

HERALD OF HOLINESS

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WHOLE NO. 922

THE TESTIMONY OF THE LORD

THE ark of the covenant was commonly known among the Jews as the "testimony" and was borne through the wilderness on the shoulders of the priests. Doubtless the apostle Paul made an allusion to this when he wrote to Timothy his son in the gospel saying, "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner"; and again when he exhorted him to hold "faith and a good conscience, which some having put away concerning faith have made shipwreck." As the ark of the testimony was borne aloft on the shoulders of the priests, so the testimony concerning the fulness of the blessing can be proclaimed only by those who are in vital communion with God through the Spirit and who hold the truth in a good conscience.

One may hold right views of conversion, sanctification or the coming of the Lord and not hold the testimony in a good conscience. One may assent to a creed and not be converted; one may hold the truth concerning sanctification and not walk in subjection to Him whose blood alone can cleanse; and one may be fascinated by the truth of the second advent and not love His appearing. But no one can bear the testimony who does not have an inner spiritual apprehension of the truth, and who does not hold that truth in a good conscience.

It is to be feared that there are some whose sole power lies in their gifts. They have an easy flow of language and a pleasing address without having behind it the power of godliness and the depth of piety necessary for success. It is the apostle's supreme concern that the testimony be maintained; and it is the paramount duty of every Christian to hold the faith in a good conscience, even though it make him a partaker of the afflictions of the gospel.

While those who are "trafficking in unfelt truth" may, in a superficial manner, render brilliant service for a time without sharing the reproach of those who bear the testimony in truth, they must sooner or later go down with a crash and suffer eternal loss.

HERALD OF HOLINESS

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A LIVING SACRIFICE

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.

This is the spirit in which holiness should be preached to new converts. That which is preached to others must be manifested in the heart of him who preaches it. Some of our evangelists have greatly impaired their usefulness by assuming a commanding attitude, and using harsh language when people failed to move under their appeals. Others have lowered themselves in the eyes of the people and brought reproach upon the church to which they ministered by becoming restive under annoyances. Some of this may be due to overstrained nerves, but it effectually hinders the work of God.

Your reasonable service. During an altar call in a campmeeting a brother came to the front and asked for the privilege of making a few remarks. He stated that he had been brought up to believe that holiness was received at conversion and that a "second work of grace" was unscriptural. We used this verse to prove the second work of grace as follows: (1) Paul addressed the people as "brethren." They therefore must have been children of God; (2) He based his appeal on the mercy of God. They must then have received mercy in the pardon of their sins in order to appreciate this appeal; (3) He exhorted them to present their bodies a living sacrifice. They must therefore have been made alive, or have been the recipients of the new birth; (4) They were holy—that is, the life given in regeneration was a holy life—but this life to thrive must have a holy habitation; (5) They were acceptable, therefore must have been justified.

Present your bodies a living sacrifice. By a figure of speech the body is here used for the entire being. The choice of terms however, is not accidental—there is in it a precious truth. The body is to be the organism of the Spirit. Through it the spiritual Christ is to continue His ministry on earth. When Peter and John performed the miracle at the beautiful gate of the temple, the power manifested was that of the exalted Christ, potent as His had been. The source of power was not in themselves, but in Him who dwelled within them. "Why look ye upon us," exclaimed the disciples, "as though by our own power or holiness we

had made this man to walk." Here then is the deep significance of the body as a living sacrifice—an instrument through which Christ may manifest the full inflow and outflow of power.

Be not conformed to this world, but be ye transformed through the renewing of your mind. The greatest hindrance to the full exercise of power lies in conformity to the world. This conformity as the term implies, is such a leaning toward the world in spirit and practice as prevents the full devotement of the powers to Jesus Christ. For this God has provided a remedy through a transformation of the being by a renewing of the mind—a destruction of the "old man" in whom this bent to sinning is found, and the creation of a "new man" which is renewed after the image of Him that created him, in righteousness and true holiness. Power is closely related to purity in practical life although it must be distinguished from it in thought. Holiness is much more than a negative thing—it is an adjustment of our purified personality to the will of God in full devotement. God does not carry on His work by human power, but through Him, who having cleansed the heart, dwells within it as the source, both of the inflow and outflow of divine power.

That ye may prove [or experience] what is that good, and acceptable and perfect will of God. What a privilege it is to be cleansed from all sin and to live a life of purity and self-abnegation! There is great simplicity in sainthood. Those who having entered into the experience of the good, and acceptable, and perfect will of God find their greatest comfort and highest enjoyment in fulfilling that will. It is to celebrate this experience that the apostle Paul writes his Hymn of Triumph (Romans 8). In it he sings first, of the banishing of all the overhanging clouds of doom, so that freed from condemnation the follower of Christ lives beneath a cloudless sky. He then sings of the coming of an abiding Presence into the deepest realms of human personality, making us free from the law of sin and death and delivering us from the thrall of inward depravity. Then by the utter release from sin's prison house, the redeemed and purified child of God comes under the leadership of the Spirit of God and joins in a triumphant march of glorious victory. "Who shall separate us," the apostle exultantly cries, "from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

ADVERTISING OUR CHURCHES

Our editorial calling attention to the failure of pastors in properly advertising their churches brought us the following excellent communication from Rev. Fred Bouse of Hastings, Nebraska: "I think your editorial in the *HERALD OF HOLINESS* of September 25th, about our churches legitimately advertising, at least to the extent of a display bulletin board is timely. Coming

here last June to take the pastorate of the church in Hastings, we found nothing to direct the stranger to the Church of the Nazarene; and while the parsonage is next door to the church, people would often stop and inquire what church it was. These inquirers were not out of town folks but the people of the city. We have not only erected a bulletin board, but are putting up nice signs on each of the highways leading into the city. These signs are 33x45 inches and are inexpensive, costing us only about three dollars each." Brother Bouse enclosed a picture of one of these signs which reads, "Church of the Nazarene, Fifth and Lexington. You are welcome." We believe that money invested in such signs will yield good returns. We have the best thing in the world, why not advertise it?

GUARDING THE GATE OF THE DAY

"The morning is the gate of the day," wrote the great London preacher, Charles H. Spurgeon, "and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is foolish as though he had not put on his clothes, or cleaned his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the war begins to oppress us."

IS THERE A LANGUAGE IN DRESS AND BEHAVIOR?

(By request we are republishing an editorial of Dr. Chapman's which first appeared in the *HERALD OF HOLINESS*, June 10, 1925. Doubtless there is still much need for wholesome teaching along the line of worldliness in dress and appearance, and we trust that this excellent article will meet the needs along this line).

We know that a real Christian has a heart that is radically and fundamentally different from the hearts of the worldlings about him, but does this difference of heart condition find expression in dress and behavior?

None but Antinomians would attempt to completely divorce the heart and conduct far enough to say that one can be consciously and intentionally wrong in practice and still be right in his heart, but do people become worldly in their hearts and then hang out the sign that such is the case in matters of dress and behavior, or do they venture into questionable things in dress and conduct and thus open the way to temptation and to sin?

These are not questions which concern narrow-minded bigots alone. Just today I received a letter from a pastor whose church seats a thousand people and who turns people away for lack of room on many Sunday evenings. He has been mentioned as a "successful pastor," and in his letter he says:

"I have never been accused of being a hobbyist on

dress and externals in general. I have put the emphasis on a right heart. However, God's Word is clear, our Manual is definite, and the holiness people have made a fight for neat, modest dress for those who profess the blessing of a clean heart. And the majority of the older ones continue to dress becomingly, but in many places it is difficult to tell the holiness people from others, so far as younger people are concerned.

"In the innocence of Eden, man wore no clothes; but after the fall, God sanctioned the wearing of clothing. Now the dress of women today in many cases is the cause of thoughts in men that will damn them. For according to the Bible lust is adultery (Matt. 5:28), and in the day of judgment women who have caused adultery by their nudity will be no less guilty than those who have stirred up anger and caused murder.

"Not long since we saw a woman on a church platform, attired like a harlot, and singing a very tender religious song. We do not judge, but we hung our head in shame.

"It seems to me that with the present tendency, when the older people who come in under the old rugged teaching die, it will be practically impossible to differentiate us from other people. I am disturbed and perplexed. Shall we stick to the Bible and to our Manual, or shall we ignore them and let their requirements on matters of dress become dead letters? I would give my life for God and His Church and I stand for the holiness people and for the Church of the Nazarene. Can we weather the gale, or will we be destroyed by the present tempest of wickedness and worldliness?"

This is a severe indictment. What is the state and tendency in your church and community? Do people who wear low necks, short sleeves, short skirts, flowers, feathers, jewelry and bobbed hair profess holiness, sing in the choir, and belong to the church? If they do someone has held his peace too much and too long. There is a rising tide of interest and power among our young people, but the members and leaders of this work have a tremendous responsibility; for we all know that the tendency of the second and succeeding generations in every revival is to lose the vision of their fathers and to flood the church with worldliness.

One cannot very well feel that he is in an old-time holiness church when he sees a worldly, gum chewing young woman operating the piano and jewelry bedecked, bobbed haired girls taking a leading part in the church building. Let our pastors preach and our people practice the General Rules of the Church of the Nazarene, and may God save us from the fate that has overtaken many such movements as have gone before us and which wrecked on the reefs of conformity to the world!

"We are living, we are dwelling in a great and awful time;

In an age on ages telling; to be living is sublime."

WHO IS A NAZARENE?

By General Superintendent Chapman

THERE is, of course, a distinction between the mere nominal and the vitally real, and for this reason some organizations use such words as "real," "true" and "bright" to describe those members who "bear the shame as well as wear the name"—as "real Democrat," "true Christian," and "bright Mason." But this method tacitly acknowledges the inferior as the normal type and suggests the good as the exceptional. Rather we would present the good as the normal and the inferior we would describe by using adjectives expressing censure and disappointment—as "nominal Nazarene," "pretended Nazarene," etc., for surely no one could be more or better than "A Nazarene," a name which belongs first and pre-eminently to One who "came and dwelt at Nazareth."

And just as we are forced to admit that a church like our own is bound to have, like Israel when they went out of Egypt, some counted in its number who are only "camp followers," so we also would utterly refuse to account the limits of a denomination as the limits of the type—some are with us that are not of us and some are of us who are not as yet with us.

A Nazarene is, first of all, one who has, through faith in Jesus Christ, found God in pardoning mercy and sanctifying power. To such a one God is real and vital and consciously present, and the experiences of passing days tend toward fuller knowledge and deeper appreciation of God and the things of God.

And as over against the apprehension of the vital things of the Spirit, a Nazarene does not lay undue emphasis upon forms and ceremonies and ordinances. He does not reject these as being without value, but neither does he exalt them to a place among the essentials of life and salvation.

Being fully consecrated to God as a prerequisite to the faith which is the condition of the sanctifying baptism with the Holy Spirit which he has received, a Nazarene, like David Livingstone, accounts nothing as having value except in relation to the kingdom of God. He is neither covetous of nor prodigal with money and earthly goods. He accounts himself a steward of God to use whatever comes into his hands for blessing mankind and establishing the kingdom of God on earth and enlarging the population of heaven. A speaker whom we recently heard described some of the characters in the parable of the Good Samaritan thus: "The thief looked upon the goods of the traveler and said, 'What's yours is mine and I propose to take it for myself.' The priest and the Levite looked on and said, 'What's mine's my own and I must keep it for my own use and comfort.' But the Good Samaritan looked on and said, 'What's mine is mine only

to share with another who needs it as well as I.'" A Nazarene is a Samaritan in his manner of holding and distributing earthly goods.

A Nazarene is one who knows and believes the Wesleyan doctrine of entire sanctification. In this particular he may differ from many who have obtained the experience of heart purity; for some such are unable to discern or describe the road by which they came to this much desired goal. A Nazarene is a believer and propagator of "doctrine." He believes certain things and believes them fully. He is not hard to locate, he is not shifty and uncertain. He is tolerant toward others because he is so sure of his own premises. He does not hold that everything may be true, which is the same as holding that anything may be false. He believes and therefore speaks. His creed is not necessarily long, but the few tenets which it embraces are beaten and hammered and tempered and dressed to a sharp edge. The crux of his creed is this: he believes that entire sanctification is a work of God's grace wrought in the hearts of believers subsequent to regeneration on condition of faith, through the efficacy of the blood of Jesus and by means of the baptism with the Holy Ghost and fire. And from this as a hub, his creed of pentecostal orthodoxy extends out to the circumference of a historic faith like the spokes in a well formed wheel. The Nazarene is never a "no doctrine" apostle.

A Nazarene is one who believes in and practices co-operation and co-ordination in the great task of spreading scriptural holiness over the world. He is not an "independent." He believes that while "one can chase a thousand," thus two working separately can chase two thousand, "two can put ten thousand to flight," and his desire for a share in the extra victories that are won when propagators of holiness "work together" has found answer in the accomplishments of the last generation. A Nazarene is a faithful follower as well as a prayerful leader in his own circle of influence. His criticisms of his own church and people are constructive, rather than destructive, and he makes practical use of that love which "beareth all things" by helping faithfully when the other fellow is having his way as well as to do his full share when his own plan is adopted by the church, district or general church. A Nazarene is an "optimistic-pessimist" who believes that matters may even yet be improved by our all working together. A Nazarene does not think the church exists for his own convenience, but rather he plans to win co-operation by giving it. He does not hold that his own little, local church is "a Church of the Nazarene," rather he holds that the Church of the Nazarene is one throughout the world

and that the local congregation of which he is a member is just a part and parcel of an earnest, united and aggressive people who are busy everywhere. He knows that a balanced program of world evangelism forbids the church's devoting all its energies to his own pet purpose, so he prays and plans and pays for a share in the whole scheme of ministry to men. He prays for his pastor and supports the local program; he is stirred up over missions both home and foreign; he lends every possible assistance to our schools; he devours and distributes the literature produced by our Publishing House and believes in and stands by every plan and program that his people and leaders agree upon and inaugurate.

And finally, a Nazarene is one who believes in and enjoys the fullest possible expression of Christian experience and life. He does not mimic others and become artificial by attempting to "demonstrate" like all the rest. But hymns of devotion and praise and testimony and shouts of triumph are indeed music to his soul. Expression of mere shallow emotionalism is of no consequence to him—if it appears he does not backslide, but if it is absent he does not miss it. What he really marks is the spontaneous joy that springs up around the abiding Comforter and tells of its presence in ways and manners which nonspiritual people cannot imitate.

In summary, a Nazarene is a plain, sincere, old-time religion Christian who is in earnest to enjoy for himself the best type of primitive Christianity and to restore it to the possession of his fellow-beings. He reaches for the substance rather than for the shadow, and covets to save his life in useful service as well as to save his soul by believing in Jesus Christ. He is the least artificial possible and seeks to be rather than to seem. He is aggressive and militant because he knows this is the way of safety and because his soul is awakened and his spirit is revived. He realizes that no man can accomplish much working by himself, and he has discovered that nine-tenths of one's ability to secure the co-operation of his brethren consists of his willingness and ability to co-operate with them. He is not "churchy," but he is loyal. He is "narrow" in the good sense of that word. And because there are so many Nazarenes among the Nazarenes a little company of barely 6,000 in 1908 has multiplied to more than eighty thousand in twenty-one years, and at the same proportionate increase they will be more than a million at the end of the second twenty-one years of their history. Numbers are not all—for the Nazarenes as a whole gave \$50.50 per capita to spread the kingdom of God last year, and since a man puts his money where his interests are, this giving of more than twice the amount per capita of the church members of the nation as a whole indicates that the Nazarenes are Nazarenes indeed.

Our church now has sixty-five missionaries on the field, and almost four hundred native preachers.

AN INVISIBLE CONGREGATION

By R. E. BOWER

In missionary meetings that we have held in the homeland we often made the following statement, "If there comes the time in your church that no souls are born at your altars, gather your congregation to the altar and center your prayers on the heathen two thousand miles away."

Thus the writer, without a church in the United States, has an invisible congregation of ten thousand souls, living in the Department of Peten, Guatemala, for whom he daily prays in order that they may be saved.

Over fifty believers have been cleansed in the fountain, and the end is not yet. We can hear them, in imagination, testifying to the fullness of the blessing of sanctification, and rejoicing and singing as they give their tithes and offerings unto the Lord.

The Holy Ghost works miracles the same in Guatemala as He does in the United States. Here appears a poor, fanatical drunkard, a debauched Guatemalan youth. For some years he has been an idol worshiper. Moreover, he has made periodical trips to the witch doctor, and regular pilgrimages to his patron saint. We have had a vision of his pathetic plight for years. "Where there is no vision the people perish." Thanks be to God, he has reached the fountain and now, in Flores, is numbered among the fifty redeemed by the blood of the Lamb. There are others. They are coming. Join me in praying that this number may increase to a thousand. All Nazarenes, everywhere, I beg of you, join this invisible service company for souls.

MY OLD BIBLE

*Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book, worn and old,
That can shatter and scatter my tears.*

*When I prayerfully look
In the precious old Book,
Many pleasures and treasures I see,
Many tokens of love
From the Father above,
Who is nearest and dearest to me.*

*This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it and heed it today.*

—SELECTED.

SOME OBSERVATIONS CONCERNING JAPAN AND OUR WORK

By General Superintendent Williams

DR. GOODWIN and I arrived in Japan October 14, landing at Yokohama. We were met at the boat by Brother Eckel and Brother Kitagawa. These friends were of great value to us in getting us through customs without any trouble whatsoever. The Japanese officials were courteous to them and to us also. Our landing was a pleasant one. It was certainly a joy to see these dear brothers, friends in a strange land, a land where you could neither speak nor be understood except to and through an interpreter. We were certainly glad to see land and to set foot upon mother earth after being on the ocean, for about two weeks, and having suffered the experience of three distinct storms, two of which were very severe.

We were rushed through the streets of Yokohama by taxi to the railroad station to take train for Kyoto where the District Assembly was to open that night. This was to be another day of hard riding, but it was a change from the ocean.

It would be impossible for me to describe my feelings as I passed down the streets of this great Japanese city. I wish I could picture the streets and the city just as I saw things these few minutes. Was I dreaming? Had I died and risen again? Was I seeing things? Was it real? All these thoughts passed through my mind. Here I was more than four thousand miles from home. I had never believed that I would ever get the consent of my mind to take such a trip, but here I was in a foreign country with a very distinct feeling of utter helplessness, confusion and intense interest.

