconesses, professional men, business men and business women, heads of homes, who have stood for righteousness and truth in all parts of the United States and throughout the world.

At the invitation of Rev. E. E. Angell, the pastor of the college church, we preached morning and evening to a large and appreciative audience. The church is largely composed of faculty and students, although there are some of the townspeople who attend regularly. The chapel was well filled and the Spirit rested upon the people. The college has enrolled two hundred and four students this year, and the faculty was all present with the exception of those who conduct services elsewhere. In the evening, the young people's service was exceptionally lively and refreshing. We were again very forcibly reminded that the holiness schools abound in unique, pleasing and strong personalities which furnish a welcome relief from the stilted, lifeless, routine services which characterize so many young people's meetings. These students had the blessing, and they testified to it in a definite manner, and with spiritual unction and power. In Nazarene parlance they "got blessed" and their testimonies were not only intensely interesting but unusually helpful, and abounded with spiritual blessing. We went into the pulpit after this service feeling that we were in a "Nazarene meeting" and God blessed our own souls as we preached to these people—a tense, throbbing mass of holy life, thoroughly consecrated to Christ. At the close, the burden rested heavily upon the pastor for the salvation or sanctification of those who were still unsaved and unsanctified, and at his urgent, but burdened exhortation, seventeen young people knelt at the altar of prayer. As long as our holiness colleges give primary attention to spiritual things and put first things first, we may look for a constant stream of

consecrated life pouring from halls and classrooms into our ministry and laity as refreshing streams. There is no department of the work of our church which yields richer returns than our college work.

Eastern Nazarene College is just now in a forward movement, the first step of which is the erection of the Fowler Memorial Administration Building to house the administrative offices, library, classrooms and laboratories. The plans call for a modern structure, strictly fire-proof, and in every way a substantial building which will be a credit to the campus and surroundings. Further than this, it will be a credit to the holiness movement and a worthy memorial to a leader in the work of spreading scriptural holiness over these lands. The building will be fifty by one hundred, three floors and a basement. It will be equipped in accordance with the best modern practices and will give students a basis for a proper educational atmosphere. The plan is to use the Mansion Building, which now houses the administrative offices, for academy classroom and dormitory purposes.

Dr. Knapp visited the Preachers' Conventions of the New England and New York Districts as well as the group meetings with the Long Island churches and presented the college interests in a very pleasing and helpful manner. In each of these services he found excellent response and liberal subscriptions to the building fund. For ten years there has been no general drive for finances on this zone. Five years ago there was a solicitation of individuals and not more than eight churches out of the two hundred on the zone were visited. A total of only four hundred individuals subscribed out of a membership of nearly ten thousand on this college zone. Think of it! No general drive for money for ten years. It is very gratifying to us to note the whole-hearted manner in which preachers and people received Dr. Knapp, and the ready response accorded his appeals for Eastern Nazarene College. The solidarity of the business method is guaranteed by the nationally known ability and character of the treasurer, Mr. Leroy D. Peavey, President of Babson's Statistical Organization, of Wellesley Hills, Mass., the largest statistical organization in the world. The state of Massachusetts requires adequate class and administrative facilities before granting its full accrediting approval, and the college authorities have some assurance that this will be granted when this new building is completed.

We were favorably impressed also with the material equipment of the college. There are six substantial buildings on the campus—the present Administration Building, the Ladies' Dormitory, Manchester Science Hall, Canterbury Chapel and Music Hall, College Men's Dormitory and the Gymnasium. These buildings are overcrowded and before added registration of students can be properly accommodated, the new Ad-

ministration Building is imperative. Within the past four years, buildings and equipment have been added to the value of about \$90,000. The financial record of the college is certainly commendable. Starting ten years ago, totally without assets, a conservative estimate of present assets shows a valuation of well over \$200,000, with a total indebtedness of less than \$50,000.

President Nease is without doubt one of the leading educators of our church and is held in high esteem by both faculty and students. He is scholarly, a good executive, and above all a spiritual man. He seems to have the rare ability of securing the co-operation of students, faculty, and constituency. It was our pleasure also to meet Mrs. Nease, an accomplished young woman who has the college work at heart and for some time was a member of the staff. President Nease has gathered about him an excellent faculty. Professor Angell has for years been engaged in the educational work of the East and has always stood for a rugged and spiritual type of college work. He is not only a member of the faculty but the pastor of the college church and exerts a vital spiritual force among faculty and students. Professor Gardiner of the Science and Mathematics Department is known as one of the leading mathematicians in college work, and has classes in Boston University in addition to his work in Eastern Nazarene College to which he devotes his time primarily. Professor Munroe is everywhere regarded as one of our leading English teachers and merits the confidence reposed in her. Professor Garrison has only this year been added to the faculty and is doing excellent work. Professor Maurain of the History Department is rapidly coming to the front as a professor and is held in high esteem by his students. It was a pleasure to us to meet Professor Wilson and Professor Goodlander, both of whom were members of our faculty in previous years at Pasadena College. They are delighted with their work and with the scholarly and spiritual atmosphere of the college. The college has a valuable addition to its staff in the persons of Mr. and Mrs. Mariness. Mr. Mariness is business manager of the college and is competent and capable, having had a number of years' experience in business and accounting. Mrs. Mariness is Dean of Women and conducts the dormitory affairs in an efficient and dignified manner. Their dining hall is in the basement of the Ladies' Dormitory and they have nearly two hundred boarders. They serve excellent meals at exceptionally reasonable rates. We missed the "prunes" which are usually regarded as a staple article of diet in a college dining hall but the "beans" were very much in evidence. We had a long looked for opportunity of eating real "Boston baked beans" in Boston.

President Nease spent a day in showing us places of historical interest, and pointing out the opportunities for students along cultural and self-help lines. Perhaps no section of our country equals New Eng-

land in the number of colleges, scientific schools, art institutions, museums, libraries and cultural centers. We learned much of history and geography in this one day spent in visiting places of interest. Within easy reach of Eastern Nazarene College are scores of organizations which have across the years given significance to the statement that "There is an education in the atmosphere of New England." Wollaston is technically a part of the city of Quincy, the home of presidents, and affords splendid opportunities for self-help for students. Of the more than two hundred students registered this year, over eighty per cent defray a substantial part of their expenses by working in the community.

NEW YORK GROUP MEETINGS

After spending a few days with our Eastern Nazarene College we visited our people in Brooklyn, holding two group meetings, the first at the East Rockaway church with Brother Paul Hill and the churches in that vicinity, the second with Brother Hollenback of Richmond Hill and the churches of this group. At the Preachers' Convention in Binghamton, District Superintendent H. V. Miller arranged the churches of the district into various groups, each group forming its own organization with chairman and secretary. The purpose of this grouping of churches is to furnish centers of fellowship and service, and to better further the work of the district. It was our pleasure to meet two of these groups in their first services, and to become better acquainted with our preachers in their own churches. These New York brethren are a fine lot of refined, devoted, Christian men and women who are bravely facing problems of which other sections of the church little dream. When it is taken into consideration that New York is practically a foreign city, it may be readily recognized that different methods must be employed in promoting our work. There is an atmosphere of encouragement about them, and a genuine faith which presses the battle regardless of difficulties.

We were greatly impressed with the length of the pastorates which some of our brethren have held in New York. Brother and Sister Hill have been at the East Rockaway church for twelve years, and are held in high esteem by their people. It seems to be taken for granted that this relationship is to continue indefinitely. Brother Riley has been pastor of the Bedford Avenue church for thirteen years and has so builded himself into the work of the church as to lend permanence and strength to the organization. There is a tendency in some sections, when a difference arises, to feel that a change of preachers is the sole remedy for the situation. While this may be true in some instances, it would seem that a godly man would know when his work is finished in a church, and resign. But too often, out of frequent changes, there is developed a tendency of mind on the part of the preacher to run

from difficulties instead of facing and adjusting them; and a like tendency on the part of the church to assume that a change of preachers will cure every difficulty. Frequent changes will never develop either strong preachers or strong churches. For several years we have advised young ministers to hold a first pastorate of from two to three years; take another from three to five years; and then with the experience gained, and the wider vision afforded them, choose some location which will give scope to their ministerial ability, and stay until a great church is builded, great in spirituality, great in faith, and great in numbers. The great churches of our land have always been built by strong men, laboring among an appreciative and spiritual people over a period of years.

Brother Roy L. Hollenback is doing an excellent work in the Richmond Hill church, and the membership of the neighboring churches attended the services. We regretted that we were not able to see our former friend, Brother Crockett, but he was out of town and sent word to us that it would be impossible for him to attend the group meeting at this time. It was a pleasure to us to meet Brother and Sister Reed, parents of Brother Louis Reed of Long Beach, California, whom we hold in high esteem. We also met Brother Elsner who came over from the Hoople Memorial church, which was a pleasure to us, having been acquainted with the work of his son, Theodore Elsner, on the Pacific Coast and enjoyed his ministry in sermon and song.

THE SPECIAL FOREIGN MISSIONARY NUMBER

The November 20th issue of the **HERALD OF HOLINESS** will be a Special Foreign Missionary Number with color cover and interesting material concerning the foreign missionary work of the church. It is planned to make it a pictorial presentation of the work which is being carried on in foreign lands by the Church of the Nazarene with historical data which can be used for missionary meetings, Young People's Societies and general church information. Mr. P. H. Lunn, the circulation manager, informs us that he is already receiving orders from the various churches, and the indications are that it will be necessary to print a large edition. Pastor R. L. Hobza, of Oakes, N. D., writes that he is planning to distribute five hundred copies of the special missionary number. "Rest assured," he writes, "that each copy will be placed in a home." Dr. Morrison, the Executive Secretary, asks us to state that "no one is to charge anyone a cent for the extra copies of this special missionary number. They are to be given away, but here is the point, please solicit each recipient for an offering, big or little for missions. Tell everyone that is presented with a copy that the Church of the Nazarene has sixty-three missionaries on the field, almost four hundred

native preachers, thirteen separate fields, two hospitals, thirty-five furloughed missionaries waiting to go, and over one hundred applicants who would hurry over there if we could supply the means. Make the special number count. The money will be credited on your church's budget."

SALT LAKE CITY, UTAH

We have often passed through Salt Lake City, while in charge of college work in the West, and have been made to feel the necessity which we are under, of bringing the gospel of full salvation to the people of that city. No one who has read the story of their journeyings to the West, the hardships which they endured, and the heroism which they manifested can look upon that beautiful city without admiring the patience and fortitude manifested in bringing their venture to its success. But close observation shows that they have hungry hearts as well as others out of Christ and without a personal knowledge of salvation. There is an opportunity in this great and beautiful city. We give this special attention to the following plea from District Superintendent Sanner and any who are interested may write him at Nampa, Idaho.

In this live, thriving, modern city, so strategically located in the West, there is no other holiness church than the Church of the Nazarene. While there are many people of the Mormon faith in this city, there are also many thousands of "Gentiles" who attend no church of any faith. It is a great needy field. And remember there are many Mormon people with hungry hearts. Some time ago in one of our services in Salt Lake City the writer saw an elderly woman rise and heard her say, "I was raised in the Latter Day Saints church, and I am a member of that church now, but I don't know what you people are talking about. I would give the world if I could know what you people say you know."

We now have the opportunity and the possibility of purchasing a church building, and surely, has not the Lord a servant in the Church of the Nazarene, gifted, qualified, blessed, experienced, who can and will take this responsibility and lead us on to victory? The right man of God can put a great church in Salt Lake City.

GOD BROKE OUR YEARS

*God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rise
With woe and struggle, meet us face to face,
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.*

—GEORGE KLINGLE.

LOVE NOT THE WORLD

By T. M. Anderson

Love not the world, neither the things that are in the world (1 John 2:15).

THIS admonition is a warning to the children of God against the gravest danger that confronts them. The apostle separates into three classes the family of God and directs this exhortation to them against the love of the world which threatens their spiritual existence.

Some are addressed as "little children." Others as "young men" and others as "fathers." The "little children" are those whose sins have been forgiven for His name's sake. They represent that class of the family of God who are as newborn babes. They have just begun in the Christian life.

The "young men" are those who are strong, and the Word of God abideth in them; and they have overcome the wicked one. These represent the company who have been sanctified and come to the strength of spiritual manhood. They have reached their spiritual majority.

The "fathers" are addressed as those that "know him." These evidently represent the mature saints. Those who have been a long time in the way, and by experience have been taught many valuable things. They are settled in spiritual life and enjoy a deep knowledge of God.

To this company John delivers the warning to love not the world. This shows us that there is danger from this source to be guarded against, no matter what state of grace we may enjoy. From the babes in Christ to mature saints, all are admonished to love not the world. Salvation saves us from sin in the world; and it separates us from the world: but so long as we remain in this world there is a danger that we may be entangled again in its bondage. All saved persons have loved ones and kin who are worldly; these constitute a source of temptation to them. The human affections, and ties of blood are strong even after the grace of God has saved us from sin. Through the natural desires we can be led away from God, and love the world and what it contains. It is also true that the children of God have a certain dependence upon material things in this world. They have physical and mental needs that these things of time must supply. God has made promise that all these things shall be added to us if we seek first the kingdom of God and His righteousness. It requires watchfulness and much prayer lest we be mastered by things that are only temporal. Things that perish with the using have stolen away the heart of many from God. Demas loved this present world, and turned away to obtain it. Balaam was willing to curse the children of

God because of his greed for gold. Judas sold his Lord for thirty pieces of silver. The same inordinate love of the world that precipitated these to hell, traitors to God, is what John warns the whole family of God against. The god of this world has not given up hope because we have been saved. He has many tempting morsels of meat to give for birthrights.

The apostle tells us what the world contains which we are not to love. "All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." Here we have a trinity of things to guard against, lest they compass our destruction. The world gratifies its desires of the flesh in rich foods, stimulating drinks, exciting drugs, elaborate homes, luxurious furnishings, comfortable modes of travel and a multitude of servants. This is the end sought by those who live in the lust of the flesh.

The lust of the eyes is that which appeals to the mental and physical emotions and pleasures. Scenes of lust, war, blood, killings, comedies that furnish a laugh, a jest, a "kick." Hence the movie, and the theater, the degrading fashions of dress, even if it is called art, all come from the lust of the eyes, and are of the world. It has nothing elevating in it. It excites no prayers for the perishing, it serves no good end. It is merely a matter of the satisfying the jaded tastes of the carnal heart. It is not of God.

The pride of life applies to the desire for power, place, honors of men, social prestige, recognition, flattery, front page advertising. It boasts of knowledge, talents, attainments, personal charms and worldly possessions. It is the vain show of goods. This spirit of pride has filled the church with the rich, crowded out the poor, and destroyed the true worship of God, substituting a form of worship in which there is neither life nor hope.

It is rather easy to become a lover of these things which gratify the bodily appetites, cater to the mental desires, play upon a spirit of pride, and cease to be a lover of God. Many have been caught in this hellward current, and hurried to the pit of destruction. This world has captivated many who were true ministers of the Word, and with gold has shut their mouths. To live as this spirit of the world dictates one must compromise his principles, stultify the feelings, and kill the conscience. It is too much of a price to pay for so little returns. Love not the world.

John tell us what we may expect if we become lovers of the world: "If any man love the world, the love of the Father is not in him." This is saying that to turn to the world we must turn from

God. We may gain the world, but at the loss of God. To step into the affections of the world, we must walk out of the love of God. The favor of the world, and the disfavor of God. Whosoever will be a friend of the world will be an enemy of God, and that by choice. Surely we can see these things; and knowing them, let us heed the exhortation to love not the world. The love of the Father means we have all that God is by nature and all He is in possession of. To have His protecting love, His compassionate love, His sympathetic love, His comforting love, is worth far more than the vain things of a world soon to pass away. The man who loves God may depend on God to assist him in every walk of life, in every time of distress and sorrow. He can trust in God for all things that pertain to life and godliness. He will see no hour so dark that God shall not shine in with hope. He shall know no sufferings so great that God shall not ease the pain in heart and body. There are needs in the life of every man which this world has no possible way to satisfy. Only God can suffice us, and still the longings of the

deeper requirements of the soul. Those who make this world their portion shall one day proclaim the loudest of their disappointments.

Again the apostle announces to us that the world passeth away. The glory of this world shall fade as a flower, and pass away like a mist. Those who love it shall lose it. It has nothing stable in its makeup. It has its foundation laid upon the sand. A storm is brewing which shall shake it to its roots, and a flood is coming which shall remove it from its place.

Let every saint use this world, but not love it. Let its material good fill the place that God designs it should, but let no child of God seek this world as an end to be obtained. Let them take a stand against the evil spirit prevailing in it even at the cost of suffering and persecution. Be pilgrims and strangers in it, but never become one with its wicked inhabitants. Be a laughing stock for men, but be in the favor of God. Die a martyr if need be, but die a saint by all means. For he that doeth the will of God shall abide forever.

SEEING THE HAND OF GOD IN EVERYTHING

By R. H. M. Watson

THERE is no victorious life except the Christian life. Lives of others, regardless of the amount of success they may have, are interspersed with disappointment and failure, which mars their happiness, often replacing great joy with deep sorrow.

Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." Paul said, "Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, make your requests known to God." Therefore, says the same apostle, "Rejoice evermore, and in everything, give thanks." Again the apostle said, "We know that all things work together for good to them that love God." In the face of these declarations by Christ and His apostles, the child of God has nothing to fear.

No one should stop short of the baptism with the Holy Ghost and Jesus said, when He, the Spirit of truth, was come, He would guide us in the way of all truth, speaking to us in the things he doth hear. No teacher can teach us all things, or anything, without being a personal reality to the person taught by him; nor can a guide really guide us unless his presence is a reality continually.

Now with His presence thus manifested, we may commit our lives to Him and rest, nor can anything disturb that life, thus hid with Christ in God. There is absolutely no worry in trust, and there is very little trust in worry. God is not subject to difficulties nor conditions, hence, we are not to look at these things, but look to Jesus. This does not mean that we shall not be tried. "Think it not strange, concerning the fiery trial which is to try you, as though some strange

thing had happened unto you." It does not mean that you will not be persecuted. "Yea, all that will live godly in Christ Jesus, shall suffer persecution." It simply means that you may live above these things, as an eagle soars above the storm clouds, nor can anything mar that complete joy and happiness, which flows continually like a river.

God permits the trials to come for our good, and the bitter testings are only stepping stones to greater joy and victory. A godly man was rushing to catch a train, and praying as he hurried, that he might not be too late, but missed the train just three minutes. It seemed important that he go on that train, and a congregation would certainly be disappointed, but he said it must be of God, for he did his best. It was through no negligence on his part. As he waited for another train the sad news flashed over the wire that the train had gone through a high bridge, and almost all the passengers were either killed or injured. How he thanked the Lord for holding him back.

A devout Christian young woman was sadly disappointed when the man whom she was to wed in a few days suddenly left the country, for no one knew where. She had made all preparations to be married, and she loved him dearly, but going alone in prayer, she said, "Jesus, I know that you love me, and all things must work out for my good. I loved that man, and I felt that I was doing the right thing to marry him, and I know that even yet all shall be well." Then the truth came out that the man had already two living wives. She was saved by the hand of God and responded to a definite call to the service of Him who loved her most. Today she is a soul winner.

During the general financial depression a few years ago, a business man told his wife one night that it seemed they would be ruined financially. He was worth several times the amount of the indebtedness, but it was in property and paper. He had tried everywhere, in every way, to borrow money, but had failed, and unless he could raise twenty thousand dollars in ten days it looked as if everything was gone. She was a sanctified child of God. She said, "George, why didn't you tell me about this before?" He said, "I did not want to worry you with it, and I thought perhaps I would find a way out." Soon the man retired and after a while went to sleep, but there was no sleep for his faithful companion. She waited all night in prayer. She said, "Lord, if it is best that we should lose our all, I am not only willing, but I am anxious that it should be so; but Father, you know how we have lived, and how we are living, and how we have not only tithed, but have gone far beyond that, in offerings, and you can easily save us if you so desire. And now, Father, make known to thine unworthy servant your will in this matter." Already day was dawning, when the Lord spoke to her, giving her a message that her husband could not understand. Going to his room, she said, "George, we are saved." Springing up and clasping her in his arms, he asked, "How are we saved?" "Go, she said, to a certain city, and there a man will lend you all you need." "Who?" he asked, but she did not know. "But," he said, "I have been there, have tried every bank and every person of whom I have the least hope of getting help and have failed." "Well," said the faithful woman, laughing, "you will

not fail this time." He said, "I am going because I see you know what you are talking about." In the city, he went from place to place, meeting friends, shaking hands, not mentioning his business to anyone. Finally he strolled down to the union station and a man came in, a friend with whom he had never had any business dealings. He seemed glad to see him and inquired how he was getting along. He then told him of his financial condition. His friend said, "Listen, I have twenty thousand dollars, that I am not using and shall be glad to let you have it." The result of that financial pressure was to increase that good woman's faith, and to make a new man of her husband.