No one could have told me that such a picture could be found on earth. I shall not try to describe the scene, but will state that I could never imagine such a combination of the East and West, the new and old, the modern and the ancient. It was the coming together, the union, the intermingling of all the streams of human life from all ages and states of the world's progress. It was the most intensely interesting sight I ever saw. In the same street and everyone seemed to be at home. Men were riding bicycles, walking, pulling loads of freight that would tax a draft horse seemingly. Men on bicycles were carrying big loads, others pulling trailers with their bicycles. People were walking with perfect freedom in any direction in the streets, down, back, right, left all free and all acting as if very kind to one another. I felt for a word and I found it. Transition. That is the word. An old and a great people undergoing a great change. There I

said at once is the opportunity for the gospel of Jesus Christ. There is an open door, and the more I have seen of Japan the more convinced I am of this fact.

We traveled all day through one of the most beautiful countries on earth, going from Yokohama to Kyoto. People, people everywhere. Cities, towns, villages, but no country as we in America and Canada think and speak of the country. Here are seventy million people living in a country no larger than the state of California. How can they do it? But they are doing it, and you have to take off your hat to any people that can do this and get by with it.

All day we were within sight of the great towering mountains, passing through beautiful valleys filled with growing and ripening rice. Such rice fields. Every available inch of land is in cultivation. I repeat the statement to make it more emphatic. Every available inch is growing with something to eat. These rice fields are to feed seventy millions of people. The rice has been planted in hot beds and then transplanted by hand, every stalk of it. Think of it. Planted by hand. The stand is perfect. The rice is even as a floor. It is cut by hand. A man or woman holds a bunch of rice in one hand and cuts it off at the ground with the other hand using a sharp knife with a hook shaped blade. Effort is made not to lose a grain of rice, and every straw is preserved. This rice is threshed by hand. In the mountains where it is difficult to get carts to the fields, the rice is harvested and brought out of the hills on horseback while in the shock. I saw animals coming down the steep roads loaded with rice still in the straw. This I mention to show the care used in the raising and harvesting of this precious crop. The use of machinery here would be a great waste. We also saw many other kinds of crops and many attractive orchards.

We had a good train to travel on and the service was splendid. I did not expect to find such good railroad service. The trains are always on time and they travel at a good rate of speed. It could be seen that Japan is rapidly electrifying the whole nation. Electric lines are becoming frequent and almost everybody seems to have electric lights, even in the small villages. We did not see very good highways nor did we see a great many automobiles except right in the cities.

Upon reaching Kyoto, we found a good congregation of Spirit-filled Christians awaiting our arrival. They gave us a hearty welcome that was in every way sincere and real. They were singing with much freedom and liberty in the Lord. It was evident from the first that we had some real Nazarenes in Japan. We have found it so.

GLORY IN AFFLICTION

By Paul J. Goodwin

PART TWO

NEARLY twenty years ago when I first began to preach, as assistant to my father in a western city, one day he said to me, "Son, I want you to go up and visit Sister A, you have never met her for she is a bedridden invalid. Go up and pray with her."

As I rang the bell and waited I thought, "Now here is a poor discouraged soul who will need kindness and sympathy." The daughter came and brought me into the sickroom. There was the dear old soul all drawn up in bed by seven years of living torment, but oh, her face! I thought of Stephen, for I saw her face "as it had been the face of an angel." I started to say, "Sister A, I am sorry," but she interrupted with, "No, don't try to sympathize with me; if you only knew how near Jesus is. Last night in the midst of the awful drawing pains, He came and smiled on me. Oh, He is so real. I have prayed for Him to heal, but He has not and He knows best. It is glory just to have Him near." And I confess, I was the one that needed the prayer, for I got down and had her lay her twisted old hands on my head and pray for the boy just starting out. Such a prayer! Such glory!

What was it? The foreshadowing of the eternal glory on the face of a victorious living saint. God manifest in a human life. God was manifested in glory in the creation of the blazing sun, the galaxy of stars, the beauty of living creation. His glory shone forth when Jehovah dwelt between the cherubims of the ark of the tabernacle. It shone on the face of Moses on the mount. It came down when the fiery pillar filled the temple. It fell at Pentecost and shone on the faces of the disciples. It blinded the great apostle on the Damascus highway. It rested upon the apostolic church in such power that a handful of common men burned their way to the heart of the Roman empire and spread the gospel of the cross to the circle of the then known world.

"The glory which thou gavest me I have given them; that they may be one even as we are one." Ponder those words of Christ. He wants to give us His own glory. But where did that God-gift of glory shine forth the brightest in His life? Ah, in the cross.

"Oh, the cross has wondrous glory.

Oh I've proved it to be true."

Would we have His glory, then we must embrace His cross. We must "suffer with him, that we may be also glorified together." We must drink of His bitter cup if we would share His glorious triumph.

Jewelers tell us that the water test is the best way to discover a real diamond. Take the imitation and submerge it and the luster of mere cut glass dies. But a real diamond sparkles even under water, a tribute to its wealth of glory.

God loves to manifest His glory in nature, in His tabernacle, among His people of all climes and ages, but it is in the individual Christian passing through the "water test," under the scrutinizing eye of an unbelieving world that He loves to sparkle forth. A radiant face aglow from a heart full of God. A soul genuine and sincere as a pure diamond. A fit reflector of Christ's glory to men.

Yonder is brought a diamond in the rough from the Kimberly mines. Most of us were like that when God found us. But that diamond is presented to the king. He sends it to an expert lapidary. He cuts a notch in it and strikes it a blow and lo! the gem lies in his hand cleft in twain.

What a cruel blow! What waste and carelessness! What a criminal mistake! But was it? Ah, no. For weeks the expert had studied every line and plane, every defect and flaw, and when he struck it was the climax of his skill. The blow that seemed to ruin it was the blow that brought the jewel to its most perfect shapeliness, radiance and splendor.

Have you ever suffered such a blow? It seemed at the moment such an appalling mistake. Not so. You are one of God's most precious jewels. He is the expert lapidary of the skies. You are in the hollow of his hands. He knows best what you need. Your very trials, the blows, the buffetings of a cruel world are overruled by His loving Providence to lay bare your soul on its most transparent side so that He may shine forth in greater glory.

*"Some through the waters, some through the flood
Some through the fire, but all through the blood;
Some through great sorrow, but God gives a song
In the night season and all the day long."*

The man that looks into the face of God, like Job, and says "though he slay me, yet will I trust him," through him shines the glory, from an ash heap, down through millenniums of time.

"Father, if it be possible let this cup pass from me; nevertheless not my will but thine be done." The darkness of hell gathers, agony of thirst, the crushing burden of a world, the taunting of the beasts below, called men; a cry to heaven and an empty echo back; a broken, bleeding heart! The rod! The rod!

"Father . . . not my will . . ." I kiss the rod! I kiss the hand that smites me! "But that the world may know that I love the Father." "Though he were a Son yet learned he obedience through the things which he suffered."

There is the climax of God's glory revealed to the sons of men. Revealed in the Son, revealed in the cross, revealed in the suffering, revealed in the victory of all victories.

*"In the cross of Christ I glory
Towering o'er the wrecks of time"*

*All the light of sacred story
Gathers round its head sublime."
And the cross in our lives is the glory-point.
"Bane and blessing, pain and pleasure
By the cross are sanctified
Peace is there that knows no measure
Joys that to all time abide."*

THE LITTLE MORE AND THE LITTLE LESS

By V. MAY DORMAN

The words of Browning,

"The little more, and how much it is,
The little less, and what worlds away."

find their deepest meaning in the life of the Christian.

It was the little more that won for Joshua the leadership of the Israelites into Canaan, and the little less which made impossible for Moses his long cherished hope of entering the promised land. The little more of courage, and how much it is! The little less of self-control, and what worlds away!

"And so we come into the presence of this truth: when God makes a man, he has a place, an influence, a work, which he intends to give the man." But a man may prevent himself from getting the place, exerting the influence, and doing the work which God intended to give him, by refusing to seek a holy heart following his justification, and thereby find God's confidence in him to lead His people into the promised land reposed in another. A little less courage, and what worlds away in preacher and people!

Some years ago it was said by a Methodist minister that holiness as a second work of grace was not workable. The Rev. Dr. Frank M. Goodchild once said, "For myself, I do not agree, I assent to what God says. His Word is my law. If I can find out what He commands—and it is not difficult to do that—I will do what He bids, no matter who opposes. Scholars may sneer. Magistrates may oppose. Friends may dissuade. No matter, I will do what my Lord commands. No matter what men may say; no matter how society may ridicule; no matter how my dear ones may protest; no matter what the consequences may be, if I know that Jesus Christ commands me to do a thing. He is so incomparably great, and my obligations to Him: are so many, and my need of Him: is so serious, that if He commands me to do a thing I will do it. And to find out what He commands me to do, I will go to one place only, the Word of God. And I beg of you to do the same."

Let us not forget that when difficulties are to be coped with, aid is given. Better the difficulties of obedience than the emptiness and misery of the man who trusts himself rather than his God. The greatest advantage that can come to a man is the life-discipline he receives through the difficulties which God's plan involves. Such was the discipline of Moses. In the language of Robert Tuck, "It was a disciplined man that dealt with Dathan's rebellion. It was a disciplined

man who responded to Joshua, when Eldad and Medad were prophesying in the camp, saying, 'Enviest thou for my sake? Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them.'" It was a disciplined man who could uncomplainingly accept the divine will, give up the hope of realizing his life-long dream, and let another lead Jehovah's people into the promised land. It was a disciplined man who so calmly climbed Nebo's steep that day, in active submission to the divine will. That quiet going to his death, with Canaan's goodly land only in view, was the sign of the perfect mastery of self-assertiveness, gained at last through the life-long discipline of holy, if heavy, responsibilities."

But not so Saul, the undisciplined, the disobedient, the self-assertive. Failing to reach the standard set for him, his fall and rejection followed, and his consequent brooding and suicide.

Again may I quote Robert Tuck: "It is not to know God aright to know of His holiness in an abstract way. A man only knows God when he finds out that the divine holiness comes into cleansing and inspiring relations. Holiness reveals sin—that is true. Holiness burns sin away—that is the truth which we need to recognize: the cleansing power of holiness is the wonderful experience of the living, growing Christian. It is expressed in the Christian terms for us by the apostle John, when he says, 'The blood of Jesus Christ his Son cleanseth us from all sin.' . . . To know what is right, and yet to resist it wilfully; to find no comfort in resistance and yet to persist in opposition, is a state of inward conflict which may well cloud the brightest mind with gloom and depression."

Therefore most truly has Browning said,

"The little more, and how much it is,
The little less, and what worlds away."

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—Rev. 11. "Saying, We give thee thanks, O Lord God Almighty" (11:17). On the earth there was rebellion, wickedness and the judgments of God, but before the throne of God in heaven there was worship and the voice of thanksgiving. The cause of right may seem to be lost at one place but there is glorious victory somewhere else. On the King's highway we travel on, defeat is turned into victory.

Second Day—Rev. 12. "A man child, who was to rule all nations with a rod of iron" (12:5). Our Christ has a rod of iron for the ruling of the wicked and re-

bellious nations, but a shepherd's rod to guide His own into green pastures.

Third Day—Rev. 13. "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from before the foundation of the world" (13:8). We are on one side or the other. We are for the slain Lamb or the beast.

Fourth Day—Rev. 14. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb" (14:4). Some would follow part way, but others follow *whithersoever*. This places them among the firstfruits. Where are you?

Fifth Day—Rev. 15. "And they sing the song of Moses the servant of God, and the song of the Lamb" (15:3). The song of Moses followed the victory over Pharaoh at the Red Sea. And all those who get the victory over the beast may take up the same chorus.

Sixth Day—Rev. 16. "Blessed is he that watcheth, and keepeth his garments" (16:15). God's own children must put off the old man as filthy rags, and they must keep their garments spotless if they are to be ready to meet the King.

Seventh Day—Rev. 17. "And the Lamb shall overcome them: for he is Lord of lords and King of kings" (17:14). Defeat is in the pathway of all who fight against the Lamb, for all power and authority is His.

PART TWO. STUDIES IN THE SERMON ON THE MOUNT *Jesus' Law of Society* (Matthew 7:1-12)

At first it might seem a little hard to group these twelve verses into a logical division, but by grouping them as parts of Jesus' law of society we may find their relation to each other. We may divide this section of scripture into four divisions. Many have tried to find a true and ideal society but their philosophies have failed only as they have been based upon the ideals of Jesus.

1. *Jesus on the Question of Criticism.*

"Judge not, that ye be not judged" (7:1). What did Jesus mean by this statement? Did He mean to condemn all discrimination? No the ability to distinguish between the right and wrong is one of the highest mental endowments that God has given us. It is the animal that has no ability to pass moral judgments. This moral faculty is what distinguishes man and lifts him above all the animal creation. Our life is an unbroken chain of acts of judging, in the material, mental and moral world. We could have no morality without judging. We must have the ability to approve and love the good and right, and disapprove and hate the wrong. What then did Jesus mean? What He forbids is censorious judging, the spirit of condemnation. Luke puts it, "Condemn not, and ye shall not be condemned" (6:37). The spirit of criticism is the besetting sin of many professed Christians. What is the sin of such judging? It is not satisfied until it has pointed out some weakness or fault in the person considered.

It may seriously discourage, hurt the influence or hinder the person you are talking about. It lacks the spirit of true humility. The censorious judge cultivates a feeling of personal superiority, he is occupying a platform, as he thinks, and looking down upon the one judged. It is acting the part of a Pharisee. There is great danger of its becoming bitterness and hatred. It carries its own punishment. "That ye be not judged." "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). It implies an ignorance of self. "Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?" It makes a man a hypocrite. Jesus says of such a one, "Thou hypocrite." Self-knowledge is the mother of true charity. Look a little more at yourself and you will look less at others.

2. *Jesus shows the Duty of Moral Discrimination.*

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (7:6). We are not to go to the extreme in our moral leniency that we do not distinguish between the right and the wrong. Dogs and swine were unclean in the Jewish law and were to be recognized as such. The holy sacrifice was not to be given to the dogs, nor the costly pearls cast before the ferocious swine. Moral judgments are required.

3. *Jesus' Philosophy of True Prayer.*

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (7:7). True prayer is a recognition of our dependence, and the kind care of a heavenly Father. Here is the true Fatherhood of God. It is a child that can get his prayers answered. We come as a child of God with our need to a Father that we trust to meet our need. "How much more shall your heavenly Father give good things to them who ask him" (7:11). He will not mock us with a stone for bread, or a serpent for our meat when we cry aright in need. Dependence, a right relation (a child asks a father) and confidence are the qualities of true prayer.

4. *Jesus on Brotherhood.*

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (7:12). This is rightly called the Golden Rule of life. Here Jesus lays down a law that will cover all our social relations. It is based upon the foregoing statements. "Therefore" connects it with, if we are children of God then, others are your brothers. Here we may apply the former principle, "Judge not." Judge others rightly. Yet if there was a tendency for you to be imposed upon by one demanding that you apply the principle of doing unto others (to him, a lazy worthless wretch, demanding more than was just) as you would like to be treated, then you may fall back upon the qualifying verse, "Cast not your pearls before swine." Jesus gave us a statement of conduct not to be found anywhere else. It is true that some of the old philosophers and the Chinese sages gave us a similar statement in the negative form, but this falls far short of the positive advice of Jesus.

A BROKEN HEART

STRANGE as it may seem, the Spirit can use a broken-hearted person more than any other kind. Often a Christian is of little use to God's cause. He seems to be able, intelligent and pious, but he doesn't get far with work for the kingdom. Why? Quite possibly the reason can be found in the fact that he has never been mellowed by deep grief.

A noted musician once listened to a young prima donna sing. She seemed to sing faultlessly; the quality of her voice was superb. She possessed poise, confidence and ability; but the noted listener shook his head. "What is wrong with her?" he was asked. "Lacks sympathy, and tenderness," he replied. "If someone would break her heart for her, then she would be the greatest singer in Europe."

Troubles came to the little prima donna. Family troubles, financial troubles, personal troubles. For a while her musical career was threatened with total eclipse. She suffered long and deeply. At last her heart was broken. She found peace and comfort with the Master and His grace, but her whole being was mellowed with the frosts of sorrow. At length she was able to renew her singing. What a change! The voice was no less faultless, the quality not one whit less superb, the poise and confidence unshaken. But there was something else present now. When people heard her sing they wept. Heart spoke to heart. Tens of thousands thronged to hear her. They hung on her songs with pathetic eagerness. It was the quality of the broken heart. The flower bruised exhaled its fragrance.

Some ministers are almost useless. They are gifted and able. They are converted and sanctified. Their minds are kept fresh with constant contact with good books. But their hearers are not moved. The audience often, in the midst of a discourse, is listless and dull. The attendance falls off. The budgets are hard to raise. Soon a removal is at hand. What is the matter with such a minister? It's his heart. It has never been broken. Its fragrance is still hidden. He is like some kinds of fruit, before the frost has touched it. The frosts turn its juices to sugar, and the fruit almost bursts with sweetness. What that preacher needs is to have his heart broken. Then he will preach with a tenderness and sympathy that reaches other hearts. Heart again will speak to heart. A broken-hearted Master can pour His message of sympathy only through a broken-hearted ministry. Unless the blood of Calvary makes us bleed, we cannot greatly bless, for it is only when we bleed that we bless overmuch. The ministry of a bleeding heart will not want for people to wait upon it. Gethsemane and Calvary gave us a broken-hearted Lord. They also gave Him a broken-hearted group of disciples. Never, never did those early followers get out of sight of the Calvary that for a time crucified their own hearts, while upon it their Lord had died. It is possible for us to so contemplate it by faith, as to reach the same broken-

hearted condition. Robert Murray McCheyne, the great Scotch preacher, acquired the sympathy of Calvary and led thousands to God. David Brainerd so broke his heart by contemplation of the cross as to impress thousands of American Indians, and win them for Christ. This was the charm of Fletcher's ministry; it also enabled Wesley to win against mobs armed with clubs and stones. It held Whitefield's auditors spell-bound; lent graciousness to the looks and utterances of Charles G. Finney, and was the occasion of the winsomeness of Livingstone, the missionary, and Moody, the evangelist. Oh, for the ministry of a broken heart!

This quality in a church's preacher men will give them a pastoral ministry. A broken heart will eagerly seek out the sick and afflicted the needy and the poor. It loves to pray over a sick bed, and minister to the hungry heart. The uninviting homes of hard working men and women are the harvest fields of golden grain for God's preacher with a broken heart. And distress turns as naturally to him who possesses the sympathetic and tender soul, as sunflowers turn to the rising sun for comfort.

A broken heart makes one a missionary. Of course there are missionaries who go merely to carry sanitation, soap and water, modern machinery and education, but that's not your true missionary. *He bleeds for the heathen*, just as a true mother bleeds for her suffering baby. That's why he can win them.

It also makes a missionary out of the pastor at home. Why are pastors short on their General Budgets? Because they lack a broken heart. The heart that keenly feels the woes of heathenism, and then seeks to transfer that feeling to its hearers, can always secure its budgets. A broken heart will itself always give all that it can, and then beg for more for the people it loves, like a mother begs for her first-born.

Did not the inspired psalmist say, "A broken and a contrite heart, O God, thou wilt not despise"? The gospel that expressed itself in Gethsemane and Calvary must be experienced and preached with a passion akin to pain.

Oh, may all our young men now in the ministry, come quickly to the place where they can bleed for their flocks, and watch over them as they that must give an account, lest the wolf should come and destroy the lambs.

Oh, that all our dear pastors might tarry on Olivet's brow till the vision of ten million heathen souls, committed solely to our church's care, might enable them to hear and heed with broken hearts the great command, "*Go ye therefore, and teach all nations.*"

J. G. MORRISON, *Executive Secretary.*

Which pleases the Master, money spent to gratify a passing desire, or money invested in a dying soul in India?

REV. J. T. MAYBURY



Rev. J. T. Maybury, our much loved District Superintendent of the Washington-Philadelphia District, departed this life suddenly, Wednesday, October 30, 1929. This was a great shock to his friends because none of us knew that he was seriously ill. He attended all of the services connected with our District Convention held in Reading, Pa., which adjourned less than two weeks prior to his death. He took part in all of the convention services and although he complained of suffering, yet there was no idea of sickness unto death. He

seemed to be given supernatural strength for the Sunday night preceding the convention, October 13, he preached with great unction and power, putting into his message great energy. This was his last sermon on earth and God anointed him for this task and gave immediate fruit at the altar.

Brother Maybury was born January 1, 1876, and was converted when nineteen years of age in February, 1895. One year following conversion he preached his first sermon in February, 1896. The following October he entered the Methodist Protestant Conference in the state of New Jersey. In August of 1897 he attended the Pitman Grove Campmeeting where Rev. Seth Rees served as evangelist that year. Brother Maybury here heard the first second blessing holiness sermon he ever listened to and under this first message stood for prayers and a few days after he was gloriously sanctified. From this time forward he was a definite second blessing preacher. He preached this experience amid great opposition and entered the evangelistic field in June, 1899. These were trying times in his ministry, but he stood for the truth uncompromisingly with very little remuneration for his services, and even many of the holiness people thought that a preacher in those days should trust the Lord. He did and God saw him through.

He united with the Church of the Nazarene in 1908 and served the church of his choice faithfully until the day of his death. He served pastorates in Camden, N. J.; Philadelphia, Pa., Norfolk, Va., Baltimore, Md., and was elected District Superintendent thirteen times and served in this capacity twelve years. He was honored and beloved by everybody on our district and in other districts of our church where he was known.

Brother Maybury was primarily a Bible preacher. He had a wonderful grasp of the Word of God and preached the Word.

He leaves a beloved companion and nine children to mourn their loss. He was a faithful husband and a good father. He was laid to rest in Northwood Cemetery in Philadelphia, Pa., to wait for the blast of the trumpet of God and the shout of the Lord himself. He went home triumphantly, requesting that the following verse be used for a funeral text: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

He lives today. His works follow. Nine preachers and missionaries are in the field today, the result of his labors in one charge, Philadelphia, Pa. Two sons follow his footsteps in the ministry. His will be a glorious reward.

JOHN N. NIELSON,

A TRIBUTE FROM A SON OF BROTHER MAYBURY

It was like a bolt of lightning out of a clear sky when we received the telegram telling us that our beloved father, J. T. Maybury, had been suddenly called to his eternal home, Wednesday night at ten minutes after ten, October 30. We knew Dad had been ailing for several months, but the letters from home did not convey the seriousness of his illness, as it seems none realized that his promotion to a better world was to be so soon. God alone knows how much we have suffered from his going, and grieved in our hearts. His loss to us is irreparable. It was a privilege to be the son of such a father as we had, and I am sure it is going to mean something to be worthy of him.

Surely the Church of the Nazarene has lost a leader, and a true pioneer of the old-fashioned stock, a man of God of the highest order. Becoming associated with the Church of the Nazarene in June, 1908, Dad has been active in pushing the cause, and has borne the burden of leadership for many years. He deeply appreciated the confidence imposed in him by his brethren, and he lived, not for himself, as we at home well know, but with an eye single to the glory of God. He sought, not his own welfare, but that of the church first. He literally gave himself to the work. There is no question in my mind that, had he taken it easier, he would have been living today, but Dad was a man who spared not himself. He lived for the church, as well as for his own. What Bresee was to the West Coast, McClurkan was to the South, Jernigan was to the Southwest, J. T. Maybury was to his part of the country, the East, in particular, the Washington-Philadelphia District, which he never left from the day he became a member to his death. He always felt that the home district was better than any place else. And permit me to say, that it is a wonderful tribute to the man, that he could, and did, stay on with the home district, and that as the years went by and the work grew and prospered he was in increasing esteem and honor by those with whom he labored. During all the years of his labors I have never heard him utter one disparaging, officious or unkind word of another, but he always looked for the good in people. He played no favorites, and that goes for his own as well as for others. His own sons said of him, "Dad was a square-shooter." He was a man of principle and conviction, and I have often said, "If I can be half the man he is, I would have cause to be satisfied." To know him was to feel that here was a man who knew God; to hear him preach was to know that he knew His Bible, for he was pre-eminently a Bible preacher, a man of one Book; to be under him in the work was to feel that here indeed was a true shepherd, a real apostle of the Lord, and a true servant of the church. We are sure that the "good work" the Lord has used him to perform, with the wonderful co-operation of those who have held up his hands these years, will be carried on to full fruition down the years to come, by those upon whom his mantle of leadership shall fall.

BYRON H. MAYBURY.

ONLY ONE ANCHOR HOLDS

When life moves o'er an even keel,

Without the semblance of a billow,

Men rest on their philosophy

As if it were a downy pillow.

But when their ship is tossed about,

And all the sea in fury rages,

No promise soothes, no anchor holds

But one that grips the Rock of Ages.

—W. M. CZAMANSKE in *Sunday School Times*.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of the Pittsburgh District Campaign. On Monday, the 28th of October, we made a run to Winchester, Indiana, to join Brother Montgomery for a two weeks' campaign on the Northern Indiana District. We arrived in time for supper and Brother Leo Davis had in his home Brother Bona Fleming, as they were in a very fine revival. We were taken to the lovely home of Brother and Sister Roy Beachler. They had a fine supper for us, and we had to our party, Brother Bona Fleming and we had about 700 people that night which filled the church. Brother Montgomery got in from Ft. Wayne in time for the service and we had a great service. The day before they had more than forty people in the altar. Two years ago we were there and they were worshipping in a little cheap wooden building. Today they have a fine brick church that cost between thirty and forty thousand dollars. Brother Leo Davis has worked a miracle in Winchester. We spent the night in the Beachler home.

On Tuesday we made the run to Logansport. Here Miss Marie Cecil is the fine pastor and she is doing a great work in Logansport. For a long time there have been only seven or eight members but during that time they built a nice church and at this writing Miss Cecil has run the membership to twenty and her Sunday school to forty. That of course would not look big in many places but at Logansport it is next to a miracle. We had a lovely home with Brother and Sister Jesse Sleeth while Brother Montgomery stayed with their married daughter. We had a lovely service at Logansport and that night Brother Montgomery left us to attend the board meeting at Olivet College.

On Wednesday morning Professor and old Bud made a run to South Bend, where my old friend of more than twenty years, Rev. M. F. Grose, lives. Brother Grose has just sold the old church property and they have bought a Presbyterian church and three fine lots so as to have plenty of room to grow. We had a packed house and a lovely service. We spent the night in the home of Brother Grose. He is doing a great work in South Bend.

Thursday morning found us on the way to Gary. Here Brother R. L. Major is the fine pastor. He has a most beautiful church and people. At Gary Brother Montgomery joined us and also Brother Starr from the Michigan District, as he had been to the board meeting at Olivet and the brethren reported a great board meeting. After preaching Brother Starr took the train for Michigan. We had a

fine service. Brother Frank Watkin from Hammond was with us. We had a fine time with the Major family. Sister Major is the sister to our beloved Brother Ed Gallup, our fine pastor at Springfield, Ill. That night Brother Montgomery and old Bud were entertained at the parsonage and Professor Messer spent the night with his old friends from Oklahoma, the Ferguson family. On Friday morning Sister Ferguson came over and she and Sister Major made old-fashioned southern corn bread and they bought some fine cool buttermilk and we had a real southern dinner.

After dinner we made a run to Elkhart. Here Brother I. P. Moore is the fine pastor. Probably one of the finest in the great Nazarene movement. My, my, but the crowd that packed that church. We spent the night at the home of Brother and Sister Gregg Moore; he is the oldest son of the pastor. We had with us Brother Paul Thomas from Olivet. He was coming to Goshen to take up the pastorate and he was with us at the church and then spent the night with us. I have not met a finer young man in my travels than Brother Paul Thomas. Our home was one of the best in the city. I don't think that I have ever met a finer young couple than Gregg and Edith Moore. Sister Edith is one of the finest pianists in the state, I judge.

Saturday morning came crawling around the corner all too soon. We were all off for Modoc and left Brother Paul Thomas at Goshen. We drove on to Modoc where Brother Charles Carmony and his good wife are the pastors. My, my, but they are fine people and have three of the finest half grown girls that you ever met. We spent the night at the parsonage in Modoc.

On Sunday we were up pretty early and drove to Muncie First church. Here Brother Shaffer is the pastor. We had a most lovely time on Sunday morning. After a great service and a good dinner at the parsonage we made a run to Anderson, which is out some eighteen miles from Muncie. Here Brother Clarence Strong and his good wife are the pastors. He is in a fine revival with the Vaughan Radio Quartet. He had secured the First M. E. church for the afternoon service. We had people there to peddle. Some said as many as 1,400 were there. We had a great crowd from Indianapolis. Brother E. E. Hale, the pastor of First church and Brother C. J. Quinn, the good District Superintendent, and Brother and Sister Lillenas and their fine boy and so many old friends from there and at the closing of the service Brother and Sister Kenneth and Eunice Wells from Taylor came over, but did not get there in time for the service, as they had to conduct a service at Taylor in the afternoon. I haven't been in a more beautiful service in years than we had in Anderson. Brother Strong is doing a great work in Anderson. They have run their Sunday

school up to between five and six hundred. He will soon have to enlarge his church, although it was enlarged in 1927, but will now have to be replaced with a new one that will seat a thousand or twelve hundred people. The quartet did some fine singing, and old Professor Messer came on with that great song, "It Takes the Storm to Form the Rainbow."

After the close of that great service we made a run back to Muncie and were on the South Side with Brother and Sister E. C. and Bettie Martin. Both of them are most excellent preachers. Their church is only a little over a year old and they have 125 members and a great Sunday school. We had a most excellent service and then spent the night in the home of Brother and Sister Porter Woods. Brother Woods is a fine old sanctified railroad engineer. He has been on the road more than thirty years. He has a beautiful home and we enjoyed it to the limit.

On Monday morning we made a run to Crawfordsville. Here Brother and Sister Mingledorff are the fine pastors. Brother Mingledorff is the son of Dr. Mingledorff, who writes the Sunday school lesson for the Pentecostal Herald. Young Brother Mingledorff is one of the finest scholars of his age that I have ever met, in all my travels. It is my opinion that he would make us a great school man. We had a fine service for Monday night and spent the night in the parsonage. They have a baby girl that is about two years old, who is one of the most beautiful tots that I have met in a lifetime's travel. We had a good time with the fine young Mingledorffs and Tuesday morning we were up and on the way to Frankfort, where we were to have a great rally on Tuesday night.

*Much love to all the Samaritans,
UNCLE BUDDIE.*

EARTHLY TREASURES

It was Jesus who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

And Paul said, "For we brought nothing into this world and it is certain we can carry nothing out."

"Soul, thou hast much goods laid up for thyself, . . . But God said, Thou fool, this night thy soul shall be required of thee; then whose shall these things be that thou hast provided?" *Are you faithfully paying into the church a like of your income?*



Foreign Missions

A MILLION A YEAR FOR FOREIGN MISSIONS

THAT sounds like a lot of money, especially to the average rank and file of the Church of the Nazarene, and it is a lot of money. Just think or try to imagine what God could really accomplish in Africa, and China and Japan and India, and Palestine, and Central America if He had a million dollars a year at His command. Our Missionary Board has been calling to us and pleading with us for months and months, with the message that for every dollar it could get, by supporting native preachers, it could save a soul that in the sight of God is worth more than all the world. And then to think how stingy we've been, giving them less than two hundred thousand dollars a year, and that under great pressure.

God saved and sanctified me thirteen years ago. Four years later I attended the first Nazarene service I was ever in, in a little country church at Armel, Colorado, where I was soon received into membership and have been as faithful to God and the church as I knew how from that time even until now. I haven't the least doubt but that I am a part of the Church of the Nazarene. With me there is not a spark of that "Why don't they?" It is not "they" with me. It is "we." I just simply insist on being a part.

I have been taking a close up view of "us" and to say that I find myself ashamed of "us" does not put it near as strong as I am in the habit of speaking. As I see "us" (the Church of the Nazarene) riding around in our fine automobiles, dressing ourselves in the finest of clothes, living in fine homes surrounded with every comfort of life, and three times each day sitting down to our sumptuous tables, my mind cannot evade God's record of Lazarus and the rich man. You may call this record a story, an allegory, or anything else you may; but it certainly bears a striking likeness to heathendom and the Church of the Nazarene. Poor, starving heathendom is lying at our own gate begging for crumbs, and sure enough getting our crumbs, (that which costs us nothing) no sacrifice, no self-denial, no special inconvenience, just the crumbs that fall from our tables.

In the words of dear Doctor Morrison "Do You Know" that we are now giving less than one-half cent a day, per capita, for Foreign Missions? Do you know that? Think of it—less than one-half penny a day, to carry out the command of our Christ whose last plea was "Go ye into all the world and preach the gospel to every creature." Eighty thousand Nazarenes, the best people on earth, the holy crowd, the sanctified folks, giving less

than two little dollars a year to Foreign Missions. We every last one declare we believe in Foreign Missions. No one can be a Nazarene and not believe in Foreign Missions; but again my mind is directed to the words of the Master: "They say, and do not."

Brethren, I ask you, should we not quit playing with the task which God desires we should be working at? Can we afford to go on with our petty program of a half-penny a day for Foreign Missions? Honestly now, are we not just building playhouses along the shore, while God commands to "Launch out into the deep"? In "that day" will our half-penny a day come up before us?

Do you know, that if every Nazarene would give just two little pennies, every day for Foreign Missions, instead of our present shameful and inadequate \$165,000, we would have over \$600,000 a year. Think of it, just two cents (one postage stamp), two sticks of gum, such a trifle, and yet it would mean many thousands of souls in one year.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Go ye into all the world and preach the gospel to every creature." "Why call ye me Lord, Lord, and do not the things that I say?"

Shall we stand then, idly waiting? When He has said "Go ye; Go ye"? What then our eternal rating? Will not it be "Depart from me"?

Z. H. BAXTER.

MEDICAL WORK IN AFRICA

"As we have reviewed the work in which we have been engaged during the past year there is nothing but thanksgiving in our hearts for all the Lord has done for us. In spite of problems arising because of the magnitude of the task we have given ourselves, and the paucity of workers to help in its accomplishment, we cannot but marvel at the way the Lord has undertaken for us and blessed our labors. We surely feel that through the channels of our medical missionary work in the hospital and dispensaries we have done a great deal to break down the power of witchcraft amongst the natives, have brought to them a relief and a kindness into their sufferings that they never knew before, and have done perhaps our greatest spiritual work in fortifying our native Christians against the subtle onslaughts of witchcraft upon them in their times of sickness, but putting in the place of the witch doctor, with all that he stands for, the care which modern medical science provides, and the sympathy which comes from hearts with a love

like His.' We rejoice in our work and are only sorry we cannot meet the great need more adequately. However, we are not left alone to meet that need, for we depend on a sympathetic Board at home, and a beneficent church. We encourage ourselves in these things."—DR. DAVID HYND.

THE GOSPEL IS SPEEDING

I think when you read the statistics, as given in the report, also those given in the Manjacaze station report, you will see what a large number of Christians we have and what an increase in the number this year. I think more than 160 converted from raw heathenism, also the size of the native offerings, must convince us that an effort to become self-supporting is being made. The great growth, as is often said, has become our embarrassment. A school for evangelists is forced upon the workers there, also a girls' home and a large dispensary is carried on, that is, the number of patients is astounding. Campmeetings, two being necessary to care for the people, are held yearly. About twenty outstations are being cared for. Except the outstations, all the rest, with the two missionary homes, are operated at Manjacaze station in what we would term grass shacks, never having had scarcely a dollar expended on them. You cannot imagine the inconvenience and even unhealthy conditions that exist where so many are living in this small space. But they are willing to try and continue under these conditions, when the news comes that they must leave this field, and have only until the end of this year to vacate. At first the missionaries are stunned. Will the government grant another site? Must the work be abandoned? It cannot be, the call went forth "to your knees ye people of God"! The door opened, a beautiful place was granted, on the condition that good, substantial buildings be erected. Plans were made and presented to the government and agreed upon, with still no money in sight. Scarcely five months of the designated time remains, and still the people at home do not seem to realize what is taking place, or they have not been really informed, we do not know. Yes, this was the situation that helped to crush the great heart of our brave departed leader, and would it not be most fitting for the church to rise up and build this as a memorial for him, and save that great thickly populated district for the church and for our Christ?—MISS ORA V. LOVEACE. (The Board has finally been able to send \$2,000 as a beginning for these much needed buildings.)