Sickness and suffering are very often teachers, for the saints of God. Boys have had to go behind prison bars in order that the prayers of their godly parents be heard and answered. Cyclones and earthquakes have often been successful preachers. It took a three years and six months' famine to answer Elijah's prayer, but Israel was blessed as a result. The best medicine is often the bitterest. Anything that will bless our souls and make us a blessing to others is a good thing for us. Let us always realize that whatever comes to us is best, or it could not have come. A child may die in infancy, in order that it may not die a criminal. It is better to lose a fortune on earth, than to miss one in heaven. "God leads His dear children along," and nothing can come to them, or touch them, without His knowledge and consent. To be able to see the hand of God in everything is to live on the mountain top of sweet contentment. It is here we can "smile at Satan's rage, and face a frowning world."

CELESTIAL WATER

By Lon R. Woodrum

Give me this water (John 4:15).

THESE four words were employed by a woman of Samaria in presenting a petition to Christ. Evidently she did not understand what she was asking for, or who the dust-stained Traveler was that heard her request; but she was soliciting the sweetest chalice that an unselfish Deity ever pressed to the lips of a thirsty humanity.

The water that the woman requested had its source in the vast fountain of God's mercy. It flashes forth in the Eden of the Lord, sprays its silver blessings from Genesis to Revelation, and gleams with brilliance between the fronded palms of the New Jerusalem. Geologists can never locate the beginnings of this great spring, for it is bursting from a Rock that stands intact under the borings and blastings of the sons of men! Mysterious flood! "*Give me this water!*"

The water the woman begged for was *fresh and pure*. "Living water" Jesus called it. Not stagnant and scum-covered; not salty or alkaline; or bitter, or full of dregs; but pure, clean, living water. I have read

of a pool somewhere secluded in the Western desert hills, the brink of which was strewn with the bones of men. A party crossing the wastes of sand, and smitten with thirst, came upon the pool. Falling on their faces they drank deeply from the cool depths. But death was in that water—it was deadly poison! This would illustrate how Satan lures myriads to the brink of his pool of spiritual death, and how they drink and die. But, thank God, there is a stream where the thirsty, sin-sick traveler may plunge his feverish face and drink, and drink—and *live!* "Give me this water!"

The water that the Samaritan woman desired was capable of producing *contentment* in the soul. Mortals adrift on a mad sea of human passions might cry out with the Ancient Mariner, "Water, water everywhere, and not a drop to drink!" It has been told how men in a small boat afloat on the high seas, and perishing of thirst, drank from the ocean. But their thirst was intensified terribly. Again and again they drank, and went mad, and plunged to their death in the waves. The world is like that sea. The deeper one drinks of its pleasures the more unbearable becomes

the thirst of his poor soul. It is said of a brand of cigarettes that they satisfy; but they do not satisfy the longings of a human soul! There is but one thing in all the universe that will do that. What is it? Let Jesus answer: "Whosoever drinketh of the water that I shall give him shall never thirst!" "Give me this appeasing water!"

The woman by the well was asking for water that was *unceasing* in its supply! Confucian wells and Platonian springs might cease, but no drought can dry up this Mississippi of God's redeeming grace! It flows from eternity past to eternity to come. Pharaoh attempted to stem it, but it grew broader than the Nile! Nebuchadnezzar tried to hold it back but it grew bigger than the Euphrates! Paul of Tarsus tried to throw a dam across it, but it crashed through his feeble obstructions, bearing him away in its rush; and he had to shed his pharisaical cloak or drown! Unceasing, irresistible, this divine flood flows among the hills of time; and it will wind its way among the endless mountains of eternity! O God, give us all this unfailing water!

The object of the woman's entreaty, the water—this heavenly, living, satisfying, unceasing water—was *free*! "Water!" pants a perishing earth, and prophets and apostles make haste to respond. "Come ye to the waters . . . he that hath no money!" shouts Isaiah. "Whosoever will, let him take of the water of life freely!" says John. "It is a gift of God," cries Paul.

"Water that I shall *give*!" declares Christ. The tired woman from Samaria may drink. Peter, fisherman, may drink. The Philippian jailer may drink. Legion, demoniac, may drink. Augustine, libertine, may drink. Wesley, moralist, may drink. McCauley, convict, may drink. Amanda Smith, negro washer-woman, may drink. Bryan, politician, may drink! All may drink! Drink without money and drink all they desire! "Give me this water!"

Out in the wilderness Moses lifted the brazen serpent and the snake-bitten people looking upon it might live. But gasping, dying Israelites refused to look and died in agony. Suppose, when Moses jarred the water from the desert rock, they had refused to drink? But it took more faith to look on a serpent than to drink literal water. So today, men fail to drink the water of life *by faith*! They are wandering in an arid land of sin, and bleaching bones of untold millions warn them to flee from the wrath to come! And they need not perish. The Roman spear has opened up a gushing spring, deep and cool, and all may drink and live forever! But still in the very shadow of the cross, they sink into hell. Their fingers nearly touching the bubbling, sparkling stream, they die for want of water! Oh, that their eyes might be opened that they could see the glorious fount, that their ears might be unstopped that they could hear the invitation, that their tongues might be loosed that they could cry out, "Lord, give me this water!"

THE SPIRIT OF CHRIST

By John T. Hatfield

Now if any man have not the Spirit of Christ, he is none of his (Rom. 8:9).

IT IS not goodness but Spirit. We may live ever so good and perfect in our lives and be very religious, but without the Spirit we are none of His; not His disposition, or His blameless life, but the personal Holy Spirit himself. It is more than a blessing; it is a divine person, a heavenly intelligence. Many professors think they have the Spirit, when it is only the spirit of the meeting. The most of the so-called blessings are largely second-handed. They are not spiritual blessings, but an emotion that has been stirred, and the poor, deluded souls have never gone deep enough to distinguish the difference between a spiritual anointing and a wave of human emotion. It is the thing that stirs the human emotion that should concern us. There have been congregations swept to their feet over a flight of oratory or a beautiful, touching song, and on the lips of everybody you would hear it said, "What a wonderful meeting!" But it didn't last until they got home. The family wouldn't know whether they had been to church or to the ladies' aid. It was only a religious medley. It did not possess that element of fire that would drive the vipers from the dry sticks and stir the devil in general.

Big professions in these last days are very common in holiness meetings but the divinely supernatural self-doom ever happens. When a man says he has a forty horsepower engine and cannot move a peanut roaster, there is a question mark at the end of that sentence. When holiness people testify to being filled with the Spirit and then are bringing nothing to pass that gives evidence of a divine person working in them, it will never convince the people. "For it is God which worketh in you both to will and to do of his good pleasure." "Not by might nor by power, but by my Spirit saith the Lord." Abraham gave Hagar a bottle of water and sent her away. As she wandered in the wilderness the water in the bottle gave out. God opened her eyes and she saw a well of water. There are bottle Christians and well Christians, but it must be a painful experience to be wandering in the wilderness with an empty bottle and a dying child. Could we imagine that Hagar was the only mother in her condition? No, their name is legion who have an empty profession and unsaved children on their way to a lost world. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." There is a power of eloquence, a power of oratory, a power of human imagination, a power of human zeal, and a power of song, but there

is a difference between natural gifts, and the gift of the Spirit, and there are hundreds of holiness people that cannot see the distinction, and yet they are so wise in their discernment that they can tell sheep from mutton.

The devil is a wise old chap; he knows how to pull the wires, and shuffle the cards, and play the game. He chloroforms his victims and cools them off. He does not come with horns and hoofs, and say, "I am the devil." He dresses to suit the occasion; sometimes he appears in a long tail coat and a white tie; he attends all the holiness meetings and there are very few that he hasn't cooled off. They don't have the pentecostal fire that they had in former years. They preached, and prayed, and sang and shouted, with the fire from heaven upon them; they had a spiritual vision, but now it is largely a mental conception. They can impart truth but they lack the fire to burn it in. When Jesus unfolded the scriptures he made their hearts burn, and He said, "As my Father hath sent me, so send I you."

Some of these old dry, theoretical preachers that have no fire feel that they are especially called to maintain and protect the old fundamental doctrines. They remind me of the old medical doctors in my boyhood days, before tablets came in use. They mixed and compounded medicine so that you could smell it long before they came in sight. It's amusing to sit and listen to one of the old theoretical doctors dose out his mixture to a congregation of professional chronics and if they complain of its being a little bitter he'll furnish a wafer to wrap it in, providing they make him a love offering. Oh, yes, to hear some of these sky pilots talk, they will inform you that they have the Spirit, but it's a spirit level. They are the head bosses of a railroad section on the main line; they spend much time in sighting along the rails, putting ballast under the cross ties, trying to gauge to see if the two rails are equally distant and they are very careful about sidetracks; they never take a ride only on a hand car and they have to work it themselves. You can tell by the way they bob their heads that it is hard to do two things at once, read a many-

script and watch their congregation. Now they might just as well have a free pass, a free ride in a pullman car and no work and get sights and vision of things they never saw on their own section riding a hand car.

"They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." A Spirit-filled Christian is not an old vessel filled with dry theology; he is a live child making daily reports at the commissary department. At evening two vessels can be filled, one a pitcher and the other a baby, in the morning you will find the pitcher full and a little blinky, but the baby will be empty and giving orders for another meal. It's not an earthen vessel kept mechanically full but a newborn babe desiring the sincere milk of the Word that he may grow thereby. A Spirit-filled Christian is not given to slang and levity and funny stories; the topic of his conversation is Jesus. A Christian without the Holy Spirit is like a cannon without an explosive, an organ without wind, a dynamo without electricity, an engine without steam. What a difference between a dead and a live engine. The live engine is witnessing to its inward fullness at every point of escape, but the only sound you can get from the dead engine is to toll the bell.

"He that hath not the Spirit of Christ is none of his." The best way to keep a rat out of his nest in a hole, is to keep the hole full of water. The way to keep the old man out is to keep filled with the Spirit. Every day we should have a fresh anointing. An automobile may be dedicated to the service of the Lord, and driven by a sanctified chauffeur but the radiator will leak out and must be refilled. The tires may be pumped full of air, but there is a leakage that demands more air or it will go flat. A violin will get out of tune playing "Nearer my God to Thee," likewise a holiness preacher will leak out preaching holiness if he doesn't keep being refilled by the Spirit. An empty Christian talks out of his head, but a Spirit-filled Christian talks out of his heart. The Holy Spirit does not live in our brains but in our heart. A head religion will talk anything, but a heart religion talks Jesus and the Holy Spirit. Let everybody say yes, let all the people say amen.

WHAT DOES AMERICA NEED?

By Melza H. Brown

I am rich, and increased with goods, and have need of nothing (Rev. 3:17).

I BELIEVE we are living in one of the greatest periods of the world's history. The present generation has seen the greatest advancement in the arts of civilization that any generation has been privileged to witness. Modern inventions are marvelous. Men have been enabled to not only navigate the sea but the depths of the sea, to not only traverse the earth but at a speed almost incredible of over two hundred

miles an hour, to navigate the air, not with mere kites, but with gigantic, well controlled machines carrying great loads of freight as well as passengers. The radio has brought the voices of the world to the firesides of the American homes. The telephone makes the nation as a neighborhood until one may sit in the office or home and converse with friends or associates for hundreds of miles in every direction. The electrical inventions make the night shine almost as the day. The modern household has electrical lighting, heating, re-

frigeration, washing, ironing, sewing and cooking and I suppose will soon have electrical mastication and digestion.

We are living in a prosperous age. Poverty is seldom. People are comfortable in the main. The most of the people of America have houses to protect them from the elements, clothing sufficient for their health's sake and many of them some besides for vanity's sake; food sufficient for the maintenance of life and to spare, and millions are spent every year for nonessentials but for mere enjoyment.

This is an age of learning. Illiteracy is decreasing rapidly. Schools are far superior to those of even a generation ago, and are accessible to all. More people are in the colleges of America today than ever before. Any young man or woman can complete a college education if industrious. Knowledge is increased.

The age is also an age of travel. Means of transportation are available for all. Few walk enough for their own physical welfare. The railway trains are crowded, the steamship lines are busy, the highways are congested. Many are running to and fro. The air hums with the whirl of motors.

Industry is at a high state of perfection. We have a commercial organization that brings the products of the world to your own city, a great banking system that enables men to carry on a large business with the handling of little money, a postal system that rushes mail around the world in a few days and delivers it to your door for a few cents cost, and a great host of smaller modern inventions for our ease and comfort.

What lack we yet? What do we need? The modern world does not realize it has a need. Like the Laodicean church it says, "I am increased with goods and rich and have need of nothing," but oh, how untrue. The fearful calamity we have fallen into is satisfaction with materialism. We need God. We need a mighty revival of old-time conviction for sin, a heaven sent revival of God's power. Not just some local affair but a mighty outpouring of Sinai, awe-striking conviction that will take the starch out of the proud, the self-satisfaction from the rich, and the stiff-neckedness from the unbeliever. A sin-slaying, devil-driving, awe-producing, hell-robbing revival. Oh, if God would rend the heavens and come down, that the mountains might flow down at His presence.

No human power can cope with the power of sin. Sin sent Adam and Eve skulking from the Garden of Eden like whipped culprits; sin stained the ground with blood for the first time, sin sent the murderer fleeing as a fugitive and vagabond marked with the curse of God; sin drowned all the race but eight souls; sin corrupted the new race until God had to separate out from them one family from which he must make a peculiar, marked, separate people to retain a knowledge of God in the earth; sin landed this people in bondage, sent their first king to a suicide's grave, and scattered them over the face of the earth as a despised, suffering people. Sin nailed the Christ of God to the

tree and still sin sweeps on mightier than ever, engulfing the millions in its destruction. No one but God can cope with sin.

We are in the clutches of the monster from the pit. Autos rush to our bank doors carrying masked men who shoot down innocent employees and then escape with the earnings of the laboring. Racketeers in gangs waylay our citizens on the highways. Police forces seem helpless or paralyzed. Men who assist in law enforcement are slugged on their own doorsteps in broad daylight. Women are murdered in cold blood for a little money. Children are kidnapped for ransom and their mangled bodies returned with compliments. Mere boys startle the public with the most hair-raising crimes of history. The multitude follows dame fashion who leads them where lust pastures. They become drunk on pleasure and mounted on four wheels take off the brakes and let her drive. Naturally calamity follows. Society must live at a certain rate and maintain a show of prosperity which brings great pressure and strain. Men are breaking under the test. The trusted become criminals, the supposedly righteous fall into gross vice. What is the matter with us? Has humanity gone mad?

We have forgotten God. The nations that forget God shall be turned into hell and unless we can have a revival that will bring back a remembrance of God this great nation, the best that ever graced this old planet, shall be turned into a hell on earth. What do we need? A revival! A visitation of the Almighty. No human cyclone, blizzard, tornado, or group of sons of thunder will stay the awful avalanche of iniquity that is crowding the millions into the jaws of death and hell. It will take the omnipotent power of the triune God.

Is there no hope? God still lives. He has not yet turned this old world over to the tender mercies of the devil. The saints are still on earth and as long as there are interceders there is hope. A revival is possible. Moses prayed and God turned away His wrath and saved a nation. Elijah prayed and God came down and turned the tide from Baalism to Jehovah worship and again saved the nation. The same God is on the throne. A revival is possible but the days are becoming fewer; undoubtedly the last days are upon us. The fig tree is budding, signs are multiplying, heaven's armies must be marshaling, the trumpet may soon sound when the saints will go higher so what we do we must do now.

What can we do? Pray! Pray! Pray! Pray for a hell defeating revival of heaven's power, a devil defying revival of God's power, a sin killing revival of holiness, an atheist converting revival of faith in the God of our fathers.

ALHAMBRA, CALIF.

A man's actions will be in harmony with the will of God when his will is in harmony with the divine will.

Department of Bible Studies Studies in the Sermon on the Mount By J. B. Galloway

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—2 Peter 1. "Whereby are given unto us exceeding great and precious promises" (1:4). The greatest of all privileges that He has promised is that we may be like Him. We may be partakers of His divine nature.

Second Day—2 Peter 2. "The Lord knoweth how to deliver the godly out of temptations" (2:9). We have a divine shelter from the enemy of our souls. None of his schemes can match the shrewdness of our Lord.

Third Day—2 Peter 3. "But grow in grace, and in the knowledge of our Lord" (3:18). Why be satisfied with a meager supply when there are infinite oceans of both to be had?

Fourth Day—1 John 1. "The blood of Jesus Christ his Son cleanseth us from all sin" (1:7). The efficiency of the blood is without limit. There is no sin so black that it cannot cleanse. No sin need be in our life, for the blood can wash it away.

Fifth Day—1 John 2. "Abide in him" (2:28). A command, yea, more a marvelous privilege. If we would dwell with Him in the future we must get acquainted with Him now by abiding with Him.

Sixth Day—1 John 3. "And hereby we know that he abideth in us, by the Spirit which he hath given us" (3:24). There is a certainty of His abiding presence if we have His Spirit which He has given.

Seventh Day—1 John 4. "As he is, so are we in this world" (4:17). We should be associated with Him so continually that we may become so like Him that the world will see Him in us.

PART TWO. STUDIES IN THE SERMON ON THE MOUNT

Jesus' Law of Perfection (Matt. 5:38-48)

There was a wide difference between the truth and the interpretation commonly given of the truth in the teachings of the rabbis in the time of Christ. The truth and what is preached for the truth are frequently not the same. "Ye have heard" in verse 38, and "But I say unto you" of verse 39 were entirely different. The fall of man threw him out of equilibrium; accordingly his moral judgments, especially those relating to his social duties, have, like loaded weights, a heavier side, which always gravitates towards self. Unless our concepts are corrected by the teachings of Jesus we will have a strong bias in favor of ourselves. Jesus' law

of perfection is a standard, or yardstick to place beside our moral conduct and test our true nature spiritually.

The Roman Catholic church in her "Councils of Perfection" divides the communicants so that these duties are binding only upon certain ones. The rabbis' chief concern was for the letter of the law, but Jesus would have all to fulfill the whole moral requirements in spirit and truth.

Jesus' Law of Nonresistance.

The Jews in interpreting the Mosaic legislation, "An eye for an eye, and a tooth for a tooth," began to practice retaliation and to think that to strike back was a virtue. Their society was built upon the idea of a mechanical equivalent of retaliation. The Mosaic law was not a law of retaliation in personal affairs, but the Jews had dragged the law from the courts of civil justice to the sphere of private quarrels. This is not the Christian standard. It was Shylock, the Jew who demanded his pound of flesh as named in the bond. "The theory of equivalents works better in chemistry than ethics." Jesus said, "But I say unto you, Resist not evil." The citizens of the kingdom of heaven are not to place their own comforts and wishes above the requirements of God. We must suffer the deprivation of our own rights if this is necessary to show the Christian spirit. Then we are to go beyond what is required, "the other cheek," "the second mile," and "the cloak also." Jesus shows that this spirit of non-vindication of self may take several forms, suffering physical injury, "smite thee on thy right cheek"; the taking away of property, "take thy coat"; abridging of your liberties, "compel thee to go a mile"; or imposing upon you in general. Whether these advices are to be followed literally depends upon what is required to express the spirit of nonvindication of self, true love to the offender, and righteousness to all concerned. Jesus went through this test Himself. In John 18:22, 23 we read, "One of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Here the turning of the other cheek literally was not necessary, yet Jesus at this time when He was tried and crucified showed the most righteous spirit toward His enemies. All through the Sermon on the Mount Jesus emphasized heart righteousness above outward conformity. The perfection that He urges is a perfection of the heart life. Christian perfection is an entire heart loyalty and is only seen by the outer world as it is worked out in the activity of the Christian.

The Supreme Law of Love.

"But I say unto you, love your enemies." To love the unlovable, those who not only do not love us, but would do us evil, is the highest kind of love. Moses had said, "Thou shalt love thy neighbour," but the Jews had added to it (thinking it was implied) "Thou shalt hate thine enemy." To love for love in return is

human, but to love your enemies and to do good to those who persecute you is godlike. Divine love far surpasses mere human love. A glimpse of the Savior on the cross gives us a true picture of this.

The Perfection Required.

Some of the same kind of love is required of us. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (5:48). There are several Hebrew and Greek words in the original that are rendered perfect. The one that Jesus uses here is the most commonly used word in the New Testament for perfection. It means "having reached the end," "the term," "the limit," hence full, complete and perfect. To gain the end or goal proposed. To bring the character to perfection. The perfection that Jesus requires is to reach that which His law requires. This can only be done with the aid of His grace. He sets the standard high but will give grace to help us reach it. Another word that Jesus uses for perfection is found in Luke 6:40. This word signifies to readjust, restore, set to rights, whether in a physical or moral sense, used in medical language for setting a broken bone. This is opposite to division. It implies being properly adjusted or set right with others. A righteous relation is required in all our dealings with others, even our enemies. A properly set bone readily unites. And there is something wrong with that professed Christian perfection that is out of harmony with all other saints of God. True holiness unites the saints together. Do you have it?

DOES THE GIANT'S STRIDE LESSEN?

ACHIEVEMENT for our Lord and Master, in this year of grace, one thousand nine hundred and twenty-nine, is not very great. Several Protestant denominations, during the last twelve months, declined in membership. Several more barely held their own and broke even. A few made slight gains. None were conspicuously successful as to numerical gain. Our own church made a fine gain, but did not equal, proportionately, the advance made in some of its earlier years. In 1907, with only 6,198 members, there was added in one year the remarkable number of 4,216. In 1920, with 37,478 members, the gain was 6,230. In 1927, with 68,188 members, the gain was 5,869. This startling truth confronts us: *The bigger we grow, the less effective we are.* Unless we have a care, the day in the future is already discernible when we, too, will come to a standstill, and then, after a decade or two of "marking time," begin slowly to recede.

Why should a denomination lapse? Why cannot a holiness movement be held to the high standards and purposes that characterized its origin, and to the achievement of its youth? Indeed, why can it not be made to *exceed* the purity, zeal and activity that thrilled its constituency in the days when it was an infant in swaddling bands?

The answer is that every denomination, movement or association is composed of individuals. Obviously if any considerable number of those individuals fail to maintain the standards, faith and achievements of its original founders, then, to that extent, the average has been lowered. No movement, as a whole, can be better than the average of its individual constituents. The only possible way for the whole to be bettered, is for a considerable number of its individuals to improve.

The manifestations of a Christian life can roughly be divided into three classes: one's prayer life, one's faith life, and one's service life. When these three are rich and full, well developed and operative, the individual is up to par in spirit and in service. When any one of these is defective it automatically operates on the other two, and the individual begins to grow cold, let down, subside and retreat. When any considerable number are thus damagingly affected, the whole movement is slowed down, and the fate that has overtaken numerous other movements, denominations and associations looms up before the one which is thus lapsing.

What can be done to stir again the prayer, faith and works of our own beloved church? It is beside the point, evading the subject, and passing the buck, merely to urge one to work on and close his eyes to the fact of a proportionately lessened Nazarene advance. If there is one in our midst who feels that this sort of denominational difficulty should not be aired in public, and a church's short-comings should not be exploited before the neighbors, we would assure him that it all depends on the motive of the agitator. If the motive is mere muck-raking and a sort of fanatical mania for searching out the seamy side of one's own religious family, then it is reprehensible and treasonable. If, however, the exposition is made in heart-breaking love, with a tender desire to effect, if possible, a change in the unhappy conditions, to arouse one's brethren to a situation that ought to be remedied, and to turn on the light that all may see and correct the threatened trouble, silence would then become criminal, and answerable to the Master's judgment seat.

We are convinced that one of the greatest reasons for a lessened efficiency is that there is a considerable degree of prayer that is perfunctory, mechanical and uttered by rote. A prayer may be full of a certain kind of enthusiasm and even of hilarity, and be uttered eloquently, volubly and even weepingly, and yet be devoid of any great degree of *faith*. There is a certain exercise of faculties in prayer that is actually enjoyable and in a sense full of relief, and yet that prayer may be devoid of a faith that grips and claims things, and moves God and releases power from heaven.

What we need today is a prayer life that will be shot through with an agonized *faith*. A faith that cannot and will not be denied. A faith that is a real "*substance*," as the apostle says in Hebrews 11:1. That claims the salvation of the worst cases in the com-

munity. That demands things of God, in keeping with His own statement, "*The works of my hands command ye me.*" That towers above obstacles, discouragements, inconveniences, the coldness of others, these modern times, and everything else. A faith that prays with a deep agony, a desperate heartache, a burden that cannot perhaps be wholly lifted till the final evidence of faith appears, that is, the answer, viz., a revival, that person's salvation, that debt lifted, that object achieved!

We need more faith; immediate faith; faith that the Master meant what He said in the New Testament, when He declared, "If thou canst believe, *all things are possible to him that believeth.*" A faith that refuses to see any difference in the God of the New Testament—who stilled storms, enabled people to walk on waves, multiplied loaves and fishes, opened blind eyes, made ears long strange to sounds again to hear, cleansed lepers and robbed the graves of their dead—and the Christian's God of today; and that results will be similar if we will only qualify before Him as His children did then. A faith that *today* will subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness be made strong, wax valiant in fight, and turn alien armies to flight. We have, perhaps, believed God for salvation, but as for *achievement*, are we not a complacent company of nonbelievers?

What, then, would be the evidence of the possession of such a faith? *Works, works, works!* If one's faith does not eventuate in works, he has merely demonstrated that he has no faith. St. James well declares that "faith without works is dead." Inspired utterance! And pray what is a dead faith? *A dead faith is no faith.* What is a dead man? A dead man is no man, it's a putrefying corpse, which is hurried to the grave. The inspired writer says, "Show me thy faith without thy works [if thou canst?] and I will show thee my faith *by my works*" (James 2:18).

A real faith *will* work; indeed, it *must* work or it isn't faith. A genuine faith controls all the outward evidences of one's Christian life. It dictates one's dress, one's food, one's fasting, one's giving, one's amusements and one's activities. A real faith will keep you praying and agonizing night and day. It will drive you to ordinary and to extraordinary prayer-meetings. It will cause you at times to pray far into the night. It will compel you to fast, not one little Prayer and Fasting meal a week, but sometimes whole days at a time. It will make you as sensitive toward extravagances as one's eyeballs are to sand. It will keep your feet in the paths of holy living, your knees calloused with prayer, and your heart hot with the fulness of the Spirit. A real faith will dare things for God. Will attempt far beyond what seems humanly reasonable. Will girdle the globe in prayer, and give

and give, until brokenheartedly it must cease from sheer lack of ability.

If we do not pray believingly, we have lost our faith! If we do not serve self-sacrificially, it is because genuine faith has died in our bosoms!

Oh, Church of the Nazarene, has thy step of achievement lagged? Wilt thou look about thee, and see the dry bones of other movements once as young and powerful as thyself, which were purchased by thine enemy with the same seductive price? Purchased, too, only to be slain! *Up, thou young holiness giant*, shake off any tendency to ease and self-gratification, put on thine armor of prayer, seize thy shield of faith, and attack with the sword of the Spirit thy seductive foe. Thou wast not born, thou child of many prayers, to waste thy giant strength in sloth and slumber. The world expects *deeds* of thee; the other denominations expect *deeds* of thee; thy founders in glory expect *deeds* of thee; thy glorious Master expects *deeds* of thee! Amen! And deeds we believe they shall have.

J. G. MORRISON, *Executive Secretary.*

BREAD FOR THE HUNGRY

*There comes a host, they stand at our door;
They call and knock, and their need is sore—
They call for succor; to us they cry—
They hunger and thirst—shall we let them die?*

*They come from north, with its icy breath;
From forest and jungle, where lurketh death;
From east and west they come, they come
To find in this land of plenty a home.*

*They thirst for water, they famish for bread!
They are brothers and sisters—they must be fed!
Can we turn away and close our ears,
Nor be moved to pity—nor melt to tears?*

*There are souls that are starving for bread of life,
There are hearts with anger and malice rife,
There are weary and stricken and desolate ones
With no Father in God—no hope in His Son.*

*There are sin-stained garments to be washed white;
There are deeds done in darkness, not bearing the
light;*

*There are feet that are straying the downward road
To be guided and helped up to truth and to God.*

*Christian women! O women, by Jesus made free,
To us is given—to you and to me—
To give of our treasures—not counting our store,
For in giving we're getting and gathering more.*

*Give pity and love—the love of the Cross;
Give money and labor, not counting its loss;
Give prayer evermore that the needy may be
Most bountifully fed, dear Saviour, by Thee—
By Thee, and through me.*

—THEODOSIA R. CLEVELAND.

PROGRESS WITH THE MINISTERS' PENSION PLAN

By E. J. FLEMING, Secretary

DURING the early spring the writer visited the Washington-Philadelphia, New York, New England and Pittsburgh District Assemblies, and was privileged to speak concerning the Ministers' Contributory Reserve Pension Plan. The atmosphere in each assembly was favorable to the plan, much interest being manifested by the questions asked, and the assemblies took action to include the District Superintendent in the plan, and urged the local churches to provide to enter the plan in behalf of their pastors.

On August 13th our visitation of the fall assemblies commenced, and it was a pleasure to be privileged to speak in the Central Northwest, Iowa, Chicago Central, Indianapolis, Ohio, Kentucky, Missouri, Kansas, Kansas City, Tennessee and Western Oklahoma Assemblies. The interest everywhere was good and these assemblies voted to get back of the plan and help make it a success.

There is no question about the urgent need of getting action upon the part of pastors and other ministers eligible for membership to sign agreements to participate when the plan shall be put in operation. No mere relief plan ever devised has met the challenge of the old age need of the minister. In every case the number of those needing assistance increases more rapidly year by year than the funds provided by the churches increase. As a result either the fund is overdrawn and a debt created; or the annual allowance is reduced each year in order to give each needy one a portion, which, as you see, would soon be reduced to little value; or those who cannot be helped because of a lack of funds must be denied and their cases postponed for many months, and, in some cases, for several years. This is the result of depending upon current contributions each year. The only remedy is the creation of a *reserve fund* that will be increased by compound interest earnings year by year. This reserve has never been possible in any church under a mere relief plan. It has not been possible and never will be possible for the Church of the Nazarene to do what other denominations, with constituencies much stronger financially, have not been able to do along this line. The benevolent contributions to ministerial relief will never care for current needs of our retired ministers and build the *reserve* necessary to care for future accrued liabilities.

Therefore, the Ministers' Pension Plan has not been undertaken too soon. The plan provides the building of the *reserve* necessary for those future contingencies. The compound interest earnings of the *reserve* will increase it not less than fifty per cent. In other words, compound interest will supply about fifty per cent of the money needed to pay pensions when they become due on account of old age retirement.

The sooner the plan is set in operation the sooner we will be prepared to pay pensions. The sooner each pastor sends in his signed agreement to participate by paying the two per cent when the plan is set in operation the sooner that pastor and his wife will be assured of the provision and protection of the plan. The sooner the local churches that have not already acted upon the plan do so the sooner their pastors and their wives will be provided for under the plan.

Let everybody get busy at once.

OBEDIENCE

By REV. R. PIERCE

There is nothing more certain and exacting in the Word of God than its demand for perfect obedience. In the old dispensation it was to the moral and ceremonial law; in the new dispensation it is to the moral and spiritual. Whatever God commands, it is not for man to say that it is impossible. God never commands or demands anything but what is possible to faith and obedience. He has put Himself behind what He commands and He would have to vacate His throne in the

heavens were He to fail to make provisions of enablement for His command to be obeyed.

Looking at the command of the Bible from a mere human standpoint, we would say at once that many of them are beyond the accomplishment by the merely human or intellectual; but when we couple the command with God it becomes possible.

How is it that we succeed more in the human, social, intellectual, financial and scientific lines than we do in the spiritual? We do not mingle with these human classes without much study and preparation, else we would be considered ignorant, and so be put to shame. So if we desire to be at ease in the "best society" we study the laws of culture and propriety. If it be financial, we apply ourselves to the study of the stock market, and commercial lines, so as to be at ease when conversing on them. If it be the scientific branches we apply ourselves to them so as to be "at home" in them when called to give our opinion on them. These all call for perseverance, application and *will* power. Wherever we go we desire to be at our best. Sometimes it may be "contrary to the grain" to do so, but we must not be found wanting when these occasions call for obedience on these lines.

LOS ANGELES, CALIF.

A MODERN TRAGEDY OR WHAT IS THE ANSWER?

By ELSIE D. MILLER

A whispered conversation heard the other day excited quite a bit of interest and might be worth consideration by our HERALD OF HOLINESS readers.

A young girl who had been guided since infancy in the paths of truth and right felt called into a deeper work with Christ.

"But Mother," she said, "I no longer seem to know which is the right way. Look at Mrs. G—. I've often heard her tell how she was saved and consecrated her all to God when she was young and gave herself to be the wife of a young holiness preacher. One after another the babies came, while the world sneered and scoffed but she always said though the world had no use for 'families' she could be glad anyhow for she was giving her life to Christ and the church and as long as she had her husband and children she asked no more. But—it was not so long until she began to hear from the church she loved so devotedly almost the same verdict. Hazy whispers first reached her ears, always slow to hear or believe the things unkind or un-Christlike.

"'Too big a family!'

"'Children a trouble!'

"'Can't put enough time into the cause!'

"Year after year came the words, more insistently, always given with brotherly sympathy or a heart-felt hand squeeze, to the husband who had obeyed the call of Christ and the church!

"'Your family is against you—'

"'They are afraid they can't support the family—'

"'At first he passed it by, but it was closing in from all sides.

"'Your family—your family—'

"Mrs. G—, pierced to the heart, heard and saw and felt but—even though the church condemn and forsake and consider her a burden and misunderstood—He who had called her, knew and understood. She was still rich in the love of a God-fearing husband and children. Her faith did not falter until she realized that the opinion of the church had finally and in reality become the conviction of her husband. His wife and family had become to *him*, as well as the church, not a blessing and an opportunity but an overwhelming burden and—disgrace (?).

"When the truth finally filtered through to her inner consciousness the enemy inserted his wedge of discouragement. The awfulness of her position (the cause of his inactivity) regarding the surety of her call caused her to cast away her confidence.

"Mother, what is the answer? the result? Who's to blame?"

BE FILLED WITH THE SPIRIT

WE DO not wish to stress the necessity of the experience at this time, nevertheless, there are three stages connected with the experience of holiness that we will emphasize.

1. The outpouring stage. Proverbs 1:23, "I will pour out my spirit unto you." The much quoted prophecy of Joel and its initial fulfillment at Pentecost, Peter's testimony concerning the pouring out of the Spirit upon Cornelius' household all prove to us that the baptism of the Holy Ghost was a poured out experience, which only goes to show that a deliberate act of pouring on God's part must produce a definite "feeling" upon the person poured.

He came as a rushing, mighty wind on the day of Pentecost. He falls as a lightning flash and refining fire on some others; on still others He sweeps in as a billow of the sea.

Whichever way He might come to us as individuals it is always a pouring out, producing a definite witness.

2. The second stage of our experience is the indwelling stage or the act of the Holy Ghost filling us. No wonder Paul cried aloud, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." And again, "Christ in you." Jesus himself said, in speaking of this dispensation, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

We might quote many more but these are sufficient to prove that "He abides."

3. The third stage we'll call the outflowing stage, or the soul at floodtide. Remember the wealth of Egypt lay in the overflow of the Nile River, so spiritual Egypt must have the overflow, and, thank God, He has provided for it—the soul, the church, at flood tide. An artesian well, a bubbling spring, rivers of living water, and, thank God, the devil cannot build levees to hold it back, neither can he call evil east winds to cause the waters to ebb.

The river has overflowed her banks and Egypt is going to get a wetting.

At one time I was one of a crew on a big twelve-inch gun. What a tremendous thing it was, weighing about sixty-two tons, but I could go up to it, strike it, move it around and it was an inert, powerless machine. The shell weighed 870 pounds, of the finest steel, large enough to sink a 50,000 ton battleship, but that was just as lifeless and dead. The powder, 300 pounds of it, enough to blow up a small town, but I could throw it all around, lifeless and powerless, unless I put the shell in the gun, ram home the powder behind the shell, close the breech of the gun and then a spark of electricity produced the results expected—that which it was made for. That inert, powerless thing became in an instant a mighty engine of destruction. Fire did it. Oh, how the church, the individual, the preacher, need that fire. The church building, services, altar, preacher, all are of no use, except the fire falls. How mighty we are (even one) if the fire has fallen and still abides.

Flood stage, brother, sister, that is God's aim and our ideal and the world's need.—REV. S. F. CLARKSON in *Free Methodist*.

AN ALPHABET OF BIBLE PROMISES

"A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26).

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"Draw nigh to God, and he will draw nigh to you" (James 4:8).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

"Fear not: for I am with thee" (Isa. 43:5).

"Give, and it shall be given unto you" (Luke 6:38).

"Him that cometh to me I will in nowise cast out" (John 6:37).

"I will never leave thee, nor forsake thee" (Heb. 13:5).

Jesus' last promise is, "Lo, I am with you alway" (Matt. 28:20).

"Knock, and it shall be opened unto you" (Matt. 7:7).

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13).

"My grace is sufficient for thee" (2 Cor. 12:9).

"Now therefore go, and I will be with thy mouth and teach thee" (Ex. 4:12).

"Open thy mouth wide, and I will fill it" (Psalm 81:10).

"Peace I leave with you, my peace I give unto you" (John 14:27).

"In quietness and in confidence shall be your strength" (Isa. 30:15).

"Resist the devil, and he will flee from you" (James 4:7).

"Seek, and ye shall find" (Matt. 7:7).

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

"Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).—*King's Business*.

BOOK AND TRACT EVANGELISM

By REV. A. W. ORWIG

The sower soweth the word (MARK 4:14).

WE READ and hear of various methods of evangelism, all more or less effective. Different persons respond to different forms of such work. Some are saved through the public proclamation of God's truth, some by inspiring and holy song, and others by house to house visitation, etc. Thank God for all these modes of evangelism!

But book and tract evangelism endeavor should be more freely encouraged and practiced. It is well known that the giving or lending of a good book has resulted in the salvation of many souls. I know a preacher who used to keep an assortment of very choice religious books on a table in front of the pulpit to lend to the people.

And what a simple thing it is for all Christians to engage in tract evangelism. Here none can plead inability. But oh, how prevalent is the lack of inclination! With some it may be mere thoughtlessness, and when their attention is directed to the matter engage in the work more or less ardently. Here indeed is a wide and perpetual field of labor. None can be too old, or hardly too young, to engage in it. How easily one can always carry with him a number of tracts for distribution as opportunities afford. The power of the printed page, whether book or tract, sometimes transcends that of a sermon or private appeal. Certainly prayer should always accompany evangelism of this kind.

That eminent man of God, the Rev. George Mueller, of most successful orphans' home work, once declared that for more than forty years he had sought the blessing of God on his book and tract distribution, and it is known that many persons were brought to Christ through that means of evangelism.

Some years ago I read of a man who looks for the obituary notices in the daily papers, and sends to the bereaved families tracts adapted to their needs under the circumstances. What a blessed ministry is this! And what a noble example worthy of imitation, especially by persons of more or less leisure, but which all Christians may sometimes follow. Would not such

an estimable act be more precious in the sight of God than the lavish floral offerings at many funerals?

Verily *book and tract evangelism* ought to be promoted more freely. Of course the Bible, or at least certain portions of it, should be among the books. But well-selected tracts should be in every Christian home, to be used in behalf of saint and sinner, by giving them to all classes of visitors or mere callers, whether they be friends or persons on business affairs. Such opportunities for doing good are of more or less constant occurrence. Carrying these little gospel leaflets in a pocket one is able to distribute them in many places. A certain person sometimes hands a tract to children on the sidewalk with the remark, "Please give it to your mother." Putting a tract in a letter has often done good, both to saved and unsaved.

There is Bible warrant for the kind of work under consideration. I know of an Independent Foreign Missionary Society that does house to house distribution of tracts suitable to lead souls to Jesus Christ, and conversions are often reported. Yes, God's Word authorizes and even commands the scattering of the gospel seed. "Cast thy bread upon the waters for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand," etc. The Word speaks of the person "bearing precious seed shall doubtless" be able to rejoice in seeing souls gathered for the Lord. Success will follow in proportion to our sincerity, our perseverance, our prayers and our faith. May God give all of us the requisite qualifications!

LOS ANGELES, CALIF.

THE INVISIBLE POWER

By REV. E. M. VAUGHT

And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me (Judges 7:2).