LESSON FOR DECEMBER 22, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Child in a Christian World.

LESSON TEXT: Luke 2:8-20.

GOLDEN TEXT: *Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven* (Matt. 19:14).

THERE is no greater responsibility that men and women assume than that of parenthood for a child is born into the home with absolutely no knowledge either of itself or its surroundings, but with faculties and capabilities to be developed and trained and the child will become in large measure the product of his home training. If the home is a Christian home, good for the child, but if the home is not Christian, the odds are much against him, for the "world is not a friend to grace to help us on to God," and with a tendency to evil deeply rooted in the human nature, and with Satan seeking to allure us from all good with his wily deceptions, every child has a triad of evil to combat.

These facts show the need of child life for instruction in righteousness and firm discipline, that will lead up to the spiritual birth, for children can and should be saved as early as it is possible for them to know right and wrong. Jesus Christ paid much attention to children, and from His statement we gather that great will be the punishment of those who cause children to go astray. There are many ways of doing this, but one of the most common ways is to neglect to teach them the truths of Christianity, the principles of which will guide infant feet aright as well as adult life.

The ideas expressed by our Lord regarding children give us an estimate of the greatness of a child. The characteristics peculiar to childhood, were made by Him the standard by which a truly regenerate soul could be judged. Innocence, humbleness, a teachable spirit, sympathetic, confident, hopeful and happy are traits belonging to normal childhood. But these are also the qualities that mark a child of God. None may enter the kingdom of heaven, He told His disciples, unless in spirit they become as little children. What ignorance we have displayed in dealing with children! We have nagged, scolded and punished, resorting to drastic measures, often with slight provocation. True, children must be disciplined, but to impulsively come to a conclusion, means often to unjustly punish and destroy confidence. First we should ascertain the cause of the apparent stubbornness. This takes a bit of time and patience, but will save us much regret for a child feels the sting of injustice as much as we do. A mother of several chil-

dren, all of whom had been taught the little evening prayer, "Now I lay me," as soon as they could lisp the words, was greatly puzzled and annoyed over the determination of her youngest child not to say that prayer. Every night there was a struggle which closed with a sobbing, heartbroken little one being conquered, and an equally sad-hearted mother. One evening she was suddenly called away, and left the child with her brother to be "put to bed," and instructed him to "make her say her prayer." The child refused, but the boy ingeniously set himself to find out the reason, by coaxing the child to "Tell brother why you do not want to say your prayer." Finally the little one with sobs and tears said, "Baby don't want to die in her sleep." The problem was solved. It was not contrariness but those words, "If I should die before I wake," carried with them a shudder of fear to that baby's heart.

Children are given to us to train, to teach, to comfort, and soothe, and to bring to Jesus, "that he should touch them"—not that they should touch Him, that of course is included, but His touch is the objective of our effort. Seek for them nothing less than that they be held in His embrace and receive His touch and blessing. That little crowd of Jewish children whom He blessed that day were a pledge to us of His love and unwavering fidelity to all child life. All share alike in His love, "for of such is the kingdom of heaven."

Even yet there are well meaning people who would prevent the children being brought to Jesus, but if they would but listen they would hear the voice of the Master ringing down through the ages, "Let the children come to me! Do not forbid them! you yourselves cannot enter into the kingdom except you become as they are." "For unto such as these belongeth the kingdom of God." Sunday school teacher, this is your task, and what a glorious task it is, for nowhere is Christ more perfectly reflected than in the untarnished lives of little children. When the period of child life passes away, those beautiful years known as the formative period of life, the task of bringing them to Jesus is much more difficult, for the case has now lost its simplicity and other interests have crept in with awakening youth-time, and we now have on hand complications that demand an answer. A simple appeal will move a child for they come naturally and easily into experiences that grownups do not realize but by terrific struggle. Faith and trust are not alien to children and their sympathetic nature responds quickly to a love so tender and true that died to save and make children good.

"There are little ones glancing about in my path

In want of a friend and a guide,
There are dear little eyes looking up into mine

Whose tears might be easily dried.
But the Savior may call them away to His home,

In the midst of their grief and their glce

Will any of them at the beautiful gate,
Be waiting and watching for me?"

We are now approaching the Christmas season and our lesson closes with the sweet old story of Bethlehem's Babe. We cannot conceive of Jesus coming in any other form than that of a little child, and since He came as a child, and opened the door for the children, He would have us bring them to Him. We cannot make a greater contribution to the world for its betterment than to devote ourselves to the bringing of children to Christ. Seed thus sown will ripen into Christian manhood and womanhood. Has the world a greater need than this? Bethlehem's manger has been of greater value to the world than all the thrones of all the ages, for it cradled the King of kings and Lord of lords.

THE PROTESTANT GOAL

Dr. W. A. Squires in his book, "The Week-day Church School," says, "It will be agreed, that the goal of the Protestant churches should be the gathering into their religious educational organizations of all the children and youth that Protestantism can rightfully claim; and the bringing of all these young people into church membership through the inspiration and nurture of the church. If the Protestant churches were attaining this goal, they could rightfully consider their religious educational agencies as one hundred per cent efficient. How near are we to attaining it? Of the forty per cent of the children and youth reached by the educational agencies of the church in the average community, what portion is ultimately won for the church? The best information seems to show that only about forty per cent of these (the forty per cent) young people become members of the church. This means that only about sixteen per cent of the developing life in the average American community is reached by the educational agencies of the church and so held and influenced as to make a definite decision for the Christian life. Our educational agencies are only about sixteen per cent efficient. There are many American communities where the fruits of this comparative failure are plainly seen, many in which you will find five adult people outside the church for everyone you will find inside of it."

Does this describe your community and is this the per cent of efficiency of your Sunday school? Do not answer too

quickly. Many of us are quite ignorant as to the exact conditions. We are satisfied with a small growth and know there are some yet outside but often we have no knowledge of the real proportions. The results of a careful survey might be quite a surprise.

The church has had nineteen hundred years in which to fulfill the great commission to "Go teach," and today not only is the foreign field poorly occupied and the original Christian lands become largely heathen, but in the present home field but one-sixth have been won to the church and the church is but one-sixteenth efficient. We need a new vision as to the work of the Sunday school. Too long has the Sunday school been satisfied to teach those who come to it. The pupil has been but a sponge to be filled up by the teacher. The Sunday school should also be an arm of the church to reach out and win the outside. The responsibility reaches beyond the teaching of those who come. So long as there is even one outside we are responsible for our best effort to bring this one in. But in every community there are many outside.

We are rejoiced over those we have won, the growth we have been making. Often this growth has been phenomenal. But our success must not obscure our vision of the continued great need outside. For everyone we now have enrolled, counting all ages, there are seven outside. We cannot clear ourselves of responsibility by working with what we have—the one, and neglecting the larger number outside—the seven.

What then shall we do? First, there must be an enlargement of the passion to win. This must come from a closer touch with the Master and a larger knowledge of the conditions. Second, there must be a revival of interest in religious education in the home and in the church. Third, there must be a more efficient organization of the Sunday school for expression as well as instruction. There should be class organization with a definite program of service including the winning of others.

NORTHERN INDIANA DISTRICT EAST CENTRAL ZONE

I have recently visited all the churches of the East Central Zone of the district, and my heart is greatly encouraged over the splendid progress these churches are making.

Rev. G. H. Harmon has won the hearts of the people of First church, Ft. Wayne, and they are backing him as a unit on an aggressive program for God and the church. They are taking care of all bills regularly, he tells me, without a pull at any time. The Sunday school has increased about one hundred in regular attendance. They are having some good revivals and the membership is increasing. There are great things ahead for this church.

South Side in Ft. Wayne, under the leadership of Rev. A. L. Emmert, is going great. They are having around 110 to 120 in Sunday school, and the attendance and interest are growing rapidly. Last night twelve sought and found the Lord in their regular service. They have some

ROBINSON GOLDEN ANNIVERSARY

I am in full sympathy with the suggestion of Dr. Chapman in the **HERALD OF HOLINESS** and herewith hand you my check for \$10.00 to be sent to Uncle Buddie.—E. P. Ellyson, Editor-in-Chief Sunday School Literature.

personal workers started and expect never to let up until they reach two hundred every Sunday and then they will have reached the place where they can grow rapidly.

Brother Kempman and the Monroville people are getting on the best they have ever done at that place. We dedicated their church November 17, and raised \$1,030, which was a little more than they owed on the building. This puts them in fine shape. A good spirit prevails there.

Was with Brother and Sister Rich and the Huntington church November 23. We have a great church and Sunday school in Huntington. I think the attendance was around 330 that morning. A few members at this place have become enough concerned about lost, dying souls to get out for an hour or so each week after them, and the Lord is blessing their efforts. They have a nice church building, but already they have reached the place where they could use more space. Brother Rich first asked us to raise five hundred dollars to apply on their church debt, then changed his mind and asked us to raise one thousand. The good people responded beautifully, and gave \$1,260, beside the Sunday school agreed to pay the interest, making full fifteen hundred in all. It was a great service.

Brother Cornelius and the Auburn church are doing as fine work as I have seen done anywhere. They started in three months ago to double their attendance, both in Sunday school and regular services, and they have wellnigh done it already. They have about as strong bands of personal workers giving an hour's service each week as we have any place. "Watch Auburn church grow!"

Brother Bowers has done three fine years' work at Kendalville, and the fourth will be the best of all by far. Brother M. M. Himler has been with him in a financial campaign, and raised nearly twenty-five hundred dollars from the business section to apply on a church home. The church had already made an encouraging start in that direction, so by early spring we will have a beautiful brick building in which to worship. Brother Himler is doing some fine work in this needy and worthy field of service, and we must keep him busy every week.

Brother Baker is on his third year at

Churubusco, and has more than doubled the membership, receiving about fifty into the church during that time. From a human standpoint this would be an extremely difficult field, but all we need anywhere is a good, Spirit-filled leader, and a few people with an aggressive spirit and a mind to work, and the field can be developed.

Ossian church, under the leadership of Brother Templin has made fine headway. Their attendance has increased until their present quarters are entirely too small, and something will have to be done about it this year. A revival spirit is on that church right along, and it is growing rapidly. Brother Wasson is doing fine work at Bluffton. We have been hard hit there. Every bank in that county went broke a year or so ago, but the town is beginning to get on its feet again. It looked like for a while that all our people were going to leave, but they are still plodding on, and making some real progress of late.

Our personal workers now number over three hundred, and we do not expect to let go until we get a thousand Nazarenes in this section doing something to win the lost. The pastors are working hard on it, and while the people are a little slow taking hold, they are beginning to get awake. Wherever we have gotten twenty or more organized and at it for an hour or so each week, and kept them going two months in a regular and systematic way, we have found our quarters too small for our crowds. One thing sure, we will never build up the kingdom of God without people. So why not "go into the highways and hedges and compel them to come in"?

J. W. MONTGOMERY,
District Superintendent.

REST COTTAGE, PILOT POINT, TEXAS

So few of our Nazarenes know anything about the Rescue Home at Pilot Point, that perhaps a few lines about it and the wonderful work being done here for God and souls might be of interest. The Home is a fine, old-fashioned rambling house, with a "make yourself at home" feeling about it, which impresses you at once. The great trouble of the Home is that it has sadly outgrown itself in the thirty years of its existence. The antiquated washhouse, with the girls bringing in wood to feed an old stove; just one small washing machine, no mangle—no driers. Then the hospital and nursery are so very inadequate.

The grounds are spacious and beautiful. It is a very sweet sight to see the little mothers proudly walking around with their babies in their arms. Poor little mothers—so much love gone astray! Just the same as other little girls who are coming home to mother from school, office or store; except these little girls have learned the hardest lesson life has to teach—"as ye sow, so shall ye reap." They are reaping at the beginning of life instead of the close as is usually the case. However, do not think all is sadness and remorse at Rest Cottage. The piano is going all day long; everyone is singing the dear old songs of Jesus and His love;

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and what you hear first, last, and all the time is "Girls, please be quiet!"

Also our hopes are high regarding the new laundry and a hospital—the hospital and nursery, a unit by itself, away from the noise and confusion of the house. By having these enlargements we can accommodate far more girls and babies, and Father Roberts always has a big waiting list.

Now the holiday season is on, we hope our friends will remember the sweet babies, the girls with the sad background in their lives, with their prayers and remember also the words of our Savior, "It is more blessed to give than to receive."

EDITH SOLKOE.

FOREIGN MISSIONS AND GENERAL BUDGET ON CHICAGO CENTRAL DISTRICT

OUR DISTRICT PROGRAM

Since and even before our last General Assembly at Columbus, Ohio, we made up our minds on Chicago Central that we were going in to put on a much more aggressive world-wide vision program on the district. On our district we are glad to report that we are just beginning to get a good start and awakened up a little.

We endeavored to start right, that is, on our knees. We put forth an effort to awaken our own heart and mind as well as to try to awaken the hearts and minds of our preachers, people and friends in securing a greater passion for the one billion heathen who know nothing about our Christ, or our Bible, or of the great story of a redeeming Savior.

At first we did not gain much momentum but now interest is being manifested in prayer, deeper devotion, and a spirit of giving all over our district.

Not only did we seek to arouse the people to deeper devotions but we have sought to bring a contact to our people with the foreign field. We have really been surprised at the eagerness our preachers and people have manifested for information along foreign missionary and general church interests. There has been quite a revelation to all of us of the ignorance that we have discovered along foreign missionary and general church interests' lines.

Information is being given in every way possible. Here are some of the ways that we have sought to give information. I suppose the most outstanding factor has been the Woman's Foreign Missionary Society. We have organized about twenty new societies in the last twelve months. We have now more than seventeen hundred women, and in most places working at the job. When you get seventeen hundred women working on the one job they are certainly going to do something.

Another very helpful source of information has been our six District Missionary Zone Conventions. We have now had these zone conventions twice. We have used Dr. J. G. Morrison, Rev. Mrs. S. N. Fitkin, Brother W. G. Schurman, pastor of the First church, Chicago, Mrs. Robert Howe, President of the W. F. M. S., Mrs. E. O. Chalfant, Mrs. Bertha Hunble head of the Junior Department of our district, Rev. Miss Eva Carpenter,

SPECIAL ANNOUNCEMENT

A conference of Sunday school workers will be held in First church, Kansas City, Mo., Jan. 3 to 5, in connection with the coming General Board meeting. First session Friday night, Jan. 3, three sessions Saturday. Special services in the churches Sunday. Important questions will be discussed by J. B. Chapman, F. W. Nease, S. S. White, O. J. Nease, W. W. Clay, S. W. True, H. O. Wiley, E. D. Russell. A round table discussion on each subject. You are invited.—E. P. Ellyson.

Rev. and Mrs. R. S. Anderson from Guatemala, Rev. and Mrs. W. G. Surbrook, missionaries from the British West Indies, pastors, laymen, and, in fact, anyone who could make any kind of a missionary speech. Our zone conventions have been fairly well attended. We did not have large crowds, either last year or this year, but the fact is, generally speaking, we had, I am pretty sure, an increase in representative attendance of fifty per cent over the district. That is, taking the conventions in general.

In putting on these zone conventions we have been able to make them practically finance themselves. No great effort has been made to advertise them at all. We have kept away from that and they have run on their own momentum pretty much.

Dr. Morrison has been very generous to us in helping us in this matter and his services have been very acceptable—in a recent week of missionary group conventions we raised something like six thousand dollars. Some places they went over their assessed General Budget twenty-five to fifty per cent.

E. O. CHALFANT, District Superintendent.

SOUTHERN OREGON GROUP MEETING

The Southern Oregon Group Meeting convened at Ashland, November 15. This was the first meeting held and plans were laid to carry on the work, meeting at least quarterly.

The previous evening Evangelist R. E. Griffith of Medford brought us a good gospel message in the opening service. The all day meeting took up with devotional services at 10 a. m. Following this Rev. G. O. Crow of Medford was to give an address setting forth the object of our gathering and prospects for the future. As Brother Crow was not able to attend Rev. C. M. King of Grant's Pass filled

his place on the program, giving us a few things that we may hope to gain as individuals and as churches and how such gatherings may help us to advance the kingdom by reaching new fields.

At noon the company retired to the parsonage where the ladies of the church had spread a good dinner which was enjoyed by all. Following this Rev. C. B. Langdon led a people's meeting in which prayer and praise were heard. The missionary hour was conducted by Mrs. E. D. Patterson of Ashland and reports were given from Medford, Grant's Pass and the local church. Our women surely are doing a good work in this section.

A business session was held and an organization effected with Rev. Wm. M. Irwin, chairman, Rev. C. M. King, secretary, and Harry Liles, treasurer. Being so far from the rest of the district we feel our need of fellowship and co-operation that we may better carry on the work of spreading the gospel. Klamath Falls and Marshfield were not represented but will be in the next gathering, God willing. There was special singing throughout the day.

The Medford young people came up in the evening and conducted a rally previous to the evening service. Brother King accepted an invitation to preach each evening the rest of the week and over Sunday. Sunday was a very profitable time and a number sought the Lord in the evening. We earnestly request the Nazarene family to pray for us and we hope that you may hear of greater things in answer to your prayers in the near future.

WM. M. IRWIN, Local Pastor.

TREVECCA COLLEGE

A number of our friends have reminded us we do not report as we should through the HERALD OF HOLINESS. Realizing that about the only way that so many have of knowing about the school is through the columns of our paper, I feel sure it is our duty to report occasionally.

Trevecca opened its twenty-ninth session September 17. The enrollment at the opening was more than 40 per cent larger than it was last year. In fact, our enrollment at the opening of school was the largest in the history of the college. We have about eighteen states and three foreign countries represented in our student body. Our boarding department has about reached its capacity. We probably could accommodate a few more in our dormitories. Our correspondence in the past summer was the heaviest yet. We received around fifteen hundred names of prospective students and in one week sent out eleven hundred catalogs.

Brother McClurkan, the founder, oft-times used the statement that "Trevecca is a child of Providence." The institution he said was thrust upon him by the Lord. When we look back over the past we are convinced that the blessings of the Lord have been upon the college. Ten years ago the assets of the institution were about \$19,000, with an indebtedness of \$75,000. This old debt has been paid. The property now stands at a valuation of over \$200,000, with only a small debt against it. The auditor's report of the last session, 1928-29 shows that the

CHRISTMAS PRESENTS

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school paid every dollar of its running expenses and closed with a small profit.