IT WAS the custom during war to call for volunteers and then if necessary conscript more men; in other words, the larger the army, the safer they felt to combat the enemy. But it was not the case in this battle—rather a furlough was granted to the soldiers. Gideon had started to battle with the Midianites with thirty-two thousand men. The Lord said, "Gideon, the men are too many for me to give the Midianites into your hands. And if I let all go, Israel will vaunt themselves against me, saying, Mine own hand hath saved me. So the Lord said to Gideon, let all that are fearful and afraid return to their camps, or let them go home." To Gideon's surprise it looked as if all were going, for there returned twenty-two thousand men. I am sure that Gideon was glad that he knew God was leading. Thank the Lord for men who will stand true in such an hour. But behold there came another command, more startling still. "Gideon, the people are yet too many; bring them down to the water and I will try them for thee there. He that lappeth water like a dog, him shall thou set by himself, and there were three hundred that lapped putting their hand to their mouth. But the rest of the people bowed down upon their knees." And the Lord said unto Gideon, "By the three hundred that lapped I will save you, and deliver the Midianites into thine hand and let the other people go every man unto his place." But Gideon retained the three hundred men. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude. But the Lord said, "Up from here, Gideon, it is just the time of night now, I am ready, get thee down unto the host." Gideon divided the three hundred men into three companies, and put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers. And he said, "Look on me and whatever I do, do likewise. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord and of Gideon." So Gideon and the three hundred men surrounded the camp at the middle watch and they had newly set the watch, and they blew the trumpets

and broke the pitchers that were in their hands and held the lamps in their left hands and cried, "The sword of the Lord and of Gideon." So they stood every man in his place around about the camp and all the host ran and cried and fled. Think of it, every man stood in his place round about the camp. This is evidence enough that if every child of God will stand in his place, we can put the enemy to flight.

We next notice Moses leading the children of Israel out from Egyptian bondage, after a struggle with Pharaoh in order to receive their freedom. They do not go far until the mountains begin to loom up before them. They journey on and when night finally overtakes them God sends a pillar of fire to illuminate their path by night, as well as a cloud by day. The angel of the Lord (in the cloud) leads them between these mighty mountains. Finally they look before them and there lies a mighty sea. Child of God, did the devil ever try to frighten you with mountains of difficulty and seas of trouble? To add to their difficulties, the children of Israel heard something thundering through the mountains behind them and they looked and saw Pharaoh and his mighty men of war, with six hundred chariots, on their trail in close pursuit. Do not think for a moment that when you leave all and start for the kingdom that Satan leaves you and your troubles are ended. But thank the Lord, for the Invisible Power that can deliver. Just then the pillar of fire that went before them removed from before their faces and stood behind them, between the Israelites and the oncoming Egyptians. But to the Israelites it was light all that night. Thank God! It was up to Him to deliver them. Moses went down to the sea and stretched out his hand over it and the Lord sent a strong east wind and blew a hole wide enough through the sea for His children to pass over.

Then Moses turned to the panic-stricken Israelites and cried, "Forward, march," and that host literally went down into the midst of the sea, and crossed over on dry ground. The waters were a wall unto them on the right hand and on the left. The Egyptians went in after them in the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. All at once their chariot wheels came off and the horses refused to pull and the Egyptians saw that God was fighting for the Hebrews and they said, "Let us flee from the face of Israel for the Lord fighteth for them." By this time Israel had crossed, and God told Moses to stretch out his hands over the waters again. He did so and the waters returned and covered the chariots, the horsemen and all the host of Pharaoh. Thank God for the Invisible Power! This miraculous deliverance by the hand of God was even too much for the meek and quiet Moses to keep still over and he broke out in song and praise. His sister Miriam caught the spirit and began to play and sing and dance up the beach. All the women went out after her, with timbrels and with dances and they sang:

"Sound the loud timbrel,
O'er Egypt's dark sea;
Jehovah has triumphed,
His people are free."

Next we notice Abraham on the lonely mountain with his son Isaac. At the command of the Lord he was offering up his son. Abraham said to Isaac his son, "Let us pray." Abraham prays for God to give him strength and to his son he says, "I had rather be offered up than to offer you; I want you to know I love you, son; please do not refuse, now let me bind you," and he did. And we see Abraham as he stoops to place the last kiss on his son. We see him as he reaches for the knife and with his hand drawn back, "Abraham, Abraham, spare thy son," was the voice of the Invisible Power! Thank God!

It was the Invisible Power that stopped at the sepulcher of Lazarus and spake, "Lazarus, come forth!" And the dead was made to walk and to the sorrowing sisters, was their brother given back. "Loose him and let him go," were the words of our Lord. And it is the Invisible Power that raises a man from the body of sin and death and enables him to walk in newness of life.

SULPHUR, OKLA.



Foreign Missions

If Christians had not furnished money the 30,000 Christian natives of Uganda, Africa, would still be in a heathen state. Are your tithes all in?

Rev. Mrs. S. N. Fitkin, President of the General W. F. M. S., has been ill for some time. She is still unable to resume her duties, but is greatly improved.

Your communication regarding the "Pay as you go" plan is received. I am heartily in sympathy with this. Our church has adopted that method. We have a number equal to one-half the membership, already enlisted in the Prayer and Fasting League. The interest in this feature is very good. You can surely count on us for our budget.—R. L. M., Ind.

November 30 to December 8 will witness a series of missionary conventions on the Kansas District. District Superintendent Balsmeier will be in charge, and the Missionary Secretary will furnish "the rousements." Watch for Kansas District to astonish the connection.

A cable from Africa, states that Brother and Sister Esselstyn, our missionaries in South Africa, were given a baby daughter Sunday, October 27.

Mrs. Paul Bresee of Los Angeles, Calif., has ordered one hundred copies of the special missionary number of the *HERALD OF HOLINESS*, for the W. F. M. S., of First church. Let all who will distribute this beautiful number, hurry your orders to the Publishing House. If you order ten or more, send the money at the rate of two cents a copy. Then give them away in return for a donation to foreign missions. Pay for the copies you ordered out of the money received and then forward the balance to General Treasurer Lunn. He will credit it on the General Budget from your church.

Many earnest souls do not know the peacefulness and rest, of full salvation. They understand that holiness is wholly a spur toward achievement, and while it has that side, it also has primarily the idea of rest, and quietness to the soul. Rest from the fever of carnality; rest from the fear of circumstances; rest from the opinions of people; rest from tired and frenzied physical nerves. No person can work at highest capacity, and keep that toil up long, unless that person is working restfully. "There remaineth therefore a rest, to the people of God. . . . We who believe do enter into rest."

America knows the problem of race relationship but "whereas in the United States the negro population forms one-tenth of the whole, in South Africa, the colored people outnumber the white four to one.

DOES THE MISSIONARY CAUSE LEAN TOWARD THE WOMEN?

There are more women than men on our foreign fields. So far as it is possible to know, there seems to be more praying among the women for missions than among the men. Their enthusiasm for this cause seems greater. All of which leads us to remark, much as we appreciate the loyalty and love for missions on the part of the women, we are here and now reminding the men that unless the masculinity of the mission cause is evened up, it spells ultimate disaster and ruin. God's cause and kingdom knows neither male nor female, Greek nor Jew, barbarian, Scythian, bond nor free. God's kingdom is made up of the human race—the portion of it, and does not recognize in its application of salvation the distinction of sex. If the Nazarene missionary cause leans toward femininity, it thereby indicates that it is not normal; and, extended too far that way, means ruin. No Nazarene man wants our church's missionary cause ruined. That being the case, let every male Nazarene join the W. F. M. S. as an honorary member, unite with the Prayer and Fasting League as a bonafide faster, put his strong masculine shoulder to the missionary wheel and push; place his earnest, masculine heart under the pains, aches, sorrows and tragedy of the heathen world, and pray and give. This will straighten up the leaning situation.

PUMPKIN COIN CARDS WIN

"Our Malden church is giving this year \$2,000 to the General Budget and I believe most of the time we are paid in advance. But last Sunday we had Sunday school Rally day and I wanted to see if we could not have a good offering for missions. We bought some pumpkin coin cards and distributed them a week before to the Sunday school scholars and our offering was surprising, having \$162.01 for missions. I am planning to make Thanksgiving another opportunity for the children to give for missions in a large way."—S. D. K., Mass.

OPENED BOTH EYES AND PURSE

"Enjoyed the article on Fasting and Prayer in the *HERALD OF HOLINESS*. It was an eye-opener to me. Hope it will be to many more. Also a purse-opener—it was to me."—C. E. D.

ONLY ONE MESSAGE

Last week I visited the patients in the hospital who are not able to attend the services. I found all with their Bibles well used and all so happy in Jesus. One man especially is an intercessor. He was saved last December. His poor body is wasted to skin and bones. He often has hemorrhages and is so weak. He is most spiritual. I found him on his knees in bed communing with God. It impressed me much. The nurses told me that they often found him on his knees as they went on the night rounds at twelve and three. On the way to his room I saw through an open door a dying man, but his mind was as clear as could be. He had heard me singing and praying in the room of another and was longing for me to come to him. I never was so convinced before that "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." As I entered his room he said to me, "Sensei, I am so glad you came. I want to get saved so badly. I have been waiting for days. My heart is so hungry and so dark. I have been in this room for one year. I know I am going to die, but I am not ready." His heart was so broken and his faith was so simple and child like. We showed him the precious promises of Jesus for all who will look to Him and call for mercy, and as we prayed, God gave him the sweet assurance of forgiveness. It was so clear, definite and beautiful. Several of our Christians stood around the bed weeping and rejoicing. He was so changed and made so happy that he lived for two days more. A few hours before he died he told the nurses that he would like to see me once more, so they phoned for me and I immediately went. He put out his hand to me and with a shining face he said, "Before I go I want to thank you again. Since that time I have been the happiest man in the world. Every fear is gone and my joy has been so great that I forgot my pain. I am now soon going to Jesus. He is so near." He then told me that he would like to be baptized, and with some of the Christians together we sang and prayed and read the Word and baptized him. The Lord was there and a few hours later, with his mind clear to the last moment, he bade all goodbye, sending his thanks and kindest regards to me, and saying, "Thank you Jesus, thank you Jesus," he went home. He was a refined, educated man. Thank the Lord for another safely landed. This same day another young man, the son of one of the head officials of the city, was beautifully converted. Pray for me that God will give me strength to continue this blessed work in the hospitals.—M. L. STAPLES, in Japan.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had returned from Oklahoma and had reached Jacksonville, Illinois. But maybe I had forgotten to tell you that we opened on Monday, September 30, in Rock Island, Ill.

Here Brother Larabee is the good pastor and is building a beautiful new church. We had a great service there.

We drove back to Jacksonville on Saturday night, October 5. Brother Joseph Peters is the good pastor there. Brother Joe Peters married Miss Dorothea Goode of Bloomfield, Iowa. They are both beautiful musicians and have as much in their favor as any two young people in the Church of the Nazarene. Brother Joe had rented a big hall and we had it full and Brother Chalfant raised in cash and pledges about thirty dollars a week to take care of the pastor's salary. After preaching that night we ran into Springfield and stayed in the home of our elect Sister Ashbrook.

On Sunday morning we had a great church service in our church in Springfield. But, sorry to have to say, that our beloved Brother Edward Gallup was not at home. He had been called to Kansas to the bedside of his dying father. We enjoyed our stay very much in Springfield, and taking dinner with Sister Ashbrook, we left a little after one o'clock for Decatur.

Here our Brother Jensen is the fine pastor and Brother Tillman Gaddis and the three Moser sisters were in charge of the music. They are having a great campaign on at the West Side church and we had people to peddle and a most interesting service. Brother Gaddis and these fine young ladies came to the Church of the Nazarene a short time back from another denomination. With their good preaching, great singing and life and fire they fit into the Nazarene move just like a duck's foot fits the mud. They have their slates made now for a year and a half solid and they are a great asset to the church. If there are any more such people running around loose that want a place there is plenty of room for them with us. The readers will remember that twenty-one years ago this week the Church of the Nazarene, as we now have it, was organized at Pilot Point, Texas, and we had between five and six thousand members and today we are right up in the eighty thousand rank. That is a wonderful growth. But I believe the day will soon dawn when even the Nazarenes will double and my convictions are that at our next General Assembly we will have nearly a hundred thousand Nazarenes.

At the close of our great service we had supper with Brother Jensen and his good family. That night we preached

in our First church for our beloved Brother J. E. Williams and he had a large crowd and a beautiful service. We spent the night with Brother Williams. The readers will remember that this is the same Brother Williams that used to pastor at Olivet College. In all of my travels I haven't met a finer couple of young people than J. E. Williams and his beautiful wife.

On Monday we made a run down the country to the city of Effingham. Here we have a little tabernacle and a most earnest young pastor. We had it advertised well and the tabernacle was packed to the door. We placed the *HERALD OF HOLINESS* in about seventy-five homes in that country. This was a very great service. At the close of the service we made a run to Olney where our good pastor had secured the First Methodist church. We had a great crowd and I judge not far from six hundred. We placed the *HERALD OF HOLINESS* there in about sixty homes and had a most beautiful service. The good Methodist pastor and official board were unusually kind to us.

After a good night's rest, on Tuesday we made a run to Mt. Vernon, where we have a little tabernacle and about eighty good Nazarenes, as well as one of the finest young pastors on the district. He is planning in a short time to erect a good Nazarene church at Mt. Vernon. Some of our readers will remember that Mt. Vernon is the home of our beloved Brother E. A. Ferguson who went to heaven in 1912. We went to the grave of Brother Ed—Brother Chalfant, Brother Messer and myself—and stood around the grave and talked about the great messages he used to preach, and knelt down and had prayers.

After preaching we drove to Benton, Illinois, where we have a large church and a fine congregation but we have quite a heavy church debt which has hindered some at Benton. We took our supper with my old friend, W. D. Lawson, and his good wife and spent the night with them and stayed at Benton until after noon.

We made a run from there down to Herrin. Our good pastor down there, Sister Steele, who lives in Cartersville, had secured the First Methodist church and we had a fine crowd and a great service and put the *HERALD OF HOLINESS* there in more than fifty homes. This was a beautiful service. After we had taken supper with a splendid Nazarene family and as it was only eight or ten miles to Cartersville we ran down after supper and got a little rest in the home of Brother and Sister Steele and at night we had the church there in Cartersville packed to overflowing. Here we got a good list of subs and had an interesting service and spent the night with Brother and Sister Steele.

The next morning by a little after six we had a good breakfast and rolled

out on the highway for Olivet, Illinois, which was two hundred and twenty-one miles away. But a broad cement road and no heavy traffic let us roll into Olivet about 11 o'clock. This was Thursday, October 10. We spent the afternoon in the home of Brother and Sister Chalfant. At night we ran over to Danville and here our Brother S. W. Purinton is the fine pastor. We had one among the most beautiful services we have had on the campaign here. On Sunday, the twenty-ninth, the Rally day, this young man had five hundred and thirty people in his Sunday school and in the Olivet church they brought the list up there to just about a thousand in Sabbath school in these two churches. We were told that on that Rally day there were not over twenty-five or thirty people in the town of Olivet that did not attend church. The boys over here are doing the job in a great shape.

When we reached Olivet on Thursday, Brother Messer had a letter from Brother Orval Maish, our fine pastor out at St. Bernice, Indiana. Brother Orval and wife are old Indiana saints and the readers will remember that it was these young people who went to Charlotte, North Carolina, and took the church there and did such a wonderful work. They are now back on the Northern Indiana District. Professor Messer ran out to St. Bernice and spent the afternoon with the Maish family and brought them on with him into Danville. After the big service he went back there with them while Rev. Chalfant brought Uncle Bud back to Olivet and a good night's rest. On Friday morning, October 11, we had the privilege of giving a talk at the chapel service. Of course we had with us all the professors and the student body and many of the nice citizens of Olivet. We tried to talk to them from Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." It was a very poor sermon but it was a noble effort. We have a great school this year at beautiful Olivet. Olivet, Illinois, is just about the garden spot of the world and we have in and around this country not less than five hundred Nazarenes. With a man at the head of this school like Dr. Willingham and then Professor Bracken and the great corps of fine teachers and then old Rev. Chalfant on the district there is no school in the connection that has a greater future than we have at Olivet.

May the richest blessings of heaven rest upon the Good Samaritan readers. I want everyone of them to pray now that during the last half of October and during November and December that I will be able to get up more than four thousand subscriptions to the *HERALD OF HOLINESS*. I now have about thirty-three hundred. Yesterday morning we sent off in one list three hundred and seventy-

(Continued on page twenty)



LESSON FOR NOVEMBER 17, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Living with People of other Races.

LESSON TEXT: Acts 10:9-15, 30-35; Gal. 3:28, 29.

GOLDEN TEXT: *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34, 35).*

LOOKING at the lesson as a whole—we use just the printed portion—we have an excellent scriptural setting from which to teach the subject before us. We search the Scriptures in vain to find in their teachings statements favoring class distinctions that divide men as to opportunity and privilege. The vast chasms that separate nations and races in our present order, is a manifestation of racial pride and is not supported by the Bible. When one racial group becomes imbued with the idea that they possess virtues that put them in a class by themselves, giving them a superiority over other races or nations, it will not take much to provoke a contest to prove their pre-eminence. The sin of pride is thoroughly condemned in the Word of God, and there is no manifestation of pride more contemptible than the pride of race.

Our lesson opens with the beautiful Bible narrative of Ruth the noble Moabitish maiden, who, had she lived in our time, would have been known as an alien or immigrant. It must have been a real trial to Ruth to leave the land of her nativity, especially when Orpha turned back, for she must now journey on alone with a poor woman, to a strange land, where the laws of the people did not permit a Moabite to worship with the congregation of Israel (Deut. 23:3).

But the tie that bound Ruth to Naomi was a tie of consecration which she considered inviolable, according to her pledge of fidelity to her mother-in-law and her people, the Hebrews, and to "the Lord God of Israel under whose wings she had come to trust." This wonderful pledge made by a Gentile girl has become classic, and is called by some "The Pledge of the Emigrant." These two, Naomi in Moab, and Ruth in Judea, are notable examples of the possibility of one living in happy fellowship with peoples of a race not our own. Then when we consider the faithfulness of this alien girl to the aged and impoverished Naomi, how by her industry she provided substance for them, we are ready to exclaim, a Jewish daughter could not have done more. Her excellent character and deep consecration were rewarded by the God of Israel whom she loved and trusted, and she became the great grandmother of David,

the greatest king of Israel, which also means a direct ancestress of "great David's greater Son," the Savior of men.

In the second part of the lesson we are shown our Lord's position on the race question, by his attitude toward the country and people of Samaria. The Jews' prejudice against the Samaritans was so deep seated that they would not pass through their country if they could avoid it. But the Master openly rebuked their racial pride, and spirit of animosity, by traveling their country and evangelizing among them with marked results. Capernaum did not respond in the day of her visitation, but Samaria gave Him welcome and "many believed on him."

The example of our Lord in His dealings with those hated Samaritans, is the right course for His followers to pursue. He, a Jew, was more closely confronted by this question of social equality than we realize, because the principles embodied in His teaching were antagonistic to the traditions as taught by the Jews. But Jesus saw in Samaria a field all ready for the sickle and He would not pass by a harvest of souls, for an absurd ban among His countrymen.

They said, "He eateth with publicans and sinners," today we honor Him for His democratic principles. They said, "If he were a prophet he would have known that this woman was a sinner;" we rejoice with her that he did know, and that was the reason He permitted her to "touch him." Hers was a great need. He forgave much and she loved much. "He came unto his own" and they would not receive Him, but when He came to Samaria they received Him gladly. Four years afterward when Philip visited them with the gospel story they "with one accord gave heed."

Our lesson next calls our attention to Peter's experience among the Romans. How the Jews despised those Gentile conquerors! Eat with them? No, not Peter, the Jew; he could not afford to pollute himself! Why it would make him unfit to enter the synagogue for worship. What a wall of prejudice must be broken down before this Jew would be worth much to the Gentile world! But God has a way of flattening folks out, and at Peter's prayer hour He got a good chance at him, and Peter was taught a lesson that sent him scurrying over the Roman highway to Caesarea, in company with two servants of a Roman officer's household and one of his bodyguard, to help pray the Roman officer through to victory.

Well, Peter was a praying man, and gave time to his devotions; that is the reason he had such an enlightening vision that day, and got straightened out in his ethics. He found out that day that these Romans he had been despising were a

part of his parish. They were there; he had to live with them and under their rule, and it was in God's plan that they should hear the "good news" from Peter. Thank God, Peter "was not disobedient to the heavenly vision." But "when he returned to Jerusalem the champions of circumcision found fault with him. You went into the houses of men who are not Jews, they said, and you ate with them"—(Weymouth). They charged Jesus with the same crime. It reminds us that the servant is not better thought of than his Master. Peter, however, explained to them the whole situation, and they very wisely concluded that "to the Gentiles also God has given the repentance which leads to Life."—(Weymouth).