The spiritual condition is good. We opened with a revival. The evangelist was Rev. J. B. McBride. This was a very successful meeting. We had Brother McBride in a revival with us several years ago. We have always found him to be successful in his labors. He knows how to adapt himself to school situations. Not everyone knows how to adjust himself to a school program. Almost all, if not all, of our boarding students were seekers and all but a few were professors. The influence of the meeting continued. The students' prayermeeting, which meets every evening just after supper has had a steady growth until the prayer room is crowded and they are requesting that they be allowed to use the auditorium or study hall. It is interesting indeed to hear the student body report every Monday morning at chapel service their religious activities of the past Sunday. Our students reach a large number of people every Sunday in their religious work. The students and faculty conduct services every Sunday in the workhouse, jail, hospitals, Old Soldiers' Home, County Farm, Penitentiary, Orphans' Home, missions and churches. One Orphans' Home uses ten of our young men and young women every Sunday as Sunday school teachers. Constantly there are reports of professions. Our records show that one school year there were over four hundred professions in these institutions. This practical Christian work has made Trevecca stand out as one of the leading institutions for training Christian workers. This training has helped to make our students a success wherever they have gone. It is this vital touch with needy humanity which has helped our students to keep that burning desire to "preach the gospel to every creature." This practical training is one of the outstanding features which has made it possible for Trevecca to use the slogan, "The sun never sets on Trevecca students."

While we recognize that we are making progress on all lines, yet we can see the need of further improvements and are pushing forward to greater things. Our second quarter begins December 30th. We find that we have accommodations for a few more students. Those who are planning to enter should apply early. Remember Trevecca has a reputation of making it possible for worthy students to get through school.

C. E. HARDY, President.

NEWS FROM BETHANY-PENIEL COLLEGE

President White spent most of the summer touring five states in the interests of the college. The college male quartet accompanied him. He appreciates very much the reception which the pastors and their people gave him and the quartet. It was a pleasant and worth-while trip.

During the entire month of September an endowment campaign was conducted in the state of Oklahoma. The Vaughan Radio Quartet assisted in this undertaking. Large crowds greeted us on every hand. God honored in a spe-

cial way. We set our goal at forty thousand dollars and went over the top and had some to spare. The total amount of the subscriptions reached nearly forty-four thousand dollars. The Vaughan Radio Quartet did wonderful work in this campaign and we gladly recommend them to our people.

Our enrollment thus far this semester has not reached as high as we had expected. This, no doubt, has been due to the short crop conditions in the states from which the larger number of our students come. It may be added, however, that we are already corresponding with a number of young people who plan to enter next semester. We expect the total enrollment to be considerably increased at that time.

Some interesting facts about our enrollment: The enrollment in the Fine Arts Department has been very good this year. The boys' dormitory has not been able to meet the demand for rooms. The girls' dormitory has come very near reaching its full capacity. More students are being fed in the regular school dining hall than ever before. The students represent a very wide range of states. Their personnel is also of very high order. Many of them are destined to reach places of prominence in church or state.

We have many devoted Christians in our student body. This has made it possible for us to have some very spiritual chapel services as well as some wonderful salvation times at our Sunday evening services. God is truly blessing in this part of His spiritual vineyard.



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It is a pleasure to serve a satisfied student body. We believe that we have such a student body and we are certainly enjoying our work with the same.

Quite a few of our students and some of the members of our faculty are kept busy on Sunday with work in nearby churches. Such activity is proving a blessing both to those who participate and those who are visited.

President White has recently visited the Arkansas and the Dallas District Assemblies. He was kindly received by both assemblies and was given ample opportunity to present the interests of Bethany-Peniel College. Business Manager Parrott has visited the Eastern Oklahoma, the Hamlin, and the San Antonio District Assemblies during the last few weeks. He reports a pleasant and profitable time at each place.

The Dallas District Former Students Association of Bethany-Peniel College was organized at the Dallas District Assembly. This is no small organization and we shall no doubt hear from it in the future. Rev. J. E. Moore, pastor of our First church in Houston, Texas, was elected president of the association and Rev. L. T. Corlett, pastor of our First church in Dallas, was chosen secretary.

The union of the Central Nazarene Academy and Bible School of Hamlin, Texas, with our institution has just been consummated. We welcome the members of the alumni association of that institution into our alumni association. In fact, we want all of those who have gone to school there to feel that Bethany-Peniel College is their school. We also want them to visit us as often as possible.

We are glad to welcome Professor C. H. Hurd into our midst. He is meeting with notable success in his teaching. He is the new head of our History department. He is an experienced teacher and is well equipped for his task.

The local church, under the efficient leadership of its pastor, Rev. A. L. Parrott, is doing a great work. Large audiences, a successful financial program, and services which are deeply spiritual mark the progress of the Bethany Church of the Nazarene.

The large campmeeting tabernacle which is now completed is adding much to the life of our school. It provides us with a large physical education building. There, the students have the opportunity to secure the proper type and amount of physical exercise. Mr. Delbert Gish is doing excellent work in the supervision of this phase of our school life.

Our annual midwinter revival will be held this year by Rev. Raymond Browning. Brother Browning is pastor of our First church in Columbus, Ohio. We feel that we are especially fortunate in securing him. He has had a wide and successful experience both in the evangelistic field and in the pastorate. The date of the meeting will be January 22d to February 2d. Come and be with us at that time.

Dr. W. B. Bizzell, President of the University of Oklahoma, will deliver our Commencement address this year. He is both a great educator and a great man.

He might well be classed as one of the outstanding lay preachers of this age.

Dr. R. T. Williams, General Superintendent of the Church of the Nazarene, will preach the Commencement sermon. This will be one of his first public appearances after his return from his extended tour of our mission fields in company with Dr. Goodwin.

We are fortunate indeed to have been able to secure Dr. Bizzell and Dr. Williams as our Commencement speakers. This will add more interest to the great Home-Coming which is being planned.

The date of the great Home-Coming is May 16-20, 1930. At that time Bethany-Peniel College will celebrate its thirtieth annual commencement. The big days will be Sunday, Monday, and Tuesday, May 18, 19, and 20. Plan to be with us at least on these days.

Rev. E. C. DeJernett, whose recent death has already been reported in the columns of the *HERALD OF HOLINESS*, had more to do with the founding of Peniel College than any other man. A memorial service is being planned for him during the Home-Coming in May.

S. S. WHITE.

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CHURCH NEWS

CLEVELAND, OHIO—"We have just closed one of the greatest meetings that I have ever been in. Rev. C. B. Fugett of Ashland, Ky., and Eddie Patsch of East Liverpool, Ohio, were our special workers. Rev. Fugett is an ideal evangelist. His opening messages won the hearts of the people and then when he began to bear down and give the invitation there was an active ready response. People sought God everywhere in the church. We lost all count of those seeking the Lord. The Sunday school was helped, many scholars definitely sought God and were definitely saved and have witnessed to the same. The N. Y. P. S. was strengthened and the whole church in general has taken on new life because of the spiritual awakening. Forty new members were received into the church and thirty-two of them were adults. This meeting was attended by the largest crowds in the history of the church. Eddie Patsch of East Liverpool, Ohio, assisted the evangelist with his singing. Brother Patsch has a beautiful voice and was a great help to the meeting. These workers showed the most beautiful Christian spirit. Their messages in sermon and song were sincere and they were untiring in their labors with the seekers at the altar and they stayed to offer help until the last one arose from his knees. The pastor and his wife surely appreciated the splendid love offering of \$105 which was given to them during the meeting. This truly was a wonderful revival, nearly two hundred were in attendance at the mid-week prayermeeting last night, but best of all, God is in our midst."—L. W. Collier, Pastor.

FIFTH ST. GOSPEL MISSION, LOS ANGELES, CALIF.—"We have been praying for an outpouring of God upon us for some time. Having meeting every night in the year, with no off nights, we felt the need of a special effort and asked God to send us the man of His choice. He did just what we asked and sent Rev. L. E. Burger in a very providential way. It would be impossible to find words to tell what God has done during the past three weeks. The Holy Ghost surely was manifested in our midst. One hundred souls knelt at the altar, thirty-seven of whom were new, never having been at our altar before. Some of the seekers were saved and came back later in the meeting and were sanctified. Other believers were sanctified, the saints were built up and God wonderfully blessed us. Brother Burger's messages were of extraordinary type, filled with compassion for the lost, and gripped the hearts of the sinners who roam on Fifth street, some of them even taking the trouble to express themselves very favorably as to their confidence in the gospel as he preached it. Church members were stirred to see the privilege we have in Jesus Christ. Brother Burger is again entering the evangelistic field and we highly and heartily endorse this humble and faithful man of God. He may be addressed at his home, 1818 N. Sierra Bonita Ave., Pasadena, Calif."—R. R. McKinzie, Assistant Superintendent.

ELLENBURG DEPOT, N. Y.—"Last Sunday night, Nov. 10, we closed a gracious revival here. Many times the altar was filled with seekers for pardon and purity. The praying through was genuine and old-fashioned. God truly heard and answered prayer. To Him we ascribe all praise! We did not count the seekers as they came, in fact most of them came twice, at least, showing their faith in two definite works of grace. The crowds were good all the way through, the largest being the last service, about two hundred and forty. Two evenings later we held a converts' meeting, fifteen of the converts were present, most of them testifying to being saved and sanctified wholly within the past two weeks. Most of them are men. Some live in other towns and will not be able to worship with us. A long story could be told of this glorious though short season of two weeks' revival. Rev. J. C. Long was the evangelist, Rev. R. W. Visscher the song leader."—Reporter.

INDIAN HEAD, MD.—"We desire to praise the Lord for the way He has been blessing us in our undertakings, because we are putting our trust in Him. We had our Rally day on October 20. God gave us a good service with 102 in attendance at Sunday school. On account of the sickness of Miss Christine Williams of Washington, D. C., whom we had engaged as the special speaker for Rally day, our good pastor, Rev. H. E. Heckert, was called upon to fill the vacancy, which he did to the satisfaction of all. We felt abundantly repaid for the extra effort we put forth to make this great service possible. The Sunday school is progressing, having 95 on the roll, which we think is fine for a small church. The readers of the *HERALD OF HOLINESS* are requested to help us pray that the Lord may enable us to have a larger church, as we are cramped for room, and thus are unable to do justice to the classes. We are believing that God will in some way supply this need, since we know that God is faithful and never fails to fulfill His promises when we do our part. Our work here in general is moving forward along all lines. Our budget is paid up to date, for which we praise the Lord. We began a series of special meetings with Brother J. N. Nielson of Darby, Pa., as evangelist on October 20. God gave us a successful revival by saving souls and adding members to the church. As a church we are unanimous in the belief that Brother Heckert is the pastor for this place for God is making him a blessing to us all, and it is our aim to be a blessing to one another, and in believing the Lord to make this the best year in the history of the church here on account of God's presence and power."—Mrs. V. Milstead, Sunday School Superintendent.

SPRINGFIELD, OHIO—"November 10 we closed a very successful revival with Rev. D. M. Pefley from Brookville, Ohio, as evangelist. This being the first revival held in our new church building God smiled upon us in a special way. Brother Pefley was mightily used of God and soon won his way into the hearts of the people. His messages cut close, but through his tenderness, and his earnest

appeals to the unsaved, the altar was lined night after night with hungry hearts. Crowds were large from the very beginning of the meeting, and at times extra chairs were used. Fifteen united with the church. Several subscriptions for the **HERALD OF HOLINESS** were taken. We have some very fine Nazarenes at Springfield, and we are looking forward to a great future."—D. L. Brandenburg, Pastor.

MARSHFIELD, OREGON—"The church here has just closed what the members say was a great revival. The evangelists were W. H. and Lillie B. Nerry, the tireless workers. The meetings were good from the start and some began praying through at the first meeting and as many as 13 at the altar at one time with 54 adults professing to receive a definite help at the altar and about 10 or 12 children. The Nerrys were God's folks for the place and fit in exactly and the prayer program worked wonders and God came down in old-time conviction and the church has received help we cannot forget. We never saw evangelists work harder in our 14 years as pastor. We are endeavoring to keep the tide on and move up with victory."—V. W. Anglin, Pastor.

AKRON, OHIO, ARLINGTON ST. CHURCH—"Nearly four years ago we became pastors of this church. Surely the Lord has dealt bountifully with us from the very first service. Each year has shown a substantial increase, but this year promises to be better by far than any of the previous ones. We have received during the past six months thirty-eight members. The dear Lord is giving us the hearts of as fine a people as are in the city. Our building is comfortably filled nearly every Sunday evening. We have just closed another good revival meeting with Evangelist John Fleming. The song services and special singing in charge of local talent was of the very best. Great crowds came from the first service. The first Sunday afternoon District Superintendent Jones was with us; the building was packed, 503 being present by actual count. Crowds were being turned away at seven o'clock in the evening. Scores were at the altar. Seventeen united with the church. Money came easily. Workers well paid. A substantial love offering was taken for the pastor the last Sunday night. Bills in

the church are all paid, District and General Budgets are paid regularly by the month, and money in the treasury. The church is united and happy. They love the pastor and the pastor loves them."—Chas. and Myrtle Hanks, Pastors.

PROVIDENCE, R. I., PEOPLE'S CHURCH—"Have just closed a fine campaign with Evangelist J. A. Rodgers and Frank Lehman song leader and Master James Lehman. The attendance was the best we have had in Providence; the church being well filled over and over again. Brother Rodgers is a safe, sane, enthusiastic, interesting, helpful, inspiring and uplifting preacher. The church was greatly helped and many others were seeking at the altar. Some we are sure found the Savior. Brother Lehman won the hearts of the people by his sweet spirit and efficient song leading, and Master James thrilled the crowd. We were much disappointed that Sister Lehman could not be with us on account of recent illness. We were all glad to have Sister Rodgers and son Howard with us. We had a fine meeting."—George D. Riley, Pastor.

SPRING HILL, W. VA.—"A very successful revival meeting, conducted by Evangelist Lewis J. Rice; has just come to a close. Rev. Rice delivered some wonderful messages, and souls were saved in a great way. Glory be to God for His goodness. We took in sixteen fine members and the fire is falling. Our Sunday school is growing rapidly, 112 in attendance last Sunday. Rev. Hodges of the Owens Church of the Nazarene, Kanawha City, preached for us, one soul was saved and five more fine new members admitted to our church. Several other good people are coming into our church. We are working unceasingly for the Nazarene movement at this place and have a wonderfully spiritual church. We also have some twenty subscribers for the **HERALD OF HOLINESS**. Pray for us."—E. D. Allen, Pastor.

EVANGELIST W. W. LOVELESS—"Since I sent in my last report I have had two meetings. The first was in Ligonier, a beautiful little city of 2,500 in northern Indiana. This was a pioneer meeting. District Superintendent Montgomery had rented a nice hall on the main street, had it well lighted, and with a good piano

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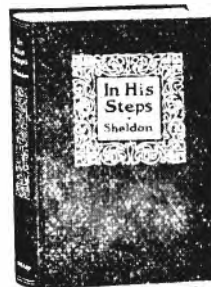
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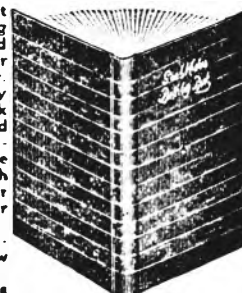
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for music, and Song Evangelist C. A. Hoover and wife to play and sing, it looked like we ought to just about take the town for Jesus. But we failed to take it. In fact it came as near being a waterhaul as any campaign I have been in for a long time. Brother Hoover and I visited almost every residence in the town and left cards announcing the revival, and when folks would come to the door we would give them an urgent invitation to come—but come they would not. We had placards in the store windows, and announcements in the papers, but it seemed to do no good. We thought we could get a hearing if we could have open air meetings, but the mayor would not let us, so we were compelled to stay in the hall. Our largest crowd was 22 and most of them were professed Christians. However, we are not willing to let the devil claim complete victory. One

young married man was brightly saved, and we believe that some of the seed we endeavored to sow fell on good ground. Our last revival was in a country church in the hills of southern Ohio, in what is known as Salt Creek Valley Church of the Nazarene. This church is twenty miles from the nearest railroad. The roads are rough and winding and hard to travel in bad weather. Not one penny was spent to advertise this meeting. Did we have crowds? Well, if you had been there, you'd have thought so. I judge the church will seat two hundred and the second night it was crowded to the limit, with the aisles standing full, and many on the outside who could not get in. And it continued that way throughout the meeting, only when the weather was so bad that the people could not get there. During this revival we saw 19 towns and cities represented

in the crowds besides the country people who came. Some drove 30, 40, 50 and even 60 miles to this revival, and not only came once but several times. One man who lived 60 miles away came every Sunday and brought an auto load. The altar services were good. We had near 60 seekers counting them as they came. Quite a number of the seekers came to the altar several times. One thing that I especially liked was the thoroughness of the altar work. The seekers were persistent and would not give up until they got a definite experience. The last Sunday it rained hard all day, but we closed with good victory. Five fine folks united with the church, and several more would have joined if they could have got there but high waters kept them away. Rev. J. W. Steen was my preaching partner in this revival, and Joseph Swartz and his fine wife were the musicians and singers. Salt Creek Valley has no regular pastor. Here is one of the greatest fields we ever saw for a good live pastor to build up a strong work."

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LINCOLN, NEBR.—"The Lincoln First church has just closed another splendid revival meeting. The workers were Rev. C. C. and Flora Chatfield of Omaha, Nebraska. We advertised the meeting extensively and the attendance was fine throughout the entire campaign. These evangelists rendered fine service and upwards of sixty seekers, counting them as they came, knelt at the altar and found pardon or purity. This was our second meeting with these indefatigable workers, and the church and its friends were much pleased with their sermons and songs. The finances of the meeting came very easily, and the last Sunday morning of the campaign we were able to raise \$525 in cash and pledges to apply on our small church debt. We have our fine, new, electric lighted bulletin board, which was presented to the church by the N. Y. P. S., installed and working for us every day and evening, advertising our regular and special meetings. Our church is getting ahead, spiritually, numerically, and financially. We have received 20 members into the church in the last five months. Our Budget, General, District and local is up and part of it paid a month in advance. We recently organized a Prayer and Fasting League and now have 40 members in this organization. This will enable us to go over the top this year with all of our finances. God is blessing us in all departments and we are expecting this year to be the best yet. All praise to God! Remember this church when you pray."—V. W. Littrell, Pastor.

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EVANGELIST C. B. JERNIGAN—"I had to leave the meeting at New Galilee, Pa., and rush to the bedside of my dying son, Charles, who had a very serious operation in last August. We reached him after going by Nashville, to get my family, and driving through in a car to Oklahoma City, where he was in the Wesley Hospital. We stayed by his side ten days before the end came. He was conscious all through these days, and gave bright testimony to the power of God to save. We were gone so long that other

arrangements had to be made for the meeting planned for New Castle, Pa., so we lost almost two meetings entirely. At present we are in the beginning of a mighty revival in First church, Akron, Ohio, with Dr. Sloan pastor, who is leaving soon to take the Virginia-Carolina District. The spirit of intercessory prayer was on at the very beginning, and yesterday (Sunday) was a high day; well filled house at each of the three services, and some dozen or more prayed through during the day (first Sunday). The night service was one never to be forgotten on account of the power of God present. Six came to the altar first, and as they prayed through four more came. Then the fire fell in the old-fashioned way and such shouting the praises of God we seldom see. It reminded me of the early days of our movement. Pray for us that the revival tide may rise higher every day."

SACRAMENTO, CALIF.—"We have just closed a very gracious meeting with Earle F. Wilde and wife and Lyle Prescott. Those of you who have heard the Wildes sing may know that we were not disappointed in any degree. Their singing was great and touched our hearts. It had not been our privilege to hear Brother Wilde preach before, so we had thought of him mostly as a singer but, in our judgment, there is no better preacher on the field today than Earle F. Wilde. His thought is clear, logical and convincing. We want him again some time. Lyle Prescott, the sixteen-year-old piano player, did his part well. He has a great future before him as a gospel musician. We gave three musical programs over KFBK which were greatly appreciated. It was a good, all-round meeting and we feel sure that there are great days ahead for us. The new church building program is coming nicely. We are receiving around \$250 a month. This is being placed in the savings bank until we begin to build. Our plans are to commence construction about June 1, 1930. All the departments of the church are doing well and are co-operating in every program of the church. If any who read these lines are thinking of coming to California, why not investigate Sacramento? Sacramento is the hub of this great state and one of the most beautiful cities you can find. The climate is ideal and the religious atmosphere is pleasant. Ask us about the city and our new church."—I. W. Young, Pastor.

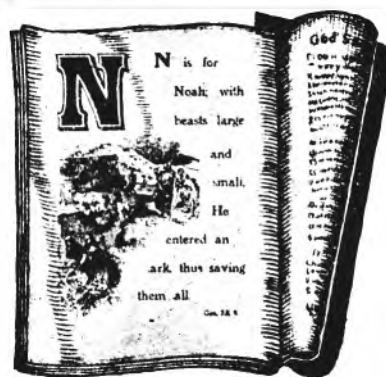
BAY CITY, MICH.—"We are glad indeed to report victory here in Bay City. We have just had a very refreshing revival meeting in which sixty persons sought the Lord and many were happy finders. Rev. E. E. Wood, of Jackson, Mich., was the evangelist and Miss Irene Chapple, blind soloist, of Grand Rapids, Mich., sang her way into the hearts of the people. The crowds were most excellent and the unsaved turned out in large numbers. The field here seems to be ripe for a real, old-fashioned revival. The messages were mostly to the unsaved and were soul searching and productive of genuine results. Brother Wood does not smooth things over, but hews to the line and his

sermons are forceful, dynamic and intensely spiritual. Miss Chapple's singing was attractive and tender so that people came weeping to the altar confessing their sins. After serving this people as pastor for four years and three months, I can safely say that the church here knows how to pray and hold on in faith, and co-operate with the pastor. As a consequence they are possessed of a united and happy spirit. We give God all the glory for what we have seen and heard. The revival fire continues to burn, so on we go for better and bigger things in the Master's kingdom."—Alva W. Eastman, Pastor.

EVANGELIST M. M. BUSSEY—"Some three months ago I returned from the South, driving from Georgia to California in a week, just ahead of the storms and floods which tied up traffic in the Middle West. My first meeting in California was at Boyle Heights, Los Angeles, with Rev. Ira P. Bowen. This was a good meeting; some hard cases prayed through, and the church was built up. Then I crossed the mountains over the Ridge Route to Arvin and gave them a three Sundays' meeting. This was a hard pull. We got the church filled one night and I preached so hot they left me, but Jesus stayed with us and we had a good time any way and some prayed through. District Superintendent F. B. Smith and wife were with us one night, and their daughter Alice led the singing for the meeting and preached twice. She is good help in a meeting. Rev. A. C. Wilbanks, the pastor, is a fine man to labor with. Then I came to Medford, Oregon, for 19 days with Rev. G. O. Crow and wife. This is the third meeting I have held here, and I am sure this meeting has gone deeper than any meeting I have seen in a long time. Some have been saved and sanctified and the church has been gripped by the power of God, and I do not think we can ever be the same. I am to go from here to Oakdale, Calif., D. V. Please pray for that meeting."

FIRST CHURCH, HUTCHINSON, KANS.—"We have not reported since accepting the pastorate of Hutchinson First church, but it was not because there was not any-

thing of interest to report, for truly God has been with us and His blessings have been many. We arrived on the field the first of September and have been busy almost every moment since. We have the good fortune of following a man that has done a noble work and one whose name is above reproach. We refer to Rev. A. L. Hipple, former pastor. A nice, new, six-room modern parsonage had just been completed under the leadership of Brother Hipple and we moved right in. The people of First church have received us very kindly. Around one hundred of them gathered one evening the first week we were here and gave us a wonderful shower of many useful gifts which we appreciated very much. Our services have been blessed and over one hundred people were at the altar during September



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and October. Thirty-four of these were received into the membership of the church. Our Sunday school has made very fine progress under the efficient leadership of Professor R. R. Hodges, superintendent. We had 520 in attendance on Rally day. The average attendance each Sunday has grown from 286 in September to 341 in October and our goal is 500 by next assembly. We have two Woman's Missionary Societies and they are doing fine work. Mrs. Carrie Spurgeon and Miss Esther King are the presidents. We have a fine band of young

people and under the leadership of their president, Mr. Paul Cobb, they have made a 33 per cent growth in two months. In fact they have so outgrown their room that they have not been able to seat the folks the last few Sundays. We had Uncle Buddie with us last Sunday and of course that is 'Nuf said,' You know we had crowds and a great time. And Uncle Buddie secured 46 subscriptions to the HERALD OF HOLINESS. We begin a revival next week with Bona Fleming as the evangelist and we are expecting a great ingathering of souls.

Also Dr. and Mrs. Ellyson were with us recently for three services in the interest of the Sunday school work and were a great blessing to us. I do not want this report to be too long but I want to say a word about Bresee College. The Lord has wonderfully undertaken for this school. I think the enrollment for this year is about 60 per cent more than last year. The president, Professor S. T. Ludwig, is one of the finest young men in the church and God has given him the hearts of Bresee College's constituency. He understands the problems of youth and carries great burdens in their behalf."—Rev. and Mrs. I. C. Mathis, Pastors.



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PASTOR H. A. LINTZ, REGENT, NO. DAK. —"Just closed a gracious revival in our church, which in many respects was the best revival held here since we have been pastor. Rev. L. E. Hall of Nampa, Ida., was the evangelist and we count it a privilege to sit under his ministry. He preached the old-time gospel in its fullness, and his messages were so seasoned with love that the folks seemed glad to come back for more even though they got hit. We have never seen the crowds come as they did to this meeting and there was deep conviction on at practically every service, yet we had only a few seekers. It seems the old enemy has precious souls so in bondage that they lack the courage to do the thing they know they ought to do. The Lord wonderfully undertook for the financial end of the meeting, Brother Hall receiving a liberal offering, and the pastor's salary as well as the current expenses for the month were kept up. Our people were very generous in bringing in provisions to help take care of the evangelist. We have invited Brother Hall back for a meeting next summer, if Jesus tarries, and are trusting the Lord for a harvest of souls. Several subscriptions to the HERALD OF HOLINESS were taken during the meeting."

REGINA, SASK., CANADA, FIRST CHURCH —"One year ago this last summer, when Dr. Chapman was here in the assembly, he assisted us in launching a campaign to raise funds for our church property. The campaign was a success and we purchased a splendid property, centrally located, a corner 75x125 feet. Truly the Lord led us in this matter and it certainly was a red-letter day for the Nazarenes and the cause of Bible holiness in this city, when this property passed into our hands. But there are two other dates that will long stand out in the foreground in Nazarene history here and one of these is the 29th of September when the congregation moved into our new church building. It was a great day with a communion service and the reception of 11 new members, the largest single class since our organization three years ago. The next date was the following Sunday, October 6, when Dr. J. E. Bates from Portland, Oregon, was with us and preached the dedicatory sermon. We were assisted in that service by our District Superintendent, Brother Beirnes, and Rev. Bulman of the Holiness Movement church. The revival meetings which followed with Brother Bates were certainly

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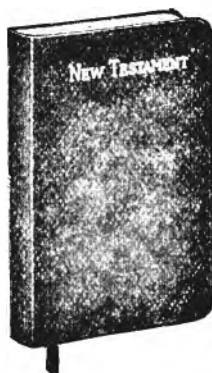
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owned of God and a number of seekers were made happy as Christ came down, their souls to meet, and glory crowned the mercy seat. Our building, which will seat over 200, is not designed as our permanent church. It is built on the back portion of our property and will one day be converted into the parsonage when our church proper is erected on the corner. So while we are praising God for present victories we are stretching ahead to greater things. All the departments of our work are making healthy gains and best of all God is with us. There has been an almost constant stream of salvation at our altars all summer and fall and we are looking forward to this winter season for a continued harvest of souls. Our plans for the immediate future include our district midyear convention, with Dr. Wiley as the principal speaker and later in the spring a great evangelistic campaign with Rev. John Thomas and the Colored Quintet."—A. C. Metcalfe, Pastor.

WEST HELENA, ARK.—"We closed the assembly year with great victory and went to the assembly that convened at Vilonia, Arkansas, with both General and District Budgets paid in full and pastor's salary paid up. Praise the Lord, we are beginning this new assembly year with faith and vision. God is with us and we will trust like the psalmist and not be afraid. We are greatly hindered in the Lord's work here as we have no place in which to worship except our home. However, God is greatly blessing our labors of love and we have seekers right along in all our preaching services and sometimes in our prayermeetings and, best of all, precious souls are finding God. Two were sanctified last Sunday night. We have a nice corner lot in a good location all paid for and are planning to build as soon as we can. We have some fine people here who are standing by us with their prayers and money and we believe God will help us to build and give us a good year."—C. C. Sellards and Wife, Pastors.

POCATELLO, IDAHO—"Since coming here from Pittsburg, Kansas at the call of the Idaho-Oregon District we have realized more what the foreign missionary must endure to hold fast and go forward. May our vision never be dimmed. Truly this is a heathen country, for the mildest of Mormonism is all dominating hereabouts. Never could we wish to minister to a more precious handful of God's true saints than those who have been holding up our hands here. Praise the dear Lord for the spirit of sacrifice. Not only storehouse tithers but in a majority double tithers with whom additional love offerings is no rarity. Glory to God! We are few in number since assembly but the lives and influence of our faithful flock are being used of God to impress holiness upon both the lethargic and the ungodly here. Accumulated and pressing debts slowly dissolve before the onslaught of prayer and work. In gracious answer to prayer our baby Ruth was restored to us a few weeks ago when she was fast slipping away in acidosis coma. Thank

God for such spiritual medical men of God as Dr. Mangum of Nampa who came to the bedside to aid and encourage us. Pray that all here hold out faithful to the end; that holiness may triumph in the established Nazarene form at this strategic Gentile gateway."—Victor L. Abbey, Pastor.

JACKMAN, MAINE—"God has again visited Jackman in an unusual way. We have just closed a fruitful and blessed three weeks' campaign with Rev. Thos. B. Greene as evangelist. Brother Greene is a man of deep spirituality, a man of much prayer and study. During his entire stay his co-operation was most beautiful and his preaching created great blessing and no little sensation in our town. This year outsiders came out from the very start. There were various cases who were beautifully sanctified, saved, or reclaimed. Several times the glory fell until I can truly say I have seldom, if ever, had such gracious experiences. The church is strengthened and in the town there is a marked increase in friendliness. How good God is; to Him be all the glory. This is our last week as pastor to this dear flock, as we have been unanimously called to our Church of the Nazarene in Avon Park, Fla. This year and a half at Jackman is a bright spot in our lives. To the glory of God we rejoice to have seen a marked increase in spirituality, a small yet solid gain in numbers and a large financial uplook. God has helped the Young People's Society to assume the support of a native preacher in Africa and many other things of like character. Jackman continues to solicit your prayers, but we feel the day is now that God has so answered that our feet

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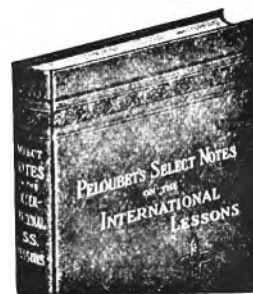
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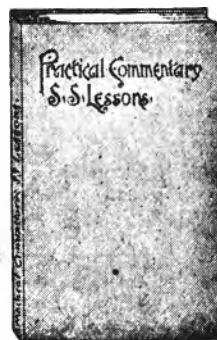
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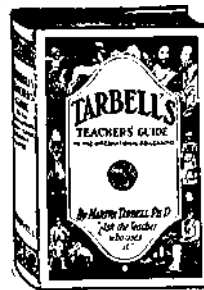
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are on the ground to stay; the people have the vision and the glory. What more could we ask?"—Paul A. Southard, Pastor.

DIAGONAL, IOWA—"We left Pasadena on the 18th of August, headed for Iowa. We had been helping Brother Henry Scheidman in a meeting in Montebello, California, when we felt God's call to Iowa. When we arrived in Wichita, we wired Brother Short we could not make the assembly so he appointed us to come here to Diagonal. We arrived here on August 30th, where we found our dear people very much discouraged. But we went to work and God helped and blessed and now, praise God, we see victory ahead. We have been having cottage

prayermeetings for more than three weeks and one dear soul has prayed through to victory in her own home. Sunday was a great day; good crowd Sunday morning and house full Sunday night. Our revival starts Sunday night, December 1, with Rev. O. B. Ong as our evangelist. Pray for us."—Rev. J. C. Tryon, Pastor.

SHARON, OKLA.—"Just closed a real good revival at Lively, Okla., with well filled house in spite of the downpour of rain, with Rev. M. P. Smith of Dover, as evangelist. People came for 18 miles through the rain. Brother Smith preaches straight, unapologizing sermons which stir the hearts of those that hear him. The church is greatly encouraged and a greater interest among outsiders. He also is

a good coworker with a pastor. We thank God for the way He has answered prayer at this place. We are looking forward for greater things in the Lord. We called Brother Smith back for a summer meeting. During this revival 40 testified to being saved or sanctified."—H. D. and Sallie Rollins, Pastors.

BLEVINS, ARK.—"The Lord is marvelously blessing us here at Bells Chapel Church of the Nazarene. Brother C. M. Carel closed a two weeks' meeting at this place the 10th, preaching at night and twice each Sunday. There were 12 reclamations and conversions, for which we give God the praise. Truly Brother Carel is a God-sent man. He preaches with unction and power and never seems to get tired or worried pleading with the lost. We will never get through praising God for sending such a Spirit-filled man this way. God is still answering prayer, praise His name. We feel there has been much lasting good accomplished here. The saints are most wonderfully built up and encouraged. We thank God for His goodness to us. We mean to work on, till Jesus calls us."—Mrs. O. L. White.

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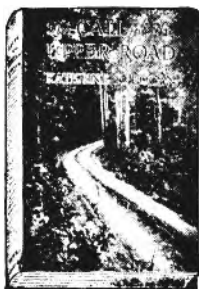
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EVANGELIST J. A. McNATT—"We are now in our third revival since the District Assembly at Tuscomb, Mo. (Rush Chapel). Rev. C. W. Sooter is the good pastor. Several have prayed through in the old-fashioned way. Our first revival was with Pastor Laverta Welsh at Mexico, Mo. We did not see the results we would like to have seen, yet we feel a great good was done. Sister Welsh went to Mexico when some said there was no use to try to do anything there and she has done the seemingly impossible. Our second revival was with our good Pastor H. T. Davis at Moberly, Mo. Brother Davis is a great pastor; a man who has the vision of our work and carries a burden for the lost. The Lord gave us truly a great revival. The church was very much encouraged. At the close of the revival twenty-two adults came into the church with more to follow. Our next revival will be with our old friend, Rev. C. I. Deboard, East St. Louis, Ill. Pray for us."

DEWEY, OKLAHOMA—"The church called Rev. Elbert Dodd to this charge and he accepted, coming to us on October 10. God's blessing is upon the church and there has been steady progress in every department. Our Sunday school has increased from 55 to 121. The N. Y. P. S. has a fine membership and has a vision to do things. The W. F. M. S. is doing fine. We had a big Missionary Rally on the Sunday after we organized. Brother Whitney, our new District Superintendent, was with us and gave an inspirational talk on missions and Sister McCollough gave a heart-searching message that took the congregation by storm and we are glad to report every man that is a member of First church joined the Missionary Society as honorary members. We also have the Prayer and Fasting League with 21 members and the Junior Society with an enrollment of 21 children. Brother Ray Davis was called

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for the fall revival and he did some of the greatest preaching we have ever heard, with 20 or 25 who prayed through to victory. Brother Dodd received 8 fine men and women into the church following the revival with several others looking our way. Pray for us that we will keep the pentecostal fire burning."—Mrs. A. M. Shrider, Reporter.