The great truth that God revealed to Peter on the housetop at the hour of meditation and prayer, He also taught Paul during his stay in Damascus. So convinced was Paul that all distinctions, whether they pertained to race, position or sex, were done away in Christ, that he said, "I am debtor" to all men. In Paul we find the noblest character next to our Savior that ever blessed the world. From these passages of scripture so remote from each other, and from the characters represented in them, we have found some idea of our duty toward the vast multitude of strangers who are within our gates. They are not "the white man's burden," they are not "a yellow peril"; they are our great opportunity to pay "the debt of love we owe." "God is no respecter of persons." Christ so identified Himself with lost humanity that His followers must serve others in order to serve Him. "Ourselves your servants for Jesus' sake."

THE RALLY DAY AGAIN

Fourteen belated reports of the Rally day held September 29th have been received. Also fifteen for Rally day held at a later date. This makes a total of 256 reports received and brings the total attendance up to 33,050. This is average attendance of 128 plus for the 258 schools co-operating and reporting. Had all of the 1,420 schools whose superintendent's address we have and to whom we sent the Bulletin responded, at this average, which is an easy possibility, we would have had a Rally day attendance of 181,760. This would be an increase of more than 27,000 over our present enrollment and given us a wonderful prospective list to have worked on. See what we miss by failing to work together! Can we not learn this lesson?

We are hearing indirectly of a number of schools that have held Rally day services but have not reported. We sent to each superintendent a self-addressed,

stamped postal card for this report. It would not cost the superintendent even one cent. All he had to do was to fill in the figures, name, address, and date and put it in the postoffice. We paid the bill but many have not returned the card. We need this information. If you did not observe Rally day please return the card so marked and we will appreciate it if you will state the reason why it was not observed in the space for remarks. If Rally day was observed please fill in the card and return it at once. Come on and let's work together.

UNCLE BUDDIE'S GOOD SAMARITAN CHATS

(Continued from page eighteen)

three subscriptions and two hundred and forty-eight dollars and seventy-five cents. Beloved, I believe that we are doing the job and getting the goods. Let every preacher in the Church of the Nazarene, every District Superintendent, every evangelist wake up to the fact that we must put the HERALD OF HOLINESS into forty or fifty thousand good homes in this country. It will be no trouble at all if our preachers will get themselves by the back of the neck and shake themselves up and get a burden to do something and then never stop until they do it. Amen.

In love,
UNCLE BUDDIE.

PITTSBURGH DISTRICT

This is November 1, and I am reminded that half of our assembly year has passed. The pastor and evangelists have been pressing the battle and we are encouraged over the results. If I were to name every church that has had a revival, it would be necessary to name most of the churches on the district. During the summer season the tents were kept busy and from the campaigns we have organized six new churches, which gives us seventy-five churches. Have been able to secure a pastor for each new church and they promise to show a good growth before May 1. Many of the churches are now in a revival and the year promises to be a record breaker along all lines. To God be the praise and all of the glory.—C. WARREN JONES, District Superintendent.

DALLAS DISTRICT ASSEMBLY

The Dallas District W. F. M. S. Convention was opened Monday night, October 14, with Miss Eva Carpenter giving a stirring missionary address. The convention proper opened Tuesday morning at nine o'clock with the District President, Mrs. F. E. Wiese, presiding. A goodly number of delegates were present at this Second Annual W. F. M. S. Convention. Good reports were given from the different societies, a few new societies had been organized and the missionary money raised during the year was more than double what it was a year ago. Everyone was encouraged to press on and make the coming year better than ever before. Miss Carpenter has been a great booster to our district as she has visited almost all of our churches in the interest of the W. F. M. S.

Every one of the night services was set aside for evangelistic services with Dr. J. B. Chapman doing the preaching. Several seekers came to the altar and found the Lord. Each morning the assembly enjoyed the great messages given by our presiding officer, which were given from nine to ten o'clock with great profit.

The business session opened promptly at nine o'clock Wednesday morning with a goodly number of delegates present. The business which was dispensed with under the direction of Dr. Chapman soon convinced us that we would have no trouble in getting through with our business by Saturday noon. Wednesday was largely devoted to the hearing of reports after the address of welcome was given by the representative of the mayor, who was out of the city.

Thursday morning at ten o'clock we had the privilege of having with us Rev. Clive Williams, representative of Nazarene Missionary Sanitarium and Institute, Nampa, Idaho. The assembly was much impressed with the wonderful work done by Dr. Mangum and his co-workers.

Thursday afternoon the special order of the day at three o'clock was devoted to foreign missions, at which time Miss Eva Carpenter gave another stirring address which was appreciated by all and gave us a greater vision as she gave us some startling facts about missions in India and the need in this great field.

Friday morning arrived and at ten o'clock our District Superintendent, I. M. Ellis, gave his report for the year and from its contents proved to all that this had been a profitable year with dear Uncle Buddie and Professor Messer touring the district and creating interest in our home work. Two good new churches were organized and progress along all lines was reported. The election of the District Superintendent then followed the report and I. M. Ellis received 95 votes out of 99 on the nominating ballot. It is believed that we are facing one of the best years we have ever had on the Dallas District with Brother Ellis to lead us on.

We had the privilege of having Dr. J. T. Upchurch to speak for us at the eleven o'clock hour following the election of the District Superintendent. He spoke on the evils of the day and some of the causes of our girls falling and the only remedy is in our home life. He also mentioned how the workers of the Berachah Home at Arlington had turned down so many girls who had come to them for admittance on account of lack of room, and that they were fasting and praying for Berachah doors to be opened never to be closed in the face of another unfortunate young woman.

Professor Stephen S. White, president of Bethany-Peniel College, gave us a stirring address on education at the three o'clock hour. Everyone felt that we should and would stand by our holiness schools.

Beautiful weather continued throughout the assembly and a more harmonious spirit of unity never prevailed throughout our assembly since its organization. We are pressing on and believing God for a great future for the Dallas District.

F. E. WIESE, Reporter.

FLORIDA N. Y. P. S.

Never having reported from this young district, we feel that in justice to the earnest efforts put forth by young Nazarenes in this section, and to invite the prayers of the saints all over the land, we should do so.

The past year, really the first year of a Florida N. Y. P. S. fully organized, has seen the efforts of our young people co-operative in evangelism. The Churches of the Nazarene in Florida large enough to have Young People's Societies are blessed with a number of consecrated young men and women, who feel intensely their obligations to the lost. We have had several splendid inter-church meetings, in which was manifested a really wonderful spirit of district co-operation.

Our efforts have extended to jail services, and to the colored section of Miami and the great Spirit of God has blessed and the story of Jesus has reached down into the lives of miserable creatures and brought salvation with its accompanying blessings.

One old colored woman who had smoked a pipe for years was saved and sanctified in our early meetings of several months ago and naturally threw away her pipe.

The churches have had their young people's revivals, and of course the usual Sunday evening services, which have all been blessed more or less. God has been very gracious, and we have found His grace sufficient for each test. We do not desire to exaggerate nor minimize what God has done in Florida. We believe our report can be summed up in the following:

Our God has blessed all bleisable; sinners have been saved; believers have been sanctified; our purpose is single, and our aim is to "take the gospel to every creature." We need your prayers.

EARL W. POWELL,
President Florida N. Y. P. S.

IOWA N. Y. P. S. ZONE RALLY

The Young People's Rally of the Southeast Iowa Zone was held at Farmington, October 19.

At the assembly this year the state was divided into five zones and this was our first rally. We are planning on two more this assembly year, one to be held in December and the other in July. In the absence of Brother Roberts, Brother Ireland from England, was the chairman and carried on things in his characteristic style.

The good people at Farmington prepared a fine chicken dinner and we had enough and to spare.

The rally was quite well attended and all were encouraged. The papers were splendid and some will appear in our publications. The discussions were interesting and helpful.

Harold Thone of Montrose was elected zone president; F. K. Smith, pastor at Bloomfield, as vice president; Vernon Lamb of Bloomfield, as secretary, and Miss Opal McCall of Ottumwa, as treasurer.

F. A. HAHN, Reporter.

NEWS IN BRIEF

President Orval J. Nease of Pasadena College writes that the opening this year witnessed a larger enrollment than for a number of years previous. A total of 306 students have already registered, 206 of these being in the college and Bible College, 91 in the Academy and 9 unclassified.

Mr. and Mrs. Moughton and Miss Gertrude White of San Francisco were in a serious automobile accident recently which resulted in the death of Mr. Moughton. He presumably went to sleep while driving and ran off of a steep bank and was crushed against the wheel by a large carton of Bibles which he was carrying, resulting in his instant death. Mrs. Moughton was seriously injured, and Miss White had one limb broken in two places and her foot crushed. Let us remember Sister Moughton and Sister White in our prayers.

Rev. J. M. Wines, who was so seriously injured in an automobile accident last year, was again struck by an automobile while in his car and was bruised considerably but not seriously injured. He suffered a severe nervous shock.

We regret exceedingly that Uncle Buddie has suffered a physical collapse and has had to drop his work for a season of complete rest. Uncle Buddie has been one of the most faithful laborers in the field and our people have often wondered how he could stand the strain of such hard and prolonged work. We are sure that his friends everywhere will remember him in prayer during this season of rest and recuperation.

Rev. S. B. Shaw writes that he is in the midst of a revival in Lima, Ohio, which has continued for five weeks and the end is not yet. Sinners have been converted and backsliders have been reclaimed. Quite a number are seeking sanctification and members of the various churches are receiving new light. "So few," he writes, "understand the secret of prevailing prayer."

Rev. Joseph Richardson has been quite ill and is obliged to leave Toronto, Ontario, and will make his home with his children in Danielson, Conn. He writes that he finds great liberty in the Church of the Nazarene, and hopes to be able again to take up the work of the ministry. We need to pray for such men as Brother Richardson who have been "pioneer trail blazers" and have borne the heat of the battle.

Evangelist Theodore Elsner writes that his permanent mailing address will now be 789 St. Marks Ave., Brooklyn, N. Y. He has just closed a most inspiring meeting with the church at Canton, Ohio, and is now on the way to begin a campaign with Pastor Benedum at East Liverpool, Ohio; then to Columbus with Pastor Browning, then East, then South, then North, then West.

THE AMERICAN BIBLE SOCIETY

By E. J. FLEMING

The Annual Report of this society for 1921 opened with the following statement:

"A society with a world-wide work discovers and reflects world conditions. The reports from home and foreign fields repeat the important fact that those in the stress of material, industrial, and political discord and disaster, turn to the Bible for comfort, guidance, and inspiration. This is the more noteworthy because of the regrettable increase in the cost of Scriptures through the mounting cost of material and labor. The call for the Scriptures has been greater than the supply. The demand for the whole Bible has increased more rapidly than that for the portions. The very unrest and strife that so upset the equilibrium and the peace of communities, classes, nations and races have proved to be themselves causes of a wider distribution and study of the Word of God. The awakening of racial consciousness and the aspirations for self-determination among hitherto subject peoples, which turn them in suspicion even against missionaries, have turned them toward the Scriptures and issued in urgent calls for those Scriptures in their own languages. There has been truly much of real encouragement in the great work of circulating the Scriptures during these dark and dubious days."

For 113 years this society has been engaged in the publication of Bibles and portions of the Scripture and the distribution of its products through both home and foreign agencies. The home agencies are well distributed and are as follows: The Eastern, the Atlantic, the South Atlantic, the Central, the Northwestern, the Southwestern, the Western and the Pacific. Besides there is an agency for col-

ored people having several sub-agencies well distributed over the needy territory. Foreign agencies have been established in the West Indies, Mexico, Brazil, the Levant, Siam, China, Japan, the Philippines and other countries.

The American Bible Society is supported by the benevolent gifts of its friends and by generous contributions of a number of the larger denominations which have placed this cause in their general church budgets, while other churches have sponsored special offerings for this purpose. These churches are privileged to choose one or more directors to represent them on the governing board of the society.

The Church of the Nazarene through its General Assembly has recognized the American Bible Society as one of the approved and worthy gospelizing agencies and has proposed to render some assistance to it financially. For this purpose Universal Bible Sunday, December 8, has been designated as the day upon which a freewill offering is to be taken in the United States in behalf of the American Bible Society, and in each local church in Canada and the British Isles for the British and Foreign Bible Society.

What more fitting testimony to the work being done and promoted by these Bible societies could there be than for each pastor and church to plan for this great day. If for any reason other programs have been arranged for December 8, be sure to appoint another Sunday as soon as possible when this matter can be presented and the offering taken. We trust that the offering will be both liberal and generous. Send all offerings to the General Treasurer, being careful to specify what it is for.

Rev. Roy Morgan of Los Angeles, California, President of the Holiness church, visited headquarters recently. Also Brother and Sister Musser of Anaheim, California, members of our church there. We are always glad to welcome our friends and appreciate having them call when in Kansas City.

District Superintendent Charles M. Harrison sends a letter of introduction for Rev. R. E. Dobie, who has just come to us from the Pilgrim Holiness church and has accepted the pastorate of the First church, Charlotte, N. C. He writes, "Brother Dobie comes whole-heartedly. When he united with our church he joined every institution in it. He is about thirty-five years of age and has a vision peculiar to the Nazarenes. He is an all around pastor, a master in the pulpit and an ex-

ecutive of ability. Best of all, God is with him. There is a revival spirit upon the church. Sister Dobie is standing loyally with him and they are laboring together hand in hand to put over the program of the Charlotte church."

District Superintendent E. O. Chalfant expresses his approval of the appointment of Dr. Sloan as Superintendent of the North Carolina District. He says, "Dr. Sloan has been one of our most successful Superintendents and all know of the great work that he and Sister Sloan did on the Pittsburgh District. Now let us all get behind Dr. and Mrs. Sloan with our prayers and lend them every possible aid by way of co-operation and help these people to make one of the greatest districts in our movement in old Virginia, North and South Carolina.

We have just received word of the death of Mrs. Ruby Schurman, wife of our pastor, Rev. Ralph Schurman, of Corydon, Pa. She was ill but four days with scarlet fever and died suddenly Friday, September 20, 1929. She leaves her husband and two little ones to mourn her loss. Let us remember these bereaved ones in our prayers.

Evangelist T. S. Mashburn of Southern California states that he is neither "tired nor retired." "We have no time to waste," he says, "on questionable things, but prefer to take the practical railroad man's advice when in doubt, always take the safe side. We have a burning passion for lost souls and must, God helping us, win them for his kingdom."

Brother Jack Linn writes us that he is on the road to recovery from a broken arm which he suffered in a recent accident. Mrs. Linn is traveling with him this year. They begin at New Philadelphia, Ohio, November 3, but have a few open dates for the winter.

Word has just been received that Miss Edna Banning, who for some time has been seriously ill, passed away last Friday. She died in a hospital in Cleveland, Ohio. The church loses a consecrated and capable worker in the death of Sister Banning.

Rev. Mackey J. Brown, in a report from the Chattanooga church, states that "Our dearly beloved General Superintendent H. F. Reynolds was with us at the First church last Sunday and preached two sermons that will linger with us for all time. He visited every Sunday school class, attended and spoke for the N. Y. P. S. and went to the street meeting prior to the Sunday morning services and gave a glowing testimony to several hundred in the by-ways." He shows his intense interest in all departments of the local church as well as his longing for the evangelization of the world. God bless him."

CHURCH NEWS

EVANGELIST ARTHUR F. INGLER—"Have just returned from Baltimore, Md., where I led the song services and did the solo work, etc., in the recent revival meetings with Brother T. M. Anderson, evangelist, in our growing church. It was a pleasure to work with such a fine gentleman as Brother Anderson. There were many seekers and a gracious work accomplished. Amen."

A MISSIONARY CHURCH—"The First church in Gary, Indiana, where Rev. R. L. Major is pastor, is making real progress both in attendance and spiritual life. Why not? The pastor and the president of the W. F. M. S. have worked at the job until they have a member of the Prayer and Fasting League for every two members of the church. We trust many more of our churches may especially boost this department of our work."—J. W. Montgomery.

QUINDARO BOULEVARD CHURCH, KANSAS CITY, KANSAS—"We have just closed our summer campaign of tent meetings, having held three in different localities. In these meetings we did not have the visible results we had hoped for but we had splendid attendance and because of our faith in the Word, that it would not return void but will accomplish that whereunto it was sent, we believe that some seed fell in good ground and will bring forth fruit. In the last locality, Armourdale, Kansas City, Kansas, we are at the request of the people, to start a mission at once, believing that the foundation is already laid for a church. During the summer months, because of many of our folks being in tent meetings, and many on vacations, I feared we might let down a little at our home church, but after our services there yesterday I found it was not so. We had our radio services in the church studio, followed by our Sunday school, well attended, and then a splendid sermon by our pastor, Elmer D. Russell, under the anointing, and of course we all got our portion in due season, and found the fires were still burning. In the afternoon had a good service at the tent and another fine service at the church at night. The new year is out before us and we expect to make good. We love each other and love our pastor and have called him for the eighth year without a dissenting voice. I want to tell you something about our deaconess work and home. On November 30, 1928, we moved into the old parsonage next door to the church. Our people and friends made a liberal donation of furnishings and groceries needed for a home and we began house-keeping, the pastor putting the writer in charge. This is all in answer to prayer. For years as I have passed by open doors of Catholic churches, I have desired to have an open door where we might 'deal bread to the hungry soul' and give such help as was needed. Every room in our home is dedicated to the Lord and is His sanctuary. At present I am alone but I am praying that the Lord will send me a woman who feels the call of God for this special work. Will be glad to correspond with anyone in regard to this. Our aim at present is to take care of our own workers, but in the near future hope to make it a training home. We covet your prayers. Anyone desiring to correspond, write Rev. E. D. Russell, 2239 North 13th Street, Kansas City, Kansas."—Sarah J. Roberts, Deaconess.

PRICE LIST OF CHRISTMAS CARDS

We have prepared a circular of Christmas cards, folders, etc., ranging in price from 2½¢ to 15¢ each. This circular will not be mailed for a week or two but will be sent in response to requests from those who wish to handle such merchandise on an agency basis also to those who wish to send Christmas greetings to our missionaries in the field.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

EVANGELIST THEO. ELSNER—"Have just closed a most inspiring season with our First church at Canton, Ohio. To God be the praise, to dear Pastor Forcey be the honor, and to the people who were loyal be all the laurels. Simply remarkable what has been and is now being accomplished in Canton. A few years ago a struggling church, but now we have one of the finest church edifices in the whole movement and a growing spiritual constituency. The closing day was a Conventional Campmeeting Combination with 826 in the Sunday school, a substantial class of new members received, material gift of appreciation from the church to the pastor, and best of all, not one barren service. We are now on our way to East Liverpool for a campaign with Pastor Benedum and his good people; and then on to First church, Columbus, with Pastor Raymond Browning and so on. Back East, then South, then North, then West; so when you pray do remember us, for without Him we cannot do anything, but through Him all things for His praise and glory."

KYLERTON, PA.—"Another good revival meeting has just closed in our Kylertown church. We had with us as our evangelist, Rev. L. S. Mershimer of Sligo, Pa. He brought us wonderful messages out of the blessed Book, night after night, and again sinners received light on what they must do to be saved. Also believers heard what God's will is for them, 'For this is the will of God, even your sanctification, that ye should abstain from fornication' (Thess. 4: 3). God gave us perfect weather and the people did come out, we had good crowds every night and folks came for miles around. The regular attenders did not want to see the meeting close. About seventeen bowed at the altar and there were some definite experiences. God was on the scene and honored His Word and blessed our souls. We give Him glory and all the praise for what we have seen and heard and felt in our own souls, God is leading and we are following on. Bless His dear name."—Mrs. Ray Dick.

PASTOR Y. D. WHITEHURST, BATESVILLE, ARK.—"We have closed our first year's work with the good people here and want to report victory in our soul. Truly this has been a great year to us, the best in our lives. We have enjoyed laboring with these good people. The church at Batesville knows how to wait upon the Lord that their strength may be renewed. They surely know how to stand by their pastor and hold him up in their prayers while the battle is on. We had two meetings the past year, one with the Simpsons, in February, the other with the Ludwigs in August; both were good meetings. In the past year we have had the blessed privilege of seeing seventy professions at our altar, reclaimed, saved or sanctified, and a goodly number have been received into the church for which we praise Him from whom all blessings flow. I had the privilege of going to Mississippi, and held a meeting which resulted in a few professions, and also assisted in a meeting a few miles in the country with Brother Cochran, one of our young

preachers. This was a good meeting with about twenty professions and a good prospect for a Church of the Nazarene. Brother Oliver, our District Superintendent, was with us and held our recall meeting, and the church called us back for another year without a single vote against us, for which we thank the Lord. We went to the assembly with our Budgets paid up in full, both District and General. We are starting in this year to make it a great year. We are now expecting a meeting with Rev. Lowman, the last of November and the first of December. We earnestly ask your prayers that God will give us a great meeting. May the blessings of the Lord be on the Church of the Nazarene through the world is our prayer."

PASTORS FELIX AND NORA GRAHAM, SAN BERNARDINO, CALIF.—"We came here immediately after the assembly and found some as fine Nazarenes as it has been our privilege to meet anywhere. Brother and Sister Cox did a wonderful work during their three years' pastorate here and the people dearly loved them. We are enjoying our labor with these good people. We love them, and they seem to love us. They know how to make one feel at home in their midst. We recently put on a tent campaign with Brother Toney as evangelist and Mrs. Mary Sharp of Somerton, Arizona, in charge of the music. We kept no correct count of those who definitely prayed through in the meeting, but we feel safe to say there were approximately twenty-five who found the Lord either in saving or sanctifying grace. There was also another company who like the rich young ruler, sought and inquired the way, but the cost was too great, therefore they turned away with heavy hearts. The people of this rapidly growing city, we believe, are better acquainted with the Church of the Nazarene and her doctrines than before, for we are sure many attended because it was a tent meeting, that would not have gone to the church. When they came they were not disappointed for Brother Toney is a strong and effective preacher, and God honors his message with souls. The singing was well taken care of; Mrs. Sharp truly sung her way into the hearts of the people. We are encouraged to press this holy conflict in the Gateway City to beautiful California. The most wonderful state in the union now, then what will it be when all the people who want to come get here? When you pass through, visit the Church of the Nazarene on 6th and G Streets. If you have relatives or friends here you would like for us to call on; send us their address, and we shall be glad to do so. By a living, active faith, in a mighty God, we can see better days for San Bernardino church."

PASTOR H. T. DAVIS, MOBERLY, MO.—"At the close of last assembly year it did not seem the per cent of increase in all departments could equal that of the previous year. But already our Sunday school attendance and collections, our cottage prayermeetings are growing; our young people's prayermeeting is growing and getting better all the time as well as an increase in the N. Y. P. S. membership.

We were able during the assembly week to pay 50 per cent of our General Budget in advance and we are preaching to the best crowds we ever preached to in Moberly. Up to assembly time we had been unable to secure the kind of evangelist we needed at the time and we wished to hold our fall campaign. But after an unusual and successful pastorate at Iberia, Mo., Rev. J. A. McNatt decided to enter the evangelistic field and we secured him for our October revival. Without reflection upon any evangelist or worker we have had, in all our pastorate, for an all around collaborator with God and the church as a singer, and preacher, in his altar call and altar work, we don't remember of ever having his equal. He is doctrinal in every sentence. He is standard in every sermon. Every message burns with the old-time gospel, yet he is so pleasing and powerful in his appeal that he is almost irresistible. I wish every Church of the Nazarene would call him for a revival. He is not a bit frivolous, foolish or fanatical and there is not one thing objectionable in all his work. Our revival broke for victory the fourth night with several praying through to definite victory. Then we had five days of rain and it looked as if we would not rally but the last week came back strong and far better each service until Sunday, October 20, when we closed with the greatest day the Moberly church has ever known. We opened the doors of the church and twenty-two adults united with us to help push the battle for God and holiness and ten more to come. Not only was this a great week for the Moberly church but the pastor and wife as well. It was our wedding anniversary week and Mrs. Davis' birthday also, so the people gave us a wonderful donation of all kinds of groceries and a full sized double woolen blanket and some money for good measure. We are moving on to victory. Pray for us."

EAST LIVERPOOL, OHIO—"Great revival in East Liverpool with the Elsners as evangelists. Large crowds; great interest and many seekers with 1,110 in Sunday school yesterday. Over one thousand of this number present at nine-thirty. Revival continues over November 3. Future of this church never brighter. We give God the glory."—O. L. Benedum.

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BLOOMSBURG, PA.—"It has been a long time since I have reported our work in this place, but God has been with us. I was taken down with typhoid fever on August 26, 1928, and was in a critical condition for weeks. Had the attention of two trained nurses for thirteen weeks and one for two more weeks. I never got out of bed until the latter part of February of this year. As a result of much praying, God preserved my life. To Him be all the glory. The expenses from my sickness totaled nearly \$2,000, but the people in our community came to our assistance and gave us nearly enough to pay off this obligation. Isn't God good to us? I weep with joy when I think how He helped us. Praise the Lord! We have been moving along slowly this summer, and just closed a revival effort in which Mrs. Dora Geil and Miss Lillian Haseffring came to us with Sister Geil. They have been a wonderful help to our church and God gave us a splendid meeting. More outside folks came to the meetings night after night than ever before, and our work has been helped considerably. They are fine singers and altar workers, and would be a blessing to any church. Sister Geil brought us some messages from the Word that were very helpful. We received several new members and are looking forward to great victory in the future. If you want good workers, give them a call. Pray for us."—James M. Price, Pastor.

EVANGELISTS E. E. AND ORA J. TURNER—"Since our last report to the columns of the *HERALD OF HOLINESS* we have conducted five special campaigns. We began our summer meetings with the Church of the Nazarene at Oskaloosa, Iowa, in the big tent, June 14. This was a very blessed meeting and the church rallied as one man. We had more than one hundred people praying in a chain of prayer, each praying thirty minutes. This was the secret of the success of the meeting. There were a large number of seekers and a great healing service on the last Sunday. We enjoyed working with the good and very efficient pastor, Rev. L. W. Dodson, and his good people. The altar would begin filling up even before the preacher would close, and the blessing of God was on the meeting from the first. From Iowa we motored through to Moose Jaw, Saskatchewan, Canada. Here we attended the closing services of the District Assembly, which was a real spiritual feast. Brother George Beirnes, the District Superintendent, is much loved and appreciated by his people and is doing a good work in Canada. Our first meeting in Canada was at Mantario, Sask., near the Alberta line. Rev. H. H. Tromberg is the good and faithful pastor of this church and all was in readiness. We enjoyed preaching to our first Canadian congregation. They were open to Bible truth and received it with gladness of heart. A number sought the Lord during the meeting, and the pastor writes that the revival is still continuing. Our second meeting in Canada was at Watrous, Sask. This was a home missionary meeting. There was not a Nazarene in the

town, but we pitched the tent, and continued the meeting for three weeks. God helped us and gave some very definite cases of salvation. The work is continuing and we believe it will terminate in a Nazarene organization. Brother Kyer, a very able young man, has charge of the work. We then drove over five hundred miles to Winnipeg, Manitoba. This is one of the older churches, but has had many reverses, and this city is filled with many new doctrines, which made it difficult to even get a good hearing. But this church has some very choice people, and in answer to very earnest praying, real victory came upon the meeting. We continued the meeting for three weeks, then Brother Beirnes continued longer. The Canadian people mean business when they do act, and we had some very definite victories. The last night of our services there were seven united with the church. Rev. C. O. Wisler is the faithful shepherd of this flock. He has the work on his heart, and has the love and co-operation of his people. Our next meeting was with the Climbing Hill, Iowa, church. Rev. R. A. Steely is the pastor. He possesses a fine, congenial spirit. We were glad to get acquainted with him. He is doing splendid work. God was with us in this meeting and gave some victories, and we believe the church was blessed and that greater results will follow. They have a fine class of people at this church. We are now beginning a three weeks' meeting at Muscatine, Iowa. We are having a splendid beginning and some are seeking God. It is a great privilege to work with Brother Short again. He still has the same old-time glory and fire, and God is helping him on this great district. We are boosting the HERALD OF HOLINESS in every meeting and are sending in subscriptions. These are wonderful days of victory, and we are finding that victory can be obtained if people will pay the price. We are happy to report that we are both in good health. We covet your prayers."

PASTOR JOS. N. SPEAKES, GRANDVIEW, WASH.—"I came here at the close of our assembly in Walla Walla. It seemed the plan of the Lord for me, and His blessings have been on our labors since. The former pastor having been sick for two months before the assembly, and the church being without a pastor for that length of time, left the work in rather a run down condition. Finances were far behind and the spiritual condition ebbing fearfully. This was no fault of the former pastor, for he had his work in excellent condition until he was forced to be laid aside for such a long time. I find many of his tracks as I go about—and they all point in the right direction. We have been enabled to raise all the arrears, and the spiritual tide is coming up nicely. We held a tent campaign in July which helped very materially in advancing the spiritual condition, though but little was accomplished in gathering new recruits. Another revival is planned for January. We are very much hampered for proper arrangements for a Sunday school and church work, having only a basement building. The Sunday school can be built up for a short time only, then it slumps again.

A new church building is an absolute necessity. It must be had, or ultimate failure be the result. And yet it seems a tremendous task to build, for it is about all the church can do to keep up local expenses and meet its budgets. But it can be done. I have either bought or built in other places where the outlook was far worse than here. We plan to begin soon to make concrete blocks for a new building, and trust the Lord to supply the needed funds to go forward until a commodious and well arranged structure is ours. Amen. I am enjoying pastoral work after some ten years of general and district work."

NORTH EAST, MD.—"I desire to praise God for His goodness in answering prayer for us at North East. The Lord in answer to prayer gave us another church at Oxford, Pa. In April we began meetings at the home of Brother W. O. Summer. The work of salvation began immediately. We began a tent meeting there the 15th of August. Brother A. T. Eby had charge of the singing. The writer preached the first ten days of the meeting. In that time there were twenty-one works of grace. Our District Superintendent, J. T. Maybury, preached the last week of the meeting, to the edification of the saints. A Church of the Nazarene composed of fifteen good members was organized at the close of the meeting. We now have possession of a church building at Bamsley, Pa., just one mile west of Oxford in a very favorable location. The writer is pastoring the work there in conjunction with the work at North East, Md. The Lord has been pleased to give us six holiness churches and to establish regular services in two union churches since 1918. The Lord calls, answers our prayers and provides for seven little Andrews from day to day. God is blessing here at North East. Rev. Francis Lishman of Lewiston, Pa., is holding a revival for us, the attendance is small, the results fine and the evangelist happy in the Lord."—Rev. Geo. W. Andrews, Pastor.

BETHANY, OKLA.—During most of the summer I worked in El Reno, Oklahoma. While there I endeavored in every way possible to aid Brother Bost and his good church in pushing forth the work of God. Brother Bost was away for two Sundays holding a revival for Brother Crawford at Guthrie and I preached in his place. His people are a blessed people, and, under the leadership of the Spirit, have called him for a period of three years more. We are glad to see this. I am again back in school at Bethany-Peniel College for the senior year. It seems at times that it is almost impossible to continue in school but believe it to be God's plan, and that He will see us through somehow. Last Sunday I preached at the Oklahoma county jail in the morning, and Sunday evening to our Young People's Society at First church. God blessed in both services. Our school is doing well. It is in the best spiritual condition I think that it has been in these years that I have been here. We have an excellent faculty, a fine student body, and God is with us, Pray for us."—Orville J. Hoag.

EVANGELIST EDWARD E. MIERAS, CARO, MICH.—"The revival meeting closed last night, October 20, with an altar full of seekers. There were a total of eighty seekers not counting the children, who prayed through in the children's meeting. It was a delight to labor with our godly pastors, Brother and Sister Putnam, and their good people. This was a good meeting, some really praying through, some good cases of salvation and sanctification and some definite healings. From one hundred to 230 children attended the children's meetings each day. God still answers prayer. Bless His name. My next meeting is at McBain, Michigan."

EVANGELISTS ALLIE AND EMMA IRICK—"Just closed the greatest and most fruitful year of evangelism in our many, many years in His service. Held nineteen revivals and campmeetings, witnessed over twelve hundred souls saved, reclaimed and sanctified wholly, and received into the church about two hundred. Held fifteen rescue services, fifteen Sunday school rallies, seven missionary rallies, had many poundings for pastors, assisted in raising many hundreds of dollars on church property, pastors' salaries and the like. Conducted many services for N. Y. P. S. Pressed the aims and claims of the HERALD OF HOLINESS along our way, but we always leave the list of subscriptions with the pastors to send in to the Publishing House. The pastors and churches have been considerate and kind of our every comfort and need. We are in the evangelistic work to press the battle for God and for souls, and to build our church in every way. We go next to Newton, Kansas, then to Ada, Oklahoma, and on and on. Our slate is filling for winter, spring and next summer. We must witness greater revivals and win souls and string the fish. Holiness is our watchword and song. It is the golden mean, the central idea and the secret to our success as a church and people."

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EVANGELISTS E. D. AND WINNIE SIMPSON—"Since our last report to the *HERALD OF HOLINESS* family it has been our privilege to continue in revivals in the Church of the Nazarene, the church we dearly love. The first was with our pastors, Rev. Mr. and Mrs. M. V. Dillingham, at Wellington, Texas, and God was with us in a gracious way. Brother and Sister Dillingham are loved by their people and I believe have some as loyal members in their church as you can find anywhere and God is blessing the work there. Dr. A. O. Henricks was our collaborator, and as he always does, preached with the anointing of God upon him while people would rejoice and those who could not rejoice, some of them would weep their way to Calvary and find pardon or purity. God gave us a number of souls and on the last Sunday morning while the people rejoiced ten people united with the church for which we give God the glory. Then we went to Post, Texas (Lynns Chapel), with our pastors, Brother and Sister Ahern, and our collaborator, Rev. Lee L. Hamric. We are always glad for the privilege of working with Brother Hamric as he is so sweet spirited and full of God's grace. We had one of the best little meetings here that I have ever been in and such shouting at times I have never before seen in the state of Texas. There were several who found God precious to their souls and some united with the church, and in connection with this meeting Brother C. C. Busby, who is known by a number of our people, was with us and had charge of healing services. We shall never forget the good times that God gave us through the help of this dear man, I believe he is God's man."

EVANGELIST PERRY ROOD—"Since our last report we have been in three good meetings. We helped Rev. Walker Moore in a three weeks' tent meeting at Lebanon, Ohio, in which God saved and sanctified a good many souls. Rev. C. A. Gibson, District Superintendent, came and organized a Church of the Nazarene with twelve members. This makes the tenth new church the Lord has used us to organize on the Ohio District. Brother Moore is now pastor at Lebanon. We were only a week with Rev. Chas F. Pegram at Washington, Ohio, before leaving for meetings in the Northwest, but the Lord blessed and gave us a good start toward a revival. We came to Fraser, Iowa, for a two weeks' meeting with Rev. Harold Sutton, pastor in the Primitive Methodist church. The Holy Ghost attended this revival with great, old-fashioned power. Several people were struck down to the floor by the power of God and ran to the altar and prayed through to victory. I am trusting God and expect results in answer to prayer, fasting and faithful preaching. The town was stirred, the people came out and we had the altar lined night after night with seeking, crying souls, crying for pardon and sanctifying power. The pastor took thirteen new members into his church, finances came easily. The evangelist was paid and \$25 love offering was given to the pastor. We were called back for a later meeting. We are now with Rev.

W. A. Morris, pastor for forty-seven years of the Angus, Iowa, Primitive Methodist church. Already God has given us eight souls. In the last month I have had greater victory, power and passion for souls than heretofore."

SALINA, KANS.—"We have accepted the church at Salina and on arrival found a live band of loyal Nazarenes. The church welcomed us as their pastor and has done everything possible, seemingly to make our work pleasant. We are happy to labor with such people as we have found in the state of Kansas. The District Superintendent, A. F. Balsmeier, sent the Edwards' Quartet to Salina September the eighth to the twenty-second to put on a campaign for the church. We arrived on the grounds the 13th and found the meeting under good headway. In the early morning hours on the following Sunday a wind from the south struck the tent and blew it down, leaving us to hold the morning services in a private home. We stretched the walls of the tent on the grounds for the evening service. The quartet gave a short program and the meeting was announced for the coming week. A tent was secured from Hutchinson and was up in time for service Monday evening. We did not see the results we expected but there was much and lasting good done. Any church that can secure the Edwards' Quartet will not make a mistake. They know how to get hold of God for souls. They organized the church at Salina about three years ago. Rev. Granville Rogers being their first pastor. Rev. Joseph Garsee served two years. We are glad to report a victorious beginning of the new year for the Salina church."—B. H. and Anna Wooten, Pastors.

REDWOOD, FALLS, MINN.—"Brother Fred Stegner and wife, Rev. J. A. Bruce

and the writer recently left Des Moines, Iowa, to spend our vacation in a home mission campaign some place, and like Abraham of old, we knew not where we were going but trusted God to lead us. Brother and Sister Stegner had relatives here and knew there was no holiness work within fifty miles and in a few days after we arrived, the Lord laid Redwood Falls on our hearts. It is a beautiful little town, a county seat, with a population of 3,000. We met with discouragements on every hand, but when God says do a thing we have learned to do it. So He went before us and fought our battles. We secured a lot to pitch a tent and the good Nazarene folks at Buffalo Lake, let us have their tent, a furniture dealer lent us a piano, an undertaker lent us chairs, the lumber dealer let us have lumber for a platform, and the electrician wired the tent for nothing. Glory to God! After attending the assembly at Minneapolis and hearing such stirring messages on Missions, we were never so glad that we were going into a Home Mission campaign and on Wednesday, August 21, we started in the battle proper. We were in the tent two and one-half weeks and because of rain we secured the Episcopal church and continued the services there two weeks. Brother Bruce preached the straight gospel with power and unction, God honored his messages and gave us some wonderful victories. People prayed through in the old-fashioned way, and found Jesus in saving and sanctifying power. Brother Taylor, our District Superintendent, was with us the last Sunday and gave us a good message, with nine at the altar. At the close of the service, the people expressed their desire for a Church of the Nazarene and called this unworthy servant as their pastor. May God help me to be a faithful shepherd of the flock, and to hold up Jesus in all His power to save, sanctify, heal and keep. We want to thank all the good people that have been praying for us, and especially we want to thank Brother and Sister Dodds of Franklin and Brother and Sister Moses of Echo, who have so faithfully stood by us with their means and prayers and have since united with us. We cannot thank God enough for Brother and Sister Stegner, who helped finance this campaign and made it possible for the Church of the Nazarene to be established here. God has answered their prayers, and they have moved here from Des Moines to help fight the battle. We have a nice place to worship, and welcome all Nazarenes and holiness people. The revival is continuing and many more are looking our way. We are believing God for great things for Redwood Falls. Pray for us."—Mrs. G. Walraven, Pastor.



SAN FRANCISCO, CALIF.—"The church has just closed a revival meeting with Rev. H. B. Macrory, pastor of the First church, Pasadena, as the evangelist. There were seekers at the altar at nearly every service. The Young People's Society sponsored the revival but the entire church has been greatly benefited by it. An unusually large number of strangers attended the services. Too much could not be said of Rev. Macrory. His mes-

sages were timely, encouraging, convincing. He was out to the preprayermeeting at 7:15 and stayed until the last seeker was through. He carried more of a burden for the revival if possible, than the church itself. We all feel that a great man, and a godly man, has been our evangelist in this, one of the best revivals we have ever had. We were especially appreciative when he told us it was the first time he had ever stepped out in the role of an evangelist. Many friends over the church connection will share with us our grief and loss in the death of Alfred Moughton. Brother Moughton was a trustee on the church board and was a very active worker. He was killed in an automobile accident near Eureka, California. His wife and a friend, Sarah G. White, were with him. Miss White is in the Stanford Hospital at San Francisco with both legs broken. Mrs. Mough-

ton is quite badly bruised and has one or two serious cuts. We ask our people to remember these in prayer. The church is doing well. Our pastor, Rev. Henry, is a real shepherd. The church recently gave him a three weeks' vacation during which time he went back to Minneapolis. He brought back with him two new members, his daughter and son-in-law, Mr. and Mrs. John Myers. To God be all the glory."—John R. Young, Secretary Church Board.

CENTERVILLE, IOWA—"We have just closed what we consider a very successful revival meeting with Rev. J. E. and Ada Redmon as evangelists, and Horace Booker as musician. We had the meeting well advertised for twenty-five miles around Centerville and the first week of the meeting we had day meetings in all of

the seven schools of the city which got the city and country well informed as to the meeting. We then wrote a little news outline of the day's work and our daily paper put it in the paper each day. We had two children's meetings after four p. m. and had every school in town represented with perhaps an average of 250 children. We secured the co-operation of all the principals and teachers of the schools. The first Sunday night we had more than we could seat and a well filled house all week and the second week we turned people away many evenings. I think we had the best music that we have ever had before in our ministry. The special singing of Professor Booker and the Redmons was great, both inspirational and scriptural. The Redmons are deeply spiritual and very scriptural in all of their work from the singing to the close of the altar service. We reached people that had not been to church for a long time and we had the old-fashioned conviction that takes sleep from the eyes and starts them making wrongs right. We didn't have such a great number of seekers but anyone knowing the condition of Centerville of a year ago could not but see that God had done a wonderful work through these godly workers. Our Sunday school reached the highest mark of attendance of its history. Three joined the church the last night and several more are manifesting a desire to unite with us. We believe that any church that secures the Redmons as evangelists will be greatly benefited by increased membership and loyalty to the whole Nazarene program. They preach old-fashioned, rugged repentance that makes peace with men and God. They preach death of the old carnal nature and the abiding presence of the Holy Ghost. The fight is on, our people are enlisted and loyal and we never expect to be satisfied as long as there is a lost soul around Centerville. Pray for us."—J. N. Smith, Pastor.