COSHOCTON, OHIO—"The Church of the Nazarene here passed her tenth birthday Sunday. She has continued to enjoy a steady growth throughout the decade. Rev. C. R. Chilton of Ft. Lauderdale, Fla., recently conducted a revival meeting here with splendid results. There were several seekers at the altar and almost all prayed through to a definite experience. Brother Chilton preached the Word with great clearness and power. Brother and Sister A. H. Johnston of Akron, sang with the unction and anointing of the Holy Ghost. The church was greatly blessed by these meetings; and is still reaping the results with seekers at the altar at nearly every service. During November attention was given toward seeking the salvation of the scholars in the Sunday school, culminating in a special appeal and altar service Sunday morning the 24th, at which time 12 definitely sought the Savior and almost all prayed through. There were two seekers at the altar Sunday night. Although since assembly 24 persons have united with the church. To God be all the glory."—A. H. Perry, Pastor.

GADDIS-MOSER EVANGELISTIC PARTY—"The Nazarenes at Fargo, N. Dakota, occupy what was formerly a Baptist church building, near the center of this the largest city in the state. This work is new and the Lord gave us a revival which will help them on to better things in the future. Following this we engaged Monday night at Freeman, S. Dakota, with the Sunnyside Bible School in a very gracious service and Tuesday morning in a chapel service with the Freeman College. This settlement of German Mennonites are a lovely people and received us so kindly and sent us away refreshed. Plowing through Nebraska mud to Juanita, we began with Brother G. E. Truesdell and his band of Pilgrims. Despite bad roads and other unfavorable circumstances this meeting climaxed in a victory with 22 at the altar the closing night. We then spent four nights with the Denver, Colorado Holiness Mission with Brother J. M. Ford as pastor. There were ten seekers the first night and 23 the last, and a blessed time of victory throughout. Sunday morning following, we began in the Calvary M. E. church, Wichita, Kansas, our fourth time in this city. Brother W. E. McCoy, the faithful pastor, had his church in fine shape and on the first night the building well filled and 32 at the altar. We expect a great time of victory here."

BRADFORD, PA., FIRST CHURCH—"We are still in this land of oil rigs and well-shooters and retired oil millions, nearby the Allegheny State Park (N. Y.) and

Indian reservation, just two miles from the N. Y. state line. These hills of the Lord all around us give forth the finest oil in the whole wide world. About the best I can do, is look at it, since I don't have a car to buy it for, and I don't own any oil land, not yet. Several months ago we tried to resign as pastor here, but the church refused to accept our action. A little later we tried to do so again, but they restrained us. We felt sure our work was done here and that we should re-enter the evangelistic field, as we announced we were doing in September, but despite this, and the fact that we had made our plans, yet for some reason we were constrained to stay. We have appreciated the fine feeling of this church for us, and feel humbly the confidence they have surely placed in us. God is blessing us, and we feel that we are due a sweeping revival soon. We hear the stirrings in the treetops now."—Byron H. Maybury.

BROOKLYN, N. Y.—"Sunday another great day. Hoople Memorial church dedicated by District Superintendent Miller. Church packed. Altars filled with seekers and finders. Money came easily.—A. G. Crockett, Pastor.

WANTS

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LOWVILLE, NEW YORK—"We recently closed a very blessed meeting, having Rev. Henry C. Stebbins of Syracuse as evangelist. This was his first meeting after nearly two years of severe illness. God was with us from the beginning and all who know our brother will understand how his messages deepened, night after night. He made Christ pre-eminent. We more and more appreciate the value of his work among us. A few souls were saved, two or three were reclaimed and some were sanctified. Our work is in a healthful condition and we are gradually building up a solid work which we trust will stand till Jesus comes. In the midst of prejudice and misrepresentation, God is leading on to certain victory. A number from other churches are now coming and showing interest. All praise to our God!"—Pastor C. Lester Cleaves.

and teachers. The W. F. M. S. is organized with the best of officers and services are held semi-monthly. The Young People's Society manifest good interest and high ideals, endeavoring to manifest the Spirit of Jesus first, others next, and self last. We recently held a prison service at which there were approximately four hundred present with fully one hundred requesting our prayers. Also we have visited hospitals Sunday afternoons doing personal work and God has blessed our efforts. The Young People's Society sends \$120 annually to the South American mission work. We are buying a piano for the church. Recently the death angel has slipped in and claimed two of our members: Mrs. M. J. Howell and Mrs. C. H. McCracken."—J. R. Hayslip, Reporter.

as pastor and he is making a real good one. A nice Congregational church with six lots was bought by these new Nazarenes for a very low price. Most of the folks subscribed for the HERALD OF HOLINESS. We left them very happy. We are now in a good meeting in Central, Mich., for which we will report later."

HOLDENVILLE, OKLA.—"We want to say that our church here is moving along nicely. We are glad to say that we are still in the battle for King Jesus, fighting against sin and the devil. All departments of the church are in good condition, still moving forward and doing all we can for the cause of Christ. On Sunday, November 17, Rev. Mark Whitney, our District Superintendent, was with us, delivering both morning and evening messages. We were glad to have Brother Whitney with us and all enjoyed his messages very much. We feel that our beloved pastor, Rev. C. C. Johnson, and his good wife are a great blessing to our church and town, as they are loved by all who know them. On November 14 a surprise was given in honor of their birthdays."—Mrs. J. D. Müller, Reporter.

MEMPHIS, TENN.—"On the night of June 27, 1929, the church reorganized with only fifteen members at which service District Superintendent Strickland acted as chairman. Rev. Vallery was called to act as pastor until the assembly, at which time he was given a call for the coming year. Since the reorganization of the church the membership has almost tripled with clean-cut Christian people. Our Sunday school is taking its place with an excellent group of officers

EVANGELIST C. T. CORBETT AND WIFE—"A few independent holiness people of Ogden, Iowa, called us for a meeting and the Lord gave us a wonderful stir for souls at the altar for victory. At the close of the meeting Rev. Short was called and we organized on November 3 a Church of the Nazarene of 21 members with more to follow. My, but the glory fell and we had a wonderful melting spell; also we had a good Sunday school rally and Mrs. Corbett had some spiritual children's meetings. Brother Earl Wolf was called

EVANGELIST WILL H. LYNN—"For the past two years we have served as pastor of the Church of the Nazarene at Goldthwaite, Texas, and the Lord has wonderfully blessed and helped us while serving that good and faithful people who have the work at heart so much that they never failed to come up with all their financial obligations, paying the budget in full each year, both General and District. We left the church in good condition spiritually and some of the older members testify that it was in better condition than in some years past. We feel that in order to better develop and educate our own children we should seek other fields of labor. Therefore we gave up the pastorate at Goldthwaite the first of November and moved to Cisco, Texas, where we are located for the coming year, and will re-enter the evangelistic field for a time until God sees fit to give us opportunity to take up pastoral work again; for this work is on our hearts. But in the meantime we will devote our time and many years of experience to evangelism, and for the above reason our time is all open except one date in August. Any pastor, church or people wishing my service as an evangelist will please write me at 507-1st St., Cisco, Texas."

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COLEFA, WASH.—"We have just closed the most successful revival in years with Rev. James Miller, of Indianapolis as evangelist. The church was in good shape and seekers came forward in the first evening service. Fourteen have joined the church with others to come. This is but the start, since we open in three weeks another effort, with Rev. Louie Adams, converted Kittitas Indian chief and his squaw Betty. He preaches in full regalia and fills the house. We follow him after January 1, with Evangelist Lewis Hall of Nampa, Idaho, and singers Otho and Billie Schwab, according to present plans. When we arrived here the church had but fifteen members and some of the services

were being cancelled for want of an audience. They could offer us no stipulated salary, so rather than see the church close and the beautiful building stand idle, we came for the offerings. God saw us through, as He does all His people. We commenced cleaning up the property and making little, inexpensive repairs. The district gave us a forty dollar boost in a tent meeting. These signs of life and progress gave the people new heart. Last summer we were able to paint and renovate the church and parsonage and arrange some splendid Sunday school rooms in the basement. While we have added but 28 members and the Sunday school holds between 80 and 100, we feel encouraged, since the other churches are dismissing their evening services and even closing their doors, due to the indifference that reigns among the population. To the Lord be all the credit. We write this, thinking perhaps it may encourage someone else to press on, when anyone that will warm a seat is something to shout over."—O. A. Crofford, Pastor.

EVANGELIST W. E. ELLIS—"Good little meeting with church at Lordsburg, New Mexico. The Lord blessed our labors while there. About twenty-five in the altar, most of whom found God. The pastor, Rev. Frank White, continues the meeting. He has completed a neat little church with only about \$600 indebtedness. They are expecting to double their Sunday school, Sunday, November 24. Rev. Frank White is one of our promising young pastors. He is a World War veteran and one of the best automobile mechanics in the West. He is mostly supporting himself and putting his money and time in building a great little church in Lordsburg. He also has passed the first year course of study and now taking two years in one. I bespeak for him in the near future to be one of our leading young pastors. God bless him and his good wife and three little boys and his mother with all the saints that are laboring so faithfully to build a good church in Lordsburg."

EVANGELIST J. R. EDWARDS AND WIFE—"Our last meeting reported was Mt. Vernon, Ohio. From there we went to Cooperdale, Ohio, Church of the Nazarene and had a gracious revival with Brother and Sister Bradford, pastors, fine people and we saw some definite work done here for eternity. From Cooperdale we went to Brown County Camp, Columbus, Ind., which was well attended. Rev. and Mrs. Joseph Swartz of Omega, Ohio, were our coworkers and they can surely sing the glory down. A goodly number prayed through and closed with twenty-one at the altar and fifteen for prayer. Our next place of battle was at Sunrise Church of the Nazarene, South Point, Ohio, near Ironton, Ohio, with Miss Tracy Dobbins as pastor. We saw some real, old-fashioned cases of repentance. A nice class was received into the church on our last Sunday. In the afternoon of last Sunday a beautiful baptismal service was conducted, when seven candidates were buried in baptism in the beautiful Ohio River. We appreciated the help of Rev. Lytle and his church in the

The Exalted Name

A Study of the Name "Lord Jesus Christ"

By Lucy P. Knott

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

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

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

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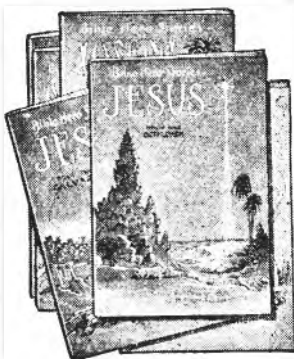
battle at Sunrise church. From Ironton, Ohio, we went to Loveland, Ohio, Comargo Camp, one of the finest little camp grounds in the state of Ohio. God richly blessed this people, namely, Christian Nation church, of which Rev. William Gaskins is the overseer. He is God's nobleman. We had a very delightful time with these godly, self-sacrificing saints. The orchestra from God's Bible School, Cincinnati, Ohio, was a great inspiration in this camp. A number prayed through to definite victory. From Loveland, Ohio, we went to Springfield Heights, Akron, with the Church of the Nazarene with Rev. J. A. Boyd, who is the efficient pastor. God gave some real definite victories at this place. A good class was received into the church. God is honoring the faith and prayers of this people. From here we went to Glendale Mission, Newell, W. Va., where Rev. Geo. Bennett is president. The meeting pulled hard but God came on the scene and some real cases of victories were ours. From here we went to Gardendale Mission, East Liverpool, Ohio. This was our third meeting with this mission. Luther Hall is the president; one of God's noblemen. God gave us a gracious revival here. Some sixty souls sought and found God. The saints here had a lovely shower for wife and me. God richly bless the saints at this place. From East Liverpool, Ohio, we returned to Mt. Vernon, Ohio, with the Church of the Nazarene, of which Rev. J. C. Walker and wife are pastors. This was our fourth meeting in two years with these precious saints. This is a wonderful church with wonderful pastors. There were only one or two barren altar services during all this revival. At this writing we are now at Greentown, Ohio, our second meeting here this year. Meeting started off well. Rev. Esther Miller Jordan is the pastor, and has the help of her godly husband and a good class of fire pullers. Pray for us. We are making up our slate for the coming year. Anyone desiring our services may write us at Elmore, Ohio, our home address, Lock Box 29."

DEATHS

CLUCK—Nothing has so surprised me in many a day as when a company of us had just been introduced to Mr. Jas. D. Vaughan at Lawrenceburg, Tennessee, when Mr. Vaughan told me there was a death message for me, and that my pastor at Hot Springs had passed away. My heart sank within me. I could hardly make myself believe it. I called back home (Little Rock), and it was confirmed, and that I was to return on next train and preach the funeral. The brethren drove me about forty miles through the rain and mud to catch a train to enter upon the longest trip I think I ever took. Not so long in distance, but such an occasion. My dear Brother Cluck, whom I loved so well, had passed over the river. Before I could arrive it was decided by his precious wife, that for the benefit of the many friends at Hot Springs, they would have a service there in charge of Rev. A. T. McAnally. Brother Charley Cluck had been there only a short time, but in this time, had made many friends. It was a great service. The body was shipped to Texarkana, where, in the Church of the Nazarene, our dear brother had so faithfully served a fine people for several years, we had charge. Many friends had here gathered, and the service was a most precious one. Rev. J. W. Land, Rev. J. A. Russell, and Rev. Snyder, the local

pastor, all spoke. He was laid to rest in the silent city of the dead to await the resurrection morn. Brother Cluck was born July, 1873; converted 1887; sanctified 1900; married 1898, and leaves a devoted wife, four sisters, one brother and hundreds of people all over the South to mourn his loss. He departed this life unexpectedly, occasioned by high blood pressure, Oct. 29, 1929. God bless his memory; he was a precious friend.—John W. Oliver, District Superintendent.

McGraw—Mrs. Amanda Lee McGraw, wife of Rev. W. D. McGraw, pastor of the Church of the Nazarene at Beaumont, Texas, passed to her reward Sunday, Sept. 8, at 5:20 p. m. She was stricken the evening before with apoplexy while seated beside her mother, Mrs. Kate Huffman, who was visiting her at the time. Her mother assisted her to her bed immediately, but within a few moments she was unconscious and in an agony of suffering. She grew worse in spite of all that could be done for her, and passed away peacefully, and without a struggle. She is survived by her husband, five sons, Clarence G., R. Kelso, W. D. Jr., James Paul, and Joe; and three daughters, Mrs. Faye Carlos of Bakersfield, Calif., and Misses Aline and Doralee, who with their two younger brothers, James Paul and Joe, are with their father in Beaumont. R. Kelso resides in Los Angeles, and Clarence G. and W. D. Jr., in Beaumont. Surviving also are her mother, two brothers, Rev. Wm. A. Huffman, pastor of the Church of the Nazarene at Roswell, N. M., and J. Wesley Huffman of Kirbyville, Texas, and six sisters, Mrs. Lillie Newman, Mrs. Sadie Lowrey, Mrs. Eva Weaver, Mrs. Dora Weaver, Mrs. Dedie Wilson, and Mrs. May Horn. She was born at Castro, Jasper County, Texas, December 21, 1877, being 51 years 7 months and 17 days old at the time of her death. She was converted at her home in Jasper County at the age of 13, and lived a consistent Christian life, having united with the M. E. church, South, until a few years later she heard the doctrine of holiness, and was sanctified wholly, while yet a young lady. She was married to Rev. W. D. McGraw June 28, 1899. The young couple both being in the experience of holiness, established a pentecostal home, pouring out their lives for their children, endeavoring to guide them aright both by precept and example, and God has rewarded their labors. She lived to see all her children saved, and most of them active workers in the Church of the Nazarene. She with her husband labored about six years after their marriage in the ministry of the Free Methodist church, then uniting with the Holiness Church of Christ at Peniel, remained in this church until the union of this church with the Church of the Nazarene at Pilot Point, Texas, at which time she became a member of the Church of the Nazarene, and continued in active Christian work in this church until death. The last ten years of her life were spent in pastoral labors with her husband. For the past few years she has suffered with high blood pressure, which alarmed her physicians, and they frankly informed her that she was liable to be stricken at any time, and seeing her continue active with her blood pressure running as high as 280, they declared that God was helping her. Her husband and children, knowing of her danger, insisted on her refraining from any kind of exertion, but she declared that she did not want to live any longer than she could be active in the service of the Master Jesus, knowing that her cup of suffering was about full, did not permit her to tarry long after the stroke. Her funeral did not take place till Thursday on account of the time required for her son, Kelso, and wife to reach her from California. During those lonely days there seemed to be a crowd of heavenly visitors present in the room where her remains lay, and the radiant expression of her face inspired all who saw her. The room was filled with beautiful flowers, and kind friends did all they could to comfort the grief stricken husband and children.



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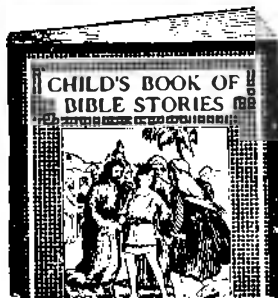
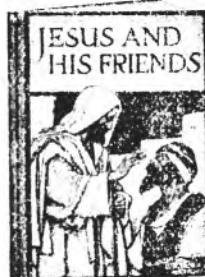
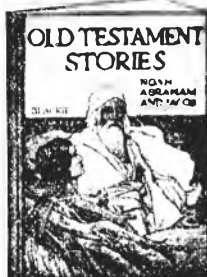
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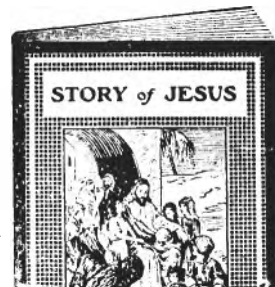
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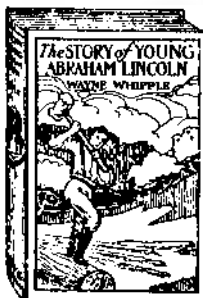
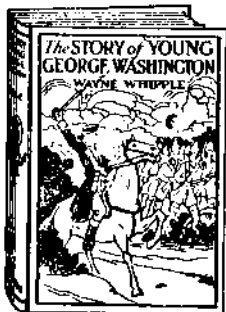
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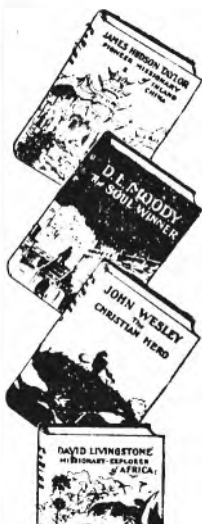
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Her life's history has been written in the hearts of those she served. Her funeral was conducted by the writer, assisted by Rev. J. E. Moore, pastor of the Church of the Nazarene at Houston, Rev. W. H. Vance, pastor of the Roberts Ave. Methodist, and Rev. A. C. Maxwell, pastor of the Calvary Baptist church, both of Beaumont. The auditorium of the Church of the Nazarene with a seating capacity of 600 was filled with sympathizing friends which she and her husband had made during their four years' labors in the pastorate at Beaumont. Her remains were laid to rest in beautiful Magnolia Cemetery to await the resurrection.—S. W. Hampton.

ANNOUNCEMENTS

SPECIAL NOTICE—Rev. D. E. Higgs, 3813 Walnut Ave., Overlea, Baltimore, Md., has been appointed District Superintendent of the Washington-Philadelphia District, to fill out the unexpired term of Rev. J. T. Maybury, deceased.—H. F. Reynolds, General Superintendent.

NOTICE—On account of the rest which Uncle Buddie Robinson is to take this winter, Evangelist L. C. Messer has a number of open dates as follows: Jan. 13 to 26; Feb. 9 to 23; Feb. 25 to March 9 and all of April. Address him according to state or mail sent to the Publishing House will be promptly forwarded.

WEDDING BELLS—On October 26 Rev. Burgess M. DeLong, pastor at Millersburg, Ohio, was united in marriage with Miss Anna Marie Mullet of Warsaw, Ohio, at the home of Rev. A. H. Perry, Coshocton, Ohio, officiating minister.

NOTICE—Change of address: I have located at 3487-21st St., Apt. 4, San Francisco, California, and desire to serve the holiness cause, especially in Northern California, but will be glad to go anywhere the Lord opens the way.—J. W. Slaton, Evangelist.

NOTICE—We are arranging our winter meetings and will be available for revival meetings in Oklahoma and Texas. If you are in need of a revival and will appreciate the old-time manner of holiness preaching, we are at your service without stipulation of price. We hold evangelistic commission from the Abilene District.—N. Edward Scott, Bethany, Okla.

PRAYER IS REQUESTED by a sister in Arizona for the healing of her husband who is on the verge of a nervous breakdown; for Brother E. W. Kiemel who is sick at a sanitarium at Excelsior Springs, Mo.; for a sister in Dallas, Texas, who has recently undergone an operation.

NOTICE—I still feel led to do evangelistic work, although I am 61 years of age. I can preach, lead singing and teach music. For reference, A. K. Scott, Portales, N. Mex.—Rev. John Boyd, R. 3, Box 26, Amarillo, Texas.

NOTICE—J. R. Ware and wife of Collinsville, Okla., who are gospel singers, are available for meetings.—C. B. Hilderbrand, Pastor.

NOTICE—I have the month of January, 1930, open for dates. Address me at Kingswood, Ky.—J. E. Hughes, Evangelist.

RECOMMENDATION—Mrs. Dora Gell, who traveled with her husband, Paul Gell, until his death a few months ago has taken Miss Lillian Hasselbring as her fellow-worker. I had them with me in a meeting which we held recently and they were surely a great blessing. They are wholesome and whole-hearted workers and win the young people to the church. They are splendid altar workers and stand by until the last seeker is through. I want to recommend them to all our pastors everywhere as a fine team of workers. Mrs. Gell's address is Frankfort, Ind.—J. H. Parker, Pastor, Reading, Pa.

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PalestineMarch
Care Rev. A. E. Kaufman, Box 176, Jerusalem,
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British IslesApril 18 to 20

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WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

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Hoxie, Kans.Dec. 8 to 22

J. CLARENCE ANDERSON

Pasco, Wash.Dec. 5 to 22
Eugene, OregonJan. 2 to 19

T. M. ANDERSON

Ashland, Ky.Dec. 1 to 15
Cleveland, OhioJan. 6 to 20
Los Angeles, Calif.Feb. 2 to 16
Seattle, Wash.Feb. 21 to March 2
Nampa, IdahoMarch 9 to 23

JARRETTE E. AYCOCK

Bethany, Okla. (Home)Dec. 9 to Jan. 1
Salem, OregonJan. 5 to 19
Portland, OregonJan. 26 to Feb. 9
Yakima, Wash.Feb. 18 to March 2
Moscow, IdahoMarch 9 to 23
Seattle, Wash.March 26 to April 6

BARNETT SISTERS' QUARTET

Pittsburgh DistrictDec. 8 to 15

P. P. BELLEV

Auburn, Ind. (Gen. Del.) Nov. 24 to Dec. 15

R. B. AND DOROTHY BRIDOWATER

Pisnville, Kans.Dec. 8 to 22
Wichita, Kans. (West Side Church of the Nazarene)Jan. 5 to 19

A. B. CAREY

Albany, N. Y.Dec. 8 to 15

JACK AND RUBY CARTER, Song Evangelists

Childress, TexasDec. 10 to 22
Blossom, TexasDec. 26 to Jan. 5

C. R. CHILTON

Marion, OhioDec. 9 to 23
Ft. Lauderdale, Fla.Dec. 26 to Jan. 10
West Lafayette, OhioJan. 12 to Feb. 2

HARVEY AND MARIE CHRYSLER

Cedar Rapids, Ia.Dec. 2 to 15
Council Bluffs, Ia.Dec. 17 to 27
Ottumwa, Ia.Jan. 5 to 19

C. T. CORBETT AND WIFE

Gagetown, Mich.Nov. 27 to Dec. 15
St. Louis, Mich.Dec. 29 to Jan. 12

C. B. COX

Bargersville, Ind.Dec. 6 to 22
Poplar Bluff, Mo.Jan. 1 to 19
Dexter, Mo.Jan. 22 to Feb. 9

PROF. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist
Corbin, Ky. (523 Walnut St.)Dec. 8 to 13

M. E. AND NINA DEVOLL

Dalton, Neb.January
York, Neb.Feb. 2 to 18
Parnam, Neb.Feb. 16 to March 2
Eustis, Neb.March 9 to 30

R. N. DICKERSON

Ashland, Ky. (Home)Dec. 16 to Jan. 1
Topeka, Kans. (First Church)Jan. 5 to 16

JOHNNIE J. DOUGLAS

Garden City, Kans.Dec. 8 to 22

C. M. DUNAWAY

Ottawa, Kans.Dec. 2 to 22

CHARLES DYE

Olney, Ill.Dec. 8 to 22
Greenfield, Ind. (Stringtown Church)Dec. 29 to Jan. 12
Shelby, OhioJan. 19 to Feb. 2
Columbus, Ohio (3rd St. Mission) Feb. 9 to 23
Bloomington, Ind.Feb. 27 to March 16

EDWARDS EVANGELISTIC LADIES' QUARTET

Piains, Kans. (Home Mission Campaign)Nov. 29 to Dec. 15
Great Bend, Kans.Jan. 13 to 19

HARRY J. ELLIOTT

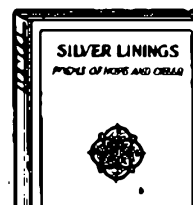
Nampa, Idaho (Home)Dec. 4 to 25
Callapa, Nev.Dec. 26 to 29
Englewood, Calif.Jan. 1 to 28
Los Angeles, Calif. (Boyle Heights)Jan. 30 to Feb. 16

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 Brooklyn, N. Y. Jan. 3 to 19
 Miami, Fla. Jan. 25 to March 10
 Charlotte, N. C. March 14 to 23
 Alliance, Ohio March 25 to April 6

JOHN FLEMING

Owosso, Mich. Dec. 1 to 15

C. B. FUGETT

Carthage, Mo. Dec. 8 to 22

OADDIS-MOBER EVANGELISTIC PARTY

Portland, Ind. (Friends) Dec. 8 to 22
 Cincinnati, Ohio (Central Nazarene) Dec. 26 to Jan. 5
 Richmond, Va. (People's Nazarene) Jan. 9 to 26
 Winchester Ind. (1st Church of the Nazarene) Jan. 27 to Feb. 9
 Ridgway, Ill. (M. E. Church) Feb. 10 to March 2
 Kewanee, Ill. (Church of the Nazarene) March 4 to 16
 Troy, Ohio (Church of the Nazarene) March 17 to 30
 Cadillac, Mich. (Wealeyan) April 4 to 20

J. L. GLASCOCK

Camps, Wash. (Gen. Del.) Jan. 5 to 10

PAUL J. OODWIN

Meridian, Texas Dec. 10 to 15
 Pasadena, Calif. Dec. 22

RALPH C. GRAY

Childress, Texas Dec. 10 to 22
 Ft. Worth, Texas (1217 E. Elmwood) Dec. 22 to 31
 Alvin, Texas Jan. 3 to 19

THOMAS B. GREENE

Barabara Springs, N. Y. Dec. 1 to 15

ERNEST J. BAERR

Columbus, Ohio (Third St. Mission) Dec. 1 to 15

LEWIS E. HALL

Larimore, N. Dak. Dec. 2 to 15
 Nampa, Idaho (home) Dec. 20 to 30

A. O. HENRICKS

Inglewood, Calif. Dec. 13 to 22
 Pasadena, Calif. Dec. 24 to Jan. 12

LEE BILL

Pullman, Wash. Nov. 28 to Dec. 15
 Union Gap, Wash. Dec. 29 to Jan. 12

HUFF-BARNES EVANGELISTIC PARTY

Youngstown, Ohio Dec. 1 to 22

J. E. HUGHES

Paulding, Ohio Nov. 28 to Dec. 15
 Logansport, Ind. Feb. 15 to March 3

ALLIE AND EMMA IRICK

Garden City, Kans. Dec. 8 to 22

K. BAWLEY JACKSON

Eureka, Calif. Dec. 1 to 15
 West Chester, Pa. Jan. 12 to 26
 Richmond Hill, N. Y. Jan. 28 to Feb. 12
 Plattsburg, N. Y. Feb. 13 to March 2
 Jamestown, N. Dak. March 9 to 23
 Valley City, N. Dak. March 25 to April 6

W. P. JAY

Littleton, Colo. Nov. 27 to Dec. 22

LUM JONES

Ontario, Oregon Dec. 10 to 22

CLAYTON KIDD

Vassar, Mich. Jan. 10 to Feb. 2

FLOYD W. KLINE, Song Leader and Soloist

Richmond, Va. (People's Church of the Nazarene) Nov. 17 to Dec. 15

J. F. KNAPP

Wollaston, Mass. (Eastern Nazarene College) After Dec. 1

MISSES GERTRUDE KNIGHT AND AMY SCHULTZ

Mason, Iowa (Gen. Del.) Nov. 25 to Dec. 22
 Toledo, Ohio Dec. 23 to 31

E. HOMER LAND

La Junta, Colo. Dec. 2 to 15
 Hooker, Okla. Dec. 16 to 22
 Oklahoma City, Okla. (1513 W. 4th) Dec. 23 to Jan. 1

THE LETIMANS AND SON JAMES, Song Evangelists

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

J. E. AND DESSIE LINZA

Joppatowne, Ark. Dec. 10 to Jan. 1

E. J. LORD

Marysville, Calif. Dec. 8 to 22

W. W. LOVLESS

Cardington, Ohio (Gen. Del.) Dec. 1 to 22
 Ft. Recovery, Ohio Jan. 4 to 19

THEO. AND MINNIE E. LUDWIG

Jamestown, N. Dak. Dec. 1 to 15
 Woodbine, Kans. Jan. 5 to 19
 Cloria, N. Mexico Jan. 21, 22
 Glendale, Arizona Jan. 28 to Feb. 9
 Alhambra, Calif. March 23 to April 6

MAREL R. MANNING

Franklin, N. H. Jan. 5 to 19
 Augusta, Maine Feb. 16 to March 2
 Bath, Maine March 9 to 30
 Bristol, R. I. April 6 to 20

J. B. MCBRIDE

Lindsay, Calif. Dec. 8 to 22
 Franklin, Ohio Jan. 1 to 12
 Lancaster, Ohio Jan. 13 to 27

J. A. McNATT

E. St. Louis, Ill. (care Rev. C. I. Deboard, 548 Veruira Ave.) Dec. 4 to 22
 Davenport, Okla. Jan. 2 to 22

L. C. MESSER

Council Bluffs, Ia. Dec. 5 to 15
 Colton, Calif. Dec. 29 to Jan. 12
 San Angelo, Texas Feb. 2 to 16
 Ft. Wayne, Ind. (1st Church) March 10 to 30

E. E. MIERAS

Sacramento, Calif. (2nd Church) Jan. 6 to 20

L. G. AND BERTHA MILBY

Richland Center, Wis. Dec. 4 to 22
 Jacksonville, Ill. Jan. 5 to 19

JAMES MILLER

Potlatch, Idaho Nov. 24 to Dec. 15
 Webster City, Iowa Dec. 29 to Jan. 12
 Leona, Iowa Jan. 18 to Feb. 2

EDWARD E. MIERAS

Caro, Mich. (Ellington Church of the Nazarene, R. F. D. 4) Dec. 1 to 15
 Nampa, Idaho Dec. 18 to 30

JAMES MILLER

Buffalo, Kans. Feb. 3 to 16

W. H. MINOR

Somerton, Ariz. Dec. 9 to 22

G. C. MORGAN

Steubenville, Ohio Dec. 6 to 15
 Plainville, Kans. Dec. 23 to 29
 Chasron, Nebr. Jan. 5 to 19

AUD. N. NILSON

Oakland, Calif. (Home, 3270 Madeline St.) Nov. 21 to Dec. 21
 Elkhart, Ind. (First Church) Dec. 25 to Jan. 5
 Cumberland, Md. (8 Penna. Ave.) Jan. 9 to Feb. 2
 Cadillac, Mich. (Church of the Nazarene, 508 N. Simco St.) Feb. 6 to 23

EDDIE E. PATZSCH, Song Evangelist

Brooklyn, N. Y. (Hoople Memorial Church) Dec. 29 to Jan. 12
 Eastern Nazarene College Jan. 14 to April 1

D. M. PEFFLEY

Newark, Ohio Dec. 8 to 22
 Shelbyville, Ind. Dec. 29 to Jan. 12

LESTER AND EUNICE PRICE

Palmyra, Kans. Nov. 27 to Dec. 15

J. E. AND ADA REDMON

Florida District (Miami, Fla., Gen. Del.) December

LAWRENCE REED

Colliers, W. Va. Dec. 2 to 22
 Circleville, Ohio Jan. 3 to 19
 Canton, Ohio (Bethany Evangelical Church) Jan. 22 to Feb. 9
 Marion, Ohio Feb. 12 to March 2
 Lincoln Place, Pa. March 4 to 18

D. C. REYNOLDS

Cale, Ark. (Caney Church) Dec. 20 to 29
 Sayre, Okla. Jan. 5 to 19

LEWIS J. RICE

Louisville, Ky. Dec. 9 to 22
 Richmond, Ky. Dec. 23 to Jan. 2

J. A. RODGERS

Brazil, Ind. Dec. 1 to 15
 Johnstown, Pa. Jan. 5 to 19
 Warren, Ohio Jan. 26 to Feb. 9
 Northern Indiana District, Feb. 12 to March 5
 Trenton, Ohio March 8 to 23

PERRY ROOD

North Vernon, Ind. (Church of the Nazarene) Jan. 5 to 19
 Flora, Ill. Jan. 21 to Feb. 2

C. W. RUTH

Buhl, Idaho Dec. 5 to 15
 Los Angeles, Calif. Jan. 1 to 15

OTHO AND BILLIE SCHWAB

The Dalles, Ore. Dec. 10 to 22

RICHARD AND DOROTHEA SHARP

Velva, N. Dak. Dec. 3 to 15
 Curtis, Nebr. Feb. 6 to 23
 Lincoln, Nebr. (First Church) March 20 to April 6

E. E. SHELHAMER

Oskaloosa, Ia. Dec. 12 to 22
 San Francisco, Calif. Dec. 29 to Jan. 12
 Los Angeles, Calif. Jan. 17 to 27
 Grantham, Pa. Feb. 6 to 16

E. D. AND WINNIE SIMPSON

Ouyman, Okla. Dec. 10 to 22
 Dunfan, Okla. Jan. 12 to 26

BURL SPARKS

Indianapolis, Ind. (care Rev. B. E. Kerst) Dec. 1 to 15
 Jeffersonville, Ind. (care P. L. McDonald) Dec. 17 to 23
 New Albany, Ind. (care Rev. Gurnett Arnold) Dec. 29 to Jan. 12
 Warren, Pa. (care Rev. J. C. Albright) Jan. 19 to Feb. 2

D. M. SPELL

Corvuss, Minn. Dec. 11 to 22

E. H. STILLJON

Norfolk, Va. Dec. 20 to Jan. 13

N. O. STUCKY

Delaware, Ohio Dec. 1 to 22
 Sidney, Ohio Jan. 5 to 19

WALLACE SWANN

La Junta, Colo. Dec. 2 to 15
 Hooker, Okla. Dec. 16 to 22
 Dallas, Texas (420 W. Page St.) Dec. 24 to Jan. 2

HOWARD SWEETEN

Indianapolis, Ind. Dec. 1 to 15
 Ringhamton, N. Y. Dec. 31 to Jan. 12
 Warren, Pa. Jan. 18 to Feb. 3
 Akron, Ohio (First Church) Feb. 8 to 24
 Ashabula, Ohio March 1 to 17
 Selring, Ohio March 18 to April 4

T. L. TERRY

Mohawk, Ind. Jan. 19 to Feb. 9

FRED THOMAS

Malden, Mo. (Gen. Del.) Jan. 5 to 19

I. N. TOOLE

Lansing, Mich. Jan. 12 to 26
 Owosso, Mich. Feb. 2 to 23
 Harrington, Del. March 2 to 16

E. E. AND ORA J. TURNER

Ossian, Ind. Dec. 8 to 22

N. B. VANDALL, Song Evangelist

Johnstown, Pa. (First Evangelical Church) Dec. 1 to 15

VAUGHAN RADIO QUARTET

Dayton, Ohio (Parkview Church of the Nazarene) Dec. 2 to 15

HAROLD L. VOLK

Colorado Springs, Colo. Dec. 8 to 22
 Canon City, Colo. Jan. 5 to 19
 Denver, Colo. (South Side) Jan. 23 to Feb. 9

J. P. WEAR AND WIFE

Peachdo, Kans. Nov. 27 to Dec. 15

H. W. WELSH

Columbus, Ohio (Sunshine Mission) Dec. 8 to 22

EARLE F. WILDE AND WIFE

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

Oiten, Texas Dec. 26 to Jan. 5