DURAND, MICHIGAN—"We wish to sound a note of victory and praise to our God who has done great things for us of which we are glad. We are entering our third year as pastor here with bright prospects. Brother Domina of Lansing First church was with us three nights and spoke on the Second Coming, Prophecy and Anglo-Israel. God sealed his messages with good conviction on many of the outsiders. There followed a week of prayer in which we could feel a going in the mulberry trees. Then our evangelists, Brothers Claud Winland and John Guy, came October 6 to 20 and the revival was on from the first service. Over sixty testified to one work of grace or the other. There were three whole families saved. We took in five new members on the last Sunday morning service, with many more prospective members as soon as we can make known the rules of our Manual. Our Sunday school record of 103 was raised to one hundred and forty-seven, with a prospect of a young people's organization. Brother Guy sang in his sweet way and Brother Winland thundered forth the old gospel truth until the people came in, many for over thirty miles; some to seek, find and rejoice with us."—Iven Warren, Pastor.

The month of November has been designated by Dr. Ellyson, our Sunday school editor, as "Evangelistic Campaign" month in our Sunday schools.

May we suggest that every Sunday school should have in its Worker's Library, a copy of McClurkan's Personal Work. If your school has no such library get the book anyway and pass it from teacher to teacher. No earnest Christian can read it without being stirred to greater activity in soul winning.

Personal Work

By J. O. McClurkan

We are delighted to add to our list of publications this soul-stirring volume. It is not a new book but it has been out of print for several years. We purchased from the former publishers, printed sheets for about 500 books and are now offering these at \$1.00 each.

It is a large book, page size 6x9 inches, 187 pages, beautifully bound in red cloth boards, easily worth \$1.25.

Strangely enough there has been very little written on the subject of personal work by holiness writers. For that reason we are especially gratified at being able to offer a few hundred copies of this book. Perhaps someone else could have written as good a book. We do not see how anyone could have done better. J. O. McClurkan not only understood the theory of personal work but he was well versed in the practice of it. He was an artist, you might say, in that field.

The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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2923 Troost Ave., Kansas City, Mo.

EVANGELIST H. W. WELSH—"Since moving to Columbus, Ohio, I have been busy in the Lord's vineyard. God has wonderfully blessed us in His service. Amen. My first meeting was at Wapakoneta, Ohio, with Rev. Booth Clifton as the pastor, who with faith in God undertook the work and called us to help in the battle. God gave us a splendid little meeting and blessed our efforts with souls and the church was encouraged. We secured a list of subscriptions for the **HERALD OF HOLINESS** and were called back for another campaign next July. From Wapakoneta we went to Auburn, Ill., for our next battle. This was considered a hard field, however we found the pastor, G. W. Cornelius, and his good wife prayed up and ready for the battle. God blessed as we preached the Word and gave us a gracious revival with over a hundred at the altars, counting them as they came. The attendance was the largest that had been in the church for years. It was an old-fashioned pentecostal meeting where God had His way. The Auburn folks treated us royally and plan to have us return for another campaign. A fine list of subscriptions was secured for the **HERALD OF HOLINESS**. We are now at Arenzville, Ill., Bethel Church of the Nazarene. The meeting is starting off well. The fine pastor, Rev. J. W. Edge, and his good people are expecting victory and praying for same. Never felt more determined to go through with God and be loyal to Him and the great cause of holiness than I do right now. Amen. Brethren pray for me."

BILLINGS, MONTANA—"We are glad to report encouraging conditions for the Billings church. Four months of the assembly year are gone and our District Budget is more than half paid with the balance subscribed and the General Budget paid up to date and the rest of it in sight. As usual, the Billings church will more than pay its budgets this year. The spiritual atmosphere of the church is clear and clearing, to use the terms of the weather man. God gave us a splendid revival October 9 to 20 with C. W. Ruth as evangelist. The Word was preached clearly and convincingly; the Spirit was present to convict of sin and carnality; seekers knelt at the altar every evening service and were happy finders; the church was quickened and edified; restitution was made and forgiveness asked for wrong doing; the **HERALD OF HOLINESS** was presented and subscriptions taken; many new people attended the services and heard holiness preached as C. W. Ruth knows how to do it; and, lastly, the evangelist was well paid and pleased and sent on his way rejoicing, while the pastor remains to push the battle with renewed courage. Within the past few weeks we have purchased the property next to ours, consisting of two lots and an eight room dwelling. This gives us four lots on the corner of two of the best streets in the city. Four corner lots one block west of ours are held at \$10,000 and ours are worth as much. The pastor's family now occupies the new house and the old parsonage has been moved to another location to make room

for a new church on the corner, which we hope to build next year. Please pray for us."—W. D. Shelor, Pastor.

SUPERINTENDENT MONTGOMERY, NORTH-EARN INDIANA DISTRICT—"At least fourteen of the pastors and churches in this district plan to avoid a 'hard pull' toward the close of the year, according to a recent report of the District Treasurer. This is a substantial increase over the same period last year. If they keep it up, James E. Hunt, the District Treasurer, will give you the names of the fourteen pastors and churches that have paid the two budgets in full for the first quarter, together with those who may 'catch up' by that time. November 10 is 'Dollar Day' for the two budgets, and

many who are a bit in arrears will likely pull out through this simple little method that the District Home and Foreign Missionary Boards have recommended. A perfect spirit of harmony and co-operation prevails throughout the district, and without question this will be the best year we have yet seen."

WANTS

FOR SALE—L-4 Gibson Guitar with the best case. Cost new, \$179.50. In perfect condition, not a scratch. New strings. \$75 takes it. Address Gaddis-Moser Evangelistic Party, 4805 Bevenna St., Cincinnati, Ohio.

Steady employment wanted with Nazarene farmer or dairyman by a Nazarene with family. Can give references. Write G. F. Fry, Gravelle, Ark.



Box Assortment of Christmas Cards

For the benefit of W. F. M. Societies, N. Y. P. S., Sunday Schools and individuals who wish to distribute Christmas cards we have purchased 1,000 boxes of high quality Christmas cards in tissue lined envelopes, to retail at \$1.00 a box. 25 or more boxes will be sold to agents and church organizations at 60c a box, delivery extra. Orders of from 10 to 24 boxes will be priced at 65c a box, delivery extra.

Each box contains twelve different cards of good quality that would retail at 10 and 15c each. Every envelope is lined with colored tissue. Not a cheap card in the assortment. Every one is high grade. The box is covered with gold paper and makes a very useful container for a Christmas gift. It would sell for 10 or 15c anywhere.

Send \$1.00 for sample box, which will be credited on a larger order sent later on.

The cards in the above assortment do not have Scripture Texts. We have a very high grade box assortment of Christmas cards with Bible texts. Sixteen beautiful cards in Holly Design Gift Box that retail at \$1.00 a box. Same quantity prices as on the above assortment.

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

ANNOUNCEMENTS

RECOMMENDATION—We wish to announce that Miss Opal Schlegal, who has had about eight years' experience in the evangelistic field as pianist and song evangelist and Miss Lois Carmony, another young lady with abundance of grace and musical talent, have formed an evangelistic party and will work together the coming year, as song evangelists. These girls are members of my church and are spiritual and modest and will grace and bless any revival meeting, function as pianist, song director and bless the meeting with duets and solos. They are open for calls immediately. Address them at 315 Columbia Ave., Muncie, Ind.—Rev. O. H. Shaffer, Pastor First Church, Muncie, Ind.

RECOMMENDATION—Without any hint or solicitation and without any knowledge of his concerning this matter, I would make the following statement of Evangelist G. E. Johnson. In many parts of the country, God has richly blessed the labors of this precious brother with his wife and two grown daughters, in the field of evangelism. They have rich musical talent, both instrumental and vocal, and father and daughter are forceful and efficient preachers. You will not be disappointed in the service of this good company. Minneapolis is their home church, and this is their home district, but you may address them at present as follows: Rev. G. E. Johnson and family in care of Trevecca College, Nashville, Tenn.—D. V. Johnstone, Pastor, Minneapolis, Minn.

NOTICE—It has come to our attention that there is being circulated in the Northwest a circular from a certain

Studio of Speech Arts, advertising one of the members of their faculty as being a graduate from the Department of Dramatics of Pasadena College. It is true that the party involved did attend Pasadena College, graduating from the Academy in 1914, but at no time in its history has Pasadena College ever had a Department of Dramatics or offered courses in Art. We regret that the refutation of this erroneous announcement seems necessary. To any who may be in doubt, we invite investigation of the catalogs prescribing courses from the organization of the institution to the present date.—Orval J. Nease, President Pasadena College.

NOTICE—I have an invitation to hold a meeting in Camas, Washington, and prospects for holding other meetings between Cincinnati, Ohio, and Camas, but have some dates not yet taken which I would be pleased to give to any persons desiring services in evangelistic work. I could zigzag north or south between the two places above named so as to accommodate those who would wish to secure my services. I desire to start this campaign the first of November, but could make some variations to suit parties for their meetings if they will write me promptly.—J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio.

NOTICE—To the Dallas District: Let every church on the district please send all your General Budget money directly to M. Lunn, 2923 Troost Ave., Kansas City, Mo. All district money is to be sent to the District Treasurer, F. E. Wiese, Box 33, Arlington, Texas. The District Superintendent's salary is included in the District Budget this year and should not be specified separate from the budget, however the home missionary pledges should be specified so that each individual who pledged may receive credit. We would urge that each church begin at once to pay your budgets and we will have no trouble to be paid in full next fall. The assembly voted that each church take a special offering November 24, said offering to be applied on note of \$385 which we still lack on the church debt. Please send offering to M. Lunn, Kansas City, Mo.—F. E. Wiese, District Treasurer.

ANNUAL MEETING NOTICE—Notice is hereby given that the General Board of the Church of the Nazarene will meet in annual session at 9:00 a. m., Tuesday, January 7, 1930, at Headquarters, located at 2923 Troost Avenue, Kansas City, Missouri, at which session officers will be elected and any business pertaining to the General Board or any of its Departments will be transacted. Persons or organizations having business with the General Board or the Departments of Foreign Missions, Home Missions and Church Extension, Publication, Ministerial Relief, Education and Church Schools, should notify the Secretary early in order that a place may be provided on the business program for them.—E. J. Fleming, Secretary.

THE BOOKS ARE COMING—Many have not understood the delay and irregularity in the sending out of the W. F. M. S. study books. Orders have been filled as early as possible, first come first served, but they could be filled only when the books were ready. Mrs. Fitkin's book, "Under Tropical Skies," is not yet ready (October 21), but we hope it will be soon; and then all orders for it will be filled.—Mrs. R. G. Coddling.

Have not many who bear the name of Nazarene, ignored the Master's just financial claims and brought upon themselves divine condemnation?

If your money and property all belonged to the Master when you got sanctified, to whom does it now belong? Are you tithing regularly?

Where does the Herald of Holiness go?

The Herald of Holiness now goes with its message of full salvation, to every state in the Union and to every province in Canada as well as to many foreign lands.

The following list shows the number of subscriptions going to each state. Nevada just got in with one lonely member of the family. Ohio famous for its Presidents is ahead. Texas, the great Lone Star state, shines out with 1,418, while Chalfant's domain, Illinois, is close behind with 1,345. Of course California would be near the top with 1,327—but wait, we expect to hear more from the land of sunshine and flowers later on. A few years ago we didn't have a single subscription in the Carolinas. Now we have 50. So it goes. The end is not yet. The New York District is now in a campaign extending two weeks into November. Kentucky District fires its opening gun in this week's issue. Pastors, evangelists, District Superintendents, General Superintendents and laymen are boosting and pushing and working for new subscriptions—not just to roll up a great list but to "give to the world the gospel in the same measure as they have received it."

State	Subs.	State	Subs.
Alabama	194	Nebraska	387
Arizona	115	Nevada	1
Arkansas	304	New Hampshire	38
California	1,327	New Jersey	47
Colorado	389	New Mexico	125
Connecticut	55	New York	343
Delaware	21	North Carolina	46
Dist. of Columbia	25	North Dakota	250
Florida	73	Ohio	1,746
Georgia	86	Oklahoma	1,183
Idaho	299	Oregon	732
Illinois	1,345	Pennsylvania	492
Indiana	1,056	Rhode Island	37
Iowa	781	South Carolina	4
Kansas	1,262	South Dakota	141
Kentucky	284	Tennessee	370
Louisiana	131	Texas	1,418
Maine	160	Utah	7
Maryland	266	Vermont	63
Massachusetts	388	Virginia	68
Michigan	643	Washington	394
Minnesota	162	West Virginia	116
Mississippi	66	Wisconsin	316
Missouri	291	Wyoming	37
Montana	97	Canada	323

PASTORAL ARRANGEMENTS

Dallas District

DISTRICT SUPERINTENDENT—Rev. I. M. Ellis, 615 N. Carroll, Dallas, Texas.

DISTRICT SECRETARY—Rev. Lewis T. Corlett, 537 Center, Dallas, Texas.

DISTRICT TREASURER—Rev. F. E. Wiese, Box 38, Arlington, Texas.

PASTORS: Alvin, Joe M. Tyson; Avenue, M. M. Snyder (supply); Beaumont, W. D. McGraw; Bonham, J. O. Davis; Blossom, T. W. Cummins; Corsicana, M. W. Burgess; Cedar Hill, S. C. Bozarth; Cedar Mills, J. W. Godwin; Dallas First, Lewis T. Corlett; Dallas Central, R. M. Parks; Denison-Rocky Point and Wolfe City, Rev. and Mrs. B. M. Kilgore; Houston, J. Erben Moore; Lively Chapel, C. C. Wright; Lufkin, H. D. Burson; McKinney, J. M. Whitely; Orange, R. A. McCormick; Paris, Mrs. Mable Smart; Peniel, J. P. and Rosa Ingle; Pleasant Grove, J. H. Vines; Port Arthur, S. W. Hampton; Sherman, S. M. King; Texarkana, R. W. Snyder; Tyler, M. M. Snyder (supply); Whitesboro, Mrs. Jackson; Ash Grove-Valdosta, J. M. Baird; Blvina-Oak Grove, G. A. Barron (supply); Camp Worth-Nacogdoches, B. F. Nowlin; Culleoka-Mt. Pisgah, C. W. Johnson; Eaton-Gause and Milano, to be supplied; Grand Saline-Alba and New Home, George Kidd; Martins Chapel-Johnson's Chapel and Mt. Hope, C. A. Alexander; Majors-Halesboro, E. P. Akin; Sulphur Springs-Shilo, J. E. Williamson.

DEATHS

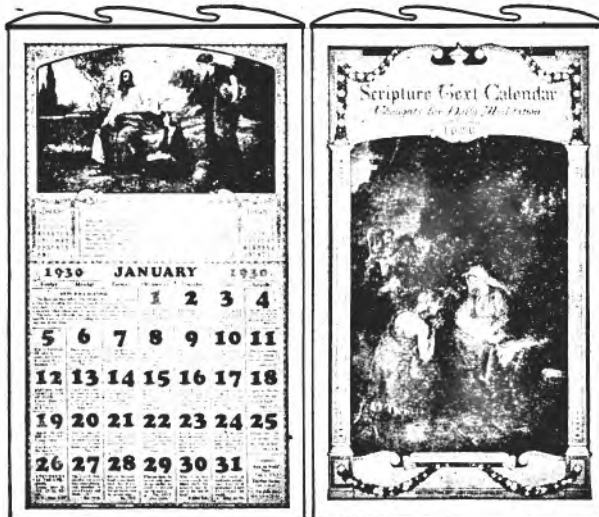
HURST—Reuben, the nine year old son of Rev. and Mrs. C. F. Hurst, of Derry, N. H., while playing with several other boys September 23, met with an accident, which, after three days of great suffering caused his death. During these days of intense pain he expressed joy at the thought of going to be with Jesus. The stricken parents, in addition to the comfort which the Holy Ghost supplies, have the blessed memory of his confident faith and the gladness with which he anticipated going to be with the Lord. Beside the parents, five brothers and one sister are left to mourn their loss. The funeral was held in the Church of the Nazarene at Derry, N. H., conducted by the District Superintendent, Rev. John Gould.—Olive M. Gould.

HURST—Early on the morning of October 5, Ora Helen, beloved wife of Rev. C. F. Hurst, pastor of our church in Derry, N. H., went home to be with Jesus. Sister Hurst had been in poor health for a number of years, and the shock of the accidental death of little Reuben proved too much for her weak heart. She retired in her usual health and happy spirit the evening before, but just as the sun was tinting the eastern sky she went out to join little Reuben to be forever with the Lord. She was born October 15, 1883, in Boylston, N. Y., the daughter of Mr. and Mrs. Oliver DeLong. On October 11, 1911, she was united in marriage to Rev. C. F. Hurst. When just a child she was converted, and a little later sanctified wholly. Almost her entire life has been a living testimony to the power of the grace of God to meet every need of the human heart. There remains to mourn their loss a father, mother, one sister beside her husband, and six children. She leaves to these dear ones a blessed heritage in the memory of her victorious faith in, and devoted service to God. The funeral was conducted by the District Superintendent, Rev. John Gould, assisted by Revs. F. C. Norcross and T. M. Brown. The church was crowded with neighbors and friends who gathered to show their regard and sympathy. Interment was made in Manchester, N. H. Her body was placed beside that of little Reuben, who had been laid to rest just ten days before.—Olive M. Gould.

EZELL—Brother John W. Ezell, a member of the Church of the Nazarene, Fairfax, Alabama, fell asleep in Jesus Sept. 9, 1929. He was born Aug. 28, 1872, and was married to Miss Anna Baker Nov., 1898. To this union were born seven children, three of which have gone before to join their mother who slipped away some fifteen years ago to be with Jesus, thus leaving behind two sons, two daughters, and five brothers with a host of friends to mourn our loss. Brother Ezell was genuinely converted some thirty years ago at an old-fashioned campmeeting near Meridian, Mississippi. A few days later he was beautifully sanctified, and united with the Pentecostal Mission Bands, later joining the Methodist church, but became a charter member of the Church of the Nazarene at Fairfax, Alabama, where he held his membership till he went to join the Church Triumphant. He

was Sunday school superintendent and filled a place on the official board of this church for a number of years. His Spirit-filled consecrated life, his clear testimony to old-fashioned second blessing holiness, his unctuous prayers and tears of joy will linger long in the minds of those who were privileged to be associated with him in the work of the Lord. In the absence of the pastor, Rev. H. A. Forester, a former pastor, the Rev. R. S. Rushing of Selma, Alabama, was called to preach the funeral sermon. The great crowd that filled the church and the beautiful floral offerings bore testimony to the high esteem in which he was held by the people of his town. At his request some of the old hymns were used, among them his favorite, "Amazing Grace." After the funeral sermon preached from the text found in first Samuel 20:18, "Thou shalt be missed, because thy seat will be

Scripture Text Calendars for 1930 Are Ready



The 1930 calendar is a beautiful specimen of printing art. The frontispiece is especially attractive. A Scripture text calendar like this will sell readily and we urge our churches, Young People's Societies, Sunday school classes and individual agents to plan now for later sales.

Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30c. Agents' price on 100 is \$17.00; on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

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empty," we laid his body in the Fairfax Cemetery to await the Trumpet call to the First Resurrection, when we expect to again look upon his shining face and perhaps hear him repeat the words of the old hymn "Amazing Grace how sweet the sound that saved a wretch like me."
—R. S. Rushing.

SKEN—Orville F. Sken was born at Academia, Ohio, Sept. 11, 1859, and was translated to his heavenly home from Camp Sychar grounds Aug. 9, 1929, age nearly seventy years. Mr. Sken was twice married. His first wife preceded him to the grave on Nov. 21, 1919. On Sept. 22, 1920 he was united in marriage with Amelia Shrimplin who survives him. Besides the widow he leaves to mourn his departure two sons, John Earl and Carl Nelson Sken; five grandchildren; a brother, Arthur Sken, and a sister, Mrs. Carrie Stull, and a wide circle of friends to whom he has endeared himself by his genial, patient, Spirit-filled life of service and kindness. For about thirty-four years he was active in Christian service. He has been intimately associated with Camp Sychar for at least thirty-five years, and a member of the association for about fifteen years. For the last twenty-nine years Mr. Sken has been connected with the erection of the tents of this camp, and in providing for the comfort and convenience of Sychar campers. All who have known our brother unite in declaring him to be one of the most brotherly, the most obliging, the kindest of men; a man whose genuine Christian experience was revealed in his every word and deed. He is gone from us, but the memory of his life lingers to inspire us to the same love and devotion to our God and to our fellow-men.

PARRISH—Naomi Dee Parrish, four-year-old daughter of Mr. and Mrs. J. D. Parrish of Bethany, Oklahoma, was instantly killed in an automobile accident Thursday evening, July 4, 1929. The family, together with relatives, was returning to Bethany from a visit to Marlow, Oklahoma, when Mrs. Parrish, who was driving, in some way lost control of the car, turning it over. Other members of the party were injured only slightly, but little Naomi Dee's head was caught under the car and her skull crushed, killing her instantly. The funeral was held in the Church of the Nazarene in Bethany, Rev. J. Walter Hall, District Superintendent, preaching the sermon. While the hearts of the family are broken by their loss, yet they bow in submission to the will of the heavenly Father who understands and "doeth all things well."—C. H. Wiman, Assistant Pastor.

HUYLER THE CANDY MAN

Mr. Huyler believed profoundly in conversion. He was himself a man of natural kindness of heart, he was generous and open-hearted. He was not a fault-finder. He was kindly and sympathetic to the last degree. But it was not until the grace of God touched his heart, that he began his great benefactions. He never seemed to himself to have measured up to his obligations as a steward of God's great gifts, but seldom is one known who had so much conscience in his giving. Speaking of it to a friend one day in his quiet way, he said: "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth, and later I gave a fourth, and then one-half, and then," he said, "I ceased to keep account."

DIRECTORY

GENERAL SUPERINTENDENTS

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.

Georgia (Columbus, Ga.)Nov. 6 to 10
Carolina-Virginia (Roanoke, Va.) ...Nov. 13 to 17
Florida (Miami, No. Side Church) Nov. 20 to 24
Louisiana (Monroe, La.)Nov. 27 to Dec. 1
Arizona (Phoenix, Ariz.)Dec. 4 to 8
Southwestern (El Paso, Texas)Dec. 11 to 15
(Mexican border work)

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

DR. J. W. GOODWIN'S AND DR. R. T. WILLIAMS' TENTATIVE SLATE ABROAD

JapanOct. 14 to Nov. 1
Care Rev. W. A. Echel, 18 Okazaki Cho, Kyoto, Japan.
ChinaNov. 10 to Dec. 20
Care Rev. Peter Kiehn, Tamingfu, Hopei, China.
Eastern IndiaJanuary
Care Rev. Geo. J. Franklin, Kishorganj, Mymensingh Dist. India.
Western IndiaFebruary
Care Rev. Prescott L. Beale, Buldana, Barar, India.
PalestineMarch
Care Rev. A. H. Kaufman, Box 176, Jerusalem, Palestine.
British IslesApril 16 to 20

EVANGELISTS' SLATES

ALLINE ANDERSON, Singer

Bedford, Ind.Oct. 21 to Nov. 9
Bevis, OhioNov. 10 to 24

E. C. AND GERTRUDE ALLEN

Grinnell, Kans.Oct. 30 to Nov. 14
Grand Junction, Colo.Nov. 17 to Dec. 8

MACK AND ETHEL ANDERSON

Lansdale, Pa.Oct. 31 to Nov. 17
Columbus, Ohio (875 Siebert St.)Nov. 19 to Dec. 1
Hoxie, Kans.Dec. 8 to 22

T. M. ANDERSON

Chicago, Ill.Nov. 10 to 24
Ashtand, Ky.Dec. 1 to 15
Cleveland, OhioJan. 6 to 20

JARRETTE E. AYCOCK

Kansas City, Mo. (1st Church) Nov. 10 to 24
Decatur, Ill. (1st Church) Nov. 28 to Dec. 8

C. H. BABCOCK

Philadelphia, Pa. (M. E. Church, 43rd and Aspen Aves.)Nov. 10 to 24
Philadelphia, Pa. (St. Phillips M. E. Church, F. and Toga St.)Nov. 26 to Dec. 8

CARRIE BARBIEUR

Kokomo, Ind.Nov. 10 to Dec. 1

BARNETT SISTERS' QUARTET

Akron, OhioNov. 4 to 10
Pittsburgh DistrictNov. 17 to 24
Greentown, OhioDec. 1
Pittsburgh DistrictDec. 8 to 15

P. P. BELEW

Richmond, Va. (Gen. Del.)Nov. 3 to 17
Auburn, Ind. (Gen. Del.) Nov. 24 to Dec. 15

R. E. AND DOROTHY BRIDGWATER

Augusta, Kans.Oct. 27 to Nov. 10
Lyons, Kans.Nov. 17 to Dec. 1
Plainville, Kans.Dec. 8 to 22
Wichita, Kans. (West Side Church of the Nazarene)Jan. 5 to 19

M. M. BUSSEY

Oakdale, Calif.Nov. 10 to 25

A. B. CAREY

Brooktondale, N. Y.Oct. 22 to Nov. 10

ROSCOE C. CARRELL, Pianist

Enid, Okla. (326 East Broadway) Nov. 7 to 15
Ada, Okla. (802 W. 9th St.)Nov. 17 to Dec. 2

JACK AND RUBY CARTER, Song Evangelists

Goose Creek, TexasNov. 3 to 21
Center, TexasNov. 21 to Dec. 8

C. R. CHILTON

Augusta, MaineNov. 10 to 24
Marion, OhioDec. 9 to 23

HARVEY AND MARIE CHRYSLER

St. Louis, Mo. (LaFayette Park Church)Oct. 27 to Nov. 10
Iowa City, IowaNov. 17 to Dec. 1

C. T. CORBETT AND WIFE

St. Louis, Mich.Nov. 7 to 24
Gagetown, Mich.Nov. 27 to Dec. 15

C. B. COX

Wolcott, Vt.Oct. 23 to Nov. 10

PROF. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist

Ottisville, Mich.Nov. 3 to 17
Ada, Mich.Nov. 19 to Dec. 1

STELLA B. CROOKS

Cliftondale, Mass.Nov. 3 to 17
Cambridge, Mass.Nov. 24 to Dec. 8

RAY DAVIS

Dewey, Okla.Oct. 29 to Nov. 14
Bhawnee, Okla.Nov. 15 to Dec. 1

M. E. AND NINA DEVOLL

Grand Island, Nebr.Nov. 15 to Dec. 1
Dalton, Nebr.January
York, Nebr.Feb. 2 to 16
Farnam, Nebr.Feb. 16 to March 2
Eustis, Nebr.March 9 to 30

H. N. DICKERSON

Harrington, Del.Oct. 28 to Nov. 10
Indianapolis, Ind. (1st Church)Nov. 17 to Dec. 1

JOHNNIE J. DOUGLAS

Enid, Okla.Nov. 7 to Dec. 1

C. M. DUNAWAY

Tampa, Fla.Oct. 27 to Nov. 10
St. Wayne, Ind. (First Church of the Nazarene)Nov. 17 to Dec. 1
Ottawa, Kans.Dec. 2 to 22

CHARLES OYE

Churubusco, Ind.Oct. 27 to Nov. 15
Boonville, Ind.Nov. 17 to Dec. 1

J. R. EDWARDS AND WIFE

Mt. Vernon, OhioOct. 24 to Nov. 10
Greentown, OhioNov. 17 to Dec. 1

EDWARDS EVANGELISTIC LADIES QUARTET

Oklahoma City, Okla. (First Church of the Nazarene)Nov. 8 to 24
Plains, Kans. (Home Mission Campaign)Nov. 29 to Dec. 15

HARRY J. ELLIOTT

La Grande, OregonNov. 8 to Dec. 1

THEO. ELSNER AND WIFE

Columbus, Ohio (First Church of the Nazarene)Nov. 10 to 24
Rochester, N. Y.Dec. 1 to 15

BONA FLEMING

Grand Rapids, Mich.Nov. 10 to 24
Hutchinson, Kans.Nov. 26 to Dec. 8

JOHN FLEMING

Akron, OhioOct. 29 to Nov. 10
Binghamton, N. Y.Nov. 18 to 24
Owosso, Mich.Dec. 1 to 15

C. B. FUGETT

Elkhart, Ind.Nov. 3 to 17
Bloomington, Ind.Nov. 18 to Dec. 1
Carthage, Mo.Dec. 8 to 22

GADDIS-MOSER EVANGELISTIC PARTY

Wauweta, Nebr.Oct. 30 to Nov. 10
 Denver, Colo.Nov. 11 to 14
 Wichita, Kans.Nov. 17 to Dec. 1

PAUL GOODWIN

Springfield, Ill. (313 South New St.)Oct. 25 to Nov. 10
 Jacksonville, Ill. (228½ S. Main St.)Nov. 13 to 24

RALPH C. GRAY

Goose Creek, TexasNov. 3 to 24
 Ft. Worth, Texas (1217 E. Elmwood)Dec. 22 to 31

THOMAS B. GREENE

Jackson, Me.Nov. 8 to 24
 Saratoga Springs, N. Y.Dec. 1 to 15

ERNEST J. HAERR

West Jefferson, OhioNov. 8 to 24

J. C. HAFLEY AND WIFE

Alhambra, Calif. (119 N. Curtis St.)Nov. 10 to 17

LEWIS E. HALL

Van Hook, N. Dak.Nov. 4 to 17
 Willboro, N. Dak.Nov. 18 to Dec. 1

A. O. HENRICKS

E. Palestine, OhioOct. 31 to Nov. 17
 Seattle, Wash. (Central Church)Nov. 24 to Dec. 8
 Inglewood, Calif.Dec. 12 to 22
 Pasadena, Calif. (Home)Dec. 23 to 28
 California (Pacific Coast) Jan., Feb., March

N. J. HEPBURN

Tulsa, Okla. (St. Paul Methodist Church)Oct. 27 to Nov. 10

LEE HILL

Yakima, Wash.Nov. 10 to 24

ALLIE AND EMMA IRICK

Newton, Kans.Oct. 27 to Nov. 10
 Ada, Okla.Nov. 17 to Dec. 1
 Garden City, Kans.Dec. 8 to 22

K. RAWLEY JACKSON

Ballston, Va.Nov. 10 to 24

W. P. JAY

Yampa, Colo.Nov. 8 to 24
 Littleton, Colo.Nov. 27 to Dec. 22

C. B. JERNIGAN

New Castle, Pa.Oct. 31 to Nov. 17
 Akron, Ohio (First Church) Nov. 22 to Dec. 8

LUM JONES

Parma, IdahoOct. 20 to Nov. 10
 Nampa, IdahoNov. 12 to 24
 Caldwell, IdahoNov. 26 to Dec. 8
 Ontario, OregonDec. 10 to 22

LULA KELL

California, Pa.Nov. 13 to Dec. 1

MRS. S. A. KEEL

Bloomfield, IowaNov. 3 to 24

MISSIE GERTRUDE KNIGHT AND AMY SCHULTZ

Forest City, Iowa (Gen. Del.)Oct. 27 to Nov. 17

JORN AND BEULAH KNIGHT

Merkel, Texas (Home Mission Campaign)Nov. 3 to 17

MASON LEE

Mt. Hope, W. Va.Oct. 25 to Nov. 10

THE LEHMANS AND SON JAMES, Song Evangelists

Providence, R. I.Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 27
 Brazil, Ind.Dec. 1 to 15

J. E. AND DESSIE LINZA

Poplar Bluff, Mo.Nov. 22 to Dec. 8
 Jonesboro, Ark.Dec. 10 to Jan. 1

J. L. LONG

Bowling Green, Ky.Nov. 3 to 24

E. J. LORD

Tulare, Calif.Oct. 23 to Nov. 10
 Valero, Calif.Nov. 14 to Dec. 1
 Marysville, Calif.Dec. 8 to 22

W. W. LOVELESS

Laurelville, Ohio (B. 2, care Mrs. Grace Carpenter)Nov. 1 to 17

THEO. AND MINNIE E. LUDWIG

Fessenden, N. Dak.Oct. 24 to Nov. 10
 New Rockford, N. Dak.Nov. 14 to Dec. 1
 Jamestown, N. Dak.Dec. 1 to 15
 Woodbine, Kans.Jan. 5 to 19

MABEL R. MANNING

Derry, N. H.Oct. 27 to Nov. 17
 Lincoln, N. H.Nov. 24 to Dec. 8

ERNEST B. MARSH

Bath, Me.Oct. 30 to Nov. 17

J. B. MCBRIDE

Toledo, Ohio (General Del.) Oct. 24 to Nov. 10
 Lexington, Ky.Nov. 24 to Dec. 1
 Lindsay, Calif.Dec. 8 to 22

J. A. MCNATT

Meta, Mo.Oct. 25 to Nov. 10

A. MCNAUGHTON

Wenetta, Mont.Oct. 18 to 27

F. M. MESSENGER

Marion, OhioNov. 10 to 24
 Dayton, OhioDec. 27 to Jan. 1
 Deratur, West SideJan. 5 to 12

L. G. AND BERTHA MILBY

Trenton, Mo.Nov. 6 to 17
 Villa Grove, Ill.Nov. 19 to Dec. 1
 Richland Center, Wis.Dec. 4 to 22
 Jacksonville, Ill.Jan. 5 to 19

JAMES MILLER

Moscow, IdahoNov. 8 to 24
 Webster City, IowaDec. 29 to Jan. 12
 Lacona, IowaJan. 13 to Feb. 2

EDWARD E. MIERAS

McBain, Mich.Oct. 27 to Nov. 10
 Kalamazoo, Mich. (918 W. Vine St.)Nov. 12 to 24
 Caro, Mich. (Ellington Church of the Nazarene, R. F. D. 4)Dec. 1 to 15
 Nampa, IdahoDec. 18 to 30

W. H. MINOR

El Centro, Calif.Nov. 3 to 17
 Burbank, Calif.Nov. 22 to Dec. 8

O. C. MORGAN

Canton, OhioOct. 23 to Nov. 10
 Columbus, OhioNov. 11 to Dec. 1
 East Liverpool, OhioDec. 3 to 5

WM. O. NEASE

Richmond, Ind.Nov. 9 to 24

WILL R. AND LILLIE B. NERRY

Marshfield, Ore.Oct. 27 to Nov. 17
 Merced, Calif.Nov. 24 to Dec. 8

AUG. N. NILSON

Highland, Mich.Nov. 7 to 24
 Elkhart, Ind. (First Church) Dec. 25 to Jan. 5
 Cumberland, Md. (8 Penna. Ave.)Jan. 9 to Feb. 2

EDWARD C. ONRY

Lisbon, OhioOct. 27 to Nov. 10
 Akron, Ohio (Kenmore Church)Nov. 17 to Dec. 1

EDDIE E. PATZSCH, Song Evangelist

Livermore Falls, MaineNov. 3 to 17

D. M. PEFFLEY

Springfield, OhioOct. 27 to Nov. 10
 Muncie, Ind. (First Church) Nov. 17 to Dec. 1
 Newark, OhioDec. 8 to 22
 Shelbyville, Ind.Dec. 29 to Jan. 12

J. E. AND ADA REDMON

Monticello, Ky. (Gen. Del.) Oct. 27 to Nov. 10
 Miami, Fla. (Gen. Del.)Nov. 19 to 25
 Florida District (Miami, Fla., Gen. Del.)December

LAWRENCE REED

Cooperdale, OhioOct. 27 to Nov. 10
 Springfield, OhioNov. 18 to Dec. 1
 Colliers, W. Va.Dec. 2 to 22
 Circleville, OhioJan. 3 to 19
 Marion, OhioFeb. 12 to March 2
 Lincoln Place, Pa.March 4 to 16

LEWIS J. RICE

Louisville, Ky.Nov. 10 to 24
 Richmond, Ky.Dec. 22 to Jan. 2

J. A. RODGERS

Providence, R. I. (First Church)Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 28

Brazil, Ind.Dec. 1 to 15
 Johnstown, Pa.Jan. 5 to 19
 Warren, OhioJan. 26 to Feb. 9
 Northern Indiana District, Feb. 12 to March 5

PERRY ROOD

Uiney, Ill. (Church of the Nazarene)Oct. 29 to Nov. 10
 North Vernon, Ind. (Church of the Nazarene)Jan. 5 to 19

O. HOWARD ROWE

Barberton, Ohio (Box 208) Oct. 24 to Nov. 10
 Ironton, Ohio (317 Pleasant St.)Nov. 17 to Dec. 1

C. W. RUTH

Wollaston, Mass. (care Eastern Nazarene College)Nov. 7 to 17
 Twin Falls, Idaho (Gen. Del.)Nov. 24 to Dec. 3
 Buhl, IdahoDec. 5 to 16
 Los Angeles, Calif.Jan. 1 to 15

OTHO AND BILLIE SCHWARZ

Garfield, Wash.Oct. 29 to Nov. 9
 Walla Walla, Wash.Nov. 10 to 24
 Wenatchee, Wash.Nov. 26 to Dec. 8
 The Dalles, Ore.Dec. 10 to 22

RICHARD AND DOROTHEA SHARP

Stoneham, Colo.Oct. 25 to Nov. 10
 Sawyer, N. Dak.Nov. 17 to Dec. 1
 Velva, N. Dak.Dec. 2 to 15
 Curtis, Nebr.Feb. 6 to 23

E. D. AND WINNIE SIMPSON

Tulsa, Okla. (First Church)Nov. 10 to 24
 Frederick, Okla.Nov. 26 to Dec. 8
 Quymon, Okla.Dec. 10 to 22
 Duncan, Okla.Jan. 12 to 26

E. H. STILLION

Bath, MaineOct. 30 to Nov. 17
 Ashabula, OhioNov. 20 to Dec. 8
 Norfolk, Va.Dec. 20 to Jan. 12

HOWARD W. SWEETEN

Muncingahela, Pa.Nov. 9 to 25
 Indianapolis, Ind.Dec. 1 to 15

T. L. TERRY

Bedford, Ind.Oct. 28 to Nov. 10
 Richland, Ind.Nov. 15 to Dec. 1
 Mohawk, Ind.Jan. 19 to Feb. 9

FRED THOMAS

Terrace, Pa. (Gen. Del.) Oct. 30 to Nov. 8
 Sebring, Ohio (Gen. Del.)Nov. 10 to 24

E. E. AND ORA J. TURNER

Muscataine, Ia. (301 Stewart Rd.)Oct. 20 to Nov. 10
 Logansport, Ind. (2005 N. St.)Nov. 17 to Dec. 1
 Oaslan, Ind.Dec. 8 to 22

O. D. AND AGNES B. URSCHEL

Ortigsville, Ill.Nov. 10 to 24

N. B. VANDALL, Song Evangelist

Glassboro, N. J.Nov. 10 to 24

VAUGHAN RADIO QUARTET

Anderson, Ind. (Church of the Nazarene)Oct. 27 to Nov. 10
 Detroit, Mich. (Hollman Tabernacle)Nov. 11 to 24
 Dayton, Ohio (Parkview Church of the Nazarene)Dec. 2 to 15

HAROLD L. VOLK

Greely, Colo.Oct. 22 to Nov. 10
 Enterprise, OregonNov. 15 to Dec. 1
 Colorado Springs, Colo.Dec. 8 to 22
 Canon City, Colo.Jan. 5 to 19
 Denver, Colo. (South Side) Jan. 23 to Feb. 9

R. W. WELSH

Arenzville, Ill.Sept. 23 to Nov. 10
 Columbus, Ohio (Shepard Church)Nov. 17 to Dec. 1
 Columbus, Ohio (Sunshine Mission)Dec. 8 to 23

EARLE F. WILDE AND WIFE

Santa Monica, Calif.Nov. 10 to 24
 Los Angeles, Calif. (Graham Church)Nov. 28 to Dec. 15
 Pasadena, Calif.Dec. 16 to 31
 Long Beach, Calif.Jan. 5 to 19
 Los Angeles, Calif. (Hollywood Church)Jan. 23 to Feb. 9

LON R. WOODRUM

Merkel, Texas (Noodles)Nov. 8 to 17
 Floydada, TexasNov. 22 to Dec. 8
 Oton, TexasDec. 26 to Jan. 5

Kentucky District

Herald of Holiness Drive



H. ORTON WILEY, D. D.
Editor Herald of Holiness



REV. L. T. WELLS
District Supt., Kentucky Dist.



P. H. LUNN, Ass't. Mgr.
Nazarene Publishing House
In charge of Sales and
Circulation

The month of November has been set apart as "Herald of Holiness Month" on the Kentucky District. We want to get one thousand new subscriptions during this month.

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L. T. WELLS, District Superintendent.